

Texts composed while copying:
A Critical Study of the Manuscripts of Selected
Commentaries on the Kirātārjunīya, an Epic Poem in
Sanskrit

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A Note on the Transliteration of Sanskrit Words and the Typesetting

For the representation of Sanskrit words in the Latin script I have followed a system that is, perhaps, not very often found to be used elsewhere. Whenever I quote an uninflected form of a Sanskrit word (i.e. a *prātipadika*-) I indicate this by putting a hyphen at its end. Should this word be further inflected according to the rules of English grammar (the most common morphological change being the addition of plural ending “-s”), I add the necessary changes after a hyphen. Among other things, it allows visually to disambiguate a form like *kavis* to *kavi-s*, which makes it immediately clear to the reader that the “-s” does not belong to the Sanskrit word. In following this general principle, I have for the sake of consistency (and this, I must confess, appears visually less attractive to me) used such forms as *karman*- or *karin*- (instead of, perhaps, more common but random *karma*, *karin* or *karī*). Whenever, however, the context required and allowed me to quote an inflected form of a Sanskrit word (a *pada*- in its technical sense) and also when referring to feminine nouns ending in a long vowel and neuter nouns ending in ‘-ī’ or ‘-u’ (i.e. words, whose pre-suffixal stem, *aṅga*-, coincides with the inflected form in Nom. Sg.), I omitted the hyphen and wrote *karma*, *karī*, *cikīrṣā* and *madhu*.

In an obvious contradiction to the above expressed wish to remain consistent is my rather random choice of Latin transliteration of inflected *saṃskṛta*- words and their

representation in देवनागरी. Both systems are used completely interchangeably, the only visible reason for this being the vacillations of my mind. 20

A further example of an obvious inconsistency is provided by the typesetting of individual sections as well as by the arrangement of the reference notes in the bibliography. Many solutions may appear arbitrary and, at times, even bad or disturbing. The only reason behind this is my personal lack of skills in navigating through the complex adjustments of the typesetting engine Xe_{La}TeX and the reledmac pack- 25
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Chapter 1

Analytical Framework for the Study of the Commentaries on *mahākāvya-*

In this chapter I introduce the general analytical framework, which, I hope, may substantially contribute to the textual study of the commentarial literature and which will be only exemplary applied in the following chapters. It is mainly centered around the newly developed method of structural analysis and is supplemented with several additional considerations concerning the composition and the style of the commentarial literature on *mahākāvya-* in Sanskrit.

1.1 Structural Analysis of the Commentaries on *mahākāvya-*

Though based on the findings of several publications, all cited later in the text, the

aforementioned method of structural analysis was developed in its seminal form and applied for the first time in the so far unpublished study by Roger Vogt (University of Hamburg), an annotated critical edition of Śrīnātha's commentary on the *Raghuvamśa* (see 1.4 below). Since Vogt has so far not put any of his deliberations on this topic into writing, in the following pages I will offer my personal contemplation on what he taught me (knowingly or unknowingly) during our numerous meetings in the years 2011-2012.¹ 5

The logical starting point, but, actually speaking, the real historical finding and the *probandum* of the current analysis, when considered in its own right, is the observation of a parallelism between two fundamental phenomena, which have previously been noted and studied separately from each other: 10

1. the formulaic style of Sanskrit commentaries on *mahākāvya*- (observed from the point of literary analysis);
2. the peculiar scribal habits exhibited within the manuscript transmission of individual commentaries (observed on the basis of their text-historical, i.e. philological examination). 15

In order to provide the reader with a better understanding of the proposed methodology, I will first discuss both the phenomena separately and show later how their combined notion evolved into the method of structural analysis.

¹It must be noted, furthermore, that the particular focus of my doctoral dissertation was largely inspired by my acquaintance with Roger Vogt's theory, which I was lucky to discover before beginning doctoral studies. I hope sincerely that he will write up his various ideas and make them soon accessible to scholarship.

1.2 Formulaic style of Sanskrit commentaries on *mahākāvya*-

The fact that “[t]he Sanskrit commentaries [...] have a format that is uniform and formulaic”² has been already pointed out in several academic publications.³ I believe that it can be almost universally observed by anyone, while it is usually experienced as a difficulty by a novice Sanskrit student,⁴ who sets out to read such a text. In other words, it easily occurs to a reader of virtually any Sanskrit commentary that it is replete with repetitious expressions and syntactic constructions, and that it is as if built of textual blocks of stock phraseology and contents. The most formalistic features of Sanskrit commentaries on *mahākāvya*- (mainly the phraseology) have been extensively dealt with in Roodbergen (1984) and Tubb and Boose (2007).⁵ The former, taking a difficult task of translating the commentary on Bhāravi’s *Kirātārjunīya* by the medieval champion of the genre, Mallinātha, aimed at the development of his own technical language capable of conveying the peculiarities of the Sanskrit original in English. The latter publication is a comprehensive textbook “intended to give students [...] some help in using Sanskrit commentaries”.⁶ It is for this reason that, rather than discussing the individual features, I concentrate here on their overall analysis.

For the current purpose it is provisionally useful to distinguish further between two aspects of the commentaries’ formulaic nature:

²Patel (2014, p. 52).

³Möhrke (1933); Maurer (1965); Roodbergen (1984); Brückner (1995); Stietencron (1995); Goodall and Isaacson (2003); Mccrea and Patil (2006); Slaje (2007); Tubb and Boose (2007); Preisendanz (2008); Jyväsjärvi (2010); Patel (2014).

⁴My personal experience here is corroborated by the remark in Tubb and Boose (2007, p. xxv).

⁵Another important early study of the formalistic nature of the genre, which, however, focuses entirely on the analysis of a single late medieval Sanskrit commentary of Sumativijaya on Kalidāsa’s *Meghadūta*, is Maurer (1965).

⁶Tubb and Boose (2007, p. xxv).

- (a) on the level of composition, one can talk of “functional” formulas, i.e. repetitions of recurring types of information, which need not be expressed in similar words (though may use them as triggers);
- (b) on the surface level, however, we can speak of “verbal” formulas, i.e. repetitions of certain words or syntactic patterns.

5

1.2.1 “Functional” formulas

Sanskrit commentaries, one may observe, are typically composed of recurring textual elements, which individually fulfill what Tubb and Boose (2007, p. 3) call “the services of a commentary”, or what I prefer to call here its “functions”. Examples of such functions in a broad sense employed here are (and here I am anticipating the following discussion): indication of meanings for given words, analysis of compounds, formal grammatical explanation of complex formations, indication of syntactic connections, supporting quotations from dictionaries and many more. An individual textual segment which expresses any of these is called here a “functional” element. The fact, that such elements continually recur within individual commentaries and that, as a consequence, the whole text of a commentary can be depicted as an agglomeration of such elements allows me to speak, furthermore, of functional formulaic repetitiousness of these texts. 10 15

I would like to argue that the proposed analytical element of “function” echoes the general line of reasoning followed in the primary Sanskrit scholarship when attempting a description or a general definition of what a commentary (or, a commentary on a *kāvya*-work in particular) is. Even if any serious theoretical deliberation on 20

this subject is virtually absent from the Sanskrit tradition,^{7,8} nevertheless, by analyzing the scarcely available data one can come to the conclusion that the tradition has, in fact, tried conceptually to approach the commentarial literature from the point of its functionality, or, staying nearer to the actual view, the topics ought to be dealt with in a text of this genre.

Perhaps the most famous definition of a commentary in Sanskrit is a mnemonic verse, different versions of which are anonymously circulated in various textual sources. According to the attribution of the *Nyāyakośa* (p. 828) and Bhattacharya (1955, p. 124) it is found in the 18th chapter of the *Parāśara-(upa-)purāṇa*,⁹ notably, in the context of a discussion on śāstric literature.¹⁰ While the date of composition and the textual history

⁷According to my understanding, the only literary genres the composition of which has been widely theorized within the Sanskrit tradition are, curiously enough, the ones subsumed under the umbrella term *kāvya*-, that is the *belles lettres*. The lack of theoretical elaboration can, interestingly, be contrasted with a rather strict hierarchical structure of different types of technical commentaries within e.g. the Jain (cf. Kapadia (1935)), the Theravāda-Buddhist (cf. Hinüber (2007)) or the early grammatical (cf. Sharma (2002a)) literary tradition.

⁸I am aware of the famous definitions of different types of commentary given by Rājaśekhara in the second chapter of his *Kāvyamīmāṃsā* (possibly borrowed from earlier sources) and expanded upon by Hemacandra in the *Abhidhānacintāmaṇi* 2.170f. They seem, however, to add no value to the current discussion, for they are very short and are partly based on the [pseudo-]etymological analyses of the names given to the different varieties of the commentaries. Cf. आक्षिप्य भाषणाद्भाष्यम् in *Kāvyamīmāṃsā* (Dalal and Sastry (1934, p. 5)); यथासंभवमर्थस्य टीकनं टीका in *Kāvyamīmāṃsā* (*ibid.*), which is altered to टीका निरन्तरव्याख्या in *Abhidhānacintāmaṇi* 170c; or विषमपदभञ्जिका पञ्जिका of *Kāvyamīmāṃsā* and पञ्चिका पदभञ्जिका of *Abhidhānacintāmaṇi* 170d).

Note, that Hinüber (2007, pp. 100f) (according to my understanding, misinterpreted in Formigatti (2011, pp. 72f)) has analyzed these definitions into two classes: (1) those based on the type of text commented upon (“textbezogen” in the German original), such as Rājaśekhara’s definition of *vr̥tti*- (सूत्राणां सकलसारविवरणम्); and (2) those stressing upon the content of the actual commentary (“inhaltsbezogen”) as the aforementioned definitions of *ṭīkā* and *pañcīkā*.

⁹Although the text of the *upapurāṇa*- seems to have recently appeared in print in Tripāṭhī (1990), during the preparation of my thesis I was not able to consult this book. Instead, I have referred to an e-text of an admittedly dubious origin (http://vedicreserve.mum.edu/upapurana/parashara_purana.pdf ; Last checked: 12.29.2016). According to this electronic text, the concerned verse bears the number 18.17cd-18ab.

¹⁰Note, that the same chapter of the *purāṇa*- contains three other similarly popular definitions, namely that of *sūtra*- (अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम्। अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥ 18.13cd-14ab), *bhāṣya*- (सूत्रार्थो वर्ण्यते यत्र वाक्यैः सूत्रानुकारिभिः। स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥ 18.15cd -16ab) and *vārttika*- (उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते। तं ग्रन्थं वार्त्तिकं प्राहुर्वार्त्तिकज्ञा

of this (Upa-)Purāṇa remain still to be unveiled,¹¹ a certain historicity of the verse under consideration can be established on the basis of its quotations in a handful of better studied sources. An alternative reading of the same verse (see below) is found, for example, in Kumbhakarṇa's commentary on the *Caṇḍīśataka* 1 (Bahurā (1968, p. 10)) that, on the basis of epigraphical sources, can be dated rather precisely to the middle of the 15th century.¹² The beginning of this verse is furthermore quoted in Varadarāja's (fl. ca. 1600-1650)¹³ *Gīrvāṇapadamañjarī* in a manner that, on the one hand, assumes a general acquaintance with the contained formula and, on the other hand, points to its affinity with the śāstric milieu.¹⁴ The verse enumerates five characteristic features of a commentary, which, as one can see, amount to five topics to be elaborated upon or functions to be carried out by a commentary:

१ २ ३ ४
 「पदच्छेदः」 「पदार्थोक्तिर्」 「विग्रहो」 「वाक्ययोजना」 ।
 「आक्षेपस्य समाधानं」¹⁵ व्याख्यानं पञ्चलक्षणम् ॥

Tubb and Boose (2007, pp. 4f.) translate these five functions as “[1] word-division, separation of the words of the text [...], [2] stating the meaning of words, paraphrasing [...], [3] analysis of grammatical complexes (i.e. of nominal compounds and of derived stems) [...], [4] construing the sentences, indicating the construction of the text

मनीषिणः ॥ 19cd-20ab).

¹¹Cf. also a brief remark in Minkowski (2002, fn. 85).

¹²See p. 26 in the introduction to Bahurā (1968). The text of Kumbhakarṇa's commentary, as printed in the vulgate edition, contains, furthermore, two anonymous *anuṣṭubh*-verses introduced by an intriguing sentence “अत्र व्याख्याधर्मो यथा — [...]” (Bahurā (1968, p. 4)). Upon studying the following section of the commentary, which contains an unexpectedly elaborated (and therefore extremely curious) exposition of *naiyāyika*-s' doctrine of *vākyaṛthabodha*-, I am convinced that the introductory sentence should be emended to “अत्र वाक्यधर्मो यथा —”.

¹³Cf. e.g. Wezler (1996, pp. 327ff.).

¹⁴At the point in the plot (Shah (1960, p. 6)), when the wandering scholar was given food and the due offerings at the house of Mr. Vājapeyī and now sitted on a blanked replies to the manifold questions of the host, he, explaining why it is wrong to study other *śāstra*-s before learning grammar, says: पदच्छेदः पदार्थोक्तिर्विग्रहो वाक्ययोजनेत्येतत्सर्वं व्याकरणं विना केनाप्यवैयाकरणेन न ज्ञायते।

¹⁵A common variant for *pāda*- C, as found e.g. in the *Nyāyakośa* and quoted in @@@@, is आक्षेपेषु समाधानम्

[...], [5] answering of objections.”

The *Nyāyakośa* (*ibid.*) as well as Kumbhakarṇa’s commentary give another reading of the second half of the verse. By splitting the last element into two, (5) objections and (6) answering [of objections], they account for overall six different elements:

5 「आक्षेपोऽथ^५ समाधानं^६ व्याख्यानं षड्विधं मतम्॥¹⁶

The fact that the five “characteristic features” can, in fact, be understood as five “structural elements” of a commentary is corroborated further by another mnemonic verse of a very similar kind. Here the list of “five parts” (or limbs) of a commentary has been, perhaps, deliberately adopted for the needs of commentaries on *kāvya*-. This verse is given e.g. in Roodbergen (1984, p. 2), Goodall and Isaacson (2003, p. 1) or Ramadasan (2005, p. 41):

「पदच्छेदो^१ऽन्वयोक्तिश्च^२ समासादिविवेचनम्^३ ।
पदार्थबोधस्^४ तात्पर्यं^५ व्याख्यानावयवपञ्चकम्॥

Following the above translation this version could be paraphrased as: “The five constituents of a commentary are: (1) separation of words, (2) providing syntactic arrangement [of words], (3) analysis [of grammatical complexes] such as compounds etc., (4) stating the meaning of words, (5) stating the intended meaning.”¹⁷

One can observe, among other things, that this reading of the mnemonic verse effectively substitutes the final element(s) of the previous list(s), which seem(s) to address techniques found primarily within the śāstric commentaries. The replacement item (i.e. “stating the intended meaning”) is, on the other hand, abundantly found in the commentaries on *kāvya*-.
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Another valuable source for the assessment of the traditional view concerning the

¹⁶Kumbhakarṇa reads *ca* instead of *atha*.

¹⁷Cf. Roodbergen’s (*ibid.*) translation cited by Goodall and Isaacson (*ibid.*): “the five parts of a commentary are (1) marking off the words, (2) the statement of the words in their order of construction, (3) the examination of cps., etc., (4) the explanation of wordmeanings, (5) (the statement of) the author’s intention.”

topics (ideally) dealt with in the commentaries on *mahākāvya*- is, most unsurprisingly, that of statements found in the commentaries themselves. In fact, it often happens that in the introductory sections, apart from stating the circumstances, purposes and the expected outcome of their compositions, commentators announce the kind of information they are going to present to their readers. It is most probable that the reason behind doing so is not only in providing the readership with the necessary bit of *abhidheya*-, but, perhaps more importantly, in stressing the conformity of one's own commentary with the general definition of an ideal representative of the genre. From the perspective of the analysis undertaken here (i.e. when looked at from the angle of the textual structure), one can see that these statements amount to lists of topics or, as I prefer, functions carried out by the commentary and assigned to individual textual elements.

Among earlier sources, where the authors explicitly mention the subjects dealt with in their works, is Aruṇagirinātha's *Prakāśikā* on the *Raghuvamśa*. At the beginning of his commentary Aruṇagirinātha gives the following list of technical subjects which he is going to discuss or to leave untreated in his work: (1) statement of *arthālaṃkāra*-s (vss. 15 – 16), (2) statement of *rasa*- and *bhāva*- (vs. 17), (3) sporadic mention of *śabdālaṃkāra*-s (vs. 18), (4) omission of treatment of *guṇa*-s and other poetological topics (vss. 19 – 20).¹⁸ The remark made by his intellectual successor, Nārāyaṇapaṇḍita, in his commentary on the *Raghuvamśa* comes in its tone and content much closer to the general verse-definitions discussed above:

रघुवंशे महाकाव्ये पदार्थान्वयशालिनी।

वाक्यार्थालंक्रियोपेता मिता व्याख्या विलिख्यते ॥ (*Padārthadīpikā* 4)

¹⁸वाक्यार्थतत्त्वावगमो नालङ्कारगतिं विना। ततो मयार्थालङ्कारा बाहुल्येनात्र दर्शिताः ॥ १५ ॥ आलस्यादपरिज्ञानादतिविस्तरभीतितः। अनुल्लेखितया चात्र कचित्केचिन्न वर्णिताः ॥ १६ ॥ क्रियते च प्रदेशेषु रसभावानिरूपणम्। यतो निर्जीवतां याति काव्यं तेन विनाकृतम् ॥ १७ ॥ अनुप्रासादिरूपं च कचित्किञ्चिन्निरूप्यते। यतः शब्द-विशेषाणां लोके सिद्धा रसाङ्गता ॥ १८ ॥ गुणादर्शतया व्याप्ता वाणी यद्यपि सत्कवेः। तथापि दुष्करे तत्र प्रतिपत्प्रतिपादने ॥ १९ ॥ तादृगन्यच्च काव्याङ्गं स्वयमूह्यं मनीषिभिः। को वा सर्वविशेषाणामुन्मेषं कर्तुमर्हति ॥ २० ॥ (Pöndüval and Nambiar (1964, pp. 2-3))

“I write [this] succinct commentary on the *mahākāvya*- [called] *Raghu-vaṃśa*, which is furnished with (1) [statements] of the meaning of words and (2) their syntactic arrangement, accompanied by (3) [statements of] the overall meaning of the sentence and (4) the figures of speech.”

5 In the *Vivarāṇa* on *Kumārasaṃbhava* the same author writes:

व्याख्यैषा तु तथापि प्रदर्शितान्वयपदार्थवाक्यार्था।

विवृतसमासा पठतां गुरुतरमुपकारमाचरयेत्॥ (*Vivarāṇa* 9)

[Since there already is another great and large commentary written by a scholar of old times on the same poem, my effort here is useless, just as a
10 blow from the mouth is not capable of producing any notable effect, when the very charming wind from the Malaya-mountains blows.]¹⁹ Nonetheless, may this commentary, in which (1) the syntactic arrangement, (2) the meaning of words and (3) the meanings of the sentences are shown, [so also] in which (4) compounds are analyzed, provide those who study it
15 with much help.

Another playful treatment of the same topic and, most probably, a conscious allusion to the fivefold characterisation quoted above, is found in Dharmagupta's (fl. ca. 14th – 15th c.) *Varavarṇinī* on Lakṣmīdāsa's *Śukasandēśa*.²⁰

कृतपदविच्छित्तिरियं सुविग्रहा हृद्यतरपदार्थोक्तिः।

20 प्रथितान्वया प्रकाशितभावा विवृतिर्विभातु युवतिरिव॥

¹⁹प्राचीनसूरविहिते महति प्रभूते व्याख्यान्तरे विफल एष परिश्रमो मे। वाति प्रकामसुभगे मयाद्रिजाते वाते फलं किमु करोति मुखानिलोऽयम्॥

²⁰My knowledge of this commentary is based entirely on the information given in Unni (1985, pp. 48ff).

दत्ताद्युवतिसाधर्म्याद्वर्णनाद्वरवस्तुनः ।
भविष्यत्याख्यया लोके व्याख्यैषा वरवर्णिनी ॥

May this commentary, (1) in which the separation of the words of the text is carried out, (2) which has good analysis of grammatical complexes, (3) which contains more pleasant explanations of word-meanings, (4) in which syntactic connections are displayed, (5) in which intended meanings are shown,

5

shine forth

like a young lady, who has colored her feet,²¹ who has a beautiful body, whose talk about [various] things is extremely charming, who comes from a celebrated family, who shows her sentiments.

10

This commentary shall be [known] in the world by the name *Varavarṇinī*, because of the given (i.e. just stated) similarity to a young woman and because it talks about excellent subject (perhaps, is the poem itself that is implied to be an “excellent subject”).²²

15

Notwithstanding a trully great number of similarly themed verses scattered throughout the commentarial literature on *kāvya*-, in conclusion I would like to quote just a single verse found in Devarājabhaṭṭa’s commentary on the *Kirātārjunīya*:

अनूद्य सर्वं पदसिद्धिमुक्त्वा पदान्वयेन प्रकटय्य वाक्यम् ।
प्रदर्श्य भावं सुखबोधिनीं तां करोत्ययं बालविबोधनार्थम् ॥ (*Sukhabodhinī* 3)²³

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²¹Alternatively, *kṛtapadavicchittiḥ* could mean smth. like: “[she] who walks gracefully/ beautifully.” Here I rely upon the meaning of the word *vicchitti*- more common to the texts of the *alaṃkāraśāstra*-tradition. It corresponds to some “modern” Sanskrit usages such as e.g. *vacovicchitti*- in the meaning of “idiomatic expression”.

²²The second term implies yet another pun contained in the the title of the commentary. If applied to a *nayikā* it could also be understood as a “woman of excellent complexion”.

²³The partial edition of Devarājabhaṭṭa’s commentary available to me (Chatterji (1934)) reads *Sukha-*

(1) Repeating every [word of the poem], (2) explaining formation of words, (3) making [every] sentence clear by means of syntactic arrangement of words and (4) showing the intended meaning, [ŚrīDevarāja] composes this commentary called *Sukhabodhinī* for the sake of understanding [of the poem] by unexperienced readers.

5

As far as the secondary scholarship is concerned, a similar train of thought is followed and further developed by R. V. Krishnamachariar in his introductory notes to the 1909' edition of Pūrṇasarasvatī's *Vidyullatā* on the *Meghadūta*. While highlighting the value of studying Pūrṇasarasvatī's commentary against the backdrop of all-pervading and exclusive propagation of Mallinātha's scholarship,²⁴ Krishnamachariar describes the qualities of *Vidyullatā* as follows:

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In this commentary, one will realize, [1] well-known substitutes for every single word of the commented text are given as explanations; [2] after explaining the meaning of single words the [overall] meaning of the sentence is considered in a proper way; [3] at times [possible] objections and their rejoinders are shown along with the reasons as evidence [for the expressed opinions]; [4] explanation pertaining to the *rasa*- is composed in a very lovely way; [5] so also [points derived from the works on] lexicography and grammar are skillfully brought out [6] and *alaṃkāra*- [present in a current verse] is analyzed in a superior way; [7] and such a suggested

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bodhanī as the text title. Prof. Viroopaksha V. Jaddipal from the Rashtriya Sanskrit Vidyapeetha in Tirupati, who i.a. currently supervises a PhD thesis on this commentary, has informed me in a personal communication from 04.09.2016 that the majority of the MSS support the reading *Sukhabodhinī*.

²⁴The emotional critique, almost distress, on his contemporaries' unquestioning subjugation to the interpretations and the authority of Mallinātha's commentaries on *kāvya*- expressed in Krishnamachariar (1909, pp. 9ff) is worth reading. Among other things, it provides a significant evidence for the exceptional role given to the study of Mallinātha's texts at the beginning of the 20th c.

meaning is made particularly clear, that, obviously, could not been even imagined by Mallinātha; [8] more appropriate readings are chosen, which often differ from the readings of Mallinātha, but at times agree with the readings in the *Pārśvābhyudaya*. [9] Furthremore, this commentary possesses this whole sum of goodness of a completely different type, inas-
much as its author (*ayam?*) reflects upon the goals achieved by listening
and reciting of this poem.^{25,26}

5

In the contemporary secondary scholarship the idea of function as the structuring element of a commentary appears to have been at first silently employed in the path-breaking study of Goodall and Isaacson (2003) for their assessment of general stylistic
features of Vallabhadeva's *Raghupañcikā* on the *Raghuvamśa*:

10

Vallabhadeva's style in his *Raghupañcikā* [...] is typically to give first the purport of a given verse using synonyms. The synonyms he employs are often choice and alliterative and he not infrequently mirrors even the compound structure of the original. He then follows this with explanations
and observations where such are judged to be necessary. He rarely reproduces a word from the root text, quotes lexicographers very infrequently,
and when he enters into grammatical discussions (which he does only

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²⁵In the last sentence the reference is to Pūrṇasarasvatī's discussion found between p. 6, l. 9 and p. 7 l. 4 of the concerned edition. The passage is translated and analyzed in Skræp (1979), who, perhaps by extension, takes it to throw "light on the purposes of a commentary" (p. 180) and not just on those of poetry.

²⁶Krishnamachariar (1909, pp. १०-१): अस्यां खलु व्याख्यायां मौलानां सर्वेषामपि पदानां सुप्रसिद्धानि प्रतिपदानि विवरणतया प्रकटितानि। पदार्थप्रदर्शनपूर्वकं वाक्यार्थः साधु निरूपितः। तत्र तत्र शङ्कासमाधाने च सयुक्तिप्रमाणं प्रदर्शिते। रसगमनिका च रम्यतरं विचारिता। कोशव्याकरणादिकं च निपुणं निरूपितम्। अलंकारश्च सातिशयं विवेचितः। व्यङ्ग्यार्थश्च विशेषेण विशदीकृतः, यः किल मल्लिनाथेन मनसापि न कलितः। समादृतश्च समीचीनतरः पाठः, यो बहुत्र मल्लिनाथीयेन पाठेन विसंवदति, संवदति च पार्श्वाभ्युदयस्थितेन तेन तेन पाठेन। इदं पुनरन्यादृशमस्य व्याख्यानस्य सौभाग्यसर्वस्वम्, यद्यमेतत्काव्यश्रवणपठनजन्यं प्रयोजनमत्र विचारयति।

rarely), he usually alludes to or paraphrases grammatical rules rather than quote them. Vallabhadeva's style is thus extremely brief and to the point.²⁷

As one can see, the above description (apart from the remark on the choice of rarified vocabulary) amounts to nothing else but an enumeration of functional elements, the employment (or avoidance) of which both scholars see as typical for Vallabhadeva's commentarial writing: direct glosses with infrequent use of *pratīka*-s, direct glosses instead of analyses of compounds, short explanatory passages, rare quotes from the *kośa*-s, rare grammatical discussions mostly without direct quotations. Apart from this enumeration, the presentation of Goodall and Isaacson (2003) contains a further analytical element, namely the general arrangement of Vallabhadeva's text²⁸ (first glosses, then explanatory notes, followed by lexicographical and grammatical notes), that will be discussed later on in this chapter (see 1.6 below).

1.2.2 “Verbal” formulas

While the “functional” formulas are defined in accordance with the content assigned to them, the “verbal” formulas are determined by the use of specific modes of expression and thus belong to the realm of lower textual organization. This formulaic repetitiousness comprises the standard technical vocabulary, on the one hand, and the formulaic syntactic constructions, on the other.²⁹ The technical vocabulary of the commentaries is partly shared with the related fields of knowledge (such as e.g. grammar or poetics), but includes also idioms peculiar to the commentarial genre: consider expressions such as ‘*iti śeṣaḥ*’, ‘*iti yāvat*’, ‘*ity āśaṅkya*’, ‘*yathā syāt tathā*’ etc. which,

²⁷Goodall and Isaacson (2003, p. xlvii).

²⁸The quoted passage is, in fact, found in a broader context (pp. xlv-xlvii), in which the authors give an overview over different prototypical arrangements of commentaries on *mahākāvya*.

²⁹Both types of “verbal” formulas can be most conveniently accessed through the glossary found in the Roodbergen (1984, app. iii) as well as *via* the index of Tubb and Boose (2007)

when used within a commentarial work, acquire their technical meaning distinct from the general one. From the analytical point of view, it may be noted that these expressions, apart from conveying their own technical meanings, are usually employed in order to tag other textual segments to which they are attached with a particular function. Consider, for example, the expression *iti yāvat* that may be seen to tag the preceding textual segment as “a paraphrase that expresses the meaning of the original text more precisely”.³⁰ The same observation is valid for the repetitions of syntactic patterns: syntactic formulas (such as *e.g.* those employed in the analysis of *bahuvrīhi*-compounds), apart from conveying a certain meaning specific to a given syntactic construction, may simultaneously be seen as tags identifying the functional elements they are included in (thus the inclusion of a syntactic construction typical for the analysis of *bahuvrīhi*-compounds into a textual element simultaneously indicates the function of this element as, indeed, “analysis of a *bahuvrīhi*-compound”).

At this point, it must be noted that the “verbal” formulas discussed in this subsection too, inasmuch as they are assigned with a distinct function (i.e. contain a specific type of recurring information), are ultimately treated here as subcategories of the “functional” repetitiousness. To give a simplified illustrative example, a clause “*ity amarah*” can be analysed as a “verbal” formula to represent a recurring syntactic pattern “*iti* + ([abridged] name of a text)-Nom. Sg.” or in accordance with its function as “an indication of a quotation”. Note that from the first point of view, “*ity amarah*” may be argued to belong to the same category as *e.g.* “*iti viśvaḥ*”, but not as “*ity amare*” (“*iti* + ([abridged] name of a text)-Loc. Sg.”); from the point of function, however, all three expressions are treated as one structural element.

In this section I hope to have been able to demonstrate in general terms that the text of any given commentary can be analyzed by dividing it into shorter segments on the basis of the function (or, if one prefers, the topic) to which these segments are assigned.

³⁰Tubb and Boose (2007, p. 25).

This analysis allows, as I will show later, formally to access the characteristic features of individual commentaries, so as to facilitate their comparison and the text-historical study. I have also tried to argue that such a modern analysis of commentaries, i.e. from the viewpoint of their different functions, is in many ways foreshadowed by the Sanskrit tradition.

In order (1) to elucidate the principles for devising the catalogue of structural elements to be differentiated within the texts of commentaries, and (2) to explain in what way the study of the textual transmission of individual commentaries is linked with the described analytical approach, in the following section I would like to introduce another important observation.

1.3 Scribal habits

The problem of a great inconsistency in the manuscript transmission of the commentaries on *mahākāvya*- has been, though addressed in a handful of early philological studies,³¹ widely ignored by the scholarly community. It had been, therefore, not before the pivotal study of Goodall and Isaacson (2003), that this topic has been treated in any adequate way. Both the scholars, however, uncovered and thematized a number of crucial issues concerning the textual history of the genre. On the basis of an examination of several critical editions of commentaries on different *kāvya*-s and considering “the distribution of variants” (pp. xxii-xxiv), these scholars have arrived at the following most significant conclusion (pp. xxiv-xxv):

[W]e must suspect that there has been interpolation [1] of lexical quotations, [2] of labels to quotations that the commentator probably left unlabelled, [3] of additional explanations of points of grammar or [4] addi-

³¹Cf. Möhrke (1933); Rau (1949); Hultzsch (1988).

tional grammatical quotations, [5] of additional glosses, [6] of further explanatory remarks, [7] of additional particles (and the like) that emphasise the intended sense, [8] of additional *pratīkas*, [9] and of extensions of *pratīkas* and quotations.

As for a possible objection that the above list could similarly refer to textual omissions rather than interpolations, it is stated (*ibid.*):

While there can in general have been no motivation for scribes deliberately to omit material, explanatory amplification can only have been seen as useful by users of the texts.

This argument can be well supported by the observations about the pedagogical orientation (as well as rather specific didactic concerns) of the commentaries on *mahākāvya*;³² at the later stage in the development of the genre in particular.

Following the formulation of the above list and in result of a thorough scrutiny of the manuscripts transmitting the text of Vallabhadeva's commentary on *Raghuvamśa*, the scholars have formulated the following enlarged list of scribal habits, i.e. scribes' "tendencies to make various sorts of changes", (*ibid.* pp. lvi–lvii):

[1] adding *pratīkas* from the original text [...] [2] replacing synonyms with words from the root text [...] [3] analysing compounds which were glossed without analysis [...] [4] clarifying the structure of sentences [...] [5] to add particles [...] [6] to analyse, typically by substituting uncommon words of forms with common ones [...] [7] to add mention of well-known variant readings of the root text [...] [8] where the commentary gives a variant to

³²Cf. e.g. Tubb and Boose (2007, pp. 2f.)

the root text that [...] seems preferable, to accept the variant [...] and alter the commentary accordingly [...] [9] to add alternative analyses or interpretations [...] [10] to add factual, lexical and grammatical explanations [...] [11] to supply unrelated passages of commentary

5 It seems obvious that, in the light of the remarks made in the previous section, both of the given lists consist of nothing else than enumeration of different functional elements, which are, in fact, commonly found within the texts of commentarial literature on *kāvya*-. The statement of Goodall and Isaacson (2003) could be, therefore, paraphrased in the following way. Within the manuscript transmission of Sanskrit commentaries on *mahākāvya*-, certain functional elements (see the lists above) have the
10 tendency to be changed by the scribes in certain ways. These changes usually occur by interpolation, though occasionally involve omission or rearrangement.

1.4 The method of structural analysis of the commentaries on *mahākāvya*- as applied by Roger Vogt

On the basis of observations, similar to those discussed in the previous sections, Roger Vogt has devised the principles for his structural analysis. That scholar, employing a
15 minimal list of structural elements, analysed large portions of several commentaries on different *kāvya*-s using this time texts as printed in their (mostly non-critical) vulgate editions.³³ In order to make this analysis easily accessible for later evaluation he assigned to each of the elements a particular colour or typeface, such as e.g. **green for grammatical observations**, **bold for *pratika*-s** or *italics for all the quotations*. On the

³³Among Vogt's sources only two publications meet the requirements of a critical edition, namely Goodall and Isaacson (2003) and Hultzsich (1988).

basis of this analysis and its visual representation Vogt attempted, first of all, to make a statement about the styles that are particular to different commentaries (in a way similar to the above quoted statement about Vallabhadeva's style), and, in the next step, to determine all the anomalous portions (i.e. those transgressing the general pattern typical for a particular commentary). Based on the observation that these anomalous passages would widely correspond with the above list of elements given in Goodall and Isaacson (2003, pp. xxii-xxv, lvi-lvii) as prone to interpolation, Vogt proposed tentatively to treat these text passages as being indeed interpolations. 5

At the next stage, having further validated the list of structural elements most frequently found to be interpolated in accordance with his newly acquired statistical data, Vogt applied this knowledge in preparation of a critical edition of the commentary by Śrīnātha on the *Raghuvamśa*.³⁴ In doing so he marked all the passages belonging to these structural elements of the text in grey³⁵ so as to indicate to the reader that they, even though unambiguously transmitted in the MSS, are considered by the editor as later additions. Although I have reservations about the final stage in the development of Vogt's theory,³⁶ I have entirely grounded my study of the commentaries on 15

³⁴It must be noted that unlike my approach (and this should be certainly considered an important shortcoming of my study), Vogt's procedure is extremely precise and is based on exact statistical data. The scholar has, for example, compiled extensive tables of all the *bahuvrīhi*-analyses and of many other formal elements of Śrīnātha's text, in order to be able to judge on the commentator's stylistic features.

³⁵The most suspected candidates being (in order of appearance) (1) the simple *kimbhūta*-type of questions (2) grammatical remarks; (3) quotes from the *kośa*-s; as well as (4) explanatory passages.

³⁶First of all, it appears unlikely that the commentators have at all times submissively followed their stylistic patterns, and that every deviation therefrom should necessarily indicate an interpolation. It appears, for example, reasonable to me, unlike it is to Vogt, that commentaries on the opening chapters of a given work would sometimes be written in a more elaborate style than those on later chapters. The reason for the elaborate style of initial chapters might thus in fact be the same as the reason Vogt adduces to justify suspicion of interpolation: the earlier chapters were studied much more rigorously than the later ones.

Secondly, it appears inappropriate to assume that exactly the same list of elements is equally likely to be interpolated in all commentaries. It appears likely that, for example, the commentator Pītāmbara (author of *Kirātacandrikā* on *Kirātārjunīya*, see below) did in fact supply his text with copious grammatical explanations, so that one should not leap to the conclusion that they were all interpolated at a later stage.

Finally, though as shown by Goodall and Isaacson (2003) least decisively, it appears difficult to argue for the secondary character of a large number of passages attested in all manuscript sources available

mahākāvya- on the basic premises of the structural analysis introduced by him.

1.5 The catalogue of structural elements

In order to follow up the historical development of the described method as well as to be able to clarify the changes introduced by me into Vogt's list of structural elements, it would appear reasonable to introduce Vogt's list at first and to append mine to it afterwards. In view of the circumstances mentioned in fn. 1, I will have to abandon
 5 this organization and start straight away with the full catalogue that I have used.

1.5.1 Main principles in the constitution of the catalogue of structural elementss

At the bottom level of my categorization I have followed the question of whether or not the devised group can be related to the actual goals of the analysis undertaken here, viz. (1) to examine the nature of textual variants detected within the transmission of a single
 10 commentary as well as (2) to see patterns in the development of the commentarial genre as a whole. It is to say that in singling out or grouping together of textual elements I have primarily taken a text-historical (or, philological) point of view and paid much less attention to the adequacy of this grouping from the point of literary analysis. My division of elements relies heavily on the list of elements liable to be interpolated (see the list on p. 16), is refined with Vogt's as well as my own empirical
 15 findings and is, therefore, in many ways eclectic. For example, it may appear irrational from the point of literary analysis that certain items (such as "explanatory remarks") are kept rather general and are often assigned to long portions of the text, while oth-

to the editor.

At the same time, I wholeheartedly applaud Vogt's decision simultaneously to provide the reader with two versions of the text: the one, as it can be restored from the manuscript sources and general philological considerations, and the other, as it can be, as a matter of fact, *constructed* on the basis of para-textual analytical approach.

ers are very specific and refer to not more than just a single word (obvious examples being “*pratīka*-s”, “direct glosses”, or “indication of quotations”). In hope, however, that in future this catalogue can be improved (i.e. systematized) in order better to address the needs of a literary critic, I have tried to adhere to the following principles:

5

1. Textual elements were separated and assigned with particular tags exclusively

on the basis of their semantic function (the “functional” repetitiousness), but not on the basis of their wording, syntactic structure or their position in relation to other elements (the “verbal” repetitiousness, cf. section 1.2).

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2. Whenever, however, the wording, the syntactic structure or the positioning of a textual element were decisive for its function, I tried to merge such an element into the catalogue.

3. I attempted to assign an own tag to as many recurrent textual elements as possible (i.e. to render the elements as short as possible), provided that their semantic function could be clearly defined.

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4. At the same time, I tried to keep the elements as general as possible. (In the above example *ity amarah* could have theoretically been split into *iti*, as e.g. “indication of the end of a quotation”, and *amarah*, as e.g. “indication of the source of a quotation”. Such level of precision, though certainly valid from the analytical point of view, does not seem to add anything to the main goal of the present study).

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5. Due to the nature of certain elements (such as e.g. “discussions of alternative readings”), some elements may occasionally overlap with each other. It is, in such a case, the later, more specific element, the visual tagging of which remains accessible to the reader.

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1.5.2 Descriptive Catalogue of Structural Elements

What follows is a brief descriptive catalogue of the structural elements used for the current analysis. In order to demonstrate these elements I refer to several commentaries on the *Kirātārjunīya* 1.7,³⁷ 8.4 and 8.6.³⁸ The names of the elements are given in the respective colors used for the visual tagging in the later chapters of the thesis.

Primary Elements, which constitute the basis of every commentary, are:

1. **pratīka-**: word(s) of the poem used verbatim in the commentary (without an indicative particle *iti* or the like).

- *Laghuṭīkā* (acc. to **Bo₁Mü** and **JaiJo₁Pa₁**) ad 8.4: शाखिनोऽपहाय सुरसुन्दरी-
जनैः पुरोऽभिसस्रे।

- *Laghuṭīkā* (acc. to **Bo₁Mü** and **JaiJo₁Pa₁**) 8.6: अशोकयष्टिर्वधूजनैर्ददृशे।

2. Paraphrase: a simple paraphrase of a previously (or, less commonly, subsequently) quoted **pratīka-**.

- *Subodhaṭīkā* ad 1.7: सुयोधनो दुर्योधनो जगतीं पृथ्वीं नयेन सामदानरक्षणादिना जेतुं
समीहत इच्छति स्म।

- *Laghuṭīkā* (acc. to **Jay Pa₂**) ad 8.6: वधूजनैरशोकयष्टिर्ददृशे कङ्कलिलता दृष्टा।

³⁷KA 1.7: विशङ्कमानो भवतः पराभवं नृपासनस्थोऽपि वनाधिवसिनः। दुरोदरच्छद्मजितां समीहते नयेन जेतुं जगतीं सुयोधनः ॥ Suyodhana, though he is occupying the royal throne, fearing defeat by you, though you are living in the forest, wishes to conquer the Earth, which he has [once] obtained by deceitful means in the game of dice, by means of political wisdom.

³⁸KA 8.4 (reading and translation of the verse acc. to Prakāśavarṣa): घनानि कामं कुसुमानि बिभ्रतः करप्रचेयानपहाय शाखिनः। पुरोऽभिसस्रे सुरसुन्दरीजनैर्यथोत्तरेच्छा हि गुणेषु कामिनः ॥ The divine ladies had left behind the trees, abundantly bearing dense flowers and easy to pick [just] by [stretching out] their hands, and went on. In fact, the ones used to longing always strive for even better things.

KA 8.6: निपीयमानस्तवका शिलीमुखैरशोकयष्टिश्चलबालपल्लवा। विडम्बयन्ती ददृशे वधूजनैरमन्ददष्टौष्ठकरा-वधूननम् ॥ The female folk fancied a branch of an Aśoka-tree with its young shoots trembling while its flower-clusters drunk by the bees to imitate the agitated movements of the hands (by a lady) intensively bitten in her lip (by a lover).

3. Direct gloss: direct gloss of a word (or words) used in the poem, without a preceding or following *pratīka*-

- *Laghutīkā* (acc. to **Ba**) ad 8.6: देववनिताभिर्वृक्षान्परिहृत्याग्रतो गमनं चक्रे।

5

Secondary Elements, which need not necessary be present in a commentary, are:

4. Double gloss: two or more consecutively following each other paraphrases of the same word:

- *Kirātaṇḍrikā* ad 1.7: वनाधिवासी [...] भवतस्त्वत्तः युधिष्ठिरात्पराभवं तिरस्कारं विशङ्कमान ऊहमानः।

10

- *Jonarāja* ad 8.4: सुरस्त्रीजनैः पुरोऽग्रेऽभिसन्नेऽभिसृतं गतम्।

5. Simple questions of the *kimbhūta*-type, which are usually employed to disambiguate syntactic connections between different words in the poem:

- *Subodhaṭīkā* ad 1.7: सुयोधनो दुर्योधनो जगतीं पृथ्वीं नयेन सामदानरक्षणादिना जेतुं समीहत इच्छति स्म। किंभूताम्। दुरोदरच्छद्मजितां द्यूतकपटजिताम्। [...] स किंभूतः। भवतस्त्वत्तः पराभवं विशङ्कमान ऊहमानः। [...] स किंभूतः। नृपास-
नस्थोऽपि सिंहासनस्थोऽपि। भवतः किंभूतात्। वनाधिवासिनः वनावस्थितात्।

15

6. Formulaic expressions marking the function of the respective passage. These formulas mark several of the functional elements described in following and vary depending on the exact type of that element.

20

- इत्यर्थः or इति यावत् often conclude simple explanatory remarks, or, otherwise, are found following a double gloss. In the later case they indicate that the preceding gloss, rather than being a general synonym, gives a broader contextual or a more precise meaning of the glossed word respectively (see e.g. all the three examples given at the following item).

25

- Other varieties, such as इति भावः, इति तात्पर्यम् etc. are often found at the end

of longer passages, which give e.g. an overall or the intended “hidden” idea, expressed in the verse or its part; so do the expressions similar to इदमुक्तं भवति or अयमर्थः, which, however, precede such explanatory remarks.

- Another explanatory element, the so-called *avataraṇikā*-s (s. below), is usually marked by a formula such as इत्याशङ्क्याह or just इत्याह at its end.
- The expression इति शेषः, on the other hand, is a marker of a different type of element and indicates that the preceding word should be added to the verse in order to complete the syntax.
- यदि वा, यद्वा, अथ वा etc., for their part, mark alternative explanations, whereas formulas like केचित्तु deal with opinions mentioned by other commentators.
- Expressions like इति पाठान्तरम् or अत्र केचित् [...] इति पठन्ति mark passages discussing alternative readings.

A comprehensive treatment of these formulas can be found in both Roodbergen (1984) and Tubb and Boose (2007).

7. general explanatory passages, which give additional explanatory remarks beyond mere paraphrasing:

- Lokānanda ad 1.7: सुयोधनो जगतीं भुवं जेतुं स्वीकर्तुं समीहते वाञ्छति। कथम्। नयेन नीत्या विनयेनेत्यर्थः। दुरोदरच्छद्मजिताम्। अक्षद्यूतव्याजोपहृतां पूर्वं, संप्रति नयेनात्मीकर्तुमिच्छतीत्यर्थः। [...] ईदृशो हि नाम तव प्रभावः, येन नृपास-नवर्तिनोऽपि तस्य काननस्थादपि त्वत्तोऽभिभवाशङ्का जायते ॥
- Kirātacandrikā ad 1.7: युधिष्ठिरस्य दुर्योधने दुःशब्दोच्चारणमसुखावहमिति तत्रास्या-नुजीविनः सुशब्दं प्रक्षिपन्ति ॥
- Jonarāja ad 1.7: सुयोधनो नयेन सामादिना जगतीं भूमिं जेतुं चेष्टते। [...] [दुरोदरच्छद्म-]जिताम्। छलजितस्य स्थैर्याभावाच्छलरहितया युक्त्या वशीकर्तुमारभत इत्यर्थः।
- see Vidyāmādhavīya listed at the next item.

8. Introductory remarks, *avataraṇikā*-s, which are most commonly found in the

beginning of the commentaries on individual verses and state the connection of the current verse to the preceding ones. At many instances, however, commentators prefer the use of *avatarāṇikā*-s within the running text of a commentary instead of postponed *explanatory remarks* or the *kimbhūta*-questions:

- Jonarāja (pre) 1.7: दुर्योधनेन भूमिर्वशीकृतेत्यनेन सूचितम्, तत्राहं वनस्थः किं कर्तुं शक्त इत्यतो वार्ताश्रवणमात्रेऽपि राज्ञोऽनादरमाशङ्क्योत्साहमुत्पादयितुमाह – सुयोधनो नयेन ... 5
- Jonarāja 8.4: सुरस्त्रीजनैः पुरोऽग्रे अभिसस्रेऽभिसृतं गतम्। [...]। पुष्पावचयकामास्ताः कथं गच्छेयुरित्याह – शखिनो वृक्षान्विहाय त्यक्त्वा। कदाचिदपुष्पाः परिमितदुरारोहा वा ते स्युरित्याह – करेण प्रचेयानि [...]। एवं चेत्ताः पुरः किं जग्मुरित्याह – कामिनः [...]॥ 10
- Vidyāmādhavīya ad 1.7: सुयोधनः पूर्वं दुरोदरच्छद्मजितां द्यूतव्याजजितां जगतीमधुना नयेन जेतुं समीहते नीत्या स्ववशीकर्तुं सम्यक्चेष्टते। [...]। जिताया भूमेः पुनर्जयः किमर्थं इत्याह – नृपासनस्थः सिंहासनस्थः [...] अपि वनाधिवासिनो भवतः पराभवं विशङ्कमानस् त्वत्तः पराजयमाशङ्कमानः। अयमर्थः – द्यूतच्छद्मजितां महीं समयान्ते त्वमवाप्स्यसीत्याशङ्क्य तदापि सा यथा त्वां नाश्रयिष्यति तथा स्वगुणैः वशीकर्तुं चेष्टते। 15

9. *Remarks pertaining to the syntax of the verse.* These remarks may consist of a single inflected pronoun, which indicates the syntactic value of the discussed word; of conjunctions or conjunctive adverbs such as “because”, “therefore”, “in this way” etc. that indicate the syntactic connection between the involved elements; they may include repetitions of words already explained in order to indicate their syntactic connections with the words currently under discussion, or, furthermore, contain any other, partly also more elaborate discussions concerning the syntactic structure: 20

- Candrikā ad 1.7: वनाधिवासी ततो वनस्थाद्भवतस्त्वत्तः युधिष्ठिरात्पराभवं तिरस्कारं 25

विशङ्कमान ऊहमानः।

- Jonarāja ad 1.7: सुयोधनो नयेन सामादिना जगतीं भूमिं जेतुं चेष्टते। [...] [दुरोदर-
]च्छद्मना छलेन जिताम्। छलजितस्य स्थैर्याभावाच्छलरहितया युक्त्या वशीकर्तु-
मारभत इत्यर्थः। यतो भवतः सकाशात् पराभवं राजहरणादिकं शङ्कमानः स सिं-
हासनस्थो भवतो वनस्थादपि।

5

10. **Alternative explanations** of the whole verse or of its parts. Complex alternative explanations often consist of further analytical elements:

यद्वा हे नृप दुरोदरच्छद्मजित! अं विष्णुम् ईं लक्ष्मीं जेतुं समीहते, भवतः महेश्वरात्पराभवं
विशङ्कमानः। भवतः किंभूतात्। वनाधिवासिनः श्मशानाधिवासिन इति॥

- 10 11. **Alternative readings** (*pāṭhantara-s*) and their discussions

12. **Opinions mentioned in other commentaries**

13. *pratīka*. This element is somewhat difficult to define and especially to differen-
tiate it from the “simple” *pratīka*-s described above. The **current element** oc-
curs either at the very beginning of the commentary on each verse or, if found
15 in the running text, only in the presence of the **former one**. Rather than being
woven into the overall syntactic structure of a commentarial text (and thus ex-
pressing the actual meaning of the word), this element is used to mark the ref-
erent of the secondary explanatory elements (such as the **grammatical** or **lexi-**
cographical ones) and can be, therefore, interpreted as a mere “placeholder” and
20 not as a word with an actual meaning. It can be most typically found in the
commentaries which separate the technical analysis of words from their general
glossing. For a further discussion and examples of this element see 3.1.

14. **Formulas involved in the analysis of *bahuvrīhi*-compunds:**

Laghutīkā (acc. to Jai Jo₁ Pa₁) ad 8.6: शिलीमुखैर्निपीयमानः [...] स्तबकः पुष्पसं-
घातो यस्याः सा निपीयमानस्तबका। [...] चला बालाः पल्लवा नवानि [...] किसल-
यानि यस्याः सा चलबालपल्लवा।

25

15. **Formulas involved in the analysis of *tatpuruṣa*-compounds.** Note that the *tatpuruṣa*-compounds often occur and are thus separately analyzed as such within complex *bahuvrīhi*-formations:

- *Candrikā* 1.7: सुयोधनो दुरोदररूपं च्छद्म तेन जितां जगतीं पृथ्वीं जेतुं समीहते चेष्टे।
- *Lokānanda* ad 1.7: दुरोदर एव च्छद्म तेन जिताम्।

5

16. **Indication of quotations:**

- In *Ghaṇṭāpatha* 1.7 we find इत्यमरः, इति वैजयन्ती.
- In *Kirātacandrikā* 1.7 – several instances of इत्यमरे.
- In *Vidyāmādhaviya* 1.7 – इति अमरसिंहेन [...] कथ्यते, इति हि नीतिः, इत्यादिग्रन्थान्तरे.

10

17. **Non-technical analysis of grammatical complexes (*laukikavigraha*).** This element includes all the variations of grammatical analysis, which do not, however, involve the use of technical language of *vyākaraṇa*-. This element is called in Roodbergen (1984, p. 4) “meaning-paraphrase”.

15

- *Ghaṇṭāpatha* ad 1.7: सुखेन युध्यते सुयोधनः। [...] वनमधिवसतीति वनाधिवासिनः [...].
- *Laghuṭīkā* (acc. to *Jai Jo₁ Pa₁*): यथोत्तरो यथोत्तरम्, यथोत्तरमिच्छा येषां ते यथोत्तरेच्छाः।

18. **Technical analysis of grammatical complexes (“*alaukikavigraha*”).** This textual element is frequently found throughout the commentaries on *mahākāvya*- and consists of technical analysis of grammatical forms involving technical language of *vyākaraṇa*-. It is sometimes combined with the *laukikavigraha*-method described above.

20

- सुखेन युध्यते सुयोधनः। भाषायां शासियुधिदृशिधृषिमृषिभ्योः युज्वाच्यः।³⁹
- Candrikā ad 1.7: आद्ये शत्रन्तमन्त्ये⁴⁰ भवशब्दात् *आद्यादिभ्यस्तसि उपसंख्या-
नम्⁴¹ इति तसिः। [...] भवत इति।

19. Formulas indicating adverbial constructions. These include यथा स्यादेवम्, यथा
5 स्यात्, यथा स्यात्तथा, यथा तथा, यथा etc.
20. Direct indication of *kāraka*-. This rather unfrequent element consists of single-
word insertions indicating the *kāraka*-, i.e. the “syntactic value” of the current
word. The name of a *kāraka*- is often given in its non-declined form as a *prātipadika*-
, such as कर्तृ, कर्मन्, करणम् etc.
- 10 21. Lexicographical quotations. This is a very frequent element consisting of a quo-
tation from one of the lexicographical works.
22. A secondary indication of the meaning of the discussed word:
 - Vidyāmādhaviya 1.7: *इच्छा काङ्क्षा स्पृहेहा तृष्णा लिप्सा मनोरथः*⁴² इति अमर-
सिंहेनेच्छार्थ ईहधातुः कथ्यते।
 - 15 - Kirāta Candrikā ad 1.7: *श्मशानं स्यात्पितृवनम्*⁴³ इत्यमरे। एकदेशोच्चारणेनापि
सकलनामाभिधानं भीमसेने भीमवद् वनमिति।
23. Remarks concerning the *alamkāra*-s.
 - Ghaṇṭāpatha ad 1.7: अत्र दुरोदरच्छद्मजितामिति विशेषणद्वारेण पदार्थस्य चतुर्थपा-
दार्थं प्रति हेतुत्वेनोपन्यासाद्वितीयकाव्यलिङ्गमलंकारः, तदुक्तम् *हेतोर्वाक्यपदार्थ-
त्वे काव्यलिङ्गमुदाहृतम्*⁴⁴ इति।

20

³⁹Cf. MBhāṣ ad Vt 1 ad Aṣṭādhyāyī 3,3.130: भाषायां शासियुधिदृशिधृषिमृषिभ्यो युज्वक्तव्यम्। [...] मृषेऽथेति वक्तव्यम्।

⁴⁰ādye and antye refer here to two alternative interpretations given by the commentator. Acc. to the first *bhavataḥ* = *tvattaḥ*, while acc. to the second *bhavataḥ* = *śivāt*

⁴¹Cf. Vt 1 ad Aṣṭādhyāyī 5,4.44: तसिप्रकरण आद्यादिभ्य उपसङ्ख्यानम्।

⁴²Cf. Amarakośa @@1.7.463@@

⁴³Cf. Amarakośa @@2.7.1169@@

⁴⁴See *Pratāparudrīya* 8,219

24. Introduction of different elements of the *śleṣālaṃkāra*- (see the example from *Kirāta-candrikā* at the *alaukikavigraha*-).
25. Remarks concerning the metre employed in the chapter or, less frequently, in the current verse.
26. Elements structuring the text of the commentary. This is a very rare though 5
distinct textual element, which structures the text of the commentary itself. Dharmavijayagaṇi, for example, at all instances (i.e. on every verse) introduces two parts of his commentary with व्याख्या and अथ समासः. Another less specific remark can be found at the beginning of Prakāśavarṣa's commentary on the very first verse of the *Kirātārjunīya*. After a long discussion of general characteristics 10
of a *mahākāvya*- and the *Kirātārjunīya* in particular, he says: श्लोक इदानीं लक्ष्यते।

Below I give two examples of fully marked texts of Mallinātha's and Jonarāja's commentaries (both according to their vulgate editions) on the *Kirātārjunīya* 1.7.

Ghaṇṭāpatha ad *Kirātārjunīya* 1.7: [Mallinātha]: संप्रति यद्वक्तव्यं तदाह --- विशङ्क- 15
मान इति। सुखेन युध्यते सुयोधनः। *भाषायां शासियुधिदृशिधृषिमृषिभ्योः युज्वाच्यः*। नृपा-
सनस्थः सिंहासनस्थोऽपि वनमधिवसतीति वनाधिवासिनो वनस्थात्, राज्यभ्रष्टादपीत्यर्थः। भ-
वतस् त्वत्तः पराभवं पराजयं विशङ्कमान उत्प्रेक्षमाणः सन्। दुष्टमुदरमस्येति दुरोदरं द्यूतम्।
पृषोदरादित्वात्साधु*। *दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्* इत्यमरः। तस्य च्छद्मना मिषेण
जितां लब्धां दुर्नयार्जितां जगतीं महीम्। *जगती विष्टपे मह्यां वास्तुच्छन्दोविशेषयोः* इति वैज- 20
यन्ती। नयेन नीत्या जेतुं वशीकर्तुं समीहते व्याप्रियते, न तूदास्त इत्यर्थः। बलवत्स्वामिकमवि-
शुद्धागमं च धनं भुञ्जानस्य कुतो मनसः समाधिरिति भावः। अत्र दुरोदरच्छद्मजितामिति विशे-

16 भाषायां ... युज्वाच्यः] Cf. Bhāṣyam ad Vt 1 ad 3,3.130: भाषायां शासियुधिदृशिधृषिमृषिभ्यो युज्वक्तव्यम्।
[...] मृषेश्चेति वक्तव्यम्।

19 पृषोदरादित्वात्साधु] Cf. Aṣṭādhyāyī 6,3.109: पृषोदरादीनि यथोपदिष्टम्

19 दुरोदरो ... दुरोदरम्] Amara 3,3.172: दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्

20 जहती ... °विशेषयोः] Vaijayanti, p. 247, 9ab: जगती विष्टपे मह्यां वास्तुच्छन्दोविशेषयोः

षणद्वारेण पदार्थस्य चतुर्थपादार्थं प्रति हेतुत्वेनोपन्यासाद्वितीयकाव्यलिङ्गमलंकारः, तदुक्तम् *हे-
तोर्वाक्यपदार्थत्वे काव्यलिङ्गमुदाहृतम्* इति ॥

Jonarāja ad *Kirātārjunīya* 1.7: दुर्योधनेन भूमिर्वशीकृतेत्यनेन सूचितम्, तत्राहं वनस्थः
किं कर्तुं शक्त इत्यतो वार्ताश्रवणमात्रेऽपि राज्ञोऽनादरमाशङ्क्योत्साहमुत्पादयितुमाह --- सुयो-
5 धनो नयेन सामादिना जगतीं भूमिं जेतुं चेष्टते। दुरोदरेऽपि च्छद्मना छलेन जिताम्। छलजि-
तस्य स्थैर्याभावाच्छलरहितया युक्त्या वशीकर्तुमारभत इत्यर्थः। यतो भवतः सकाशात् परा-
भवं राजहरणादिकं शङ्कमानः स सिंहासनस्थो भवतो वनस्थादपि। त्वदुद्योगप्रतीक्षैव राज्यप्रा-
प्तिरिति तात्पर्यम् ॥

1.6 Further Considerations on the Commentarial Styles: Organization of the Textual Elements

10 On page 12 with the help of a quotation from Goodall and Isaacson (2003, p. xlvii) I
have shown how a stylistic description of a commentary (Vallabhadeva's *Raghupañcikā*
in the given case) can be formulated as a sum of textual elements likely to be employed
or avoided by a commentator. This approach is made use of later in the main chapters
of this study. In this section, however, I come back to another aspect of commentarial
15 style, the discussion of which has been previously suspended. I would like to talk about
the textual organization and the arrangement of elements within a text.⁴⁵ The working
of some of the phenomena thematized here have been already discussed by Tubb and
Boose (2007, pp. 149ff.). I will, therefore, focus mainly on their classification, which
largely differs from the one adopted by Tubb and Boose (2007), and consider several

⁴⁵I would like to add that several aspects of style, such as the authorial choices pertaining to vocab-
ulary, language register, use of figurative speech, preferences for certain modes of expression (e.g. com-
pounded forms vs. analysed forms) etc., cannot be accessed from the point of formal analysis under-
taken here and need to be considered separately.

new findings as well as those parts of the theory which I understand differently. Similar to Tubb and Boose (2007, *loc.cit.*), I distinguish mainly between commentarial strategies concerned with (1) the arrangement of the words of the *mūla*- and with (2) the relative positioning of other functional elements.

1.6.1 Arrangement of *pratīka*-s and direct glosses

Tubb and Boose (2007, p. 149) observe that “Sanskrit commentaries are built up on a framework consisting of a rearrangement of the words of the text being commented on.” In current terms, these words can be equally represented either by *pratīka*-s or by their direct glosses (see 1.5.2 above).⁴⁶ In the majority of cases, the rearrangement of these elements fulfills one of the five basic functions traditionally ascribed to a commentary, namely “indicating the *anvaya*-” (see p. 6 above). It acts as a “skeleton” for the text body of a commentary and is completed (“stuffed”) with all the remaining explanatory elements, which are usually “placed alongside the words of the *mūla*- in their appropriate locations”.⁴⁷

With regard to the actual techniques, the commentaries, those on *kāvya*- in particular, largely adhere to one of the two following approaches:

1. A commentator arranges the words of the *mūla*- in one long sentence according to “the most easily understandable prose order”⁴⁸ (see pp. 37ff. for a further discussion on this word order). According to my understanding of the Sanskrit metaphor implied in one of the names given to this approach (*daṇḍānvaya*-, see below), the words of the *mūla*- are as if lined up along a single rod.

2. A commentator begins by singling out the main simple sentence (subject – object

⁴⁶Note that Tubb and Boose (2007, p. 156) account the replacement of *pratīka*-s by direct glosses for a separate variation. For my current purpose, however, this differentiation is unnecessary and even misleading.

⁴⁷*ibid.* p. 151.

⁴⁸*ibid.* p. 150

– main verbal action) and then relates all the other words of the verse to these in separate clauses. One of the Sanskrit names of this approach (*khaṇḍānvaya*-) implies, in fact, breaking of a sentence into smaller pieces, its constituents.

It must be stressed that the actual function of the two above techniques is implicitly to indicate the syntactic construction of the concerned verse. It is therefore that a third approach can be detected among the commentators who, according to my understanding, do not intend to indicate the *anvaya*- and usually remark merely on selected words of the verse:⁴⁹

3. A commentator discusses the words of the *mūla*- exactly in the same order as they appear in the verse.⁵⁰

In order to illustrate the first two techniques, which will be the focus of the following discussion, I will use two commentaries on *Kirātārjunīya* 1.7 given earlier in this chapter (see pp. 28, 29). Mallinātha's text gives a good example of the former technique and Jonarāja's commentary is representative of the second. When reduced to the elements of "*pratika*-" and "*direct gloss*", the two commentaries read as follows:

Mallinātha's *Ghaṇṭāpatha* ad KA 1.7: ... सुयोधनः [...] नृपासनस्थः [...] अपि [...] वनाधिवासिनः [...] भवतः [...] पराभवं [...] विशङ्कमानः [...] दुरोदरं [...] तस्य च्छद्मना [...] जितां [...] जगतीं [...] नयेन [...] जेतुं [...] समीहते [...] ॥

Jonarāja's *Kirātārjunīyaṭīkā* ad KA 1.7: ... सुयोधनो नयेन [...] जगतीं [...] जेतुं चेष्टते। दुरोदरे [...] च्छद्मना [...] जिताम्। [...] भवतः [...] पराभवं [...] शङ्कमानः, [...] सिंहासनस्थो [...] वनस्थादपि [...] ॥

⁴⁹See, however, fn. 76.

⁵⁰Cf. e.g. Suvarṇarekha ad KA 1.7: विशेषतः शङ्कमानः, नृपासनं सिंहासनम्, नयेन नयप्रकारेण, दुरोदरच्छद्मना पृथ्वीं जितवान्। एतावतैव तस्य मायाविनो दोषोऽपि महान्व्यञ्जितः ॥ (See fn. 37 for the text of the verse.) Other typical representatives of this style include both the published commentaries by Aruṇagirinātha on *Raghuvamśa* and *Kumārasambhava*.

While in the first method the syntactic construction (i.e. *anvaya*-) is usually indicated solely by the specific positioning of the words, the second method allows for certain variation as far as the techniques of indicating the connection between the main simple sentence and the secondary clauses are concerned. The degree of explicitness may range from (1) implicit, when the author silently places a subordinate clause after the main one without stating the exact syntactic connection between the two,⁵¹ to (2) an unequivocal method of “asking questions that bring out the ways in which those parts fit into the construction of the original text” (*ibid.*, p. 149).⁵² The variation in the techniques of indicating the connection between the main and the subordinate clauses, one may observe, inevitably causes variation in the employment of further functional elements. In case of implicit indications (i.e. in their absence), the commentator confines himself merely to the use of the **words of the *mūla***-, in the technique of asking questions, on the other hand, the catalogue of employed elements is augmented by the element of “**the *kimbhūta*-type questions**” (cf. p. 22). Two further important techniques of explicating the connection between the main and the secondary clauses are found, when (3) the commentator does so by adding particles (conjunctions, conjunctive adverbs etc.), relative pronouns or by repeating the words belonging to the main clause (the additional functional element here is that of general “**syntactic remarks**”, see p. 24),⁵³ or when (4) the author introduces secondary clauses by short introductory considerations belonging to the *avataraṇikā*-type of textual el-

⁵¹Cf. Jonarāja ad *Kirātārjunīya* 1.7 from the example above: सुयोधनो नयेन [...] जगतीम् [...] जेतुं चेष्टते। दुरोदरो [...] छद्मना [...] जिताम्। The text lacks any indication of the fact that the word *duro-daracchadmajitām* is an attribute to the word *jagatīm* from the main clause.

⁵²Cf. Ḍaḷhaṇa ad *Kirātārjunīya* 1.7: सुयोधनो [...] जगतीं [...] नयेन [...] जेतुं समीहते [...] किंभूताम्? दुरोदरच्छद्मजितां [...] स किंभूतः? भवतः [...] पराभवं विशङ्कमान [...] स किंभूतः? नृपासनस्थोऽपि [...] भवतः किंभूतात्? वनाधिवासिनः [...] ॥

⁵³Cf. the above example of Jonarāja on KA 1.7: ... सुयोधनो नयेन [...] जगतीं [...] जेतुं चेष्टते। दुरोदरो [...] छद्मना [...] जिताम् [...] यतो भवतः [...] पराभवं [...] शङ्कमानः, स सिंहासनस्थो भवतः वनस्थादपि [...] ॥

ements.⁵⁴

It must be noted, furthermore, that although many commentators do, in fact, abide by a single approach of arranging the words of the *mūla*- and, in case of the analytic approach, by a single method of explicating the connection between the main and the secondary clauses, several authors deliberately use a mixed style and others allow an occasional transgression of the favored methodology. Among the commentators applying the “hybrid style” one could name Vidyāmādhava,⁵⁵ Cāritravardhana⁵⁶ or Nārāyaṇa, the author of a commentary on the *Naiṣadhīyacarita*.⁵⁷

1.6.2 A note on *daṇḍānvaya*-, *khaṇḍānvaya*-, *ākāṅkṣā*, *anvayamukhī* and *kathaṃbhūtīnī*

As mentioned above, the two discussed approaches of arranging the words of the *mūla*- and indicating their syntactic connections are often found in the secondary literature to be referred to by certain Sanskrit names. In this subsection I would like to take a short digression and briefly to survey the most common of these names. This should help, on

⁵⁴Cf. Jonāraja ad KA 8.4, given as an example of the related structural element on p. 23: **सुरस्त्रीजनैः पुरो [...] अभिसस्रे [...] पुष्पावचयकामास्ताः कथं गच्छेयुरित्याह – शखिनो [...] विहाय [...] कदाचिदपुष्पाः परिमितदुरारोहा वा ते स्युरित्याह – करेण प्रचेयानि [...] पुष्पानि बिभ्रतः एवं चेत्ताः पुरः किं जग्मुरित्याह – कामिनः गुनेषु [...] यथोत्तरेच्छा [...] ॥**

⁵⁵Cf. VM on KA 1.7 for a kind of blend of two approaches (instead of stringing words in a single sentence, the commentator constructs two sentences grouped around the main and the secondary verbal actions): **दुरोदरच्छद्मजिताम् [...] जगतीम् [...] नयेन जेतुं समीहते [...] किमर्थं इत्याह नृपासनस्थः [...] अपि वनाधिवासिनो भवतः पराभवं विशङ्कमानः [...] ॥**

VM on KA 1.9 provides an example for the method of a long sentence: **... अगम्यरूपाम् [...] मानवीम् [...] प्रपित्सुना [...] अस्ततन्द्रिणा [...] तेन [...] नक्तं दिवं विभज्य पौरुषं नयेन वितन्यते [...] ॥**

VM on KA 1.13 uses the style of singling out the main simple sentence (note the way he combines questions, *avataraṇikā*-s and conjunctions to explicate the syntactic connection between words): **स [...] रिपौ सुतेऽपि वा दण्डेन [...] धर्मविप्लवं निहन्ति [...] कीदृशेन दण्डेन? गुरूपदिष्टेन [...] कुतो निहन्तीत्याह स्वधर्म इत्येव [...] निवृत्तकारणः [...] वशी [...] अत एव न मन्युना [...] तथा वसूनि वञ्छन् [...] ॥**

⁵⁶See Tubb and Boose (2007, 158) for an example of his style.

⁵⁷See Patel (2014, pp. 93f.) for details.

the one hand, to understand the *modus operandi* of thus designated phenomena and, on the other hand, exemplify the problems involved in the use and interpretation of such traditionally coined terms.

The first method of stringing the words into a single prose sentence is often referred to as the *daṇḍānvaya-*, while a commentary that follows such an arrangement 5 is called *anvayamukhī*. The other method of grouping the words into several clauses according to their syntactic ranking is sometimes labeled *khaṇḍānvaya-* or *ākāṅkṣā*, while a commentary that attends to this method is termed *kathambhūtinī*.⁵⁸

1.6.2.1 *anvaya-*

First of all, I would like to discuss the key term *anvaya-*. It has two or even three main meanings,⁵⁹ which can at times be used interchangeably within a single text. In 10 general terms it indicates a particular type of relation, namely the syntactic connection or agreement, that exists between two or more words in a sentence. In the *Nyāyakośa* (p. 46, under the sixth meaning of the word), it is defined as follows:

शाब्दबोधीयसंसर्गताख्यविषयतावान्। यथा घटमानयेति वाक्यजन्यशाब्दबोधे घ-
टानयनादीनां पदार्थानां परस्परं संबन्धः।

15

[*anvaya-* is that, which] is endowed with the *saṃsargatā*-type of *viśayatā*-relation associated with the verbal cognition (i.e., it is the relationship between the word-meanings, which is cognised at instances of verbal communication).⁶⁰ For example, in the case of a verbal cognition brought

⁵⁸Cf. Zadoo (1947, pp. 2ff.), Chatterji et al. (1958, pp. 129f.), Unithiri (2002, pp. 162f.), Khāṭuya (2003, p. 23), Tubb and Boose (2007), Bansat-Boudon and Tripathi (2011, p. 64, fn. 243), Patel (2014, at several places), Pollock (2015, fn. 14) and many more. Note that some of these publications stick to just a single pair of names (either *daṇḍa-* vs. *khaṇḍa-* or *anvayamukhī* vs. *kathambhūtinī*) while other mention both of them.

⁵⁹Here I exclude a whole range of meanings that the word assumes in the pair *anvaya-vyatireka*-and which are, among other things, relevant when discussing construction of logical syllogisms.

⁶⁰On *viśayatā* see, for example, Pāṭil (2014, pp. 32–26) and Wright (2014, pp. 80ff.).

about by the sentence “Bring a pot!” [*anvaya*-] is the mutual connection between the word-meanings such as “pot” and “act of bringing”.

This general sense of *anvaya*- is, furthermore, given to the word in a short Sanskrit manual *Anvayaprabodha* (AP) written around 1940 by one Oṃkāradāsa, in a text that (according to the author’s own statement)⁶¹ was aimed at teaching the students easily to comprehend the syntactic structure (*anvaya*-) of poetry:

अतोऽन्वयज्ञानविधानसादराः सखे भवन्ति प्रतिभानुशालिनः ।
परस्परार्थानुगमः सदादृतः पुराविदैर्वर्णितमस्य लक्षणम् ॥ AP 3 ॥

Therefore, my friend, those who abound in poetic genius are attentive to creating [easy] understanding of the *anvaya*-. It (i.e. *anvaya*-) is defined by the ancient sages⁶² as the ever-respected mutual following (i.e. connection)⁶³ of the [word-]meanings.

Although I was so far not able to spot any formal definition of the word *anvaya*- in any pre-modern Sanskrit text,⁶⁴ I believe to have seen it used in the very sense explained above. In fact, Hahn (2008, pp. 24f.) speaks of a whole *Samanvaya*-tradition

⁶¹See the Hindī introduction written by the author himself (Oṃkāradāsa (1940, p. 3)): [...] वर्तमान समयमें काव्योंका पठनपाठन अधिक है, परन्तु श्लोकोंके अन्वय करनेकी रीति बालकोंको सुगमतासे नहीं सिकलाई जाती --- [...] उन्हीं लोगोंके हितार्थ यह छोटीसी पुस्तक [...] बनाता हूं कि जिसके द्वारा उन्हें अन्वय करनेकी रीति सुगमतासे आ जावे और उदारणोंके [...]

⁶²The translation of a similar formation *purāvid* found in MW is “knowing the events of former times”. It is similarly possible here.

⁶³Note that *anugama*- here is, most probably, a mere semantic equivalent for the defined “*anvaya*” and not a reference to the technical term of the *Navyanyāya* (i.e. uniformity, consecutive character; see Phillips (1995)). “*anvaya*” is a compound formation (a *vr̥tti*-) of an *upasarga*- “*anu*” and a secondary *kṛt*-formation of the verbal root $\sqrt{\text{in}}$ *gatau* (ii,36) with an affix aC (by *Aṣṭādhyāyī* 3,3.56: ए-रच्), whereas “*anugama*” is exactly parallel to it as *anu* + [$\sqrt{\text{gam}}$] *gatau* (i,1031) + aP (*Aṣṭādhyāyī* 3,3.58: ग्रहवृद्धनिश्चिगमश्च). Both affixes are added in the sense of *bhāva*- (3,3.18) and *kāraka*- other than *kartr̥*- (3,3.19).

⁶⁴Admittedly, my search should be considered rather defective, because it has completely ignored the prolific tradition of the *navyanyāya*-school of Indian philosophy.

(consisting of at least four distinct texts) that was entirely dedicated to the study of syntax (*samanvaya*-, i.e. *samyag anvayaḥ*).⁶⁵ From the content of at least one specimen of this tradition, Devaśarman's (fl. before the beginning of the 15th ct.) *Samanvayapradīpa* with an autocommentary *Samanvayapradīpasāṅketa*, one can see that these studies were closely related to and, in fact, not different from the theories surrounding the concept of a sentence vigorously debated within the framework of almost all the classical Indian *śāstra*-s (*vyākaraṇa*-, *mīmāṃsā*, *nyāya*-, their Buddhist and Jain counterparts as well as, to a lesser degree, *alaṃkāraśāstra*-).⁶⁶ Among the important concepts developed by Indian philosophers in order to explain the mechanism, by which words enter into a syntactic connection (*anvaya*-) within a single utterance, were *viśeṣyatā*, *viśeṣanātā*, *ākāṅkṣā*, *yogyatā*, *āsatti*-, *tātparya*- and several others.⁶⁷

In its second, extended and more practical meaning the term *anvaya*- denotes a particular arrangement of words assumed for the representation of their syntactic relation (the first meaning of the term *anvaya*-). It is in this meaning that the term *anvaya*- is abundantly used in the commentarial literature and described as a part of standard vocabulary (verbal formula) by Tubb and Boose (2007, pp. 161f.):⁶⁸

The word *anvaya* ("going together," construction) can refer not only to the construction of an entire passage [...], but also to the construction of any part of the whole, and commentators frequently mark a specification of the construction of the original text by adding the formula *ity anvayaḥ*, "thus (is) is the construction."

⁶⁵On *samyag anvaya* see the concluding verses of the *Samanvayadīś* in Hahn (2008, p. 287).

⁶⁶See e.g. Sarma (1959); Kunjunni Raja (1977); Iyer (1981), but particularly Tatacharya (2005) for a most comprehensive overview of these theories.

⁶⁷Please refer to the publications mentioned in the above footnote (nr. 66) for a detailed study of these terms.

⁶⁸See also Roodbergen (1984, p. 565).

There is yet another even more specific meaning of the term *anvaya*-. It is abundantly found e.g. in a variety of modern vulgates of Sanskrit *kāvya*-s printed, as far as my understanding of this phenomenon goes, keeping the use of Sanskrit schools and colleges in mind. The editors of these publications often supply Sanskrit verses with an “*anvaya*–”, i.e. a rearrangement of the words from the verse in a single long sentence following what I call here the “standard prose order”.⁶⁹ Thus, in contrast to the second meaning of the term, a particular type of arrangement is specified here. This arrangement (and thus the third sense of the term *anvaya*-) is defined in another early modern Sanskrit manual, the *Samāsacakra*:

विशेषणं पुरस्कृत्य विशेष्यं तदनन्तरम्।

कर्तृकर्मक्रियायुक्तमेतदन्वयलक्षणम्॥ *Samāsacakra* 15 ॥

Tubb and Boose (2007, p. 151) translate: The word order is characterized by subject, object, and verb, placing modifiers before what they modify.⁷⁰

1.6.2.2 *anvayamukhī* and *katham̐bhūtīnī*

Among the terms introduced at the beginning of this subsection, it is, perhaps, the “*anvayamukhī*”, the historical origin, though not the historically original usage, of which seems to be pretty clear. It is very probable that it was inspired by one of the signature verses of Mallinātha, the most influential adherent of the particular arrangement, found in the introduction to almost all of his commentaries on *kāvya*-.⁷¹ The

⁶⁹Among the editions of the *Kirātārjunīya* one may think of e.g. Kale (1966) or Śāstri (1939).

⁷⁰The order *karṭṛ-karma-kriyā* in this verse should, perhaps, be taken seriously, and the *anvaya*-constructed accordingly.

⁷¹Among Mallinātha’s *kāvya*-commentaries, on *Raghuvamśa*, *Kumārasambhava*, *Meghadūta*, *Kirātārjunīya*, *Śiśupālavadha*, *Bhaṭṭikāvya* and *Naiṣadhacarita* (cf. e.g. Khāṭuya (2003, pp. 16f.)), it is only the latter that surprisingly lacks any versified introduction and therefore the relevant verse. Of

verse reads:

इहान्वयमुखेनैव सर्वं व्याख्यायते मया।
नामूलं लिख्यते किञ्चिन्नानपेक्षितमुच्यते ॥

Here (i.e. in this commentary) I explain everything based precisely on the construction. I do not write anything uncorroborated by evidence or state anything unnecessary (i.e. unconnected to the main matter).

5

According to my understanding, the word *mukha-*, the final member of the concerned compound, should be translated as smth. like “chief, principal, leading part”. In my view, this meaning is congruent with the technical formation of ‘*anvayamukhi*’. It is a *bahuvrīhi*-qualification (ex *karmadhāraya-*) to a supplied feminine noun, *vyākhyā* (or *ṭikā*) being the most natural choice. The rule *Aṣṭādhyāyī* 4.1.54 that provides for the desired addition of the feminine affix *ÑiṢ*⁷² prescribes that the final member of the compound must be a *svāṅga-* of the qualified noun. According to the understanding of later grammarians (starting at least from the times of *Kāśikā*), *svāṅga-* is a technical term that designates either a real or a former limb of a body of a living being, or, in case of a non-living being, its part that relates to it in a way similar to the one in which limbs of living beings relate to them.⁷³ Should the given interpretation of ‘*mukha-*’ be accepted, the literal translation of the whole compound would become then smth. like “[a commentary], whose primary or leading part is the *anvaya-*”, i.e. “a

10

15

the author’s other commentarial writings not pertaining to poetry, I was able to examine only his *Taralā* on Vidyādhara’s work on poetics, the *Ekāvalī*. It is interesting to note that although the other two famous signatures (“*vāṇīm kāṇabhujīm ...*” and “*mallināthakaviḥ so’yam ...*”) are present in its introduction, the concerned verse is absent from it. This fact corroborates the assumption that in the concerned verse Mallinātha talks about his policy for explaining works on poetry in particular, and not about explaining just any text.

⁷²स्वाङ्गाच्चोपसर्जनादसंयोगोपधात् ॥

⁷³Cf. *Kāśikā* ad *Aṣṭādhyāyī* 4.1.54: अद्रवं मूर्तिमत्स्वाङ्गं प्राणिस्थमविकारजम्। अतत्स्थं तत्र दृष्टं चेत्तेन चेत्तत्तथायुतम् ॥

commentary based on the *anvaya*-”. If one follows the common understanding of this term prevalent in the secondary literature,⁷⁴ the word *anvaya*- should be taken here in its third sense as a particular arrangement of all the words in a verse that follows the standard prose order (cf. the verse from the *Samāsacakra* on p. 37). I am not sure
 5 if that was the meaning of *anvaya*- already implied by Mallinātha, for the author may have just meant that he merely follows the construction of the verse without inventing anything anew, stating unfounded things or discussing unconnected topics.

The counterpart of the *anvayamukhī*-type of commentary is a type called *kathambhūtinī*. Other than in the case of the former term and similar to the remaining ones
 10 (*daṇḍānvaya*- and *khaṇḍānvaya*-), the historical origin of this label is unknown to me.

The meaning of the term, on the other hand, is fairly clear. Similar to *anvayamukhī*, the word itself is a qualification noun to a supplied feminine qualificand (perhaps, *vyākhyā* or *ṭikā*). The feminine ending *ÑiP* is added by the rule *Aṣṭādhyāyī* 4.1.5⁷⁵ to its masculine equivalent “*kathambhūtin*”, which is itself made of *kathambhūta*- +
 15 inI, an affix added by the rule *Aṣṭādhyāyī* 5.2.115 to any *prātipadika*- ending in -a in a general sense of possession (*matvarthe*). The meaning of the compound word is therefore “A commentary that possesses questions of the type ‘What kind of?’” The term *kathambhūtinī* refers therefore to such commentaries, in which the connection between words is made clear by means of putting wh-questions. On p. 31 I have shown
 20 that this approach corresponds to one of several other commentarial techniques, which may be applied in order to clarify the connection between individual words (or, rather, word-groups) singled out from the main sentence.

1.6.2.3 *daṇḍānvaya*- and *khaṇḍānvaya*-

Connected to the *anvayamukhī*-type of a commentary is the *daṇḍānvaya*-arrangement

⁷⁴See Zadoo (1947); Tubb and Boose (2007); Patel (2014); Pollock (2015) among the above publications (fn. 58).

⁷⁵ऋन्नेभ्यो ङीप्

of the words from the *mūla*-, while the *kathambhūtinī* corresponds to the *khaṇḍānvaya*-arrangement. As mentioned above, the historical origin of these designations is unknown to me.

The earliest known to me occurrence of one of these technical terms, namely the *daṇḍānvaya*-, comes from the beginning of the 20th century. It is found in one of the introductory verses to Har Dutt Sharma's (Haradatta Śarman) commentary *Caṣaka* on Jagannātha's *Bhāminīvilāsa*: 5

दण्डान्वयः पाठभेदाः शब्दाः पर्यायभाजिनः ।

अलङ्काराश्च भावार्थो व्याख्यानेऽस्मिन्निबोधत ॥ (*Caṣaka* 5)

[Readers,] in this commentary you should understand the following: (1) *daṇḍānvaya*-, (2) alternative readings, (3) words [of the *mūla*-] along with their synonyms, (4) [identification of the] *alaṃkāra*-s and (5) the intended meaning. 10

Even though the author did not provide us with his definition of the term *daṇḍānvaya*-, we may be able to infer it by looking at his commentary on, for example, the second verse of the collection: 15

पुरा सरसि मानसे विकचसारसालिस्खलत्परागसुरभीकृते पयसि यस्य यातं वयः ।
स पत्वलजलेऽधुना मिलदनेकभेकाकुले मरालकुलनायकः कथय रे कथं वर्त-
ताम् ॥

पुरा [...] मानसे [...] सरसि [...] विकचसारसालिस्खलत्परागसुरभीकृते [...] पयसि [...] यस्य [...] वयः [...] यातं [...], स मरालकुलनायकः [...] मिल-
दनेकभेकाकुले [...] जले, अधुना कथं [...] वर्ततां [...] इति रे कथय [...] ॥ 20

When one examines the exemplified commentary one may notice two tendencies. On the one hand, we find that the words from the *mūla*- are arranged in one long prose sentence; on the other hand, we can see that the *Caṣaka* tries as closely as possible to follow the actual word order of the poem (this inclination can easily be detected in the commentary on all other verses of the *Bhāminīvilāsa* as well). I believe, however, that this second tendency can be considered here as a kind of stylistic decoration possible only due to the specific word-order used by Jagannātha.⁷⁶ One can see, namely, that in those cases, where the verses do not allow for this stylistic freedom, *Caṣaka* rearranges the words of the poem in order to provide the resulting prose sentences with a sound construction. In the example above, as a matter of fact, *Caṣaka* changes the position of the question particle and the finite verb of the subordinate sentence (*kathaṃ vartatām*) and the clause *re kathaya*, which constitutes a short main sentence, so as to render the newly acquired prose sentence intelligible. Additionally, one can at times observe that even Mallinātha employs the same stylistic device, when the original word-order of the commented verse allows this (see e.g. *Ghaṇṭāpatha* ad KA 15.7; 15.27).

The above considerations seem to point to the conclusion that the additional restriction preferably to follow the word order of the commented verses was not included in the meaning of the term *daṇḍānvaya*- employed by Haradatta Śarman. I think that by this term he identified only the first tendency, to line up the words of the *mūla*- in a single prose sentence and to string the explanations along this line. This is, in fact, the sense given to the discussed term in the contemporary secondary

⁷⁶Goodall and Isaacson (2003, pp. xlv ff.) observe, however, that this arrangement may be employed even in cases where the word-order of the commented poems does not at all correspond to the natural prose order. This is exemplified with Pūrṇasarasvatī's *Vidyullatā* on the *Meghadūta*. Here one needs to note that Pūrṇasarasvatī may have had no interest at all in explicating the syntactic connection between words. His commentary must have been aimed at more educated public and contained, rather than trivial indications of the *anvaya*-, "an exhaustive content analysis dominated by the demonstration of implicit meanings and an abundance of quotations from other parts of the Sanskrit literature" (Skræp (1979, p. 176)). At times, however, when the author considered the syntactic connection unclear or important for the understanding of the more subtle issues, he has noted it separately (see e.g. his commentary on Meghadūta 12: "āprcchasva priyasakham ..."). Cf. 31.

sources mentioned above (see fn. 58 on p. 34), but also e.g. in the above cited edition by Śāstri (1939), where it is used in the Sanskrit title of the book: [...] किराता-
र्जुनीयम्, महामहोपाध्याय-[...]-मल्लिनाथसूरिविरचितया घण्टापथव्याख्यया दण्डान्वयेन हि-
न्दीभाषानुवादेन [...] च समुल्लसितम्. The *daṇḍānvaya*- here is translated as “prose-order”
[sic].

5

An additional evidence for the meaning of the term is provided by the above mentioned *Anvayaprabodha* that defines *daṇḍānvaya*- and *khaṇḍānvaya*- in the following way:

दण्डवत्खण्डवच्चैव द्विभेदोऽन्वय उच्यते।

आद्ये विशेषणं पूर्वं विशेष्यं तदनन्तरम्॥ AP 35 ॥

10

त्वाणमुल्लस्यप्रभृत्येवं पूर्वं दण्डान्वये भवेत्।

खण्डान्वये पुनः प्रश्नपूर्वमन्ते प्रयोजयेत्॥ AP 36 ॥

तथा हि दर्शयति ---

कृत्वा कुंकुमपङ्कमक्षियुगले भाले निरूप्याञ्जनं

पातुं लोचनपद्मपत्रपुटतः⁷⁷ कृष्णाब्धिवक्त्रैन्दवम्।

15

श्रावं श्रावममुष्य तं मुरलिकारावं रणन्नपुरा

धावं धावमधिव्रजं व्रजवधूर्भ्रातः समायान्त्यमूः ॥

अस्मिन्दण्डान्वये “हे भ्रातः कुंकुमपङ्कमक्षियुगले” इत्यादि विशेषणादि(!) पूर्वमुक्त्वा ततः
समायान्तीत्यन्वयः ॥ खण्डान्वये --- किं कृत्वा, किं कर्तुं, “कृष्णाब्धिं वक्त्रैन्दवं पातुम्” इत्या-
दिप्रश्नोत्तरद्वारा उच्यते ॥ AP 37 ॥

20

The arrangement of words is twofold: similar to a rod and similar to torn piece. In the first arrangement [one should] put the qualificand after the qualifier. (35) In the rod-like-arrangement the secondary verbal formations like *Ktvā*, *ṆamUL*, *LyaP* etc. should in the same way be put [before the main verb]. But in the piece-like-arrangement [one should put them],

25

⁷⁷I follow here Prof. Isaacson’s suggestion to emend °*paṭataḥ* to °*puṭataḥ*.

introduced by questions, at the end [of the main verb].

To explain the author gives an example: Oh Brother! These cowherdesses come together in order to drink the dark-ocean-like moon rays of [Kṛṣṇa's] face from the cup made of the lotus-leaves which are his eyes, having [in their agitation] put (*kṛtvā*, the *ktvānta*-) saffron-mascara on the pairs of their eyes, having painted (*nirūpya*, a *lyabanta*-) collyrium on their foreheads, repeatedly listening (*śrāvaṃ śrāvaṃ*, *ṇamul*) to the sound of his flute, tingling with their anklets and repeatedly running across the road.

For this verse with regard to the *daṇḍānvaya*-method, the syntactic construction [is explained] in such a way that one first names the qualificands etc. starting with "Hey brother, [having put] saffron-mascara on the pairs of their eyes" and puts the main verb "come together" only after that.

With regard to the *khaṇḍānvaya*-method, one explains the syntax by means of questions and answers such as "Having done what?", "In order to do what?", "in order to drink the moon rays of [Kṛṣṇa's] face that are [like] a dark ocean".

From this exposition we can understand a number of things. Firstly, the compounds *daṇḍānvaya*- and *khaṇḍānvaya*- are some kind of metaphoric *karmadhāraya*-s. Their meaning could be therefore understood as "the rod-like method of explicating the syntactic connection" and "the broken-piece-like method" respectively. As mentioned above (cf. p. 30) the first metaphor may imply the fact that the words of the *mūla*- are as if lined up along a single rod, while the second implies the breaking of a sentence into smaller constituents. Secondly, the explanation of the construction according to the *daṇḍānvaya*- largely corresponds to what the *Samāsacakra* (p. 37) has explained to be the standard prose order: the qualifiers are put in front of the qualificands and the subordinate verbal actions are put in front of the main one. The main verb is

found at the end of the sentence.⁷⁸ Thirdly, the *Anvayaprabodha* defines *khaṇḍānvaya*-not just as a method of gathering the words of the *mūla*- in smaller groups according to their syntactic ranking (cf. 30), it additionally singles out a particular incarnation of this method, in which individual clauses are connected to each other by means of questions. As I have shown on p. 31, this is just one of the methods that the commentator may follow in order to make these connections clear. This is, in fact, parallel to the pairing of the *anvayamukhī*-type of a commentary with the *katham̐bhūtinī* one. This fact should be highlighted here, for, as we will see in the following chapters, this preoccupation of the tradition with this particular method of indicating the connections between single word-groups in the “split method” has had crucial implications for the manuscript transmission of commentaries.

1.6.3 Arranging of the textual elements other than *pratīka*-s and direct glosses

As stated by Tubb and Boose (2007, p. 151) (and partly paraphrased at the beginning of the subsection 1.6.1 on p. 30), “[t]he basic arrangement of the words of the *mūla*- [...] serves as a framework upon which the commentator superimposes a mass of explanatory material.” Previously (on pp. 31f.) I have shown how different approaches to the “split-sentence” arrangement occasion the use of additional structural elements. In the current subsection I will try very briefly to review the main strategies applied in the *mahākāvya*-commentaries while filling out the main structural framework with further information. I do not have much to add to the analysis presented in Tubb and Boose (2007, pp. 151ff.) and refer the reader to the relevant section of this publication for further details and examples.

Firstly, it may be observed that all the explanatory remarks made by the commen-

⁷⁸This corresponds to the grammarians’ view, according to which the verbal action is the main qualificant (*mukhyaviśeṣaṇa*-) of a sentence. Cf. Tatacharya (2005, pp. 329ff.)

tators could largely be divided into two main groups: (1) the ones “in ordinary language” as well as (2) the “comments using technical language and arguments on technical matters”,⁷⁹ such as quotations from the dictionaries or grammatical works, arguments pertaining to grammatical explanation of individual forms etc.

5 Secondly, we may see that, while the explanatory notes of the first type are almost always put alongside the referent words from the *mūla*-, the comments belonging to the second group, i.e. the technical remarks, can be (1) either inserted in “the relevant place in the running commentary”, (2) or bunched together “at the end of the commentary on the verse or section of the original text.”⁸⁰ It may be noted that, although
10 both the strategies can be employed notwithstanding the applied type of arrangement of the words from the *mūla*-, the strategy of gathering all the technical notes at the end of a commentary is, according to my limited observations, more common for the “split-sentence” arrangement. In some (admittedly rare) cases both the parts of a commentary on a single verse may be additionally marked as such by a short heading.⁸¹

15 Thirdly, we find that “[c]omments on technical matters concerning the verse or section as a whole (e.g., the explanation of the meter in which the verse is written or of a poetic figure involving the whole verse) are nearly always placed at the end, unless they are worked into the introduction (*avataraṇa*) to the comment on that verse or section.”⁸²

⁷⁹ *ibid.* p. 153.

⁸⁰ *ibid.*

⁸¹ Dharmavijayaṇi’s *Pradīpikā* on KA, for example, introduces (in its MSS as well as the printed edition) the first explanatory part of the commentary with a heading “*vyākhyā*” or “*vyā*” and the second technical part with “*atha samāsaḥ*” or “*samāsaḥ*” or “*sam*”. Along similar lines, the MS of Pītāmbara’s *Kirātacandrikā* demarcates the end of the main explanatory portion with a double danda.

⁸² *ibid.*

Chapter 2

Commentaries and the Material Sources for their Study

The present two chapters of my dissertation are concerned with a preliminary attempt to analyze some of the techniques and strategies applied by the commentators on *mahākāvya*- while integrating the works of their predecessors into their own compositions. These methods will later be contrasted with those found within the transmission of a single commentary.

In this chapter I introduce the commentaries on the *Kirātārjunīya* other than the *Laghuṭīkā* by Prakāśavarṣa (that will be discussed in chaps. 4ff.), which will be considered for the summarizing philological analysis in the next chapter. Hereby I try to treat those commentaries which I consider to play a significant role for this analysis and which have not yet received much scholarly attention so far in a more comprehensive manner and confine myself to a set of basic data when talking about other texts. The more elaborate descriptions of the commentaries are subdivided into two sections: the first section focusses on the material sources (i.e. the manuscripts) for the study of the considered texts,⁸³ and the second one deals with the text itself, its time,

⁸³For the description of the layout and special symbols employed in individual MSS I draw mainly

authorship, reception etc.

2.1 *Prasannasāhityacandrikā* of Ekanāthabhaṭṭa

2.1.1 Material Sources

The NCC (vol. 4, p. 161b) lists ca. 50 MSS of this commentary, a number surpassed only by its direct textual source, the *Ghaṇṭāpatha* of Mallinātha. Most of the listed MSS are kept in various libraries across North India and only three copies are found in the South (two MSS in the Adyar Library, Madras, and one MS in Trivandrum) and one in the library of the British Museum in London, England.⁸⁴ The high number of manuscripts attests to a relative popularity of the *Prasannasāhityacandrikā* (PSC) during a certain period in time. A more thorough analysis of the text may, therefore, throw light on the history of reception of the *Kirātārjunīya* and its place within the Sanskrit educational canon during the late medieval and the early modern periods. A philological analysis of PSC's textual transmission may, furthermore, furnish significant details about the transmission of commentaries during this time (this analysis could, in a way, foreshadow a more laborious study of the transmission of Mallinātha's writings). In a stark contrast to these observations, however, in the present study I have consulted only two MSS of the text that were the easiest for me to access. The reconstructed wording of the presented textual excerpts should be, therefore, taken with a pinch of salt: its quality could be, perhaps, substantially improved by looking at additional manuscript material.

2.1.1.1 BORI 432 of 1895-1902

This manuscript forms a part of the collection of the Government Manuscript Library

on Bhattarai (2015) and two of its sources: Tripāṭhī (1975); Balbir et al. (2006).

⁸⁴The British Library holds a single MS of the *Prasannasāhityacandrikā* catalogued in Bendall (1902, p. 89) under nr. 233.

at the Bhandarkar Oriental Research Institute (BORI) in Pune (or Poona), Maharashtra, India. A detailed catalogue entry is found in Gode (1940, p. 130) and will be cited in the following description. The manuscript is available to me in the form of black and white Xerox copies kindly provided to me by the library.

⁵ **Physical Description** This is a complete paper manuscript written in a variety of Devanāgarī script. It contains 211 folios. According to the above catalogue, the folio size is $4 \frac{1}{3} \times 10$ inches ($\approx 11 \times 25,4$ cm).

Layout and Special Symbols The text is written in a single block (in *poṭhī*-format).

There are ca. 15 lines per folio and ca. 40 letters per line. “[B]orders of folios 1 – 45 [are] ruled in triple red lines, red pigment is used.” (*ibid.*) The margin size of the folios beyond 45 is kept the same, but the ruling is missing. The folios are numbered at the bottom of the right-hand margin of each verso and the margins are otherwise used for sparse notes. Verses of the *Kirātārjunīya* are quoted by their beginning. There are no decorative symbols found at the end of the MS or at the end of any chapter. The chapter colophons are marked with additional space and double *daṇḍa*-s on each side. Many chapter colophons (including the final one) are, furthermore, underlined and at times rubricated (the black and white Xerox copies seem to suggest that the underlining and the rubrication were made in different colors). In the majority of cases, the chapter colophons are affixed with an auspicious symbol, sign or a short *āśīrvāda*- (such as e.g. “*śrīḥ*” after the colophons to chapters 2, 6, 13 and 17; “*chaḥ*” at the end of 15 and 17; “*śreyo’stu*” at the end of e.g. 10 and 16; or their combination “*chaḥ// śrīr astu// chaḥ//*” at the end of 9). The beginning of each chapter is similarly marked with an auspicious symbol etc.: most commonly with “*bhale*” (chapters 2, 3, 6, 8, 9, 10, 11, 12, 14, 15, 16, 17 and 18), but also with “*bhale// oṃ namaḥ*” at the beginning of chapter 7, “*śrīḥ*” at the beginning of 11, with “*chaḥ*” at the beginning of 13 and with a *namas*-

“*śrīrāmacandrāya namaḥ*” at the beginning of chapter 4.

Scribal *Maṅgala*-, Colophon, Dating etc. The scribal *maṅgala*- at the beginning of the manuscript reads: [भले ॥] ओं नमः ॥ श्रीसारदाय [sic!] नमः ॥. Further auspicious symbols are found at the conjunction of all the chapters. These were summarized above in the context of the layout of the MS. All the chapter colophons repeat the same formula: 5

इति श्रीएकनाथभट्टविरचितायां प्रसन्नसाहित्यचन्द्रिकायां किरातार्जुनीयटीकायां [cardinal nr. of the chap. in Nom. Sg. Masc.] सर्गः ॥ [chapter number]

At the very end of the MS, i.e. after the colophon to the final 18th chapter, there is a short scribal colophon that mentions a certain date, presumably that on which the copying of the text was completed. It reads: 10

सं० १७ चैत्रादि १३ वर्षे। आषाढ-वदि ११ गुरौ ॥ [sic!]

Assuming that the mentioned era corresponds to the *Vikrama-saṃvat*, with the help of the PANCANGA software⁸⁵ I was so far able to arrive at the following set of data matching the specification for the week day (*guru*[*vāsara*-], Thursday): VS 15 1713 ongoing (*vartamāna*-), i.e. VS 1712 expired (*atīta*-), dark half (*-vadi*) of the month *āṣāḍha*- (according to the *amānta*-system), 11th *tithi*-. This corresponds with Thursday, July the 27th, 1655 AD. Gode (1940, p. 131) does not convert the given data and lists it as “Saṃvat 1713”.

2.1.1.2 Āmer Śāstrabhaṇḍār 173 (153)

This MS is preserved in the Āmer Śāstrabhaṇḍār, a collection of manuscripts hosted 20 at the Jain Vidyā Saṃsthān institute (Jaipur, Rajasthan),⁸⁶ and, according to Kāslivāl (1954), it belongs to one of the later acquisitions by the library from the Baḍā Tera-

⁸⁵Yano and Fushimi (2014).

⁸⁶A rather fascinating account of the historical development and the composition of this collection forms a part of Kragh (2013).

hapaṃṭhi collection. The most supportive director of the institute, Prof. em. Dr. Kamal Chand Sogani, most kindly allowed me to take the photographs of the MSS in this collection by myself. Unprepared for this generosity, I had to use my mobile phone to take pictures. This resulted in a number of slightly blurry color photographs, which I have been using for the present study.

Physical Description This is a complete paper manuscript written in a variety of Devanāgarī script, evidently by several different scribes (see below). The MS contains 166 folios. The size of the folios recorded in the title card is 14 × 30 cm.

Layout and Special Symbols The text is written in a single block (in *poṭhī*-format).

There are ca. 17 lines per folio and ca. 50 letters per line. The borders of all the folios are ruled in double lines using black ink. The foliation is as follows: in the top of the left-hand margin of each verso we find either “*kirātaṭīkā sāhityacandrikā*” or “*kirātaṭīkā prasannasāhityacandrikā*”; below this title there is a folio number, which is repeated slightly below the middle or at the bottom of the right-hand margin of the same verso; several (not all) individual sets of folios written by a single scribe are additionally foliated with the number of the folio within the respective set at the bottom of the verso right-hand margin. The size of these numerals is much smaller than the one that correlates with the number of the folio within the whole MS. The individual sets extend over ca. 30 folios and roughly correspond to two or three *sargas* of the text. The change of a scribe does, however, at times also occur in the middle of a chapter. The margins are otherwise used for sparse notes. The verses of the *Kirātārjunīya* are quoted by their beginning words. These *pratīka*-s, along with the final words of the commentary on the preceding verse, are usually rubricated (in red) throughout the manuscript. Similarly rubricated are the chapter colophons, which are further visually demarcated by added space around them and are often followed by an

auspicious sign such as “*bhale*”, “*chah*” etc.

Scribal *Maṅgala*-, Colophon, Dating etc. The scribal *maṅgala*- at the beginning

of the manuscript reads:

[भले॥] श्रीगणाधिपतये नमः॥ श्रीसरस्वत्यै नमः॥ श्रीगुरुभ्यो नमः॥.

Further auspicious symbols (such as “*bhale*, *chah*, *śrīḥ*” etc.) are found at the con- 5
junctions of all the chapters before or/ and after the chapter colophons. With slight variations, all the chapter colophons repeat the same formula:

इति श्रीएकनाथभट्टविरचितायां प्रसन्नसाहित्यचन्द्रिकायां किरातार्जुनीयटीकायां [cardinal
of the chap. number in Nom. Sg. Masc.] सर्गः समाप्तः॥ [chapter number]⁸⁷

At the end of the MS, there is an extended colophon written by a hand different 10
from the one that belongs to the copyist of the final part of the actual work. The writing style is somewhat rough, so that I am not able conclusively to decipher the whole text. My tentative transcription of the colophon is as follows (the marks “†” enclose text, which I am not able to understand and thus transcribe merely in accordance with my reading of the *akṣara*-s): 15

अब्देऽक्षाब्धिवसुद्विजेशगणिते⁸⁸ (१८४[५]) सत्फाल्गुणे श्यामले

पक्षे तुर्यतिथौ कुजेऽहि नगरे †सर्वाट†-सन्नान्नि च ।

श्रीमन्-नाभितनूजचैत्यसदने †श्यंवावसी†-पट्टराट्-

श्रीभट्टारकदेवशक्रयशसालेखि++⁸⁹र्थज्ञदा (?)॥ १ ॥

प्रसन्नसाहित्यसुपूर्वचन्द्रिका⁹⁰ किरातकाव्यस्य सुष्ठोक्तिरेषा ।

लिपीकृता सर्वसुखाह्वयस्य प्रियस्य शिष्यस्य सुपावनाय ॥ २ ॥

⁸⁷At times the final *samāptaḥ* is dropped. At other instances, we find variations in the spelling of the name: e.g. *ekanāṭhabhaṭṭa*- (w/o the honorific prefix *śrī*-) in the colophon to the second chapter or *śrībhaṭṭaikaṇātha*- in the colophon to chapter 6).

⁸⁸The reading “*kṣā*” at the beginning of the long compound is based partly on my guesswork and partly on the fact that the year number given in Kāślīval (1954, p. 244) is *saṃvat* 1845. In reality, I am not able to read the complex conjunct.

⁸⁹A black (ink?) spot covers these two *akṣara*-s.

⁹⁰Unlike the following three *pāda*-s, all of which are composed in *upendravajrā*, this first quarter is written in the *vaṃśasthā* metre, which adds an additional short syllable before the final one.

यदत्र हीनाधिकमस्ति पद्यं लिपीकृतं शीघ्रतरेण वृत्त्या।⁹¹
 †तत्पुस्तिकासंचरतोऽपि सद्भिः शोध्यं तदेयं मम दोषमुच्चैः† ॥ ३ ॥
 रक्ष्यं प्रयत्नेन जलाच्च तैलाच्चिरं सुधीभिश्च सुपाठनीयम्।
 पुस्तं महाकष्टतरात्प्रजातं ज्ञात्वा गुणग्राहि[ग]णैश्च धीरैः ॥ ४ ॥
 5 सुरेन्द्रकीर्तिसन्नाम्ना लिखितं मयका⁹² स्फुटम्।
 †प्रम्बद्रताकं स्वीयात्सुपुस्तकौ ममाप्यलम्† ॥ ५ ॥
 शुभं भवतु ॥

The verses furnish rather precise information about the circumstances of the copy-
 ing enterprise. As far as the time of completion is concerned, again, based on the
 10 Vikrama-samvat and the idea that the given year (VS 1845) corresponds to the ongoing (*vartamāna*-) year, with the help of PANCANGA I was able to arrive at the following set: VS 1844 (expired, *atīta*-), month *phālguna*-, *kr̥ṣṇapakṣa*- (in the *amānta*-system), 4th *tithi*-, that is specified as a Tuesday (*kuje'hni*). This corresponds to the Tuesday, March 25th, 1788 CE. As for the place, I am not able conclusively to interpret
 15 (or, possibly, correctly to read) the similarly detailed statement found in the first verse of the colophon. From the second *pāda*- we learn that the MS was written in a city called Sarvāṭa(?). It is just possible that it coincides with the modern town (or a village?) of Sarwat (spelled “Sarvaṭ” in Hindi) located in the Muzaffarnagar district of Uttar Pradesh, North East of New Delhi. In lack of any knowledge about the history
 20 of Jain communities, I am not able to judge whether this area could have hosted any substantial Jain community at the end of the 18th century or not.⁹³ To the South West of the current Sarwat (still within the Muzaffarnagar district) there is a Jain site

⁹¹Acc. to Prof. Isaacson's suggestion, 'śīghratāreṇa' should be understood adverbially .

⁹²*mayakā* is derived by *Aṣṭādhyāyī* 5,3.71 by adding affix *akAc* before *ṭĀ* of the form *mayā* (the “*asm*”-part of *asmad*- is substituted by “*ma*” by 7,2.97 and “*y*” is added by 7,2.89). Although the *sūtra*-s following 5,3.71 give a number of meanings which can be added to a word by introduction of *akAC*, in the current rule it is “prescribed [...] without any specific sense for it” (Abhyankar and Shukla (1986, p. 2b)).

⁹³According to the report found in The Imperial Gazetteer of India (1909), the district did not boast any substantial population of Jains in 1909.

called “Pārśvanāth Digambar Jain Ātishaye(!) Kṣetra”. This is, however, unlikely to be the place where our MS was completed, because it contradicts a further specification made in the fourth *pāda*-. According to it, the copy was completed in a *caitya*- of Rṣabhanātha (*nābhitanūjacaitya*-). The author of the colophon was *bhaṭṭāraka*- Surendrakīrti.⁹⁴ In view of the fact that the MS was written by several hands (even the actual scribe of the colophon is different from the one who copied the last bit of the *Kirātārjunīya*), Surendrakīrti should rather be considered as the initiator and/ or the overseer of the copying enterprise, a role that has been often attributed to *bhaṭṭāraka*-s.⁹⁵ The verbal forms *alekhi* (vs. 1), *lipīkṛta*- (vss. 2, 3) and *likhita*- (vs. 5) should be, therefore, interpreted as *simplex per causativo* or, as the Pāṇinīya-s call it, *antarbhāvitanyartha*-s.⁹⁶ From verses 1 and 2 we learn, furthermore, that Surendrakīrti was the head of a certain *paṭṭa*- (seat of a *bhaṭṭāraka*- lineage)⁹⁷ and that his (favorite?) student, for the sake of whom he instigated the production of this MS, was Sarvasukha. Among the many Surendrakīrtis listed in Johrāpurkar (1958), I spotted Surendrakīrti of the Dillī-Jayapuraśākhā (a subbranch of the Uttaraśākhā) of the Balākāragāṇa.⁹⁸ According to the same source (pp. 111ff.), this Surendrakīrti has been at the head of his lineage from *saṃvat*- 1822 till *saṃvat*- 1852, when he was followed by Sukhendrakīrti (just possibly the name of Sarvasukha after his ordination). This identification is, however, purely speculative.

⁹⁴See *devaśakrayaśas*- in *pāda*- C vs. 1 as well as *surendrakīrti*- in *pāda*- A vs. 5. It is true that the name Devendrakīrti is similarly often found in the lists of Digambara *bhaṭṭāraka*-s (so called *paṭṭāvalī*-s). Since no metrical restrictions could have prevented the author from choosing Devendrakīrti in vs. 5, however, I believe that Surendrakīrti was his actual name that was freely paraphrased in the first verse under the influence of the metrical constraints.

⁹⁵See e.g. De Clercq and Detige (2015, p. 303) among the most recent publications.

⁹⁶Cf. e.g. *Kāśikā* ad 1,3.84 or 3,2.95.

⁹⁷See i.a. Detige (2015, p. 145).

⁹⁸See Clercq (2011, pp. 64ff.) for “a brief overview of the most important Digambara schools of medieval North India”.

2.1.2 Text-Historical Data

Basic information about the author and his text can be extracted from the introductory verses to the PSC. It is, therefore, somewhat disappointing that both the MSS available to me seem to transmit a largely corrupt version of several verses. For the following tentative restoration of the text, in addition to the readings of the MSS, I have also

5 made use of the partial transcript of the verses found in Bendall (1902, p. 89):

यः साक्षादीक्षते⁹⁹ सर्वं हस्तामलकवज्जगत्।

both MSS: 1v1

नमस्तस्मै महेशाय सोमाय त्रिगुणात्मने ॥ १ ॥

¹⁰⁰ प्रणमामि रामचरणांबुजद्वयं प्रणमत्सुरासुरमधुव्रताकुलम्।

बहुलप्रमोदमकरन्दनिर्भरं विलसत्स्फुटारुणनखांशुकेसरम् ॥ २ ॥¹⁰¹

10 सरस्वतीं तां सितपद्मकीरौ वीणां च पुस्तं च करैर्दधानाम्।

तरङ्गितक्षीरधिवीचितुल्ये क्षौमे वसानां शरणं प्रपद्ये ॥ ३ ॥

यस्यैकदन्तोऽपि महान्तरायपयोधिमज्जद्भुवनं समस्तम्।

उद्धर्तुमेव क्षमते क्षणेन प्रभुः स देवो जयतीशपुत्रः ॥ ४ ॥

श्रीमानुद्धटपण्डितेन्द्रवसुधादेवाग्रणीश्चन्द्रमा-¹⁰²

⁹⁹Bendall (1902) reports the reading of the MS as साक्षादायेक्षते and emends to the reading now confirmed by the MSS at my disposal.

¹⁰⁰Verses 2 and 3 are not transcribed in Bendall (1902). Their content is summarized as “*namaskāras* to Rāma and Sarasvatī”.

¹⁰¹I prefer the readings °*nakhāṃśu*° found in the Jaipur-MS over °*navāṃśu*° in the BORI-MS. It parallels the structure of the preceding metaphorical compounds and completes in this way the [samastavastu-]rūpaka-: rāmacaraṇa- ↔ ambuja-, surāsura- ↔ madhuvrata-, pramoda- ↔ makaranda- (this one is, perhaps, somewhat loose as a rūpaka-), *nakhāṃśu*- ↔ *kesara*-.

¹⁰²The first *pāda*- contains a major variant. The Jaipur-MS as well as Bendall’s transcript read smth. like *śrīmān udbhata-pañḍitendra-vasudhādevāgrāṇīś* (Bendall has actually °*uddhana*° as the name of the *pañḍita*-), while the BORI-MS has *śrīmān nandana-pañḍito ‘tha vasudhādevāgrāṇīś*. NCC 4 (p. 161b), supposedly based on the article by P. K. Gode in *Calcutta Oriental Journal* III, pp. 52ff. (which I was not able to access), lists Ekanātha Bhaṭṭa as “son of Nandana”, thus supporting the reading of the BORI-MS. In any case, I actually consider Udbhata to be the least probable among the three possibilities. It is also easy to imagine how a scribe (possibly even unconsciously) emends an unreadable and uncommon

9 °नखांशु°] Jaipur, °नवांशु° BORI 10 सित°] BORI, सीत° Jaipur 10 °कीरौ°] Jaipur, °करौ° BORI 10 च] Jaipur, om. BORI 11 °पद्ये°] BORI, °पद्यते° Jaipur 12 °मज्ज°] BORI, Jaipur, °मध्या° Bendall (1902) 13 उद्धर्तुमेव] BORI, Bendall (1902), ऊर्ध्वक्षमेव Jaipur 14 श्रीमानुद्धटपण्डितेन्द्र°] Jaipur, श्रीमनुद्धनपण्डितेन्द्र° Bendall (1902), श्रीमन्नंदनपण्डितोऽथ BORI

माता यं सुषुवे च स प्रियगुणः श्री-एकनाथः सुधीः।¹⁰³
 छन्दोलंकृतिरीतिभावगुणवित्स्पष्टं किरातार्जुनी-
 यं¹⁰⁴ काव्यं विशदीकरोति पदशो व्याख्याय दिध्यासवे¹⁰⁵ ॥ ५ ॥
 गहनार्थं दुर्गाहं¹⁰⁶ भारविकाव्यं सुबोधममलधिया।
 कर्तुं टीका क्रियते प्रसन्नसाहित्यचन्द्रिका¹⁰⁷ नाम्नी ॥ ६ ॥
¹⁰⁸ ये सन्ति सन्तः परसत्प्रयासविज्ञा गुणज्ञाश्च मनीषिणो ये।¹⁰⁹
 तेषां मुदे वास्तु न वा¹¹⁰ तथापि यत्नो ममायं सफलः किमन्यैः ॥ ७ ॥

name (such as Udghana) to smth. that he is perfectly familiar with. For a tentative translation of the first half-verse see the next footnote.

¹⁰³This half-verse is not entirely clear and Bendall (1902) considers it to be corrupt. At the moment I do not see any solution but to account for Candramā as a female name of Ekanātha's mother (rather than a Masc. Sing. Nom. *candramāḥ* qualifying, perhaps, the earlier mentioned *paṇḍita*-). A tentative translation of this half-verse could be then: He, whom the honorable Udbhaṭa/ Udghana, the best among *paṇḍita*-s, the foremost among brahmins, and mother Candramā produced, this scholar Śrī Ekanātha endowed with good qualities [...]" If, instead, one were to go with the reading of the BORI-MS, the translation of the first *pāda*- would be altered into smth. like: "Now/ Then (*atha*), he, whom the honorable *paṇḍitā*- Nandana who is the foremost among brahmins [...]" In the given translation, *atha* connects the current verse to the previous three *namaskāra*-s: Obeisance to Maheśa [...]" I bow to Rāma's feet [...]" I take refuge to Sarasvatī [...]" Now/ Then (*atha*), [...]" *atha* could, however, also be understood as a particle connecting the *viśeṣaṇa*- *vasudhādevāgraniḥ* to its *viśeṣya*- *paṇḍitaḥ*: "He whom the scholar [...] who also is (*atha*) the foremost [...]"

¹⁰⁴A *pāda*-break in the middle of a word (in fact, of a *pratyaya*- *cha*) is rather curious.

¹⁰⁵*didhyāsave* (from *didhyāsu* - \sqrt{dhyai}) is my tentative emendation. Among the textual sources available to me, only the Jaipur-MS has a grammatically sound reading, which, however, goes against the restrictions of the metre. The BORI-MS, on the other hand, has a non-sensical, but a metrically sound reading. Bendall (1902, p. 89b, fn. 3) wonders if the text could have read "a compound of a derivative of *dhā* (*dhitsāmi*)".

¹⁰⁶The reading *durvigāham*, though attested in both MSS, is metrically faulty. Following Prof. Goodall's suggestion, I emended it to metrical *durgāham*.

¹⁰⁷Although the BORI-MS reads here *prasiddhasāhityacandrikā*, it calls the text *prasanna*° in all the [chapter-]colophons.

¹⁰⁸This verse is not transcribed in Bendall (1902).

¹⁰⁹The difference between the readings of the MSS in *pāda*-s A-B is noteworthy.

¹¹⁰Going with the reading of the BORI-MS, I understand this second half as "Whether [my effort] will cause joy to these [good ones] or not, still who else (if not them) could make my effort fruitful." The reading of the Jaipur-MS (*vāstunavaḥ*) could be, perhaps, emended to '*vastu navaṃ*' and understood as: "[Even though] it is only a new subject that causes joy for these [good ones], nonetheless [...]" (On the idea of *vastunavatā* see e.g. famously Nyāyamañjarī 8: "*kuto vā nūtanam vastu vayam utprekṣitum*

3 पदशो] BORI, पदिशो Jaipur 3 दिध्यासवे] em., व्युत्पित्सवे Jaipur, वित्पौत्सवे (?) BORI, विपित्सवे Bendall (1902) 4 दुर्गाहं] conj., दुर्विगाहं BORI, Jaipur 4 °काव्यं] Jaipur, °कायं BORI 4 °ममल°] BORI, °मम° Jaipur 5 प्रसन्न°] Jaipur, Bendall (1902), प्रसिद्ध° BORI 6 परसत्प्रयासविज्ञा] BORI, परि-यासविज्ञा: काव्ये Jaipur 7 न वा] BORI, °नवस् Jaipur

To begin with, it appears that several variant readings, such as those found in *pāda*-A of vs. 5 or the ones found in the final verse, could point towards two separate redactions of these verses. This hypothesis needs to be laid aside until more MSS will become available for further textual analysis. For my current purpose, it is the fifth verse that appears the most relevant, for it contains some biographical data about Ekanātha-
 5 bhaṭṭa.

As mentioned above (see fn. 102), there is an article by P. K. Gode, according to which Ekanāthabhaṭṭa should be tentatively dated between 1400 and 1583 CE. Since the article is not available to me, I do not know on what basis he proposed this dating.
 10 Given a rather precise date for the *terminus ad quem*, I can merely hypothesize that this could have been a date of a MS available to the scholar. The lower limit could be set by Ekanāthabhaṭṭa's quotations from the *Pratāparudrayaśobhūṣaṇa* (written, perhaps, sometime in the beginning of the 14th century) and his most obvious borrowings from Mallinātha (fl. ca. 14 – 15th centuries). Ekanāthabhaṭṭa also quotes a number of earlier
 15 *kośa*-s and works on *alaṃkāraśāstra*-. Relying on Rudraṭa's definition of *mahākāvya*-, for example, the commentator identifies the particular subcategory of this genre to which the *Kirātārjunīya* belongs (this is, in fact, one of the very few original passages in Ekanāthabhaṭṭa's commentary).

As for the textual features of the *Prasannasāhityacandrikā*, especially its most conspicuous though unacknowledged reliance upon Mallinātha's *Ghaṇṭāpatha*, these will
 20 be briefly addressed later (see 3).

2.2 Kirātacandrikā of Pītāmbara

2.2.1 Material Sources: manuscript C

The text of the *Kirātacandrikā* is available to me in a single manuscript, which I refer

kṣamāḥ").

to by the siglum “C” (for *Candrikā*). At the moment I am not aware of any other MS of the text.

Library Identification The manuscript C is preserved at the National Archives in

Kathmandu (NAK), Nepal, and holds the accession number NAK 4/761. It has been twice microfilmed by the NGMPP under the reel numbers A 1369-12 and B 16-20.¹¹¹ 5

At the initial stage of my research, the MS was available to me in form of a partly blurred black and white scan of the microfilm A 1360-12. Later I could acquire high-resolution digital photographs taken at the National Archives in Kathmandu by Dr. Bidur Bhattarai.

Physical Description This is a complete and well preserved palm-leaf MS written 10

in a variety of Newari (i.e. Nepālākṣara-) script. The MS contains 223 folios, 37 × 5,5 cm in size, with one string hole in the middle of each folio. The individual palm-leaves are foliated with a figure numeral in the right hand margin of each verso and furnished with an auspicious symbol “śrī” in each verso left hand margin. The manuscript appears to be written by a single scribe, occasional interlinear and marginal corrections 15 appear to belong to the same or a similar hand.

The manuscript is additionally endowed with two wooden covers. The covers are artistically painted with floral patterns.

Layout, Special Symbols and General Content The text is written in a single

block (in *poṭhī*-format). There are approximately 6 to 7 lines per folio and ca. 70 akṣara- 20 s per complete line. The middle 3 to 4 lines have a gap of ca. 6 to 8 akṣara-s around the string hole. C contains only the text of *Kirātacandrikā* and the individual verses of *Kirātārjunīya* are introduced by their *pratīka*-s. The length of the *pratīka*-s varies from

¹¹¹A catalogue entry prepared by the NGMCP can be accessed under http://catalogue.ngmcp.uni-hamburg.de/wiki/A_1369-12_Kirātacandrikā (last checked 06.08.2016).

a single akṣara to a complete word. The *pratīka*-s are well marked: they are always highlighted by red rubric¹¹² as well as usually preceded by a short space and framed by double dandas on both sides. The chapter colophons are usually marked with *puṣpikā*-s.

5 **Scribal *Maṅgala*-, Colophon, Dating etc.** The scribe's *maṅgala*- reads: [सिद्धम्]
ओं नमो नारायणाय.

There is no scribal colophon at the end of the MS and it ends with the authorial colophon (see below). The MS is therefore not dated. On the basis of a paleographical estimation, it could be, however, tentatively dated to the 15th or early 16th century
10 AD.

2.2.2 Text-Historical Data

The introductory verse and the lengthy colophon at the end of *Candrikā* provide copious information about the author and the composition of the text. In order carefully to examine this, I would like first to present a diplomatic edition of the concerned verses.

15 At the beginning of the commentary one reads:

वाग्देवताचरणतामरसं प्रणम्य पीताम्बरो गुरुनतः कुरुते किराते।
टीकां प्रमाणमखिलं सुधिया विमृष्य टीकाः पुरातनतमा अपि मानभूताः ॥

After honouring the lotus-feet of the Goddess of Speech, Pītāmbara, bowing to his teacher(s), writes a commentary on the *Kirātārjunīya*. He has at-
20 tentively reflected upon all the evidence including even the oldest author-

¹¹²It is most probable that the red rubric was added later and possibly not by the scribe himself.

16 °नतः°] conj., नतष्C

itative commentaries.¹¹³

The authorial colophon found at the very end of the commentary can be logically divided into several parts. The first five verses state Pitāmbara's male genealogy up to the fifth generation:

C: 222v2	न्यायाम्भोरुहभास्करः कविवरः साहित्यविद्योदधिर् वाचोयुक्तिपराजितामरगुरुर्वेदान्तचिन्तामणिः । अष्टव्याकरणीनिधानम् ¹¹⁴ अनघोऽलंकारसारार्थविन् मिश्रोऽभूद्धरिताम्रकैरवनिशानाथो दसी-माधवः ॥ १ ॥ एतत्सुतोऽभून् मयशर्ममिश्रो भूदेवगोष्ठ्यामतिपूजनीयः । धर्म्ये स्थितो वर्त्मनि भानुभक्तस्तुल्यो गुणैर्यो जनकेन धन्यः ॥ २ ॥ प्रासावि गङ्गागतिमिश्र एभिर्मीमांसको धार्मिक उग्रमानः । आवश्यके कर्मणि यत्नकारी काष्ठां द्विजातेरधितस्थिवान्यः ॥ ३ ॥ अजायतास्माद्गुणसिंधुनाथो नैयायिकः केशव उग्रमानी । दुर्दम्भनैयायिकवारणानां पञ्चाननोऽसुं त्यजति स्म काश्याम् ॥ ४ ॥ एतत्सुतः श्रीवनमालिमिश्रो विभाति तर्काब्जदिवाकरोऽयं । मानी यशस्वी द्विजधर्महर्म्यं देहश्रिया निर्जितपञ्चबाणः ॥ ५ ॥	5 10 15
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The next verse nr. 6 provides a transition from the genealogical part of the colophon to the one dealing with the actual text. The author, being a member of a distinguished family tree, mentions the name of his mother, introduces himself and states that he has written a commentary on the *Kirātārjunīya* that he hopes will be useful for the good, i.e. true scholars:

¹¹³On the meaning of the word *pramāṇabhūta*-, a cognate of *mānabhūta*- in the current verse, see Ruegg (1994).

¹¹⁴The eight systems of Sanskrit grammar are documented e.g. in the following verse of Vopadeva (vs. 2 in his versified version of the Dhātupāṭha, *Kavikalpadruma*): इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः । पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः ॥ . For further information see Raghavan (1974).

10 भक्तस्तुल्यो°] conj., °भक्तःस्तुल्यो° C 12 आवश्यके] C^{pc}, आवाश्यके C^{ac} 15 तर्काब्ज°] conj., तर्काब्ज° C

एषां तनूजो गुरुदेवनम्रः पीताम्बरः श्रीमतिमातृसूतः।
टीकां करोति स्म किरातकाव्ये सेयं सतां सम्पदमातनोतु ॥ ६ ॥

The next *kulaka*- consists of vss. 7 – 11 and can be divided into two paragraphs. The first three verses provide us with the most valuable information pertaining to the secondary sources which Pītāmbara has used for the composition of his commentary, and allow a most precious insight into the study room of a late medieval (Bengali) pandit:

[आलोक्य] (१०)

सारावलीं श्रीशुभकण्ठटीकां प्राकाशवर्षीं च सुबोधटीकाम्।
विश्वप्रकाशं धरणिं च विश्वं हारावलीं शाश्वतशब्दभेदौ ॥ ७ ॥

other comms. on KĀ,
kośa-s

अमरं मेदिनिकरं पुरुषोत्तमदेशनां।¹¹⁵

काव्यप्रकाशादर्शौ च कण्ठाभरणदण्डिनौ ॥¹¹⁶ ८ ॥

काशिकामुपसर्गस्य वृत्तिं न्यासं च दुर्घटं।

ज्ञापकं परिभाषां च भाषावृत्तिं सपञ्जिकां ॥ ९ ॥

alaṃkāra-works
vyākaraṇa-works

The final two verses of the *kulaka*- describe and name the author, give the text title

as well as the date and the place of its composition:

आलोक्य चन्द्रिकाकारि किराते गुणिकिरैः।

शास्त्रधीतिभिरत्यन्तं प्रयत्नपरमानसैः ॥ १० ॥

「बाणाग्निशिखि-」लक्ष्येऽब्दे गौडभूमीपतेर्मते।¹¹⁷

पीताम्बरैः शिवाग्रामे सज्जनानन्ददायिनी ॥ ११ ॥

According to a practice often followed by Sanskrit writers, in the final verse of the colophon Pītāmbara requests the learned among his readers to correct his inevitable mistakes of inattentiveness or lack of knowledge. The mockery of the rogues (the nar-

¹¹⁵Note the *na-vipulā*.

¹¹⁶Note the correct *ma-vipulā*.

¹¹⁷Prof. Isaacson suggests to emend ‘*mate*’ to ‘*gate*’. In this case the given year would unambiguously correspond to the number of “expired” years.

cissistic, mendacious, sycophantic and hypercritical *khala*-s of Sanskrit poetry), Pītāmbara adds, can do nothing to him:

अस्यां मदीयानवधानलेशो वृत्तः कथंचिद् यदि चित्तदोषात्।
संशोध्यतां सज्जनसूरिवर्गैः किं मे खलानामवहेलया स्यात् ॥ १२ ॥

2.2.2.1 Date and Place of Composition

From the 11th verse (p. 61) of the colophon we learn that the text was completed in 5
the (ongoing) year 335/ 336¹¹⁸ according to the calendar of “the ruler of the *Gauḍa*-country”. The *Gauḍa*-ruler in question is, almost certainly, Lakṣmaṇasena, and the year is therefore given according to the widespread era called *Lakṣmaṇasaṃvat* (LS). According to the opinion lately advocated in Salomon (1998, p. 193), the epoch year of this era is 1178/79 CE (and not 1119/20 as assumed before). This results in 1513/14/15 10
CE as the year of composition of the commentary.¹¹⁹ Its author could have flourished at some time around the end of the 15th till the middle of the 16th century, i.e. certainly after Mallinātha (fl. ca. 1350 – 1450).¹²⁰

According to the same verse, Pītāmbara has completed his work in the village Śivāgrāma. In the *Epigraphia Indica*¹²¹ I was able to spot a single historical Śivāgrāma (or 15
Sivāgrāma), today’s Sewa,¹²² located to the northeast of the modern township of Didwana (Ḍeṇḍavāṇakaviṣaya in the inscription, see next) near to Jodhpur, Rājasthān. This village was mentioned in a 9th century inscription announcing a grant by the famous king Bhojadeva. It goes without saying, however, that in the absence of any further evidence, the identification of Pītāmbara’s village with the one donated by King 20

¹¹⁸On the so-called *bhūtasamkhyā*-system of representing the numerals by means of “certain significant words which have numerical association” and on the principles underlying the inverted order in ascription of the place-values see Sarma (2009).

¹¹⁹According to the *old opinion concerning the computation of LS years, the year of composition would be 1454/55.

¹²⁰An overview of external and internal evidences for the dating of Mallinātha as well as a summary of opinions expressed in the secondary literature see Khāṭuya (2003, pp. 7ff.).

¹²¹See Hultzsch (1889, p. 208ff.), entry 24 authored by F. Kielhorn.

¹²²<https://goo.gl/maps/cSWr33QGw442> (Last checked on August 12th, 2016).

Bhojadeva remains unwarranted to say the least.¹²³ Quite on the contrary, the fact that Pītāmbara extensively drew upon Bengali lexicographical, grammatical and commentarial literary sources (see below) suggests not only that the scholar had received his education in this part of India, but also that he conceived his target audience to belong to the same regional tradition. Additional observations such as (1) that soon after its composition the *Candrikā* has been transmitted to Nepal, or (2) that some misspellings in the concerned MS (e.g. ञ for ञ) may point towards its template being written in a Bengali/Maithili-like script strengthen the hypothesis that the text could have been composed in Bengal. Against this background, it appears tenable to conjecture that Pītāmbara's Śivāgrāma should be looked for somewhere within the cultural region of Bengal rather than in Rājasthān.

2.2.2.2 The Identity of the Author

From the above-cited paratextual material we are, furthermore, certain about the author's name and, what is historically more promising, about the names and the main scholarly achievements of five generations of his male ancestry. I have tried to identify Pītāmbara's forefathers by matching individual names and positions within the family tree with the lists of authors found in the NCC and in Sternbach (1978, 1980). To my own disappointment, however, I have failed so far conclusively to trace any of them. A summary of Pītāmbara's ancestry tree is as follows:

1. **Mādhava Miśra**, a polymath and, possibly, a public servant (see below);

¹²³There are several factors which make it virtually impossible to identify Indian historical toponyms on the basis of their names. One of the problems arises due to the fact that Indian localities often change their names, be it by slightly altering the orthography or by accepting new names altogether. There is, furthermore, no way to know whether “Śivāgrāma” was not a metrical substitute for another, possibly more common designation (such as e.g. hypothetical *Umāgrāma* etc.; see, for example, how Pītāmbara substitutes *Subodhaṭṭikā* for the more common *Laghuṭṭikā*, the title of Prakāśavarṣa's commentary on the *Kirātārjunīya*). Similarly, there is no way to know whether Śivāgrāma mentioned by Pītāmbara had really ever been known under this Sanskrit name, or whether this particular Sanskrit form was invented by the author.

2. **Mayaśarma Miśra**, a pious man, well known in the kingly assembly; Pītāmbara reports him to be a worshipper of the Sun;
3. **Gaṅgāgati Miśra**, a devout *mīmāṃsaka*- and, similarly to his father, a dedicated observant of religious duties;
4. **Keśava Miśra**, a great *naiyāyika*-, who died in Kāśī; 5
5. **Śrī Vanamālin Miśra**, Pītāmbara's father, who, just like his own father, has studied *nyāya*- and is further praised for his particular good looks. He has, presumably, married **Śrīmati**, who became Pītāmbara's mother.

Among the portrayals of Pītāmbara's celebrated antedecedents, I would like to 10
concentrate on the one given in the first verse of the colophon (p. 60). The verse itself is somewhat difficult for me, for I am not able completely to understand or, possibly, correctly to reconstruct corrupted reading of its last quarter. From the pāda-s A, B and C, however, we learn that Pītāmbara's celebrated forefather was a great *naiyāyika*- (nyāyāmbhoruhabhāskara-), clever at scholarly disputes (*vācoyuktiparājitāmaraguru*-), 15
that he was good at *vedānta*- (*vedāntacintāmaṇi*-), had mastered eight systems of grammar (*aṣṭavyākaraṇanidhānam*; see fn. 114 above) and, in addition to all that, that he was a good poet (*kavivara*-), a knower of poetry (*sāhityavidyodadhi*-) as well as a poetician (*alaṃkāṛārthavit*). Note that it is conceivable, though difficult for me to check at the moment, that at least some of the above-mentioned epithets (such as 20
vedāntacintāmaṇi-, *aṣṭavyākaraṇanidhānam* and others), which I have rendered according to their general sense, could have actually been official titles bestowed upon the scholar. The fact that Pītāmbara chose to commence the description of his lineage precisely with this forefather (his great-great-great-grandfather) may suggest a particular renown or other significance of the scholar.¹²⁴ 25

¹²⁴This is, of course, a mere conjecture and one could also imagine other explanations of the given fact. It could be, for example, that Pītāmbara complied with a particular (similarly unidentified) local tradition of following up one's own family tree up to the fifth generation.

The last problematic *pāda*-, when presented in the *scriptio continua* that is typical of Sanskrit MSS, reads:

मिश्रोभूद्धरिताम्रकैरवनिशानाथोदसीमाधवः

The beginning and the end of the *pāda*- are fairly clear and contain a finite verbal form *abhūt* (“he was”: aor. 3rd ps. sing. of √bhū) as well as the pandit’s personal and “family” name, Mādhava Miśra, the latter of which identifies, among other things, his being a brahmin. The remaining part is somewhat obscure. My attempt at an interpretation of the reading without proposing any emendation is as follows:¹²⁵ I believe that दसी is a simple orthographical variant of दशी, the variation of *sa*- and *śa*- being, in fact, commonly found in Nepalese MSS.¹²⁶ The latter spelling of the word is found to be used technically in the *Manusmṛti* 7.119 to signify a “superintendent of ten villages”.¹²⁷ My knowledge of the historical realia of the times does not allow me to judge whether such a position could have been given to a brahmin or not. We know for sure, however, that brahmins were, indeed, granted villages,¹²⁸ and it is therefore possible to surmise that they might have been also intrusted with their superintendence. The epithet दशी/ दसी could mean, therefore, that Mādhava Miśra was officially responsible for the overseeing of ten villages.

The preceding compound हरिताम्रकैरवनिशानाथः, should my interpretation be correct, bears a rather significant meaning. In general terms, I believe that it should be interpreted as a metaphorical (*rūpaka*-) compound structurally exactly parallel to the

¹²⁵Possible small emendations suggested to me by the members of the “भारतीयविद्वत्परिषद्” online discussion group could be proposed for the last syllable “सी”. It could be either changed to “-यो”, so that we will obtain a long *tatpuruṣa*-qualification of Mādhava “निशानाथोदयो”, or to “या-” to change the personal name of the scholar to “दयामाधवः”. At the moment, however, I consider my interpretation given above to be more likely.

¹²⁶See Adriaensen et al. (1998, pp. 49f.), who call such variants “non-substantive” and therefore do not report them in their most elaborate *apparatus criticus*.

¹²⁷See the critical edition of the concerned passage in Olivelle and Olivelle (2005, p. 633) and its translation on p. 160 (*ibid.*)

¹²⁸See, for example, fn. 121 on the above-mentioned inscription of the king Bhojadeva.

first epithet न्यायाम्भोरुहभास्करः.¹²⁹ It means: “[Mādhava, who was] the moon for the night-lotus¹³⁰ that is Haritāmra”. Now, Haritāmra, I suggest, is likely to be a name of the village that Mādhava hailed from and from which he “expanded his moonlight” on the other ten or the remaining nine villages under his administration.¹³¹ The extreme rarity of the word *haritāmra*- and its derivatives in the Sanskrit literature¹³² supports, in my opinion, the hypothesis of its being a personal name or, in this case, a toponym. 5

This interpretation, I reckon, is further corroborated by the finding of a personal name Hāritāmra ŚrīPitāmbara that signs two further virtually unknown works, a commentary on the *Devīmāhātmya* called *Durgāsaṃdehabhedikā* and a commentary on 10 *Gāthāsaptasatī* called *Gāthāsaptasatīprakāśikā*. A single MS of the former work is reported in Shastri and Bendall (1905) and a partial edition of the latter, based again on a single incomplete MS, is found in Shastri (1942). As for the name of the author, it appears most natural, without going into details of grammatical derivation, to analyse its first part, i.e. Hāritāmra, as a secondary nominal formation combining nominal base “*haritāmra*” with a general *taddhita*-affix “*aN*”.¹³³ In accordance with the proposed meaning of the word *haritāmra*-, the resulting complex could be interpreted as 15 “he, who was born in Haritāmra”¹³⁴ or “he, who stays there”,¹³⁵ or, what seems most

¹²⁹The meaning of *nyāyāmbhoruhabhāskaraḥ* should be smth. like “[Mādhava, who was] the sun for the day lotus that is *nyāya*-”.

¹³⁰I.e. a night-blooming water lily.

¹³¹In theory, one could consider the possibility that *haritāmra*- is a so called *viśeṣaṇobhayapada-karmadhāraya*-compound composed of two adjectives of color: *hari*- (greenish) and *tāmra*- (reddish, copper colored). The meaning of the whole compound, which does not seem to give any real sense to me however, would be “[Mādhava, who was] the moon for the green-reddish night-lotus”.

¹³²I was not able to find any other usage of the word *haritāmra*- or its derivatives in any of the Sanskrit e-texts of the GRETEL indological collection.

¹³³See *Aṣṭādhyāyī* 4,1.83 *prāg divyato 'ṇ* (← *taddhitāḥ* [4,1.76] + *samarthānām prathamād vā* [4,1.82] ← *pratyayaḥ* [3,1.1] + *paraś ca* [3,1.2]).

¹³⁴See *Aṣṭādhyāyī* 4,3.25 *tatra jātaḥ*.

¹³⁵See *Aṣṭādhyāyī* 4,3.89: *so 'sya nivāsaḥ*.

appropriate, “he, whose ancestral place of residence is Haritāmra”.^{136,137}

In fact, in the following discussion I would like to argue for the hypothesis that Pītāmbara, the author of *Kirātacandikā*, a descendant of someone called Mādhava, inhabitant of Haritāmra, is identical with two other Pītāmbara-s, descendants of some-
 5 one whose “ancestral place of residence” (*abhijana-*) was called the same. Note that no connection between either of these works has ever been argued for before and that consequently only a thorough comparative study of these texts (that I have not undertaken so far) may provide a stable philological ground for such an argument.

As far as the *Durgāsaṃdehabhedikā* is concerned, my knowledge of it is based on
 10 the above-mentioned catalogue entry (No. 1361 ḍha in Shastri and Bendall (1905, p. 51)) backed up by an extremely poor-quality scan of the NGMCP reel A 56/25.¹³⁸ The concerned MS must have undergone some damage since the time of its early cataloging: the MS microfilmed by the NGMPP breaks off somewhere in the middle of the text and therefore lacks the folio with the scribal colophon transcribed in Shastri and Bendall
 15 (1905) (see below), who do not, unfortunately, state the number of leaves of their MS. On the basis of to my eyes almost completely illegible scan of A 56/25, the introductory verse could be tentatively transcribed thus:¹³⁹

वाचामधीश्वरीं चण्डीमपि नत्वा यथामति।
 पीताम्बरः करोतीमां दुर्गासन्देहभेदिकाम्॥

20 From the point of composition, this verse exhibits clear parallelism with the one found at the beginning of the *Candrikā* (see p. 59): most appropriately for a literary composition and following in the footsteps of Kālidāsa, both begin with a form of the

¹³⁶See *Aṣṭādhyāyī* 4,3.90: *abhijanaś ca*.

¹³⁷Affix *aN* can generally indicate all kinds of connections between the primary (to the affix) and the derived nominal base. In this way, *hāritāmra-* could in principle denote any person who has any relation to a place called Haritāmra, a male descendant of a person called Haritāmra, etc.

¹³⁸An incomplete and partly damaged palm-leaf MS, consisting of 100 folios, 35cm × 5cm in size. The MS is written in Maithili script. According to Grünendahl (1989, p. XXXIX), NGMPP has thrice microfilmed this MS under the reel numbers A 56/25, A 1158/13 and B 173/20.

¹³⁹I need to thank my colleague Dr. Bidur Bhattarai for his help in deciphering the text.

noun वाच् and an obeisance to the Goddess of Speech (an obeisance to the actual deity of the *Devīmāhātmya* is found only after the salutation of Sarasvatī!), while in the respective second half both verses state the authorship of Pītāmbara (in fact, in both cases with a Present tense verbal form of √kr), who writes both works according to the best of his judgement. 5

Shastri and Bendall (1905, p. 51) additionally give a transcript of the scribal colophon (folio missing in A 56/25),¹⁴⁰ according to which the MS was copied by a certain Haladhara at Haripura on a Tuesday, a Viṣṇuvāsara during the month of Bhādra in the year 342 LS,¹⁴¹ that is just 7 years after the completion of *Kirātacandrikā*. The date in the MS of *Durgāsaṃdehabhedikā* refers to the copy date of the MS and may not help 10 to determine the exact year of the completion of the work. It does, however, provide us with an upper limit for the dating of the text that does not contradict with the assumption of the identity of both the Pītāmbara's. In agreement with this idea is, furthermore, the Śaivite affiliation of both the commented works¹⁴² and, from the point of content, both commentaries' abundance of grammatical discussions detectable even 15 by cursory skimming through the text.¹⁴³

The above-mentioned partial edition of the *Gāthāsaptasatīprakāśikā* (Shastri (1942)) is also available to me. The editor has used a single incomplete Devanāgarī-MS preserved in the Panjab University Library that he assumes to be “about 200 years old” (p. 5, *ibid.*). Due to the severe damage of the MS no introduction or conclusion of the text 20 has remained. Three surviving chapter colophons, however, do unanimously state the

¹⁴⁰ *śrīmān imāṃ haladharo 'likhad ambikāyāṣ ṭikāṃ ca vaṃśamaṇir ādyasaṣeṣamadhye* [sic] (?) / *netrābdhirāmayutalakṣmaṇasenavarṣe bhādre kuje haripure harivāsare drāk*//

¹⁴¹ For unknown to me reasons, the catalogue (p. liv, *ibid.*) states that the MS “was copied [...] in La. Sam. 378”. The given year is wrong, for the colophon (see fn. 140) clearly states it as netra(2)-abdhi(4)-rāma(3).

¹⁴² I have tried to determine if *Candrikā* may in any notable way highlight the role of the Goddess in a couple of verses of *Kirātārjunīya* that mention her presence on the Himālaya's (see KĀ 5.13, 5.29 and 5.33). This does not, however, seem to be the case.

¹⁴³ In fact, a clearly grammatical discussion on the very first folio (l. 6) of *Durgāsaṃdehabhedikā* seems to introduce a reference to *Kāśikā* by saying *tathā ca vṛttiḥ* [...]. On grammatical discussions in *Candrikā* see p. 77 in 2.2.2.3.4.

above given name of the author and the title of the text. In a seeming disagreement to the proposed identity of the commentators on *Kirātārjunīya* and *Gāthāsaptasatī*, the general content of both the commentaries appears to be widely different. While the former focuses on a detailed exegesis of every single word of the text and abounds in grammatical remarks (see below), the latter gives a comparatively brief paraphrase of the Sanskrit version of each *gāthā*,¹⁴⁴ contains only scarce grammatical notes and is characterized by a most curious section, in which the author explains the meanings suggested in each verse with the view on the remaining three *puruṣārtha*-s: *dharma*-, *nīti*- (that is *artha*-) and *mukti*- (consistently printed as *yukti*- in the edition).¹⁴⁵ This disagreement in general content, however, may have been caused by an obvious difference in the type of commented texts and, consequently, by a difference in purposes (and target audience) conceived by the author for the composition of both the commentaries. In addition, it is feasible to imagine that these texts were written at different stages of Pītāmbara's scholarly career (*Candrikā* tentatively being a rather early work, see below), and that the change of his writing practices may have happened over time. The general structure of both the texts, on the other hand, seems to show certain correspondences. Both the commentaries are clearly structured into sections separately dealing with the explanation of the overall meaning of a verse and the discussion of auxiliary topics (variant readings, grammar, lexicography, poetology etc.), followed by further remarks on suggested meanings and attribution particular to *Gāthāsaptasatīprakāśikā*.¹⁴⁶ The choice of authoritative texts used in order to substantiate

¹⁴⁴The Sanskrit *chāyā* is given separately at the beginning of the commentary on each stanza.

¹⁴⁵Note that the author does not try to merge additional meanings by means of *śleṣālamkāra*-, but rather interprets the verses as *vakrokti*-s, which suggest more than just one meaning pertaining to *kāma*-. Admittedly, it does not save these interpretations from often seeming forced and at times trivial.

Another noteworthy feature of *Gāthāsaptasatīprakāśikā* is Pītāmbara's attribution of every verse to a certain author as well as his frequent discussions of alternative readings, interpretations and attributions found e.g. in *Sarasvatīkaṇṭhābharaṇa*- and other commentaries on the work.

¹⁴⁶Similarly to *Candrikā*, it happens in the case of *Gāthāsaptasatīprakāśikā* too, that an additional lexicographical or other auxiliary remark, which pertains exclusively to the interpretation of an alternative reading (or an alternative interpretation of the same reading) or to only one of the three suggested meanings, may be added directly within the concerned section.

various technical points shows, furthermore, certain correspondences. When it comes to different aspects of *alaṃkāraśāstra*-, for example, both the works rely almost exclusively on the opinion of the *Sarasvatīkaṇṭhābharaṇa* and only sporadically supplement it with references to Daṇḍin and Maṃmaṭa.¹⁴⁷ In the realm of lexicography, both the works often refer to the otherwise rare *Dharaṇīkośa* and most frequently quote from *Medinīkośa*. Common to both the texts is also an often found unspecific reference “*iti kośaḥ*”.

In my opinion, the above presented sum of evidence strengthens (though certainly does not unambiguously confirm) my hypothesis about the identity of Pītāmbara, the author of the *Kirātacandrikā*, with (Hāritāmra) Pītāmbara, the composer of the *Durgāsaṃdehabhedikā* and, perhaps, the author of *Gāthāsaptasatīprakāśikā*.

2.2.2.3 Pītāmbara’s Sources

2.2.2.3.1 Other Commentaries

In the introductory verse at the very beginning of the commentary (p. 59) Pītāmbara informs us, among other things, that he has consulted “even the oldest commentaries” (*ṭīkāḥ purātanatamā api*) on the text. The qualification “even the oldest” may suggest that Pītāmbara knew several commentaries on the *Kirātārjunīya* and that he was aware of the relative chronology of at least some of them. The reasons behind Pītāmbara’s allusion to the authoritative opinion of the old ones could have been many: the author may have, for example, wanted to highlight the thoroughness of his labors or to situate his text within a longer tradition of commentarial literature.

¹⁴⁷While the *navya*-tradition of *alaṃkāraśāstra*- marginalized Bhoja’s poetological treatises and assigned Maṃmaṭa’s *magnum opus* with absolute authority on all matters, the situation must have been quite different during medieval times. Plentiful references to Bhoja’s SKĀ in the writing of the current author(s), but also e.g. in the commentaries of the 14th-century Keralite polymath Vidyāmādhava, as well as, what is perhaps more important, a number of late adaptations of Bhoja’s texts and copious allusions to them in the works of later ālaṃkārika-s (Raghavan (1978, pp. 672ff.)) suggest that they were widely studied throughout Medieval India.

The first half-verse of the colophon verse nr. 7 (p. 61) mentions two commentaries on the *Kirātārjunīya* consulted by Pītāmbara by name: *Sārāvalī* by Śubhakaṇṭha, also known as Harikaṇṭha, and *Subodhaṭikā*, more commonly referred to as *Laghuṭikā*, by Prakāśavarṣa. Among these two, a single MS of the former has been sporadically con-
 5 sulted by me for the purpose of general collation (2.4.4), while the study of the latter constitutes an integral part of this thesis (see chap. 4ff.).

The choice of these two commentaries is remarkable, especially against the backdrop of the author's introductory announcement. It gives us reason to believe that Pītāmbara considered both the texts to be fairly old, if not the oldest (*purāṇatanatama-*
 10) among the commentaries on the *Kirātārjunīya*. With regard to my study of the *Laghuṭikā*, it proves, furthermore, that a certain version of the text was, in fact, circulated during the early 16th century (presumably in Bengal),¹⁴⁸ and verifies the assumption that Pītāmbara has at times utilized this text for his interpretations. The text of Harikaṇṭha's commentary, for its part, may have been chosen by Pītāmbara i.a. for
 15 its being among the oldest commentaries on the *Kirātārjunīya* belonging to the Bengali literary tradition. Its influence on the *Candrikā* is absolutely conspicuous.

Talking of Pītāmbara's relation to other commentaries on the *Kirātārjunīya*, it is worth noting that, according to my current observations, he did not show any knowledge of Mallinātha's commentary, be it in the form of (in)direct quotations, references,
 20 critical remarks or anything else. The recensions of the poem accepted by both the critics are, furthermore, different from each other.

2.2.2.3.2 Lexicographical Works

The second half of the verse nr. 7 as well as the first half of the 8th verse in the colophon (p. 61) give an account of nine lexicographical
 25 works consulted by Pītāmbara.

¹⁴⁸See also 6.3.2.1 for a much earlier evidence of *Laghuṭikā*'s existence in Bengal.

An interesting case, that has puzzled me for some time and that still remains partly unsolved, is Pītāmbara's distinction between *Viśva* and *Viśvaparakāśa*, both mentioned separately in the 7th verse of the colophon. According to my observations, however, Pītāmbara used the former (i.e. *viśva*-) to refer to the work commonly known as *Viśvaparakāśa* by Maheśvara,^{149,150} while the latter (i.e. *viśvaparakāśa*-) he used to refer to the work of the same author known as *Śabdabhedaparakāśa*.¹⁵¹ While it seems to be quite common to refer to the *Viśvaparakāśa* by its abridged form as *Viśva* (see fn. 149 for an example of a similar usage found in Mallinātha's text), the identification of *Śabdabhedaparakāśa* as *Viśvaparakāśa*- was new to me. A further attention to this question can show whether Pītāmbara was following a particular local or a pan-Indian tradition in (re-)naming of this text, or whether he erroneously quoted this text by a *wrong title. The situation becomes, however, slightly more complicated if one notices the fact that a text by the name *Śabdabheda* is mentioned separately in the very same 7th verse of the colophon. In the actual text of the *Candrikā*, I was so far able to spot just a single reference to this text in the commentary to KĀ 1.20. The quotation “चरित्रं चरितं तथेति शब्दभेदः” can, in fact, be traced in the same *Śabdabhedaparakāśa* i,27 (Kümmel (1940, p. 18)). A brief look at a short treatise *Dvirūpakośa* by Puruṣottamadeva, two other lexicographical and three grammatical works of whose are listed among Pītāmbara's sources, suffices to know that the sought verse is not found there and that

¹⁴⁹See e.g. *Candrikā* at KĀ 1.4: वा स्याद्विकल्पोपमानयोरेवार्थं च समुच्चय इति विश्वः, that is found in the *Viśvaparakāśa* 2.40 (Bhatta (1911, p. 189)) (note that this verse is quoted with the same attribution (i.e. *iti viśvaḥ*) in Mallinātha's comment ad KĀ 3.13); or *Candrikā* ad KĀ 1.24: सूनुः पुत्रेऽनुजे रवाविति विश्वः, that is identical to *Viśvaparakāśa* 19b of the *nadvikam*-section (p. 83, *ibid.*).

¹⁵⁰In this connection, it must be noted that Pītāmbara's attributions are not always perfect. See e.g. *Candrikā* 1.8 वरो जामातरि श्रेष्ठ इति विश्वः, which is, however found as such in the *Śāsvatakośa* 39ab (वरो जामातरि श्रेष्ठे देवतादेर् अभीप्सिते). The *Viśvaparakāśa* reads in the parallel verse (nr. 7 of its *radvikam*-section): वरोऽभीष्टे देवतादेर्वरो जामतृषिङ्गयोः। श्रेष्ठेऽन्यवत्परिवृत्तौ [...].

¹⁵¹See e.g. *Candrikā* ad KĀ 1.9: तन्द्री तन्द्रिश्च तन्द्रायामिति विश्वप्रकाशे ह्रस्वेकारान्तोऽपि शब्दः।, that is found in *Śabdabhedaparakāśa* i,115 (Kümmel (1940, p. 64)); or *Candrikā* ad KĀ 3.31: सूक्ष्मं समूढसरटस्तनसूनुसान्वमित्यादि दन्त्यसकारकथने विश्वप्रकाशः, that with a little difference corresponds with the verse iii.43 of the same work (see p. 164 *ibid.*).

a hypothetical identification of Pītāmbara's *Śabdabheda* with this text cannot be accepted.¹⁵² At the moment I have no better solution but to accept that both the titles, *Viśvaprakāśa* and *Śabdabheda*, refer to the same work commonly known as *Śabdabhedaprakāśa* of Maheśvara. The reason behind this separate mentioning remains un-
 5 clear to me.

Talking of Pītāmbara's problematic attributions of quotations to different lexicographical works, I would like to bring up another example of a text this time not mentioned in the above colophon list. The commentaries on KĀ 3.37, 5.30 and 8.15 contain one quotation each provided with a clear identifier “इति शिलोञ्चः”. The only lex-
 10 icographical work listed in Vogel (1979) that could have been referred to by this title is the so-called *Śiloñcha* by Jinadeva Munīśvara,¹⁵³ a relatively short appendix to the extensive *Abhidhānacintāmaṇi* (AbhiCi), a treatise by the celebrated West Indian polymath Hemacandra (1088 – 1172).¹⁵⁴ As in the previous case, the problem arises when one tries and fails to trace any of these quotations in Jinadeva's text.

15 The following considerations may help approaching, but perhaps not completely solving the difficulty. On the one hand, it is briefly reported in Jainadharmaprasāraśābhā (1956) (though not supported by Böhtlingk and Rieu (1847)), that at least some MSS of the AbhiCi seem to transmit the *Śiloñcha* appended to it. Should that have been the case in the early 16th century Bengal, one could, perhaps, imagine a scenario in which
 20 Pītāmbara has been misled by the colophon found at the end of a composite MS available to him, which would have presumably concluded the second of both the transmitted texts, namely the appended *Śiloñcha*. Should we be able to accept Pītāmbara's quotations as reasonable variants of AbhiCi (see below), we can be strengthened in our belief that the Bengali author did not have a good command over the quoted text.

¹⁵²See Vogel (1979, p. 333, fn. 124), who states that Puruṣottama's short glossary is, in fact, “sometimes called *Śabdabhedaprakāśa* and must not then be mixed up with Maheśvara's work of that title.”

¹⁵³This work has been dated in Vogel (1979, p. 338) to VS 1433 (AD 1376/77).

¹⁵⁴For an early study of the scholar see e.g. Bühler (1889). For a much more recent overview see Pollock (2006, pp. 181ff.).

The concerned quotes from the *Śiloṇcha* found in the *Candrikā* do, in fact, broadly correspond to some lines of the AbhiCi as available to us today, but are not literally identical to them. The *Candrikā*'s quote at KĀ 3.37: पाथेयं संवले धम इति शिलोञ्छः is found with a clearly better (and, perhaps, in any case original) reading “समे” and a neglectable variant संवलम्¹⁵⁵ (or शंबलम्)¹⁵⁶ in AbhiCi 493. The *Candrikā* at KĀ 5.30: नि- 5
रस्तमपविद्धं चेति शिलोञ्छः could be seen as a variation on AbhiCi 1474b (अपविद्धं नि-
रस्तवत्).¹⁵⁷ Note that in this case, Pītāmbara uses the *kośa*- to substantiate his explanation of the word *apaviddha*- as *nirasta*- (here smth. like “removed”, “drawn off” or, as contextually translated in Peterson (2016), even “drained”). The identified verse from the AbhiCi (should one accept this identification at all) does, however, give syn- 10
onyms to the governing word *pratyākhyāta*-, i.e. “rejected” in the sense of dismissing or rejecting of an argument. Finally, the *Candrikā* at 8.15 नीवी तूच्चयः पुमानिति शिलोञ्छः 15
लोञ्छः could be considered as a more significant variant of AbhiCi 673c (तद्गन्थिरुच्चयो नीवी).¹⁵⁸

With regard to a philological analysis of these lines, I would like to add the follow- 15
ing. The second quotation (KĀ 5.30), though its wording appears to be within an acceptable “fluctuation limit” of the text of AbhiCi 1474b, does actually contain an important variant. It is, namely, that the line quoted in the *Candrikā* must have been an odd *pāda*- of a complete *śloka*-, while the correspondent text of AbhiCi is the second *pāda*- of the verse nr. 1474. The verse in Pītāmbara's version of the AbhiCi must, accord- 20
ingly, be accepted to contain even further variants. Exactly the same problem arises with regard to the next citation (KĀ 8.15 ↔ AbhiCi 673c). Pītāmbara quoted the remains of an even *pāda*- of an *anuṣṭubh*-verse (one could imagine smth. like स्यात् at its beginning), while the line from the AbhiCi is an odd one. It is also noteworthy, however, that the word *uccaya*- in the meaning desired here is very rare and is not eas- 25

¹⁵⁵This is the reading in Jainadharmaprasāraśābhā (1956, p. 83).

¹⁵⁶This is the reading of Böhtlingk and Rieu (1847, p. 89) and Javerī and Cokasī (1946, p. 68).

¹⁵⁷Javerī and Cokasī (1946, p. 196), Böhtlingk and Rieu (1847, p. 274).

¹⁵⁸Javerī and Cokasī (1946, p. 92), Böhtlingk and Rieu (1847, p. 123).

ily found in other *kośa*-s. Even Mallinātha had to quote from the otherwise unknown *Mārtaṇḍakośa* here in order to prove his gloss.¹⁵⁹

To conclude this exposition, I need to repeat that my current knowledge of Pītāmbara's text is simply not sufficient yet in order to form a final opinion on this question. A further quest for other texts of the same or a similar title may bear its fruits in the future.

Coming back to Pītāmbara's list of *kośa*-s, I would like briefly to mention two further works, both composed by the Bengali grammarian and lexicographer Puruṣottamadeva. These are listed as the *Harāvalī* and the *Puruṣottamadeśanā*. The latter must, perhaps, be recognized as the *Varṇadeśanā*, for it is quoted by name, for example, at KĀ 17.62 “शकलं खण्डमिति तालव्यशकारपरीक्षायां वर्णदेशनायां पुरुषोत्तमः”. Apart from the listed items, however, Pītāmbara does also anonymously quote Puruṣottama's *Trikāṇḍaśeṣa*.¹⁶⁰ As it will be shown later, Pītāmbara's use of Puruṣottama's works can be regarded as an important indicator for his Bengali origin.

Among other unlisted, though noteworthy lexicographical texts, one could highlight (1) Pītāmbara's frequent mentioning of the *Rudrakośa*¹⁶¹ as well as a so far single quotation from the old *Utpalinī* of Vyāḍi, a *kośa*- currently considered to be lost¹⁶²

2.2.2.3.3 Poetological Works In the second half of the 8th verse of the colophon

(p. 61) Pītāmbara names his textual sources for the study of *alaṃkāraśāstra*-. The inter-

¹⁵⁹In the case of Mallinātha's text one cannot always be sure whether a given quotation really stems from him or has been added in the transmission.

¹⁶⁰Cf. *Candrikā* ad 8.1: माया स्याच्छाम्बरीबुद्धोरिति कोषे, which is found in *Trikāṇḍaśeṣa* 3,319: स्यान्माया शम्बरीबुद्धोर् दैत्यशिल्प्युष्ट्रोर्मयः। ययुरश्चे व्रतौहये रूप्यं त्रिषु सुरूपके ॥

¹⁶¹E.g. at KĀ 1.6; 1.14; 1.21; 1.25 and many more.

This lexicographical, though popular at some point in time, is counted to be lost at present. For a brief survey of further references to the work, see e.g. NCC XXV (p. 131a). Apart from the later list, Prof. Isaacson referred me to Rāghavabhaṭṭa's commentary on the *Abhijñānaśākuntala* as well as Guṇavinayaḡaṇi's commentary on the *Raghuvamśa*, both of which refer to the above *kośa*-.

¹⁶²*Candrikā* ad KĀ 1.16: तदुक्तमुत्पलिन्याम् --- मदा स्युर्भद्रजातीनां सप्तच्छदसुगन्धयः। तानाघ्राय पलायन्ते महान्तोऽपि विषाणिन इति ॥

On *Utpalinī* see Vogel (1979, p. 307).

pretation of the list is, again, somewhat problematic. It reads “काव्यप्रकाशादर्शौ च क-
 ण्ठाभरणदण्डिनौ।” and appears to contain four separate elements: (1) *Kāvyaparakāśa*,
 (2) *Kāvyādarśa*, (3) [*Sarasvatī*] *kaṇṭhābharaṇa* and (4) [the work by] Daṇḍin. While
 the numbers (1) and (3) can be easily identified as two celebrated works by Mammaṭa
 and Bhojadeva respectively, the latter being Pītāmbara’s main source of poetological
 quotations,¹⁶³ the remaining items (2) and (4) are somewhat puzzling. My initial guess
 was to assume a certain imprecision of Pītāmbara’s expressions and, parallel to the case
 of Maheśvara’s *Śabdabhedaparakāśa*, to identify both items as referring to one and the
 same work — namely, the *Kāvyādarśa* by Daṇḍin. However, Prof. Isaacson pointed out
 to me that there was “some evidence that Vāmana’s *Kāvyālaṃkāra* was known under
 the name *Kāvyādarśa*” (personal communication). In fact, he provided me with the
 evidence of two commentaries on *Amarakośa* 1,5.12a,¹⁶⁴ the *Ṭikāsarvasva*, composed
 ca. 1159/60 CE by South Indian (Keralite?) Vandyaghaṭṭiyasarvānanda,¹⁶⁵ and the *Paḍa-*
candrikā, composed 1474 CE by Bengali polymath Rāyamukūṭa (or Bṛhaspati Miśra).¹⁶⁶
 Both commentaries, when arguing for the correctness of the formation *durgandha-*
 (and the incorrectness of **durgandhi-*), quote Vāmana’s *Kāvyālaṃkārasūtra* 5,2.65.¹⁶⁷
 Both printed editions of these commentaries¹⁶⁸ report, however, that all(?) the MSS of
 both the texts cite the source of this quotation as ‘काव्यादर्शः’.¹⁶⁹ While both the editors,
 just as I did, supposed this reading to reflect a scribal error, on the basis of thus shap-
 ing cumulative evidence, it is possible to hypothesize that at a certain point in time Vā-

¹⁶³Bhoja’s work is quoted e.g. at KĀ 1.3 (twice), KĀ 1.18, 5.30, 8.19, 8.20 and at many other instances. Different parts of *Kāvyādarśa*’s famous definition of *mahākāvya*- are quoted at the beginning of several chapters of KĀ, while other quotes are found e.g. ad KĀ 1.2, 1.8, 1.11, 3.25, 3.39 etc.

¹⁶⁴*Amarakośa* 12ab: पूतिगन्धस्तु दुर्गन्धो विस्त्रं स्यादामगन्धि यत्।

¹⁶⁵Vogel (1979, p. 315).

¹⁶⁶Bhattacharyya (1941).

¹⁶⁷Vāmana’s *Kāvyālaṃkārasūtra* 5,2.65: दुर्गन्धिपद इहर्लभः।

¹⁶⁸The relevant text of the *Ṭikāsarvasva* is found in Śāstrī (1914, p. १०८), that of the *Paḍacandrikā* in Dutta Sastri (1966, p. १८२).

¹⁶⁹It is difficult to say whether the absence of a note reporting various *pāṭha*-s can be regarded as a invariable sign for the absence of these *pāṭha*-s or not.

mana's text circulated under this title. Given Pītāmbara's close connection to Rāya-mukūṭa, as far as the time and place of the scholars' activity is concerned, it appears reasonable to argue that they both could have followed the same tradition of naming Vāmana's composition.

- 5 Should the above proposed theory be accepted, the above list of poetological work utilized by Pītāmbara could be now understood as follows: (1) Mammaṭa's *Kāvaprakāśa*, (2) Vāmana's *Kāvyaḷaṃkāra/ Kāvyaḍarśa*, (3) Bhoja's *Sarasvatikaṇṭhābharaṇa* and (4) Daṇḍin's *Kāvyaḍarśa*.

2.2.2.3.4 Grammatical Works A topic of special interest to me is concerned with

- 10 Pītāmbara's lengthy expositions on grammatical issues. It provides sufficient material for a separate study and is treated here in its most abridged form. At a general level, a look at the *Candrikā*'s grammatical discussions can help to estimate the geographical area in which its author could have been active, as well as to speculate about his scholarly age and agenda.

- 15 As for the first argument, Pītāmbara's reliance on a specific group of grammatical texts furnishes, among other things, an important indication for the author's close connection with the Bengali grammatical tradition and, as mentioned before, gives us a clue about his actual place of activity. Along with a number of other criteria, Wielńska-Soltwedel (2010)¹⁷⁰ convincingly established a list of works, a certain canon
20 of what may be called the Bengali grammatical tradition, with regard to which she says (pp. 72f., *ibid.*):

[W]hen a particular commentary frequently cites writers belonging to the Bengali tradition or coming from Bengal, but only seldom those who stem from other parts of India, this clearly shows that the author of this work

¹⁷⁰Wielńska-Soltwedel (2010) is a short summar of a most elaborate research presented in Wielńska-Soltwedel (2006, vol. ii).

was acquainted with or even influenced by the Bengali tradition.

For the writings prior to the beginning of the 16th century, this canon consists of the following items: the *Kāśikāvr̥tti* by Jayāditya and Vāmana, the *Nyāsa* — the most significant for the Bengali school commentary on the *Kāśikā* by Jinendrabuddhi, the lost *Bhāgavṛtti* and the *Anunyāsa*, both of a disputed authorship, works of 5 Maitreyarakṣita, Govardhana (no work of this writer is extant) and Puruṣottamadeva, as well as the *Durghaṭavṛtti* of Śaraṇadeva, the *Bṛhatparibhāṣāvr̥tti* of Śiradeva and the *Uṇādivṛtti* of Ujjvaladatta.

It will be difficult for me to prove the negative part of the above condition without recording all the grammatical quotations and showing that the use of non-Bengali 10 texts in the *Candrikā* is, as a matter of fact, minimal. Below I would like, therefore, to demonstrate briefly Pītāmbara's close acquaintance with several works from the listed canon.

To begin with, we may survey the authorial list of utilized grammatical works enumerated in the 9th colophon verse (see p. 61). In order of appearance in the verse, they 15 include: *Kāśikā[vr̥tti]*, *Upasargavṛtti*, *Nyāsa*, *Durghaṭa[vr̥tti]*, *Jñāpaka[samuccaya]*, *Paribhāṣā[vr̥tti]*, *Bhāṣāvr̥tti* as well as a commentary (*pañjikā*) on *Bhāṣāvr̥tti*, most probably the *Bhāṣāvr̥ttivivaraṇapañjikā* of Viśvarūpa.¹⁷¹ Most of these works have been actually not explicitly cited in the parts of the *Candrikā* which I have studied so far, so that the identity of some of them can only be surmised. 20

A notable case is, for example, that of the *Upasargavṛtti* (“*upasargasya vr̥tṭiḥ*”, as it is alluded to in the verse). It is entirely possible that a reference was made to a so far unknown work (?) by the celebrated Bengali polymath Puruṣottamadeva,¹⁷² the writer

¹⁷¹Other commentaries on the *Bhāṣāvr̥tti* mentioned in Wielńska-Soltwedel (2006) include the *Bhāṣāvr̥tṭyarthavivṛti* by Sṛṣṭidhara, the *Phakkikāvr̥tti* by Sanātana Tarkācārya as well as the *Tattvārthasamḍipani* by Saṣṭhīdāsa Miśrācārya.

¹⁷²“*Upasargavṛtti* by a (?) Puruṣottamadeva” is listed in NCC II (p. 375) without any further attribution, but omitted among the works of Puruṣottamadeva in NCC XII (pp. 148ff.). Similarly, no men-

of other lexicographical and grammatical texts mentioned by Pītāmbara. The reason for this assumption is that in the commentary on KĀ 8.20 Pītāmbara namechecks this work in the following way: अप इत्युपसर्गो¹⁷³ ऽनादरभ्रंशौ साकल्यमित्युपसर्गवृत्तौ पुरुषो-
त्तमः.

- 5 Similarly not beyond doubt are identities of two texts referred to as *Jñāpaka* and *Paribhāṣā*. At the moment I assume that two further works of Puruṣottamadeva, the *Jñāpakasamuccaya* and the *Paribhāṣāvṛtti*,¹⁷⁴ are meant here. In the case of the latter work, however, it is theoretically possible to think of the *Bhṛhatparibhāṣāvṛtti* of Sīradeva, an influential compendium of *paribhāṣā*-s composed at some time around the
10 14th century in Bengal.¹⁷⁵ Since both the texts, however, are followed by plainly recognizable *Bhāṣāvṛtti* by Puruṣottama, since other texts by this author are found often to be quoted by Pītāmbara (and in the absence of any conclusive counterargument), I abide by my assumption expressed above.

- As for the *Durghaṭavṛtti*, even though a work by Puruṣottamadeva with the same
15 title is known to exist, it is, as a matter of fact, absolutely indisputable that Pītāmbara consulted the famous text by Śaraṇadeva for his study. In the commentary on the (in)famous verse KĀ 17.63¹⁷⁶ he provides an unusually lengthy, text-critically signifi-

tion of this work is found in the detailed study of the author's *oeuvre* in Wielińska-Soltwedel (2006).

¹⁷³Creads अप इत्युपसर्गो.

¹⁷⁴See Wielińska-Soltwedel (2006, vol. ii, pp. 40ff.).

¹⁷⁵See e.g. Brill (2013).

¹⁷⁶The verse reads: *unmajjan makara ivāmārāpagāyā vegena pratimukham etya bāṇanadyāḥ/ gāṇḍivī kanakaśilānibhaṃ bhujābhyām ājaghne viṣamavilocanasya vakṣaḥ*// Following the straightforward understanding of Mallinātha, it translates: “Arjuna, who has Gaṇḍiva as his bow, emerging from the river of arrows, like a crocodile from the celestial river Gāṅgā, quickly moved forward and with his [bare] arms struck the Three-Eyed God in the chest [hard] like a golden rock.”

This verse is often discussed and criticized (SKĀ and SāhDar exemplify a particular poetical fault called *padadoṣa*- with this verse) for its grammatically questionable usage of *ātmanepada*- with ā-√han, that is explicitly restricted by *Aṣṭādhyāyī* 1.3.28 (*āṇo yamahanaḥ*) for intransitive usages and is slightly expanded by Vt 1 (*svāṅgakarmakāc ca*) to allow transitive cases, where the object is one's own body. Bhāravi's usage “*ājaghne viṣamavilocanasya vakṣaḥ*” ([Arjuna] struck Śiva's chest) at the end of KĀ 17.63, on the other hand, cannot satisfy any of these restrictions and thus requires “interpretative acrobatics” in order to make it (seem to) comply with Pāṇinian rules.

Grammatical puritan Mallinātha, for example, reminds his readers of the previous refusal of an attempt at reinterpreting the verse in such a way that Arjuna could have struck himself in his own chest

as a show of his manly vigour. This was rejected, on the one hand, because wrestlers usually clap or flap (?) their arms (*bhujāsphālana-*) at the beginning of a fight and, on the other hand, because it would not at all fit the context of the next verse. In a most unorthodox way, he concludes that one should consider other systems of grammar (*vyākaraṇāntarād draṣṭavyam*) in order to justify Bhāravi's linguistic use (note that at another instance too, while explaining the word *turāṣāh-* in the commentary on *Kumārasambhava* 2.1, Mallinātha gives an alternative view expressed by Vopadeva). He nonetheless concludes with a final remark (possibly a later, post-Bhaṭṭojī insertion?) that one could still explain the phrase by constructing the accusative *vakṣaḥ* with a supplied *lyabanta-* as e.g. *vakṣaḥ prāpya* ([having approached] Śiva's chest, he struck).

Prakāśavarṣa does not seem to feel the need to defend Bhāravi's usage for himself. The *Laghutīkā*'s longer conflated versions (**Jai Jo₁ Pa₁** as well as **M_{Dn}**, which at this part seems to transmit, in fact, a version of the *Laghutīkā*), however, most interestingly say that some people spend a lot of effort (*anekam āyasyanti*) in order to give some grounds for the correctness of the *ātmanepada-*. Their take, he continues, is to construct the accusative *vakṣaḥ* with the verbal form *etya* in pāda B, so that the finite verb *ājaghne* would not take any direct object (he moved towards Śiva's chest and struck).

Vidyāmādhava, as often, employs some unique exegetical strategies. The first set of explanations is based on the separation of the two verse-halves into two separate sentences. The second half, being an individual sentence now, is interpreted as a passive construction with Arjuna's arms as agents (*bhujābhyām*) and the *ātmanepada-* in "*ājaghne*" thus expressing passive by *Aṣṭādhyāyī* 1.3.13 (*bhāvakarmaṇoḥ*). The first sentence, when taken as it stands, however, lacks a finite verb. For this problem Vidyāmādhava offers and elaborates three different solutions: (1) supplying "*bhavati*" (Arjuna became visible and, emerging from the river of arrows, was like a crocodile emerging from the celestial river), (2) dividing words as *iva + āma rāpagāyāḥ*, where *āma* is a perfect of $\sqrt{\text{am}}$ "to go" (DhP i.493) and "*rāpa-*" is an abstract noun "sound" from $\sqrt{\text{rap}}$ (i.493) "to sound" (Arjuna moved swiftly and like a crocodile emerging from the noisy flowing river of arrows went in front of Śiva), (3) dividing as "*iva + āma rāpagāyā vege na*, deriving *āma* from $\sqrt{\text{am}}$ x.180 "to be sick" and taking *vega-* in the meaning "stream, current" (Arjuna moved facing the noisy flowing river of arrows and like a crocodile emerging [from it] was not hurt). (4) The last solution attributed to some other scholiasts divides *āja + ghne*. *āja* is here, again, a Perfect of $\sqrt{\text{aj}}$ (i.248) "to go" and *ghne* — Dative of *han*, action noun "harming, injuring" formed with the affix *kvip* (Arjuna [...] with his hands reached to Śiva's chest for the sake of injuring [him]).

Pitāmbara, though he quotes an opinion of some old authorities (*prāñcāḥ*), who oddly construct *viṣa-mavilocanasya bhujābhyām* [*svam*] *vakṣa ājaghne* (he struck his own chest with Śiva's hands) as well as from the *Durghaṭavṛtti* (see the main text), maintains that all of these options contain at least some kind of defect (*aparasmīn pakṣe doṣaleṣa eva kiyān kiyān unnīyate*). He therefore argues for his own explanation (the one already denounced by Mallinātha) that Arjuna struck himself in his own chest (Pitāmbara's construction of the first half is also a bit different from the one found in my translation). The addition of *svam* (his own), he maintains, is not a real addition here, for it is implied by the meaning of the *ātmanepada-* (*ātmanepadaśaktyaiva svam vācyam atra tena nādhyāhāradoṣaḥ*). The only difficulty that he finds here is concerned with the epithet of the chest *kanakaśilānibha-* ([the chest] resembling a golden rock). While Arjuna's chest is actually black, he says, the author depicts it as golden, that is to say, red, in order to indicate the hero's fury. This substitution, so Pitāmbara, is needed, because it is entirely inappropriate to talk of Arjuna's face to redden in fury (*yady api pārthasya kṛṣṇavarṇatvena prasiddhiḥ, tathāpi tatkalīnaroṣād uraso lauhityena kanakena rūpaṇam/ mahāsattvatayā lauhityasya mukha-gatatvenāvarṇanīyatvād urogatatvena varṇanam*).

To quote at least one grammatical work proper, the tremendously influential *Siddhāntakaumudī* acknowledges the opinion of the *Bhāṅgavṛtti* that considers Bhāravi's usage simply wrong here. Bhaṭṭojī, nevertheless, comes up with three additional ways (all more or less covered in the *Durghaṭavṛtti*) to vin-

cant quotation:

दुर्घटेऽपि – कथम् “आजघ्ने विषमविलोचनस्य वक्ष” इति भारविः। स्वाङ्गकर्म-
कादित्यनुवृत्तेः। उच्यते – [१] वक्षसेत्यध्याहार्यम्, तदयमर्थः – विषमविलोच-
नस्य वक्षसा स्वं वक्ष आजघ्ने। [२] बाणनद्याः प्रतिमुखं यथा स्यात्तथा भुजाभ्या-
मेत्य, [३] अभिमुखं वा विषमविलोचनस्य भुजाभ्यां स्वं वक्ष आजघ्ने कनकशि-
लानिभम्। [४] यद्वा विषमविलोचनस्येति सामीप्ये षष्ठी, स्वं वक्षो भुजाभ्यामाज-
घ्ने, आस्फोटितवान्। [५] यद्वा प्रतिमुखमिति विभक्त्यर्थेऽव्ययीभावः, विषमविलो-
चनस्य वक्ष एत्य आजघ्ने, प्रकृतत्वाद्वक्ष एव। एवं च <<*आङो यमहनः* इत्या-
त्मनेपदं। [(६)] पूर्वव्याख्यायां स्वाङ्गकर्मकाच्चेत्यनेन †तभ्यद्† इति वा पाठस्तत्र
विषमविलोचनस्य वक्षो भुजाभ्यां प्राप्तवानित्यन्वय>> इति भागवृत्तौ। इति।¹⁷⁷

dicating the text: by adding an additional verbal action expressed (1) by a *lyabanta-*, such as *prāpya* ([having approached] Śiva’s chest, he struck) or (2) by a *tumunnanta-*, such as *bhettum* (he struck [in order to break] Śiva’s chest), or (3) by supplying *samīpam* to be constructed as *viṣamavilocanasya* [*samīpam*] *etya* (having approached Śiva, he struck [himself] in [his own] chest).

¹⁷⁷For an overview of the problem see fn. 176. The options given in *Candrikā*’s reading of the *Durghaṭavṛtti* can be summarized as follows: (1) to supply *vakṣasā*: with Śiva’s chest Arjuna struck his own chest (the place of instrumental *bhujābhyām* (with the arms) in this interpretation is not clear to me); to change the syntactic construction in one of the following ways: (2) with his hands Arjuna moved towards the river of arrows and struck his own chest, or (3) facing Śiva Arjuna struck his own chest resembling a golden rock; (4) to reinterpret the value of the Genitive ending in *viṣamavilocanasya*: in the proximity of Śiva, Arjuna struck his own chest; (5) to slightly reinterpret the meaning of *pratimukham* and construct: Arjuna moved towards Śiva and struck [his chest] with his arms (in this interpretation, *ājaghne* does not take any object, and the fact that he hit Śiva’s chest is merely under-

8 आङो...] *Aṣṭādhyāyī* 1,3,28: अङो यमहनः

2–10] Cf. *Durghaṭavṛtti* 1,3,28: *katham “ājaghne viṣamavilocanasya vakṣaḥ” iti bhāraviḥ, akarmakād ity anuvṛtteḥ/ ucyate – vakṣasety adhyāhāryam/ ayam arthaḥ – viṣamavilocanasya vakṣasā svaṃ vakṣa ājaghne/ bāṇanadyāḥ pratimukhaṃ yathā syāt tathā bhujābhyām upetya/ atha vā viṣamavilocanasya bhujābhyām svaṃ vakṣa ājaghne/ atha vā viṣamavilocanasyeti samīpye ṣaṣṭhī/ svaṃ vakṣa ājaghne āsphoṭitavān/ yadv ā pratimukham iti vibhaktiyarthe ’vyayībhāvaḥ/ viṣamavilocanasya vakṣa ety ājaghne/ prakṛtatvād vakṣa eva/ evaṃ cāno yamahana iti taiḥ/ pūrvavyākhyāyām akarmakāc cety anenātmanepadam iti bhāgavṛttiḥ/*

4 वक्षसा] conj. cf. *Durghaṭa*, वक्षसा C 8 एत्य] conj. cf. *Durghaṭa*, एव C

Moving to the *Kāśikā*, a famous commentary on the *Aṣṭādhyāyī* by Jayāditya and Vāmana, the portion of the *Candrikā* studied by me so far seems to contain three independent (i.e. not found in other commentaries on *Kirātārjunīya*) explicit references to the text: though all three references are labeled with इति वृत्तिः, a very common abbreviation for the *Kāśikā-vṛtti* within the realm of grammatical literature,¹⁷⁸ I was so far 5 able conclusively to trace back only two of them.

In the commentary on KĀ 3.14,¹⁷⁹ while explaining the *ātmanepada-* in “तिष्ठते”, Pītāmbara brings up the relevant *sūtra-* (1,3.23: प्रकाशनस्थेयाख्ययोश्च) and adds:

• स्थेयो विवादपदनिर्णेतोच्यत इति वृत्तिः

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This can be identified as an indirect quotation from the *Kāśikā* on the same rule: विवादपदनिर्णेतो लोके स्थेय इति प्रसिधः।. The reference to the *Kāśikā* here, if taken individually, is not surprising, because the grammatical text itself quotes this very verse from the *Kirātārjunīya* and is, therefore, rather inviting for a commentator on the poem 15 to allude to it. At the same time, no other commentary on the *Kirātārjunīya* available to me follows this invitation, in spite of their almost unanimous mentioning of the actual *sūtra-*. Pītāmbara’s reference could, therefore, be given a little more weight and could be interpreted along the lines of the author’s didactic agenda within the Bengali

stood from the context). Finally, (6) Durghaṭa quotes *Bhāgavṛtti*, which itself quotes an even earlier commentary (*pūrvavyākhyā*) that apparently sees no way to defend Bhāravi’s usage and proposes an emendation, which I am, unfortunately, unable to decipher in the MS.

¹⁷⁸See, for example, the lists of cited authors and works in Liebich (1930, pp. 205ff.) or Sastri (1909).

¹⁷⁹KĀ 3,14: *jahātu nainaṃ katham arthasiddhiḥ saṃśayya karṇādiṣu tiṣṭhate yaḥ/ asādhuyogā hi jayāntarāyāḥ pramāthinināṃ vipadāṃ padāni*// Peterson (2016, p. 43) translates (underlining is mine): “Success will surely him, since he depends on Karna and his ilk for political counsel. Alliance with the wicked is the sure nemesis of victory, and the sources of catastrophic calamity.” A, perhaps, slightly more literal translation of the first half would be: “How would success not abandon that very man, who, when in doubt, relies upon Karna and his ilk?”

grammatical tradition known for its vigorous study of the *Kāśikā*.¹⁸⁰

Another reference to the *Kāśikā* is found in form of a brief theoretical remark mentioned *en passant* in the commentary on KĀ 8.7.¹⁸¹ It bears an additional importance for my study, because it also demonstrates how Pītāmbara often misinterpreted (or
5 misunderstood) grammatical texts he utilized. The context of the reference is grammatical derivation of the word धुनान-, which is formed by √dhūñ (ix,17) + ŚānaC (affix of the present participle *ātmanepada*-). The rule under discussion is Aṣṭādhyāyī 7,3.80 (प्वादीनां ह्रस्वः). It prescribes shortening of the root vowel for the roots in the *pvādigāṇa*- (ix,12 etc.) when followed by an affix marked with the *anubandha*- Ś (like
10 ŚānaC in our case). With regard to the extend of the *pvādigāṇa*-, which does not make any difference for the purpose of deriving धुनान-, Pītāmbara says that in accordance with the opinion of the [*Kāśikā*] *vr̥tti*, the *gaṇa*- goes up to the *sūtra*- “*vlī gatau*”:

पूज् पवने इत्यारभ्य *व्ली गतौ* इति पर्यन्तं प्वादीति वृत्तिः

The referenced passage in the *Kāśikā* is, however, not as straightforward as Pītāmbara makes it seem. It reads:

Kāśikā ad 7,3.80: [...] “पूज् पवने” --- इत्यतः प्रभृति “व्ली गतौ वृत्” --- इति यावत्केचिदिच्छन्ति, वृत्करणमेतल्ल्वादीनां प्वादीनां च परिसमाप्त्यर्थमिति। अपरे तु --- ल्वादीनामेव परिसमाप्त्यर्थं वृत्करणमेतदिच्छन्ति, आगणान्ताः प्वादय इति। [...] येषामागणान्ताः प्वादयः, तेषां जानाति इत्यत्र ह्रस्वः प्राप्नोति, “ज्ञाजनोर्जा” (7,3.79) इति दीर्घकरणसामर्थ्यान्न भवति। जनेरपि हि ज-आदेशे सति “अतो दीर्घो यजि” (7,3.101) इति दीर्घत्वेन जायत इति सिध्यति ॥

¹⁸⁰Cf. Wielńska-Soltwedel (2006, vol. ii, pp. 5ff.). Note, on the other hand, that Harikaṇṭha’s commentary does not comply with this “Bengali didactic agenda” here.

¹⁸¹KĀ 8.7: *karau dhunānā navapallavākṛtī vr̥thā kr̥thā mānini mā parīśramam/ upeyuṣī kalpalatābhiśaṅkayā katham nv itas trasayati ṣaṭpadāvaliḥ*// Peterson (2016, p. 138) (underlining is mine): “Why tire yourself, proud girl? It is no use waving your arms that look like tender shoots. How will you drive away this swarm of bees flying towards you, thinking you a vine of paradise?” A syntactically more literal rendering of the first half could be smth. like “Waving your arms that look like tender shoots, oh proud girl, why uselessly tire yourself?”

Some people hold the opinion that [the *pvādigāṇa*-] extends in the *Dhātupāṭha* from *pūñ pavane* (ix,10) until *vlī gatau vṛt* (ix,32), for them the word *vṛt* in ix,32 is mentioned in order to indicate the ending of two *gāṇa*-s at the same time, i.e. the *pvādi*- (from ix,10 onwards) and *lvādi*- (from ix,11 onwards). Others, however, say that the word “*vṛt*” is mentioned to close only the *lvādigāṇa*-, for them [the *pvādigāṇa*-] extends up to the end of *kryādigāṇa*- (9th class roots). [...] For those, who accept that *pvādi*- goes up to the end of the 9th class, the root-vowel of the form *jānāti* [from the root *jñā avabodhane* (ix,36)] would be shortened [by this very *sūtra*-, on account of *Śnā*]. This, however, does not happen, because in the previous rule 7,3.79 in the replacement “*jā*” the long “*ā*” is explicitly stated. And, in fact, even if “*jani*” would be replaced by “*ja*”, one could still derive the form “*jāyate*”, because the short “*a*” would be replaced by a long “*ā*” on account of 7,3.101.¹⁸²

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I have here translated the whole passage from *Kāśikā* not in order to drag the readers into intricacies of the discussed grammatical problem, but to make clear that at no place in the text it is stated that either of two opinions is preferred over the other. While the *Nyāsa* seems to follow this impartial view of its root-text, the *Padamañjarī* as well as the commentaries on the *Dhātupāṭha* by Maitreyarakṣita and Sāyaṇa clearly indicate their opinion that the concerned *pvādi*- goes up to the end of the ninth class.

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The third, this time unidentifiable explicit reference to the *Kāśikā* is found in the commentary on KĀ 1.3: विधानं यत्न इति वृत्तिः.¹⁸³ To mention an example of a less deci-

¹⁸²Numbers of the *sūtra*-s in the *Dhātupāṭha* are given according to the reading Maitreyarakṣita and Sāyaṇa.

¹⁸³Another indirect quote from *Kāśikā* is found in the commentary on the very first verse of KĀ, where Pītāmbara quotes the so-called *Aniṭkārīkā*, which is known to us from *Kāśikā* at 7,2.10. It is quite possible though, that the source of these verses was not known to Pītāmbara.

sive case, a text-historically curious allusion to *Kāśikā* is, perhaps, found in the grammatical analysis of the word प्रसुतपीवरौघसः in KĀ 4.10: ऊघसोऽनङ् (5,4.131) इत्यत्र स्त्रीलिङ्गविशिष्टग्रहणान्नेहानङ् कुण्डोघो धैनुकमिति तत्र प्रत्युदाहरणम्।¹⁸⁴ In the explanation of *Aṣṭādhyāyī* 5,4.131, the *Kāśikā* states two positive examples “कुण्डोघी” and “घटोघी”, but, according to the reading of the available vulgates, confines to a single negative example “घटोघो धैनुकम्” at the end. It is entirely possible that Pītāmbara has either wrongly remembered the *Kāśikā* or did, in fact, learn a different *pratyudāharaṇa*.¹⁸⁵

As far as Pītāmbara’s affiliation with the Bengali tradition is concerned, more significant than his [mis]quotes from the *Kāśikā* is his acquaintance with the writings of an important actor of Bengali grammatical tradition, Maitreyarakṣita. Below I omit Pītāmbara’s direct quotation from one of Maitreyarakṣita’s works (presumably, a portion of the *Tantrapradīpa* on A 3,2.13, which is not been recovered so far) in the commentary on KĀ 1.10, because this quotation is taken verbatim from Harikaṇṭha’s *Sārvali* and, therefore, has no value for the current argument. Instead, I would like to present a single example that, according to my understanding, suggests Pītāmbara’s awareness (and, possibly, misunderstanding) of Maitreyarakṣita’s interpretation of the *Dhātupāṭha*.

In the commentary on KĀ 1.10¹⁸⁶ (here Pītāmbara’s offers an alternative explanation to the one found in Harikaṇṭha’s text) and KĀ 9.38¹⁸⁷ Pītāmbara explains that the respective causative forms दर्शयते and अभिसारितवत्याः do not bear any causative meaning and should be interpreted as simple roots.¹⁸⁸ To justify this, he refers to the

¹⁸⁴ *Aṣṭādhyāyī* 5,4.131 prescribes the substitution of *anaN* at the end of a *bahuvrīhi*-compound ending in *ūdhas*. This substitution is, however, delimited by a Vārttika to occur only in the case when the referent of the *bahuvrīhi*- is in Feminine gender.

¹⁸⁵ Note that, for example, *Mahābhāṣya* does not contain either of these examples and *Bhāṣāvṛtti* gives both the positive examples from *Kāśikā* but the negative one from *Mahābhāṣya* (as *mahodhaḥ parjanyaḥ*).

¹⁸⁶ KĀ 1.10: *sakhīn iva prītiyojo ’nujīvinah samānamānān suhrdaś ca bandhubhiḥ/ sa santataṃ darśayate gatasmayaḥ kṛtādhipatyām iva sādhu bandhutām//*

¹⁸⁷ KĀ 9.38: *āśu kāntam abhisāritavatyā yoṣitaḥ pulakaruddhakapolam/ nirjigāya mukham indum akhaṇḍam khaṇḍapatratilakākṛti kāntyā//*

¹⁸⁸ In Pāṇinian terminology the causative affix *ṇic* is added to the stem “in meaning of its own” (*svārthe*,

sūtra- “आ धृषाद्वा” that introduces “युज पृच संयमने” (ix,266-267 according to Sāyaṇa, ix,264-265 according to Kṣīrasvāmin or ix,249-250 according to Maitreyarakṣita) of the *Dhātupāṭha*:

- *Candrikā* ad KĀ 1.10: स्वार्थे वा *आ धृषाद्वा* णिचि दर्शयत इति।
- *Candrikā* ad KĀ 9.38: स्वार्थे णिच्याधृषीयेऽभिसारितवत्या इति

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The interpretation of the *sūtra*- is ambiguous. In the most plain understanding of Sāyaṇa’s *Mādhavīyadhātuvṛtti*, it states that verbal roots starting with “युज पृच संयमने” (see above) and ending with “धृष प्रसहने” (x,308 according to Sāyaṇa, x,306 according to Kṣīrasvāmin’s *Kṣīratarāṅgiṇī*¹⁸⁹ and x,292 according to Maitreyarakṣita’s *Dhātupradīpa*) can optionally drop the affix *ṇic* of the 10th class (thus e.g. *yojayati* or *yojati*).¹⁹⁰ In a similar, though slightly more open way the rule is interpreted by Kṣīrasvāmin. He adds that in the optional formation one ought to add *ŚaP* instead of *ṆiC*. He also states (should my interpretation, that involves an emendation of the text printed in Liebich (1930), be correct) that, since it is only correct usage that can determine whether or not *ṆiC* is to be added, this rule is not a prescriptive one. It is, therefore, that some roots, though listed within the limits of *ā dhrṣād vā*, may actually be not acceptable in use without *ṆiC*.¹⁹¹ It is obvious that in none of the above interpretations is there any scope for this rule to grant an optional addition of *ṆiC* ei-

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see Roodbergen (2008, p. 476)), i.e. without changing the meaning of the stem.

¹⁸⁹Liebich (1930, p. 190) reads *dhrṣa aprasahane*.

¹⁹⁰*Mādhavīyadhātuvṛtti* (Phadake and Śastri (1934, p. 394)): *ā dhrṣād vā/ dhrṣa prasahane iti vakṣyamāṇasahitā vibhāṣitaṇico veditavyāḥ/ ākumāditivad abhividhāv ān//* The last remark states that the particle “ā” is used here in the sense of “up to and including”, just as it is the case in another *sūtra*- “*ā kusmād ātmanepadi*” (pre x,135).

¹⁹¹*Kṣīratarāṅgiṇī* (Liebich (1930, p. 187)): *ā dhrṣād vā/ dhrṣa aprasahana (306) iti vakṣyati; ā etasmād ita uttarebhyo ṇij vā bhavātīty adhikriyate/ pakṣe nyāyayo vikaraṇaḥ śap/ iha niyamena na ṇico vikalpaḥ, anityaṇyantatvaṃ tu yathālakṣyam, kvacid vikalpārtham/* I propose the emendation “*niyamena na*” for Liebich’s “*niyamena*”. A literal translation of the emended text is thus: “Here the optionality of *ṆiC* is not prescriptive, since it is only on the basis of usage that one can decide whether the prescription of *ṆiC* [within the 10th class] can be optional or not. This [*sūtra*- is therefore stated] in order to prescribe optionality for some roots.” An argument for the correctness of this interpretation is provided by the roots *juṣa paritarpaṇe* (x,291), *dhūn kampāne* (x,292) and *prīn tarpaṇe* (x,293), all three within the current group of roots. For these roots Kṣīrasvāmin offers only *ṇyanta*- formations, while the *anyanta*- forms he derives from other similar-looking roots, listed in other *gaṇa*-s.

ther to the root दृश् or स् (or, in fact, to any other root at all).

The only possibility I see at the moment that may help explaining Pītāmbara's view is to propose a small emendation (*atrāpi* → *anyatrāpi*) in the text of Maitreyarākṣita's *Dhātupradīpa*:

- 5 *Dhātupradīpa* (Chakravarti (1919, p. 144)): आ धृषाद्वा। धृष प्रसहन इति व-
क्ष्यति। एतस्मात्प्राग्वा णिज्भवतीति मन्तव्यम्। चुरादित्वान्नित्यं प्राप्तस्य णिचो
विकल्पो क्रियते। युजादिभ्योऽन्यत्रापि क्वचिद्यथाभिधानं विकल्प इष्यते ज्ञापक-
करणादित्युक्तम्॥

The translation of the thus-emended text of the *Dhātupradīpa* would be:

- 10 Later [the author of the *Dhātupāṭha*] will say “*dhṛṣa prasahane*”. [By the
current rule] one should understand that for [all roots] up to this one *ṆiC*
is added optionally. [By this rule he] prescribes optionality with regard
to [addition of] *ṆiC* that has been invariably prescribed on account of
the *curādigaṇa*- (10th class). It has been said that [the author of the *Dhā-*
15 *tupāṭha*] makes this indication in order to state that also for the roots other
than the ones belonging to *yujādi*-group an optionality [with regard to ad-
dition of *ṆiC*] is at times permitted in accordance with the usage.

- It is possible, therefore, that Pītāmbara may have, in fact, had a text of the *Dhā-*
tupradīpa with the above reading and that his reference to “*ādhrṣīyaṇic*” was based on
20 exactly this permission to add it to other roots, should correct usage provide for this.

Given Pītāmbara's numerous misinterpretations of various grammatical rules (see the next example), however, it appears similarly possible that he has simply misunder-
derstood Maitreyarākṣita's statement, which should not, after all, be emended in or-

der to satisfy this odd interpretation. Should one therefore remain with the readings of the vulgate, the last sentence could be understood to convey roughly the same meaning as Kṣīrasvāmin's remark:

It is stated that [the author of the *Dhātupāṭha*] makes this indication in order to state that also here for the *yujādi*-roots¹⁹² the optionality [with regard to the elision of *ṆiC*] is permitted only for some cases [and not restricted] in accordance with usage.

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To conclude this digression into the world of Pītāmbara's grammatical exegesis, I would like to point out a peculiar fact that, although a good third of the *Candrikā*'s text is composed of most detailed expositions of grammatical derivations of various words in the *Kirātārjunīya*, many of these derivations are simply wrong and often unnecessarily overloaded with dubious exegetical techniques rarely applied in grammatical literature otherwise. While initially I was tempted to think that Pītāmbara might have relied upon a certain grammatical treatise undetermined so far,¹⁹³ a growing mass of examples similar to the following one strengthened me in another opinion. At the moment I believe that at the time of composition of the *Candrikā*, Pītāmbara may have been still a student and that, among other things, he may have used the text as a kind of exercise in deriving grammatical forms. This conclusion, though somewhat disappointing at first sight, provides the text with a whole different value. It may, for example, allow us to examine the text as an example of application of didactic techniques prevalent in the Medieval India. The following instance should suffice to reinforce this statement.

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In the text of KĀ 1.3¹⁹⁴ we find a syntactic construction द्विषां विघाताय (in order to

¹⁹²*yujādibhyaḥ* is taken here as Dative, not Ablative as in previous case.

¹⁹³The above proposition of an emendation in the text of the *Dhātupradīpa* is an example of such idealistic thinking.

¹⁹⁴KĀ 1.3: *dviṣāṃ vighātāya vidhātum icchato rahasy anujñām adhigamya bhūbhṛtaḥ / sa*

destroy his enemies). Here the reason behind the genitive in *dviṣām* is very simple. It is allotted by the rule 2,3.65 (कर्तृकर्मणोः कृति) that teaches the use of the sixth triplet ending (i.e., endings of the genitive) either in the sense of agent (*kartr-*) or object (*karman-*) in connection with a verbal activity that is expressed by a *kṛt*-derivative (and when this sense is not expressed otherwise). Roodbergen (1984, p. 384, fn. 107) plainly states: “In *dviṣām vighātāya* the word *vighāta* is a *kṛt*-derivation. The meaning *dviṣaḥ* ‘enemies’ is construed as the *karman* ‘object’ of the action signified by *vighāta*.” In quite a contrast to this simple interpretation, the *Candrikā* reads:

द्विषामित्युपसर्गस्यातन्त्रत्वात् *जासिनिप्रहण-* (2.3,56) इत्यादिना कर्मणि षष्ठी।

10 In *dviṣām* [*vighātāya*] the sixth triplet ending is added in the sense of object by *Aṣṭādhyāyī* 2,3.56 (*jāsi-niprahaṇa-nāṭa-krātha-piṣām hiṃsāyām*) on account of the fact that the prefixes [*ni-* and *pra-*] are not intended as having a prescriptive force [and therefore the rule can be applied to \sqrt{han} preceded by other prefixes as well].

15 To begin with the meaning of the *sūtra*- itself, it unambiguously prescribes the sixth triplet endings “after a nominal stem to express, as a remainder, the object of an action denoted by the verbal roots *jasU* [sic] ‘to wish harm to, to torment’ and *han* ‘to smite’, used with the preverbs *ni* and *pra*, *naṭ* ‘to injure’ and *krāth* and *piṣ*, they mean ‘to wish harm to’” (Sharma (2002b, p. 158)). The rule applies only for nouns associated with the verbal root *han* preceded by *ni-* and *pra-* and cannot possibly be applicable in the case of a *kṛt*-derivative *vighāta-* (*vi* + *han* + *GHaÑ*). The mentioning of the rule itself is, therefore, absolutely wrong. Not less misleading is Pītāmbara’s use of the exegetical device of *atantra-*, which is, in fact, at times taken advantage

saṁsthavaudāryaviśeṣaśālinīm viniścītārthām iti vācam ādade //. Peterson (2016, p. 3) (underlining is mine): “Gaining a private audience with the king, who was eager to act and destroy his enemies, he spoke, delivering a well-founded speech dignified by carefully chosen words, rich in meaning.”

of in grammatical literature (cf. Roodbergen (2008, p. 12)). At this instance, however, Pītāmbara must have misinterpreted the following statement of the *Kāśikā*:

निप्रहण इति संघातविगृहीतविपर्यस्तस्य ग्रहणम्। चौरस्य निप्रहति। चौरस्य नि-
हन्ति। चौरस्य प्रहन्ति। चौरस्य प्रणिहन्ति।

“*niprahaṇa-*” includes the joint, divided and reversed [order of the *upasarga-* 5
s *ni* and *pra*. Therefore all four usages (*ni+pra+han*, *ni+han*, *pra+han* as
well as *pra+ni+han*) are accepted.

This interpretation is indisputably accepted by both the *Nyāsa* and the *Tantrapradīpa* as well as, in fact, by all other commentaries on the *sūtra*- consulted by me so far. There can be no doubt that Pītāmbara has misunderstood both the scope of the discussed rule 10 as well as the additional provision supplied in the *Kāśikā*.

2.2.3 A Note on Pītāmbara’s style

The text of the *Candrikā* invariably consists of two larger parts, which are often visually distinguished in the MS by one or two double *daṇḍa*-s, at times with additional space in between. The first part provides for the overall meaning of a verse. As a general rule, the author quotes every single word from the concerned verse and sup- 15
plies it with simple paraphrase. Direct glosses are very rare and the compounds are analyzed rather than provided with another compounded gloss. The syntactic connection between the words is demonstrated by the means of the *khaṇḍānvaya*-method (see 1.6.2.3), while the connection between the shorter clauses is explicated by mixing all the main techniques (putting questions, using *avataṛaṇikā*-s and particles, as 20
well as placing the clauses side by side, see 1.6.1). The first section is at times concluded by mentions of alternative readings and/ or by a statement of the overall or intended meaning of the whole verse and/ or by a discussion of alternative interpreta-

tions. The textual variants as well as alternatives are, however, rather rare and, since they are often concerned with alternative grammatical or lexicographical explanations, are frequently found within the second part.

The second part consists of a systematic analysis of meanings and grammatical
 5 derivations of individual words and word-forms substantiated by copious quotations from grammatical and lexicographical literature (see above). The discussed words either introduce or conclude their analyses. At the end of this second section one may at times find poetological discussions or, when applicable, remarks pertaining to the metre of the individual verse or the commencing chapter. Rarely this part is also con-
 10 cluded by a broader contextual remark that usually pertains to a larger part of the text.

Broadly speaking, the main explanatory part of the *Candrikā* is written in a simple and lucid style characterized by a very precise choice of words, which I myself have often found very helpful in order to get hold of the meaning of a verse. This, how-
 15 ever, contrasts with often misleading grammatical and lexicographical references (see above), which at times may rather confuse than enlighten their reader. Examples of *Candrikā*'s style can be found in 3.2 (pp. 131ff.).

2.3 *Kirātapāñjikā* by Suvarṇarekha

2.3.1 Material Sources

The text of Suvarṇarekha's *Kirātapāñjikā* was accessible to me in the form of somewhat blurry digital images (microfilm scans) of two manuscripts, which were discov-
 20 ered, microfilmed and later digitalized as well as partly catalogued by the efforts of the former NGMPP and the NGMCP.

Common Characteristics Both MSS were twice microfilmed by the NGMPP, both times under a single reel: G 108-13 (on 29.7.1971) and E 1170-8 (on 1.3.1981). The title

cards attached to both the microfilms have different entries for the place of deposit: according to the earlier card (G 108-13), the MSS (or, perhaps, a single composite MS) were/ was held at the private collection of Rajopadhyaya and according to the card attached to E 1170-8, owned by a certain Madan Mishra. The exact location of the artefact is therefore unknown. Both codicological units are written on palm-leaves 5 using an archaic variety of the Newari (*nepalākṣara*-) script and seem to be of the same size, 30.1×5.2 cm. They are both layouted in traditional *poṭhī*-format predetermined by the use of palm-leaf as the writing support. Both MSS have a string hole roughly in the middle of each folio. They are not dated (see below), but, from the palaeographical point of view (a pure guesswork, in fact), could be presumed to have been written not 10 later than in the 13th or in the early 14th century.

2.3.1.1 Manuscript S₁

The first codicological unit is given the siglum S₁ (for Suvarṇarekha). It is an incomplete MS comprising only five folios. The folios are numbered in the left hand margin of each verse with a letter numeral (as ए, द्वि, त्रि, च्च, ह). The same margin of the first folio bears an additional auspicious symbol श्री. Each folio has ca. 7 lines. The 15 scribal *maṅgala*- at the beginning of the MS reads: ओं नमः शिवाय।.

The MS contains only the text of the commentary, verses from the *Kirātārjunīya* are introduced by short (usually two syllables long) *pratika*-s. S₁ covers the text from the introductory verse of the *Pañjikā* up to the end of the commentary on KĀ 1.28. The commentaries on different verses are visually separated by two double-dandas and a 20 circle in between.

2.3.1.2 Manuscript S₂

The second codicological unit is given the siglum S₂. It contains 59 folios. The folios are numbered with the usual figure numerals in the left hand margin of each verso.

The numbering is, however, slightly confusing. At times one finds numerals to be repeated or omitted at other times (the last numbered folio bears the number 57, although, according to my count, it should rather be 59). A possible reason behind this confusion could be the fact that the MS was evidently prepared by a group of collaborating scribes. Several sets of folios written by a single scribe often contain additional numerals (either in the verso left hand margin or in the verso right hand margin), which supposedly count the folios written by an individual scribe. In view of the differences in handwriting of various scribes, each folio of the MS may contain from six to ten lines. Similarly divergent are the means employed in order visually to demarcate individual verses. While some of the more diligent scribes (such as, for example, those entrusted with copying of the first and the 15th chapters) add two double-dandas and a circle as a visual separator, others do not even care of separating the verses by a double-danda.

The first three folios of the MS are slightly damaged and the first (or more?) folio is missing. The first available folio (presumably 2r, the margins are broken off) starts around the end of the commentary on the first verse. The MS extends up to the end of the whole text and finishes with an authorial colophon, without any scribal remarks added in conclusion. All chapter colophons are intact and employ a variety of formulas, such as:

- 8r5:¹⁹⁵ इति कविराजसुवर्णरेखविरचितायां भारविरचितायां [!] प्रथमः सर्गः
- 12r6: इति कविराजसुवर्णरेखकृतायां किरातपञ्जिकायां द्वितीयः सर्गः
- 14v6: इति सुवर्णरेखकृतायां किरातपञ्जिकायां तृतीयः सर्गः [...]
- 23v7: कविराजसुवर्णरेखकृतायां किरातपञ्जिकायां पञ्चमः सर्गः [...]
- 26v1: इति कविराजसुवर्णरेखकृतायां किरातपञ्चिकायां सप्तमः सर्गः [...]
- 33v5: इति सुवर्णरेखे नवमः सर्गः [...]
- 36r4: सुवर्णरेखटीकायां द्वादशः सर्गः [...]

¹⁹⁵The folio numbers are given according to the numbering of the MS.

- 53r1: किरातकाव्यटीकायां सप्तदशः सर्गः
- 58r3: किरातकाव्यटीकायामष्टादशमः सर्गः समात् [!] इति

2.3.1.3 A Brief Note on the Relationship between the MSS

Since S_1 extends over a relatively short portion of the text, it offers only a limited amount of data necessary for the philological evaluation of the MS. In general terms, however, one can observe that the quality of readings found in S_1 is much lower than 5 that in S_2 , so that several passages in the commentary on the KĀ 1.1, for which S_2 is missing, remain incomprehensible (see e.g. 2.3.2.2.1). There are, furthermore, no indications for any linear connection between the two MSS. Quite on the contrary, there are virtually no cases where both the MSS would contain an identical lacuna or a mistake. 10

From the point of variant readings, an interesting case can be observed e.g. in the commentary on KĀ 1.9. Here S_2 contains an unusually long prose quotation from the *Kauṭilyārthaśāstra*. It covers almost a whole page of the Sanskrit text as printed in Jolly (1923, pp. २३f.) and deals with the sixteen-fold division of day and night (eight each), in accord with which an effective king should plan his various activities. It is 15 preceded by a short quotation from the same text (just a couple of lines above in Jolly's edition) that is explicitly introduced as such by 'यथाह कौटिल्यः' and closed with an इति. The long prose passage under discussion comes immediately after the इति and is closed with इति षोडशधा नक्तंदिवविभागः. While the very first sentence of the actual quotation¹⁹⁶ is found in both MSS, the rest of it is cited only in S_2 . S_1 , on the other 20 hand, abbreviates the description of the remaining fifteen parts of the day and night with a single sentence एवं सर्वत्र, which is then oddly followed by the closing sentence इति षोडशधा नक्तंदिवविभागः. Considering this strange structure of the text as read in S_1 , I believe that among the two available options, the elaborate reading of S_2 can be

¹⁹⁶पूर्वे दिवसस्याष्टमे भागे* रक्षाविधानमायव्ययौ च शृणुयात्। Jolly (1923) reads दिवस्याष्टभागे instead.

regarded more original, while the reading of **S**₁ may have originated in consequence of deliberate truncation.

2.3.2 Text-Historical Data

2.3.2.1 Internal Evidence

As far as my study of the *Pañjikā* is concerned, it was so far limited to the examination of a few selected passages belonging to different parts of the *Kirātārjunīya*. Although this strategy appeared sufficient in order to form an overall opinion about the style of Suvarṇarekha's commentary, it certainly cannot provide reliable data, such as a survey of quotations etc., necessary for a historical evaluation of the text. Below I present several sporadic observations which occurred to me more or less incidentally during my cursory study of the text.

2.3.2.1.1 Name of the Author and the Title of the Text On the basis of the above quoted chapter colophons, probably added by a scribe, as well as the introductory verse (see 2.3.2.1.2 below), presumably composed by the actual author, we can determine that the commentator was called Suvarṇarekha. This finding is further supported by the fact, which is itself corroborated by external evidence (see 2.3.2.2.1 below), that an author with the same name (or, possibly, Suvarṇarekhā) could have written a commentary on the *Kirātārjunīya*.

Some of the chapter colophons refer to Suvarṇarekha as '*kavirāja*--', which could have been the scholar's official title, but in any case suggests that he was considered (or, possibly, he considered himself) to be a well-received *kavi*-, a poet or, more generally, a courtly intellectual.

Furthermore, one of the concluding verses (the reading and the meaning of which remain unclear to me) may suggest that Suvarṇarekha either himself belonged to a certain royal family or, what is more likely (especially in view of the appellation *kavirāja*-),

worked under the royal patronage of some king.

As for the title of the text, I have so far not found any references to it outside of the above quoted chapter colophons. The majority of these colophons call the text *Kirā-tapañjikā*, while others, however, label it *Suvarṇaṭikā* or *Kirātakāvyāṭikā*. The coexistence of these designations seems to suggest that all three should be regarded rather 5
unspecific. None of them, perhaps, needs to be taken as referring to a particular title given to the text by its author or as pointing to a specific type of a commentary (if the words *pañjikā*, *ṭikā* etc. were at all ever given their technical meanings reported in specialised literature).¹⁹⁷ The words *pañjikā* or *ṭikā* should be, therefore, taken synonymously and could, perhaps, be even further substituted by one of their general equiv- 10
alents such as *vyākhyā* etc. without opposing the authorial intention. Going with the majority of the chapter colophons, I have here provisionally preferred the form *Kirā-tapañjikā*.

2.3.2.1.2 Authorial Paratexts etc. The introductory verse to the *Kirātapañjikā* reads:

S₁: 1v1

दुर्बोधवाग्विवरणानि किरातकाव्ये नानार्थभांजि विदधाति सुवर्णरेखः ।
तद्भावतत्त्वमवगम्य विमर्शयन्तः सन्तः सुभाषितधना मनसा वहन्तु ॥

[In this text] Suvarṇarekha, touching upon various topics, explains difficult passages found in the *Kirātārjunīya*. May the good ones, whose wealth is the eloquent speech, [with the help of my commentary] understand the true intention [behind the poem] and, pondering over it, carry

¹⁹⁷A similar discussion, which also touches upon the topic of technical definitions of the words for commentary, is found in connection with Vallabhadeva's *Raghupañcikā* in Goodall and Isaacson (2003, p. xiii, fn. 2). On the latter subject see also fn. 8 above.

16 दुर्बोध°] conj., दुर्बोधः S₁ 16 °वाग्वि°] conj. DG, °ग्वि° S₁ 16 विदधाति] conj., विदधादि (!) S₁
17 °तत्त्वम्] conj., °तत्वम् S₁ 17 विमर्शयन्तः] conj. NK, विशर्मयन्तः° S₁

it in their minds.¹⁹⁸

The above verse, when considered by itself, although it possesses certain poetic qualities, such as e.g. an even flow of cleverly arranged consonances, contains what may be seen as a kind of defect. Against a common expectation for an auspicious beginning of a work, Suvarṇarekha sets out here with a rather discouraging *durbodha*- (which is, however, immediately followed by auspicious *vāc*-).¹⁹⁹ I believe that it is therefore possible that Suvarṇarekha may have intended some additional (auspicious) meaning, which has, however, escaped me so far. Note, furthermore, that one of the two verses concluding the commentary (should we accept them as such at all) ends with *viduḥkham*, which may be seen to refer to the initial *dur*- and in this way to frame the whole text as a path leading from *durbodha*- to *viduḥkha*-.

At the end of the *Pañjikā*, S₂ contains the following two verses, the reading (as well as the meaning) of which remain unclear to me:

15 पारेशब्दं प्रयाता धृतसकलधियस्त्यक्तमात्सर्यरागाः
सन्तः सन्तः समन्तां गुणमितगुणिनः प्रीतिमुत्पादयन्ति ।
व्याचक्षाणास्तथा †नो सदसित†-कवेः²⁰⁰ स्नेहकारुण्यवृद्ध्या²⁰¹

S₂: 58r1, sragdharā

¹⁹⁸It is similarly possible to understand the referent of the correlative pronoun *tad* to be Suvarṇa's explanations, rather than the actual *kāvya*-. In this case, the second half could be translated as "May the good ones, whose wealth is the eloquent speech, understand the true intentions [behind my explanations] and, pondering over them, carry them in their minds."

¹⁹⁹See p. 67.

²⁰⁰⇒ *naḥ sadasisitakaveḥ* (?!?!?)

²⁰¹The conjecture **kāruṇya*° ← **kāruṇyā*° is determined i.a. by the metre.

viyoginī

दोषं दोषं²⁰² यथान्ये कथमपि च गुणं दूषयन्ते²⁰³ विदुःखम् ॥ १ ॥ ²⁰⁴

अभवन्महति प्रजाहिते पृथुकीर्तिः प्रथिते नृपान्वये ।

महतां महनीयविग्रहो विभुदासस्य +वेनि+²⁰⁵ संश्रयः ॥ २ ॥ ²⁰⁶

Among these two, the first verse seems to convey a general appreciation of the compassionate and learned scholars who, unlike most people, are capable of expressing their critique in such a way that it becomes pleasing. The purport of the second verse, on the other hand, is less clear. Although it is possible to infer that it extols a certain king who hailed from a renowned royal family, the significance of this king and his connection to Suvarṇarekha remain unknown. 5

Apart from the usual versified framing at the beginning and at the end of the text, the fifth chapter of the *Kirātapañjikā*, which — similar to the 15th chapter — stands out due to its length, is embedded within two authorial verses: 10

S₂: 18v7

अत्र सर्गसमुद्रेऽहं भावबलानि भारवेः ।

²⁰² Although the meaning is not absolutely clear to me, the conjecture *doṣaṃ doṣaṃ* ← *doṣaṃ* seems to be supported by the phonetic structure of the parallel seconds *pāda*- of the verse.

²⁰³ *trṣayante* of S₂ violates the metre and cannot be right. The only two simple conjectures I can think of are *dūṣayante* and *bhūṣayante*. Since I cannot properly understand the second half irrespective of the verb to be chosen here, I have decided for *dūṣayante* in keeping with Suvarṇarekha's seeming proclivity for alliterations.

²⁰⁴ The overall meaning of the first half is more or less clear, while I have great difficulties understanding the second half: “The good ones who have travelled across the [meaning of the] words, who uphold all the ideas OR whose minds are completely restrained, being the ones who have abandoned selfishness and passion, who possess good qualities measured by multiplication (i.e. a great number of good qualities) (?), out of their [ever] increasing love and compassion for me, a poet (bound ?? *sita*) in the assembly (⇒ ‘*sadasisita*’), they are explaining [my] mistakes in such a way that they cause everyone's joy. Just like the others (the bad ones) untroubledly criticize [my] mistakes and, using whatever possible means, even the merits.”

²⁰⁵ I am not able to propose any satisfactory conjecture for the last *pāda*- of the verse. Among other things, it lacks a light (*laghu*-) syllable in the sixth position (the expected metrical pattern is *sa-bha-ra-la-ga*, i.e. $\cup\cup - - \cup\cup - \cup - \cup -$).

²⁰⁶ A tentative translation of the recovered part of the verse as it stands now (disregarding the missing portion in the last *pāda*-) may be smth. like: “In a royal family, that was great, beneficial to its subjects and well known, there was [a person X?] of a wide fame. He, whose beauty was respected even by the great ones, was a refuge for the king's servants [...].”

1 दोषं दोषं] conj., दोषं S₂ 1 दूषयन्ते] conj., दूषयन्ते (?) S₂ 3 महतां] conj., महतान् S₂ 3 °ग्रहो] conj., °ग्रहे S₂

यमकग्रन्थिमुन्मुच्य ++ज्ञानां²⁰⁷ प्रदर्शये ॥

An approximate translation of the whole verse could be: In this casket²⁰⁸ that really is a chapter [of the *Kirātārjunīya*] I [first] release the double lock that are *yamaka*-s [and then] exhibit Bhāravi's powers [to convey] *bhāva*-s²⁰⁹ to [(???)].”

5

बुद्ध्या खनित्रनिभया खनतो ममेदं श्रीभारवेर्वचनरोहणमाविरासित्।
व्याख्यानरत्नमनुना श्रुतिसङ्गतेन गोष्ठीषु कर्षतु मनांसि कविः कवीनाम् ॥

S₂: 23v5

An approximate translation could be: “Digging with my mind as if with a shovel, this [way to] ascend the speech of Bhāravi has become evident to me. May this poet (Suvarṇarekha ?) subjugate (i.e. attract) the minds of other poets in the assemblies with the help of this spell, that is a jewel among commentaries, being heard.”

10

2.3.2.1.3 Quoted texts Unlike many other representatives of the the same genre,

the *Kirātapanījikā* does not contain many quotations from **lexicographical literature**.

In fact, I was so far not able to find any quote from any datable *kośa*-. Noteworthy

15 from the point of view of literary history, on the other hand, is a citation found in

Suvarṇarekha's comment on KĀ 1.1. Here in order to substantiate the view that the word *vana*- can also be used in the meaning “place of residence” (*āvāsa*-) (and thus the

²⁰⁷S₂ reads, perhaps, smth. like ‘*ṣaṭprajñānām*’. I do not know who these *ṣaṭprajñā*-s could be.

²⁰⁸Note that *samudga*- is by itself a name of a certain variety of *yamaka*- defined as such already at the earliest stages in the development of the *alaṃkāraśāstra*:- see e.g. Nāṭyaśāstra 16.68f. (Kavi (1934, p. 328)), Daṇḍin's *Kāvyaḍarśa* 3.53ff., Rudraṭa's *Kāvyaḷaṃkāra* 3.16f. etc. Although I do not see how this meaning could be developed here into a pun, I believe that this rather rare word (much more commonly used in its technical meaning) was chosen here on purpose as a kind of poetic embellishment.

²⁰⁹Following the logic of the verse, I would expect *bhāvabala*- to be a *rūpakā*-compound, the second member of which would signify a “usual” content of a casket that one would expectedly reveal by opening up its double lock. At the moment, I don't see how ‘*bala*-’ could mean anything like this. Note, furthermore, the beginning of *pāda* B constituted by the compound ‘*bhāvabalāni*’ is metrically faulty, inasmuch as both the 2nd and the 3rd syllable are short (cf. Steiner (1996, fn. 54, p. 248)). It is possible, therefore, that the reading is corrupt.

compound *dvaitavana-* can mean “uncertain/ unknown residence”) the commentator brings up a half-verse from the lost Vikramāditya’s *Saṃsārāvarta*, quoted by the name of the author and the title of the work:

यथोक्तं संसारावर्तने विर्क्रमादित्येन – कानने सलिले गेहे निवासे वनमिष्यत इति

Note that this excerpt has not been recorded in Birwé (1973). This meaning of the word *vana-* is, furthermore, not listed either in *Amarakośa* or in the *Śāśvatakośa*, both the relatively old extant dictionaries. The later of these two has been explicitly quoted in *Kirātapañjikā* in the commentary on KĀ 5.13:

S₂: 20v7

तथा च शाश्वतकोषः –

शुचिरग्निः सुचिः शुक्लः शुद्धानुपहतौ शुची।

उपधाशुद्धसचिव²¹⁰ आषाढश्च शुचिर्मतः ॥²¹¹

इति ॥

10

The first chapter of the *Pañjikā* contains a number of quotations from several **treatises on *arthaśāstra-***. Remarkable are two verses attributed to Vātavyādhi, an ancient authority, whose views have been so far known to us only on the basis of the *Kauṭilyārthaśāstra*.²¹²

S₁: 2v2, S₂: 2v(?)1

- Kirātapañjikā ad KĀ 1.5: यथाह वातव्याधिः ---

अमात्यानां नरेन्द्राणामन्योन्यं हृदये समे।

²¹⁰Note a *na-vipulā*, cf. Steiner (1996, p. 248).

²¹¹This is an exact quote (!) of Śāśvatakośa 11 as printed in e.g. Kulkarni (1929, p. 3).

²¹²Note that the medieval *Rasārṇavālaṃkāra*, a work on poetics by Prakāśavarṣa (fl. certainly after 11 CE; see also 5), mentions Vātavyādhi as a crucial authority on *arthaśāstra-*, who based his text on two extensive and supposedly lost works *Māheśvara* (“A work composed by/ related to *maheśvara-*”) and *Svāyambhuva* (“A work composed by/ related to *svayambhū-*”). 4.56cd-57 (according to Agrawal (2005)): आसीन्माहेश्वरं शास्त्रमत्र कोटिप्रमाणकम् ॥ पुनस्तदपि संक्षिप्तमथ स्वायम्भुवं ततः। वातव्याधेरपि ग्रन्थः सप्रपञ्चः प्रवर्तते ॥. The fact that the reference to Vātavyādhi’s work is made in Present Tense has led pandit Veṅkaṭarāmaśārmā to a far-fetched view that this Prakāśavarṣa must have been a contemporary of Vātavyādhi (I have no access to Veṅkaṭarāmaśārmā’s original publication, but rely on the summaries of his views found in De (1929) and Sharma (1997, p. IVf.)). Although Veṅkaṭarāmaśārmā’s interpretation should certainly be rejected on the basis of multifold counterevidence, it seems reasonable to surmise that the Present Tense was used in order to indicate that Vātavyādhi’s work was directly accessible to the medieval *ālaṃkārika-*.

आयान्ति संपदः सर्वा वैपरीत्यात्पराङ्मुखाः ॥

इति।

- Kirātapañjikā ad KĀ 1.19: यथाह वातव्याधिः²¹³ ---

S₁: 4v5, S₂: 5r1

न संहतान्न भिन्नाश्च योधान्कुर्यात्स्वसिद्धये।

5 हरेयुः संहता वित्तं भिन्नास्तेनार्थहारिणः²¹⁴ ॥

इति।

Noteworthy is, furthermore, the fact that the same two verses are anonymously quoted in the course of explanation of both the respective passages from the *Kirātārjunīya* in Harikaṇṭha's *Sārāvalī*, from which they are successively reproduced in the *Kirātapañjikā* and the *Sudbohā* (cf. fn. 214). In view of my rather vague understanding of the mutual relation between these commentaries, at the moment I cannot say whether Harikaṇṭha could have directly drawn these quotations from Suvarṇarekha's commentary or whether both authors relied upon a common *Bengali commentarial tradition of the *Kirātārjunīya*. In either of these scenarios, Harikaṇṭha must have been unfamiliar with the name Vātavyādhi which he has therefore omitted from his text. The question whether Suvarṇarekha could have had access to Vātavyādhi's treatise or not

²¹³The reading *cāṇakyādhīḥ* in S₁ must be a corruption of the original *vātavyādhiḥ* preserved in S₂. This corruption is not difficult to explain: firstly, the identifier “यथाह चाणक्यः” is really found within the text of Suvarṇarekha's commentary on the preceding verse, KĀ 1.18 (here, however, it expectedly refers to the *Kauṭilyārthaśāstra*); secondly, in view of the fact that at the previous instance (KĀ 1.5) S₁ has similarly corrupted the name of the political authority (that time transforming it into a meaningless collection of letters) one can surmise that the scribe of S₁ did not know this name and had to improvise whenever (s)he had encountered it.

²¹⁴The reading of the last *pāda*- could be either (1) kept in accordance with the two MSS (with some strength perhaps, it could be interpreted as “[when united they may steal the wealth, and] when adverse they may, due to this fact (*tena*), get hold of (=steal) the money”) or (2) emended to “भिन्नाः स्तेनार्थहारिणः”. Both the variants could be, however, criticized to contain a defect of redundancy, inasmuch as the expressions “*hareyuh + vittam*” and “**stenārthahārīṇaḥ*” have more or less the same meaning. A possible solution is offered by a variant reading of the *pāda*- as anonymously quoted in Harikaṇṭha's *Sārāvalī*: भिन्नाश्चानर्थकारिणः. At the moment I lack the data necessary to decide whether Harikaṇṭha's reading reflects upon an earlier stage in the development of the text or whether it contains a direct improvement upon Suvarṇarekha's reading.

1 आयान्ति] S₂, आर्यान्ति S₁ 1 सर्वा] S₂, सवा S₁ 1 °रीत्यात्परा°] S₂, रीत्यरा S₁ 3 वातव्याधिः] S₂, चाणक्यादिः S₁

remains open. It seems, however, possible that this work was still circulated around the beginning of the second millennium CE (see the discussion in fn. 212 above) and that the commentator could have had a theoretical chance to consult it.

By far more frequent than the above discussed references to Vāṭavyādhi are Suvarṇarekha's quotes from the *Kauṭilyārthaśāstra* and the *Kāmandakīya* (also known 5 as *Nītisāra* or *Kāmandakanītisāraḥ*). The former text is most of the time introduced as यथाह कौटिल्यः,²¹⁵ but is also preceded by यथाह चाणक्यः e.g. in the commentary on KĀ 1.18. The later text, on the other hand, is most of the time quoted anonymously,²¹⁶ while I was so far able to find just a single instance (in the *Pañjikā* on KĀ 1.11) where it is clearly introduced as तथा चोक्तं कामन्दके. 10

Unfortunately, none of the above discussed works and authorities (similarly to e.g. the mention of Vātsyāyana and his *Kāmasūtra* at KĀ 1.11) can be with any certainty dated later than Bhāravi's own composition. The only quote that I was so far able to detect that stems from a text that is certainly later than the *Kirātārjunīya* itself is found in the commentary on KĀ 8.27.²¹⁷ Here at the conclusion of a seemingly interesting but 15 virtually illegible discussion on the phenomenon of *upamānavyakti*-, which can be determined in the current verse, Suvarṇarekha quotes Ānandavardhana's own verse from his *Dhvanyāloka*.²¹⁸ Although this verse has been repeated in several later works of the Kashmiri *alaṃkāraśāstra*-tradition (in Kuntaka's *Vakroktijīvita*, Pratihārendurāja's commentary on Udbhaṭa's *Kāvyaṃkāraśārasaṃgraha* and thrice in Mahimabhaṭṭa's 20 *Vyaktiviveka*) as well as e.g. in Vidyākara's *Subhāṣitaratnaśoṣa*, Suvarṇarekha's discussion contextually corresponds best with the one found in the *Dhvanyāloka* and can

²¹⁵See *Kirātapañjikā* at KĀ 1.9 or 1.11. See also pp. 94f.

²¹⁶See e.g. *Kirātapañjikā* ad 1.4, 1.9, 1.12 (twice) and 1.13.

²¹⁷KĀ 8.27: अथ स्फुरन्मीनविधूतपङ्कजा विपङ्कतीरस्खलितोर्मिसंहतिः। पयोऽवगाढं कलहंसनादिनी समाजु-
हावेव वधूः सुरापगा॥ Peterson (2016, p. 143): "Then, with the sweet call of wild geese, the flutter of lotuses jostled by glittering fish, and waves rolling onto banks free of mud, the divine river Ganga invited the women to enter her water."

²¹⁸Śāstrī (1940, p. 261): यथा वा ममैव – लावण्यकान्तिपरिपूरितदिङ्मुखेऽस्मिन्स्मेरेऽधुना तव मुखे तरला-
यताक्षि। क्षोभं यदेति न मनागपि तेन मन्ये सुव्यक्तमेव जलराशिरयं पयोधिः॥

be, perhaps, assumed to derive from there. This provides us with the ninth century AD as a vague *terminus post quem* for the composition of the *Kirātapanjikā*

2.3.2.2 External Evidence

2.3.2.2.1 Mention in the *Durghaṭavṛtti* Among the available external data on

the *Kirātapanjikā*, the most notable, in my opinion, is a reference to one Suvarṇarekhā [sic!] made in Śaraṇadeva's *Durghaṭavṛtti* (1172 CE)²¹⁹ on the *Aṣṭādhyāyī* 7,2.68.

- 5 The context of the discussion is the following: the rule 7,2.68 “विभाषा गमहनवि-
दविशाम्” says that an augment *iṭ* (from 7,2.66) can be optionally attached to *vasU*²²⁰
(from 7,2.67) when the latter comes after the verbal roots \sqrt{gam} , \sqrt{han} , \sqrt{vid} or $\sqrt{viś}$.
In this way four pairs of forms, *jagmivān* and *jaganvān*, *jaghnivān* and *jaghanvān*,²²¹
vidivān and *vividvān*, *viviśivān* and *viviśvān* are described by this *sūtra*-. Now, another
10 rule found earlier in the same *pāda*- (7,2.15 “यस्य विभाषा”) says that the augment *iṭ* is
not introduced (*neṭ* from 7,2.8) when the *niṣṭhā*-affix follows (*niṣṭhāyām* from 7,2.14)
upon a verbal root with reference to which the optionality of *iṭ* has been taught. A
combination of both the rules therefore produces forms such as *gataḥ*, *gataṽn*, *hataḥ*,
hataṽn, *vittaḥ*, *vittavān*, *viṣṭaḥ*, *viṣṭavān*. At this stage a question may arise of how
15 it would be then possible to form a word such as *viditaḥ*. The answer can be gathered
from the two following statements in the *Kāśikā*. (1) On 7,2.68 it says: विशिना साहच-
र्यादिह विदेस्तौदादिकस्य लाभार्थस्य ग्रहणम्। “Due to the concurrent mentioning of the
root $\sqrt{viś}$ (vi,130), [one should understand that Pāṇini] referred here to the 6th class
root \sqrt{vid} (vi,138) that has the sense of obtaining [and not e.g. to \sqrt{vid} in the sense of
20 knowing (ii,55)].” (2) In the commentary on 7,2.16 (आदितश्च), when discussing the rea-

²¹⁹See e.g. Renou (1940, p. 48)

²²⁰*vasU* or *KvasU* is the technical designation of the suffix of the perfect active participle, which according to the Pāṇinian system of replacements takes the place of *IIṭ* (verbal endings of the Perfect Tense) by 3,2.107 (कसुश्च).

²²¹See Sharma (2003, p. 169) for a clarification of technicalities involved in the derivation of the above four forms.

sons behind the separation of this rule from the following one (7,2.17: विभाषा भावादिकर्मणोः),²²² *Kāśikā* repeats from the *Mahābhāṣya* and argues that by this seemingly purposeless differentiation Pāṇini wanted to express some additional meaning that is the following general principle यदुपाधेर्विभाषा तदुपाधेः प्रतिषेधः: “Prohibition applies [to an *aṅga*-] that is delimited by exactly the same attributes as the one optionality of which is taught.” Therefore, since the optionality taught in 7,2.68 applies to the 6th class \sqrt{vid} (to gain, obtain), the prohibition of *iṭ* in 7,2.15 applies exactly to this form. 2nd class \sqrt{vid} (to know) remains unaffected and can produce forms such as *viditaḥ* or *viditavān*.²²³

Finally, an additional concept, which is not explicitly mentioned but perhaps implied in the *Kāśikā*, needs to be understood. When one accepts the view that in 7,2.68 Pāṇini has employed the principle of *sāhacarya*- (concurrent mentioning) in order to specify which \sqrt{vid} is meant here in particular, a question may arise as to how we can determine that it is the immediately following $\sqrt{viś}$ (vi,130) and not the immediately preceding \sqrt{han} (ii,2) that indicates the sought form of \sqrt{vid} (i.e. vi,138 and not ii,55). A solution to this problem is provided by Haradatta (in his *Padamañjarī* on *Kāś* 7,2.68) as well as by his near contemporary Kaiyaṭa (in the *Pradīpa* on MBhāṣ 7,2.15). Both the scholars (as often, using virtually the same wording) invoke the principle of *śabdaparavipratishedhatva*-, which has been made use of in the *Mahābhāṣya* (at e.g. 2,2.35, 6,1.158 etc.). It is directly mentioned in Vt 12 on 6,1.158,²²⁴ in the commentary

²²²7,2.16 prohibits introduction of *iṭ* in front of *niṣṭhā* after verbal roots marked with an *ā*, while 7,2.17 optionally allows addition of *iṭ* to the very same roots when the following *niṣṭhā* has the sense of *bhāva*- or *ādikarman*-. It is argued that a joint rule आदितश्च विभाषा भावादिकर्मणोः would serve exactly the same purpose as a single restrictive rule.

²²³On the *niṣṭhā*-forms of various \sqrt{vid} -s see the famous *kārikā* in *Kāśikā* on 8,2.56: वेत्तेस्तु विदितो निष्ठा विद्यतेर्विन्न इष्यते। विन्तेर्विन्नश्च विन्नश्च भोगवित्तश्च विन्दतेः ॥ According to it, the perfect past participle of the 2nd class (ii,55) \sqrt{vid} (to know) is *vidita*-, of iv,62 \sqrt{vid} (to be) — *vinna*-, vii,13 (to consider, reflect upon) — *vitta*- or *vinna*-, and that of vi,138 (to obtain) — *vitta*-.

²²⁴Note that in the course of his commentary on 6,1.158:12 Patañjali eventually rejects the assumption that this principle needs to be taken recourse to in the current case.

on which it is explicated by Kaiyaṭa in the following way:²²⁵

शास्त्रपरविप्रतिषेधानियमाद्वा शब्दपरविप्रतिषेधात्सिद्धम्॥ वार्त्त° ६-१-१५८: १२
॥

अथवा शास्त्रपरविप्रतिषेधे न सर्वमिष्टं संगृहीतं भवतीति कृत्वा शब्दपरविप्रतिषेधो
विज्ञास्यते [...]॥ भाष्यम् ॥

“विप्रतिषेधे परं कार्यम्” इति नायं नियमो लक्षणयोर्विप्रतिषेधे परं भवतीति, किं
तर्ह्येकलक्षणविहितयोरपि कार्ययोर्विप्रतिषेधे परशब्दविषयत्वात्परं कार्यं भवतीत्ये-
षोऽप्यर्थ आश्रीयते [...]॥ प्रदीपः ॥

Vt 12 ad 6,1.158: Alternatively, since no restriction can be achieved on
the basis of the principle that in a mutual conflict [between two *sūtra*-s]
the later among the two rules becomes effective (*śāstraparavipratishedha*-),
the current problem is solved by resorting to the principle that in a mutual
conflict [between two words within a *sūtra*-] the latter [of the two] words
becomes effective (*śabdaparavipratishedha*-).

Bhāṣya: Alternatively, when one accepts the view that not all the sought
[operations] can be included by the *śāstraparavipratishedha*-principle, the
śabdaparavipratishedha-principle will be recognized.

Kaiyaṭa: The current restriction cannot be achieved on the basis of the
principle expressed in *Aṣṭādhyāyī* 1,4.2: “When there is a conflict between
two rules of equal strength, apply the one which is subsequent in order”,²²⁶
because this rule says that in case of a conflict between two definitions
(i.e. *sūtra*-s) the later is to be applied. But, in case of a conflict between
two operations taught in one and the same definition, the later operation,

²²⁵I omit here an exposition of the context of the following quote, because it does not have any bearing on our current discussion.

²²⁶Translation of the *sūtra*- cited from Sharma (2000, p. 213).

inasmuch as it applies to the later word,²²⁷ is to be applied. This meaning [of 1,4,2] is also relied on.

With this meaning of *śabdaparavipratīṣedha*- in mind, Kaiyaṭa's remark on MBhās 7,2.15 becomes easy to comprehend. यद्यपि हन्तिना साहचर्यं विदेरस्ति तथापि शब्दपरवि-
प्रतिषेधाद्विशिष्यवस्थाहेतुर्न हन्तिः।²²⁸ “Even though \sqrt{vid} is [equally] associated with 5
 \sqrt{han} (ii,2), by the *śabdaparavipratīṣedha*-principle it is $\sqrt{viś}$ (vi,130) that causes the
particular restriction [for the scope of meanings of \sqrt{vid}],²²⁹ not \sqrt{han} .”

Keeping all this in mind, we may proceed to have a look at the *Durghaṭavṛtti* 7,2.68:²³⁰

विभाषा गमहनविदविशाम् ॥ ७-२-६८ ॥

10

कथम् “विदितः समाययौ” इति भारविः। अनेन कसौ विकल्पे “यस्य वि-
भाषा” (७-२-१५) इति निषेधात्। उच्यते। शब्दपरविप्रतिषेधेन विशिना साहच-
र्याद्विदेर्लाभार्थस्य ग्रहणम्। वेदनं वित्, क्विबन्तान्तरकादित्वादितचि विदित इति
तु सुवर्णरेखा ॥

Tentative translation: How is [the form *viditaḥ*] in Bhāravi's expression
“known he came” (KĀ 1.1) possible? For, in fact, in view of the optional-
ity [of *iT*] effected by this *sūtra*- with regard to *KvasU*, the rule 7,2.15 pro-
hibits [the addition of *iT* to a ppp. of the verbal root \sqrt{vid} listed in the cur-

15

²²⁷On *paraśabdaviṣayatvāt* see Nāgeśa's *Uddyota*: यथा कार्यस्य स्वतः परत्वासंभवात्कारणभूतलक्षणद्वारा
परत्वाश्रयणम्, तथा विषयभूतशब्दद्वारेणाप्युपचर्यत इत्यर्थः।: “Just as, because it is impossible to speak of
any own posteriority (*paratva*-) of an operation, one postulates this posteriority with the help of [the
posteriority] of the rule that is its cause, so also one can figuratively speak [of the posteriority of a
certain operation] with the help of [the posteriority] of a word which is the object [of this operation].”

²²⁸Cf. Haradatta on Kās 7,2.68: यद्यप्यादादिकेन हन्तिना साहचर्यमस्ति तथापि शब्दपरविप्रतिषेधाद्विशि-
हचर्यमेव व्यवस्थापकमिति भावः

²²⁹On *vyavasthā* see Kās ad 1,1.34: स्वाभिधेयापेक्षावधिनियमो व्यवस्था।

²³⁰In view of the preceding elaboration, below I leave all the already discussed technical terms as well
as the rules of the *Aṣṭādhyāyī* untranslated.

rent rule]. We reply: because on account of the *śabdaparavipratiṣedha*-principle [\sqrt{vid}] needs to be taken in association with $\sqrt{viś}$ (vi,130), [in this *sūtra*-] it is the \sqrt{vid} in the sense of obtaining (iv,138) that is meant. But Suvarṇarekhā [explains Bhāravi's usage in a different way]: *vid* means
 5 knowledge (OR knowing),²³¹ when one adds to [this nominal stem (*prātipadika*-)] ending in *KviP*²³² the affix *itaC*, because [*vid*] belongs to the group of words headed by *tārakā* (star),²³³ the word *viditaḥ* (one for whom knowledge has manifested \approx one who has known) is derived.

To begin with, I think that the fact that the vulgate of the *Durghaṭavṛtti* uses a
 10 feminine form of the name Suvarṇarekha (i.e. Suvarṇarekhā), should not be paid much attention to. The latter form is commonly found as a name of a river and could have been therefore misspelled by a scribe or even by a whole scribal tradition. Found at the end of a sentence, furthermore, a *visarga*- could visually be easily converted into a long *ā* and *vice versa* in virtually any North Indian script.

15 What is more important is the content of the reference. It is a blessing in disguise that the concerned passage from Suvarṇarekha's commentary is preserved in the largely corrupt *S*₁, but not in *S*₂ (the first folio of this MS is missing, see 2.3.1.2). It reads:

अथवा वेदनं विज्ञानं विदितं यस्य स तथा।

*S*₁: 1r5

²³¹ *vedana-* is a formation with a general *kṛt*-affix *lyuṭ* (replaced by *ana* in 7,1.1: युवोरनाकौ), which can take a variety of meanings (3,3.113: कृत्यल्युटो बहुलम्). It is most often used to derive action nouns by 3.3.115: ल्युट्.

²³² The word *vid* can be derived from any \sqrt{vid} (here obviously from *vida jñāne*, ii,55) by adding the affix *KviP* in accordance with *Aṣṭādhyāyī* 3,2.76: किञ्च. This affix is deleted by a number of successive operations and constitutes a zero morpheme.

²³³ The reference is made here to *Aṣṭādhyāyī* 5,2.36: तदस्य संजातं तारकादिभ्य इतच्, Sharma (1999, p. 535): "The *taddhita* affix *itaC* occurs to denote the sense of *ṣaṣṭhī* 'genitive' after a syntactically related nominal stem listed in the group headed by *tārakā* 'star', when the stem ends in *prathamā* 'nominative' and is qualified with *saṃjāta* 'manifested'." The word *tārakita-* therefore means "X for which the star(s) are manifested" (studded with stars). Note, furthermore, that in accordance with e.g. the *Kāśikā* the *tārakādi*-group is a so-called *ākṛtigāṇa-*, i.e. an "open group".

This sentence is very difficult to interpret. Its last part ‘विदितं यस्य स [तथा]’, if taken individually, could point to a common interpretation found e.g. in Mallinātha’s commentary, according to which *vidita-* (neuter) means “knowledge” (by *Aṣṭādhyāyī* 3,3.114: नपुंसके भावे क्तः), to which an affix *aC* has been added in the sense of possession by 5,2.127 (अर्शआदिभ्योऽच्). The only interpretation I could come up for the whole sentence, however, is highly unlikely: “Alternatively, *vid* means *vedana-* or *jñāna-* (i.e. knowledge), the one for whom knowledge is the way (this meaning of *ita-* is reported in MW from the *Śatapatabrāhmaṇa*) [is *viditaḥ*] (the latter is a formal analysis of a *bahuvrīhi*-compound).”

This difficulty could, perhaps, leave us with an assumption that the *Durghaṭavṛtti* may have, in fact, referred to an opinion of a certain Suvarṇarekhā who was different from the author of the current *Kirātapañjikā*. It is, on the other hand, that we can luckily call upon an additional evidence from the *Sārāvalī* by Harikaṇṭha, who, according to my observations, has drawn upon the *Kirātapañjikā*, and, furthermore, from the *Kirātacandrikā* of Pītāmbara, which, in its turn, has extensively drawn from the *Sārāvalī*:

- H: 115 *Sārāvalī* ad KĀ 1.1: यद्वा वेदनं विद्विदितं संजातं यस्य स विदितः, तारकादित्वादितच्।
 C: 1v7 *Candrikā* ad KĀ 1.1: वेदनं विज्ज्ञानम्, क्विप्, सा संजातास्येति तारकादित्वादितचि वा रूपं विदित इति।

In view of the quote from *Candrikā*, the word *viditam* in the *Sārāvalī*, to begin with, could be, with some degree of certainty, interpreted as another synonym of *vedana-* and *vid*. Supposedly for the sake of clarity it has been substituted in *Candrikā* with the unambiguous *jñāna-*. *Sārāvalī*’s text could be then easily interpreted as follows: “Alternatively, *vid* means *vedana-* (knowledge), the one for whom knowledge (*vidita-*) has manifested is *viditaḥ*, the affix *itaC* has been added because *vid* belongs to the *tārakādi*-group.”

In this connection, I am convinced that the above text of the *Kirātapañjikā* is cor-

rupt and should be conjectured in the following (or in a similar) way:

अथवा वेदनं विज्ञानं, विदितं [संजातम्] यस्य स तथा।

Should this emendation be adopted (and, as already mentioned, I believe that it should), one could estimate that it was the author of *Kirātapañjikā*, whose opinion
5 was referred to and, perhaps, reformulated and elaborated upon, so as to make it better comprehensible, by Śaraṇadeva. This being the case, we could arrive at an important, though still hypothetical, *terminus ante quem* for the composition of the *Kirātapañjikā*: it could/ must have been written before 1172.

2.3.2.2.2 Verses attributed to Suvarṇarekha Sternbach (1980, p. 618) records

10 three verses attributed to a certain Suvarṇarekha:

1. Vs. 402 in Vidyākara's *Subhāṣitaratnaśoṣa*, composed around 12th century in Bengal (Kosambi and Gokhale (1957, p. 74)):

तरलनयना तन्वङ्गीयं पयोधरहारिणी

रचनपटुना मन्ये धात्रा शशिद्रवनिर्मिता।

15 भवतु महिमा लावण्यानामयं कथमन्यथा

विगलिततनुर्लेशाशेषः कथं च निशाकरः ॥ ²³⁴

The current collection unambiguously attributes the verse to a poet called Suvarṇarekha. No other anthology seems to be aware of the verse.

2. A verse quoted in Ujjvaladatta's commentary (ca. 13th century, Bengal)²³⁵ on the

20 *Uṇādisūtra* iii,136 (Aufrecht (1859, p. ९०)):^{236,237}

पुंसः स्त्रियां स्त्रियाः पुंसि संयोगं प्रति या स्पृहा।

स शृङ्गार इति ख्यातः क्रीडारत्यादिकारकः ॥ ²³⁸

²³⁴Ingalls (1965, p. 168): "Methinks this slender damsel, // With her tremulous eyes and alluring breasts, // was made from the liquefied essence of the moon // by a creator most skilful in his art. // How else should she possess // such repletion of warm beauty, // while the Nightwanderer, losing his figure, // is reduced to a simple line?"

²³⁵On Ujjvaladatta's date see e.g. Wielńska-Soltwedel (2006, col. ii, pp. 55-57).

²³⁶*Uṇādi*- iii,136 शृङ्गारभृङ्गारौ teaches two "ready-made forms" (*nipātana*-s), *śṛṅgāra*- and *bhṛṅgāra*-.

²³⁷Note that Sternbach (1980, p. 618) reproduces a typo found in Thomas (1912, p. 116) and prints ii,136 instead of iii,136 as the number of the *uṇādisūtra*- under consideration.

²³⁸The mutual attraction between a man and a woman (lit.: the desire for union of a man towards a

इति सुवर्णरेखः ॥

The current quote follows a quotation from the *Śāśvatakośa* that gives a more open set of meanings for the word *śṛṅgāra*- taught in the current *sūtra*- (cf. fn. 236). Based on the context as well as, in fact, on the content of the quote Thomas (1912, p. 116) wonders if its author was a lexicographer. 5

3. The next verse is reproduced in three anthologies: *Subhāṣitaratnakośa* 1048²³⁹ (see above on dating), *Saduktikarṇāmṛta* 1680 (1205 AD, Bengal)²⁴⁰ and *Prasannasāhityaratnākara* ? (15th century):²⁴¹

मर्यादाभङ्गभीतेरमितरसतया धैर्यगाम्भीर्ययोगान्
न क्षुभ्यन्त्येव तावन्²⁴² नियमितसलिलाः सर्वदैते समुद्राः।
आहो क्षोभं ब्रजेयुः क्वचिदपि समये दैवयोगात्तदानीं
न क्षोणी नाद्रिवर्गा न च रविशशिनौ सर्वमेकार्णवं स्यात् ॥²⁴³

10

woman and of a woman towards a man) is what is called *śṛṅgāra*-, it creates/ is the moving force behind amorous sports (*kṛīḍā*), sexual enjoyment (*rati*-) etc.

²³⁹Kosambi and Gokhale (1957, p. 190).

²⁴⁰Banerji (1965, p. 456). On dating see e.g. Sternbach (1974, p. 16).

²⁴¹This is an unpublished anthology closely related to the text of the *Subhāṣitaratnakośa*, in fact, labeled in Sternbach (1974) as “imitation of this anthology”. A manuscript of this text has been made use of by Kosambi and Gokale for their critical edition of the *Subhāṣitaratnakośa* and the location of the respective verses in the MS has been indicated in the marginal notes. This MS, now in possession of the National Archives in Kathmandu, was microfilmed by NGMPP under the reel number B 318-4 and is available to me. A description of the MS can be found in Kosambi and Gokhale (1957, p. xxiii) and the online catalogue entry of the NGMCP can be accessed on http://catalogue.ngmcp.uni-hamburg.de/wiki/B_318-4_Prasannasāhityaratnākara (last accessed on 16.09.2016). On dating see Kosambi and Gokhale (1957, p. xxiii) repeated in Sternbach (1974, p. 16).

The current verse starts in B 318-4 on fol. 68r3.

²⁴²B 318-4 actually reads *kṣubhyante kadācin* and omits the *na* in front of it. It is, however, undoubtedly a spelling mistake, because without *na* the metre and the sense remain deficient.

²⁴³Ingalls (1965, p. 309): “Because they respect the proper bounds, // because their unmeasured strength is joined to depth and firmness, // the seas hold back their streams and break not forth. // Yet if some time they should break forth by turn of fate, // there then would be no earth, no mountains, sun nor moon, // but all would be an universal sea.”

Ingalls’ rendering of *amitarasatayā* (which is, in my opinion, in fact better than the alternative *amṛtamayatayā*) could be just possibly improved upon a little bit. While Ingalls seems to construe the In-

9 अमितरसतया] Subhāṣitaratna°, अमृतमयतया Sadukti°, Prasanna° 10 न क्षुभ्यन्त्येव तावन्] Subhāṣitaratna°, Sadukti°, न क्षुभ्यन्ते कदाचिन् Prasanna° 12 °वर्गा] Subhāṣitaratna°, °वर्गो Sadukti°, °कान्दा Prasanna°

Unlike the previous cases, the attribution of this verse is less definite. *Subhāṣitaratnakoṣa* cites it anonymously, *Saduktikarṇāmṛta* attributes it to Suvarṇarekha, but *Prasannasāhityaratnākara* ascribes it to Badhirakavirāja.

- 5 None of the above three verses seem to exhibit any pronounced similarity to any verse found in the *Kirātapañjikā*. As discussed above, however, a number of internal evidences support the assumption that Suvarṇarekha was, indeed, himself a poet of a certain esteem. It is well conceivable, for that reason, that some of his verses could have, in fact, ended up in one of the collection of verses. Given the fact that Suvarṇarekha
- 10 may have held an official title “*kavirāja*–” (see p. 93) it appears even possible to *speculate* that Badhirakavirāja was the name given to him at his old age (?!). The verse quoted by Ujjvaladatta, on the other hand, seems not to derive from a purely poetic work. It may have rather stemmed from a lexicographical treatise (so Thomas’ assumption), or a treatise on the *alaṃkāra*- or *kāmaśāstra*-. Whether the commentator
- 15 Suvarṇarekha also composed any of such technical works or not remains unknown. A thorough study of the whole text of the *Kirātapañjikā* may, however, help to find more hints to Suvarṇarekha’s *oeuvre*. Should one, furthermore, accept the hypothetical supposition that at least some of the above verses quoted in the anthologies were composed by Suvarṇarekha, the author of the *Kirātapañjikā*, this would support the previ-
- 20 ously proposition, that the work was written before the 12th century CE.

2.4 Other Commentaries

In this section I will briefly summarize the key data pertaining to the textual sources and the actual texts of several other commentaries referred to in this thesis.

strumental with *yoga*-, it appears to me just slightly preferable to understand the Instrumental of an abstract noun either as an adverbial construction or as *upalakṣaṇe tṛtīyā* to mean smth. like “in as much as [their] waters/ strength are/ is unmeasured”. An account of this quality, the oceans possess firmness and depth and, possibly also in this connection, fear of breaking their bounds.

2.4.1 *Subodhaṭikā* of Ḍalaṇa/ Ḍallaṇa

The existence of this commentary among the numerous MSS of the *Kirātārjunīya* microfilmed by the former NGMPP was recognized only in relatively recent times. Consequently, this text had not been noticed in the earlier volumes of the NCC,²⁴⁴ but was included in the most recently published NCC 39 (2015, p. 290b). The text is listed as *Subodhā*, a commentary “by Talhaṇa alias Tallaṇa on *Kirātārjunīya* of Bhāravi” (*ibid.*). On the basis of the MSS available to me, however, the name of the author appears to be more commonly spelled as Ḍalaṇa or Ḍallaṇa. In contrast to a comparatively high number of MSS of this text already detected by the NGMCP (it is, in fact, possible that even more MSS of the text will emerge in the course of time), virtually nothing is known to us about its author. On the basis of (1) stylistic features of the text, (2) its distinct dependence upon the text of Pītāmbara’s *Kirātacandrikā* (the date of composition of the *Kirātacandrikā* is discussed in 2.2.2.1) and (3) the fact that all the known to us MSS of the text were, most probably, produced in Nepal, it seems reasonable to conjecture that the text too was composed in Nepal sometimes during the late medieval period (16th century?). Below I give a short list of the MSS of the *Subodhaṭikā* available to me and refer the reader to the online catalogue of the NGMCP:

1. NGMCP Nr. A 376 - 11, Siglum N_A : An incomplete paper MS (KĀ 1.1 – KĀ 11.4)

written in a variety of Newari script. A detailed catalogue entry for the MS can be viewed at:

http://catalogue-old.ngmcp.uni-hamburg.de/wiki/A_376-11_Kirātārjunīya
(Last checked on 21.12.2016).

2. NGMCP Nr. A 379 - 4, Siglum N_B : An incomplete paper MS (KĀ 1.1 – KĀ 4.10)

written in a variety of Newari script. A short catalogue entry is found at:

²⁴⁴NCC 4 (*kārtavīryārjunastavarāja – kṛṣṇasarasvatī*) that includes the entry for the *Kirātārjunīya* and its commentaries was published in 1968 and NCC 8 (*ṭaṅka – dahyamānasūkta*) that comprises both the combinations of the beginning letters ‘ḍal’ and ‘tal’ comes from the year 1974.

http://catalogue-old.ngmcp.uni-hamburg.de/wiki/A_379-4_Kirātārjunīya
(Last checked on 21.12.2016).

3. NGMCP Nr. B 311 - 22, Siglum N_C : Incomplete (KĀ 1.1 – KĀ 2.1), paper, Newari script. Short entry at:

http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_311-2_Kirātārjunīya
(Last checked on 21.12.2016).

4. NGMCP Nr. B 312 - 8, Siglum N_D : Incomplete (KĀ 1.1 – KĀ 18.33), paper, Newari script. Detailed catalogue entry at:

http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_312-8_Kirātārjunīya
(Last checked on 21.12.2016).

5. NGMCP Nr. A 1053 - 17 (partly microfilmed in NGMCP B 310 - 34), Siglum N_E :

Paper, Newari script. The MS bundle contains 220 folios of Ḍalaṇa's *Subodhaṭikā* (KĀ 1.1 – KĀ 11.4), which are supplemented by 146 folios of Mallinātha's *Ghaṇṭā-patha* on KĀ 11.1 – KĀ 18.48. The folios containing Mallinātha's commentary are numbered anew (beginning with '1'), so that it is not clear at what stage of the circulation these codicological units were merged into a single MS. Based on the outer appearance of the script, however, it seems likely that they both were written by one and the same scribe. Should this be the case, the date of the production of the second codicological unit (ca. 1610 CE)²⁴⁵ could provide us with a *terminus ante quem* for the composition of the *Subodhaṭikā*. A short catalogue entry for the whole MS is found at:

http://catalogue-old.ngmcp.uni-hamburg.de/wiki/A_1053-17_Kirātārjunīya
(Last checked on 21.12.2016).

A longer entry for the first 169 folios of the MS can be viewed at:

http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_310-34_Kirātātīkā

²⁴⁵(146r3): नेपालिकाब्दे शशि-राम-नागे वैशाखमासे सितपक्षयुक्ते। तिथौ चतुर्थ्यामलिखच्च टीकां घण्टापथा-ख्यां द्विजकृष्णराजः। (वैशाख°] em., वैशष° N_E ; टीकां] em., तीकां N_E ; घण्टा°] em., घंत° N_E). Without going into further details, it suffices to note that the given year is NS 731.

(Last checked on 21.12.2016).

6. NGMCP B 311 - 11, Siglum N_F . Incomplete (KĀ 9.78 – KĀ 11.4), paper, Newari script. Detailed entry at:

http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_311-11_Subodhatikā

(Last checked on 21.12.2016).

5

7. NGMCP B 311 - 21 (2), Siglum N_G . Incomplete (KĀ 4.5 – KĀ 7.3), paper, Newari script. Detailed entry at:

[http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_311-21_\(02\)_Subodhatikā](http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_311-21_(02)_Subodhatikā)

(Last checked on 21.12.2016).

8. NGMCP B 312 – 1, Siglum N_H . Paper, Newari script, multiple scribes. Similarly 10
to A 1053 - 17 (N_E), this MS contains an excerpt of the *Subodhatikā* (KĀ 4.12 –
KĀ 9.78) that is followed by the text of the *Ghaṇṭāpatha* (KĀ 10.1 – KĀ 18.48). In
this case the change occurs in the middle of a folio (170r) following the chapter
colophon to the 9th chapter of the *Kirātārjunīya*. Detailed entry at:

http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_312-1_Kirātārjunīya

(Last checked on 21.12.2016).

The text lacks any authorial colophon, but contains the following introductory verse
(at the beginning of N_A , N_B , N_C , N_D):

नानाग्रन्थान्समालोक्य श्रीमङ्गलशर्मणा।
किराते क्रियते टीका सुबोधारख्या मनोरमा ॥

20

2.4.2 *Pradīpikā* of Dharmavijayaṇi

For the study of this text I primarily relied upon the recently published (non-critical)
edition of the text: Prajāpati (2009).²⁴⁶ According to the introductory study undertaken

²⁴⁶ Apart from the printed text of the commentary, I have at times additionally consulted the following two MSS: (1) Bhandarkar Oriental Research Institute (BORI) 331 1892-95 and (2) Hemacāndrācarya-

19 °शर्मणा] $N_A N_B N_D$, शर्म N_C 20 किराते] $N_A N_B^{pc} N_C N_D$, om. N_B^{ac} 20 क्रियते] $N_A N_B N_C$,
क्रियते N_D 20 मनो°] $N_A N_B N_C$, मना° N_D

in the preface to the published text, Dharmavijayagaṇi, whose introductory verses contain an account of the succession of his teachers up to the third degree, is estimated to have flourished around the middle of the 17th century in the area of modern Gujarat.

2.4.3 *Ghaṇṭāpatha* of Mallinātha

For the study of the text of Mallinātha's (fl. ca. 14th century) commentary I primarily
 5 relied upon Durgāprasād et al. (1913, 1917), two later improved editions (seventh and eighth) of the classic Durgāprasād and Paraba (1889). Although the exact reasons behind this fact have not yet been sufficiently studied, it can be stated with some degree on certainty that rather soon after Mallinātha's composition of his commentaries on several important *kāvya*-s, his works acquired immense popularity and spread all
 10 over the Indian cultural region.²⁴⁷ Given the significance played by Mallinātha's commentarial works for the study of the actual poems, both the *oeuvre* as well as the biographical details of this author have already become subjects of various examinations. Among several general studies, I would highlight the one found in Khāṭuya (2003).²⁴⁸ As far as Mallinātha's commentary on the *Kirātārjunīya* is concerned, the major bulk
 15 of this text was most thoroughly analyzed and rendered into English in a book as well as in a series of articles: Roodbergen (1984, 2000, 2001, 2002, 2003, 2004).

2.4.4 *Sārāvalī* by Harikaṇṭha

The NCC 4 (p. 165a) lists three manuscripts of this commentary. Of these I was able to get hold of a single MS kept in the Indian Office Library under the Acc. Nr. IOL San.MS

jñānamandira (Hemachandra Jain Gyan Mandir, HJGM) 16291.

²⁴⁷One of the many interesting questions to pursue in this regard would concern the reasons behind the immense popularity of Mallinātha's commentaries on the *Raghuvamśa*, *Kumārasambhava*, *Meghadūta*, *Kirātārjunīya* and *Śiśupālavadha*, but a comparatively modest role that is given to his exegetical works when it comes to the study of the *Bhaṭṭikāvya* or the *Naiṣadhacarita*.

²⁴⁸Other publications include e.g. Lalye (1981, 2002) or Narasimhacharya (2002), a collection of authorial articles which contains a great number of detailed studies pertaining to Mallinātha's views on various poetological subjects.

I.O. 543 and described in Eggeling (1904, p. 1429). This is an undated, but, probably, a relatively new MS written on what Eggeling described as “European paper (watermark 1805)” in Bengālī handwriting. The MS contains 276 folios, $16\frac{3}{4} \times 10\frac{3}{4}$ in. ($\approx 42,5 \times 27$ cm) in size. The individual leaves of the MS are written in what can be called a *tripāṭha*-format: in the middle of each page there is the text of the *Kirātārjunīya*, which is 5
“accompanied by four different commentaries, two of which are written above and two below the text” (*ibid.*). In the upper part of the page we find the texts of (1) the “*Subodhā* by *vaidya Bharatasena*, son of *Gaurāṅgamallika*” and (2) the “*Tattvadīpika* or *Sarvamaṅgalā* by *Bhagīratha Miśra*, son of *Prabodha Miśra* and *Amalā*, and nephew of *Utsāhakara* and *Dāśaratha*” (*ibid.*). In the lower part of the page, i.e. below the text of 10
the *Kirātārjunīya*, there is *Harikaṇṭha*’s *Sārāvalī* and *Mallinātha*’s *Ghaṇṭāpatha*. The text of *Sārāvalī*, as preserved in the current MS, does not contain any introductory or concluding verses, which could provide us with any additional information about the identity of the author. On account of (1) the structural peculiarities of the actual text, (2) the fact that all the three MSS listed in the NCC are either written in Bengālī script 15
or are kept in one of the MS-libraries in Bengal, (3) the fact that the text of the *Sārāvalī* seems to have been extensively utilized by the early 16th century Bengali commentator *Pitāmbara*, it seems reasonable to assume that this text was written in Bengal, certainly prior to 1513/14 CE (date of composition of the *Kirāta-candrikā*).

Chapter 3

A Brief Overview of the Main Strategies of Textual Reuse Employed in Some Commentaries on the *Kirātārjunīya*

In hope that I will be able to deal with this topic at some greater extent elsewhere, in this short chapter I would like briefly to outline several most common strategies of textual reuse employed in some of the examined commentaries on the *Kirātārjunīya*. When talking about textual reuse, furthermore, I concentrate exclusively on the silent
5 utilization of other author's texts and do not deal with cases of acknowledged reuses, when a commentator quotes or otherwise reports ideas found in the texts of his predecessors and hereby admits their foreign origin. In addition to that, I am primarily concerned with the changes introduced in the course of appropriation of older works and do not pay much attention to the parts which remain common to both the texts (al-
10 though, naturally, the identification of that 'what is different' is most directly connected to the recognition of that 'what is common').

In broad terms, these changes introduced in course of a silent reuse of older commentaries (as indicated above) can be categorized into three groups: (1) rearrangement or (re)structuring, (2) expansion or addition and (3) reformulation. In following the hypothesis of a mainly didactic purpose of the commentarial literature on *kāvya*- and for the moment aiming at a certain generalized interpretation, all three types of adjustments could be assumed to follow a commentator's wish either to simplify an encountered work of her/ his forerunner or to complete it with thus far lacking, but necessary information. From the point of application, all three strategies can be employed both (1) on the level textual passages encompassing complete structural elements or spanning over several elements, as well as (2) within the individual structural elements.

Below I would like to exemplify and analyze these strategies by giving a couple of representative examples. I will concentrate on two groups of commentaries. On the hand, I will look at the text of Mallinātha's *Ghaṇṭāpatha* and its assimilation in Eka-nāthabhaṭṭa's *Prasannasāhityacandrikā* and Dharmavijayagaṇi's *Pradīpikā* and, on the other hand, I will consider the interrelations between Suvarṇarekha's *Kirātapañjikā*, Harikaṇṭha's *Sārāvalī*, Pītāmbara's *Kirātacandrikā* and Ḍal(l)aṇa's *Subodhā*.

3.1 Mallinātha and his "Followers"

3.1.1 *Kirātārjunīya* 1.7²⁴⁹

Ghaṇṭāpatha by Mallinātha :

संप्रति यद्वक्तव्यं तदाह – विशङ्कमान इति। सुखेन युध्यते सुयोधनः। *भाषायां शासियुधिदृशि-

²⁴⁹Cf. fn. 37 (on p. 21) for the transcript and a translation of this verse.

- 1 धृषिमृषिभ्यो युज्वाच्यः* । नृपासनस्थः सिंहासनस्थोऽपि वनमधिवसतीति वनाधिवासिनो वन-
स्थात्, राज्यभ्रष्टादपीत्यर्थः । भवतस् त्वत्तः पराभवं पराजयं विशङ्कमान उत्प्रेक्षमाणः सन् । दु-
3 ष्टमुदरमस्येति दुरोदरं द्यूतम् । पृषोदरादित्वात्साधु । *दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्* इत्य-
मरः । तस्य च्छद्मना मिषेण जितां लब्धां दुर्नयार्जितां जगतीं महीम् । *जगती विष्टपे मह्यां वास्तु-
5 च्छन्दोविशेषयोः* इति वैजयन्ती । नयेन नीत्या जेतुं वशीकर्तुं समीहते व्याप्रियते, न तूदास्त इ-
त्यर्थः । बलवत्स्वामिकमविशुद्धागमं च धनं भुञ्जानस्य कुतो मनसः समाधिरिति भावः । अत्र दु-
7 रोदरच्छद्मजितामिति विशेषणद्वारेण पदार्थस्य चतुर्थपादार्थं प्रति हेतुत्वेनोपन्यासाद्वितीयकाव्य-
लिङ्गमलंकारः, तदुक्तम् – *हेतोर्वाक्यपदार्थत्वे काव्यलिङ्गमुदाहृतम्* इति ॥

9 *Prasannasāhityacandrikā* by Ekanāthabhaṭṭa :

BORI: 5r11, Jaipur: 4v2

- संप्रति यद्वक्तव्यं तदाह – विशङ्कमानेति । सुयोधनः, सुखेन योध्यत इति सुयोधनः । *भाषायां
11 शासियुधिदृशिधृषिमृषिभ्यो युज्वक्तव्यः* । नयेन नीत्या जगतीं जेतुं वशीकर्तुं समीहते व्याप्रि-
यते, न तूदास्त इत्यर्थः । *जगती विष्टपे मह्यां वास्तुच्छन्दोविशेषयोः* इति वैजयन्ती । किलक्षणां
13 जगतीम् । दुरोदरच्छद्मजिताम् । दुरोदरं दुष्टमुदरमस्येति दुरोदरं द्यूतम्, पृषोदरादित्वात्साधु* ।
दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम् इत्यमरः । तस्य च्छद्मना मिषेण कपटेन जितां लब्धां दुर्न-
15 यार्जितामित्यर्थः । दुर्नयप्राप्तामिदानीं नयेनात्मसात्कर्तुमिच्छतीति भावः । किलक्षणः सन् । नृ-

118.20–119.1 भाषायां ... युज्वाच्यः] Cf. MBhāṣ ad Vt 1 ad 3,3.130: भाषायां शासियुधिदृशिधृषिमृषिभ्यो युज्व-
क्तव्यम् । [...] मृषेऽप्येति वक्तव्यम् ।

118.20–119.1 भाषायां ... वाच्यः] Cf. Kāśikā ad 3,3.130: भाषायां शासियुधिदृशिधृषिमृषिभ्यो युज्वक्तव्यः

3 दुरोदरो ... दुरोदरम्] Amara 3,3.172: दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्

4–5 जगती ... °विशेषयोः] Vaijayantī, p. 247, 9ab: जगती विष्टपे मह्यां वास्तुच्छन्दोविशेषयोः

8 हेतोर् ... उदाहृतम्] Pratāparudrīyaṃ 8,219: हेतोर्वाक्यपदार्थत्वे काव्यलिङ्गमुदाहृतम्

10–11 भाषायां ... युज्वक्तव्यः] Cf. MBhāṣ ad Vt 1 ad 3,3.130: भाषायां शासियुधिदृशिधृषिमृषिभ्यो युज्वक्तव्यम् ।
[...] मृषेऽप्येति वक्तव्यम् ।

10–11 भाषायां ... युज्वक्तव्यः] Kāśikā ad 3,3.130: भाषायां शासियुधिदृशिधृषिमृषिभ्यो युज्वक्तव्यः

12 जहती ... °विशेषयोः] Vaijayantī, p. 247, 9ab: जगती विष्टपे मह्यां वास्तुच्छन्दोविशेषयोः

13 पृषोदरादि° ...] Cf. Aṣṭādhyāyī 6,3.109: पृषोदरादीनि यथोपदिष्टम्

14 दुरोदरो ... दुरोदरम्] Amaraśoṣa 3,3.172: दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्

11 °युधि°] Jaipur, °योयु° BORI 11 °दृशिधृषि°] BORI, °धृषिदंशि° Jaipur 11 °मृषिभ्यो] conj., °इशि-
मृषिभ्यो BORI 12 जगती] conj., जगति BORI 13 दुरोदरं] BORI, om. Jaipur 14 दुरोदरो] Jaipur, दु-
रोदरं BORI 14 मिषेण] Jaipur, मेषेण BORI 14–15 दुर्नयार्जितामि°] BORI, दुर्न्यामि Jaipur

पासनस्थः सिंहासनस्थोऽपि भवतस् त्वत्तः सकाशात् स्वं पराभवं पराजयं विशङ्कमान उत्प्रेक्ष- 1
माणः सन्। किंलक्षणाद्भवतः। वनाधिवासिनः। वनेऽधिवसतीति वनाधिवासी, तस्मात्, वन- 2
स्थात्, राज्यभ्रष्टादपीत्यर्थः। बलवत्त्वामिकमविशुद्धागमम् +अन्वयागतं²⁵⁰ च धनं भुञ्जान- 3
स्य कुतो मनसः स्थैर्यप्रसक्तिरिति भावः। अत्र दुरोदरच्छद्मजितामिति विशेषणद्वारेण पदार्थ-
स्य चतुर्थपादार्थं प्रति हेतुत्वेनोपन्यासाद्वितीयं काव्यलिङ्गमलंकारः। तदुक्तम् – *हेतोर्वाक्यपदा- 5
र्थत्वे काव्यलिङ्गमुदाहृतम्* इति ॥

Pradīpikā by Dharmavijayagaṇi: 7

संप्रति यद्वक्तव्यं तदाह – विशङ्कमानो ... ॥

व्याख्या – हे नृप सुयोधनो दुर्योधनः नयेन नीतिमार्गेण जगतीं पृथ्वीं जेतुं स्ववशीकर्तुं स- 9
मीहते वाञ्छति, न तूदासीनो भवतीति भावः। किंलक्षणः सुयोधनः। नृपासनस्थः सिंहास-
नस्थोऽपि भवतस् त्वत्सकाशात् पराभवमुपद्रवं विशङ्कमान आशङ्कमानः, उत्प्रेक्षमाण इत्य- 11
र्थः। बलवत्प्रभुकमपवित्रागमनं च द्रव्यं भुञ्जानस्य पुंसः कुतश्चित्तप्रसक्तिरिति भावः। किंलक्ष-
णाद्भवतः। वनाधिवासिनो वनयायिनः, राज्यभ्रष्टादित्यर्थः। किंलक्षणां जगतीम्। दुरोदरच्छ- 13
द्मजितां द्यूतक्रीडामिषेणात्मवशीकृताम्, दुर्नयलब्धामित्यर्थः।

अथ समासः – विशेषेण शङ्कते इति विशङ्कमानः। नृपस्यासनं नृपासनम्, नृपासनेषु ति- 15
ष्ठतीति नृपासनस्थः, तत्पुरुषः। वनमधिवसतीत्य् एवंशीलो वनाधिवासी, तस्माद् वनाधिवा-
सिनः। दुरोदरस्य छद्म दुरोदरच्छद्म, दुरोदरच्छद्मना जिता दुरोदरच्छद्मजिता, तां दुरोदरच्छ- 17
द्मजिताम्, तत्पुरुषः। सुखेन युध्यते इति सुयोधनः। *ईषद्ःसुषु खल्यू²⁵¹ इत्यनेन सूत्रेण युप्र-

²⁵⁰ A possible emendation could be, perhaps, ‘an-anvayāgatam’ to mean smth. like ‘[wealth] that was not inherited’.

²⁵¹ The *Kātantra* (and following it the *Sārasvatavyākaraṇa*) call the affix in question here *yu* (not *yuc*, as do Pāṇini and following him Candra). Related sūtra-s of the *Kā°* are: *Kā* 4,5.102 = *Pāṇ* 3,3.126 ≈ *CV* 1,3.103 (*iṣadduḥsuṣu kṛcchrākṛccrārtheṣu khal*); *Kā* 4,5.104 ≈ (*Pāṇ* 3,3.128 = *CV* 1,3.105) (*ādbhyo yv adaridrāteḥ*) and *Kā* 4,5.105 ≈ *CV* 1,3.106 ≈ *Vt* 1+2 ad *Pāṇ* 3,3.130 (*śāsuyudhidṛśidhṛṣimṛṣām vā*)

5–6 हेतोर् ... उदाहृतम्] *Pratāparudriyam* 8,219: हेतोर्वाक्यपदार्थत्वे काव्यलिङ्गमुदाहृतम्

18 ईषद्° ...खल्यू] ? : ?

1 सकाशात्स्वं] Jaipur, om. BORI 1–2 °क्षमाणः] conj., °क्षमाणः BORI, Jaipur 3 °भ्रष्टादपी°] BORI, °भ्रष्टदि° Jaipur 3 अन्वयागतं] Jaipur, अनागतं BORI 4 स्थैर्यप्रसक्तिर्] Jaipur, समाधिप्रसक्तिस्थैर्यम् BORI 5 चतुर्थ°] BORI, चतुः° Jaipur 5 °न्यासाद्वि°] Jaipur, °न्यासः द्वि° BORI

- 1 त्ययः। पश्चात् *युवोरनाकौ* इत्यनेन यु इत्यस्य अनादेशः, तदनु प्रथमैकवचनं सि²⁵²। इति वृ-
त्तार्थः ॥

3.1.1.1 *Ghaṇṭāpatha* vs. *Prasannasāhityacandrikā*

As it is the case in the absolute majority of verses, the text of the *Prasannasāhityacandrikā* (PraSāCa),²⁵³ in its strong leaning upon the text of the *Ghaṇṭāpatha* (GhaPa), provides some of the most vivid examples of the intertextual reuse:

Common Elements A brief look at the text of both the commentaries should

suffice in order to recognize their resemblance. Apart from an almost verbatim assimilation of several secondary elements containing the **introductory statement**, **explanatory passages**, **grammatical notes**, various **quotations from the lexicographical literature** and **a poetological evaluation** of the verse, the PaSāCa notably appropriates the primary elements containing either the actual word glosses or such elements which supply the meanings of the words by showing the **formation of these words** and, not really visible in the current example, dissolving the *bahuvrīhi*- and *tatpuruṣa*- compounds or explicating the **syntactic function** of the words within the poem.

15 **Rearrangement (*daṇḍānvaya*- ⇒ *khaṇḍānvaya*-)**²⁵⁴ The most striking change

introduced by Ekanāthabhaṭṭa to Mallinātha’s text pertains to the change of the analytical strategy of explicating the syntactic structure of the verse. Whereas Mallinātha famously strings the words of the poem in one single sentence ‘*anvayamukhena*’ (*su-yodhanaḥ* [...] *nṛpāsanastho* ‘*pi* [...] *bhavataḥ* [...] *parābhavaṃ* [...] *viśaṅka-*

²⁵²The Nominative Singular is called *sI* in Kātantram and following it Sārasvatam.

²⁵³Cf. 2.1.

²⁵⁴See 1.6.3 (pp. 44ff.) for the explanation of both the terms.

1 युवोरनाकौ] Cf. *Aṣṭādhyāyī* 7,1.1 = Candra 7,1.1: युवोरनाकौ

1 युवोरनाकौ] Cf. Kātantram ?? (Kā-Rūpamālā 559): युवुलाम् अनाकान्ताः

māno [...] *durodaracchadmajitām* [...] *jagatīm* [...] *nayena* [...] *jetum* [...] *samīhate*), Ekanāthabhaṭṭa follows the alternative method of *khaṇḍānvaya-* (*suyodhanaḥ* [...] *nayena* [...] *jagatīm jetum* [...] *samīhate* [...] *durodaracchadmajitām* [...] *nṛpāsanastho 'pi* [...] *bhavataḥ* [...] *parābhavaṃ* [...] *viśaṅkamānaḥ* [...] *vanādhivāsinaḥ*). The attendance to this method inevitably calls for the introduction of 5 some additional structural elements necessary in order to clarify the otherwise unexpressed syntactic role of the secondary clauses. In following this need, we may observe, Ekanāthabhaṭṭa augmented his text by a further element (almost) completely absent from Mallinātha's commentaries, namely, that of **simple questions**: *suyodhanaḥ* [...] *nayena* [...] *jagatīm jetum* [...] *samīhate* [...] *kiṃlakṣaṇām jagatīm* 10 [...] *kiṃlakṣaṇaḥ san* [...] *kiṃlakṣaṇād bhavataḥ* [...]. The remaining features of Mallinātha's arrangement remained, however, unchanged: (1) words are glossed and secondary explained (with the help of **grammatical**, **lexicographical** or accompanying **explanatory** remarks) just as they appear in the running text; (2) after the exposition of the meaning of all the individual words one finds a **summarizing sentence** that gives 15 the overall meaning of the whole verse; (3) a remark pertaining to the contained **figure of speech** is found at the very end of the commentary.

Expansion by Introduction of New Elements Ekanāthabhaṭṭa introduces yet another structural element absent from Mallinātha's text and, unlike the **simple questions**, not formally prompted by any other of the commentator's stylistic decisions. 20 It is the element referred to as *pratīka-* in the catalogue of elements (see 1.5). As already indicated in the above list, I have some difficulties in providing an exact definition of this element and, especially, in sharply distinguishing it from its cognate *pratīka-*. Whereas at some cases (see the texts of the *Pradīpikā* or the *Kirātācandrikā* below) this distinction appears to be actually pretty clear, in cases like the ones found 25 in the PraSāCa it is not so clear which of the textual blocks should be assigned with

which analytical value. With help of following examples from the above text of the PraSāCa I will try, however, at least to argue for the difference in function held by the individual textual blocks: *viśaṅkamāneti/ suyodhanaḥ, sukkena yudhyata iti suyodhanaḥ* [...] *kiṃlakṣaṇāṃ jagatīṃ durodaracchadmajitām* [...] *durodaraṃ dyūtām* 5 [...] *tasya cchadmanā miṣeṇa* [...] *jitām labdhām* [...] *kiṃlakṣaṇād bhavataḥ vanādhivāsinaḥ* [...] *vanādhivāsī tasmā vanasthāt* [...]. As I explained in the above list, the main difference between the function of these two elements is that while the **usual** *pratīka*-s are used as “real words” expressing their own meanings, the meaning of the **secondary** *pratīka*-s becomes secondary to their function as a “placeholder”. This function is most vividly exhibited by such textual elements like ‘*viśaṅkamāneti*’ (that can at 10 times be reduced to just a couple of syllables like **viśaṅketi*), whose sole role is to refer the reader to the verse beginning with ‘*viśaṅkamāna-*’. It is, arguably, more difficult to assign exactly the same value to other cases given above. Certainly, neither of the words ‘*suyodhanaḥ*’ used in the commentary does completely abandon its actual 15 meaning and is used as a mere *anukaraṇa-*, it is, however, that one of them seems at least to bear this additional meaning and, in this way, to be distinguished from the other one (otherwise one would need, in fact, to assume that the commentator simply repeats the words twice without any any particular reason reason). In the above examples, furthermore, it is possible to assign the role of a **placeholder** differently and 20 to mark the text e.g. thus: *suyodhanaḥ, sukkena yudhyata iti suyodhanaḥ* [...]. Although I actually do prefer the latter marking (when I think about the actual function of the individual words ‘*suyodhanaḥ*’ in the text), I decided for the above tagging in order to keep a certain linearity of representation. Whichever tag one is going to assign to whichever word, however, this does not seem to alter the fact that in appropriating Mallinātha’s text Ekanāthabhaṭṭa added an additional structural element 25 that does, in fact, allow a reader easier to navigate through the text.

Another example of introduction of a new element can be seen in Ekanāthabhaṭṭa’s

addition of a secondary explanatory clause ‘*durnayaprāptām idānīm nayanātmasātkar-
tum icchatīti bhāvaḥ*’ that follows upon an almost identical to GhaPa explanation of
the compound ‘*durodaracchadmajitām*’. This addition may have been, furthermore,
prompted by Mallinātha’s short summarizing gloss of the whole compound as ‘*dur-
nayārjitām*’.

5

Though not dealt with in the current example (and, unfortunately, not in the cur-
rent version of my thesis), one may add that Ekanāthabhaṭṭa consistently enlarges Mal-
linātha’s text by adding, when missing, the identification of the poetic figures present
in the discussed verses. These additions are unchangeably found at the very end of the
relevant commentary and do not usually exceed a simple nominal sentence of the kind
arthāntaranyāsa anuprāśaś ca (as found e.g. in the commentary on KĀ 9.30 below).

10

Expansion by Altering the Existing Elements Not particularly numerous at
the current occasion, though still present is the strategy of expanding the assimilated
texts by altering (augmenting or simplifying) the existing structural elements. In re-
sult of this alteration, the structural role played by a particular textual element in the
template may be also altered. Examples of this expansion provided by the current pair
of commentaries can be seen e.g. in PraSāCa’s addition of a secondary gloss to Malli-
nātha’s ‘*chadmanā miṣeṇa*’ as ‘*chadmanā miṣeṇa kapatena*’. The reason behind this
addition may be, again, Ekanātha’s wish to simplify the text of his predecessor. Con-
sider another typical case, where Mallinātha’s ‘[...] *chadmanā* [...] *jitām labdhām*
durnayārjitām’ is changed into ‘[...] *jitām labdhām durnayārjitām ity arthaḥ*’. Al-
though Mallinātha’s ‘*durnayārjitām*’ does factually have a function of a secondary ex-
planation, it is not marked as such and could be, therefore, read as a mere secondary
gloss. Ekanāthabhaṭṭa, on the other hand, makes this function of the concerned tex-
tual element absolutely explicit and, in fact, elaborates it in a further explicative sen-
tence, this time marked with a similarly distinct *iti bhāvaḥ* (see previous paragraph).

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Another case of this alteration can be found in Ekanātha’s expansion of the final explanatory passage by an illegible element ‘†*anvayāgatam*’ that (if emended according to the proposition in fn. 250) could be seen to add a certain piece of information, which Ekanāthabhaṭṭa may have considered to be missing in Mallinātha’s text. A further change of Mallinātha’s ‘*manasaḥ samādhīḥ*’ to ‘*manasaḥ sthairyaprasaktiḥ*’ (that, though it makes perfect sense as it stands, could be, on the basis of the reading in *Pradīpikā*, emended to ‘*sthairyaprasattiḥ*’) could have been, perhaps, prompted by the tendency to simplify, as the word *sthairya-* could be (perhaps?) considered slightly simpler than *samādhī-*.

10

Reuse and Handling of Quotations A further important element of reuse that needs briefly to be addressed here concerns with the reuse of quotations found in the assimilated texts. At the current instance, although it remains difficult to determine whether or not Ekanāthabhaṭṭa may have cross-checked the lexicographical quotations from the *Vaijyantī* and the *Nāmaliṅgānuśāsana* himself, in the case of the grammatical reference found at the beginning of the commentary, it appears that he may have actually done so. It is, namely, that Ekanātha quotes exactly the form of the *vārttika-* (ad 3,3.130) as it appears in the *Kāśikā*,²⁵⁵ while Mallinātha’s reference to it could rather be regarded as a close paraphrase.²⁵⁶ It must be noted, however, that, although I may not be able to expand upon this topic in the current thesis, the current be-

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²⁵⁵Note that the reading of the *vārttika-* commented upon by Patañjali (भाषायां शासियुधिदृशिधृषिभ्यो युच्।) does not include the last root ‘*mṛṣi*’, which the commentator adds separately (मृशेति वक्तव्यम्). An integrated reading of all the five roots, expectedly omitting the unnecessary in the given context reference to *bhāṣā-*, is found in *Cāndravyākaraṇa* 1,3.106 (शासियुधिदृशिधृषिभ्यः।). The *Kāśikāvṛtti*, on its turn, relying either upon Candra’s reading, or, when following Bronkhorst’s interpretation (see e.g. Bronkhorst (2002)), utilizing an older source common to both the texts, reports some kind of a composite formulation: भाषायां शासियुधिदृशिधृषिभ्यो युक्त्वः।

²⁵⁶It must be noted that (1) in absence of any approximation at a critical edition of Mallinātha’s text and (2) in view of the fact that only a fraction of the existing manuscripts of the PraSāCa were available to me, I cannot be sure whether Ekanāthabhaṭṭa’s reading of the *vārttika-* may have reflected upon the MS of GhaPa at his disposal or, in fact, whether the “corrected” reading of it may have arisen in course of PraSāCa’s own transmission.

haviour of a commentator is rather exceptional. There are multifold examples of certain floating quotations, which seem to be transmitted from one text to another without ever being traced back to their actual source.²⁵⁷ As a matter of fact, on the basis of some peculiar readings of these quotations it is at times possible to determine a certain relation between the studied texts.

5

3.1.1.2 *Ghaṇṭāpatha* vs. *Pradīpikā*

Another specimen of a commentary that can be determined to belong to “Mallinātha’s school of exegesis” is Dharmavijayaṅgi’s *Pradīpikā* (cf. 2.4.2). As for Dharmavijayaṅgi’s actual source, the following may be considered:

- (a) Several general features of the *Pradīpikā* seem to be correspondent to those of

the PraSāCa: both texts attend to the *khaṇḍānvaya*- and they both seem to use 10
similar (or, in this case, identical) wording of the structuring questions.

- (b) At several instances (as in the example given below, see 3.1.2) Dharmavijayaṅgi’s text seems to be clearly reminiscent of passages found in Ekanāthabhaṭṭa’s commentary but not in Mallinātha’s work.

- (c) Given that at a certain period of time the *Prasannasāhityacandrikā* was also (just 15
like the *Ghaṇṭāpatha*) very popular in the area of *Pradīpikā*’s origin (Rajasthan/Gujarat, cf. 2.1), I would like tentatively to propose that it was Ekanātha’s rather Mallinātha’s work (or, alternatively, both of them) that was utilized by the Jain scholar.

²⁵⁷ Compare, for example, PraSāCa’s remark on KĀ 4.10 (BORI 47r12; Jaipur 36v9): प्रकाशवर्षस्त्वे-
कदेशसमासमाश्रित्य समासान्तमाह, तन्मृग्यम्। (°वर्षस्त्वेक°] Jaipur, °वर्षस्येक° BORI; °समासमा°] conj.,
°समा° BORI, Jaipur; °सान्तमाह°] Jaipur, सान्तगाह BORI) with the parallel passage in the GhPa discussed
in 5.5.2.1 (pp. 241ff.). Given the fact that the wording of Ekanāthabhaṭṭa’s reference to Prakāśavarṣa is
identical to that made by Mallinātha, it appears most likely to assume that Ekanātha did not actually
consult the *Laghuṭīkā* himself. Another telling examples can be found in Ekanātha’s commentary on
KĀ 3.21 where he repeats Mallinātha’s quote from the *Vyaktiviveka*, which does not, however, seem to
be found in the actual work.

- (d) Even if further research should prove that Dharmavijayagaṇi primarily relied upon Mallinātha’s *Ghaṇṭāpatha* rather than on the PraSāCa, this will not have much impact on the following analysis, so that this question can ultimately be considered irrelevant for my current purpose.

5 **Common Elements** Among the elements common to the *Pradīpikā* as well as both the PraSāCa and the GhaPa one may highlight the identical [introduction to the commentary](#), a number of reminiscent glosses and, what appears crucial, very similar formulation of the [secondary explanatory passages](#).

Rearrangement, (re)Structuring and Expansion Following the arrangement
10 of its supposed source-text, *Pradīpikā* adopts the *khaṇḍānavaya*- method of analysis, but introduces slight changes in the arrangement of the secondary clauses (a feature often observed in *Pradīpikā*’s interaction with the PraSāCa). In comparison to Ekanātha, Dharmavijayagaṇi exchanges the position of the qualifiers to the words ‘*suyodhanaḥ*’ and ‘*jagatīm*’.

15 Dharmavijayagaṇi reorganizes the text further. He isolates (1) all the structural elements pertaining to the general and implied meanings of individual words (at times including lexicographical references), their syntactic connection to each other and the overall interpretation of the verse from (2) those elements which provide technical and quasi-technical analysis of various complex formations. Consequently, he ar-
20 ranges these two types of elements into two separate sections. Each of these section is invariably introduced by a separate [structuring element](#) or a “heading” (which I have, as a matter of fact, so far not encountered in any other commentary on any *ma-hākāvya*-): ‘[vyākhyā](#)’ (‘the [actual] commentary’) and ‘[atha samāsāḥ](#)’ (‘now [analysis] of complexities’). Both of these sections, furthermore, follow their own arrange-
25 ment: while the first part follows the *khaṇḍānavaya*- arrangement of the words, the sec-

and one analyses these words in order of their appearance in the verse.

The uniformity and consistency of Dharmavijaya's text is stunning. Not only does he persistently apply the above described structure to the analysis of every single verse, similarly unchanging is his attitude towards all the other repetitious elements of his text:

- (1) **the questions** (an integral part of his *khaṇḍānvaya*- method) in the first part of the text are formulated in exactly the same way throughout: as a declined form of the question-compound *kiṃlakṣaṇa*- (or, much less frequently, *kiṃbhūta*-) in case of nominal forms and *kiṃ kṛtvā*, *kiṃ kurvat*- etc. in case of verbal qualification;
- (2) a second, third etc. *viśeṣaṇa*- to the same *viśeṣya*- are always marked with an added *punar*-;
- (3) all the compounds are provided with their **complete analytical structure** and are, at times, additionally marked by their name: '*bahuvrīhiḥ*' or '*tatpuruṣaḥ*'.

From the point of textual transmission, this uniformity results in a curious development. Both the MSS of the text available to me (see fn 246 in 2.4.2) do, actually, not contain these repetitious elements, but (in the absolute majority of cases) read simply '*vyā*', '*saṃ*', or '*kiṃ*', '*punaḥ kiṃ*', or '*ba*' and '*tat*'. Given a rather limited circulation and a rather young age of this text, I assume that this orthography could have been already used in the original MS.

Expansion by Altering the Existing Elements Several interesting changes may be observed in Dharmavijaya's dealings with the glosses originally found in Ekanātha's/ Mallinātha's text. As mentioned earlier, the author seems generally to try to avoid verbatim repetitions, a fact that could have been additionally caused by his wish to simplify the text of the commentary available to him. Consider, for example, Ekanātha's/ Mallinātha's '*nayena nītyā*' that becomes '*nayena nītimārgeṇa*'

in the *Pradīpa*, also ‘*jetum* vaśīkartum’ ⇒ ‘*jetum* svavaśīkartum’ or ‘*bhavatas* tvat-
taḥ’ ⇒ ‘*bhavatas* tvatsakāśāt’. Another representative instance is ‘*viśaṅkamāna ut-*
prekṣamāṇa’ ⇒ ‘*viśaṅkamāna āsaṅkamāna utprekṣamāṇa ity arthaḥ*’. Here the origi-
 nal gloss is retained but is given a status of a secondary explanatory paraphrase. Con-
 sider also *Pradīpa*’s ‘*durodaracchadmajitām dyūtakrīḍāmiṣeṇātmavasīkṛtam, dur-*
nayalabdhām ity arthaḥ’. Since all the compounds are analyzed in a separate section,
 in the “main section” of his commentary Dharmavijaya often paraphrases them with
 other compounds. The glosses given to the individual words, however, remain parallel
 to the template text(s). Consider Mallinātha’s ‘*durodaram dyūtam* [...] *chadmanā*
 10 *miṣeṇa jitām labdhām durnayārjitām*’ and Ekanātha’s ‘*durodaram dyūtam* [...] *chad-*
manā miṣeṇa kapatena jitām labdhām durnayārjitām ity arthaḥ, durnayaprāptām
idānīm nayeṇātmāsātkartum icchati’. The gloss of the word *chadman-* with *krīḍā* seems
 to be original to Dharmavijayaṇi.

A similar policy of appropriating by slightly altering the text is adopted in the
 case of the explanatory passages. Cf. Mallinātha’s ‘[...] *vyāpriyate, na tūdāsta ity*
 15 *arthaḥ*’ ⇒ Dharmavijaya’s ‘[...] *vāñchati, na tūdāsīno bhavati*’, also ‘*balavatsvāmikam*
avisuddhāgamaṃ ca dhanam bhuñjānasya kuto manasaḥ samādhir iti bhāvaḥ’ ⇒ ‘*bal-*
avatprabhukam apavitrāgamaṃ ca dravyam bhuñjānasya puṃsaḥ kutaś cittaprasat-
tir iti bhāvaḥ’. The text of Dharmavijaya reads in the latter case as if itself being a
 20 commentary to Ekanātha’s/ Mallinātha’s formulations. A similar examples is Malli-
 nātha’s ‘[...] *vanasthāt, rājyabhrāṣṭād apīty arthaḥ*’ ⇒ Dharmavijaya’s ‘[...] *vanayāyi-*
naḥ, rājyabhrāṣṭād ity arthaḥ’.

3.1.2 Kirātārjunīya 9.30²⁵⁸

To provide the reader with just a little bit more textual data, below I would like briefly
 to cite just another example which is found much later in the text of the *Kirātārjunīya*

²⁵⁸Cf. 5.5.2.2 (p. 249) for the transcript and a translation of this verse.

(KĀ 9.30) and in which Ekanāthabhaṭṭa exhibits much more independent agency in glossing the individual words.²⁵⁹ This time I will, however, omit my analysis and leave the sample to reader's judgement:

Ghaṇṭāpatha by Mallinātha :

आतपे, दुःखकरेऽपीति भावः, वध्वा चक्रवाक्या सहात एव धृतिमता संतोषवता, यामिनीषु वि- 5
रहिणा नियतविरहेणात एव विहगेन चक्रवाकेण हिमरश्मेश्चन्द्रस्य किरणा न सेहिरे। तथाहि –
दुःखिते संजातदुःखे मनसि सर्वम्, मनोहरमपीति भावः, असह्यं सोढुमशक्यम्। *शक्सिहोश्च* 7
इति यत्प्रत्ययः। पूर्वे तु “आतपाः” इति पठुः। तत्र वध्वा सहातपा अपि सेहिरे, तद्विरहिणा तु
शक्षिकिरणा अपि न सेहिरे इति योज्यम्। फलं तु समानम्॥ 9

Jaipur: 78v4, BORI: 99v4

Prasannasāhityacandrikā by Ekanāthabhaṭṭa :

यामिनीविरहिणा विहगेन चक्रवाकेन हिमरश्मेश्चन्द्रमसः किरणा न सेहिरे, द्रष्टुं न शेकिरे। यामि- 11
न्यां रात्रौ नियतं विरहोऽस्यास्तीति यामिनीविरहीत्यनेन विशेषणेन चक्रवाक एव लभ्यते। किं-
भूतेन। आतपे धृतिमता। आतपे दुःखकर इत्यर्थः, वध्वा सह चक्रवाक्या सह धृतिमता संतोषि- 13
तवता।²⁶⁰ आतप इति गुणनिर्देशेन गुणी दिवसो लक्ष्यते। अत एव आतपे दिवसे धृतिमता व-
ध्वा सह वर्तमानस्य चक्रवाकस्य आतपोऽपि दुःसहो नाभूत्, सुखकारी जातः, किंतु तद्विरहा- 15
त्सुखदायिनोऽपि चन्द्रकिरणाः दुःसहो आभूवन्निति भावः। युक्तोऽयमर्थः, तथाहि – दुः-
खिते संजातदुःखे मनसि सर्वं मनोहरम् अप्यसह्यं भवति। *शक्सिहोश्च* इति यत्प्रत्ययः। पूर्व- 17
त्र “आतपाः” इति पाठे तत्र वध्वा सह आतपा अपि सेहिरे, तद्विरहाच्छक्षिकिरणा अपि न से-
हिर इति योज्यम्, फलं तु समानम्। अर्थान्तरन्यास अनुप्रासश्च ॥ 19

Pradīpikā by Dharmavijayaṅgi :

²⁵⁹My sample transcripts of Ekanātha's commentary on verses found in various sections of the poem show that the level of the author's dependency on Mallinātha's glosses varies seemingly independent of where the verse is found.

²⁶⁰This omission in BORI can be explained as an eyeskip from ātape to ātapa iti.

7 शक्सिहोश्च] Aṣṭādhyāyī 3,1.99: शक्सिहोश्च

17 शक्सिहोश्च] Aṣṭādhyāyī 3,1.99: शक्सिहोश्च

11 द्रष्टुं न शेकिरे] Jaipur, द्रष्टुं न शक्नुवत् BORI 12 नियतं] BORI, om. Jaipur 13–14 आतपे दुःखकर
इत्यर्थः [...] संतोषितवता] Jaipur, om. BORI 14 लक्ष्यते] Jaipur, गृहीतः BORI 14 अत एव आतपे
दिवसे धृतिमता] BORI, om. Jaipur 17–18 पूर्वत्र] BORI, om. Jaipur 18 न] Jaipur, न्या BORI 19
योज्यम्] conj., योग्यम् BORI, योज्यनीयम् JAIPUR

- 1 व्याख्या। यामिनीविरहिणा रात्रिवियोगिना, यामिन्यां रात्रिनियतं विरहोऽस्यास्तीति यामिनी-
 3 विरहिणीत्यनेन विशेषणेन चक्रवाक एव लभ्यते। विहगेन चक्रवाकेन हिमरश्मेः चन्द्रस्य कि-
 रणा न सेहिरे न सोढाः, द्रष्टुं नाशक्नुवन्न इत्यर्थः। किं विहगेन। आतपे सूर्यातपे बध्वा चक्रवा-
 5 खकारी जातः।²⁶¹ तथाहि – दुःखिते संजातदुःखे मनसि चित्ते सर्वं, मनोहरमपीति भावः,
 असह्यं सोढुमशक्यम्। क्वचित् “आतपाःऽ इति पाठः, तत्र बध्वा सहातपा अपि सेहिरे, किंतु
 7 तद्विरहात् शशिकिरणा अपि न सेहिरे इति योज्यम्। फलम् तु समानम्। अथ समासः। धृ-
 तिरस्यास्तीति धृतिमान्, तेन धृ०। यामिन्यां विरही यामिनीविरही, तेन या०। हिमा रश्मयो य-
 9 स्य स हिमरश्मिः, तस्य हि०। दुःखं संजातमस्येति दुःखितम्, तस्मिन् दु०। न सह्यम् अ०। इति
 वृत्तार्थः ॥

3.2 “Bengali” Commentators²⁶²

In view of the growing size of my thesis and in view of my intention elaborately to study the relationship between the “Bengali” group of commentaries on the *Kirātārjunīya* in my forthcoming article,²⁶³ in the current subsection I limit myself to a silent juxtaposition of three individual commentaries on KĀ 1.7. According to my current
 15 understanding, the *Sārāvalī* can be regarded the most original among the three. It was profoundly utilized by a later medieval commentator Pītāmbara for the composition of his own *Kirātacandrikā*, the text of which was, in turn, incorporated by Ḍal(l)aṇa in his *Subodhaṭīkā*. A noteworthy feature of this latter appropriation is an inversion of the strategy applied by Dharmavijayagaṇi to the text of his “template”, the *Prasannasāhitya*-

²⁶¹This passage as it appears in Prajāpati (2009) is almost certainly corrupt. Given the parallel passage from PraSāCa, one can be, nonetheless, guess what the underlying text meant to say.

²⁶²Among the commentaries exemplified in the present section, only two can be estimated to originate from the cultural area of Bengal. The *Subodhaṭīkā*, though almost certainly originated in the area of modern Nepal, is accounted for here, because of its distinct dependency on Pītāmbara’s *Kirātacandrikā*.

²⁶³The article will be published in the proceedings to the workshop “Commentary Idioms” organized by the NETamil research group at the École française d’Extrême-Orient in Pondicherry, India, on 2nd – 3rd February 2015.

acandrikā by Ekanāthabhaṭṭa: the technical analyses of individual words, which were singled out by Pītāmbara into a separate section at the end of commentary, were integrated into the running text of the *Subodhā* so as to appear next to the primary paraphrase of individual words. Note, furthermore, the integration of the second punning interpretation of the whole verse, presumably proposed for the first time by Harikaṇṭha, into the later commentaries. The ambiguous position of two Accusatives ('*am*' and '*īm*'), which I tentatively interpret as a ditransitive construction with the verb $\sqrt{jī}$,²⁶⁴ remained similarly unclarified in the successive commentaries as well.

Sārāvalī by Harikaṇṭha:

तदेव शात्रवं नयवर्त्म दर्शयितुमुपचक्रमे – विशङ्कमान इति। सुयोधनो दुरोदरच्छद्मजितां जगतीं नयेन दानशसनरक्षणादिना जेतुं समीहते। या किल द्यूतच्छद्मना जिता सा स्थिरा न भवतीति नयेनेत्याह। भवतस् त्वत्तः पराभवं विशङ्कमान ऊहमानः।²⁶⁵ एतेनाल्पीयसोऽपि शत्रोर्भेतव्यमिति दर्शयति। दुर्योधने दुःशब्दोच्चारणं युधिष्ठिरस्य दुःखावहमिति तदनुजीविनः सुशब्दं प्रक्षिपन्ति। *दुरोदरो द्यूताक्रे पणे द्यूते दुरोदरम्* इत्यमरः। हे नृप दुरोदरच्छद्मजित! सुयोधनः + अं = विष्णुं, जगति = भुवने, ई = लक्ष्मीं, जेतुं समीहते = स्वीकर्तुमभिलषति, विशङ्कमानः, कं पराभवं, कुतः महेश्वरात्, वनाधिवासिनः श्मशानवासिनः ॥

Kirātacandrikā by Pītāmbara:

C: 4r2 तदेव शात्रवं नयवर्त्मचरितमुपदर्शयितुमाह – विशङ्कमान इति।
सुयोधनो दुरोदररूपं च्छद्म तेन जितां जगतीं पृथ्वीं जेतुं समीहते चेष्टते। या किल कप-

²⁶⁴Cf. SiKau 539 (= *Aṣṭādhyāyī* 1,4.51): शतं जयति देवदत्तम्। 'he wins hundred from Devadatta'(?). See also Deshpande (1991). In this case the construction '*am īm jetuṃ samīhate*' would mean smth. like: 'He desires to win/ obtain Lakṣmī from Viṣṇu/ Kṛṣṇa.'

²⁶⁵Given the content of the following explanatory remark and the position of its parallels in the *Kirātacandrikā* and the *Subodhāṭikā* (see below), it appears possible to conjecture that a gloss (or a mention) of the clause '*nṛpāsanastho'pi vanādhivāsinaḥ*' was initially present in the commentary and went missing in the course of the transmission of the text.

14 दुरोदरो ... दुरोदरम्] Amara 3,3.172: दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्

12 एतेना°] conj., एते एतेना° MS

- 1 टेन जिता भवति सा स्थिरा न भवतीति नयेन सामदानविधिभेदविग्रहरूपेण²⁶⁶ जेतुमाकांक्षत
इति। नृपाणामासनं सिंहासनं तत्रस्थोऽपि सुयोधनः। विरोधे ऽपि। वनेऽधिवसतीति वनाधि-
3 वासी ततो वनस्थाद्भवतस्त्वत्तः युधिष्ठिरात्पराभवं तिरस्कारं विशङ्कमान ऊहमानः। एतेनाल्पा-
दपि रिपोर्भेतव्यमिति ददर्श। यद्वा दुरोदरच्छद्मजित युधिष्ठिर हे ! सुयोधनो जगति भुवने अं कृ-
5 ष्णम् ई लक्ष्मीं जेतुं स्वीकर्तुमभिलषति, वनाधिवासिनः श्मशानस्थानस्थाद् भवतो «मद्भक्तो ना-
यम्» इति शिवात्पराभवं विशङ्कमानः।
- 7 आद्ये शत्रन्तमन्त्ये भवशब्दात् *आद्यादिभ्यस्तसि उपसंख्यानम्* इति तसिः। *व्योमकेशो
भवो भीमः स्थाणू रुद्र उमापतिः* इत्यमरे भवत इति। *नृपासनं यत्तद्भद्रासनं सिंहासनं च तत्*
9 इत्यमरे। *श्मशानं स्यात्पितृवनम्* इत्यमरे। एकदेशोच्चारणेनापि सकलनामाभिधानं भीमसेने
भीमवद् वनमिति। *आवश्यकधर्मण्योः* इति णिनाव् अधिवासीति। *दुरोदरो द्यूतकारे पणे
11 द्यूते दुरोदरम्* इत्यमरे। युधिष्ठिरस्य दुर्योधने दुःशब्दोच्चारणमसुखावहमिति तत्रास्यानुजीविनः
सुशब्दं प्रक्षिपन्ति ॥

13 Subodhaṭikā by Ḍal(l)aṇa:

N_A: 3v5, N_B: 4r2, N_C:

4r4, N_D: 3v1, N_E: 5r1

- तदेव द्विषां नयवर्त्मचरितं दर्शयितुमाह – विशङ्कमान इति। सुयोधनो दुर्योधनो जगतीं पृथ्वीं न-
येन सामदानरक्षणादिना जेतुं समीहत इच्छति स्म। किंभूताम्। दुरोदरच्छद्मजितां द्यूतकपट-

²⁶⁶@@ Cf. Raghuvamśa 11.55 (acc. to Aruṇa° and Nārāyaṇa° [vs. Malli° and Hemādri]): *te caturthasahitās trayo babhuḥ sūnavo navavadhūparigrahāḥ / sāmādānavidhibhedavigrahāḥ siddhimanta iva tasya bhūpateḥ* // @@

7 आद्यादि° ... उपसंख्यानम्] Cf. Vā 1 ad Aṣṭādhyāyī 5.4.44: तसिप्रकरण आद्यादिभ्य उपसंख्यानम्।

7-8 व्योमकेशो ... उमापतिः] Amrakoṣa @@1.1.81@@: व्योमकेशो भवो भीमः स्थाणू रुद्र उमापतिः

8 नृपासनं ... च तत्] Amarakoṣa @@2.7.995@@: नृपासनं यत्तद्भद्रासनं सिंहासनं तु तत्

9 श्मशानं स्यात्पितृवनम्] Amarakoṣa @@2.7.1169@@: श्मशानं स्यात् पितृवनं कुणपः शवम् अस्त्रियाम्

10 आवश्यका...] Aṣṭādhyāyī 3.3.170: आवश्यकाधर्मण्योर्णिनिः।

10-11 दुरोदरो...] Amarakoṣa 3.3.172: दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्

2 °यो°] C^{pc}(yo 5 - added in the bottom margin), illeg.(striked out) C^{ac} 4 °त°] C^{pc}(ta 4 - added in the upper margin), ति (?) C^{ac}(striked out) 4 सुयो°] conj., युयो C 5 ई°] conj., ई C 5 जेतुं स्वी°] C^{pc}(added in the bottom margin), +++ C^{ac}(striked out) 5 °स्थान°] C^{pc}(added in the bottom margin), om. C^{ac} 5 °तो°] C^{pc}, °ति C^{ac}(deleted) 10 णिनाव्] C^{pc}, निणौ C^{ac} 10 द्यूतकारे] C^{pc}, द्यूतकारे C^{ac} 11 °खा°] C^{pc}(in the upper margin), om. C^{ac} 14 °चरितं] N_CN_DN_E, °चरितुम् N_AN_B 14 सु°] N_AN_BN_CN_E, स सु° N_D 15 °रक्षणा°] conj., °लक्षणा° N_AN_BN_CN_EN_D

जिताम्। *दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्* इत्यमरः। या किल कपटेन जिता भवति, सा 1
स्थिरा न भवति, अतो नयेन जेतुं समीहत इति। स किंभूतः। भवतः त्वत्तः पराभवं विशङ्क-
मान ऊहमानः। दुर्योधने दुःशब्दोच्चारणं युधिष्ठिरस्य दुःखावहमिति सुशब्दं प्रक्षिपन्ति। स किं- 3
भूतः। नृपासनस्थोऽपि सिंहासनस्थोऽपि। भवतः किंभूतात्। वनाधिवासिनः वनावस्थितात्।
एतेनाल्पीयसोऽपि शत्रोर् भेतव्यमिति दर्शयति। यद्वा हे नृप दुरोदरच्छद्मजित! अं विष्णुम् ई 5
लक्ष्मीं जेतुं समीहते, भवतः महेश्वरात्पराभवं विशङ्कमानः। भवतः किंभूतात्। वनाधिवासिनः
श्मशानाधिवासिन इति ॥ 7

1 दुरोदरो...] Amarakośa 3,3.172: दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्

1 कपटेन] $N_A N_B N_D N_E$, पटेन N_C 2 जेतुं] $N_B N_C N_E$, जट° N_D 3 दुःखा°] $N_A N_B$, दुष्वा° $N_C N_E$,
दुष्वा° N_D 4 वनाव°] $N_A N_B$, वनाधिव° $N_C N_D$, वनाधिव° N_E 5 एतेना°] $N_D N_E$, एतेचा N_C 5 शत्रोर्]
conj., शत्रूर् $N_A N_B N_C N_D N_E$ 5 भेतव्य°] $N_B N_C$, च्छेतव्य° $N_A N_D N_E$

Chapter 4

Study of the *Laghuṭīkā* by Prakāśavarṣa. Material Sources

The following chapters of my thesis are devoted to the study of the textual transmission of a single commentary on the *Kirātārjunīya*, the *Laghuṭīkā* by Prakāśavarṣa. As it was already indicated e.g. in 2.2.2.3.1 (pp. 70ff.) and will be demonstrated with the help of additional examples on the following pages, this text was well known to the
5 later commentarial tradition on the *Kirātārjunīya* and may have influenced many of its exegetical strategies. The evolution of the commentarial genre as such along with the development of novel understandings of the verses from the *Kirātārjunīya* may have, on their turn, largely influenced the transmission of this presumably old commentary. Below, I will, therefore, thematize and, when possible, analyze and evaluate various
10 aspects of this interaction.

In the present chapter I will introduce the relevant material sources, i.e. the manuscripts of the *Laghuṭīkā* available to me. In the next chapter I will concentrate on collecting information on Prakāśavarṣa and survey the references to him and his work in other commentaries on the *Kirātārjunīya*. In chapter 6 I will first discuss the mutual relation-
15 ship between the MSS of the *Laghuṭīkā*, propose a distinction between several trans-

missional lines of the text and analyze their historical position.

4.1 Description of the MSS

On the basis of the entries in the NCC and my consultation of further manuscript catalogues, during the preparatory phase of my dissertation I gathered the following MSS supposedly transmitting the text of the *Laghuṭīkā*:

BORI Pune					5
[1]	270 of 1889-84 (Bo ₁)	Dev.	compl.	PV in col.	
([2])	377 of 1887-1	Dev.	part., damaged	Pv in col.	
BSB München					
[3]	Cod.sanscr. 463 (Mü)	Dev.	compl.	PV in col.	
GOML Madras					
[4]	R 5307	Dev.	compl.	PV in col.	
[5]	SD 2927	Grantha	compl., damaged	PV in col.	
HJGM Patan					
[6]	2962 (Pa ₂)	Dev.	compl.	PV in col.	
[7]	10693 (Pa ₁)	Dev.	compl.	PV in col.	
Jaisalmere JBh					
[8]	2774 (Jai)	Dev.	compl.	PV in col.	
JVS Jaipur					
[9]	172 (Jay)	Dev.	compl.	PV in col.	
MSU Baroda					
[10]	9603 (Ba)	Dev.	incompl.	PV in col.	
RORI Bikaner					
([11])	19063	Dev.	compl.	PV in col. to last chap.	
RORI Jodhpur					

[12]	02978	Dev.	compl.	no indication
[13]	03405	Dev.	compl.	no indication
([14])	03542 (Jo ₂)	Dev.	15th chap.	PV in col.
[15]	29969 (Jo ₁)	Dev.	compl.	PV in col.

5

Among the above listed fifteen MSS, for my current analysis I have selected only nine. The main motive behind this selection was my lack of time, while the specific reasons can be summarized thus:

- As far as the MSS [12] and [13] are concerned, they both contain the text of the

10

Kirātārjunīya accompanied by one and the same commentary. This commentary is, however, at no place in the actual MSS attributed to Prakāśavarṣa (or, as a matter of fact, to any other author) and, what is more, it does not at all resemble any other known to me version of the text. At the moment I cannot find any reasonable explanation for the attribution of this commentary to Prakāśavarṣa by the librarians of the collection in RORI.

15

- The case of both the MSS preserved in GOML is quite different, on the other hand, and I cannot but admit my negligence of their evidence as a major drawback of my analysis. [4] is a late Devanāgarī transcript of [5], which is a largely damaged though complete and seemingly old palm-leaf MS. The commentary on the *Kirātārjunīya* preserved in these MSS is attributed to Prakāśavarṣa in some of the preserved chapter colophons. My initial enthusiasm about the unique opportunity to access a textual transmission that is geographically clearly distinct from the main bulk of the collected MS-sources was, however, quickly changed into disappointment. My transcriptions of several sporadically selected portions of the commentary preserved in both the GOML-MSS have shown that the text preserved therein differed from both the other largely dissimilar (though at least

20

25

structurally coherent) transmissional lines of the *Laghuṭīkā* to such an extent, that at the moment I would not be able to explain this behaviour by any means other than assuming a separate composition (rather than alteration) of these texts. I have, therefore, completely neglected the evidence of these MSS for my analysis, which admittedly makes its results seem even more preliminary than 5 they already are.

- The MS [2] could be best described as “remains” of a Devanāgarī-MS of the text. In fact, not even a single among the 14 “folios” of the MS has been preserved in its entirety. Noteworthy is that this state of the MS has been observed already as early as in Gode (1940, p. 140), who stated that the MS was “old and musty” 10 as well “considerably damaged”. Other than the texts preserved in [4], [5], [12] and [13], however, MS [2] does actually transmit a text of *Laghuṭīkā* largely corresponding to the general readings of the group (*B). I have tried to collate several portions of the text preserved in this MS with the readings of other MSS from the related group but failed to arrive at any conclusion. I do not, therefore, 15 systematically include this MS in the following analysis and whenever needed refer to it only by its accession number in BORI.
- Till the end of the seventeenth chapter, MS [11] transmits the text of a certain *Kirātaṭīkā*, which seems to be similar the commentary by a certain Allāḍa Nara- 20 hari, several MSS of which I was able to consult in RORI Jodhpur and BORI Pune. The chapter colophon to the eighteenth chapter of the MS, however, unambiguously states the authority of Prakāśavarṣa. The transmitted text of the 18th chapter does, in fact, correspond to the general reading of the group (*B). Since, similar to MS [2], I do not systematically include this MS in my analysis, I remain with its accession number whenever I need to refer to it. 25

In the following description of the MSS, I follow a different order that corresponds to their proposed grouping (see 6.1, pp. 253ff.).

4.1.1 MSU Baroda, Acc. No. 9063; Siglum: Ba

This MS forms a part of the manuscript collection of the Oriental Institute at the Maharaja Sayajirao University of Baroda, Gujarat, India. It was available to me in form of black and white Xerox copies kindly provided to me by Prof. Isaacson. During the preparation of my thesis I had the opportunity to visit the manuscript library in person and to consult several folios of the MS, the photocopies of which were largely illegible.

This is an incomplete paper MS written in variety of Devanāgarī script. In its current state it encompasses 60 folios, all of which are foliated in the lower right hand margin of each verso. The first extant folio bears the number 29 and sets in somewhere around the end of the commentary on *Kirātārjunīya* 3.21. The last extant is folio nr. 112 and the text ends in the beginning of the commentary on 11.38. As can be inferred from the overall number of surviving folios, many leaves between 29 and 112 are missing as well. The updated catalogue entry, that I copied during my visit to the library and that, as far as I can see, corresponds to the current state of the MS, lists the following folios as missing: 30 – 34, 50, 98 – 103, 105 – 111. From the many subsequent corrections found to be made by different hands in the catalogue card, it appears that the number of extant pages of the MS was shrinking over the last decades.

On account of the missing first and final folios, the MS lacks both a *maṅgala*-- and a scribal colophon. All the extant chapter colophons (to 3: 36v1, to 4: 43v5, to 5: 55v1, to 6: 64v1, to 7: 71r2, to 8: 82v5 and to 9: 96v8) repeat the same formula:

इति श्रीप्रकाशवर्षविरचितायां किरातार्जुनीयलघुटीकायां [cardinal nr. of the chap. in Nom. Sg.] सर्गः

4.1.2 BORI, Acc. No. 270 of 1889-84; Siglum: Bo₁

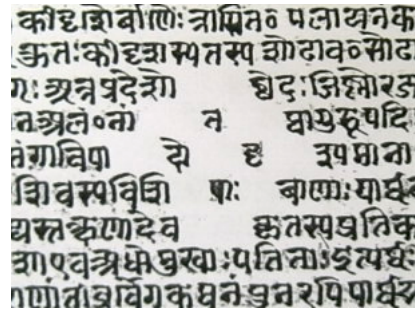
This manuscript forms a part of the collection of the Government Manuscript Library at the Bhandarkar Oriental Research Institute (BORI) in Pune (or Poona), Maharashtra, India. A detailed catalogue entry (No. 114) is found in Gode (1940, p. 141) and will be cited in the following description. The manuscript is available to me in form of black and white Xerox copies kindly provided to me by the library. 5

Physical Description This is a complete paper MS written in Devanāgarī characters. It contains 73 folios. According to the above catalogue entry, the size of the folios is $4 \frac{1}{5} \times 9 \frac{4}{5}$ inch ($\approx 10,7 \times 24,9$ cm).

Layout and Special Symbols The text is written in a single block (in *poṭhī*-format). 10
There are ca. 17 lines per folio and ca. 52 letters per line. All folios are paginated in the lower right hand margin of each verso. The “borders [are] ruled in two double black lines; verse-numbers and colophons [are] marked with red pigment; some space has been left in the middle of every folio so as to form a square” (Gode (1940, p. 141), additions in the square brackets are mine). This artificial space in form of a square 15
or, rather, in a diamond shape extends over five lines, whereas the three lines in the middle of this space repeat the geometrical form with the *akṣara*-s of the text (see fig. 4.1).

Scribal Maṅgala-, Colophon etc. The scribal *maṅgala*- at the beginning of the MS reads: [भले] नमः श्रीपार्श्वदेवाय ॥ thus exposing that the scribe must have been a Jain. 20

The wording of the chapter colophons appears rather random. Some colophons (e.g. chap. 4) read इति प्रकाशवर्षकृतायां किरातार्जुनीयवृत्तौ [ordinal nr. in Nom. Sg.] सर्गः समाप्तः, others (e.g. chap. 5, 6, 7, 10) are more laconic and have: इति किरातार्जुनीये [ordinal nr. in Nom. Sg.] सर्गः. However, several other colophons take more unex-

Figure 4.1: Fragment of a folio from **Bo**₁

pected forms, such as (e.g. chap. 8) इति किरातार्जुनीये महाकाव्ये [ordinal nr.]-सर्गावचूरिः,
 or (chap. 13, 14): इति किरातार्जुनीये [ordinal nr.]-सर्गावचूरिः, or (chap. 10) इति किरातार्जु-
 नीये महाकाव्ये [ordinal nr. Nom. Sg.] सर्गः, समाप्तावचूर्णिः(!) etc. The colophon to the fi-
 nal chapter, which also concludes the whole text reads (a bit clumsy): इति श्रीप्रका-
 5 शवर्षकृतौ किरातार्जुनीये महाकाव्ये भारविकृतौ पाशुपातास्त्रलाभो नामाष्टदशमः सर्गः ॥ श्रे-
 योऽस्तु ॥ which is followed by श्री ग्रन्थमान ३७९६.

4.1.3 BSB München, Cod.sanscr. 463; Siglum: Mü

This MS is held at the Bayerische Staatsbibliothek in Munich, Germany, and has been
 available to me in form of black and white high resolution digital photographs that I
 have ordered from the library at a very early stage in the preparation of my thesis.
 10 Since recently, the library has made the digital color photographs of the same MS
 (though in a slightly lower resolution than the one of the available to me photographs)
 freely accessible online.²⁶⁷ The historical records about the acquisition of this MS seem
 to be lost or, if they have ever existed at all, so that the circumstances under which this
 MS travelled from India to Bavaria remain unknown to us. According to the digital
 15 catalogue entry,²⁶⁸ the manuscript stems from Western India and was written around

²⁶⁷See: <http://daten.digital-e-sammlungen.de/db/0007/bsb00075063/images/>
 (Last Accessed: December 7th, 2016).

²⁶⁸<https://opacplus.bsb-muenchen.de/search?oclcno=812194464&db=100>
 (Last Accessed: December 7th, 2016).

17th – 18th century.

Physical Description This is an incomplete MS written in a variety of Devanāgarī script by at least two distinct scribes (which have confined to exactly the same layout). It comprises 38 folios, the size of which can be measured to be $\approx 10 \times 24$ cm.

5

Layout and Special Symbols The text is written in the so called *pañcapāṭha*- layout, in which the main central space of each folio is occupied by the text of the actual poem, which is on all four sides enclosed with the text of the commentary. The order in which these enclosing blocks are read is typical for this layout and is best visualized with a figure:

10

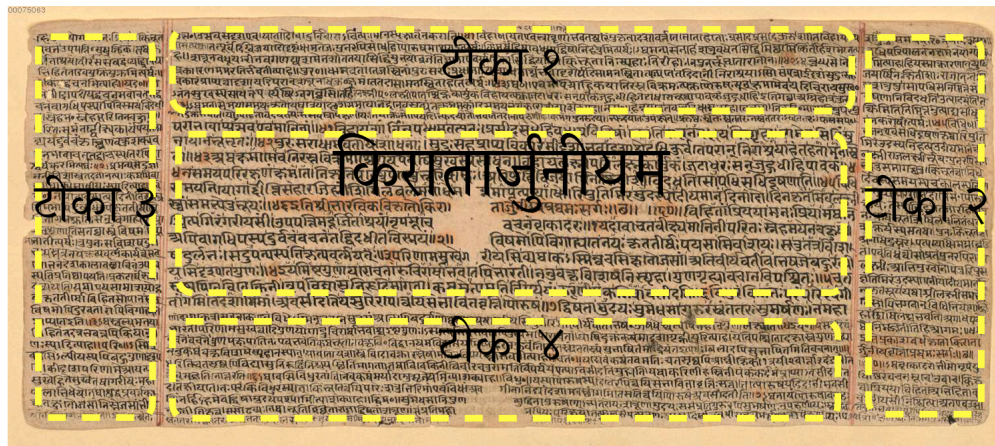


Figure 4.2: Fragment of a folio from Mü

The central block (containing the text of the poem) consists of ca. 7 – 12 lines with ca. 50 *akṣara*-s per line. Both the horizontal blocks may consist of 6 – 12 lines (the lower block often contains more lines than the upper one), with usually ca. 70 *akṣara*-s per line. The vertical blocks contain ca. 30 – 36 lines with ca. 12 – 20 *akṣara*-s per line. Two vertical borders are ruled in two double black lines with red pigmentation in between, the pagination is found in the lower right corner of each verso. The verse-

15

numbers and the colophons of the main text as well as those of the commentary are marked with a red pigment. Similar to the layout of **Bo**₁, the central text-block simulates the layout of a palm-leaf manuscript by leaving out some space for the string-hole in the middle of the MS. This space has either a diamond (see fig. 4.2) or, in a view
 5 exceptional cases, a simple rectangle shape. The lower text-block is at times decorated with additional triangular space (as in the figure above).

A noteworthy feature of the MS is the analytical marking of individual words in the verses of the *Kirātārjunīya* (copied in the central textual block). This marking includes two types of signs:

- 10 (1) Short vertical or horizontal single or double lines indicate the boundaries of individual words. In addition to these, at times, the same type of lines or, alternatively, short zigzag-shaped lines are used to separate individual constituents within the compound formations. This marking is, without any exceptions, applied throughout the whole MS!
- 15 (2) Small numerals placed above the individual word indicate their position within the *anvaya*- of the given verse, which is, in the absolute majority of cases, clearly correlated with the understanding of the current verse in the accompanying commentary by Prakāśavarṣa. The degrees of elaboration of this numeration varies from folio to folio. In the most usual case, only those words, which are
 20 identified in the commentary to constitute the core sentence, are numbered. At some other instances, however, especially but not exclusively when the commentary itself attends to the *daṇḍānvaya*- type of syntactic elaboration, all the words of the verse are enumerated. In several (rare) folios of the MS, these numbers are either completely or almost absent.
- 25 According to my general impression, but, more importantly, in view of the fact that the style of these annotations changes with the change of the copyist, it appears probable

to assume that they were copied from the source exemplar and not added directly in the current MS during e.g. the study of the text.

Scribal Maṅgala-, Colophon etc. The scribal *maṅgala-* at the beginning of the *Kirātārjunīya* reads ॥ [भले] ॥ नमः सर्वविदे ॥, while that at the beginning of the *Laghuṭīkā* has ॥ [भले] ॥ अर्ह ॥. Similarly, all the chapter colophons are found twice. The colophons 5 to the *Kirātārjunīya* read:

(3r) इति श्रीभारविकृतौ किरातार्जुनीये प्रथमः सर्गः ॥

(5r11 center) इति प्रकाशवर्षकृतौ (!) कीरातार्जुनीये महाकाव्ये द्वीपायनागमनो नाम द्वितीयः सर्गः ॥

(7v12 center) इति लक्ष्म्यङ्के भारविकृतौ किरातार्जुनीये महाकाव्ये पार्थप्रयाणकरणो नाम तृतीयः सर्गः संपूर्णः ॥ [पुष्पिका] ॥ 10

(9r3) इति लक्ष्म्यङ्के श्रीभा°कृतौ (!) किरातार्जुनीये काव्ये चतुर्थः सर्गः ॥

(11v9) इति लक्ष्म्यङ्के श्रीभा°काव्ये नानावृत्तालंकारो नाम पञ्चमः सर्गः ॥

(13v6) इति लक्ष्म्यङ्के श्रीभा°काव्ये षष्ठः सर्गः ॥

(15r11) इति लक्ष्म्यङ्के श्रीबा°काव्ये सप्तमः सर्गः ॥ 15

(17v4) इति लक्ष्म्यङ्के श्रीभा°वनिताविहारो नामाष्टमः सर्गः ॥

(20r6) इति लक्ष्म्यङ्के श्रीभा°रतिसंभोगो नाम नवमः सर्गः ॥

(22r13) इति लक्ष्म्यङ्के श्रीभा°र्जुनविलोभनप्रत्याखानो नाम दशमः सर्गः ॥

(24v2) इति किरातार्जुनीये महाकाव्ये लक्ष्म्यङ्के भारविकृतौ एकादशमः (!) सर्गः ॥

(26r10) इति लक्ष्म्यङ्के भारविकृतौ किरातार्जुनीये महाकाव्ये सूकरदानववर्णनो नाम द्वादशमः 20 (!) सर्गः ॥

(28v7) इति किरातार्जुनीये महाकाव्ये त्रयोदशमः (!) सर्गः ॥

(31r6) इति लक्ष्म्यङ्के भारविकृतौ किरा° हणपराभवो नाम चतुर्दशमः (!) सर्गः ॥

(33r1) इति लक्ष्म्यङ्के भारविविरचिते किरातार्जुनीये महाकाव्ये द्वंद्वयुद्धाद्भुतदर्शनः चित्रसर्गः पञ्चदशतमः (!) ॥ 25

(35r10) इति किरातार्जुनीये महा° लक्ष्म्यङ्के भारविकृतौ षोडशमः (!) सर्गः ॥

(37v5) इति लक्ष्म्यङ्के न्जार°शस्त्रापहारो नाम सप्तदशमः (!) सर्गः ॥

The colophons to the *Laghutīkā* read:

(3r11 t2) इति प्रकाशवर्षकृतौ किरातार्जुनीयवृत्तौ प्रथमः सर्गः ॥

(5r5 t4) इति प्रकाशवर्षकृतौ किरातार्जुनीये महाकाव्ये द्वितीयः सर्गः ॥

5 (7v7 t4) इति प्रकाशवर्षकृतौ किरातवृत्तौ तृतीयः सर्गः ॥

(9r3 t1) इति किरातार्जुनीये महाकाव्ये चतुर्थः सर्गः ॥

(11v24 t3) इति किरातार्जुनीये पञ्चमः सर्गः ॥

(13v18 t2) इति किरातार्जुनीये षष्ठः सर्गः ॥

(15r3 t4) इति किरातार्जुनीये सप्तमः सर्गः ॥

10 (17v8 t2) इति किरातार्जुनीयेऽष्टमः स्वर्गावचूर्णिः (!) ॥

(20r4 t3) इति ल° किरा°रतिसंभोगो नाम नवमः सर्गः ॥

(22r1 t4) इति किरातार्जुनीये दशमः सर्गः ॥

(24v3 t1) इति किरातार्जुनीये एकादशमः (!) सर्गः ॥

(26r2 t4) इति लक्ष्म्यङ्के ° सूकरदानवव°द्वादशमसर्गावचूरिः (!) ॥

15 (28v18 t2) त्रयोदशमसर्गः (!)

(31r15 t2) इति किरातार्जुनीये चतुर्दशः सर्गः ॥

(33r1 t1) इति किरात्°पञ्चदशतमः (!) सर्गः ॥

(35r11 t3) इति किरा°षोडशमः (!) सर्गः ॥

(37v3 t2) इति किराते सप्तदशमः (!) सर्गः ॥

20 The last extant folio of the MS, nr. 38, goes up to the end of KĀ 18.38.

4.1.4 JBh Jaisalmer, Acc. No. 2774; Siglum: Jai

This MS is held at the Jain Bhandara library in Jaisalmer, Rajasthan. It was available to me in form of color digital images kindly provided by the library trust and the team around Muni Pundarikaratnavijayaji, a student of the late Muni Jambuvijayaji, who has taken upon himself the task to carry on the undertaking of cataloging and digitalizing the MSS kept at various (*śvetāmbara*-) Jain collections around Rajasthan and Gujarat.

25

Physical Description This is a complete paper MS written in a variety of Devanāgarī-script. It contains 101 folios of unknown size.

Layout and Special Symbols The text is written in a single block (in *poṭhī*-

mat). There are usually 19 lines per folio and ca. 55 letters per line. All folios are paginated in the lower righthand margin of each verso. The first 59 folios are additionally marked with कि०टी० and the number of the folio in the upper lefthand margin of each verso. The later folios, though constantly number in the righthand margin, do only sporadically contain this additional foliation. In place of the abbreviated title, the verso of the first folio reads it in full as किरातटिका. Both the vertical boarders of the space inscribed with the text are ruled by a triple red line, a further red line is found at both the vertical edges of each folio. There is no space in the middle of the folio simulating a string hole, nor does the MS contain any *puṣpikā*-s or other decorative symbols.

Scribal Maṅgala-, Colophon etc. The scribal *maṅgala*- at the beginning of the MS

reads: [भले] ओं नमः। The exact wording of the chapter colophons is rather random, though they all seem to contain a common element प्रकाशवर्षकृतौ लघुटीकायाम्, that is at times split across the text, see e.g.:

(9r6): इति श्रीप्रकाशवर्षकृतौ किरातार्जुनीयलघुटीकायां प्रथमः सर्गः समाप्तः

(16r3): इति श्रीप्रकाशवर्षकृतौ किरातार्जुनीयमहाकाव्ये लघुटीकायां द्वैपायनागमनो नाम द्वितीयः सर्गः

(22r19): इति श्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां तृतीयः सर्गः समाप्तः

(26r1): इति श्रीकिरातार्जुनीये काव्ये प्रकाशवर्षकृतौ लघुटीकायां लक्ष्म्यङ्गे चतुर्थः सर्गः समाप्तः

(32r17): इति श्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां नानावृत्त्यलंकारो नाम पञ्चमः सर्गः

[...]

(94r10): इति श्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां सप्तदशमः (!) सर्गः समाप्तः

5 (100v8): इति श्रीभारविकविप्रणितकिरातार्जुनीये काव्ये लक्ष्म्यङ्के प्रकाशवर्षकृतौ लघुटीकायां पशुपातास्त्रलाभो नामाष्टदशमः (!) सर्गः संपूर्णः ॥

After thus concluded colophon to the last chapter, **Jai** contains four verses,²⁶⁹ which are collectively concluded with a short colophon इति श्रीकिरातकाव्यटीकाकर्तृ-प्रशस्ति (!) समाप्ता ॥ श्रीः ॥. This, on its part, is followed by the very final colophon written on a new folio (!):

10 (101r1) इति श्रीकिरातकाव्यटीका समाप्ता ॥

यादृशं पुस्तके दृष्टं तादृशं लिखितं मया।

यदि शुद्धमशुद्धं वा मम दोषो न दीयताम् ॥ इति वचनादतन्त्रं निरस्यम्।

4.1.5 RORI Jodhpur, Acc. No. 29969; Siglum: Jo₁

This MS is preserved in the library of the main branch of the Rajasthan Oriental Research Institute (Rajasthān Prācya Vidyā Pratiṣṭhān) located in Jodhpur, Rajasthan, India. The library has provided me with color digital photographs of the MS, which I have been using for my research.

Physical Description This is a complete paper MS written in a variety of Devanāgarī script. The verses of the *Kirātārjunīya* are quoted in full. The MS contains 121 folios. According to the title card, the size of the folios is 11, 5 × 30, 5 cm.

20

²⁶⁹As I will argue in 5.3.1 (pp. 182ff.), the first three of this verses could have possibly been composed by the author of the commentary himself, while the last, fourth verse must have been added by one of the early copyists called Jagaddatta. The first three verses are discussed in 5.3.1. For the reading and translation of this last verse, see ??.

Layout and Special Symbols Judging from the appearance of the script and several other indications (see below), the MS has been written by three different scribes, all of whom followed the same layout of the folios. The text is written in a single block (in *poṭhī*-format). Each folio contains 17 lines with either ca. 80 *akṣara*-s (for the first scribe) or ca. 70 *akṣara*-s per line (for the second and the third scribes). The folios are numbered in the lower lefthand margin. These numbers are rubricated with red pigment, they seem to belong to a single hand and were most probably added after the completion of the whole MS. The part of the MS written by the first scribe extends over the first 32 folios, the second scribe wrote folios 33 – 74, while the third scribe completed the MS (ff. 75 – 121). Many folios belonging to the hand of the last scribe contain an additional numbering in the lower lefthand margin, which counts the folios written by this copyist (the first of such numbers, nr. 9, appears on folio 83). In the majority of cases, these secondary numerals are strikeout or cancelled in some other way.²⁷⁰ The horizontal margins are ruled with two double-lines on each side of the space occupied by the text. In the centre of every folio there is 5 lines high diamond-shaped space left free to simulate the string hole of a palm-leaf MS (cf. fig. 4.2). The MS contains plentiful rubrication with red pigment. Apart from the above mentioned rubrication of the folio numbers, the numbers of the verses (at the end of the quoted verses and at the end of the commentary to these), the chapter colophons as well as, occasionally, various words (such as ‘*iti*’ or ‘*āha*’) as well as double *danḍa*-s within the running text of the commentary are marked with red pigment.

Scribal *Maṅgala*-, Colophon etc. The scribal *maṅgala*- at the beginning of the MS reads: ॥[भले]॥ ओं नमो(!) श्रीसर्वज्ञाय॥. The formulas employed in the chap-

²⁷⁰Examples of some cancelling techniques otherwise uncommon for the current manuscript are the following: number ‘20’ (94v) is marked with a double line above the figure, while ‘34’ is over lined with a single line; number ‘30’ (104v) is framed by a dotted square box; and number ‘42’ (116v) is encircled (which reminds of the technique of cancelling out letters by encircling mentioned in *Naiṣadhīyacarita* 1.14).

ter colophons, which differs from case to case, widely correspond (though not without slight variations) with those found in **Jai**. Consider the following detailed selection:

(8v16): इति श्रीप्रकाशवर्षकृतौ किरातार्जुनीये लघुटीकायां प्रथमः सर्गः समाप्तः ॥

5 (16r16): इति प्रकाशवर्षकृतौ किरातार्जुनीये महाकाव्ये लघुटीकायां द्वीपायनागमनो (!) नाम द्वितीयः सर्गः

(22r17): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां तृतीयः सर्गः समाप्तः ॥

(27r10): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां लक्ष्म्यङ्के चतुर्थः सर्गः समाप्तः ॥

10 (32v18): इति किराता^०पञ्चमः सर्गः ॥ (This is the last folio written by the first among the three scribes. The colophon is found at the very end of the additional 18th line, so that it was, most probably, truncated in order to fit the remaining space.)

(38v9): इति किरातार्जुनीये महाकाव्ये लक्ष्म्यङ्के प्रकाशवर्षकृतलघुटीकायां षष्ठः सर्गः समाप्तः ॥

15 (44r2): इति किरातार्जुनीये महाकाव्ये लक्ष्म्यङ्के भारविकृतौ प्रकाशवर्षकृतलघुटीकायां सप्तमः सर्गः ॥

[...]

(55v6): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां रतिसंभोगो नाम नवमः सर्गः सम्पाप्तः ॥

20 [...]

(74v16): इति श्रीकिरातार्जुनीये महाकाव्ये लक्ष्म्यङ्के प्रकाशवर्षकृतौ लघुटीकायां सूकरदान^० नाम द्वादशः सर्गः ॥ [भले] ॥ [भले] ॥ [भले] ॥ श्रीः ॥ शुभं भवतु कल्याणमस्तु ॥ [भले] ॥ श्रीः ॥ [भले] ॥ शुभं भवतु कल्याणमस्तु ॥ [भले] ॥ [भले] ॥ (This is the last folio written

by the second scribe. The additional auspicious syllables and invocations must have been added in order to fill out the remaining space on the last line.)

25 (84v2): इति किरातार्जुनीये महाकाव्ये त्रयोदशः सर्गः समाप्तः ॥

22 द्वादशः] Jo₁^{pc}, द्वादशमः Jo₁^{ac} 26 त्रयोदशः] Jo₁^{pc}, त्रयोदशमः Jo₁^{ac}

(93v1): इति किरातार्जुनीये महाकाव्ये लक्ष्म्यङ्के प्रकाशवर्षकृतौ लघुटीकायां गणपराभावो नाम चतुर्दशः सर्गः समाप्तः ॥ छ ॥ [पुष्पिका] ॥

[...] (108r1): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायाम् षोडशः सर्गः समाप्तः ॥

[...] (116v9): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ टीकायां सप्तदशः सर्गः समाप्तः ॥ 5

(121r13): इति प्रकाशवर्षकृतौ किरातार्जुनीये महाकाव्ये भारविकृतौ पाशुपातास्त्रलाभो नाम अष्टदशः सर्गः समाप्तः ॥ छ ॥ समाप्तमिदम् किरातकाव्यं सटीकम् ॥ छ ॥

Upon this final colophon follow three plus one verses (cf. fn. 269, p. 147), which are concluded thus:

(121v1): इति किरातार्जुनीये महाकाव्ये भारविकृतौ पाशुपातास्त्रलाभो नाम अष्टदशः सर्गः समाप्तः ॥ छ ॥ छ ॥ श्रीपत्तनवास्तव्यमन्त्रिलींबाकेन लिखितम् ॥ 10

The final sentence identifies the last scribe (or, possibly, the person supervising the whole copying enterprise) as Mantrilimbāka (or, possibly, a *mantrin*- called Līmbāka (?)), who lived in Pattana, modern days Patan, Rajasthan, India.

4.1.6 HJGM Patan, Acc. No. 10693; Siglum Pa₁

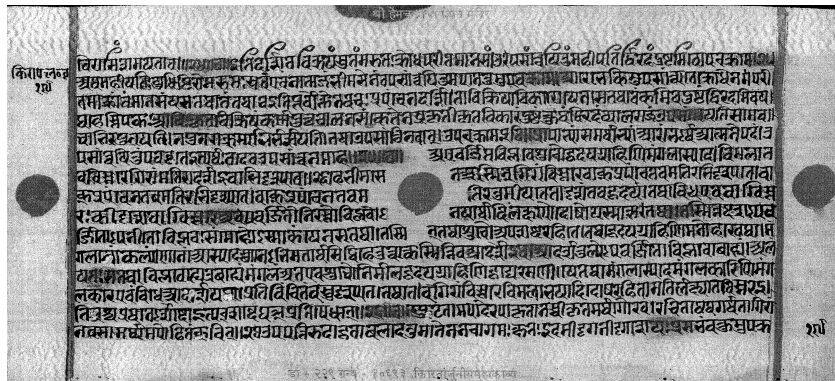
This manuscript is preserved in the Hemachandra Jain Gyan Mandir (ŚrīHemacandra-cāryajñānamandira) in Patan, Rajasthan, India. With the kind support of Muni Pundarikaratnavijayaji, I was able to obtain black and white Xerox copies of the complete manuscript, which I have utilized for my research. 15

Physical Description This is a complete paper MS written in a variety of Devanāgarī-

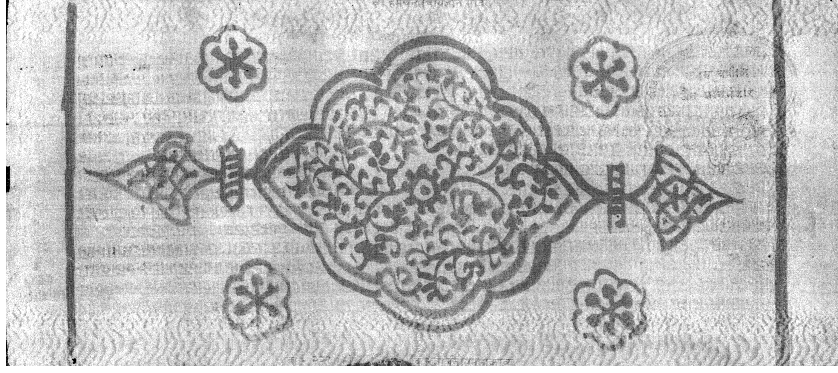
script. The verses of the *Kirātārjunīya* are quoted in full. The MS contains 188 folios of unknown to me size. 20

2 चतुर्दशः] Jo₁^{pc}, चतुर्दशमः Jo₁^{ac} 3 षोडशः] Jo₁^{pc}, षोडशमः Jo₁^{ac} 5 सप्तदशः] Jo₁^{pc}, सप्तदशमः Jo₁^{ac} 6-7 अष्टदशः] Jo₁^{pc}, अष्टदशमः Jo₁^{ac} 10 अष्टदशः] Jo₁^{pc}, अष्टदशमः Jo₁^{ac} 11 °वास्तव्य°] Jo₁^{pc}, °व्यस्वस्ति° Jo₁^{ac} 11 °लींबाकेन] Jo₁^{pc}, °लींबा Jo₁^{ac}

Layout and Special Symbols The MS appears to have been copied by a single scribe. Each folio contains 14 lines with ca. 55 *akṣara*-s per line. Each folio contains a double foliation: (1) ‘कि०ल०वृ०’ or, much rarer, ‘कि०ल०टी०’ and the folio number below in the upper lefthand margin as well as (2) the folio number in the lower right-hand margin of each verso. The abbreviated title in the verso lefthand margin of the first folio reads slightly differs from the following ones: ‘किरा०ल० टीका’. The horizontal margins are ruled with two thin double lines and a bold line in between made in different color, most probably red pigment. Colored rubrication is made use of throughout the MS and marks the verse numbers (at the end of the actual verses as well as at the end of the commentarial passages) and the colophons. The central five lines of the MS are written in such a way so as to leave out a diamond-shaped space in the centre of the folio in order to simulate the layout of a palm-leaf MS. In the middle of this space there is a decorative circle (most probably in red pigment). In the verso of the folios there are further two circles in the middle of each horizontal margin (see fig. 4.3).

Figure 4.3: Folio 19v, Pa₁

The recto of the first and the verso of the last folios are decorated with almost identical floral ornaments drawn, presumably, in the same red color as the rubric within the MS (see fig. 4.4).

Figure 4.4: Design of the front and back covers in **Pa₁**

Scribal Maṅgala-, Colophon etc. The scribal *maṅgala-* at the beginning of the MS reads: ‘ [भले] ॥ ओं नमः श्रीसर्वज्ञायः(!) ॥ ’. The chapter colophons are almost identical with those found in **Jo₁** (and, therefore, largely correspond with the chapter colophons in **Jai**). To give just a couple of examples:

(14v1): इति श्रीप्रकाशवर्षकृतौ किरातार्जुनीये लघुटीकायां प्रथमः सर्गः समाप्तः ॥

(26v10): इति प्रकाशवर्षकृतौ किरातार्जुनीये महाकाव्ये(!) लघुटीकायां द्विपायनागमनो(!) नाम 5
द्वितीयः सर्गः ॥

(38v1): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां तृतीयः सर्गः समाप्तः ॥

[...]

(54v12): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां नानावृत्त्यलंकारो नाम प-
ञ्चमः सर्गः समाप्तः ॥ छ ॥ ॥ [भले] मङ्गलं मा हे श्री देहि देहि विद्यां परमेश्वरि ॥ छ ॥ 10

[...]

(72v3): इति किरातार्जुनीये महाकाव्ये लक्ष्म्यङ्के वःआरविकृतौ प्रकाशवर्षकृतलघुटीकायां स-
प्तमः सर्गः समाप्तः ॥

[...]

(120r2): इति श्रीकिरातार्जुनीये महाकाव्ये लक्ष्म्यङ्के प्रकाशवर्षकृतौ ल° सूकरदान°नाम द्वाद- 15
शमः(!) सर्गः ॥

[...]

(180v13): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां सप्तदशमः(!) सर्गः समाप्तः ॥

(187v12): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ भारविकृतौ पाशुपातास्त्रलाभो नाम अष्टादशमः(!) सर्गः समाप्तः ॥ छ ॥ ॥ छ ॥ समाप्तमिति किरातकाव्यं सतीकम् ॥ छ ॥

- 5 The above colophon is followed by the four verses alluded to in the previous sections (cf. fn. 269 on p. 147) and concluded by the final scribal remark:

संवत् १५(७)८७ वर्षे ज्येष्ठमासे (!) अष्टम्यायां (!) तिथौ कि(ल)रातलघुवृत्तिम्
अ(व)कीकासुतबलभद्रलिखितम्।
॥ छ ॥ ॥ पण्डितहर्षकुलपठनार्था (!) ॥ छ ॥ ॥ शुभं भवतु ॥ छ ॥ छ ॥ ॥
10 छ ॥ कल्याणमस्तु ॥ छ ॥

- The colophon is written in a rather corrupt register of Sanskrit. The key data can, nonetheless, be discerned. The colophon does not provide for either the *pakṣa*- or the weekday of the composition, so that it is impossible exactly to identify the given date. According to the general estimation, however, the MS was completed sometimes
15 around May or June 1530 CE. The name of the scribe was, perhaps, Balabhadra, but the name of his mother(?) or father(?) (Kikā(?)) is more difficult to identify. The MS, we learn further, was written for the sake of the paṇḍita Harṣakula.

4.1.7 Jain Vidyā Saṁsthān/ Āmer Śāstrabhaṇḍār 172; Siglum:

Jay

- This MS is preserved in the Āmer Śāstrabhaṇḍār, a collection of manuscripts hosted at the Jain Vidyā Saṁsthān institute (Jaipur, Rajasthan).²⁷¹ On the kind support of the
20 director of the institute, Prof. em. Dr. Kamal Chand Sogani, I was provided with the

²⁷¹Cf. fn. 86.

opportunity to make the photographs of the MS by myself (cf. 2.1.1.2).

The verses of the *Kirātārjunīya* are quoted in full and the MS contains the commentary by Lokānanda for the first 4 chapters, while the remaining ones are accompanied by the *Laghuṭīkā*.

Physical Description This is a complete paper MS written in a variety of Devanāgarī script. It contains 219 folios of an unknown to me size. The verses of the *Kirātārjunīya* are quoted in full.

Layout and Special Symbols The text is arranged in a characteristic layout: it is written in the *poṭhī*-format with blank space in the middle of the manuscript simulating the string hole, the horizontal margins are ruled with two double lines on each side, the verse number and the chapter colophons are rubricated with red pigment (cf. fig. 4.5). The folios usually contain 13 lines with ca. 45 *akṣara*-s per line. All folios are numbered in the lower righthand margin of each verso and at times marked with ‘*kirātā*’, which is sometimes followed by the folio number, in the upper left-hand margin of the verso.

Scribal Maṅgala-, Colophon etc. The scribal *maṅgala*- at the beginning of the MS reads ॥ [भले] ॥ ओं नमो गणेशाय ॥. The absolute majority of the chapter colophons contain exactly the same formula as those found in **Pa**₂ (see pp. 156ff.). The MS does not, however, have a lacuna at the end of the 6th chapter, so that its colophon is preserved:

(88v10): इति श्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ टीकायां षष्ठः सर्गः ॥

On the other hand, the MS lacks the commentary on the final verse of chapter 10 and the first verse on chapter 11, so that the colophon to the 10th chapter is missing. The curious mistake in the reading of the chapter colophon to the 12th chapter in **Pa**₂

(द्वादशद्रमः) is “improved” here towards a more common (wrong) form: ‘*dvādaśamah*’.

The final colophon reads (avoiding some scribal errors found in **Pa**₂, but notably adding yet even more confusion):

219r10: इति श्रीकिराताम-द्वाविंससः-र्जुनीये महाकाव्ये श्रीप्रकाशवर्षकृतौ लघुटीकायामीश्वरात्

5 पातर्जस्य दिव्यास्त्रलाभो नाम संपूर्णः ॥ After a couple of auspicious ‘*cha*’-s the MS adds a commentary on verse 18.48 (according to Mallinātha’s count of the verses), which is otherwise absent from all the other MSS of the *Kirātārjunīya* available to me.

4.1.8 HJGM Patan, Acc. No. 2692; Siglum **Pa**₂

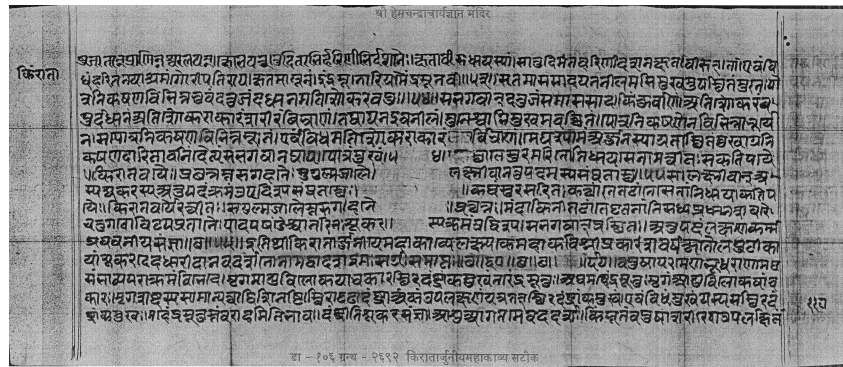
This is yet another MS (cf. 4.1.6) preserved in the Hemachandra Jain Gyan Mandir (ŚrīHemacandrācāryajñānamandira) in Patan, Rajasthan, India. With the kind support
10 of Muni Pundarikaratnavijayaji I was able to obtain black and white Xerox copies of the complete manuscript, which I have utilized for my research.

Judging from the overall appearance of the script, the MS seems to be written by a single hand. It does, nonetheless, contain several distinct codicological units separated from each other by a blank side of a folio. The MS transmits, furthermore, parts of
15 two different commentaries on the *Kirātārjunīya*. First 43 folios (chapters 1 – 4 of the *Kirātārjunīya*) contain the commentary by Lokānanda, while the remaining folios (chapter 5 – 18) transmit the text of the *Laghuṭīkā*.

Physical Description This is a complete paper MS written in a variety of Devanāgarī script. It contains 174 folios of an unknown to me size. The verses of the *Kirātārjunīya* are quoted in full.
20

Layout and Special Symbols The text is written in a single block (in *poṭhī*-format) with diamond shaped space in the middle five lines of the MS left blank in order to simulate the appearance of a palm-leaf MS (see fig. 4.5). There are usually 15 lines per

folio and ca. 55 *akṣara*-s per line. All folios, including the first one, are paginated in the lower righthand margin of each verso and, furthermore, inscribed with **किराता(!)** or **किराता:(!)** in the upper righthand margin of each verso. The horizontal margins are ruled with two double lines on each side and contains the decorative layout typical for the late medieval paper MSS from Gujarat and Rajasthan prepared at one of the numerous Jain scribal workshops (see above and fig. 4.5). As far as I can judge from the black and white Xerox copy at my disposal, the verse numbers as well as the chapter colophons are rubricated with red(?) ink or pigment.

Figure 4.5: Folio 117v, Pa₂

Scribal Maṅgala-, Colophon etc. At the beginning of the MS (first codicological unit) the scribal benediction reads (1v1): ॥ [भले] ॥ ओं नमो गनेशाय।; at the beginning of the second unit, i.e. at the beginning of the 5th chapter of the *Kirātārjunīya*, the first chapter of the text that is in this MS accompanied with the *Laghuṭīkā*, reads (44r1): ॥ [भले] ॥ ओं नमो विनायकाय ॥; at the beginning of the third and final codicological unit (beginning of the 15th chapter of the *Kirātārjunīya* with the *Laghuṭīkā*) we read (140r1): ॥ [भले] ॥ ओं नमो विनायकाय ॥. The chapter and the final colophons read as follows:

(15r14): इति किरातार्जुनीये महाकाव्ये लोकानन्दकृतौ टीकायां प्रथमः सर्गः ॥

(28r3): इति किरात्रजुनीये महाकाव्ये लोकानन्दकृतौ टीकायां द्वितीयः सर्गः ॥

(35v10): इति किरातार्जुनीये महाकाव्ये लोकानन्दकृतौ टीकायां तृतीयः सर्गः ॥

(43r3): इति किरातार्जुनीये महाकाव्ये लोकानन्दकृतौ टीकायां शरद्वर्णनो नाम चतुर्थः सर्गः ॥

The remaining part of the 4th line is filled out with several auspicious symbols 'cha' and 'śrī' and the rest of 43r as well as complete 43v are left blank.

5 (52r4): इति श्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां पञ्चमः सर्गः ॥

Colophon to the 6th chapter is missing: the text of the last verse of the 6th chapter (6.47) merges into the text of *Kirātārjunīya* 7.2, so that the commentary on 6.47 and 7.1 is missing.

(65r8): इति श्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां सप्तमः सर्गः ॥

10 (75v1): इति श्रीकिरातार्जुनीये महाकाव्ये कविश्रीभारविवरचिते प्रकाशवर्षकृतौ लघुटीकायां व-
निताविहारो नाम अष्टमः सर्गः ॥

(88v5): इति श्रीश्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां रतिसंभोगो नाम
नवमः सर्गः समाप्तः ॥

15 (100r1): इति श्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां विलोभनप्रत्याख्यानो
नाम दशमः सर्गः समाप्तः ॥

(110r1): इति किरातार्जुनीये प्रकाशवर्षकृतिटीकायामेकदशसर्गः ॥

(117v11): इति श्रीकिरातार्जुनीये महाकाव्ये लक्ष्म्यङ्गे महाकविश्रीप्रकाशवर्षकृतौ लघुटीकायां सू-
करदेहधारी दानवदर्शनो नाम द्वादशद्रमः (!) सर्गः समाप्तः ॥

(129r2): इति किरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां त्रयोदशः सर्गः ॥

20 (139r13): इति किरातार्जुनीये महाकाव्ये श्रीप्रकाशवर्षकृतौ लघुटीकायां गणाधिपपराभवो नाम
चतुर्दशः सर्गः ॥ The rest of 139r as well as complete 139v are left blank.

(147r15): इति श्रीकिरातार्जुनीये महाकाव्ये प्रकाशवर्षकृतौ लघुटीकायां पञ्चदशमश्चित्रसर्गोऽय-
मिति ॥ (!)//

(157v2): इति किरातार्जुनीये महाकाव्ये श्रीप्रकाशवर्षकृतौ लघुटीकायां षोडशः सर्गः ॥

25 (167r11): इति श्रीकिरातार्जुनीये महाकाव्ये कविश्रीप्रकाशवर्षकृतौ लघुटीकायां सप्तोत्त-
मः (!) सर्गः ॥

(174r11): इति श्रीकिरातार्जुनीये महाकाव्ये श्रीप्रकाशवर्षकृतौ (!) लघुटीकायामीश्वरात्पार्थस्य

दिव्यास्त्रलाभो नाम *द्वाविंशः (!) सर्गः समाप्तः ॥ *द्वाविंशः is added in the margin. The next two and a half lines are filled out with auspicious symbols ‘*cha*’ and ‘*śrī*’. Thereafter we find a highly corrupt version of a formulaic verse: याद्रसी पुस्तके द्रष्टा ताद्रसी लिक्षिते मया। यदि मशधं वा मम दोषो न दीयते ॥ and a couple of further auspicious symbols.

Chapter 5

Study of the *Laghuṭīkā* by Prakāśavarṣa. Text-Historical Data

The New Catalogus Catalogorum (vol. 12, p. 212b) lists five different Prakāśavarṣas known to the history of Indian literature. These are (in my own order):

1. Prakāśavarṣa I, the author of the *Laghuṭīkā*;
2. Prakāśavarṣa II, the teacher of Vallabhadeva;
- 5 3. Prakāśavarṣa III, a poet;
4. Prakāśavarṣa IV, the author of the *Rasārnāvalāṃkāra*;
5. Prakāśavarṣa V, the author of the *Gaṇapāṭha*.

As far as Prakāśavarṣa V is concerned, a single MS of the text attributed to him, the *Gaṇapāṭha*, is reported to be held in the Prājñā Pāṭhaśāla in Wai, Satara District, Maharashtra, India. Till date I was not able to pay a visit to this library or to obtain a
10 copy of this MS by other means. Consequently, literally no information is available to me about either Prakāśavarṣa V or his text. Therefore, I will need to exclude him from my present analysis and hope eventually to improve this shortcoming. Prakāśavarṣa IV has been most conclusively demonstrated in Raghavan (1934)²⁷² to depend

²⁷²See Sharma (1997) for a summary of various views concerning the identity and the time of Prakā-

upon Bhoja's *Śṛṅgāraprakāśa*. This circumstance establishes beyond any doubt that Prakāśavarṣa IV was different from Prakāśavarṣa II, an early contemporary of Vallabhadeva (fl. ca. first half of the 10th century).²⁷³ As argued on p. 162 of the current thesis there are some internal indications for a distinction between Prakāśavarṣa III and IV. As for the relation of IV to I, which is of the main interest to us here, it seems 5 that several features of the *Rasārṇāvālaṃkāra* (such as the absence of any introductory or concluding verses or the absence of *āryā*- verses often employed by Prakāśavarṣa I) as well as a complete absence of any reference to the poetological concepts peculiar to the Bhoja-school in the *Laghuṭīkā*, all point towards the tenability of a distinction between Prakāśa I and IV. In fact, since I believe that at least the identity of Prakāśavarṣa I and Prakāśavarṣa III can be established with a relative high degree of certainty 10 (see 5.1 and 5.2), the cumulative evidence seems to provide for a good reason to distinguish him from the author of the poetological work.

In the current chapter I will concentrate on the information available to us about Prakāśavarṣa I and discuss the connection between this author with Prakāśavarṣa II 15 and III.

5.1 Verses Attributed to Prakāśavarṣa in the Anthologies. Prakāśavarṣa III

Sternbach (1980, pp. 62f.) records a relatively high number of verses, that is 32, attributed to the poet(s) called Prakāśavarṣa in different anthologies.²⁷⁴ This number should be, however, reduced to 29, because, firstly, on account of a really minor variant in the first *pāda*- Sternbach lists a single verse thrice (under nrs. 1, 6 and 31, see be- 20

śavarṣa IV.

²⁷³Goodall and Isaacson (2003, p. xviii).

²⁷⁴For the sake of comparison, note that e.g. for Kumāradāsa, the celebrated author of an old *mahākāvya*- *Jānakīharṇa*, Sternbach (1978, pp. 208ff.) records only 42 verses, quoted in this case, however, not only in the anthologies, but also in the poetological literature.

low) and, secondly, because the verse nr. 3 is not written by Prakāśavarṣa (see below).

5.1.1 To the question of dating

Noteworthy is the fact that all of the recorded verses are found in the *Subhāṣitāvalī* and that the absolute majority of these poems does not occur in any other known anthology. As for the latter work, we know that it was compiled by a certain Vallabhadeva and, after it had probably undergone several editions and enlargements, was brought to its current state around the 15th century AD (see Sternbach (1974, p. 23)). As for Vallabhadeva's place of activity, Balogh (2013, p. 251) thinks that he flourished “perhaps, but not beyond doubt in Kashmir.” This conjecture seems very plausible to me in view of the fact that the *Subhāṣitāvalī* quotes a number of decidedly Kashmiri authors which have not at all (or only scarcely) been quoted in any of the earlier collections: among such telling examples are Kalhaṇa, Maṅkha, and a whole flock of authors whose names are prefixed by a distinctly Kashmiri title *rājanaka*.²⁷⁵

As for the three oldest compendia, none of the listed verses has been included in the *Saduktikarṇāmrta* (1205 CE) and just a single verse (nr. 27 below) has been anonymously cited in the *Subhāṣitaratnakoṣa* (ca. 11th – 12th century CE). The latest among these three *subhāṣitasamgraha*-s, the *Sūktimuktāvalī* by Jalhaṇa (1258 CE, present-day Mahārāṣṭra), collects all in all six verses with an attribution to Prakāśavarṣa. *Sūktimuktāvalī* 35.7 (nr. 3 below), however, can be with certainty attributed to the ninth century Kashmiri pandit Bhallaṭa, because it is found in his satirical work, itself a collection of epigrams (see Vasudeva (2005)), and because the same verse is ascribed to him by the compiler of the *Subhāṣitāvalī*.²⁷⁶ In view of these observations we may infer that

²⁷⁵See the entries for the individual poets in Sternbach (1978, 1980) as well as a list of presumably Kashmiri poets quoted in the *Subhāṣitāvalī* in Bhanerji and Majumdar (1965, app. I).

²⁷⁶This verse, though reproduced here for the sake of completeness, is typeset in grey so as to indicate that it has not been composed by Prakāśavarṣa.

Prakāśavarṣa's verses must have circulated along with their attribution at the latest by the middle of the 13th century AD in Central India and that at least one of his verses (should we take Vallabhadeva's attribution for granted) was anonymously known to the early Bengali compiler of the *Subhāṣitaratnakoṣa*.

As stated e.g. in Sharma (1997, p. vi), the occurrence of Prakāśavarṣa's verses in the *Sūktimuktāvalī*²⁷⁷ does not suffice to distinguish Prakāśavarṣa III the poet (assuming that all verses are, in fact, authored by one and the same person) from Prakāśavarṣa the *ālaṃkārika*-, i.e. the author of *Rasārṇāvalaṃkāra* (Prakāśavarṣa IV). The following observation may help to approach this question. It is namely that the verse nr. 2876 in the *Subhāṣitāvalī* (vs. 10 on p. 170 below) is found to be anonymously cited in the eighth chapter of the *Śṛṅgāraprakāśa* (Raghavan (1998, p. 426) of the king Bhoja (11th century CE). In view of the fact that Prakāśavarṣa the poetician (PV IV) has heavily utilized the text of the *Śṛṅgāraprakāśa* for the composition of his own work,²⁷⁸ we may conclude that the poet Prakāśavarṣa was different from the same-named author of the *Rasārṇāvalaṃkāra*.²⁷⁹ Bhoja's quotation does, in fact, also furnish an even earlier *terminus ante quem* for the composition of at least one verse attributed to Prakāśavarṣa. The following observations seem to substantiate this assumption.

Jalhaṇa's misattribution of Bhallaṭa's verse is actually curious, for it could not have arisen from the compiler's unfamiliarity with the latter author, to whom the collection rightly attributes 37 verses. Assuming this to be an authorial mistake (an assumption I cannot prove at the moment), we may speculate whether it could have been based on a certain affinity between both the authors that was in one or another way perceived by Jalhaṇa. Whether this perception was based on a thematic or stylistic similarity, on the

²⁷⁷ Sharma (1997) has overlooked Sternbach's mention of the fact that one verse possibly by Prakāśavarṣa is also found in the earlier *Subhāṣitaratnakoṣa*

²⁷⁸ See Raghavan (1934), whose argumentation is repeated in Sharma (1997).

²⁷⁹ Acceptance of the difference between the poet and the poetician Prakāśavarṣa, may unsettle the issue pertaining to the date of the *Rasārṇāvalaṃkāra*, which was so far based on the assumption of its being posterior to Bhoja and prior to Jalhaṇa.

poets' common place and time of origin, or, what seems more likely, on a combination of these factors, remains uncertain.

A further verse attributed to Prakāśavarṣa in Vallabhadeva's collection provides an additional, though likewise individually not compelling argument in favour of the poet's assumed connection to Kaśmīr. The current verse is the only one among Prakāśavarṣa's compositions found in the section on salutations to the Gods (*namas-kārapaddhati*-). It is the second verse of the actual collection (see vs. 14 below) and, just as the opening verse of the collection, which is attributed to Bhartṛhari, is directed to the Supreme Being in general (though, based on the imagery one could, perhaps, assume that the intended deity is Śiva). In his verse Prakāśavarṣa exhausts the greatness of the *parameṣṭhin*- by fancying that what people conceive of as transcendental acts of creation and dissolution of the whole Universe to be nothing but the playful blinking of the God's eyes.²⁸⁰ What is remarkable about this verse is that its main imagery most evidently corresponds with the one found in the first introductory verse to the *Span-*
dakārikā, a Śaivite work by the Kashmiri Bhāgavatotpala tentatively dated to the middle of the tenth century AD,²⁸¹ as well as in two verses of the so-called *Mokṣopāya*, another Kashmiri work that is more confidently dated to the same period,²⁸² (see the footnotes to vs. 14 below). While this finding may not be sufficient in order to establish any linear type of relationship between the poet Prakāśavarṣa and either of the two religious philosophical works, it certainly suggests that they must have had something in common: though it is possible that Prakāśavarṣa had direct access to one of the works, it is conceivable as well that all three texts have drawn from a common source. Both scenarios are, perhaps, easiest to think of when placing Prakāśavarṣa in the same region

²⁸⁰I interpretatively render this verse here to be based on an *utprekṣā*. It could be, however, similarly read in a more descriptive manner as a mere statement of "the fact" (and not fancying of it) that people (e.g. Śaiva intellectuals) postulate the creation and dissolution of the universe to be the blinking of Śiva's eyes.

²⁸¹See Sanderson (2009, p. 64, fn. 71) on the approximate dating of the work.

²⁸²On various topics pertaining to the study of the *Mokṣopāya* see e.g. collected articles in Hanneder (2005).

(and, perhaps, in a similar time) as the other two works.

Summarizing the above deliberations and for the moment accepting a singular authorship of all verses attributed to Prakāśavarṣa in the *Subhāṣitāvalī*, one may state that this poet could have flourished, perhaps, in ca. 10th – 11th century CE (i.e. before Bhoja), but almost certainly hailed from Kaśmīr.²⁸³

5

5.1.2 To the questions of authorship & literary analysis

I am not able to provide here a detailed literary analysis of the recorded verses, which

could be rather useful in order to ascertain whether they may reasonably stem from the same author or not. Instead, I will briefly state some obvious facts guided by my personal general impression that all or the majority of the listed verses could, in fact, have been written by one poet. There is an apparent similarity between them as far

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as the topic is concerned. As asserted in Sternbach (1980, p. 63), Prakāśavarṣa wrote “[m]ostly gnomic, sententious verses; some descriptive verses and *anyokti*-s”. While

just a single verse of Prakāśavarṣa belongs to the genre of venerations (see vs. 14 below and the discussion of its sources above), all the remaining epigrams are gnomic and

sententious: nine of these 28 verses²⁸⁴ are *anyokti*-s, metaphorical verses, found in

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different chapters of the *Subhāṣitāvalī* in accordance with the object, such as elephants

(vs. 4), clouds (vs. 7), ocean (vss. 12 and 26) etc., used as the standard of comparison

in a given metaphor. All of these are gnomic and, as frequently the case in this kind

of verses, address the theme of rich and powerful people on whom the poets all too

often depend and whose behaviour is criticized.²⁸⁵ Further 18 verses contain more or

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²⁸³ Apart from the above given evidence, one could bring up another extremely shaky argument for Prakāśavarṣa’s connection to Kaśmīr (or, in fact, to any other Himālayan region): in vs. 28 he seems to exhibit acquaintance with the phenomenon of melting snow, which is though liquified, the poet says, still cold.

²⁸⁴ Vss. 2, 4, 7, 12, 16, 18, 23, 25, 26.

²⁸⁵ Verse nr. 4 (one of my personal favourites) is the only one that could be, perhaps, read in a positive way as well.

less direct, though rather poetic, statements which could be, in a broad sense of the word as explained e.g. in Ingalls (1965, p. 342), classified under the genre of *nīti*:- “*Nīti* means worldly wisdom, the art of getting along in the world. While worldly wisdom sometimes wears the clothes of the cynic [...] its purpose is neither to disparage the world nor to flatter it but to see it as it is. Accordingly, *nīti* verses dispense with elaborate ornament; they are clipped, sententious, epigrammatic; and they include a wide range within their field of attention [...]” (*ibid.*). All this applies to Prakāśavarṣa’s compositions: four verses deal with the conduct of the good people,²⁸⁶ eight — with the manners of the bad ones²⁸⁷ and another seven cover general *nīti*-topics.²⁸⁸

As for the structural and stylistic characteristics of the verses, one may observe, first of all, the authorial predilection for shorter metres with the strongest preference for different varieties of the *āryā* (14 verses), followed by the *vasantatilakā* (6 vss.), the *rathoddhatā* (3 vss.), the *vaṃśasthā* (2 vss.) as well as the *upajāti*-, the *drutavilambitā* and the *anuṣṭubh*- (1 verse each). The only verse written in the longer *śārdūlavikrīḍitā* metre is, as a matter of fact, the only epigram the authorship of which appears doubtful to me, because of its anonymous mentioning in the old *Subhāṣitaratnākara*. As far as the poetic figures (*alaṃkāra*-s) are concerned, one may observe that in the verses other than the *anyokti*-s (where the metaphor itself constitutes the main embellishment) Prakāśavarṣa uses exclusively “simple” figures, mainly the *arthāntaranyāsa*- or *dr̥ṣṭānta*-,²⁸⁹ at times reduced to a “mere” *upamā*.²⁹⁰ At other instances one may even find verses of almost purely descriptive character.²⁹¹ Verse 17, and to some extent verse

²⁸⁶In the classification of the *Subhāṣitāvalī* vss. 24, 28 and 29 belong to the section on *sajjana*-s and vs. 17 to the one on *udāra*-s.

²⁸⁷According to the *Subhāṣitāvalī*, vss. 5, 8, 19, 20, 27 and 31 belong to the section on *durjana*-s and vs. 11 belongs to the section on *kādarya*-s, the misers. Vs. 21, though found in the section called *hāsyā*- (satirical verses), criticises in a more or less straight forward manner the behaviour of the spoiled “rich kids”.

²⁸⁸In the *Subhāṣitāvalī* vss. 10, 13, 22 and 30 are found in the section actually called *nīti*-, while three others, 1, 9 and 15, are put in the related section on *daiva*-.

²⁸⁹Cf. vss. 5, 8, 10, 11, 13, 15, 17, 19, 22, 28, 30, 32.

²⁹⁰See e.g. vss. 20 and 24.

²⁹¹See vss. 21, 24, 27 (this is the questionable verse quoted in the *Subhāṣitāvalī*) and 29.

nr. 5, use śāstric themes as the standards of comparison, while other verses address more worldly (at least in the world of *kāvya*-) phenomena (such as e.g. fire blown up by wind in vs. 8 or poisonous trees in vs. 19). The only *namaskāra*-type of verse (nr. 14) is further distinguished by its phonetic structure that exhibits some striking cases of alliteration. Finally, it must be noted that although many verses have a rather straightforward composition and can be understood easily, others (such as vss. 18 and 26) remain unclear to me till date.

5.1.3 Verses attributed to Prakāśavarṣa in anthologies, in [the alphabetical] order of Sternbach (1980, vol. ii, pp. 62f.)

Below I present all the verses listed in the aforementioned catalogue along with their variant readings and my tentative translations of these (translations by other scholars have been invariably marked as such).²⁹² In my own translations I have not attempted any poetic beauty but have aimed mainly at reproducing the gist of each verse. Each Sanskrit verse is followed by at least two footnotes: the first note consists of a detailed description of the locus of each verse, including the full title of the current anthology, the poem's number in it as well as the name of the chapter in which it is located. The second note, on the other hand, constitutes a reproduction of Sternbach's entry for the current verse, given merely for the sake of comparison.

आर्या अल्पेनैव गुणेन हि कश्चिल्लोके प्रसिद्धिमुपयाति।
एकेन करेण गजः करी न सूर्यः सहस्रेण ॥ ^{a, b} १ ॥

^aSubhāṣitāvalī [VS] 3119: prakāśavarṣasya, **daivam**; Sūktiratnāhara [SRHr] 163.140 (p. 199): prakāśavarṣasya, **sāmānyanītipaddhatiḥ**; Sūktimuktāvalī [JS] 121.3: prakāśavarṣasya, **guṇapaddhatiḥ**

^bSternbach: (1 alpena): VS 3119, SRRU 893 an., SMS 3949 [should be 3209]; (6 ekena): SRHt

²⁹²My initial approximations at meanings were substantially improved by Prof. Isaacson, to whom at this occasion I would like repeatedly to express my gratitude.

199.140, SMS 7687 ; (31 svalpena) : JS 429.3 (121.3 ?).

1.a अल्पेनैव] VS, SRRU, एकेनैव SRHr, स्वल्पेन JS

- 1.1 1. In fact, some people may become renowned in the world only due to just a little bit of virtue. It is the elephant with his single *kara*- (trunk) and not the sun with its
1.3 thousand of *kara*-s (rays), who is called *karī* (one, endowed with *kara*-).^a

^aThe reading “*ekena*” of SRHt makes the *upameyabhāga*- of the comparison tighter.

आदायि वारि यत एव जहाति भूयस्तत्रैव यः स जलदः प्रथमो जडानाम्।
वान्तं प्रतीप्सति तदेव तदेव यस्तु स्रोतःपतिः स निरपत्रपसार्थवाहः ॥ ^{a,b} २ ॥

वसन्ततिलकम्

^aSubhāṣitāvalī [VS] 981: prakāśavarṣasya, saṃkīrṇavastupaddhatih

^bSternbach : VS 981, SMS 4703

2.a आदायि] VS, आदाय SMS

- 2.1 2. A water-giving cloud, who pours the water back exactly there from where it took it, is the foremost among the stupid ones (the watery beings), but this ocean, Lord of
2.3 Rivers, who intensively longs for that and only that what he has rejected (vomited), is the foremost among the shameless ones.

आम्नाः किं फलभारनम्रशिरसो रम्याः किमूष्मच्छिदः
सच्छायाः कदलीद्रुमाः सुरभयः किं पुष्पिताश्रम्यकाः ।
एतास्ता निरवग्रहोग्रकरभोल्लीढावरूढाः पुरः
शम्यो भ्राम्यसि मूढ निर्मरुति किं मिथ्यैव मर्तुं मरौ ॥ ^{a,b} ३ ॥

शर्दूलविक्रीदिता

^aSūktimuktāvalī [JS] 35.7: prakāśavarṣasya, marupaddhatih ; Subhāṣitāvalī 950: bhallaṭasya, maruḥ
Bhallataśataka 54 (acc. to “Three Satires” in CSL p. 56.)

^bSternbach : (3) JS 120.7, VS 950 (a. Bhallata), SMS 5058 = Bhallatasataka 57

3.c °आवरूढाः] Sūktimuktāvalī, Subhāṣitāvalī, °आर्धरूढाः Bhallaṭa

- 3.1 3. S. Vasudeva, “Three Satires”, CSL 2005, p. 57: Are there mango trees, bowing their heads with burdens of fruits? Are there fragrant, shady plantains to dispel the heat?

Are there blossoming *chāmpaka* trees? Here there are *shami* hardwoods, straggly for
being chewed by fierce wild camels. Fool! Why, in vain, are you straying to your death
in this windless desert? 3.3 3.5

वसन्ततिलक

उच्छृङ्खलेन निरपेक्षतयोन्मदेन येनाकुलीकृतमिदं करिणा बभूव।
दत्त्वा पदं शिरसि हस्तिपकार्भकेण मन्दः कथं गमित एष वशं प्रसह्य ॥ ^{a,b} ४ ॥

^aSubhāṣitāvalī [VS] 0624: prakāśavarṣasya, **gajāḥ**

^bSternbach: (4) VS 624, SMS 6364

4. How is it that this very elephant who pulled himself free from his fetters and in his
intoxication threw everything in disorder with no regard for anything at all, now idle
was forcibly subdued by a mahout-boy who stepped on his head? 4.1 4.3

आर्या

उपकृतिरेव खलानां दोषस्य गरीयसो भवति हेतुः।
अनुकूलाचरणेन हि कुप्यन्ति व्याधयोऽत्यर्थम् ॥ ^{a,b} ५ ॥

^aSubhāṣitāvalī [VS] 417: prakāśavarṣasya, **durjanāḥ**; Sūktiratnahāra [SRHt] 32.58: (p. 44 in TSS 141)) : capphaladevasya, **durjanapaddhatiḥ**

^bSternbach: (5) VS 417, SRHt 44.58 (32.52) (a. Caphaladeva), SMS 7041 = Dvi 105 (Nītidviṣaṣṭikā of Sundarapāṇḍya)

5.b दोषस्य गरीयसो भवति हेतुः] VS, दोषस्य गरीयसो हेतुः SRHt

5. It is exactly a favour to the rogues that becomes a cause for the worst disaster. In
fact, diseases excessively increase by a conduct conformable [to their cause]. 5.1

॥ १ = ६ ॥

रथोद्धता

एतदत्र पथिकैकजीवितं पश्य शुष्यतितरां महत्सरः।
धिञ्जुधाम्बुधर रुद्धसद्गतिर्वर्धिता किमिति घट्टवाहिनी ॥ ^{a,b} ७ ॥

^aAnyoktimuktāvalī xx.183: (p. 22 in KM 88) **akalajaladānyoktayaḥ**; Sūktimuktāvalī [JS] 13.9: prakāśavarṣasya, **meghapaddhatiḥ**; Subhāṣitāvalī [VS] 834: prakāśavarṣasya, **meghāḥ**; Śaṅgadharapaddhatiḥ [ŚP] 783: prakāśavarṣasya, **meghānyoktayaḥ** (42,19); Subhāṣitaratnabhandāgara [SR] p. 212 v. 23: **meghanyoktayaḥ**

^bSternbach: JS 70.9, ŚP 783, VS 834, Any 22.183 an., SR 212.23, SSB [Subhāṣitasudhārantab-

hāṇḍāgāra] 591.29 (a Prakāśavarṣa), AP 48 (cf. ZDMG 27.633), SMS 7810

7.a °जीवितं] Any, JS, VS, SMS, SR, °जीवनं ŚP

7.b शुष्यतितरां] Any, JS, ŚP, SMS, SR, शुष्यति
कथम् VS

7.c धिङ्] Any, VS, ŚP, SR, रे JS, SMS

7.d किमिति] Any, JS, ŚP, SMS, किमिह VS, SR

7.d घट्टवाहिनी] JS, SMS, हट्टवाहिनी VS,
तेऽद्रिवाहिनी Any, ŚP, SR

7.1 7. (acc. to Haksar (2007, p. 32)): Look. how this lake, sole life support
for travellers, is going dry!

7.3 Fie, O cloud, you flood for nothing
the riverside market and obstruct

7.5 good people there from passing by.

एवमेव नहि जीव्यते खलात्तत्र का नृपतिवल्लभे कथा।
पूर्वमेव हि सुदुःसहोऽनलः किं पुनः प्रबलवायुनेरितः ॥ ^{a,b} ८ ॥

रथोद्धता

^aSubhāṣitāvalī 428: prakāśavarṣasya, **durjana-**; SMS 8108

^bSternbach: (8) VS 428, SMS 8108

8.1 8. Certainly, even when things remain as they usually are, no one can subsist upon a
wicked one, what to speak of a wicked one who becomes king's favourite? In fact, fire
8.3 is unbearable already from the start, how much more so when blown up by a strong
wind?

कल्पद्रुमान्विगतवाञ्छजने सुमेरौ रत्नान्यगाधसलिले सरितामधीषे।^a
धात्रा श्रियं निदधता प्रखलेषु नित्यमत्युज्ज्वलः खलु घटे निहितः^b प्रदीपः ॥ ^{c,d} ९ ॥

वसन्ततिलका

^aFor the lack of any further evidence I keep with the variant of the more common *adhīṣa-*. The variant is found in the printed vulgate of the *Subhāṣitāvalī* and reproduced in SMS.

^bNote the stylistically refined use of the same *ni-dhā* in both cases.

^cSubhāṣitāvalī 3135: prakāśavarṣasya, **daivam** (vairāgyapaddhatyām)

^dSternbach: (9) VS 3135, SMS 9046

9.1 9. The Creator, who for ever intrusted the wish-fulfilling trees to the Mountain Meru
with its inhabitants free from desires, the jewels to the Ocean, the Lord of Rivers, with

its deep waters, [and] the welfare (and kingly power) to the absolutely wicked ones, 9.3
one will realize, has [also] placed a perfectly radiant lamp into a clay pot.

आर्या कार्यज्ञः प्रष्टव्यो न पुनर्मन्यो मम प्रियो वेति ।
गुरुरप्यासनसेव्यः प्रियानितम्बः कदा मन्त्री ॥ ^{a,b} १० ॥

^aSubhāṣitāvalī [VS] 2876: prakāśavarṣasya, nītipaddhatih; Śṛṅgāraprakāśa ch. 8: Raghavan (1998, p. 426) points towards the attribution of this verse to Prakāśavarṣa in VS 2876 and remarks: कोऽयं प्रकाशवर्षः ? न रसार्णवालंकारकारः, येन श्रु.प्र. एवोपजीवितः। "Who is this Prakāśavarṣa ? He cannot be the author of *Rasārṇavalamkāra*, because the latter has himself drawn upon the *Śṛṅgāraprakāśa*." ; SMS: 9737

^bSternbach : (10) VS 2876, SMS 9737, (cf. C. Cappeller in *Album Kern* p. 243, No. 62)
10. One should seek advice from someone who knows what to do, but not because (*iti*) 10.1
they are respected or dear to oneself. Can the buttocks of a beloved lady, though heavy
(respectable) [and thus] ought to be honoured by offering them a seat, ever be sought 10.3
as a councilor?^a

^aBhoja's short commentary in the *Śṛṅgāraprakāśa* (see Raghavan (1998, p. 426)) reads: अत्र यो यस्य मान्यः प्रियो वा स तस्य मन्त्रीति सामान्येन मान्यत्वप्रियत्वाभ्यां मान्यप्रियानुवृत्ता प्रष्टव्यता प्रियानितम्बदृष्टान्तावष्टम्भशोभिनाभिधीयमानकार्यज्ञत्वाभावसूचकेन वचनेन निवर्त्यते। "This verse [can be analyzed as follows]: 'He who is respected by or beloved to someone is this person's councillor' — in this way [one] generally [speaks of] the quality of being fit for seeking advice from that is followed [to exist] in a respectable or a beloved person on account of their [respective] qualities of being respected or beloved. This quality is blocked by an expression that is, [on the one hand], beautiful on the basis of an example of the buttocks of a beloved lady and that points, [on the other hand], towards [their] lack of quality of knowing what to do that is being spoken of [as decisive for a person 'fit for seeking advice from', a 'councillor']."

आर्या ; गीति कृपणसमृद्धीनामपि भोक्तारः सन्ति केचिदतिनिपुणाः ।
जलसंपदोऽम्बुराशेर्यान्ति लयं शश्वदौर्वाग्नौ ॥ ^{a,b,c} ११ ॥

^aVariant readings cited acc. to SMS 11200 (vol. vi, p. 2944).

^bSubhāṣitāvalī [VS] 484: prakāśavarṣasya, kadaryāḥ; Śāṛṅgadharapaddhati [ŚP] 383: prakāśavarṣasya, kṛpaṇanindā; Subhāṣitaratnabhāṇḍāgāram [SR] 72.36: (p. 102,31) kṛpaṇanindā;

^cSternbach : (11) VS 484, ŚP 383, AP 48, SR 72.36, SSB [Subhāṣitasudhāratnabhāṇḍāgāra] 342.36, SRK 62.14, ZDMG 27.633, SMS 11200

11.a कृपण°] Σ, कृपणस्य SRK

शश्वदौरवाग्नौ SRK, यान्ति वशं सर्वदैव बडवाग्नेः ŚR,

11.d यान्ति लयं शश्वदौरवाग्नौ] Σ, यान्ति वशं

SR, SSB

- 11.1 11. (acc. to SMS vol. vi, p. 2944, trl. by A.A.R.): Even of the accumulated wealth of a miser there are some clever people who are capable of enjoying it; the wealth of the waters
- 11.3 of the ocean gets always consumed in the submarine fire.

क्षारतैव हि गुणस्तथास्ति ते येन न व्रजति कश्चिदन्तिकम्।
भीषणाकृति बिभर्षि यादसां चक्रमर्णव किमर्थमग्रतः ॥ ^{a,b} १२ ॥

रथोद्धता

^aSubhāṣitāvalī 860: prakāśavarṣasya, **samudraḥ**^bSternbach: (12) VS 860, SMS 12149

- 12.1 12. Ocean! Certainly, the very salinity is such a quality of yours due to which no one [dares] to approach you. For what reason then do you keep in front of you a terrifying
- 12.3 host/ army of sea-monsters?

गुणवानस्मि विदेशः क इव ममेत्येष दुरभिमानलवः।
अञ्जनमक्षिण विराजति विन्यस्तं न पुनरधरमणौ ॥ १३ ॥ ^{a,b} १३ ॥

आर्या

^aSubhāṣitāvalī [VS] 2877: prakāśavarṣasya, **nītipaddhatiḥ**; Sūktimuktāvalī [JS] 110.37: prakāśavarṣasya, **nītipaddhatiḥ**; Sūktiratnahāra [SRHt] 163.142 (p. 199): (attribution “*raviguptasya*” is found after verse 144, verses 141-144 could thus possibly share this attribution) **sāmānyanītipaddhatiḥ**

^bSternbach: (13) JS 406.37, VS 2877, SRHt 199.142 (a. (?) Ravigupta), SMS VII, (v. ABORI 48.152 (p. 27))

13.a विदेशः] VS, JS, विशेषः SRHt

- 13.1 13. “I have many good qualities! What can be a foreign country for me?” — this is just a trace of bad pride. Kajal is beautiful when applied on the eyes, but not on the jewel
- 13.3 of the lower lip. ^a

^aAs pointed out by Prof. Isaacson this verse may bear a reference to a kind of doctrine formulated e.g. in the following “floating” verse: *svagrhe pūjyate mūrkhah svagrāme pūjyate prabhuḥ/ svadeśe pūjyate rājā vidvān sarvatra pūjyate//*

जगत्सिसृक्षाप्रलयक्रियाविधौ प्रयत्नमुन्मेषनिमेषविभ्रमम्।

वम्शस्था

वदन्ति यस्येक्षणलोलपक्ष्मणां पराय तस्मै परमेष्ठिने नमः ॥ ^{a,b} १४ ॥

^aSubhāṣitāvalī [VS] 4: prakāśavarṣasya, **namaskāra-**

^bSternbach : (14) VS 4, SMS VIII

14-1 Cf. Spandakārikā 1,1: यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ। तं शक्तिचक्रविभवप्रभवं शङ्करं स्तुमः ॥

14-1 Cf. Mokṣopāya 3,9.10: यश्चोन्मेषनिमेषाभ्यां विधेः प्रलयसम्भवौ। पश्येत्तिलोक्याः खसमः स जीवन्मुक्त उच्यते ॥

14-1 Cf. Mokṣopāya 4,33.23: स्वभावतोऽस्याश्चिद्विष्टेयं उन्मेषनिमेषणे। जगद्रूपानुभूतेस्तावेतावस्तमयोदयौ ॥

14. Obeisance to this Highest Supreme Lord, the playful twinkling and shutting of the swinging eyelashes of whose eyes they call His [perpetual] acts of creation and dissolution of the Universe! 14.1 14.3

आर्या दुर्लभलाभोऽप्यद्धा कस्यापि भवत्युपद्रवायैव।
राहुरहारयदमृतं समवाप्य निजं शरीरमपि ॥ ^{a,b} १५ ॥

^aSubhāṣitāvalī [VS] 3118: prakāśavarṣasya, **daivam**

^bSternbach : (15) VS 3118

15. Certainly (*addhā*), even acquisition of a thing difficult to obtain [can] for some people cause only misfortune. Rāhu having obtained the *amṛtam*, lost his own body. 15.1

उपजाति दूरीकृतस्वार्थलवा जनस्य समुद्यता ये भुवि तापशान्त्यै।
द्रुमास्त एवागतिका न विद्मः प्रजापतेराशयलेशमत्र ॥ ^{a,b} १६ ॥

^aSubhāṣitāvalī 797: prakāśavarṣasya, **vṛkṣāḥ**

^bSternbach : (16) VS 797, Vjv [Vidagdhajanavallabhā] 84 (p. 150) (a. Prakāśavardhana)

16. Those [beings] on this earth, who, even a trace of their self-interest gone, rise (are ready to act) in order to alleviate peoples' heat (afflictions), these are no one but trees, they cannot move. We certainly cannot understand even a little of Creator's intention behind it. 16.1 16.3

उपगीति (आर्या) धनबाहुल्यमहेतुः कोऽपि निसर्गेण मुक्तकरः।

प्रावृषिकस्याम्बुमुचः संपत्तिः किमधिकाम्बुनिधेः ॥ ^{a,b} १७ ॥

^aSubhāṣitāvalī 522: prakāśavarṣasya, **udārāḥ**

^bSternbach : (17) VS 522

- 17.1 17. The abundance of wealth cannot be [accepted as] the probans (logical reason), [for]
some people are generous just by birth. [Or is it the case that] the supply of a cloud
17.3 [abundantly] releasing water during the rainy season is greater than that of an ocean?

न तदनुकृतं मनागपि न वा जलं सुचिरसेवितैः शीतम्।
अन्धीकृते कुदीपैः प्रत्युत धूमेन मे नयने ॥ ^{a,b} १८ ॥

आर्या

^aSubhāṣitāvalī [VS] 959: prakāśavarṣasya, **saṃkīrṇa-**

^bSternbach : (18) VS 959

- 18.1 18. **Pāda-s A-B ?!**

On the contrary, my eyes are blinded by the smoke [produced] by bad lamps.^a

^aThis verse is unclear to me. According to the understanding of Mālavīya (1974, p. 149) (at this point I need to thank Judith Unterdörfler for her help in translation of the Hindi text to me), the verse could have been uttered by a person who, while wandering in a deep jungle on a mountain found a cave, on the qualities of which he contemplates in the following way: by the abundance of grasses and straw (*ghās-phus* in Hindi, trl. of Skt *sucirasevita*- ?!?) [found in this cave] there would neither be any echo (not sure why this quality should be desirable) nor there is cold water. On the contrary, by burning this straw-grasses at night my eyes would get blinded. I am really not sure if this translation can help.

न परं फलति हि किञ्चित्खल एवानर्थमावहति यावत्।
मारयति सपदि विषतरुराश्रयमाणं श्रमापनुदे ॥ ^{a,b} १९ ॥

आर्या

^aSubhāṣitāvalī 418: prakāśavarṣasya, **durjana-**

^bSternbach : (19) VS 418

- 19.1 19. Certainly, a rogue is not capable of anything else at all, he only brings about mis-
chief. A poisonous tree immediately kills anyone who leans on it in order to remove
19.3 his tiredness.

नमः खलेभ्यः क इवाथवा न तानलं नमस्येदिह यो जिजीविषुः।
विनैव ये दोषमृषिप्रकाण्डवन्नयन्ति शापेन रसातलं नरान् ॥ ^{a,b,c} २० ॥

वंशस्थम्

^aSubhāṣitāvalī 326: prakāśavarṣasya, **durjana-**

^bSternbach : (20) VS 326

^cCf. 30

20. Obeisance to the rogues! Or could there ever be anyone desirous for life who wouldn't sufficiently pay respect to them? They, as the best of Sages, even without any fault [on the side of people] guide them to Hell with their curses. 20.1 20.3

आर्या परपरिवादेन गुणो वेषविशेषेण पौरुषातिशयः।
यत्किंचनकारितया नृणां भवेद्राजपुत्रत्वम्॥ ^{a,b} २१ ॥

^aSubhāṣitāvalī 2335: prakāśavarṣasya, **hāsyā-**

^bSternbach : (21) VS 2335

21. By blame of others — good quality, by particularly chosen dress — excellence in manliness, by doing whatever they wish men acquire the quality of being a prince (rich kid). 21.1 21.3

आर्या पुंसामसमर्थानामुपद्रवायात्मनो भवति कोपः।
पिठरं कथदतिमात्रं निजपार्श्वान्येव दहतितराम्॥ ^{a,b} २२ ॥

^aSubhāṣitāvalī 2879: prakāśavarṣasya, **nītipaddhatiḥ**

^bSternbach : VS 2879, IS 4092 (?) = P (Pts 1.324, PtsK 1.368)

22. For weak people anger becomes only harmful to themselves: a pot that is cooking too strongly (when the fire is too strong or one cooks for too long) burns its own sides. 22.1

द्रुतविलम्बितम् मरकतस्य वरं मलिनात्मता त्यजति जातु निजां प्रकृतिं न यः।
अमलतां स्फटिकस्य धिगञ्जसा भजति रूपमुपान्तगतस्य यः॥ ^{a,b} २३ ॥

^aSubhāṣitāvalī [VS] 899: prakāśavarṣasya, **maṇayah**

^bSternbach : (23) VS 899

23. The impure nature of an emerald, which never ever changes its innate form, is better than the purity of a crystal, which immediately takes up the color of any object brought in its vicinity. 23.1 23.3

वसन्ततिलका याञ्जापदं मरणदुःखमिवानुभाव्य दत्तेन किं खलु भवत्यतिभूयसापि।

कल्पद्रुमान्परिहसन्त इवेह सन्तः संकल्पितैरतिदत्त्यकदर्थितं यत् ॥ ^{a,b} २४ ॥

^aSubhāṣitāvalī 274: prakāśavarṣasya, **sajjanavarṇanam**

^bSternabch : (24) VS 274

- 24.1 24. What is after all the point of even extremely generous giving if one first makes
the receiver to beg for it, an undertaking as painful as death? Certainly, in this world,
24.3 the good people, as if mocking the Wish-fulfilling Trees, abundantly give that what is
useful just on account of peoples' wishes.

लक्ष्मीसंपर्करूपोऽयं दोषः पद्मस्य निश्चितम्।
यदयं गुणसंदोहधामनीन्दौ पराङ्मुखः ॥ ^{a,b} २५ ॥

अनुष्टुभ्

^aSūktimuktāvalī [JS] 32.2: prakāśavarṣasya, **kamalapaddhatiḥ**; Subhāṣitāvalī [VS] 920:
prakāśavarṣasya, **padmāḥ**; Śārṅgadharapaddhati [ŚP] 1139: ??, **kamalānyoktayaḥ** (69,7);
Subhāṣitaratnabhandāgara [SR] p. 388 v. 207: ??, **jalacarānyoktayaḥ**; **kamalāni**

^bSternbach : (25) JS 105.2, VS 920

25.a °रूपो] JS, VS, °जातो ŚP, SR

25.d °धामनीन्दौ] JS, VS, घास्त्रि चन्द्रे° ŚP, SR

25.c अयं] JS, VS, एष ŚP, SR

- 25.1 25. It is certain that the lotus must have committed this crime of uniting with Lakṣmī,
the Goddess of Wealth, because it is averse to the moon, the treasure-store of a multi-
25.3 tude of virtues.

लज्जामहे वयमहो भृशमप्यनेके सायात्रिकाः सलिलराशिममी विशन्ति।
स्कन्धाधिरोपिततदीयतटोपकण्ठकौपेयकाम्बुदृतयो यदुदीर्णतृष्णाः ॥ ^{a,b} २६ ॥

वसन्ततिलका

^aSubhāṣitāvalī [VS] 867: prakāśavarṣasya, **samudraḥ**; Subhāṣitaratnabhandāgara [SR] p. 341 v. 20:
??, **samudrānyoktayaḥ**

^bSternbach : (26) VS 867

26.a भृशमप्यनेके] VS, वचनेऽपि हन्त SR

26.d °कौपेय°] SR, °कौलेय° VS

26.c स्कन्धा°] VS, अंसा° SR

- 26.1 26. Oh my! Even though we may be ashamed a lot, those numerous sea-merchants

enter the ocean, because, [although] their bags filled with well water are worn over the shoulders at their sides, their thirst is [nonetheless] excited.^a

26.3

^aThe translation of this verse is not clear to me.

शार्दूलविक्रीडिता

वन्द्यान्निन्दति दुःखितानुपहसत्याबाधते बान्धवाञ्
छूरान्द्वेष्टि धनच्युतान्परिभवत्याज्ञापयत्याश्रितान्।
गुह्यानि प्रकटीकरोति घटयन्त्यत्नेन वैराशयं
ब्रूते शीघ्रमवाच्यमुज्झति गुणान्गृह्णाति दोषान्खलः ॥ ^{a,b,c} २७ ॥

^aSubhāṣitāvalī 459: prakāśavarṣasya, **durjana-**; Subhāṣitaratnakośa [SkV] 38.21 *(1274): anonym., **asadvrājyā**

^bSternbach: (27) VS 459, SkV 1274

^cFrom the point of the literary composition, I would personally, perhaps, opt for a version combining the reading of the *Subhāṣitaratnakośa* in the *pāda*-C and that of the *Subhāṣitāvalī* in the *pāda*-D, so that all attributes to *khala*- would be expressed with finite verbs. Considering the versions as they stand, I have a slight preference for the one found in the *Subhāṣitaratnakośa*.

27.c घटयन्त्यत्नेन वैराशयं] VS,
घटयत्यन्योन्यवैराश्रयान् SkV

27.d उज्झति गुणान्] VS, उज्झितगुणो SkV

27. (Ingalls, p. 353): The villain slanders worthy men and laughs at the unhappy,
hurts his friends, hates men of courage, insults the poor,
and is ever giving orders to dependents.
He opens secrets, lays the ground for quarrels^a
and speaks whatever would be better left unspoken,
for having given up all virtue^b he is quick to find a vice.

27.1

27.3

27.5

27.7

^aThe reading of the *Subhāṣitāvalī* differs here: “He opens secrets while diligently engendering hostile intention(s)”. As for Ingalls’ translation “lays the ground for quarrels”, I would, perhaps, slightly change it to smth. like “he sets people against each other” (lit.: makes them to be receptacles of mutual enmity).

^bHere, again, *Subhāṣitāvalī* differs and reads instead of a *bahuvrīhi*-attribute a verbal one: “he abandons virtues”.

वसन्ततिलका

शुद्धः स एव कुलजश्च स एव धीरः श्लाघ्यो विपत्स्वपि न मुञ्चति यः स्वभावम्।
तप्तं यथा दिनकरस्य मरीचिजालैर्देहं त्यजेदपि हिमं न तु शीतलत्वम् ॥ ^{a,b} २८ ॥

^aSubhāṣitāvalī [VS] 273: prakāśavarṣasya, **sajjanavarṇana-**

^bSternbach: (28) VS 273

- 28.1 **28.** Only such a praiseworthy firm person [should be known as] pure and of noble
origin who even in difficulties does not give up his natural disposition: just as the
28.3 snow melted by thousands of sun rays abandons its form but not its coolness.

सहसिद्धमिदं महतां धनेष्चनास्था गुणेषु कृपणत्वम्।
परदुःखे कातरता महच्च धैर्यं स्वदुःखेषु ॥ ^{a,b} २९ ॥

आर्या

^aSubhāṣitāvalī 248: prakāśavarṣasya, **sajjanavarṇana-**

^bSternbach: (29) VS 248

- 29.1 **29.** These [qualities] are innate to the Great Ones: lack of reliance upon material goods,
hoarding of virtues, cowardice towards others' pain and great firmness with regards
29.3 to own sufferings.

स्तब्धप्रकृतिलोके बहुमानमुपैति नातिशयनम्रः।
स्फुटमत्रोदाहरणं पयोधराः कुवल्याक्षीणाम् ॥ ^{a,b} ३० ॥

आर्या

^aSūktimuktāvalī [JS] 110.38 (p. 406): prakāśavarṣasya, **nītipaddhatīḥ**; Subhāṣitāvalī [VS] 2878:
prakāśavarṣasya, **nītipaddhatīḥ**; Sūktiratnahāra [SRHt] 28.25 (p. 30): ?? ("vallabhadevasya" after 25-
28), **śrutaprasāmsāpaddhatīḥ**

^bSternbach (30) JS 406.38, VS 28702878

30.d पयोधराः] JS, पयोधरः VS,

- 30.1 **30.** An inwardly firm person obtains high esteem in the world without bowing down
too deeply (without being over-submissive). For this [behaviour] there is a very clear
30.3 example: the breasts of the lotus-eyed girls, [which, when firm, can obtain a big size
without drooping].

१ = ६ = ३१ ॥

स्वार्थनिरपेक्ष एव हि परोपघातोऽसतां व्यसनमेव।
अशनायोदन्या वा विरमति फणिनो न दन्दशतः ॥ ^{a,b} ३२ ॥

आर्या

^aSubhāsitāvalī 419: prakāśavarṣasya, **durjana-**

^bCf. VidSr̥k 38.16 (1269): pariśuddhām api vṛttiṃ samāśrito durjanaḥ parān vyathate/ pavanāśino 'pi bhujagāḥ paropaghātaṃ na muñcanti// *raviguptasya

32. In fact, the injury of others without a view on personal profit is the strongest ad- 32.1
diction of the rogues. Neither hunger nor thirst of a snake disappear after a bite.^a

^aAs pointed out by Prof. Isaacson, the idea that the most cruel among the wicked ones harm others just for the sake of harming and not even (as the “usual” wicked) for the sake of gaining some personal profit, reminds us of one of Bhartṛhari’s *nīti*-verses: *eke satpuruṣāḥ parārthaghaṭakāḥ svārthaṃ paritya-janti ye sāmānyās tu parārtham udyamabhṛtaḥ svārthāvirodhena ye/ te 'mī mānuṣarākṣasāḥ parahitaṃ svārthāya nighnanti ye ye tu ghnanti nirarthakaṃ parahitaṃ te ke na jānīmahe//*

5.2 Introductory Verses found in some MSS of the *Laghuṭīkā* by Prakāśavarṣa I

In a direct opposition to the previously quoted *muktaka*-s attributed to a certain Prakāśavarṣa, or Prakāśavarṣa III, in the *Subhāsitāvalī*, below I would like to present a series of verses found in the introduction to some of the MSS of the *Laghuṭīkā*. The exact location of these verses within the text as well as their number, though thankfully not the wording of the common verses, differs from group to group. Accord- 5
ing to the following numeration, **Bo**₁ **Mü** contain only the verses 2, 4, 5 and 6 (the latter is omitted in **Bo**₁), which are found at the end of the prose introduction to the commentary (which is, as expected, slightly shorter than its version in **JaiJo**₁ **Pa**₁) before the commentary on the first verse. **JaiJo**₁ **Pa**₁, on the other hand, have the verses 1, 2, 4 and 6 right at the beginning of the commentary, but do also contain verses 2, 3, 4, 5 10
and 6 at the end of the commentary on the first verse of the *Kirātārjunīya*. The reading of this latter **inserted** group is accordingly assigned with the sigla **Jai**^{ins} **Jo**₁^{ins} **Pa**₁^{ins}. Note that the verse nr. 3 is found solely in **Jai**^{ins} **Jo**₁^{ins} **Pa**₁^{ins} and nowhere else. In contrast to this spectrum of variance, all of the following seem to exhibit certain similarity to each other and could be, preliminary at least, accepted to be compositions of a 15

single author.²⁹³

Keeping the question of the relation between Prakāśavarṣa III and Prakāśavarṣa I in mind, I would like to state that, according to my (optimistic) personal impression, it is likely that the poet, whose verses were quoted in the anthologies, was the author of the following verses as well. The following similarities could be listed: (1) Both group of verses exhibit a clear preference for short meters, with the *āryā* being the most frequently used. Among the following six verses, the first one, an opening *āśīrvāda*- is appropriately written in the *anuṣṭubh*-, while all the remaining five verses are composed in one or another variety of the *āryā* metre. (2) The first benedictory verse is reminiscent of the *namaskāra*- found in the *Subhāṣitāvalī* inasmuch as it abounds in complex alliterations. Apart from this stylistic correspondance, one may further note that both verses address the same *iṣṭadevatā*, Śiva being the highest supreme God. (3) The final two verses (and to some extent the fourth verse as well) could be read as more or less general *nīti*-verses (though they certainly are connected to the author's present effort in writing a commentary and his hope that it will not be spoiled by the criticism of hypocrites). As shown above, this was, in fact, the favorite topic of the poet Prakāśavarṣa known to the *Subhāṣitāvalī*. (4) The śāstric reference in the fourth verse reminds, furthermore, of the one that we saw in the 17th verse above. The reference to the notion of *pratyudāharaṇa*- in the sixth verse is reminiscent of the *udāharaṇa*- in vs. 30 and the form *bhavatitarām* in the same verse reminds us of *śuṣyatitarām* and *dahatitarām* in vss. 7 and 22 respectively.

गुणगर्वितगीर्वाणगणगौरवगोचरः ।
भूयाद्भवो जगत्पातुं प्रभविष्णुर्विभूतये ॥ ^a १ ॥

²⁹³Frankly speaking, I find this whole issue rather confusing. On the one hand, I do not see any good reason for why anyone would like to add any of the following verses (apart from the first *āśīrvāda*-, perhaps, the absence of which could have been considered disturbing by some readers) to the text of a commentary on a poem. On the other hand, I cannot really explain either the omission of some verses in some groups nor their odd placing.

^aThis verse is found only in **Jo₁ Jai Pa₁**.

1. [May he, who is] the object of veneration for the multitude of Speech-Arrowed Gods [even though they are] proud of their [own] virtues, Bhava, the Origin [of the Universe]^a, who has the absolute power to protect the world, [bestow] *vibhūti*-s.^{b,c} 1.1 1.3

^aThis is acc. to Kṣīra's gloss ad Amara 1.36.

^b*vibhūti*- has a range of meanings: wealth, success, supernatural powers.

^cThe pāda-s CD have an example of chiasmus.

भट्टनरसिंहनाम्नो गौडस्य कवेर्मुखाम्बुजाच्छ्रुत्वा ।
वृत्तिं लघुं विधास्ये कचित्किरातार्जुनीयस्य ॥ ^a २ ॥

^aThis verse is found in all sources. It is the second verse in **Jai Jo₁ Pa₁** and the first verse in **Bo₁ Mü** and **Jai^{ins} Jo₁^{ins} Pa₁^{ins}**.

2.a नाम्नो] Mü Jai^{ins} Jo₁^{ins} Pa₁^{ins} , °सूनो Bo₁ Jai Jai

Jo₁ Pa₁

2.c वृत्तिं लघुं] Bo₁ Mü Jai Jo₁ Pa₁ , वृत्तिर् लघुं

2.b कवेर्] Jo₁ Pa₁ Mü Jai^{ins} Jo₁^{ins} Pa₁^{ins} , कवे° Jai^{ins} , लघुवृत्तिं Pa₁^{ins}

2. Having received [the explanations]^a from the lotus-like-face of the poet Bhaṭṭa Narasiṃha from Gauḍa, I will compose a short explanation of selected points of the Kirātārjunīya.^b 2.1 2.3

^aCf. *Aṣṭādhyāyī* 1,4.29: *ākhyātopayoge*

^bNarasiṃha is known from different collections (nr. 715 in Sternbach: “must have lived in the beginning of 12th ctr. or earlier”), i.a. SūMukt, VidSuRaKo as well SuĀva. The latter attributes to him i.a. a beautiful verse quoted in Locana 3.2. The same verse is found under nr. 104 in Vemabhūpāla's version of Amaruśataka, and attributed to Amaruka also by Pūrṇasarasvatī in his commentary on the *Mālatīmādhava*:

स्मररसनदीपूरेणोढाः पुनर्गुरुसेतुभिर्यदभिविधृता दुःखं तिष्ठन्त्यपूर्णमनोरथाः ।
तदपि लिखितप्रख्यैरङ्गैः परस्परमुन्मुखा नयननलिनीनालानीतं पिबन्ति रसं प्रियाः ॥

यत्र विशेषस्तमलं कथयित्वा ज्ञास्यते स दृष्ट्वैनम् ।
नावश्यमेव लोके भवति हि वचनं यथावस्तु ॥ ^a ३ ॥

^aThis verse is found only in **Jai^{ins} Jo₁^{ins} Pa₁^{ins}**, where it bears number 2.

3.c नावश्यमेव] $Jo_1^{ins} Pa_1^{ins}$, न निवेश्यमेव Jai^{ins}

- 3.1 3. ???? ?!!!? ?!!!? There is no need to explain [every single instance] where there is [anything] particular [to explain].^a It will be understood [by anyone, who] will see
 3.3 this very [particular subject]. In fact, [also] in the world [not just in *kāvya*-] there is no need to describe everything.^b

^aIn this I follow *Aṣṭādhyāyī* 3,4.18: *alamkhalvoḥ pratiṣedhayoḥ prācāṃ ktvā*, according to which *alam kathayitvā = alam kathanena = *mā cakathaḥ*.

^bHere I would like to understand *yathā* in the meaning of *vīpsā* (pervasion) and not in the meaning of *padārthānavṛtti-* (\approx not going beyond), although this meaning is, perhaps, more common for this type of formation. With the latter sense of *yātha*, the second half would mean smth. like: “In the world there is no need to describe things just as they really are.”

HI (circa): Wherever there is any [point of a] particular [interest], it is enough to explain just that much. *jñāsyate sa drṣṭvainaṃ* — ?

व्याख्यानमनेकविधं लिङ्गमबोधस्य धूम इव वह्नेः ।
 मौलं मार्गमजानन्स्पृश्यत्यनेकान्पथो मुह्यन् ॥ ^a ४ ॥

^aThis is vs. nr. 2 in $Bo_1 Mü$, and vs. 3 in $Jai Jo_1 Pa_1$ & $Jai^{ins} Jo_1^{ins} Pa_1^{ins}$.

- 4.1 4. A non-uniform explanation is a clear sign of an ignorant person (OR ignorance),
 just as smoke is a clear sign of fire. Someone who doesn't know where the main road
 4.3 goes, perplexed tries out many different paths.

क्षोदिष्ठप्रकृतीनामलङ्घनीयं न विद्यते जगति ।
 महतामित्युपरि पदं विदधाति समुद्धतः पांशुः ॥ ^a ५ ॥

^aThis is vs. nr. 3 of $Bo_1 Mü$, and 4 of $Jai^{ins} Jo_1^{ins} Pa_1^{ins}$. It is not found in $Jai Jo_1 Pa_1$.

5.c महतामित्यु°] $Jai^{ins} Jo_1^{ins} Pa_1^{ins}$, महतामेत्यु° 5.d पांशुः] $Jai^{ins} Jo_1^{ins} Pa_1^{ins}$, वायुः Mü
 Mü

- 5.1 5. There is nothing in this world that would be impassable for those of the most minute nature. In this way (*iti*) the dust whirled up takes up the its place above the great ones.

किंतु

लुम्पन्गुणं गुणवतो दुर्जन एव प्रकाशयत्यधिकम्।
सूत्रार्थप्रतिपत्तिर्भवतितरां प्रत्युदाहरणात्॥^a ६ ॥

^aThis is vs. nr. 4 in Mū & JaiJo₁Pa₁, as well as vs. nr. 5 in Jai^{ins}Jo₁^{ins}Pa₁^{ins}.

6 किंतु] MūJai^{ins}Jo₁^{ins}Pa₁^{ins}, om. EdJo₁Jai 6.d °णा°] Jo₁^{pc} (-add. line margin), om. Jo₁^{ac}
Pa₁

6. A villain discrediting a virtue of a noble person [on the contrary] makes it only more visible. The understanding of a *sūtra* becomes better by means of a counterexample. 6.1

As already thematized in a footnote to the second verse of the current collection, the introductory verses to the *Laghuṭīkā*, apart from providing us with an assumption that Prakāśavarṣa I could have well been identical with Prakāśavarṣa III, furnish the first biographical data about the author of the *Laghuṭīkā*. We learn that Prakāśavarṣa has studied under a certain Narasiṃha Bhaṭṭa, a poet from the Gauḍa region. Whether it was Prakāśavarṣa's teacher who settled down in Kāśmīr, or it was Prakāśavarṣa himself who travelled to the far East remains unknown. In the following section I would like to gather further available information pertaining to the biography of Prakāśavarṣa I. 5

5.3 What do we know about Prakāśavarṣa?²⁹⁴

5.3.1 Śrīkirātakāvyatīkākartṛpraśastiḥ

The most valuable source of biographical information on Prakāśavarṣa I is undoubtedly the authorial colophon preserved in several MSS of the *Laghuṭīkā*. As almost anything related to the transmission of the text, however, the recognition of this colophon as such (i.e. its attribution to the actual author of the commentary) as well as the re-

²⁹⁴I need to excuse myself for plagiarizing the title of the first section in the preface to Goodall and Isaacson (2003): "What do we know about Vallabhadeva?".

construction of its exact wording remain open to question.

The colophon under discussion consists of three verses, which, on the one hand, address a rather characteristic for Prakāśavarṣa topic of social criticism (see 5.1 and 5.2), in this case related to the reception of his work, and, on the other hand, supply us with
 5 valuable personal information about the pandit. We learn, namely, that Prakāśavarṣa himself was a poet, i.e. a courtly intellectual (*kavi*-), that he hailed from Kashmir and that his father's name was Harṣa.

Unfortunately, I was not able to find any information that could possibly help us to identify Prakāśavarṣa's father. The [old] *Catalogus Catalogorum* (Aufrecht (1962, p. 137))²⁹⁵ has a single entry for Harṣa, the author of the *Aṅkayantravidhi* and the *Mantroddhārakośa*. The respective entries for these texts in the NCC (vol. 1, p. 50a and vol. 18, p. 252a) support the authorship of some Harṣa(s). No additional information is provided about the author though. The only Harṣa (apart from the famous poet Śrīharṣa, of course) reported in Sternbach (1980, p. 657), on the other hand, was the au-
 15 thor of "the pillar-inscription of the Raṣṭrakūṭa king Parabala, found at Patharī (Bhopal) and dated (*Vikrama-samvat*) 917 (= A.D. 861)." He wrote "[i]nvocatory, descriptive and genealogical verses. Some verses were [...] inspired by Māgha's Śiś[upālavadha]. Many verses are of poetical value" (*ibid.*). The complete transcription of the inscription along with its translation is found in Hultzsich and Konow (1981, no. 34, pp. 248ff.).
 20 Although, on account of one of the verses written by Prakāśavarṣa III = I (see vs. 13, p. 171), it is possible to fancy the scholar to have experienced some hardship of living abroad, there is no further evidence at all to indicate a connection between this Harṣa and Prakāśavarṣa.²⁹⁶

The text of this colophon was for the first time noted as early as in Bhandarkar
 25 (1887) (see below), from where the information on Prakāśavarṣa's father was repeated

²⁹⁵The final volume(s) of the NCC encompassing the entries for the letter 'ha' has not been published yet.

²⁹⁶In fact, there is even no reason to assume that Harṣa was primarily a poet, and not e.g. a *vaiyākaraṇa*- or a *naiyāyika*-, in the first place.

in several later sources (CC 347a, NCC vol. 4, p. 162 & vol. 12 p. 212b). Among the MSS available to me, the respective verses are found only at the end of the Jagaddatta-group of MSS (**JaiJo₁Pa₁**). Among these, furthermore, in **Jo₁** it is placed after the colophon to the 18th chapter and the concluding statement **समाप्तमिदं काव्यं सटीकम्**. It is immediately followed by Jagaddatta's final colophon and yet another concluding statement: **इति किरातार्जुनीये महाकाव्ये भारविकृतौ पाशुपतास्त्रलाभो नाम अष्टदशमः सर्गः समाप्तः** and the final auspicious symbols. **Pa₁** presents basically the same though somewhat less haphazard behavior, inasmuch as it lacks the second concluding phrase (**इति किरातार्जुनीये ...**) and starts the final scribal colophon (containing the date et.al.) immediately after Jagaddatta's verse. **Jai**, which, I believe, belongs to a different (less conflated) subgroup (see 6), exhibits the following order: the chapter colophon is followed by the current three verses, which are succeeded by Jagaddatta's colophon and the final remarks **इति श्रीकिरातकाव्यटीकाकर्तृप्रशस्ति [!] समाप्ता** and **इति श्रीकिरातकाव्यटीका समाप्ता** followed by formulaic scribal verse at the very end of the MS. The positioning of **Jai**'s remark identifying the *praśasti*- has initially led me to the erroneous assumption that it referred to all the four verses (including the one by Jagaddatta) and that, accordingly, all of them had to be interpreted as a single textual unit presumably composed by Jagaddatta.²⁹⁷ In compliance with the observation presented below, however, I feel rather certain now that this short colophon statement must have been misplaced either by the scribe of **Jai** or by one of his predecessors within the current subline of transmission. Rather than concluding the colophon verse by an older scribe (i.e. by Jagaddatta), this remark should have initially belonged to the three preceding verses. The word *praśasti*- should be, therefore, interpreted not in its general meaning (\approx *stotra*-), but, more appropriately, in its technical sense to mean smth. like a "colophon", so that the whole remark, supposedly added by a copyist, should mean "Thus is completed the colophon composed by the writer of the commentary on the

²⁹⁷It took me, in fact, a lot of trouble to try to interpret already corrupt reading of **JaiJo₁Pa₁** in such a way that its meaning becomes at least to some degree plausible as a composition of the scribe.

poem *Kirātārjunīya* ”.

The latter assumption can be substantiated by the fact that the three verses under consideration have been found separately from Jagaddatta’s colophon in MS “NN No 71” of the MS-catalogue Bhandarkar (1887) that I was not able to trace so far. As far as I can tell, the MS was procured by the learned scholar from one of the collections in Gujarat. It contains Jonarāja’s commentary on the *Kirātārjunīya* up to the end of the 16th chapter of the work, while the concluding (two?) chapter(s) of the poem are accompanied by Prakāśavarṣa’s *Laghuṭīkā*. The MS seems to lack any concluding scribal colophon indicating its place or date of copy (the current three verses are followed by a colophon concluding the chapter as well as the whole work). It is, however, reported (p. 262, *ibid.*) to be written in the Śāradā script and must have therefore been produced in Kaśmīr.

In view of the fact that less than a half of the MSS available to me contain the current *praśasti*-, its authorship remains uncertain. On account of the additional evidence of the Śāradā-MS introduced above, it appears, however, likely that the colophon was composed before the transmission of the *Laghuṭīkā* left Kaśmīr and that it may, therefore, attest to a relatively early stage of textual history.

As for the wording of the text, its reading preserved in **JaiJo₁Pa₁** is to an unusual degree corrupt, so that for my preliminary edition below I have for the most part accepted the variants found in the above mentioned transcript of the Śāradā manuscript (Bhandarkar (1887, pp. 356f.)).²⁹⁸ Even after this collation, however, the meaning of the following verses remains largely unclear to me. The given translations should be, therefore, considered as merely tentative.

²⁹⁸Note that many of these variants had been already suggested to me (as conjectures) by Prof. Isaacson even before I discovered the Bhandarkar’s reference.

On a general, though not compelling superiority of Kashmiri MSS in transmitting the texts of Kashmiri authors (commentaries on *kāvya*- in particular) see e.g. Murti (1980, pp. XIVff.) or Goodall and Isaacson (2003, pp. liv)

ai: 100v9, Jo₁: 117r14,
Pa₁: 187v13

काश्मीरकेन कविना क्रियते प्रकाश-
वर्षेण हर्षतनयेन किरातटीका।
मात्सर्यजिह्वागदरुद्धवचःप्रवृत्तिः^a
संमंस्यते^b स्फुटमिमां हृदयेन^c लोकः ॥ १ ॥

^aगद° → °गत° ?

^bThe corruption from संस्यते → म्यते is rather simple to explain in almost any North Indian script. The corruption of म → य, that is also found in the next verse, could, perhaps, happen in a Maithilī-type of script.

^cन → व is not so obvious.

- 1.c °जिह्वागद°] Bhandarkar (1887), °जिह्वागत° Jo₁ Pa₁
Jai Jo₁ Pa₁ 1.d हृदयेन] Bhandarkar (1887), हृदयेऽव° Jai Jo₁
1.d संमंस्यते] Bhandarkar (1887), संमंस्यते Jai Pa₁

1. This commentary on the *Kirāt[ārjunīya]* is composed by the Kashmiri poet Prakāśavarṣa, son of Harṣa. Surely, [even such] people whose [ability to] speak is restrained by the false disease of their envy/ selfishness, will value it with their inner eye. 1.1
1.3

छाययैव^a वचनस्य वैदुषी ज्ञायते न तु कृतश्रमा नृणाम्।
दर्शनान्तरकृतावधारणैस्तन्मुखाच्छ्रुतलवप्रकाशनम्॥^b २ ॥

^aछा and का could be, perhaps, confused in Śāradā.

^bThe wording of this verse remains uncertain and its interpretation unclear to me.

- 2.a छाययैव] Jai Jo₁ Pa₁, कार्यायैव Bhandarkar (1887) Jo₁, कुतः समा Pa₁
2.a वैदुषी] Bhandarkar (1887), वैदुषी Jai Jo₁ Pa₁ 2.c दर्शनान्तर°] Jai Jo₁ Pa₁, दर्शनस्तर°
2.b ज्ञायते] Bhandarkar (1887), जामते Jai Jo₁, 2.c °धारणैस्] conj., °तारणैस् Bhandarkar (1887), °धारणा Jai Jo₁ Pa₁
जोमते Pa₁ 2.d तन्मुखाच्] Bhandarkar (1887), तन्मुधा Jai Jo₁ Pa₁
2.b न तु] conj., ननु Jai Jo₁, तनु Pa₁, न न Bhandarkar (1887)
2.b कृतश्रमा] Bhandarkar (1887), कुतः श्रमा Jai 2.d श्रुत°] Bhandarkar (1887) Jo₁ Pa₁, क्षुव° Jai

2. !?!! Peoples' learning can be known only by the lustre/ appearance of their speech, 2.1

- but it, [even when] obtained with a great effort, cannot be known by ascertainments
 2.3 made in their (peoples') absence. Therefore the exhibition (teaching?) of whatever little
 one has heard can happen only from the person's mouth.

जनानां^a मात्सर्यं किमिदमथ वाज्ञानमहिमा^b
 गुणेषु प्रद्वेषः किमुत किमुतार्थित्वविरहः।
 यदस्मिन्नः क्लेशे विजन इव नृत्तोत्सवविधौ
 सदित्युच्चैरारादसदिति न केनाप्यभिहितम्॥ ३ ॥

^aJo₁ Pa₁ 's deficient reading नानां could, in fact, point towards जनानां. The latter reading could be argued to be preferable to Jai 's नराणां, for it gives yet another synonym to the word "person, people", found in vs. 1 as *loka*- and in vs. 2 as *nṛ*-. It makes, furthermore, a clear reference to *vijane* in the third *pāda*-, so that the comparison between a badly attended performance and the commentary read by "bad"(?) people becomes more visible.

^bThe change वाज्ञात° → वा वक्र° is rather difficult to explain.

- | | |
|--|--|
| 3.a जनानां] Bhandarkar (1887), नानाम् Jo ₁ Pa ₁ , | 3.c यदस्मिन्] Bhandarkar (1887), यदस्मिन् Jai |
| नराणाम् Jai | Jo ₁ Pa ₁ |
| 3.a मात्सर्यं] Bhandarkar (1887), आश्चर्यं Jai Jo ₁ | 3.c °स्मिन्नः] Bhandarkar (1887), °स्मिन्न° Jai |
| Pa ₁ | Jo ₁ Pa ₁ |
| 3.a वाज्ञान°] conj., वाज्ञात° Bhandarkar (1887), | 3.c नृत्तो°] Bhandarkar (1887), वृत्तो° Jai Jo ₁ Pa ₁ |
| वा वक्र° Jai Jo ₁ , वा वक्र° Pa ₁ | 3.d उच्चैर्] Bhandarkar (1887), अस्त्याम् Jo ₁ Pa ₁ , |
| 3.b प्रद्वेषः] Jai Jo ₁ Pa ₁ , प्रद्वेष Bhandarkar (1887) | अस्ताम् Jai |
| 3.b किमुत] Jai Jo ₁ Pa ₁ , किमिति Bhandarkar | 3.d असदिति] Jai Jo ₁ Pa ₁ , असदपि Bhandarkar |
| (1887) | (1887) |
| 3.b °आर्थित्व°] conj. Goodall, °आर्थित्व° Σ | |

- 3.1 3. Is it peoples' jealousy or rather the greatness of their ignorance? Or is it [their]
 hatred towards qualities, or their absence of need? That with regard to this effort of
 3.3 mine, just as during a dance performance where nobody is present, no one speaks up
 loudly: "Good!" or [shouts] from afar: "Bad!"

5.3.2 Text-internal Data

The cumulative evidence of (1) the proposed identification of Prakāśavarṣa I with Prakāśavarṣa III as well as (2) the unequivocal statement about Prakāśavarṣa I's place of activity found in the 'Kirātakāvyaṭīkākartṛpraśasti'²⁹⁹ seems to suggest that the scholar may have hailed from or was active in Kashmir and that, arguably with lesser degree of certainty, he could be placed at the time around the turn of the second millennium CE. In the current section, I will summarize several facts internal to the transmitted text of the *Laghuṭīkā*, which, in my view, favor the assumed provenance of Prakāśavarṣa I, and, furthermore, possibly suggest an even earlier date for the composition of his work. 5

To begin with general observations, it may be noted that, apart from the isolated occurrence examined below, I was so far not able to find any quotation from a text belonging to the realm of poetological, or, in fact, almost any other technical literature within any of the transmissional lines of the *Laghuṭīkā*. Obvious exceptions to this statement constitute Prakāśavarṣa's laconic references to the *Aṣṭādhyāyī* (these are often expanded in the conflated versions of **Jo₁ Pa₁** and **Jay Pa₂**), several quotes from the *Mahābhārata* and a couple of *nīti*-verses, which, however, appear to be quoted in other early works as well (such as e.g. in Śaṅkara's early commentary on the *Harṣacarita*). On the other hand, Jagaddatta's group of MSS (at times only its **Jo₁ Pa₁**-subgroup, but at other times supported by **Bo₁ Mü** and/or **Jay Pa₂**) quotes a considerable number of Sanskrit and Prakrit verses. Though most of the Prakrit verses remain untraced, many of the so far detected Sanskrit verses could either be followed back to their source or found to be quoted in other relatively early texts (commonly in Bhojadeva's *Śṛṅgāraprakāśa*). Among the detected sources for the quoted verses are: 10 15 20

²⁹⁹In the current context we may ignore the so far unsolvable question whether or not the 'Kirātakāvyaṭīkākartṛpraśasti' can be regarded as a composition of Prakāśavarṣa I or not. Even if a separate authorship should be accepted, we may, nonetheless, take the information provided in the *praśasti* into account as an "external" evidence.

Amaruśataka, *Kuṭṭanīmata*, *Kumārasaṃbhava*, *Mayūraśataka*, *Mahābhārata*, *Ratnāvali* and *Śiśupālavadha*, the latter text appearing as the most frequent source for quotations.

Since many of these quotations are characteristic for the respective transmissional lines, they will be discussed later separately. Here, however, I would like to focus on a single most striking, in style and content, passage found at the very beginning of the *Laghuṭīkā*. With minor variations it is preserved in all the MSS available for this part of the text, i.e. in the Jagaddatta group of MSS (**JaiJo₁Pa₁**) as well as in the related **Bo₁Mü**-group. Several things about this section seem to be extraordinary. With its style, a skilful blend of śāstric precision with the characteristic for the Sanskrit *kāvya*-literature poetic elaboration, it stands in a rather stark contrast to the main bulk of the following commentary.³⁰⁰ These are, however, several things about the content of the passage that seem to provide some (vague) indications for the date and place of its composition.

This introduction, though composed as a single coherent argument, could be, for the sake of analysis, broadly divided into three parts. In the first part, Prakāśavarṣa thematizes the purpose of and the resulting necessity for a *namaskāra*- at the beginning of a (poetic) work and demonstrates its presence in the first verse of the *Kirātārjunīya*. The second part is introduced by the consideration that even if the poem would not have a *namaskāra*-, it is the auspicious nature of the beginning of a *kāvya*- itself that would effect a grand result in the form of fame (*kīrti*-) and pleasure (*prīti*-), of which the former is elaborated in some extent. In the third part, Prakāśavarṣa states that the auspicious fruit does not arise just by producing any *kāvya*-, but can be effected only by the composition of a good poem (*su*- or *śobhana-kāvya*-), a designation that, as the commentator shows in some detail, can certainly be applied to the *Kirātārjunīya*.

Before looking at each of these sections separately, a short note on the edition and

³⁰⁰As discussed later in this thesis, several discursive passages attested only in the Jagaddatta-group of MSS may be seen stylistically to resemble this introductory section.

its visual representation is due. Below I tried as much as possible to avoid any conjectural emendations and to follow the readings preserved in the MSS. At a few occasions, when I could not make any satisfactory sense of the preserved variants and when I was able to think of a relatively simple improvement, I ventured to propose an alternative reading. In the critical apparatus, furthermore, I indicated the reading of Jaddipāl (2008) (**Ed** in the apparatus) separately. Although in the absolute majority of cases **Ed** follows **Jo**₁, it does, nonetheless, occasionally introduce conjectures. In keeping with the actual purpose of my study, viz. to study the transmission of the *Laghuṭīkā*, I supplied the following edition with several additional visual markings: in the apparatus criticus I highlighted my conjectures as well as notable variant readings with red color. In the main text, I typeset individual words and, perhaps more strikingly, longer textual passages in grey, so as to indicate that these are missing either from a complete transmissional line (in all cases it is **Bo**₁**Mü**) or, at several exceptional cases, only from **Bo**₁. This should make readers aware of the problems involved in establishing the ‘original’ text of the *Laghuṭīkā* and, furthermore, visually distinguish those sections the reading of which is supported by both the transmissional lines from the ones, where the reading is liable to more serious doubts. Finally, although I generally refrained from using more elaborate color-markings described in 1.5.2 (pp. 21ff.), in several cases I utilized it below as a kind of highlighter.

[१. काव्यारम्भनिरूपणम्]³⁰¹

इह हि सर्वेषामेव प्रेक्षापूर्वकारिणां भगवद्वासप्रभृतीनां सकलकाव्यारम्भोऽभिमतदेवतानमस्कार-
पुरःसरो विविधविघ्नविनायकोपशमनार्थः सदाचारानुपालनार्थश्च दृश्यते। यथा –
*नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।

³⁰¹The names of the sections are obviously mine.

21 °रम्भो] EdJo₁Pa₁Mü, °रम्भे Jai, illeg. Bo₁ 21 °देवता°] Jo₁^{pc}(-add. left hand margin), °काव्या°
Jo₁^{ac}(-canceled) 22 °पुरः°] Jo₁^{pc}(-add. upper margin), om. Jo₁^{ac} 22 °सरो] Jo₁^{pc}(-canceled), °सरोग°
Jo₁^{ac} 22 °विनायकोप°] EdJo₁JaiPa₁, °विनाशाय कोप° Bo₁Mü 22 °नुपालना°] conj., om. Bo₁,
°नुलेपना° MüJo₁Pa₁, °नुचरणा° EdJai 22 यथा] Bo₁EdJo₁Pa₁Mü, तथा Jai

- 1 देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥ *
- इत्यादिविशिष्टदेवतानमस्कारस्य च पारम्पर्येण विघ्नाद्युपशान्तिफलं वर्णयन्ति न च साक्षात् । न-
- 3 मस्कारे कृते हि धर्मोपचयाद्विराध्यधर्मनिवृत्तौ सत्यां तत्कार्याणां विघ्नादीनामभावात् । एतदेव
- चेतसि विनिवेश्य सर्व एव च शास्त्रकारा विवरणकृतये विघ्नाद्युपशमनार्थं नमस्कारं वर्णयां-
- 5 बभूवुः । नमस्कारवन्मङ्गलविशिष्टपुरुषोद्देशविशेषकथाप्रसङ्गादीनामप्युदयत्वं मन्यन्ते । यदत्रा-
- स्य कवेर्नमस्काररहितकाव्यारम्भे प्रवृत्तिस्तत्रेदमाकूतं लक्ष्यते – श्रीशब्दोऽत्र मङ्गलाभ्युदयहे-
- 7 तुः, विशिष्टयुधिष्ठिरादिपुरुषोद्देशकथाप्रसङ्गश्चास्त्येव ।

[Approximate translation]: Certainly, it is generally observed (*iha hi*) that beginning with venerable Vyāsa onwards all the thoughtful [authors] have commenced the composition of their *kāvya*-s with a *namaskāra*- to their tutelary deity, which aims at dispelling of Vināyakas [causing] various obstacles (OR Vighnas and Vināyakas)³⁰² and at upholding the [traditionally] righteous way of conduct. Furthermore, one explains that the homage to the tutelary deity in the way in which it is done in the verse from the

15 *Mahābhārata* and at other instances results in the elimination of obstacles etc. (OR: of Vighna etc.) only successively, but not directly. In fact, when a *namaskāra*- is performed [and] on the basis of [thus] accumulated [positive] *dharma*- the adverse *dharma*- gets eradicated, the obsta-

³⁰²A seemingly more common and less specific (i.e. open to both the positive and the negative interpretation) analysis of the word ‘*vighnavināyaka*’ as a *prāditatpuruṣa*- is offered e.g. in Subhūticandra’s *Kavikāmadhenu* and Sarvānanda’s *Ṭikāsarvasva*, both on *Amarakośa* 1,1.38: विघ्नानां विशिष्टो नायकः = विनायकः । (Thanks to Prof. Isaacson for these references).

190.23–191.1 MBhār 1-18.1: ...

1 देवीं] EdJo₁Pa₁Mü, देवी Jai 1 °रयेत्] EdPa₁, °रये: Mü, °रये Jo₁ 2 च] Σ, om. Bo₁ 2 वर्णयन्ति] EdJo₁Pa₁Mü, वर्णयति Jai 3 विराध्य°] Bo₁Jo₁JaiPa₁Mü, विरोध्य° Ed 3 °निवृत्तौ] Bo₁EdJo₁Pa₁Mü, °वृत्तौ Jai 3 एव] Pa₁^{pc}(-canceled), एहव Pa₁^{ac} 4 विवरणकृतये] JaiJo₁Pa₁Mü Ed, om. Bo₁ 5 नमस्कारवन्] Bo₁EdJo₁Pa₁, नमस्कारं Jai 5 अप्युद°] Bo₁JaiJo₁Pa₁Mü, अभ्युद° Ed 5 मन्यन्ते] conj.(Ed), मन्यते Bo₁Jo₁JaiPa₁Mü 6 °रहित°] Bo₁EdJaiJo₁Mü, °रहिता° Pa₁ 6 तत्रेदम्] Σ, तदत्रेदम् Bo₁ 6 ऽत्र] Bo₁EdJo₁Pa₁Mü, om. Jai 7 °युधिष्ठिरादि°] Σ, om. Bo₁ 7 °सङ्गश्] Bo₁EdPa₁Mü, °शङ्गश् Jo₁, °सङ्ग° Jai

cles etc. (OR Vighna etc.) effected by it (i.e. by the negative *dharmā-*) do not arise. With exactly this meaning in mind all the authors of *śāstra-*s have explained that a *namaskāra-* results in dispelling of obstacles etc. (OR Vighna etc.), which is necessary for a [successful] composition of a commentary.³⁰³ [Furthermore,] they hold that just like a *namaskāra-* such things as [the description of a] context that contains a particular mention of some exalted personality etc. also [possesses] the quality of [bestowing] elevation/ auspiciousness (*udayatva-*). And the fact that this poet has commenced his *kāvya-* without a *namaskāra-* points at the following intention: In this verse it is the word ‘*śrī-*’ that causes the auspicious elevation, and it does actually [also] contain a mention of an exalted personality such as Yudhiṣṭhira etc.³⁰⁴

Below I would like to proceed to the analysis of this most striking passage:

1) On a rather general level, I would like to point out that the very presence, leave alone the degree of elaboration, of the current discussion is noteworthy. Not that the question of an appropriate beginning of a *kāvya-* is an unusual topic for the beginning of a commentary (on the opposite, a good deal of the commentaries on the *Kirātārjunīya* available to me commence with an explanation of the auspicious nature of the initial word ‘*śrī-*’), it is, however, that this topic is most usually supplemented by (or, at times, even reduced to) the famous quote from *Kāvyaḍarśa* 1.14cd.³⁰⁵ This half-verse is, first of all, taken to provide the necessary (and sufficient) authority for establishing the need for an auspicious beginning and, secondly, it often (in fact, in all

³⁰³It appears possible alternatively to construe ‘*vivaraṇakṛtaye*’ not with the main verbal action, but rather with the ‘*vighna-*’ in the compound: ‘[...] all the *śāstrkāra-*s declared a *namaskāra-* to effect dispelling of obstacles for the composition of a commentary”.

³⁰⁴Note that this *yudhiṣṭhirādi*° is lacking from **Bo**₁ and could, in fact, be easily done away with.

³⁰⁵*Kāvyaḍarśa* 1.14cd: आशीर्नमस्क्रिया वस्तुनिर्देशो वापि तन्मुखम्॥

known to me commentaries of KĀ which quote this verse) identifies KĀ 1.1 to contain yet another element conform to Daṇḍin's definitive view, a *vastunirdeśa*-, indication of the subject.³⁰⁶ Prakāśavarṣa, on the other hand, does not seem to take any notice of Daṇḍin's famous statement and, what is more important, of the doctrine pro-
 5 pounded herein.³⁰⁷ Quite on the contrary (I would like to say), he, first of all, feels the need "singlehandedly" to establish the necessity of a *namaskāra*- at the beginning of a *kāvya*-. Hereby, at least initially, Prakāśavarṣa speaks exclusively of a *namaskāra*- and not more generally of a *maṅgala*- or the like. Though I am not able to provide any statistical data, it appears to me that the earlier śāstric discussions on this topic
 10 (more on which see below) did primarily employ the former term (i.e. *namaskāra*-, *namaskriyā*, *praṇāma*- etc.), while the later term became more prominent in the subsequent (i.e. post-Śaśadhara/ Gaṅgeśa) period.³⁰⁸ As a matter of fact, Prakāśavarṣa's procedure is quite śāstric, i.e. formal in its nature. His arguments are the following:

³⁰⁶Though not directly connected to the current matter, it may be noted that Ratnaśrījñāna (also known as Ratnamati or Ruvanmī, see Dimitrov (2016)), an early commentator on the *Kāvyaadarśa*, did not take *vastu*- here to mean (technically) 'the principal plot', but interpreted it in a broad sense as 'any subject connected to the composition' (प्रबन्धसम्बन्धिनः कस्यचिद्वस्तुनो=अर्थस्य निर्देशः=कथनम्, see Thakur and Jha (1957, p. ५०)). An evidence for the fact that this interpretation was not at all obvious to the later commentarial tradition can be found e.g. in Citrabhānu's commentary on KĀ 1.1. Here the author initially accuses Bhāravi for not having complied with any of Daṇḍin's requirements for an appropriate beginning of a *mahākāvya*- and then refutes this position of a *pūrvapakṣin*- by stating that Bhāravi must have expressed a *namaskāra*- and an *āśir* prior to the composition of the work and that he did, in fact, thoughtfully mention Yudhiṣṭhira at the beginning of his poem, because it was exactly him, and not Arjuna, as some (see e.g. Vidyāmādhava's interpretation) may think, who was the main hero connected to the primary plot. Another interesting discussion that eventually arrives at a position similar to that expressed by Ratnaśrījñāna is found in Nārāyaṇapaṇḍita's commentary on KS 1.1. Here the commentator justifies Kālidāsa's description of Himālaya (instead of the expected description of e.g. Śiva) by saying that the *vastunirdeśa*- can be achieved by the description of the *nāyaka*- (a point that does not seem to have been disputed in any way) and that, since *nāyaka*-s are of three types (*pradhāna*- 'hero of the main plot = main hero', *patākā*- 'hero of the major sub-plot' and *pratināyaka*- 'counter-hero'), a description of any of them can be taken to constitute a *vastunirdeśa*- (see a discussion of this reference in Tubb (1979, pp. 113f.)).

³⁰⁷Note that Daṇḍin's verse is similarly not referred to in any of the commentaries on *kāvya*- by Vallabhadeva available to us so far.

³⁰⁸This statement should not be taken to have an absolute value. There are, certainly, examples of an early use of the term *maṅgala*- in connection with the discussion of an appropriate beginning of a *śāstra*-, for which see, to give just one illustration, Sucaritamīśra's *Kāśikā* on the *Mīmāṃsāslokaavārttika*. Cf. also fn. 311.

- (a) All *kavi*-s beginning with Vyāsa (!) have commenced their poems with a *namaskāra*-, which can be demonstrated with an example of a verse found at the beginning of each *parvan*- of the *Mahābhārata*.
- (b) They have done so on purpose, because it conforms with the traditional way of conduct and destroys the obstacles on the way. The traditional way of conduct, 5 on its part, could be seen to be exemplified in the same verse from the *Mahābhārata*, while the validity of the second purpose is shown to be argued for by learned scholars.
- (c) This being the case, Bhāravi must have certainly employed a *namaskāra*- too.

After establishing the authoritative view that a *namaskāra*- is, indeed, in place at the 10 beginning of a *kāvya*- (and prior to the concluding statement, (c) above), Prakāśavarṣa proceeds to say that these very learned people who established the purpose of a *maṅgala*-³⁰⁹ also think that the talk of certain exalted persona can bring about the same effect as a *namaskāra*-. It is exactly for this reason, so Prakāśavarṣa, (and not, as other commentators may think, due to the authority of Daṇḍin's words), that the mention 15 of a story connected to Yudhiṣṭhira in KĀ 1.1 is an appropriate and, as a matter of fact, auspicious thing.³¹⁰

2) The above discussed section on the purpose of an initial *namaskāra*- is curious for yet another reason. As discussed e.g. in Varadachari (1962), the history of Indian *śāstra*-s (especially that of the *nyāyavaiśeṣika*- school of thought) knows of two main 20 approaches in theorizing about this topic. While all or, at least, most of the authors seem to agree upon the fact that a *maṅgala*-³¹¹ is needed in order to conform to the au-

³⁰⁹Even if one should not accept the conjecture to 'manyante' from the reading of all (!) the MSS 'manyate', there too, the logical subject could be supplied from the previous sentence.

³¹⁰On an interpretation of Daṇḍin's *vastunirdeśa*- as being based mainly on the description of the *nāyaka*-, cf. fn. 306.

³¹¹In the following discussion I use the words *maṅgala*- and *namaskāra*- interchangeably, as they latter seems, at least in view of the earlier authors, to have been the most common variety of the former. The *navya*- scholars, however, prefer to speak in more general terms of a *maṅgala*- (Cf. Śāśadhara's

thoritative practice of *śiṣṭa*-s³¹² and, in this way, to instruct the readership of this tradition, the exact procedure according to which the same *maṅgala*- may be effective with regard to the commenced undertaking of writing a text, seems to have been thought of in different ways.

- 5 According to the detailed exposition of an early *navyanaiyāyika*- Śaśadhara (fl. about 1125),³¹³ which was with an even greater rigor elaborated by Gaṅgeśa (fl. about 1320),³¹⁴ a *maṅgala*- can effect only as much as the elimination of obstacles that may stand in the author's way, but cannot possibly be a cause for the completion of the actual writing. The reason given for this by Śaśadhara (and, again, later on repeated by
- 10 Gaṅgeśa) is related to the concept of *sāmānādhikaraṇya*- (\approx 'coreference' or, more literary, 'sharing the same locus'). It is, to retell Śaśadhara's conclusions, only a person possessing obstacles and wishing to get rid of them who can be identified to have the *adhikāra*- ('[col]-location' or here, contextually, 'agency') with regard to the performance of a *maṅgala*-, while the completion of a book can only be enacted by a person
- 15 free from obstacles. In this way, as one formally postulates that these two different fruits (objects) have two different agents, one cannot possibly speak of one of them (i.e. removal of obstacles) as being in any way subordinate to another (i.e. completion of the text).³¹⁵ According to this exposition, and in following the later commentarial tradition, there are basically two views on the current topic: according to the "an-
- 20 cient scholars",³¹⁶ a *namaskāra*- "brings about the successful end of the work by [means

Nyāyasiddhāntadīpa: तत्र मङ्गलस्य तद्विशेष्यस्य वा नमस्कारस्य [...] कथमुपायत्वं ग्राह्यम्).

³¹²It may not suffice to translate the word '*śiṣṭa*-' with something general like 'a wise man'. For an oneliner summarizing the views of some early *navyanaiyāyika*-s, one may refer to Varadachari (1962, fn. 1, p. 27); or, for a by far more comprehensive discussion across the *śāstra*-s, to Bowles (2007, pp. 337ff.); or, for the views of early *vaiyākaraṇa*-s, to Deshpande (1993).

³¹³For Śaśadhara's date see the detailed survey in Matilal (1976, pp. 11ff).

³¹⁴Cf. Potter and Sibajiban (1993, pp. 85f.).

³¹⁵*Nyāyasiddhāntadīpa* by Śaśadhara (Matilal (1976, pp. 8f), also quoted in Varadachari (1962, p. 30)): एवं विघ्नोत्सारणासाधारणकारणत्वे सति साध्यत्वमेव मङ्गलत्वम्। [...] सोऽयं नमस्कारो नाङ्गम्, विघ्नवतो विघ्नज्ञानवतो वा नमस्कारेऽधिकारात्। परिसमाप्तौ विघ्नशून्यस्याधिकारात्। न चाधिकारिभेदेनाङ्गप्रधानभावो भवति।

³¹⁶Cf. various references to later texts in Varadachari (1962), which clearly distinguish both the opinions by their belonging to the *navya*-s or the *pracīna*-s.

of] destroying all obstacles in the way” (Varadachari (1962, p. 29), the minor addition within the square brackets is mine), while the “new ones” think that it “leads only to the destruction of obstacles and that successful completion of the work is due to the author’s intuition, application and other factors” (*ibid.*). A strict distinction between the ancient and the new ones seems to be, however, not very accurate. It is, in fact, that, to 5
 give just a single example, one of the most popular *navya*- texts, the *Tarkasaṃgraha* by Annambhaṭṭa, famously attended to the view of the ancient ones, while a great number of authors active prior to Śaśadhara have stated, though, as far as I can see, not engaging themselves in any theoretical discussion with the “ancient” view, the purpose of a *maṅgala*- in accordance with the “new” doctrine (cf. p. 33, *ibid.*).³¹⁷ 10

In view of the above, one may find Prakāśavarṣa’s identification of the purpose of a *namaskāra*- to constitute yet another “ancient” example for the “new” doctrine. It is, moreover, that his statements on this issue appears in a way unusually detailed for an early author. Apart from naming the purpose of a *namaskāra*- to be performed by a *kavi*- at the beginning of his work, he gives his interpretation of how this *namaskāra*- 15
 does actually bring about the sought effect. It is, namely, that the removal of obstacles itself is a an effect of a *namaskāra*- that is brought about only in steps,³¹⁸ successively, but not, Prakāśavarṣa emphasizes, directly. The author’s stress on this dichotomy is further developed by explicating the actual steps involved in the production of the sought effect: “When a *namaskāra*- is performed [and] on the basis of [thus] 20
 accumulated [positive] *dharma*- the adverse *dharma*- gets eradicated, the obstacles effected by it (i.e. by the negative *dharma*-) do not arise.” The discursive style of this

³¹⁷The statements of these “ancient” scholars do, however, attest of the existence of further competing standpoints. Bhaṭṭombeka’s (fl. ca. 8th century) comment on the *Ślokavārttika*, for example, tersely rejects someone’s opinion that a *maṅgala*- is made with the view of attainment of *svarga*-: ग्रन्थारम्भेऽभिमतदेवतां प्रस्तौति वार्त्तिककारः – विशुद्धेति। तस्य च कर्तव्यतायां शिष्टाचारः प्रमाणम्। प्रयोजनं च विघ्नोपशमः, तस्यैव ग्रन्थारम्भेऽपेक्षतत्वात्, न तु स्वर्गः, अनपेक्षितत्वात्, आरम्भसंयोगविरोधाच्च

³¹⁸Note that one of the important aspects of Śaśadhara’s and Gaṅgeśa’s criticism of the “ancient” doctrine is the inconsistency of the view that the removal of obstacles may be regarded as a subordinate (*aṅga*-) fruit for the subsequent completion of the text.

passage seems to attest to the fact that Prakāśavarṣa may have been aware of a certain theoretical discussion in which a theory of a direct efficacy of a *maṅgala-* on the elimination of obstacles was propounded. While I was not able to spot any text attending to the view seemingly disputed by Prakāśavarṣa, I was reminded of a pas-
 5 sage found at the very beginning of Bhāsarvajña's (fl. ca. 10th century in Kashmir) *Nyāyabhūṣaṇa*, an autocommentary to his laconic *Nyāyasāra*, that seems also to express just exactly the opinion of Śāśadhara's *pūrvapakṣin* and thus contradict with Prakāśavarṣa's "new" doctrine. The part of the commentary on the *Nyāyasāra*'s introductory verse relevant for the comparison with Prakāśavarṣa's text reads: 'प्रणामकृ-
 10 तेन हि मङ्गलेनाधर्मप्रतिबन्धकेनाधर्ममूला विघ्नविनायकाः प्रोत्सार्यन्ते, ततः शास्त्रपरिसमाप्ति-
 रित्यर्थवान् प्रणामः।', "In fact, the *maṅgala-*,³¹⁹ that is accumulated in result of an obeisance (*praṇāma-* = *namaskāra-*) and that obstructs the negative *dharma-*, dispels the Vināyakas [causing] obstacles (OR: Vighnas and Vināyakas), which are produced by this negative *dharma-*. This results in completion of the work. [In this way] *praṇāma-*
 15 has [exactly] this purpose".³²⁰ In result of a close parallelism between the procedures of averting the *vighnavināyaka-* s described by both Prakāśavarṣa and Bhāsarvajña, along

³¹⁹Here *maṅgala-* does not seem to be simply a synonym of *namaskāra-*. In my understanding, it is parallel to *dharma-* in Prakāśavarṣa's text (\approx *puṇya-*) and could be translated as smth. like 'good fortune', 'merit' etc.

³²⁰Bhāsarvajña's statement is echoed by an undated commentary *Brahmasiddhivākyā* "by one Śāṅkhaṇḍī, about whom nothing definite is known" (Kuppuswami Sastri (1937, vol. i, p. lxxv)). Note that this commentator also repeats Bhaṭṭombeka's disapproval of the opinion that a *maṅgala-* leads to heaven (cf. fn. 317). प्रकरणारम्भे विघ्ननिवृत्तये परामत्र च प्रतिपाद्यतयाभिमतं देवतां स्तुतिपुरःसरं नमस्यति – आनन्दमिति। [...] स च कार्यारम्भे तत्समाप्तिफलाभिसंधानेनैव शिष्टैराचर्यते [...] अतो न विश्वजिज्ञ्यायेन स्वर्गफलप्रसङ्गः। नमस्काराच्च धर्मविशेषः, ततो विघ्नहेतोरधर्मस्य क्षयः, ततो हेत्वभावाद्विघ्नानुत्पत्तौ प्रारिप्सितकार्य-समाप्तिरिति एवं कार्यसमाप्त्यर्थता नमस्कारस्य।

Note, furthermore, Śāṅkhaṇḍī's contradictory statements about the actual purpose of a *namaskāra*. While at the beginning of the cited passage it is stated to lead to *vighnanivṛtti-*, towards the end of the same it is proclaimed to be *kāryasamāptyartha-*. This inconsistency, I would like to add, strengthens my general doubt about the fertility of Varadachari's learned attempt strictly to assign one of the views to each of the examined scholars. Unless an early specimen of Śāśadhara-Gaṅgeśa's type of reasoning can be found, it appears well possible to assume that many of the earlier intellectuals, also including Prakāśavarṣa, did not mean strictly to exclude *kāryaparisaṃāpti-* from being an [indirect] fruit of a *namaskāra-* and spoke merely of *vighnanivṛtti-* and the like as its most direct effect.

with my hesitation rigidly to distinguish the views of these scholars in accordance with the accepted “ultimate” fruit of a *namaskāra*- (see fn. 320), I believe that both authors could have been possibly referring to a common source of ideas and thus could have flourished around the same place and time.

3) Yet another element in Prakāśavarṣa’s text (which is, in fact, common to the *Nyāyabhūṣaṇa* as well) points to a relatively early age of the composition of the passage or, what is not mutually exclusive, to its borrowing from a relatively early source. The element in question is the mention of a certain class of unfavourable divinities known as *Vināyaka*-s, or, as indicated in my above translations, possibly *Vighna*-s and *Vināyaka*-s. Based on the context of both the excerpts from the *Laghuṭīkā* and the *Nyāyabhūṣaṇa* these can only be taken to refer to some malicious supernatural beings (demons), which (rather than destroying) bring about obstacles. Hazra (1948), followed by some later publications,³²¹ most vividly pointed to several historical stages in the development of the worship of a single God, which during the latest stage of its evolution has been most commonly referred to by such names as Gaṇeśa or Gaṇapati. The scholar demonstrated, furthermore, that as far as the qualities of this deity are concerned, these confluenced in the character of Gaṇeśa being borrowed from a number of initially distinct divinities. Some of the most characteristic features (such as e.g. its appearance and, in fact, its association with obstacles) Gaṇeśa seems to have inherited from certain supernatural beings known as *Vināyaka*-s. According to both the earliest (though, relatively speaking, rather late) accounts found in the *Mānavagrhyasūtra* as well as the *Yājñavalkyasmṛti* (p. 264, *ibid.*; cf. also Gonda (1977, pp. 599f.)), *Vināyakas* were “malevolent demons four in number”, whose negative influence needed to be averted by means of both expiatory and propitiatory rituals. The association of *Vināyakas* with the number four, so Hazra (1948) and Dhavalikar (1991),

³²¹See e.g. the historical overview over the ‘*Gaṇapatipūja*’ in Kane (1941, p. 213pp.) as well as the study in Dhavalikar (1991).

can be traced, i.e., in the medieval iconography of Gaṇeśa as a four-faced God. In the account found in the *Mahābhārata*, which Hazra (1948) holds to represent the next stage in the development of Vināyakas, these are found in a list of demonic beings along with *bhūta*-s, *rākṣasa*-s and *piśāca*-s.³²² A further possibly relevant reference is provided by Kane (1941, p. 213f) (repeated from Hazra (1948, p. 271)), who cites a passage “of doubtful authenticity” from the *Baudhāyanadharmasūtra*, in which Vināyaka is accounted for in a longer list of similar divinities: “Vighna, Vināyaka, Vira, Sthūla, Varada, Hastimukha, Vakratuṇḍa, Ekaḍanta and Lambodara” (*ibid.*).³²³ The “doubtful authenticity” of the current passage is actually not really a disadvantage for the current study, for, as a matter of fact, we would like to find possibly the latest possible attestations for any of these ideas. Note, furthermore, that it is referring to this quotation that in my translations I have considered the possibility that the word ‘*vighna*’ may theoretically refer to a separate super-natural being called Vighna and similar to Vināyaka. The latest datable textual reference that “associates ‘Vināyaka’ with [the production of] obstacles and also indicates that this deity had the head of an elephant” (Hazra (1948, p. 270)) provided by the scholar is located in the third chapter of Bāṇa’s (fl. ca. 7th century) *Harṣacarita*.³²⁴ To these occurrences one could add the textual passage from the *Nyāyabhūṣaṇa* as well as Abhinavagupta’s remark in his *Abhinavabhāratī* on *Nāṭyaśāstra* 5.51, which attests to a certain intermediate stage in the development of the concept.³²⁵

³²²Note that the verse alluded to by Hazra (न राक्षसाः पिशाचा वा न भूता न विनायकाः। विघ्नं कुर्युर्गृहे तस्य यत्रायं पठ्यते स्तवः॥) is found in a the supplement to chapter 12.28 in the critical edition of the *Mahābhārata* and could be, perhaps, regarded as relatively late

³²³Cf. Olivelle (2000, p. 272): ओं विघ्नं तर्पयामि। ओं विनायकं तर्पयामि। ओं वीरं तर्पयामि। ओं स्थूलं तर्पयाम् [...].

³²⁴As quoted in Hazra (1948, p. 270, fn. 32) (the hyphenation is Hazra’s): शिखर-निखात-कुब्ज-कालायस-कण्टकेन वैणवेन विशाखि-कादण्डेन सर्व-विद्या-सिद्धि-विघ्न-विनायकापनयनाङ्कुशेनेव सतत-पार्श्ववर्तिना विराजमानम् [...] भैरवाचार्य ददर्श।

³²⁵*Abhinavabhāratī* ad 5.51: विघ्नानां यो विनायको = निवारयिता, स तुष्टो भवति। तन्निवारणोपकरणसमुत्तेजनाद्विघ्नविनायका विरूपाक्षादयः। ते विघातं न कुर्वन्तीति। I need to thank Prof. Isaacson for pointing out

While the above references may not be able to provide us with any fixed period during which the notion of Vināyakas as *vighnakartr-*s (as opposed to the later *vighnahartr-*; see Dhavalikar (1991)) was popular, they certainly strengthen the interpretation of this usage in the *Laghuṭīkā* and do qualify it as being to some degree archaic and increasingly uncommon in the later literature. 5

At this occasion, one should be, however, reminded that as far as the text of the *Laghuṭīkā* is concerned, the adopted reading ‘*vividhavighnavināyakopaśamanārthaḥ*’ is found only in one of the transmissional groups (**Jai Jo₁ Pa₁**) and that the other group (**Bo₁ Mü**) reads ‘*vividhavighnavināśāya kopaśamanārthaḥ*’. While it seems to be reasonable to argue that the later variant was caused by a *redactor’s unfamiliarity with the older role of Vighnavināyaka and his (rather ingenious) “improvement” of the text, it appears possible to argue the opposite as well. The appearance of Vighnavināyaka in the text have been considered by some kind of a mental slip of one of the earlier copyist, who was reminded of the word by seeing ‘*vighna-*’ and the following syllable ‘*ka-*’. At the moment, however, I believe the support given to the former reading by Bhāsarvajña’s text is sufficient to consider it original. 10 15

[२. काव्यप्रयोजननिरूपणम्]

नमस्कारमन्तरेणापि न कश्चिद्दोषो भवति। यतः काव्यारम्भः कीर्त्यर्थः प्रीत्यर्थश्च। कीर्तिश्च स्व-
र्गफला, यतः श्रूयते --- 17 19

*रुणद्धि रोदसी चास्य यावत्कीर्तिरनश्वरी।

तावत्किलायमध्यास्ते सुकृती वैबुधं पदम्॥ *

सा सुकृतिनः सम्बन्धिनी कीर्तिरनश्वरी स्थास्तुतमा सती यावद् रोदसी रुणद्धि द्यावापृथिव्योरन्तरा-
this passage to me. 21

20–21 Bhāmaha-Kāvyālaṃkāra 1.7: ...

18–19 कीर्तिश्च स्वर्गफला यतः श्रूयते] Bo₁ Mü, **कीर्तिः स्वर्गफला हि श्रूयते यथोक्तम्** Ed Jo₁ Jai Pa₁ 20
अनश्वरी] Bo₁ Ed Jo₁ Pa₁ Mü, अनरीश्वरी Jai 22 स्थास्तुतमा] conj., चास्तुतमा Jo₁ Pa₁, चास्तुतमाना Jai
22 स्थास्तुतमा सती यावद्] Jai Jo₁ Pa₁, शाश्वतमासनीया च Ed 22 °सी] Pa₁^{pc}(-add. lower margin), om.
Pa₁^{ac} 22 °न्तरा°] Pa₁^{pc}(-canceled), °न्तरा° Pa₁^{ac}

- 1 लं व्यश्रुते तावदयं सुकृती वैबुधं पदमध्यास्ते स्वर्गलोकमुधितिष्ठति। इति किल वृद्धेभ्य आगमः।
 अत्रेन्द्रद्युम्नोपाख्यानमुदाहरणम्। इन्द्रद्युम्नो नाम राजा किल विविधबहुसुकृतसम्भारसमुपा- Pa₁: 2r
 3 र्जितकीर्त्यतिशयसारः कालरिष्टालयनिवासोऽपि कालपरिणतेरपचितकीर्तिः सन्निदिवात्प्रच्युतो-
 ऽपि चिरजीविनः कच्छपसकाशाद्भूयःकीर्तिप्राप्तौ स्वर्गलोकमाससादेति श्रूयते।

5 I would like to excuse myself from providing a translation of the current and the following largely descriptive passage and to proceed to a summarizing analysis:

- 1) Notable, to begin with, is the formulation of the goals of a poetic composition, the wording of which does, in fact, correspond to those expressed by the early Kashmiri *ālaṃkārika*-s such as Bhāmaha³²⁶ and Vāmana.³²⁷ Rudraṭa seems first (1.4 – 6, cf. fn. 10 332) to emphasize the single element of *yaśas*- (= *kīrti*-), but considerably extends his list in the following verses (1.7 – 11 and 21) to include several other elements, which at a later point were integrated into Mammaṭa's influential definition (*Kāvyaprakāśa* 2), of which Prakāśavarṣa does not show any knowledge. Without entering into a detailed historical analysis of this topic, it should suffice to note the affinity between both the 15 older definitions with that appropriated by Prakāśavarṣa.

2) The quote from Bhāmaha's *Kāvyālaṃkāra* is curious by itself. Although, as illustrated e.g. in Bronner (2012), Bhāmaha was widely known and quoted by various authors from within the śāstric lore (and, just possibly, by poets themselves), his work has not been, as far as I can see, often utilized by the Sanskrit commentarial

³²⁶ *Bhāmahakāvyālaṃkāra* 1.2: धर्मार्थकाममोक्षेषु वैचक्षण्यं कलासु च। प्रीतिं करोति कीर्तिं च साधुकाव्यनिबन्धनम्॥

³²⁷ *Kāvyālaṃkārasūtra* 1,1.5: काव्यं सहस्राष्टयार्थम्, प्रीतिकीर्तिहेतुत्वात्॥

1 व्यश्रुते] Jai Pa₁, वाश्रुते Ed Jo₁ 1 स्वर्गलोकम्] Ed, स्वर्गकम् Pa₁ 200.22–201.1 सा सुकृतिनः सम्बन्धिनी ... अधितिष्ठति] Ed Jai Jo₁ Pa₁, om. Bo₁ Mü 1 इति] Σ, इदं Bo₁ 1 आगमः] Bo₁ Ed Jai Jo₁ Pa₁, आगतः Mü 2 °पाख्यानमुदाहरणमिन्द्रद्युम्नो] Σ, om. Bo₁ 2 विविध°] Σ, om. Bo₁ 3 °र्जित°] Bo₁ Ed Jai Pa₁ Mü, °र्जिव° Jo₁ 3 °श°] Jo₁^{pc} (-canceled), °शश° Jo₁^{ac} 3 °तेरप°] Σ, °तेऽप° Bo₁ 4 °जीविनः] Bo₁ Ed Jai Jo₁, °जीविन° Mü Pa₁ 4 °कच्छपसकाशाद्] Bo₁ Mü, कच्छपाद् Ed Jai Jo₁ Pa₁

tradition. In fact, the only reference (not a quotation) to Bhāmaha's authority in a poetic commentary is found in a rather old commentary by Śaṅkara on *Harṣacarita* 1.12, where the commentator explains the word 'krama-' in 'kṛtavarṇakramasthitiḥ' (as applied to the prose composition of Hariścandra) as 'krameṇa bhāmahādipradarśitarītyā'. As for the *alaṃkāraśāstra*- tradition, apart from the lost commentary on Bhāmaha's work by Udbhaṭa, most of the later authors seem to have been referring to him mainly as to an "ancient" authority, whose views need to be reinterpreted in accordance with the newer developments (cf. Indurāja's introduction to his commentary on Udbhaṭa's *Kāvyaṭalaṃkārasaṃgraha*, several critical remarks in Abhinavagupta's *Locanā* or Ruyyaka's introductory section to his *Akaṃkārasarvasva*). Prakāśavarṣa, on the other hand, though clearly acknowledging that Bhāmaha was, after all, an ancient (*vṛddha*-) author, seemingly ascribes to him a rather important authority (see also the next section).

3) In following the actual purpose of this section, which is to establish the fact that the composition of a poem itself bestows most excellent fruits, Prakāśavarṣa proceeds by furnishing a sort of a commentary on the quoted verse. By means of an example he proves that *kīrti*- is, in fact, productive of the highest fruit of obtainment of *svarga*-. Hereby he summarizes the story of the king Indradyumna, which is told in chapter 191 of the *Āraṇyakaparvan* in the *Mahābhārata*.³²⁸ King Indradyumna, upon exhausting his *puṇya*-, started his earthly quest for someone who would remember his good deeds. After a series of vain trials, the mention of which is omitted from Prakāśavarṣa's summary, he finally found an old turtle who still remembered some of the fantastic rituals that the king performed on the bank of the lake that was now inhabited by her. As the turtle pronounced this, a heavenly wagon came down on earth and took the fallen *devarṣi*- back to heaven. Apart from the rather characteristic style of Pra-

³²⁸Sukthankar (1942, pp. 678ff.).

kāśavarṣa's prose (a mix of śāstric precision and poetic stylization), this passage is interesting for it seems to provide some kind of a commentary to Bhāmaha's verse and thus possibly imply the fact that the text was not very well known or understood at the time of the composition of the current passage. In addition to that, the grey typeset section found right after the verse and preserved only in the Jagaddatta's group, is actually nothing but a formal commentary on the verse: it explicates the meaning of the individual words and puts them in the "natural" word order of a prose sentence (according to the *daṇḍānvaya*-). On account of the odd positioning of the quotative particle 'iti', however, it seems most probable that this section should be considered secondary.

4) Following the general logic of the passage, furthermore, it appears possible to surmise that Prakāśavarṣa could have considered *kīrti*- (and, therefore *svarga*-) to be the fruits attained by the *kavi*-, who, consequently, would not absolutely need to pronounce any *namaskāra*- at the beginning of his work.³²⁹ This interpretation for the locus of *kīrti*- was explicitly highlighted by Mammaṭa³³⁰ and, starting from his work, accepted into the subsequent tradition.³³¹ As it is seemingly often the case, Mammaṭa's own view could have been inspired by Rudraṭa's *Kāvyālaṃkāra*, which mentions two sets of outcomes brought about by the composition of a poem. In the first set (1.4 – 11) *kāvya* is exalted for bringing fruits for others (within this set, the element of *kīrti*- for others is thematized in vss. 4 and 5),³³² while in the last but one

³²⁹I must confess that I find this logic rather circular. If a *praṇāma*- is said to eliminate the obstacles that may arise at the beginning of the actual enterprise of composing a *kāvya*-, how could one argue that the same (or, in fact, even better) result can be achieved by a completed work? The latter seems to presuppose the former but in no way to replace it.

³³⁰*Kāvyaprakāśa* ad 2: कालिदासादीनामिव यशः.

³³¹Cf. e.g. Hemacandra's *Kāvyānuśāsana* ad 3: यशस्तु कवेरेव। or *Pratāparudriya* 1,7abc: प्रबन्धानां प्रबन्धूणामपि कीर्तिप्रतिष्ठयोः। मूलम् [...], to mention just a few explicit statements.

³³²Cf. Rudraṭa's *Kāvyālaṃkāra* 1.4 – 5 ज्वलदुज्ज्वलवाक्प्रसरः सरसं कुर्वन्महाकविः काव्यम्। स्फुटमाकल्पमनल्पं प्रतनोति यशः परस्यापि ॥ तत्कारितसुरसदनप्रभृतिनि नष्टे तथाहि कालेन। न भवेन्नामापि ततो यदि न

verse of the first chapter (1.21) the poet himself is declared to obtain most extraordinary level of fame.³³³ During the earlier period, however, it was the tradition of assigning *kīrti*- to the *nāyaka*-, that seems to have been prevalent among the *ālaṃkārika*- s. Though it is not distinctly expressed in Bhāmaha's own statement (see fn. 326), it was explicitly followed by Daṇḍin, who has illustrated this fact in one of his short and attractive verses.³³⁴ It must be emphasized, however, that in following Bhāhamaha's own example, Prakāśavarṣa did not explicitly mention which of the above views he actually preferred.

[३. किरातार्जुनीयस्य काव्यत्वनिरूपणम्]

सा च कीर्तिः प्रीतिश्च शोभनकाव्यादिप्रणयनाद्भवतो न तु काव्यमात्रकारणात्। यथोक्तम् ---

*नाकवित्वमधर्माय मृतये दण्डनाय वा।

कुकवित्वं पुनः साक्षान्मृतिमाहुर्मनीषिणः ॥ *

इति।

इदं चाशेषविद्वज्जनहृदयावर्जनकारित्वादतीव शोभनम्।

स्युः सुकवयो राज्ञाम्॥ Note that according to a thoughtful statement of a later commentator Namisādhu, the 'api' in 1.4 should not be interpreted to mean that the *yaśas*- is produced 'also' for others (i.e. to imply that it is produced for the *kavi*- himself as well), but, rather, to express a certain amazement about the fact that a poet is capable of producing such a longliving *kīrti*- [for others] (अपिशब्दोऽत्र विस्मये। चित्रमिदं यत्कविः स्वल्पायुरप्येवंविधं यशस्तनोति।). The reason for this interpretation, Namisādhu adds, is that otherwise there would be no point of separately stating verse 1.21 (see below).

³³³Rudraṭa's *Kāvyaālaṃkāra* 1.21: स्फारस्फुरदुरुमहिमा हिमधवलं सकललोककमनीयम्। कल्पान्तस्थायि यशः प्राप्नोति महाकविः काव्यात्॥

³³⁴Cf. Daṇḍin's *Kāvyaadarśa* 1.5: आदिराजयशोबिम्बमादर्शं प्राप्य वाङ्मयम्। तेषाम् असंनिधानेऽपि न स्वयं पश्य नश्यति॥

11–12 Bhāmaha 1.12 (KSS 1928): nākavitamadharmāya vādhaye daṇḍanāya vā / kukavitam punaḥ sākṣānmṛtimāhurmaniṣiṇaḥ//

10 शो°] Pa₁^{pc}(-canceled), श्रशो° Pa₁^{ac} 10 °काव्यादि°] EdJai Jo₁ Mü, °काव्य° Bo₁, °कीव्यादि° Pa₁
10 प्रणय°] Σ, प्रणय° Bo₁ 11 ना°] conj., न Σ 11 कवि°] Pa₁^{pc}(-canceled), कविश्च Pa₁^{ac} 12
मृतिम्] Bo₁ EdJo₁ Pa₁ Mü, मृतम् Jai 204.14–205.1 चाशेषविद्वज्जन°... महाकाव्यं चैतत्] Jai Jo₁ Pa₁
, च महाकव्यम्, यतो Bo₁ Mü

- 1 महाकाव्यं चैतत् । मन्त्रदूतप्रयाणाजिनायकाभ्युदयगिरिनगरसागरसरित्सरोवरकमलकैरव-
 वसन्तोत्सवमलयानिलपुष्पावचयजलक्रीडासूर्योदयास्तमयान्धकारप्रदोषचन्द्रोदयसुरतप्रत्यूषसभा-
 3 सङ्ग्रामषडृतुवर्णनसंयोगवियोगतपश्चरणादिवर्णनलक्षणमहाकाव्यलक्षणयुक्तित्वात् । नायकश्चात्र Mü : 1-R
 भगवाननेकावदातविवर्तनप्रथितजगत्त्रयवितानकीर्तिप्रथिमारुनः । तस्य च विबुधोत्तमवैकुण्ठ- Jai 2r1
 5 विरञ्चिप्रमुखविविधवृन्दारकवृन्दवृंहितचरणारविन्दपरागपावितचराचरगुरुभवभीतिभेददक्षत्र्यक्षालोकज-
 गात्रसंसर्गाखिलजगद्भासघस्मरातिदुरवापमहापाशुपतदिव्यास्त्रलाभलक्षणोऽभ्युदयोऽभिमतमभि-
 7 मन्तव्यः ।

The last section of Prakāśavarṣa's introction contains a further quote from Bhāmaha's work, which yet again highlights Prakāśavarṣa's fondness of (or, perhaps, familiar-
 10 ity with) the work of the early Kashmiri *ālaṃkārika*-. Rather than this fact, how-
 ever, much more striking is Prakāśavarṣa's (or, possibly, his *redactor's) repeated re-
 luctance to refer to Daṇḍin's work in the following list of subjects ought to be cov-
 ered in a *mahākāvya*-. The intial part of this list, which is common to both the trans-
 missional lines, can be, in fact, recognized as either Bhāmaha's *Kāvyaālaṃkāra* 1.20ab,
 15 or Daṇḍin's *Kāvyaadarśa* 1.17cd (see the aparatus above). It is, however, not only the
 fact that Prakāśavarṣa had previously already quoted from Bhāmaha's work that makes
 me think that it was the verse of the former that the commentator had in mind here.

204.12–205.3 Cf. *Kāvyaadarśa* 1.(14)16–17(18): mahākāvyaṃ [...] nagaṛārṇavaśailartucandrārṇkodayavarṇanaiḥ/
 udyānasalilakriḍāmadhupānaratotsavaiḥ// 1.16 // vipralambhairvivāhaiśca kumārodayavarṇanaiḥ / mantra-
dūtaprayāṇājināyakābhyudayairapi// 1.17 // ālaṃkāṛtam [...]

204.12–205.3 Cf. Bhāmaha 1.(19–)20: mahākāvyaṃ [...] mantradūtaprayāṇājināyakābhyudayaiśca
 yat/ pañcabhiḥ sandhibhīryuktaṃ nātivyaḥkheyamṛddhimat//

1 °सरित्स°] EdJaiJo₁Pa₁, °सत्स° Mü 2 °मलया°] EdJaiPa₁Mü, °मलाया° Jo₁ 2 °वचय°]
 EdJaiJo₁Mü, °वयव° Pa₁ 2 °दय°] EdJaiJo₁, °तय° Pa₁ 1–3 °नायकाभ्युदयगुरुनगरसागर° ...
 °तपश्चरणादि°] Σ, °नायकाभ्युदयादि° Bo₁ 3 °युक्ति°] Jo₁MüPa₁, °युक्त° EdJai 4 °विवर्तन°] Jai
 Jo₁Pa₁, °विवक्षितविवर्तन° Ed 3–4 नायकश्चात्र ... °आर्जुनः°] JaiJo₁Pa₁, °नायको चात्रार्जुनः° Bo₁Mü 4
 °वैकुण्ठ°] JaiJo₁Pa₁, om. Ed 5 °विरञ्चि°] JaiJo₁Pa₁, विरिञ्चि Ed 5 °प्रमुख°] EdJo₁Pa₁, om.
 Jai 5 °वृंहित°] Pa₁, °वन्दित° JaiJo₁, °वेदित° Ed 5 °गुरु°] JaiJo₁Pa₁, °गुरुः° Ed 5 °दक्ष°] Jai
 Jo₁Ed, °दक्ष्य° Pa₁ 6 °घस्मरा°] JaiJo₁Pa₁, °घस्मरस्मरा° Ed 6 °महा°] conj., °मका° JaiJo₁Pa₁,
 om. Ed 6 °ऽभि°] EdJo₁Pa₁, om. Jai 6 °मतम्°] JaiJo₁Ed, °मतः° Ed 4–7 तस्य च विबुधोत्तम° ...
 श्लोक इदानीं लक्ष्यते] JaiJo₁Pa₁Ed, om. Bo₁Mü

It is, furthermore, that the quoted part corresponds to the complete list of topics enumerated by Bhāmaha and, on the other hand, covers just the last half verse in a two-verse long enumeration in Daṇḍin's text.³³⁵ A brief examination of the text transmitted only in Jagaddatta's group³³⁶ shows, moreover, that this list is most obviously distinct from Daṇḍin's catalog. Not only is it by far more extensive, it does, remarkably indeed, at only most exceptional cases use the same words as the early poetician, while the absolute majority of identical items are, as if purposely, expressed with alternative words.³³⁷ As it appears implausible to assign Prakāśavarṣa to such an early period of time as to imagine that he was not aware of Daṇḍin's work, it seems most reasonable to attend to the explanation proposed in Bronner (2012, p. 71). According to the scholar's theory, the extreme rareness of references to Daṇḍin's text among the Kashmiri *ālaṃkārika*-s "reflects more a bias against Daṇḍin than a lack of familiarity with his work, which was clearly studied there as well".

The strength of the individual observations presented above appears to confirm the tentative attribution of Prakāśavarṣa to ca. 10th – 11th century Kashmir.

5.3.3 Prakāśavarṣa's son Darśanīya

A further piece in the puzzle of Prakāśavarṣa's biography is offered by yet another

³³⁵In fact, the 'api' at the end of the list in the *Kāvyaḍarśa* sounds a little bit, as if the author would hereby include additional elements known to him from somewhere else. I do not know, if this was already discussed in one of the multifold articles on the connection between both the early poeticians or not.

³³⁶On account of the ornate descriptive style of the passage transmitted exclusively in the MSS of the Jagaddatta's group, as well as in view of the assumption that the text of the *Laghuṭīkā* preserved in **Bo**₁ **Mü** may represent a result of a deliberate truncation, I believe that in this case too, the text of **Jai** **Jo**₁ **Pa**₁ may attest to an earlier stage of composition/ redaction of the commentary and its absence in **Bo**₁ **Mü** should be explained by an intentional abbreviation.

³³⁷It seems that it is only the element 'nagara-' it is absolutely identical in both the list. Among other similar words, one may note e.g. Daṇḍin's 'candrārṇodaya-', 'salilakṛīḍā-' and *ṛtu*-, which correspond (in a completely different order) *Laghuṭīkā*'s *sūryodayāstamaya*-, *candrodaya*-, *jālakṛīḍā*- and *ṣaḍṛtu*-.

It seems to be not completely inconceivable that the author of this list could have, in fact, tried deliberately to avoid any possible similarity to Daṇḍin's work.

short set of stanzas found in the *Subhāṣitāvali*. Two verses of this collection are attributed to the poet Darśanīya the son of Prakāśavarṣa (vss. 2504 and 2505 are signed as एतौ प्रकाशवर्षसूनोर्दर्शनीयस्य). Given a relatively high number of verses which the anthology ascribed to Prakāśavarṣa (III ≈ I) himself, it seems likely that it was him
 5 whom Vallabhadeva identified as Darśanīya's father. Apart from these two verses (located in the section on *cāṭu*-, flattery to the kings etc.), there are another two verses (vss. 1171 & 1172, both in the section on *sakhīvācyatā*, verses spoken by a female friend and usually addressed to of a love-sick girl) respectively attributed to Darśanīya (without its previous qualification) and Dorlatikādarśanīya. The fact that these two epigrams follow upon each other and bear different signatures could either suggest
 10 a difference between their authors or, on the other hand, could be understood as Vallabhadeva's wish to point out that Darśanīya's nickname was based exactly on his authorship of the latter verse (which starts with कस्मादोर्लतिके). Whether or not Darśanīya the son of Prakāśavarṣa was identical with the other Darśanīya(s) cannot be established with any degree of certainty and does not, in fact, have any impact on our current purpose to gather Prakāśavarṣa's biographical data. Sternbach (1978, pp. 401f.) considers the verses 1171 and 1172 to have a single author, who was different from *prakāśavarṣasūnu*- Darśanīya. Below I accept Sternbach's assertion and present here
 15 the only two verses which are explicitly attributed to Darśanīya the son of Prakāśavarṣa.
 20 varṣa.

Verses attributed to Darśanīya the son of Prakāśavarṣa

अकालघृतमानसव्यतिकरोत्सवैः सारसैर्
 अकाण्डपटुताण्डवैरपि शिखण्डिनां मण्डलैः ।
 दिशः समवलोकिता रभसनिर्भरप्रोल्लसद्-
 भवत्पृथुवरूथिनीजनितभूरजःश्यामलाः ॥ ^a १ ॥

^aSubhāṣitāvalī 2504: prakāśavarṣasūnor darśanīyasya, **cāṭavaḥ**

1. [Oh King!] The swans (Himalayan geese), untimely celebrating the festival of their 1.1
 reunion with the Mānasa-lake, as well as musters of peacocks, suddenly [bursting into]
 vehement dance, [act so, because they] observe the directions darkened [as if at the 1.3
 onset of the rainy season] by the earth-dust produced by your large army, which is
 shining with great intensity because of its energy. 1.5

यदपि निरायुधा यदपि सर्वजनैर्वियुता
 यदपि पदातयः पथिषु केषु न पर्यटिताः।
 तदपि सहेतयस्तदपि संप्रति सानुचरास्
 तदपि सवारणास्तव कथं विहरन्त्यरयः ॥ ^a २ ॥

^aSubhāṣitāvalī [VS] 2505: prakāśavarṣasūnor darśanīyasya, **cāṭavaḥ**

2. [Oh King] How is it possible that now your enemies, though unarmed, are with 2.1
 weapons (*sa-hetayaḥ*)? Although they were abandoned by everyone, they wander along
 with their attendants (*sa-anucarāḥ*)? Although they wandered around on every road 2.3
 on feet, they now have elephants (*sa-vāraṇāḥ*)? [It is because they actually are dis-
 tressed (*saha-ītayaḥ*), they actually wander [alone] in the mountains (*sānu-carāḥ*) and 2.5
 they are met with obstacles (*sa-vāraṇāḥ*).

5.4 Vallabhadeva's references to Prakāśavarṣa.

Prakāśavarṣa II

Undoubtedly historically the most significant and the best known among the refer-
 ences to someone called Prakāśavarṣa, tentatively identified with the commentator on
 the *Kirātārjunīya*, are the ones given by Vallabhadeva (fl. ca. 10th century). The later

was a celebrated Kashmiri scholar, commentator on Kālidāsa's *Raghuvamśa*, *Kumārasambhava* and *Meghadūta*, on Māgha's *Śiśupālavadha* as well as on Ratnākara's *Vakrokti-pancāśikā*, to mention only the extant works of the author.³³⁸ Relying on these references, Prakāśavarṣa was assumed to be Vallabhadeva's teacher and to have written a commentary on the *Kirātārjunīya*.³³⁹ The former assumption was made on the basis of the fact that in four of five instances Vallabhadeva referred to Prakāśavarṣa by the title *upādhyāya*-. Although this honorific need not be interpreted as 'my teacher' when considered individually, "any suspicion as to whether *upādhyāya* signifies that Vallabhadeva was Prakāśavarṣa's direct disciple is dispelled by Vallabhadeva's envoi to his commentary on *Śiśupālavadha* 4:55" (Goodall and Isaacson (2003, p. xvi, fn. 8), see 5.4.2 below). The reason underlying the latter assumption is based on a combination of two further observations, namely (1) that a certain Prakāśavarṣa has been noted as early as in the CC to have written a commentary on the *Kirātārjunīya* and (2) that at one instance (in the commentary on ŚPV 10,20; see 5.4.3) the opinion of Prakāśavarṣa was substantiated by a verse from the *Kirātārjunīya*. The second argument does not seem to be compelling by itself. In the *Meghadūtapāñcikā*, for example, Vallabhadeva cited all in all 15 verses from Bhāravi's poem,³⁴⁰ so that his acquaintance with this text (be it with or without the help of his teacher Prakāśavarṣa) could not be doubted.

Below I would like to offer a brief analysis of Vallabhadeva's references to his teacher Prakāśavarṣa, an effort which has not been done previously. I would like to

³³⁸A detailed survey and analysis of the data available to us on the life and works of Vallabhadeva can be found in the extensive introduction to Goodall and Isaacson (2003). The results of their research are taken for granted here.

³³⁹See e.g. Hultsch (1988, p. xviii) (originally published in 1911), who was cited in both Rau (1949, pp. 16f.) and Goodall and Isaacson (2003, fn. 8, p. XVI). The latter publication additionally provides several general observations pertaining to the state of the text of the *Laghuṭīkā* as found in a few MSS available to the scholars. Prof. Isaacson has kindly provided his personal copies of these MSS to me, so that they were utilized for my current study as well.

³⁴⁰See Hultsch (1988, p. 9) for a survey of Vallabhadeva's quotations in the commentary on the *Meghadūta*.

pay a particular attention to the question whether, in view of our current acquaintance with a certain version of the *Laghuṭīkā*, we can find any evidence to reinforce or to confute the supposition that Prakāśavarṣa I, the commentator, i.e. the author of the later work, was the same person as Prakāśavarṣa I, the teacher of Vallabhadeva.

All the references to Prakāśavarṣa are found in the most elaborate in style and 5
content of Vallabhadeva's commentaries, the *Sandehaviṣauṣadhi* on ŚPV, and, notably, not in any other of his works, even when at times similar points were addressed there as well. The transmission of the *Sandehaviṣauṣadhi* (and thus the wording of the references relevant for our discussion) is not beyond doubt. An analysis of this prob- 10
lem would go far beyond my current capabilities and is therefore omitted. One should, however, remain aware of the fact that the text of the *Sandehaviṣauṣadhi* relied upon here mainly (Kak and Shastri (1990)) has not been reconstructed according to the requirements of a scholarly critical edition. It is, however, in many respects superior to the older vulgate (Śāstrī Vetāl (1929)). Its main value results from the fact that it is 15
based exclusively on three Kashmiri manuscripts of the text, which have been shown as early as in Rau (1949) to transmit a much better version of the text than the one(s) found in the MSS from other parts of India.³⁴¹ In order to provide a broader view on the “Kashmiri version” of the *Sandehaviṣauṣadhi*, below I supply the wording of the relevant text passages as presented in Rau (1949) from a single Kashmiri MS not avail- 20
able to Kak and Shastri (1990). Both the sources count all in all five explicit references to Prakāśavarṣa, all of which shall be briefly discussed in what follows.

³⁴¹See Goodall and Isaacson (2003) for a detailed discussion on the value of the Kashmiri transmission for the reconstruction of Vallabhadeva's text. Note, furthermore, that the reading of the *Sandehaviṣauṣadhi* found in the Kashmiri MS consulted by Rau differs from that printed in Kak and Shastri (1990).

³⁴²ŚPV 1,35: अनन्यगुर्व्यास्तव केन केवलः पुराणमूर्तेर्महिमावगम्यते। मनुष्यजन्मापि सुरासुरान्गुणैर्भवान्मव-
च्छेदकरैः करोत्यथः ॥ Freely translated in accordance with Vallabhadeva's commentary, the verse means: “[Puruṣottama!] Even embodied in human form you exceed the Gods and the Demons (Anti-Gods) with your qualities which librate from the *samsāra*! Is there anyone able to grasp the whole eminence of your subtle body that has nothing greater to it?”

5.4.1 Śiśupālavadha 1,35³⁴²

While explaining the Plural Accusative form (*surāsurān*) of a *dvandva*-compound *surāsura*- Vallabhadeva wrote:

Kak and Shastri (1990, p. 21): सुरासुरानिति विरोधाविवक्षया नैकवद्भावः। शा-
श्वतिकाभावादिति तूपाध्यायः प्रकाशवर्षः। कार्यकृतो हि देवासुराणां विरोधो न
जात्या।

- 5 Rau’s manuscript (Rau (1949, p. 16)): सुरासुरानिति विरोधाविवक्षयैकवद्भावा-
भावः, शाश्वतिकत्वाभावादिति तु प्रकाशवर्षः

The background of the discussion is the following. In the section of the *Aṣṭādhyā-*
yī starting from rule 2,4.2 (द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम्) Pāṇini describes the formation
of a particular type of *dvandva*-compounds which takes the Singular number and the
10 Neuter gender (this *dvandva*- is conventionally termed *samāhāradvandva*-).³⁴³ In this
section we find rule 2,4.9: येषां च विरोधः शाश्वतिकः “A *dvandva* compound with con-
stituents which denote [eternal] antipathy has the denotatum one.” (Sharma (2002b,
p. 180)).³⁴⁴ In compliance with this rule one would expect, therefore, the compound
surāsura- (Gods and Anti-Gods) to be declined accordingly, i.e. as a Neuter Singular
15 noun (and not according to the general rule 2,2.29: चार्थे द्वन्द्वः). The above quoted
longer text of Vallabhadeva’s commentary says:

On the form ‘*surāsurān*’ (Pl. Masc. Acc.): [here the *dvandva*-compound
surāsura-] does not obtain the denotatum of one, because [the author] did

³⁴³See e.g. Kāś ad 2,2.29.

³⁴⁴Sharma (2002b, p. 180) translates *śāśvatika*- as “natural”. Although I do not disagree with this translation in general, for the sake of clarity, I prefer to substitute it here with ‘eternal’.

not wish to express any antipathy [between Gods and Anti-Gods]. However, *upādhyāya*-Prakāśavarṣa says that [here the *dvandva*-compound *surāsura*- does not obtain the denotatum of one], because their antipathy is not an eternal one, for, in fact, the antipathy between Gods and Anti-Gods is produced and not natural.

5

It may be noted, to begin with, that the explanation of the *upādhyāya*-Prakāśavarṣa, unlike Vallabhadeva's comment, does not go beyond the strict interpretation of the given *sūtra*-. According to the *Kāśikā*, it is, in fact, implied by the use of the word *śāśvatika*-. On *Kāśikā*'s counterexample (*pratyudāharaṇa*-) गौपालिशालङ्कायनाः कल-
हायन्ते (the descendants of Gopāla and Śālaṅki quarrel) the early commentator Jinen-
drabuddhi says in the *Nyāsa*: नात्र शाश्वतिको विरोध इत्येकवद्भावो न भवति (the antipathy
[expressed] here is not an eternal one, therefore [the compound *gaupāliśālāṅkyāna*-]
does not obtain the denotatum of one). It is not surprising, therefore, that the exeget-
ical strategy ascribed to Prakāśavarṣa has been adopted by the most part of the com-
mentarial (as well as strictly grammatical) tradition. On the same verse of ŚPV Malli-
nātha wrote:

10

15

सुरासुरान्। सुरासुरविरोधस्य कार्योपाधिकत्वेनाशाश्वतिकत्वात् “येषां च विरोधः
शाश्वतिकः” (२-४-९) इति न द्वन्द्वैकवद्भाव इत्याहुः।

On the form *surāsura*-. [Learned commentators] say that [the compound *surāsura*-] does not obtain the denotatum of one by 2,4.9, because the an-
tipathy of Gods and Anti-Gods cannot be considered eternal inasmuch as
it (the antipathy) possess a delimiting factor of being an effect.(i.e. must
be preceded by some action leading to it).

20

It may be noted in passing that in the commentary on RaV 12.94, which con-

tains a parallel formation “*surāsuraiḥ*”, neither Vallabhadeva³⁴⁵ nor, in fact, Mallinātha, Aruṇagirinātha or Nārāyaṇapaṇḍita pay any attention to this supposedly disputable formation.³⁴⁶ The text of Hemādri’s *Raghuvamśadarpaṇa* is incomplete here. The only information I am able to infer from the extant bits of the text is that Hemādri must
 5 have addressed this problem and referred to yet another parallel usage found in KĀ 5.30.

KĀ 5.30,³⁴⁷ one of the fine examples for Bhāravi’s *arthagaurava*-, is relevant for the current prosaic discussion for its use of the formation ‘*devāsuraiḥ*’. In fact, it was exactly this verse (and not the one from e.g. ŚPV or RaV) that had been picked up
 10 by a technical grammatical treatise, the *Tantrapradīpa* of Maitreyarākṣita (which, in turn, was utilized by Puruṣottamadeva in his *Jñāpakasamuccaya* and later on directly quoted by Śaraṇadeva in the *Durghaṭavṛtti*)³⁴⁸ in order to deepen the understanding of the current *sūtra*-(2,4.9).³⁴⁹ The use of ‘*devāsuraiḥ*’ in Bhāravi’s verse called for Mallinātha’s explanatory remark, the content of which agreed exactly with his, histor-
 15 ically speaking, later statement expressed in a more technical language in the commentary on ŚPV.^{350,351} The *Sārāvalī* and the *Candrikā* (the later clearly depending on

³⁴⁵Here and in following, when referring to Vallabhadeva’s *Raghupāñcikā* on chapters beyond the sixth, I use the forthcoming edition of the text jointly prepared by Csaba Dezső, Dominic Goodall, Harunaga Isaacson, and Csaba Kiss. I need to thank Prof. Goodall and Prof. Isaacson for generously providing me with their working drafts of various parts of this text.

³⁴⁶This observation may be regarded as significant, should we try to ascertain the different purposes assigned by the respective authors to their commentaries on different *mahākāvya*-s),

³⁴⁷KĀ 5.30: येनापविद्धसलिलः स्फुटनागसद्मा देवासुरैरमृतमम्बुनिधिर्ममन्थे। व्यावर्तनैरहिपतेरयमाहिताङ्कः खं व्यालिखन्निव विभाति स मन्दराद्रिः ॥ Peterson (2016, p. 87): “Splitting the sky asunder, this mountain looks like Mount Mandara, whose slopes were grooved by the coils of Vasuki, king of snakes, when the gods and demons, seeking ambrosia, turned Mandara into a stick to churn the milk ocean, draining its waters and exposing the netherworlds, the abode of the snakes.”

³⁴⁸Note that Śaraṇadeva quoted only the concluding part of the discussion in the *Tantrapradīpa* thus omitting the technical particularities.

³⁴⁹Maitreyarākṣita’s take on the issue, though it follows the general understanding ascribed to Prakāśavarṣa, adds some technicalities, which I hope to be able to discuss elsewhere.

³⁵⁰Mallinātha ad KĀ 5.30: देवाश्चासुराश्च तैर्देवासुरैः। “येषां च विरोधः शाश्वतिकः” इति नैकवद्भावः। तेषां यतः कार्यत एव विरोध न गोव्याघ्रादिवच्छाश्वतिक इत्याहुः।

³⁵¹We know that Mallinātha’s commentary on the *Kirātārjunīya* precedes the one on the

the former here) relied upon the explanation offered in the *Tantrapradīpa* (cf. fn. 349) The text of the *Kirātapañjikā* on this verse is extremely laconic and contains merely to a brief gloss of the words ‘*apaviddhasalilaḥ*’ and ‘*vyālikhan*’.

It may appear disappointing to learn that none of the versions of the *Laghuṭīkā* available for this verse (**Bo₁Mü**, **JaiJo₁Pa₁** and **JayPa₂**) contains any mention of 5 the current problem at all. This circumstance may call for a certain skepticism to the identification of Vallabhadeva’s *upādhyāya*-Prakāśavarṣa with the supposed author of the *Laghuṭīkā*. I would like, nonetheless, to present a possible interpretation in favour of this identification. For this I would like to recall the following two observa- 10 tions. Firstly, it may have become evident from the preceding analysis that the technical context of the current discussion is a rather trivial one and that, in view of this fact, a reference to an alternative opinion may seem to be somewhat superfluous. Secondly, the opinion ascribed to Prakāśavarṣa does not seem to stand out as particularly controversial, fancy or complicated (in which cases a name tagging would immediately appear well justified). Quite on the contrary, I have tried to demonstrate ear- 15 lier in this section that it corresponds with the strict interpretation of *Aṣṭādhyāyī* 2.4.9 that was articulated e.g. in its early sub-commentary by Jinendrabuddhi. In the light of the above observations, I believe that the label ‘Prakāśavarṣa’ may have been used by Vallabhadeva in order exactly to identify thus tagged opinion as being in agree- 20 ment with the strict grammatical interpretation of the usage. The interpretation preferred by Vallabhadeva himself, on the other hand, appears to touch upon the literary, i.e. the poetic aspect of Māgha’s composition: it is, Vallabhadeva seems to say, because the author did not want to express any animosity between Gods and demons in their relation to Puruṣottama and because he wanted indirectly to praise Puruṣot- 25 tama in this way, that he has deliberately chosen to use this grammatical form (and not ‘just’ because of his ‘dry’ ability correctly to interpret the rules of Sanskrit gram-

Śiśupālavadha, because, among other things, in his comment on ŚPV 12.5 he directly refers back to his own explanations on KĀ 1.10.

mar). At the same time, Vallabhadeva could not omit a more ‘traditional’ explanation of the present form and mentioned it as being taught by his teacher (thus being ‘authoritative’ and certainly correct). Prakāśavarṣa, in his turn, may have considered it unnecessary to remark on this, in fact, trivial grammatical point, so that no relevant discussion is found in his commentary.

In connection with KĀ 5.30 it appears worth an additional note that its second *pāda*- (the one that contains the dubious word ‘*devāsuraīḥ*’ as well) was quoted in Vallabhadeva’s commentary on the KuS 1.51 in the discussion of a completely unrelated grammatical point. Here, namely, the stanza was employed in order to exemplify the use of a double Accusative³⁵² and the compound-formation was ignored.

5.4.2 Śiśupālavadha 4.55³⁵³

The reference to Prakāśavarṣa given by Vallabhadeva in the commentary on the current verse is, perhaps, the best known of all. It was noted as early as in Peterson and Durgāprasāda (1886, p. 59) in their catalogue of poets whose verses found entrance into the *Subhāṣitāvali*. Just as the original stanza of Māgha, its exposition in the *Sandehaviśauṣadhi* is replete with indirect yet unequivocal references to the *Pātañjalayogaśāstra* (on these see Maas (2015)) and concludes with a rather curious short stanza:

श्रुत्वा प्रकाशवर्षात्तु व्याख्यातं तावदीदृशम्।
विशेषतस्तु नैवास्ति बोधोऽत्रानुभवाद्दते ॥

[It may seem that I have given a profound analysis of Māgha’s verse,] but

³⁵²Only the conflated version of *Jagaddatta’s MS, i.e. **Jo₁ Pa₁** contains a grammatically wrong (!) reference to this problem in the commentary on 5.30.

³⁵³ŚPV 4,55: मैत्र्यादिचित्तपरिकर्मविदो विधाय क्लेशप्रहाणमिह लब्धसर्वीजयोगाः। ख्यातिं च सत्त्वपुरुषान्यतयाधिगम्य वाञ्छन्ति तामपि समाधिभृतो निरोद्धुम्॥ Maas (2015, p. 9) translates: “And here absorption practicing yogis, knowing that benevolence et cetera prepare the mind, effect the removal of afflictions (*kleśa*) and reach an object-related concentration. They realize the awareness of the difference of mind-matter (*sattva*) and subject (*puruṣa*), and then they even want to let this cease.”

(*tu*) I have explained [it] just (*tāvat*) in the way in which I have received [these explanations] from Prakāśavarṣa. But without [a direct] experience there certainly cannot be any detailed understanding of this verse (of these matters?).

This reference suggests, first of all, that Vallabhadeva received instructions on the meaning of the current verse from Prakāśavarṣa and that these instructions may have had a certain formal character. The latter is supported by the strict Pāṇinian sense of the Ablative case,³⁵⁴ which I believe may have been intended here. The stanza indicates, furthermore, that Prakāśavarṣa was knowledgeable about the *yogaśāstra*-, and that, yet another pointer, Vallabhadeva himself did not possess any direct yogic insights. In my reckoning, one can interpret Vallabhadeva's statement to imply that Prakāśavarṣa was similarly not familiar with the practical aspect of yoga. This idea is, however, not explicitly put into words, so that another interpretation cannot be ruled out.

As for Prakāśavarṣa I, the author of the *Laghuṭīkā*, it must be noted at the outset that no verse from the *Kirātārjunīya* is known to me to be as densely packed with yogic terminology as it is the case in Māgha's poem. In this way, Bhāravi did not provide any occasion for a commentator, be (s)he learned on the subject or not, to expose her/ his full erudition on the field of the *yogaśāstra*-. Nevertheless, the *Kirātārjunīya* contains a couple of verses with some general references to *yoga*-. On the basis of these verses it is, as a matter of fact, possible to infer that Prakāśavarṣa the author of *Laghuṭīkā* was at the very least aware of some general concepts of this religio-philosophical system. The evidences for this conclusion shall be summarized in the following.

In the third chapter of the *Kirātārjunīya* we find the following verse:

योगं च तं योग्यतमाय तस्मै तपःप्रभावाद्विततार सद्यः।

³⁵⁴Cf. *Aṣṭādhyāyī* 1,4.29: आख्यातोपयोगे: "A *kāraka* which serves as he who relates is termed *apādāna* when regular instruction is denoted." (Sharma (2000, p. 240)).

येनास्य तत्त्वेषु कृतेऽवभासे समुन्मिलेव चिराय चक्षुः ॥ ३.२६ ॥

Peterson (2016, p. 47): “At once, through his ascetic powers the sage imparted that yogic knowledge to the hero, who was perfectly qualified to receive it, and Arjuna’s eyes were opened with abiding insight to directly perceive the very component elements of the cosmos.”

As already indicated in Peterson’s translation, these are the words *yoga-* and *tattva-* that have a clear bearing from the standpoint of *yoga-/sāṃkhya*-philosophy (though, perhaps, other concepts such as *tapas-* or **cakṣuḥsamunmīlana-* could be interpreted as such as well). For this verse we have a testimony of the groups **MüBo**₁, **JaiJo**₁ **Pa**₁ as well as a partial evidence of **Ba**, which breaks in the middle of the commentary. All the three available groups (a noteworthy and extremely rare circumstance) have the following gloss for the word *yoga-* (below I omit the many little variants clearly resulting from scribal errors):

[...] योगं पातञ्जलादिनिर्दिष्टं समाधिविशेषम् [...] विततार।

[The sage] imparted [that] *yoga-*, a particular type of concentration taught by Pātañjalas and others.

Similarly unambiguous is the gloss given, again, by all the three MSS-groups to the word *tattva-*:

[...] तत्त्वेषु प्रकृत्यादिषु चतुर्विंशतौ [...]

[Arjuna’s eyes were opened] [...] to *tattva*-s, that is to twenty four [component elements] beginning with *prakṛti-* [...]

As pointed out in Peterson (2016, p. 389, fn. 8) “the twenty-four components (*tattva*)

of the cosmos [are] discussed in the commentaries on Ishvarakrishna's *Sāṃkhyakārikā* (verses on Samkhya) 1.3", so that there can be no doubt about the reference point of this allusion. As both of the above excerpts are found in all of the largely varying lines of transmission of the *Laghuṭīkā*, we are equipped with a rather solid argument to assume that they have existed as such already at a very early stage in the development of the text and that they may have, in fact, been composed by the actual author of the text. Thus we can conclude that Prakāśavarṣa, the supposed author of the *Laghuṭīkā*, was at the very least aware of the existence of the *Pātañjalayogaśāstra* and that he was acquainted with the basic concepts of the *saṃkhyadarśana*-. Much less telling for the current discussion is an elaborate exposition of the nature of these twenty-four *tattva*-s found in one of the conflated lines, the **Jai Jo₁ Pa₁** (notably, in both of its subgroups, **Jai** and **Jo₁ Pa₁**).³⁵⁵ This elaboration is found at the very end of the commentary on the current verse, for which we do not have the valuable evidence of **Ba**. It remains, therefore, open to doubts (and I am rather skeptical on this point) whether or not this passage was present in **Ba** (and thus, perhaps, the original text) or not. For the sake of completeness I quote this interesting *insertion* in full:

Jai: 18v8, **Jo₁**: 19r11,

Pa₁: 31v5

Jai Jo₁ Pa₁ ad KĀ 3.26: प्रकृतिर्महानहंकारो मनश्चेत्यन्तःकरणचतुष्टयम्, पञ्च तन्मात्राणि शब्दस्पर्शरसरूपगन्धाः, पञ्च बुद्धीन्द्रियाणि त्वक्क्षुषी नासिका श्रोत्रं जिह्वा, पञ्च कर्मेन्द्रियाणि हस्तपादपायूपस्थावाक्, पञ्च तन्मात्राणि चलनादानग्रहणविसर्जनजल्पतानि, पञ्च भूतानि पृथ्वी चापस्तेजो वयुराकाशमित्याख्यान्ति, चतुर्विंशतितत्त्वान्येतानि, पञ्चविंशतितमः पुरुषो निर्गुण इति तत्त्वदृष्टिनिपुणाः प्रचक्षते ॥³⁵⁶

³⁵⁵The text, as found to be transmitted by the sub-group **Jai**, was, perhaps, known to the 12th century author of the *Durghaṭavṛtti* (see 6.3.2.1).

³⁵⁶Since the given passage presents merely an elaborate list and since I lack the necessary indepth knowledge about the listed concepts, I do not provide here any translation of the quoted Sanskrit text.

17 °न्तःक°] Jo₁ Pa₁, °न्तष्क° Jai 18–19 श्रोत्रं] conj., श्रोत्र Jai Jo₁ 20 °सर्जन°] conj., °सर्जना° Jai Jo₁ Pa₁ 20–21 °ख्यान्ति] conj., °ख्याति Jai Jo₁ Pa₁ 21 °तमः] Jai, °तरः Jo₁ Pa₁ 21 पुरुषो] Jai, पुरो Jo₁ Pa₁

At a later point, in the sixth chapter of the *Kirātārjunīya*, Bhāravi describes Arjuna's *tapas*- (6.19 – 6.27). While the majority of verses are 'merely' poetic, vss. 20 & 21 have just a slight śāstric feeling to them. And in fact, it is in the commentary to these verses that we find yet another set of references to some concepts that can be associated with the *yogaśāstra*-. In order not to deviate into an elaborate discussion about the changes introduced to the text of the *Laghuṭīkā* in its various transmissi-
 5 sional lines, here I will concentrate exclusively on the text of the *Laghuṭīkā* as found in its shortest (and, perhaps, the most authentic) version preserved in **Ba**.

शमयन्धृतेन्द्रियशमैकसुखः शुचिभिर्गुणैरघमयं स तमः।

10 प्रतिवासरं सुकृतिभिर्वृधे विमलः कलाभिरिव शीतरुचिः ॥ ६.२० ॥

Peterson (2016, p. 105): "His sole pleasure disciplining the senses, he destroyed dark impurity with his shining virtues. Free of blemish, he flourished day by day with acts of austerity, like the cool-rayed moon, dispeller of darkness, waxing with its digits."

15 **Ba**: पार्थः प्रतिदिनं धर्म्याभिः क्रियाभिर्वृधे। निर्मलैर्मैत्र्यादिभिः रागद्वेषादिभ्य
 आगतं तमो मोहं निवर्तयन्। धृतमिन्द्रियशम एव एकं सुखं येन सः। यथा चन्द्रमाः
 शुचिभिः कलाभिः तमः शमयन् प्रतिदिनं वर्धते ॥

Ba : 59r8

Of interest for the current discussion are **Ba**'s glosses of the expressions 'nirmalaiḥ [guṇaiḥ]' and 'aghamayaṃ tamaḥ', which are explained respectively as 'maitryādib-
 20 hiḥ' and 'rāgadveśādibhya āgataṃ [...] moham'. The *maitryādi*-list (in fact, parallel to the wording of Māgha's verse) should almost certainly be understood as the list of positive qualities, through the cultivation of which a *yogin*- attains what is called *cittaprasāda*-. These qualities are enumerated in the *Yogasūtra* 1.33³⁵⁷ (and explained as

³⁵⁷YS 1.33: *maitrīkaruṇāmuditopekṣaṇāmśukhaduḥkhaḥpunyāpunyaviśayañāṃ bhāvanāś citta-*
 15 वृधे] em., वृधे **Ba** 17 °दिनं] conj., °दिने **Ba**

such in Vallabhadeva's *Sandehaviṣauṣadhi* ad ŚPV 4,55). One could surmise that Prakāśavarṣa has expected his readership immediately to grasp the reference to the passage in the YS. As for the gloss of the expression 'aghamayaṃ tamaḥ', though it does not bear such a clear technical reference as the previous example, it certainly shows the author's preference for an understanding of this expression in a rather yogic than in a general dharmic sense. While, for example, Mallinātha glosses 'aghamayaṃ' with 'pā-parūpam', Ba's explanation 'rāgadveṣādibhya āgatam', though is not, perhaps, a reference to the list of *kleśa*-s found in YS 2.3,³⁵⁸ is certainly directed towards a more philosophical understanding of the word. As for the understanding of *tama*- to be equal to *moha*-, one could refer e.g. to a similar reference in the *Jayamaṅgala* on *Sāṃkhyakārikā* 12: *viṣādātmakaṃ mohātmakaṃ tamaḥ*.

The Ba-version of the text of *Laghuṭīkā* on 6.21 bears, as it appears to me, further references to the *yogaśāstra*-. Unfortunately, I was not able to decipher the whole text of the commentary, so that below I present whatever I was able to read:

अधरीचकार च विवेकगुणादगुणेषु तस्य धियमस्तवतः ।

15

प्रतिघातिनीं विषयसङ्गरतिं निरुपप्लवः शमसुखानुभवः ॥ ६.२१ ॥

Peterson (2016, p. 105): "As he controlled vicious thoughts by the virtue of insight, a joyous tranquility boundlessly spread over him and overcame all harmful passion."

Ba : 59v3

Ba : शमसुखोपलब्धिसु तस्यार्जुनस्य विषयासक्तिमजैषीत् । प्रतिहन्ति श्रेयोऽवश्यं*
प्रतिघातिनीम् । विषयासक्तिसुखं दुःखमिव मेने । इन्द्रियाणां विषयेभ्यो व्यावृत्तिः
शमः । अविद्यमान उपप्लवोऽन्यायो यस्मात्सः । विरागमार्गादसन्मार्गेषु बुद्धिं संधूतवतः ।

20

prasādanam

³⁵⁸YS 2.3: *avidyāsmītā-rāga-dveṣābhīniveśāḥ kleśāḥ*

20 प्रतिहन्ति श्रेयोऽवश्यम्] Cf. *Aṣṭādhyāyī* 3,3.170: आवश्यकधर्मण्ययोर्णिनिः

20 °सक्ति°] conj., °शक्ति° Ba 20 श्रेयो] conj., श्रेयो Ba 21 °व] conj., °वो Ba 22 °प्लवो] conj., °प्लव्यो Ba 22 °मार्गाद°] conj., °मार्गोद° Ba 22 संधू°] conj., सं+ Ba

†अविद्यातस्तु धियं†। अविद्या विषया+++हेतुः ॥

To begin with, I would like to argue that in composing the current verses (6.20 and 6.21) Bhāravi may have employed the word *śama-* having a certain technical understanding of this concept in mind. Compare, for example, the following two verses from

5 the *Bhagavadgītā*:

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ BhG 6.3 [MBh 6,28.3]

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ BhG 6.4 [MBh 6,28.4]

- 10 As far as my understanding of these verses goes, the first half of 6.4 seems to provide a kind of definition or, rather, to explain the content of the concept of *śama-*, which was postulated in 6.3 to be the effective means for a person to achieve higher mastery of *yoga-*. In this way, the content of *śama-* is the discontinuation of the attachment to the external objects and activities. Among these two, Bhāravi's verses seem to emphasize the former element (i.e. the external objects: 'धृतेन्द्रियशमैकसुखः' and 'अध-
15 रीचकार [...] विषयसङ्गरतिं [...] शमसुखानुभवः'). In this context, it appears that Prakāśavarṣa's unexpected gloss of the word '*guṇaiḥ*' as '*kriyābhiḥ*' (in 6.20) seeks exactly to supply the missing element. In 6.21 he gives a kind of general definition of *śama-*: "इन्द्रियानां विषयेभ्यो व्यावृत्तिः शमः". On the one hand, it reminds us of the
20 wording (though not the content) of the formulation found in the *Śaṅkarabhāṣya* ad BhG 6.4 "शम उपशमः सर्वकर्मभ्यो निवृत्तिः" and, on the other hand, it may be understood (though not necessarily so) as Prakāśavarṣa's attempt to give Bhāravi's expression a broader meaning (in which case I would like to read *indriya-* here as encompassing all the three categories: internal, external as well as the organs of action). Even if
25 one should not agree upon this generalizing understanding of Prakāśavarṣa's remark, the curious introduction of the concept of action to the meaning of the word *guṇa-*

in 6.20 seems to point towards Prakāśavarṣa's awareness of the idea expressed in the cited verses from the BhG. His "definition" of the word *śama-* records, at the very least, his general understanding of the *saṃkhyā-* ontology.

The final statement to the commentary on 6.21, which remains largely unreadable, seems to conclude the explanation by declaring that Arjuna's practice was in accordance with the dictum that a *yogin-* needs to free his mind from *avidyā*, an illegible definition of which is given at the very end. I imagine here, however, a statement along the lines of the YS (PYŚ) 2.23 – 24:

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥
तस्य हेतुरविद्या ॥

10

A feasible emendation of this last sentence could be smth. like अविद्या विषयासक्तिहेतुः or अविद्या विषयजिज्ञासाहेतुः (on account of the fact that the illegible portion seems to exhibit a great amount of syllables 'ज').

Also noteworthy, though more difficult to interpret in a technical sense, is Prakāśavarṣa explanatory remark "विषयासक्तिसुखं दुःखमिव मेने" as well as his unexpected gloss of Bhāravi's "विवेकगुणादगुनेषु" as "विरागमार्गादसन्मर्गेषु". The former develops the idea of the *viṣayāsakti-* that needs to be cut off (hereby using a grammatically elegant idiomatic expression), while the later emphasizes the importance of *vairāgya-*, a quality that is often found to be praised in connection with yogic concentration, and, in fact, taught as the highest attainment in the continuation of the passage from the BhG quoted above:

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥ BhG 6.7 [MBh 6,28.7]
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ BhG 6.8 [MBh 6,28.8]
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

25

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ BhG 6.9 [MBh 6,28.9]

5.4.3 Śiśupālavadha 10.20³⁵⁹

In the commentary to this verse Vallabhadeva again refers to the grammatical authority of Prakāśavarṣa. Similar to the case discussed in 5.4.1 (Śiśupālavadha 1,35), the rendition ascribed to Prakāśavarṣa seems to have been followed by the most part of the commentatorial tradition (as it does, in fact, appear to be simpler or even more natural), while Vallabhadeva's preferred interpretation again takes a more intricate route. The relevant portion of Vallabhadeva's commentary runs as follows:

वल्लभा अभिसरन्ति तानभिसरतस्ता अभिसारयन्तीति प्रयोज्यप्रयोजकविवक्षया
णिजुत्पत्तिः। उपाध्यायप्रकाशवर्षस्त्वेवमादौ स्वार्थं तमिच्छति। यथा
“आशु कान्तमभिसारितवत्या योषितः पुलकरुद्धकपोलम्।”³⁶⁰ KĀ 9.38
इति। तथाह
“पडिवण्णविरोहे राहयमस्स हसरेणमानर्बहिण्ण।
विद्धइ वालिहिअए राअसिरीइअहिसारइ सुग्गीवे ॥” Source unknown
इति। न ह्यत्र ण्यर्थोऽस्ति। राजश्रियाभिसृते सुग्रीव इत्यर्थः।

The affix *ṆiC* is used with the intention [explicitly] to express both the instigated and the instigating [agents] (*prayojya*- and *prayojaka*-) in the following sense: the male lovers (*prayojya*-) approach [the ladies] for a meet-

³⁵⁹SPV 10,20: आगतानगणितप्रतियातान् वल्लभानभिससारयिषूणाम्। प्रापि चेतसि सविप्रतिसारे सुभ्रुवामवसरः सरकेण ॥ Freely translated in accordance with Vallabhadeva's main interpretation: “In their minds filled with remorse the lovely-browed ladies considered it the right occasion for drinking wine. These ladies wished to pursue their lovers to visit them again after they had once come and, as they had not been paid any attention to, went away.”

Note, furthermore, an instance of a figure designated by Hahn (2007, p. 72) as “*dhātuyamaka*” (or “Wurzel-Yamaka”) between ‘*abhisārayiṣūṇām*’, ‘*savipratīsāre*’, ‘*avasaraḥ*’ and ‘*sarakeṇa*’.

³⁶⁰Rau (1949) quotes the passage only up to here. In the given case the reading of his MS is identical with the text printed in Kak and Shastri (1990).

ing and they (the ladies, *prayojaka-*) pursue them (the lovers), who are approaching them, to approach. However, *upādhyāya-* Prakāśavarṣa holds that here and in similar cases (*evamāda*) [the affix *ṆiC*] expresses the own meaning [of the stem] (*svārthe*). Just as it is the case in *Kirātārjunīya* 9.38. In the same way one (Prakāśavarṣa?) explains: [a *prākṛta-* verse of unknown source].³⁶¹ In fact, here there is no [own, i.e. causative] meaning of the affix *ṆiC*, [and] the meaning is [just]: to/ when Sugrīva was approached by the Kingly Glory (and not Sugrīva was caused by the Kingly Glory to approach her).

5

The discussion concerns the understanding of the complex formation *abhisārayiṣu-* (a *viśeṣaṇa-* to ‘*subhruvām*’ in the verse). The current complex is a primary nominal formation (*kr̥danta-*) with the affix *u* (3,2.168) added to a derivate verbal base, a desiderative (*sannanta-*, 3,1.5 and 3,1.7), which, in turn, is derived from $\sqrt{sārī}$, a causative root (*ñijanta-*) of $\sqrt{sṛ}$ (i,982 or iii,17; both in the general meaning of *gati-*, motion).³⁶² The particular point under dispute is the meaning intended by the poet by the use of the affix *ṆiC*. According to Vallabhadeva’s own interpretation, the *ñijanta-* *abhi-* $\sqrt{sārī}$ expresses its actual causative meaning (3,1.26), while in the alternative opinion ascribed to Prakāśavarṣa, the *ṆiC* should be considered *svārthe*, i.e. to express the own non-causative meaning [of the verbal root]. In the latter case, the meaning of *abhi-* $\sqrt{sārī}$ is equal to that of *abhi-* $\sqrt{sṛ}$.

20

This grammatical difference has an obvious implication for the meaning of the verse. In Vallabhadeva’s interpretation, the women wish to pursue their lovers to come again. They find it embarrassing, in fact, humiliating for their lovers, that they did not pay any respect to them, when they came to visit them previously. In this way, they

³⁶¹I must confess that I am unable to understand the verse by myself.

³⁶² $\sqrt{sāīa}$ does actually occur as a simple root in x,322. In this case, however, the root takes the meaning of *daurbalya-*, being weak, and does not match the context.

want to use the drinking party as a reason to invite them back and to blame their previous disregard for the lovers on the drunkenness.³⁶³ In Prakāśavarṣa's interpretation, on the other hand, the ladies wish to go to their lovers themselves. Mallinātha proposes that they use wine in order to lighten up and to wash away the heaviness of their remourseful minds.³⁶⁴ Both the interpretations, it must be noted, have to cope with certain difficulties in the context of the following verses. Taking the causative of $\sqrt{sṛ}$ to express the meaning of the simple stem calls for a similar interpretation of the causative-based formation ('*abhisīśaram*' in the next verse (ŚPV 10.21; see Mallinātha). Vallabhadeva's causative interpretation, however, seems to go against the statement in ŚPV 10.22, according to which the wine quickly brought the sought effect and, abandoning ladies' shame and embarrassment, led them to their lovers.³⁶⁵

Based on the reference to the *Kirātārjunīya*, Rau (1949, p. 23) concluded: "Die Stelle X.20 bestätigt die Nachricht, das Prakāśavarṣa einen Kommentar zum *Kirātārjunīya* verfasst hat." Even if one need not necessarily conclude from the above remark that Prakāśavarṣa has written a commentary on the *Kirātārjunīya*, it certainly points to the fact that he was well-versed in the interpretation of this poem. As a matter of fact, all the commentaries known to me, including the various transmissions of the *Laghuṭīkā*,³⁶⁶ support the understanding of the *ñijanta*-form in KĀ 9.38 as *svārthe*. However, it is only the most conflated version of the *Laghuṭīkā* (Jo₁ Pa₁) that pays at least some attention to this grammatically peculiar usage and none of the transmitted versions of the text makes any reference to the *prākṛta*-verse that Vallabhadeva's

³⁶³*Sandehaviṣauśadhi* ad *Śiśupālavadha* 10.20: सागस्काः किल ते [वल्लभाः] ताभिर्गृहानागता अप्यगणिता अत एव गताः, अतश्च ताः [सुभ्रुवः] परिपेतुः – किमेतदनालोच्यास्माभिः कृतमिति। यदि च पुनरानाययन्ति तल्लाघवमयमिति सरकेणावसरोऽलम्भि, प्रियानयने हेतुत्वं लब्धम्। न च लाघवं क्षीबया मयैतत्कृतमित्युत्तरदानात्।

³⁶⁴*Sarvaṃkaṣā* ad *Śiśupālavadha* 10.20: स्वयं गमनसौकर्याय मधुपानं चक्रुरित्यर्थः।

³⁶⁵ŚPV 10.22: ह्रीविमोहमहरदयितानामन्तिकं रतिसुखाय निनाय। सप्रसादमिव सेवितमासीत्सद्य एव फलदं मधु तासाम् ॥

³⁶⁶In the case of the current verse (i.e. *Kirātārjunīya* 9.38), the reading of Ba considerably differs from those in Bo₁ Mü & Jai Jo₁ Pa₁.

teacher Prakāśavarṣa seem to have used in order to substantiate his opinion to his student.

On the basis of the above observations, we seem again not to be able to arrive at any clear evidence for or against the assumption that Prakāśavarṣa the teacher of Vallabhadeva could have been, in fact, identical with the author of the transmitted *Laghuṭīkā*. On the other hand, it may be possible to think of a scenario similar to that described in 5.4.1: Vallabhadeva referred to a “more common” interpretation of the verse and marked it as such by ascribing it to his teacher,³⁶⁷ while his teacher did not consider it necessary to discuss this “self-evident” point in any detail.

5.4.4 Śīsupālavadha 16.17³⁶⁸

Differently from the previous cases, at the current instance Prakāśavarṣa’s opinion is called upon in a discussion that is not directly connected to any śāstric topic and pertains “merely” to a non-technical interpretation of the word “*sakalārthatayā*” in *pāda*-C of the verse. Both the exegetes, i.e. Vallabhadeva and his *upādhyāya*-, understand this word to give a reason (the meaning of the third triplet, *tr̥tīyā*, taught in *Aṣṭādhyāyī* 2.3.23), but differ with regard to the exact analysis of its meaning. The relevant text of the *Sandehaviṣṇuśādhī* reads as follows:

Kak and Shastri (1990, p. 174): सकल उभयरूपोऽर्थो यस्य तत्सकलार्थं तद्भा-
वस्तत्ता तथा सकलार्थतया, प्रियाप्रियोक्तौ हेतुरेषः। उपाध्यायप्रकाशवर्षस्तु विप-

³⁶⁷I cannot, in fact, be sure whether this interpretation was more common than the other or not. For ŚPV 10.20 I have evidence of only three commentaries: Vallabhadeva’s *Sandehaviṣṇuśādhī*, Mallinātha’s *Sarvaṃkaṣā* and an anonymous *Subodhapañjikā* or *-ṭīkā* preserved in NGMCP C 1/2 (KLD 0051). Of these three, the later two commentaries go for the *svārthe*-interpretation. (The only available to me MS of Vidyāmādhava’s commentary on the *Śīsupālavadha* omits the commentary on the current verse).

³⁶⁸ŚPV 16.17: मधुरं बहिरन्तरप्रियं कृतिनावाचि वचस्तथा त्वया। सकलार्थतया विभाव्यते प्रियमन्तर्बहिरप्रियं यथा॥ Freely translated in accordance with Vallabhadeva’s main interpretation: “You, a trully skillful person, have pronounced your speech, which [appears] to be sweet outside and unpleasant inside, in such a way that, due to the fact that it encompasses two meanings, it is [actually] understood to be unpleasant outside and pleasant inside.”

रीतार्थे हेतुमाह – सकलार्थतया वाक्यार्थपर्यालोचनया प्रियमन्तर्बहिश्चाप्रियं वि-
भाव्यत इत्यर्थः ॥

Rau (1949, p. 23): उपाध्यायप्रकाशवर्षस्तु विपरीतार्थप्रतिभासे हेतुमाह ...

An approximate (non-literal) translation of the passage: ‘*sakalārtham*’ is a *bahuvrīhi*-
compound in the following sense: that [speech] which possesses the whole,
consisting of two, meaning; in the sense of ‘*tadbhāva*’³⁶⁹ [by adding affix
taL in accordance with *Aṣṭādhyāyī* 5.1.119 we derive] *tattā* (i.e. *sakalārthatā*
≈ the state/ abstract quality of having two meanings), Instr. Sg. – *sakalārthatayā*,
this is the reason for the expression of pleasant and unpleasant [mean-
ing]. However, *upādhyāya*- Prakāśavarṣa explains [this word] as the rea-
son for the [appearance of the]³⁷⁰ opposite meaning in the following way:
‘*sakalārthatayā*’, i.e. due to a [close] examination of the meaning of the
sentence, [your speech] is understood to be pleasant inside and unpleas-
ant outside.

In simplified terms the difference of opinions could be presented thus. Vallab-
hadeva understands ‘*sakalārthatayā*’ as smth. like ‘on account of the fact that your
speech has two meanings, it appears as ... and is understood as ...’. The reported opin-
ion of his teacher, however, seems to propose another interpretation: ‘your speech ap-
pears as ..., but, on account of a close examination of its meaning, it can be understood
as ...’.³⁷¹ As far as the grammatical derivation of the compound as well as the content
and the context of the verse are concerned, both interpretations appear equally pos-

³⁶⁹The general set of meanings assumed by the word ‘*bhāva*’ in the *Aṣṭādhyāyī* and in the current *sūtra*- in particular is discussed in some detail in Ogawa (2005).

³⁷⁰This is an approximation of ‘*pratibhasa*’ found in Rau’s MS.

³⁷¹Mallinātha seems to combine both the interpretations: the meaning of the compound is explained according to Vallabhadeva’s, while its syntactic/ contextual value is given according to Prakāśavarṣa’s view. Durgaprasāda et al. (1940, p. 406): कृतिना [...] वचस्तथा तेन प्रकारेणावाचि [...] यथा येन प्रकारेण सकलार्थतया संपूर्णोभयर्थतया हेतुना अन्तः प्रियं बहिरप्रियम् विभाव्यते [...]

sible and fitting, so that Vallabhadeva may have mentioned the (perhaps, less preferable in his view) alternative “just” in order to give a fuller account of the verse and, perhaps, to acknowledge his teacher’s lessons.

5.4.5 Śīsupālavadha 20.71³⁷²

In this last reference to Prakāśavarṣa found in Vallabhadeva’s *Sandehaviṣauṣadhi* we again turn to a discussion connected to the grammatical derivation and the associated interpretation of a word. The problematic word is the compound ‘*pavamānasakhaḥ*’. According to *Aṣṭādhyāyī* 5,4.91,³⁷³ it needs to be interpreted as a *tatpuruṣa*-, i.e. ‘companion of the Wind’, and not as a *bahuvrīhi*-, i.e. ‘he, whose companion is the Wind’, because in the latter case the compound formation would not get the affix *ṬaC* and the derived form would be *pavamānasakhi*-, the masc. Nom. Sg. of which (in accordance with *Aṣṭādhyāyī* 7,1.93)³⁷⁴ would be ‘*pavamānasakhā*’. Here, however, Vallabhadeva sees a certain problem, a contradiction to the expected meaning, in order to eliminate which he resorts to the opinion of his teacher:

Kak and Shastri (1990, p. 302): पवत इति पवमानो वायुः। “पूज्यजो शानन्”
(३,२.१२८)। तस्य सखा अग्निः सहचरत्वात्। “राजाहस्सखिभ्यष्टच्” (५,४.९१)।
ननु यत्राग्निस्तत्र वायुः, न तु यत्र वायुस्तत्राग्निः, अत्र च वायोः सहचरत्वं विवक्षित-
तमतश्च बहुव्रीहिरत्र वाचक इति कथं दृजुत्पत्तिः। अत्रोपध्यायप्रकाश्वर्ष आह – ष-

15

³⁷²ŚPV 16.17: मधुरैरपि भूयसा स मेघ्यैः प्रथमं प्रत्युत वारिभिर्दिदीपे। पवमानसखस्ततः क्रमेण प्रणयक्रोध इ-
वाशमद्विवादैः ॥ Freely translated in accordance with Vallabhadeva’s main interpretation: “Just as conciliatory words [of a lover] in case of [his beloved’s] anger in a love-quarrel, the sparse/ sweet drops of rain have, first, even increased the Fire, the companion of the Wind, but then gradually calmed it down.”

³⁷³*Aṣṭādhyāyī* 5,4.91: राजाहस्सखिभ्यष्टच् ॥ Sharma (1999, p. 721): “The *taddhita* affix *ṬaC* occurs after *rājan* ‘king’, *ahan* ‘day’ and *sakhi* ‘companion’ used in combination as final constituents of a *tatpuruṣa* compound.”

³⁷⁴*Aṣṭādhyāyī* 7,1.93: अनङ्गौ ॥ Sharma (2003, p. 87): “The final vowel of an *aṅga*, namely *sakhi*, is replaced with *anAN* when a *sU*, other than that of *sambuddhi*, follows.”

ष्ठीसमासेऽप्यत्र बहुव्रीह्यर्थोऽन्तर्भवत्येव, यो हि यस्य सखा तस्यासावपि सखा भवति। एवमन्त्रापि। यथा भारवेः –

ओजसापि खलु नूनमनूनं नासहायमुपयाति जयश्रीः।

यद्विभुः शशिमयूखसखः सन्नाददे विजयि चापमनङ्गः ॥ (९.३३) इति ॥

- 5 An approximate translation of the passage: In the sense ‘he purifies’ by *Aṣṭādhyāyī* 3,2.128³⁷⁵ we derive *pavamāna*-, ‘the purifying one’, i.e. the wind. In the sense ‘his companion’ [by *Aṣṭādhyāyī* 2,2.8]³⁷⁶ [we derive *pavamānasakha* ‘companion of the wind’], i.e. the fire, because of [its] association [with the wind]. [The affix *ṬaC* at the end of the compound is added by] *Aṣṭādhyāyī* 5.4.91. Objection: [a sound invariable concomitance should be formulated as] ‘whenever there is fire, there is wind’, but not as ‘whenever there is wind, there is fire’. And also in this verse it is wind’s association [with the fire] that is intended [and not the other way around]. Therefore it is a *bahuvrīhi*- compound that expresses [the intended meaning and not
- 10 a *tatpuruṣa*-]. [Things being so,] how could we then account for the addition of the affix *ṬaC*? With regard to this problem (*atra*), *upādhyāya*-Prakāśavarṣa says: Here the meaning [expressible by] a *bahuvrīhi*- is included also in the meaning of the genitive [*tatpuruṣa*-]compound. In fact, if someone (i.e. fire) is a companion of someone else (i.e. wind), he (fire)
- 15 also becomes the one whose companion the other one (wind) is. And a similar usage is found in Bhāravi’s verse: [*Kirātārjunīya* 9.33].
- 20

To begin with, I would like briefly to clarify Vallabhadeva’s doubt and Prakāśavarṣa’s explanation. The discussion evolves along the following points:

³⁷⁵ *Aṣṭādhyāyī* 3,2.128: पूज्यजोः शानन् ॥ Sharma (2002b, p. 431): “Affix *ŚānaN* occurs after verbal roots *pūN* ‘to cleanse’ and *yajA* ‘to sacrifice’ when the action is denoted at the current time.”

³⁷⁶ *Aṣṭādhyāyī* 2,2.8: षष्ठी ॥ Sharma (2002b, p. 74): “A *oāda* which ends in *ṣaṣṭhi* ‘sixth triplet of *sUP*’ optionally combines, in a *tatpuruṣa* compound, with a syntactically related *pada* which ends in *sUP*.”

1a The *tatpuruṣa*-based expression ‘P-*sakhaḥ* A’ means ‘A is a companion of P’. This is to say that A *always accompanies P so that we can arrive at a formal postulation ‘whenever there is P (wind), there is A (fire)’ ($P \Rightarrow A$).

1b The *bahuvrīhi*-compound ‘P-*sakhā* A’, on the other hand, means ‘A is someone, whose companion is P’ or, to simplify, ‘P is a companion of A’. This is to say that P *always accompanies A, a formal representation of which would be ‘whenever there is A (fire), there is P (wind)’ ($P \Rightarrow A$). 5

2 According to Vallabhadeva (and, in fact, common sense), it is the later (**1b**), but not the former expression, which is logically sound. Just like the existence of smoke presupposes the existence of fire, so also the existence of fire (A) presupposes the existence of wind (P) (because, I reckon, the wind is needed for the fire to blaze up, so that there cannot be any instance of fire existing without wind). The opposite (**1a**), however, is not true, because, just as there are instances of fire emitting no smoke, there are multiple instances of wind blowing without fire. 15

Thus we arrive at a contradiction between the logical expectation for a compound of the type **1b** and the grammatical argumentation, according to which the given compound should be interpreted as belonging to the type **1a**. This problem does, in fact, sound like a case for the śāstric superhero Prakāśavarṣa, whose help is relied upon here.

3 Prakāśavarṣa, so Vallabhadeva, proposes a kind of rhetorical solution. When we affirm that A is a companion of P (**1a**) we can actually equally affirm that P is a companion of A (**1b**) (i.e. the above relations should be postulated in form of a certain reciprocally proportional function $s(x)$). Therefore, by using **1a** the poet implies the meaning of **1b**. 20

To trace the development of these exegetical deliberations in the later commentarial tradition, it may be noted that in the *Sarvaṃkaṣā* Mallinātha follows the general train of thoughts proposed by Prakāśavarṣa: 25

Durgaprasāda et al. (1940, p. 517):³⁷⁷ पवत इति पवमानो वायुः। “पूज्यजो शानन्” (३,२.१२८)। तस्य सखा अग्निः। “राजाहस्सखिभ्यष्टच्” (५,४.९१)। मैत्रीमात्रविवक्षायामयं निर्देशः, स्वसहकारिणी मैत्रीति नियमात्, सहकारित्वाविवक्षायां वैपरित्यात्। बहुव्रीहौ तु न समासान्तः। स्वामी तु “रोहिताश्वा वयुसखः” (अमर°१,१.५५) इत्यसमासान्तपाठेन बौव्रीहिमाह। अत्रापि तथा पाठे न कश्चिदुपद्रवः ॥

Approximate translation: In the sense ‘he purifies’ by *Aṣṭādhyāyī* 3,2.128³⁷⁸ we derive *pavamāna-*, ‘the purifying one’, i.e. the wind. In the sense ‘his companion’ [by *Aṣṭādhyāyī* 2,2.8][we derive *pavamānasakha-* ‘companion of the wind’], i.e. the fire. [The affix *ṬaC* at the end of the compound is added by] *Aṣṭādhyāyī* 5.4.91.³⁷⁹ This indication is intended at expressing only as much as [fire’s] friendship [with wind], because of the rule that friendship [is based on] reciprocal assistance, [and] because of a contradiction that would arise if no [such] assistance was intended. If this compound was a *bahuvrīhi-*, however, one could not account for the [affix *ṬaC* that forms] the final part of the compound. However, Kṣīrasvāmin, accepting the reading *rohitāśvā* in Amarakoṣa 1,1.55 without this affix,³⁸⁰ explains it as a *bahuvrīhi-*. In this verse too, there is no problem to accept such a reading (i.e. to read *pavamānasakhā*).

In the following I would like to have a look at the quoted verse from the *Kirātār-*

³⁷⁷The punctuation used in the following quote differs at times from the one found in the printed vulgate.

³⁷⁸*Aṣṭādhyāyī* 3,2.128: पूज्यजोः शानन् ॥ Sharma (2002b, p. 431): “Affix *ŚānaN* occurs after verbal roots *pūN* ‘to cleanse’ and *yajA* ‘to sacrifice’ when the action is denoted at the current time.”

³⁷⁹Note that this part of Mallinātha’s text is virtually identical with the corresponding passage in the *Sandehaviṣaṣadhi*.

³⁸⁰Note that the reading of 1,1.55 in Oka (1913, p. 12), as well as the citation in Durgaprasāda et al. (1940, p. 527) should be emended accordingly.

4 रोहिताश्वा] conj., रोहिताश्वः Durgaprasāda et al. (1940)

junīya. This quote is not reproduced in Rau (1949, p. 23), although, according to the same logic as he applied to ŚPV 10.20 (cf. 5.4.3), it could be seen as a evidence for “die Nachricht, dass Prakāśavarṣa einen Kommentar zum *Kirātārjunīya* verfasst hat” (*ibid.*). Since this verse is omitted not only from Rau’s transcription of ‘his’ Śārada-MS, but also from his rendition of Śāstrī Vetāl (1929), where it is actually found, we cannot be 5 sure whether it was or was not present in the MS. According to Prakāśavarṣa and several other commentators (as opposed to Mallinātha and ‘his followers’) *Kirātārjunīya* 9.33 reads as follows:

ओजसापि खलु नूनमनूनं सत्सहायमुपयाति जयश्रीः ।
यद्विभुः शशिमयूखसखः सन्नाददे विजयि चापमनङ्गः ॥ ९.३३ ॥

2.b सत्सहायम्] Prakāśavarṣa, Pītāmbara,
Jonarāja, Harikaṇṭha, Ekanāthabhaṭṭa (!),

नासहायम् Mallinātha (+ Dharmavijayagaṇi),
Vidyāmādhava

Certainly, one will realize, Victory gives herself even to a strong person [only when] he is endowed with good companions/ allies, because [even] Kāmadeva, [though] mighty he was, took up his victorious bow [only] as a companion of the moonbeams (*tatpuruṣa-*) (*bahuvrīhyarthe*: only when accompanied by the moonbeams).³⁸¹

5

While, in the case of ŚPV 20.71, it can be argued that the exact analytical form of the compound formation ‘*pavamāna-* + *sakhi-*’ does not actually make any difference to the overall meaning of the verse and that Māgha may have used this word based on the conventional meaning given at least in some version of *Amarakośa* 1,1.55 to the word

³⁸¹Peterson (2016, p. 165) translates Mallinātha’s version of the verse (*nāsahāyam* instead of *sasahāyam* in *pāda-* B): “To be sure, victory does not favor a man with military strength but lacking allies. That is why the love god, powerful though he is, did not lift his bow for conquest before recruiting the moon’s rays as helpmates.”

“*vāyusakhaḥ*”, the case of KĀ 9.33 seems to be quite different. The complex compound ‘*śaśimayūkha-* + *sakhi-*’ does not seem to correspond to any conventional byname of Kāma (at least not to any of those which are listed in the *Amarakośa*) and, more importantly, it is, in fact, intended exactly at expressing its analytical meaning that could
 5 be best captured by a *bahuvrīhi*-compound (*śaśimayūkhasakhi-*, ‘he who has moon-rays as his companions’), parallel to *sasahāya-* ‘he who is with companion(s)’ in *pāda*-B of the same verse. Here, indeed, we seem to be in need of a certain interpretative intervention in order to explain the reason behind Bhāravi’s choice of vocabulary. Applying the same reasoning as proposed by Prakāśavarṣa at ŚPV 20.71, we can, in fact,
 10 get away with the apparent inconsistency in KĀ 9.33 as well.

It appears in a way surprising, though telling in many other ways, that none of the known to me commentaries on KĀ 9.33 (apart from the secondary conflated redaction of “Jagaddatta’s” version of the *Laghuṭīkā*, **Jo₁ Pa₁**) pays any attention to this interpretative difficulty.³⁸² The observation that no similar discussion was found in the pre-
 15 **Jo₁ Pa₁**-version of the *Laghuṭīkā* is further supported by the absence of any explanatory remark in the *Ghaṇṭāpatha* of Mallinātha, who, as we have seen, in his chronologically later commentary on ŚPV 20.71 goes even so far as to examine various versions of the *Amarakośa* and openly to propose an emendation to Māgha’s verse. As we are certain that Mallinātha was acquainted with some version of *Laghuṭīkā* (see
 20 5.5.2) and that many of his elaborate exegetical discussions (such as, most famously, the ones at KĀ 1.10 or *Meghadūta* 2, or, in fact, the above ŚPV 20.71) were inspired by his study of earlier commentaries, we may surmise that the scholar recognized this problem only at the time of composition of his later work (i.e. the *Sarvaṃkaṣā* on the *Śiśupālavadha*).

25 As far as the reasons behind the lack of any explanatory note in the *Laghuṭīkā* is concerned, however, this seems to be slightly more difficult to explain. Should we

³⁸²In fact, it is rather the “strange” agglomeration of particles in *pāda*-A that seems to worry the majority of the commentators.

stick to the theory that Vallabhadeva's *upādhyāya*- was identical with the author of the *Laghuṭīkā*, we could, perhaps, speculate that either this commentary was a rather early work of then-young Prakāśavarṣa or/ and that the scholar deliberately confined himself to the "bare necessities" and aimed at writing a truly 'short' (*laghu*-) commentary that did not go beyond mere elucidation of the syntactic structure of the verses and the meanings of the words used therein. 5

In conclusion of this section, the following points could be repeated:

1. In three among the five explicit references to Prakāśavarṣa by Vallabhadeva,

his opinion is invoked as that of an "authoritative other" (cf. the repetition of the characteristic clause '*upādhyāyaprakāśavarṣas tu ...*'). At this cases Vallabhadeva prefers his own, somewhat "novel" interpretation of the discussed verses, but, nonetheless, finds it indispensable to acknowledge a more "traditional" view taught by or, at least, ascribed to his teacher. 10

2. In other two references, Prakāśavarṣa is presented under a different light. He is invoked as an authoritative and reliable teacher, to whom Vallabhadeva expresses his indebtedness by either separately composing a short vote of thanks or, at the other instance, by directly "quoting" his opinion on a passage that seems to be difficult to explain. 15

3. All but one references seem to refer to the opinion of Prakāśavarṣa at topics related to śāstric discussions (*vyākaraṇa*- most of the time, but famously also *yoga*-). 20

4. It is noteworthy, I believe, that the interpretations of the later commentator Mallinātha either directly follow the understanding suggested by Prakāśavarṣa or, otherwise, incorporate them in a further developed exegetical argument. This seems to strengthen the supposition that Mallinātha may have seen the tag 'Prakāśavarṣa' to bear certain authority (or, possibly, just used the occasion to ar- 25

gue against the opinion of Vallabhadeva, which he appears often to dislike).

5. Finally, it needs to be highlighted that, on the basis of the versions of the *Laghuṭīkā* available to us, we seem not to be able to arrive at any decisive argument for the supposition that Prakāśavarṣa II, the teacher of Vallabhadeva, was the author of this text. Nevertheless, in view of further available to us evidence for the assumption that Prakāśavarṣa the author of *Laghuṭīkā* was, in fact, a relatively early *paṇḍita*- from Kāśmir (see 5.3) and whose commentary was regarded as old and authoritative by the tradition (see 2.2.2.3.1, 5.3, 5.5.2, 5.5.1), I am still inclined to identify both the persona (admittedly using a somewhat inconsistent *argumentum ad ignorantiam*).

5.5 References to Prakāśavarṣa and his work in the later commentaries on the *kāvya*-

Setting the difficult task of putting together the jigsaw of Prakāśavarṣa's identity aside, in the following final section to this chapter I would like to investigate the traces that his text, the *Laghuṭīkā*, left in the later commentarial tradition on the *Kirātārjunīya*.

Having established that this text was known to and, perhaps, even studied by several later representatives of the tradition, I would like to try to establish (a) which role did these commentators assign to Prakāśavarṣa; and (b) which version of the *Laghuṭīkā* could these later scholars have at their disposal.

5.5.1 General References

Apart from Mallinātha's technical references to the *Laghuṭīkā* dealt with in 5.5.2, there are several instances, at which later commentators on the *Kirātārjunīya* have acknowl-

edged their general acquaintance with this work. One of such cases detected in Pītāmbara's *Kirātācandrikā* is discussed elsewhere in this thesis (see 2.2.2.3.1 on pp. 70ff.), the other two shall be briefly looked at here.

5.5.1.1 Gadasimha's *Tattvacandrikā*

The entry for Prakāśavarṣa found in in NCC 12 (p. 212b) notes that the commentary *Laghuṭīkā* on the *Kirātārjunīya* written by this author has been referred by Mallinātha (here the reference is to KĀ 4.10 discussed above) as well as by Gadasimha in “C. *Tattvacandrikā* on *Kirātārjunīya*, L. 2140”. The later is a reference to a manuscript described in a comprehensive catalogue of Sanskrit MSS held in private collections (in Bengal?) compiled by Rājendralāla Mitra during the years 1870 – 1888. In the sixth volume of this catalogue (Mitra (1882, pp. 205f.)) we find the entry for the sought MS. According to this, the MS was written in Bengali characters and appeared to the compiler to be “old”. A short remark on the text reads (*ibid.*): “A commentary on the *Kirātārjunīya* of Bhāravi. By Gadasimha, a grammarian of some repute.” The introductory verses to the text are transcribed as follows:

प्रणम्य गां प्रतिपदम् ++ एस पयस्वतीम् । (!)³⁸³
 क्रियते भारवेर्यत्नाद्विवृतिस्तत्त्वचन्द्रिका ॥ (!)³⁸⁴
 सन्ति प्रकाशवर्षादिटीका अपि सुविस्तराः ।
 तथापि लघुबोधार्थं गदसिंहोऽकरोदिमाम् ॥
 पितृकल्पाद्यथाधीतं भ्रातुः श्रीसिंहसिंहतः ।
 तद्धेतोर्भ्रातृजादीनां स्मरणार्थं विलिख्यते ॥³⁸⁵

³⁸³The end of the first half should almost certainly be emended to सरस्वतीम्.

³⁸⁴Here विवृत्ति- should be, perhpas, preferred.

³⁸⁵This verse contains, in fact, rather curious information about the author and the circumstances of the composition for the commentary. Gadasimha says that just as he himself was instructed by his

The reference pertinent to our current discussion is found in the second *maṅgala*-verse. It says: “Even though there are (available) very extensive commentaries [written by] Prakāśavarṣa and others, nonetheless, I, Gadaśiṃha, compose this [*Tattvacandrikā*] for the sake of easy understanding”. The key word seems to be “very extensive”
 5 (*suvistara*-) that seems to describe the state in which this commentary came down to the late Bengali commentator.³⁸⁶

5.5.1.2 Devarāja’s *Sukhabodhinī* = *Subodhinī*

The introductory verses to the *Sukhabodhinī* by Devarāja (Chatterji (1934, p. 1)) read:

यस्य लक्ष्मीभूजाश्लेषे कण्ठे कङ्कणराजयः ।
 मणिमाला इवाभान्ति स वः पायाज्जनार्दनः ॥ १ ॥
 10 प्रकाशवर्षप्रभृतिप्रणीता व्याख्या न पूर्णा इति भारवीये ।
 काव्ये प्रभूतां विदधाति टीकां श्रीदेवराजो विदुषां निदेशात् ॥ २ ॥
 अनूद्य सर्वं पदसिद्धिमुक्त्वा पदान्वयेन प्रकटय्य वाक्यम् ।
 प्रदर्श्य भावम् सुखबोधनीं तां करोत्य् अयं बालावोबोधनार्थम् ॥ ३ ॥

On whose neck, when embraced by the arms of Lakṣmī, the lines of [her]
 15 marriage-strings look like jewel necklaces, may he, Janārdana, protect you. (1)

Since the commentaries on Bhāravi’s poem written by Prakāśavarṣa and

[elder] brother ŚrīSiṃhasiṃha, who was like a father to him (*pitṛkalpa*-), he now, therefore (i.e. perhaps, to “pay back” his debt to him), writes this commentary so that his brother’s children and other would remember (the explanations of his own brother, I guess).

³⁸⁶ Apart from the fact that the MS(s) (the entry in Mitra (1882, pp. 205f.) seems to refer to two MSS at once) is/are found in Bengal and is/are written in Bengali characters, the Bengali provenience of this author is further supported by additional intertextual evidence. It is, namely, that in his commentary to KĀ 9.15 (so Bhattacharya (1946, p. 6f.), who gives a transcript of the related portion of the text) Gadaśiṃha refers to the reading of the verse argued for in the *Bhāgavṛtti*, a lost Bengali commentary on the *Aṣṭādhyāyī* (this discussion is summarized in Wielńska-Soltwedel (2006, vol. 2, p. 23)).

others are incomplete, I, Devarāja, by command of the learned ones compose [now] an extensive commentary [on this work]. (2)

[For the translation of the third verse, see p. 10 of this thesis.]

The remark about the incompleteness of the *Laghuṭīkā* is rather curious. Since there are no reasons to assume that the commentary did not cover the complete poem, 5 Devarāja's statement should be interpreted as referring to the MSS of the *Laghuṭīkā* available to him. Not much seems to be known so far about the time and the provenance of this scholar, so that it is somewhat difficult to contextualize this finding. Based on the location of the absolute majority of the MSS of the *Subodhinī*, one could surmise that Devarāja was active somewhere around Kerala (or, to put it less precise, in South 10 India). As already mentioned in the fn. 23 (p. 10), a critical edition and a study of this text is currently being prepared at the Rashtriya Sanskrit Vidyapeetha in Tirupati, so that more details may emerge in the course of time.

At a later instance, in the commentary to KĀ 1.14, Devarāja exhibits his acquaintance with the ancient, though incomplete commentary by directly referring to (or 15 possibly quoting) an opinion of Prakāśavarṣa. Though not completely clear from the text of the *Subodhinī* as available to me (i.e. the above cited vulgate Chatterji (1934)), Devarāja seems, furthermore, to accept a different reading of the verse:

विभज्य रक्षां परितः परेतानशङ्किताकारमुपैति शङ्कितः।
क्रियापवर्गेष्वनुजीविसात्कृताः कृतज्ञतामस्य वदन्ति सम्पदः॥

20

Approximate translation in following Devarāja's main interpretation: Having distributed his guard all around, he, [though] distrustful [inside], approaches his enemies and his friends in such a way that he appears to be trustful.

19 विभज्य] Devarāja, Lokānanda-pāṭha, Suvarṇarekha, विधाय Devarāja-pāṭha, Jonarāja, Ḍalhaṇa, Mallinātha, *Prakāśavarṣa, Pitāmbara, Lokānanda, Vidyāmādhava 19 रक्षां] Devarāja, Vidyāmādhava, Suvarṇarekha (?), रक्षान् Devarāja-pāṭha, Jonarāja, Ḍalhaṇa, Mallinātha, Prakāśavarṣa, Pitāmbara, Lokānanda, Vidyāmādhava-pāṭha

The reaches that were made subservient to his dependants upon the completion of their tasks speak of his gratitude.³⁸⁷

After completing the explanation of the first half of the verse according to his own understanding, Devarāja sets out to discuss possible alternative readings and interpretations by evoking the opinion of Prakāśavarṣa. It is difficult to decide whether it is the whole alternative interpretation that Devarāja credited to (or borrowed from) Prakāśavarṣa, or just its beginning portion. Below, I quote only that part of the explanation, which actually is reminiscent of the available to me text of one of the versions of the *Laghuṭīkā* and, moreover, that was most probably utilized in Mallinātha's commentary. For this verse we have the evidence of two subgroups of ***B**, **Bo₁Mü** & **Jai Jo₁Pa₁**. Although all the elements in the analysis of the compound 'paretarān' are exactly identical (!) in both of these version, **Bo₁Mü** lacks any reference to the formation of the word *rakṣa*-. On this basis I am inclined to conclude that Devarāja's version of *Laghuṭīkā* was, in all likelihood, akin to that preserved in the Jagadatta-group.

15 Devarāja ad 1.14: [...] प्रकाशवर्षस्त्वाह – रक्षन्तीति रक्षाः पचाद्यच्*। परानितरयन्त्यात्मीयान्कुर्वन्ति भेदेन। *कर्मण्यण्* । भेदसामर्थ्यात् परा एव वा इतरे आत्मीयाः येषामिति परेतरा भेदनिपुणाः, तान्सर्वात्रक्षकान्विधाय स्वयं श-

³⁸⁷Roodbergen (1984, p. 33) follows the reading and the interpretation offered by Mallinātha: "Having put reliable guards all around out of distrust, he (nevertheless) assumes the appearance of somebody who does not entertain suspicion. The wealth bestowed on his servants on the successful completion of their tasks speaks of his gratitude."

Peterson (2016, p. 7), though follows the same reading, offers a slightly different interpretation of individual words. In fact, she seems to have translated the word 'paretarān' twice: once, following Mallinātha's main interpretation, as 'trusted' and yet once more, following Prakāśavarṣa, as 'spies'. "Acutely suspicious of treachery, he has surrounded himself with trusted guards and spies, yet pretends to be utterly trusting. The gifts with which he rewards his men at the successful completion of their tasks proclaim his gratitude."

15 पचाद्यच्] Cf. *Aṣṭādhyāyī* 3,1.134: नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः ॥

16 कर्मण्यण्] *Aṣṭādhyāyī* 3,2.1: कर्मण्यण् ॥

ङ्कितो भूत्वाशङ्किताकरमुपैत्यशङ्कितरूपं भजते। [...]

Cf. Mallinātha: यद्वा परानितरयन्ति भेदेनात्मसात्कुर्वन्तीति परेतरे। *तत्करोति* इति ण्यन्तात् *कर्मण्यण्*। रक्षन्तीति रक्षात्रक्षकान्, [...]। *नन्दिग्रहि- * इत्यादिना पचाद्यच्।

Prakāśavarṣa (JaiJo₁ Pa₁, the critical apparate is omitted): [...] रक्षन्तीति रक्षाः, तान्। किंभूतान्। परेतरे, परान् शत्रून् इतरयन्तीति परेतरेः, तान्। भेदोपायबलेन शत्रूनात्मसात्कुर्वन्ति।

5

On the basis of these parallels, I consider the clause ‘*ātmīyān kurvanti*’ in the *Subodhinī* most likely to be a corruption of ‘*ātmāsatkuvanti*’ supported by the *Laghuṭīkā* and the *Ghaṇṭāpatha*. As far the text of the *Laghuṭīkā* is concerned, the parallel word- 10
ings of Devarāja’s and Mallinātha’s commentaries support the assumption that the gloss ‘*śatrūn*’ found within the element of word-formation ‘*parān itarayanti*’ should be considered a secondary insertion as well.

5.5.2 Mallinātha

As pointed out above, Mallinātha’s text contains i.a. a rather technical reference to the opinion expressed by Prakāśavarṣa in his commentary on the *Kirātārjunīya*. In order 15
to understand whether or not the text of the *Laghuṭīkā* available to Mallinātha could have been possibly similar to any of its versions available to us, below I would like to have a closer look at Mallinātha’s reference.

At the moment I am aware of a single occurrence in the *Ghaṇṭāpatha* at which Mallinātha explicitly refers to the opinion of Prakāśavarṣa. There are, however, a number 20
of other cases where Mallinātha’s unidentified predecessor (usually, a custodian of an

2 तत्करोति] Cf. Vt V ad 3,1.26: तत् करोत्युपसंख्यानं सूत्रयत्याद्यर्थम् ॥

3 कर्मण्यण्] Aṣṭādhyāyī 3,2.1: कर्मण्यण् ॥

3 नन्दिग्रहि°] Aṣṭādhyāyī 3,1.134: नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः ॥

alternative opinion) may have also been the same author. Below, I would like to discuss just one of such cases, where the opinion of an unnamed early exegete can be with some degree of probability traced back to Prakāśavarṣa. Yet other cases (having more direct bearing on the positioning of the various transmissional lines of the *Laghuṭīkā*) will be treated separately. To begin with, however, I would like to have a look at Mallinātha's unambiguous reference to Prakāśavarṣa found in the commentary on *Kirātārjunīya* 4.10.

5.5.2.1 *Kirātārjunīya* 4.10

According to Mallinātha, the text of *Kirātārjunīya* 4.10 should be read and understood as follows:

उपारताः पश्चिमरात्रिगोचरादपारयन्तः पतितुं जवेन गाम्।
तमुत्सुकाश्चकुरवेक्षणोत्सुकं गवां गणाः प्रस्तुतपीवरौधसः ॥ ४. १० ॥

10.a पश्चिमरात्रि°] Mallinātha, (Dalhaṇa), Lokānanda, Suvarṇarekha &
Dharmavijayagaṇi, Sāhityacandrakā, पश्चिमरात्र° Siddhāntakaumudī 712
Prakāśavarṣa, Jonarāja, Candrikā, Subodhāṭīkā

The herds of cows who left from their pasture grounds [on which they were grazing] in the late evening and who, eager [to meet their calves], were unable quickly to step on the ground with their swollen udders [already] dripping [milk], made him eager to watch them.³⁸⁸

5 As one can already predict from the short critical apparatus to the verse above,

³⁸⁸Cf. Roodbergen (1984, p. 227): “The herds of cows returning from their pasture-ground in the late evening, unable to run fast because they had swollen udders, longing (for their calves), made him desirous to watch.”

Peterson (2016, p. 65): “He steadily gazed at the herds of cows returning from the pasture in the late evening, gait slowed down by heavy udders oozing milk as they longed to join their calves.”

the difference in opinions arises at the reading (or, rather, the underlying grammatical derivation) of the former member of the compound ‘*paścimarātrigocara-*’, i.e. ‘*paścimarātri-*’, which, according to Prakāśavarṣa and a number of other commentators, should be read as ‘*paścimarātra-*’. When discussing this word at the very beginning of his commentary on KĀ 4.10, Mallinātha writes:

5

पश्चिमा चासौ रात्रिश्चेति विशेषणसमासः। अपररात्र इत्यर्थः। पूर्वा दिक्, पश्चिमं नभ इत्यादिवदेकदेशिशब्दस्यैकदेशशब्दसामानाधिकरण्यादेकदेशे पर्यवसानम्, न तु पश्चिमं रात्रेरित्येकदेशिसमासः, तद्विधायके “पूर्वापर-”आदिसूत्रे (२,२.१) पश्चिमशब्दाग्रहणात्। अत एव “अहःसर्वैकदेश-”इत्यादिना (५,४.८७) न समासान्तोऽपि, तस्यापि पूर्वापरादिसूत्रोक्तसमासविषयत्वादिति। प्रकाशवर्षस्तु एकदेशिसमासमेवाश्रित्य समासान्तमाह तन्मृग्यम्॥

10

Roodbergen (1984, p. 227): (In the sense of) *paścimā cāsau rātriś ca* ‘it is both later and evening’ (we derive *paścimarātriḥ*). This is *viśeṣaṇasamāsa* ‘cp.-formation with a qualifying word’. That is to say, the later evening. (Here) since the word standing for the whole stands in syntactic agreement with the word standing for the part, just as in *pūrvā dik* ‘the eastern direction’, *paścimaṃ nabhaḥ* ‘the western sky’, it finally comes to mean a part. But this is not (an instance of) *ekadeśisamāsa* ‘cp.-formation with a word standing for a whole’ as (we have it in) *paścimaṃ rātreḥ* ‘the later part of the evening’. The reason is that the word *paścima* has not been mentioned in the *pūrvāpara*, etc. rule which prescribes that (*ekadeśisamāsa*). That is why no *samāsānta* (suffix) ‘(suffix causing a change at) the end of a cp.’ (has been added) by P.5.4.67 either. The reason is that this *samāsānta* suffix also belongs to the domain of cp.-formation stated by the *pūrvāpara* etc. rule. But Prakāśavarṣa assumes *ekadeśisamāsa* ‘cp.-formation with (a word standing for) the whole’, and says that a *samāsānta* (suffix is added).

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This is questionable.

From the above quote it appears that the text of Prakāśavarṣa's commentary available to Mallinātha may have not provided any justification for the correctness of the accepted grammatical formation. This, so Mallinātha, needs to be further investigated.

5 Before looking at the versions of the *Laghuṭīkā* that have come down to us, I would like to give a brief explanation of Mallinātha's grammatical argument:

1 *Aṣṭādhyāyī* 5.4.87 lists a number of nominal bases and their classes; when these are combined with the word *rātri-* 'night' as a final member of the resulting *tatpuruṣa*-compound, then there is an addition of the *samāsānta*-affix *aC*, so that
10 the resulting formation takes the form 'X-*rātra-*'.³⁸⁹

1a One of the listed items is *ekadeśa-* 'part of a whole'. An example and the technical analysis of a compound, in which an *ekadeśa-* word takes the position of the former member, provided by *Kāśikā* is '*pūrvaṃ rātreḥ, pūrvarātraḥ*' that is 'the earlier part of the night'.³⁹⁰ In the above analysis the word *pūrva-* is not an
15 adjectival qualification of the night ('early'), but signifies a part (*ekadeśa-*) of the whole (*ekadeśin-*), i.e. of the night, and could be thus, perhaps, analyzed as a collective noun in the meaning of 'that what is early' or the 'early part'. Such a compound is called *ekadeśisamāsa-* (cf. *Kāśikā* ad 6,3.110 or 7,3.11), that is a compound where the final member is an *ekadeśin-*, and its formation is provided
20 by *Aṣṭādhyāyī* 2,2.1 (see below).

1b A usual qualifying *karmadhāraya*-compound (or *viśeṣaṇasamāsa-*),³⁹¹ on the other

³⁸⁹ *Aṣṭādhyāyī* 5,4.87: अहःसर्वैकदेशसङ्ख्यातपुण्याच्च रात्रेः ॥ Sharma (1999, p. 717): "The *taddhita* affix *aC* occurs after a *tatpuruṣa* compound which contains *rātri* 'night', used in combination after *ahar* 'day', *sarva* 'all', *ekadeśa* 'part of a whole', *saṃkhyāta* 'counted, numbered' and *puṇya* 'merit', auspicious, in addition to *saṃkhyā* 'number' and *avyaya* 'indeclinable'." The last two items are carried over from the preceding *Aṣṭādhyāyī* 5,4.86.

³⁹⁰ This formation can be, in fact, found in actual use in *Buddhacarita* 13.28.

³⁹¹ This type of formation is provided by the general *sūtra*- *Aṣṭādhyāyī* 2,1.57: विशेषणं विशेष्येण बहु-लम् ॥ Sharma (2002b, p. 54): "A *pada* which ends in *sUp* and denotes a qualifying property (*viśeṣaṇavācī*)

hand, would be accounted for by a different technical analysis ‘*purvā cāsau rātriś ca*’ (that which is early and which is night) and, accordingly, would have, strictly speaking, a different meaning ‘the early night’ (that would, as Mallinātha says, ultimately amount to mean the same as **1a**). Here the word *pūrva-* should be interpreted not as an *ekadeśa-* but as a “regular” qualifier. The resulting *viśeṣaṇasamāsa-* would not be a subject to 5,4.87 and thus have the form *pūrvarātri-*.³⁹²

3 *Aṣṭādhyāyī* 2,2.1,³⁹³ that, on the one hand, allows the formation of *ekadeśisamāsa-* s, does, at the same time, restrict the scope of words which are liable to become a former member in these compounds. These are *pūrva-*, *apara-*, *uttara* as well as, optionally, *ardha-* (by 2,2.2).³⁹⁴

As *paścima-* is not recorded in the list mentioned in *Aṣṭādhyāyī* 2,2.1 - 2, so Mallinātha, it cannot combine as a former member of a compound of the type **1a**, so that we can only form a *viśeṣaṇasamāsa-* ‘*paścimarātri-*’ (**1b**), which would ultimately have the same meaning as **1a** (just as, perhaps, in English, ‘the former part of the night’ amounts to the same meaning as ‘the early night’).

In conclusion of this comparatively elaborate discussion, Mallinātha adds just a short statement, according to which Prakāśavarṣa accepted the change of the final

variously combines in a *tatpuruṣa* compound, which a syntactically related coreferential *pada* which ends in *sUP* and denotes the object so qualified.”

³⁹²This option is explicitly argued for in the *Tattvabodhinī*, Jñānendrasarasvata’s commentary on the *Siddhāntakaumudī*. At SiKau 786 (= 5,4.87) it says: यदा तु रात्रिश्चस्यैकदेशे लक्षणां स्वीकृत्य कर्मधारयोऽभ्युपगम्यते तदा पूर्वरात्रैरित्येव भवति। Though I am not aware of any counterargument, it is possible that a staunch grammarian could argue against this usage on account of *Aṣṭādhyāyī* 2,2.1 (see 3). Even in such a case, adopting another common meaning of the word *pūrva-*, *pūrvarātri-* can certainly be formed in the meaning ‘the previous night’.

³⁹³*Aṣṭādhyāyī* 2,2.1: पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे॥ Sharma (2002b, p. 67): “A *pada* which ends in *sUP* and contains *pūrva* ‘fore’, *apara* ‘back’, *adhara* ‘lover’, or *uttara* ‘upper’ optionally combines, in a *tatpuruṣa* compound, with a syntactically related *pada* which ends in *sUP* and refers to a single substance (*ekādhikaraṇa*) with parts (*ekadeśin*).

³⁹⁴*Aṣṭādhyāyī* 2,2.2: अर्धं नपुंसकम्॥ Sharma (2002b, pp. 68f.): “A *pada* which contains *ardha* ‘half’ in neuter optionally combines, in a *tatpuruṣa* compound, with a syntactically related *pada* which ends in *sUP* and refers to a single substance with parts.

vowel in the compound formation ‘*paścima-* + *rātri-*’. The brevity of Mallinātha’s reference to this alternative opinion, as well as his characteristic ‘*tan mṛgyam*’ (rather than a refutation of rival arguments) make me think that the text of the *Laghuṭikā* available to Mallinātha did not, in fact, offer much more than just a silent acceptance of the alternative formation.

For the current verse, there are two versions of the *Laghuṭikā* which are available to me. Both of these belong to the larger group *B. The abridged version of this text (MüBo₁), though it indubitably supports the reading °*rātra-*, does not seem to pay any attention to this point. All three MSS stemming from Jagaddatta’s exemplar (Jai & Jo₁Pa₁), on the other hand, have a very brief remark on this formation (that is incorporated in the running text of the commentary and not, as it often happens in the conflated version Jo₁Pa₁, added at the end of the commentary). The brief, though definite tone of this remark allows a conjecture that it could have been exactly this (or a very similar) statement that Mallinātha had in mind when referring to Prakāśavarṣa’s words. In absence of an evidence of the group *A (Ba), however, this supposition remains liable to doubts. The part of the commentary found in all three MSS reads as follows (see ?? for the complete transcript):

JaiJo₁Pa₁: गावश्चरन्त्यस्मिन्निति गोचरः*। गवां गणा गोव्रातास् तमर्जुनम-
वेक्षणोत्सुकं चक्रुरात्मविषये दर्शनकुतूहलमुत्पादयामासुर् इत्यर्थः। कथंभूता गवां
गणाः। पश्चिमरात्रगोचरादुपारताः। रात्रेः पश्चिमभागः पश्चिमरात्रः, समासान्ता-
दत्, पश्चिमरात्रे गोचरस् तस्मादुपारता निवृत्ता दोहस्थानं गच्छन्तः, अत एवो-
त्सुका उत्कण्ठिता वत्सान्प्रति, अत एव प्रसुनपीवरौधसः, प्रसुनं क्षरत्पीवरमूधो

Jai : 23r15, Jo₁ : 24v1,
Pa₁ : 40r6

18 गावश्चरन्त्य...] Cf. Kāśikā ad 3,3.119: गावश्चरन्ति अस्मिन्निति गोचरः

18 इति] JaiPa₁, इवJo₁ 19 दर्शन°] Jo₁, दर्शनंJai, बदर्श Pa₁ 19 °दयामासुर्] Pa₁, °दयामासJo₁
20 °रात्र°] JaiJo₁^{pc}Pa₁, °रात्रि° Jo₁^{ac} 21 पश्चिमरात्रे गोचरस्] Jai, पश्चिमरात्रे गोचरः पश्चिमरात्रिगोचरस्
Jo₁, पश्चिमरात्रिगोचरस्Pa₁ 21–22 अत एवोत्सुका ... प्रति] JaiJo₁, repeated twice Pa₁

येषां ते तथा, अत एव जवेन वेगेन गां भूमिं पतितुं गन्तुमपारयन्तोऽशक्नुवन्तः।

The relevant for the current discussion statement is found in the lines 20 – 21. Here we find a technical analysis of an *ekadeśisamāsa*- (1a): ‘*rātreḥ paścimabhāgaḥ*’ ‘the later part of the night’ and an explicit reference to the occurrence of a *samāsānta*-affix. Instead of the expected *aC*, all the MSS read *aT*, which can be, perhaps, accepted 5 as a reference to the final letter ‘*a*’ that occurs on account of the *samāsānta*-affix *aC*.

Without going into an elaborated discussion about the historical development of the theoretical provision for the compound formations of the type ‘*paścimarātra*’, which I hope to undertake elsewhere, I will leap to a relatively late stage in the development of the grammatical tradition recorded in the *Siddhāntakaumudī*. In the commen- 10 tary on *Aṣṭādhyāyī* 2,2.1 (SiKau 712), Bhaṭṭoji Dīkṣita refers to an argumentative strategy of some scholars, by means of which the form *paścimarātra*-, apparently found in the version of the *Kirātārjunīya* known to the grammarian, can be accounted for. The relevant portion of the text reads as follows:

सर्वोऽप्येकदेशोऽह्ना समस्यते। “संख्याविसाय-” (६,३.११० = सि^०कौ^० २३८) इति 15
ज्ञापकम्। मध्याह्नः। सायाह्नः। केचित्तु सर्वोऽप्येकदेशः कालेन समस्यते न त्व-
ह्नैव। ज्ञापकस्य सामान्यापेक्षत्वात्। तेन मध्यरात्रः। “उपारताः पश्चिमरात्रगोच-
रात्” (किरात ४,१०) इत्यादि सिद्धमित्याहुः॥

Approximate translation: Absolutely all words expressing a part of the whole can be compounded [as former members of an *ekadeśisamāsa*-] with the 20 nominal base *ahar*-, this is indicated by *Aṣṭādhyāyī* 6,3.110. Examples are *madhyāhnaḥ* ‘the middle part of the day’ and *sāyāhnaḥ* ‘the evening part of the day’. Some [grammarians] say, however, that all words expressing a part of the whole can be compounded [as former members of

1 येषां] Jai, यस्यां Jo₁ Pa₁ 1 पतितुं] Jo₁ Pa₁, प्रति Jai

an *ekadeśisamāsa*-] with any word expressive of time and not only with *ahar*-, because the indication [in *Aṣṭādhyāyī* 6,3.110] refers [not to a specific base *ahar*- but] to a general notion [of time]. In this way one can form [a compound such as] *madhyarātraḥ* ‘the middle part of the night’ and [*paścimarātra*- used] in KĀ 4.10a.

Bhaṭṭoji’s explanation can be unpacked as follows:

4 *Aṣṭādhyāyī* 5,4.88³⁹⁵ teaches that the base *ahar*-, when compounded into a *tatpuruṣa*- with the words and word classes mentioned in 5,4.87 (and 5,4.86), is substituted by *ahna*-. Thus, when compounded with *pūrva*-, an *ekadeśa*- base listed in 2,2.1, we obtain ‘*pūrvāhna*-’.

5 *Aṣṭādhyāyī* 6,3.110³⁹⁶ lists a number of bases and base classes. When these are compounded into a *tatpuruṣa*- with *ahar*- and the latter is turned into *ahna*- (on the basis of 5,4.88, see 4) then this, on its turn, can be optionally substituted by *ahan*- in Locative Singular. Thus the Loc. Sg. of *pūrvāhna*- can be either *purvāhne*, or *pūrvāhani* and *pūrvāhni*.³⁹⁷

5a One can observe that all but one item listed in 6,3.110 are accounted for by 5,4.88, which provides for the form ‘X-*ahna*-’ that serves as the basis for the application of the current rule. One word, however, namely ‘*sāyam*’ cannot be found there. The question arises, therefore, on what basis we are allowed to form ‘*sāyāhna*-’ in the first place. *Kāśikā* argues here, that this formation should be accounted for as an *ekadeśisamāsa*- covered by 5,4.88. As it appears contradictory that Pāṇini

³⁹⁵ *Aṣṭādhyāyī* 5,4.88: अहोऽह एतेभ्यः ॥ Sharma (1999, p. 719): “The form *ahan* is replaced with *ahna*, when it is used in combination in a *tatpuruṣa* compound after *sarva*, *ekadeśa*, *saṃkhyāta* and a constituent which denotes *saṃkhyā*, or is termed an *avyaya* ‘indeclinable’, provided *ṭaC* follows.

³⁹⁶ *Aṣṭādhyāyī* 6,3.110: संख्याविसायपूर्वस्याहस्याहन्नन्यतरस्यां डौ ॥ Sharma (2001, p. 398): “The word *ahna*, when used in combination after *saṃkhyā*, *vi* and *sāya*, is optionally replaced with *ahan* when *Ñi* follows.

³⁹⁷ The optional deletion of ‘*a*’ is taught in *Aṣṭādhyāyī* 6,4.134: अल्लोपोऽनः ॥ Sharma (2001, p. 533): “The *aT* of an *aṅga* termed *bha* which ends in *an* is deleted by means of *LOPA*.”

did not include this base in the list found in 2,2.1, but taught some operations for it in 6,3.11, one is allowed (and even prompted) to explain this seeming contradiction by attending to some secondary exegetical rules. In this case one attends to the device of *jñāpaka*-. The *Kāśikā* explains that by not including *sāyam* in the list of *ekadeśa*-s in 2,2.1 and by providing for an *ekadeśisamāsa*- in the current 6,3.110, Pāṇini wanted to indicate that, in actuality, all words expressive of *ekadeśa*- (and not only those listed in 2,2.1) can combine into an *ekadeśisamāsa*- with the word *ahar*-.³⁹⁸ This part of the argument seems to be unconditionally accepted by Bhaṭṭoji.

5b According to ‘some other’ grammarians, however, this indication should be taken to have a broader application. According to them, so Bhaṭṭoji, the above contradiction should indicate not only that all the *ekadeśa*- words should be able to form an *ekadeśisamāsa*- with *ahar*-, but also that such a composition should be possible with any other word expressing time in place of *ahar*-. Thus, he continues, this *jñāpaka*- would similarly cover cases like *madhyarātraḥ* or *paścimarātraḥ*.³⁹⁹

Although understanding the technical content of the view ascribed to Prakāśavarṣa may in a long run help us to position the author within the history of Indian literature, several other conclusions may be drawn even without acquiring any detailed comprehension of the involved arguments. In this regard, I would like once again to emphasize that the current reference to Prakāśavarṣa establishes beyond any doubt the fact that Mallinātha was actually acquainted with some version of the *Laghuṭīkā*. It appears probable, furthermore, that among the versions of the *Laghuṭīkā* currently avail-

³⁹⁸ *Kāśikā* ad 6,3.110: सायाहि, सायाहनि, सायाहे। एकदेशिसमासः पूर्वादिभ्योऽन्यस्यापि भवतीत्येतदेव विसायपूर्वस्याहस्य ग्रहणं ज्ञापकम्। तेन मध्यमहः मध्याह्न इत्यपि भवति।

³⁹⁹ Much prior to Bhaṭṭoji this interpretation was pronounced e.g. by Puruṣottamadeva, whose *Jñāpakasamuccaya* tells the following: संख्याविसायपूर्वस्याहस्याहन्नन्यतरस्यां डौ॥ (४,३.११) इत्यहस्येति सामान्यज्ञापकात् सर्व एव एकदेशवचना अवयविना समस्यन्ते न तु पूर्वापरादय एव। एवंहि मध्याह्नसायह्नपश्चिमरात्रादीनां सिद्धिः॥

able to us, it is the one preserved in Jagaddatta's MSS that could be estimated most similar to the text of the commentary known by Mallinātha.

5.5.2.2 *Kirātārjunīya* 9.30

In this example Mallinātha, instead of referring to any particular commentator, talks of the opinion of the 'previous ones' (or, in fact, 'a respectable previous one', *pūrve*). It

5 is possible to imagine that the point of this reference may have been Prakāśavarṣa.

आतपे धृतिमता सह वध्वा यामिनीविरहिणा विहगेन।
सेहिरे न किरणा हिमरश्मेर्दुःखिते मनसि सर्वमसह्यम् ॥ ९. ३० ॥

30.a आतपे] Mallinātha, Jonarāja, Pītāmbara, *Prakāśavarṣa, pūrve (Mallinātha), pūrvatra
Harikaṇṭha, Vidyāmādhava, Ekanāthabhaṭṭa, (Ekanāthabhaṭṭa)
Ḍalhaṇa, Dharmavijayagaṇi, आतपा

Roodbergen (2003, p. 73): By the male *cakravāka* duck experiencing invariable separation (from the female) by night, content, when being together with his wife even when during the sun heat, the rays of the cold-rayed one (i.e., the moon) could not be tolerated. When the mind is trou-
5 bled, everything becomes unbearable.⁴⁰⁰

As can be inferred from the critical apparatus above, the alternative opinion reported by Mallinātha concerns the reading (and the interpretation) of *pāda*- A, in fact, the very first word of the verse. At the end of his commentary to the verse, Mallinātha adds:

⁴⁰⁰Cf. less literal (better readable instead) translation in Peterson (2016, p. 165): "In the company of his mate the shelldrake had found pleasure even in the hot sunlight, yet doomed to part from her every night, he found the moon's cool rays unbearable. All things are painful when the heart is heavy."

पूर्वे तु “आतपाः” इति पेटुः। तत्र वध्वा सहातपा अपि सेहिरे, तद्विरहिणा तु श-
शिकिरणा अपि न सेहिरे इति योज्यम्। फलं तु समानम्।⁴⁰¹

Approximate translation: The previous commentator(s), however, accepted the reading ‘*ātapāḥ*’ [in place of ‘*ātape*’ in the first *pāda*- of the verse]. In this case one should construe the verse in the following way: [a *cakravāka*- 5
bird] along with his wife could even bear the sun’s heat (Pl.), but in separation from her could not bear even the moonrays. The meaning ultimately amounts for the same.

As one can further gather from the above critical apparatus, none of the commentaries on the KĀ known to me, apart from the various transmissional lines of 10
the *Laghuṭīkā*, seem to accept this reading of the text. In fact, none of them, apart from Mallinātha and almost certainly repeating from him Ekanāthabhaṭṭa, seems to be aware of this alternative or, otherwise, to find it worth mentioning. The transmissional groups *A and *B of the *Laghuṭīkā*, though distinctly dissimilar to each other as far as the transmitted wording of the commentary on the verse in general is concerned, 15
both undoubtedly accept the reading and, as a matter of fact, the associated syntactic construction attributed by Mallinātha to the ‘previous one(s)’. In order not to enter a discussion of several difficulties pertaining to the readings of the *B-versions, below I will give a single example of Ba’s (*A) version of the text:

Ba : 88r4

Ba : रात्रिविरहिणा चक्रवाकेनातापाः सोढा धृतिमत्त्वात्सुस्थितेन, धृतौ हेतुः – व-
ध्वा चक्रवाक्या सहस्थितिः। हिमकिरणस्य किरणा न सेहिरे। ननु दुःसहा आत-
पाः सेहिरे, हिमा अप्यकठोरा रश्मयः कथं नेत्याह --- दुःखिते मनसि सर्वमप्यसह्यं
स्यात्॥

20

⁴⁰¹This passage is almost literally repeated in the Ekanāthabhaṭṭa *Sāhityacandrikā* (fol. 78v10 in the Jaipur MS and fol. 99r5 in the BORI MS).

20 धृतिमत्त्वा°] conj., धृतिमत्त्वात् Ba 22 हिमा अप्यकठोरा] conj., हिमाद्यिमप्रथोरा [(!)] Ba

The above observations, even if they do not provide us with a binding argument, seem to strengthen the assumption that Mallinātha did, in fact, refer here to the opinion of Prakāśavarṣa (and, possibly, other ancient commentators?!?). Even accepting this proposition, we argue, however, discern on the basis of which version of the *Laghuṭīkā* Mallinātha drew his reference, for all the known to me variants of the text seem to agree on the point relevant for the current discussion. The choice of the tag ‘*pūrve*’ (instead of a direct ascription to Prakāśavarṣa or the *Laghuṭīkā*) could be, perhaps, explained by Mallinātha’s wish, on the one hand, to ascribe a certain authority to the expressed view (as he does not seem to criticise it in any way) and, on the other hand, possibly to dissociate himself from it by stressing that this opinion was held *only by the ancient authors.

Various references to Prakāśavarṣa from within the later commentarial tradition on the *Kirātārjunīya* discussed in the current section and supplemented by the *Kirātacandrikā* (see 2.2.2.3.1), suggest, to begin with, that Prakāśavarṣa was known as an author of an old and therefore authoritative commentary on the *Kirātārjunīya*. This commentary was noted by its actual name ‘*Laghuṭīkā*’ by Pītāmbara and considered either overly elaborate or insufficiently detailed by other commentators. Besides that, we can surmise that Prakāśavarṣa was known across the Indian sub-continent: among the available testimonials two stem from Bengal, one from Kerala, or more generally, from the South India and one (that of Mallinātha) from the area of today’s state of Telangana. Based on more specific references of Devarājabhaṭṭa and Mallinātha, one could infer that the text of the *Laghuṭīkā* available to these authors was in agreement with some versions of the text available to us today. Moreover, in the case of Devarājabhaṭṭa’s reference in particular, one could state more precisely that the text of the *Laghuṭīkā* known to this author was closer to the version of the text transmitted in the MSS of Jagaddatta’s group than to any other variant of the same.

Chapter 6

Study of the *Laghuṭīkā* by Prakāśavarṣa. Evaluation of the Transmissional Lines

In this chapter I shall have a brief look at the general features of the individual lines of transmission of the text of the *Laghuṭīkā*. In view of various limitations, I will not be able to provide any detailed comparison of the available lines, but rather contain myself to their broad descriptions. I hope that these generalizations may be utilized
5 for a more thorough reexamination of the ascertained problems.

6.1 Establishing the Transmissional Lines

In the current chapter I would like to furnish a brief text-historical evaluation of the position occupied by the individual transmissional lines of the *Laghuṭīkā*. In order to do so, in the first step, I need to establish these individual lines. This process is in its various aspects parallel to the establishment of an analytical stemma of the MSS used
10 for the preparation of a critical edition of a single text. The main purpose of my analysis

is, however, exactly to distinguish between several discrete transmissional lines of the *Laghuṭīkā* rather than to arrive at any hierarchical arrangement of these, which would allow me to merge them into the wording of a single *Ur-text. In fact, even if I would like eventually to attempt a certain hierarchical arrangement of the discerned versions of the text,⁴⁰² the arguments employed in any such proposition should not be based 5 on any hypothetical relationship between the actual MSS transmitting these version (unless, of course, a very old MS of the text signed by Prakāśavarṣa himself would emerge in the course of time).

In distinguishing between several transmissional lines, I was mainly led by two sets of observations: textual and codicological (or, para-textual, if one would prefer to 10 confuse this term even more). The *textual* observations are related to the evaluation of the actual readings of the transmitted text. In the case of the *Laghuṭīkā*, the difference between the readings transmitted in various groups of the MSS is so tremendous that it does not require any minute statistical evaluation in order to be noticed. It is, therefore, that for the purpose of mere arranging of the MSS into several groups (and the pre- 15 served text into several transmissional lines) it suffices to have a brief look at the transcript of the individual MSS (see ??). There are, however, several additional *codicological* observations. These help us additionally to relate the actual MSS to each other and, in this way, to reinforce the assumption that similar readings transmitted in various MSS within a single transmissional line did not emerge instantaneously at differ- 20 ent points in space in time. Quite on the contrary, the existence of a distinct relationship between the MSS (as physical objects) which preserve similar readings shows that these readings too share a certain history of their physical transmission and may, for example, go back to a single redactional process.

Below I summarize the codicological facts about the MSS available to me: 25

⁴⁰²My current knowledge of the transmission does not, however, allow me to propose any definite hierarchy.

Bo₁ Mü Apart from the actual wording of the transmitted text peculiar to the

current subgroup, there are several secondary indications that point towards the existence of a certain connection between both the actual artefacts. Among such indications is, for example, the position of the introductory verses to the *Laghuṭīkā*. While these verses are looked at more closely in 5.2, it amounts to mention here, that both the current MSS, **Bo₁** and **Mü**, transmit them at a peculiar position after(!) the introductory section to the commentary and prior to the actual commentary on the first verse. As far as the number of verses is concerned, however, both MSS show a certain discrepancy. This supports my conjecture (based primarily on multifold comparatively “minor”, though textually relevant variants in **Bo₁** and **Mü**) that they are neither directly connected to each other nor that they have the same relation to their common ancestor.

A noteworthy behaviour that does, however, strengthen the assumption of a common ancestor can be observed in the transmission of the *Laghuṭīkā* ad *Kirātārjunīya* 8.1. At the beginning of the commentary **Mü^{ac}** reads (15r4 ʈ4): [...] पुरं विजहुः। कीदृ-

शाम्। स्वमायाकृतमन्दिरैः [...]. A double stroke above the last syllable of ‘vijahuḥ’ indicates a marginal note, which is found in the lower margin. This note contains an insertion: पुरं विहाय वनं निरीयुरित्यर्थः २. The number ‘2’ at the end of the note indicates that its referent must be looked for in the second line from the bottom. The text of the relevant passage from **Mü^{pc}** is, therefore, the following: [...] पुरं विजहुः। पुरं

विहाय वनं निरीयुरित्यर्थः। कीदृशाम्। स्वमायाकृतमन्दिरैः [...]. The relevant text in **Bo₁**, however, reads here (29v10): [...] पुरं विजहुः। कीदृशाः। स्वमायाकृतः(!)। पुरं विहारवतं(!) निरीयुरित्यर्थः। मन्दिरैः [...]. At this point I consider it almost certain that the reading of **Bo₁** reflects a misinterpretation of a marginal note that may have been not so clearly placed in its template. In this connection one can also surmise that the marginal note in **Mü** may be a direct reproduction of the layout found in its template and did not arise from the scribe’s wish to improve his own omission. On the basis of

this and other similar observations, I consider it very likely that **Bo**₁ and **Mü** shared a certain common source (their respective relationship to this source cannot be determined so far).

Jagaddatta's group of MSS. Subgroups Jai and Jo₁ **Pa**₁ A strong link between

the three MS and also the reason behind the designation that I gave to this group 5
is provided by the fact that all three MSS contain a common scribal colophon. This colophon presumably originates in [one of] their common (far?) ancestors and states the name of the scribe of this *Ur-template, namely Jagaddatta. On the exact position of this colophon as well as the arguments for its being a secondary addition and not, as wondered e.g. in Jaḍḍipāl (2008, p. xv), possibly added already to the master-copy 10
of the *Laghuṭīkā*, see 5.3.1. This scribal colophon reads:

Jai : 110r12	अकारि या भारविकाव्यसिंधौ प्रकाशवर्षेण लघुर्महार्था।
Jo ₁ : 117r17	अलीलिखत्तामवलोक्य टीकां श्रीमाञ्जगदत्त उदारचित्तः ॥
Pa ₁ : 188r1	That short though broad in meaning commentary that Prakāśavarṣa wrote on the ocean that is the poem of Bhāravi was first studied and then written 15 down by the broadminded Mr. Jagaddatta.

Further similarity between the MSS can be observed e.g. in the peculiar position of the introductory verses to the *Laghuṭīkā*. As explained in 5.2, all of these MSS contain two (partly repetitious) sets of introductory verses: once at the beginning of the whole text and yet another at the end of the commentary to the first verse. This second set 20
of introductory verses is in all the three MSS followed by an identical remark that indicates the intended position of these at the beginning of the work:

एतु आद्याः श्लोकाः। ततः श्रियः कुरूणामित्यादिः, व्याख्यातोऽयम्॥

Jai : 3r6, Jo₁ : 2r10

These are the introductory verses. After these comes the verse beginning with “śriyaḥ kurūṇām”. This one has already been commented upon.

Pa₁ : 3v4

This remark, though not in any way elaborate or ornamented, attests to its author’s ability to express herself/ himself in Sanskrit. We have seen in the above descriptions of the MSS in chapter 4, however, that none of the actual scribes of **Jai**, **Jo₁**, or **Pa₁** seemed to possess this ability, so that an external authorship (just possibly that of Jagaddatta) should be assumed.

Within the descendants of Jagaddatta’s template one can, however, further distinguish between two subgroups constituted by **Jai**, on the one hand, and **Jo₁** and **Pa₁** on the other. This distinction becomes most conspicuous when one examines the distribution of the actual textual variants. There are, however, several codicological indications for this. In the descriptions of the MSS (chap. 4) I have highlighted, for example, that the wording of the chapter colophons to **Jo₁** and **Pa₁** coincides in the absolute majority of cases. Given a rather broad distribution of various formulas used in other MSS of the *Laghuṭīkā* at the completion of individual chapters, this correlation appears noteworthy and, in fact, favorable to the above assumption.

Jay Pa₂ There are several codicological indications for a very close connection

between the MSS **Jay** and **Pa₂**:

- (1) Both MSS transmit two different texts, Lokānanda’s commentary on *Kirātārjunīya* 1 – 4 and the *Laghuṭīkā* on the remaining chapters;
- (2) Both MSS have absolutely identical colophons to all the chapters, including some of the most curious formulations, such as those found e.g. in the colophon to *Kirātārjunīya* 8 (**Jay** : 85v12; **Pa₂** : 75v1), 9 (**Jay** : 115r7; **Pa₂** : 88v5) or 12 (**Jay** : 150r5; **Pa₂** : 117v11). Another important indication is provided by the reading of

1 एत] conj., एतेत Jai, एते Jo₁ Pa₁

the final chapter colophon. Here **Pa**₂^{ac} reads: (174r11): इति श्रीकिरातातद्वाविंसर्जुनीये
 महाकाव्ये श्रीप्रकाशहर्षकृतौ लघुटीकायामीश्वरात्पार्थस्य दिव्यास्त्रलाभो नाम सर्गः स-
 माप्तः ॥ (!). The portion of text underlined with a wavy line has however been sec-
 ondarily struck through (with a triple line) and the reading द्वाविंशः(!) (in the left-
 hand margin) has been inserted between *nāma* and *sargaḥ* with the help of an in- 5
 sertion mark . Compare this with the reading of **Jay** (219r10): इति श्रीकिरातातद्वाविंससःर्जुनीये
 महाकाव्ये श्रीप्रकाशवर्षकृतौ लघुटीकायामीश्वरात् पार्त्जस्य दिव्यास्त्रलाभो नाम संपू-
 र्णः ॥

- (3) There are, furthermore, multiple cases of common lacunas. Among the verses discussed at other places in this thesis, consider, for example, *Kirātārjunīya* 8.21 10
 (6.3.2.1).
- (4) Notwithstanding the strong affinity between both the MSS, we can be not, per-
 haps, postulate their mutual interdependence, because both of them contain in-
 dependent lacuna: **Jay** , for example, lacks the commentary on the final verse of
 KĀ 10 and the first verse of KĀ 11, while the same is true for **Pa**₂ in the case of 15
 the final verse of KĀ 6 and the first verse of KĀ 7. The corresponding passage is
 other MS is, however, complete.
- (5) A further piece of evidence for the fact that **Jay** must have at least made sporadic
 use of some additional MS is provided by the commentary on KĀ 18.48 (not
 commented in any other transmissional line of the *Laghuṭīkā*). I was so far not 20
 able to identify the source of this text.

Based on both the codicological evidence presented above and the textual evidence
 thematized in the following sections, I have arrived at conjecturing a hypothetical
 scheme of relationships between the available MSS and the transmitted textual lines. 25
 Note once again that the schematic representation of these relationships in fig. 6.1 is
 parallel but not identical to an analytical stemma of the consulted MSS. The “distance”

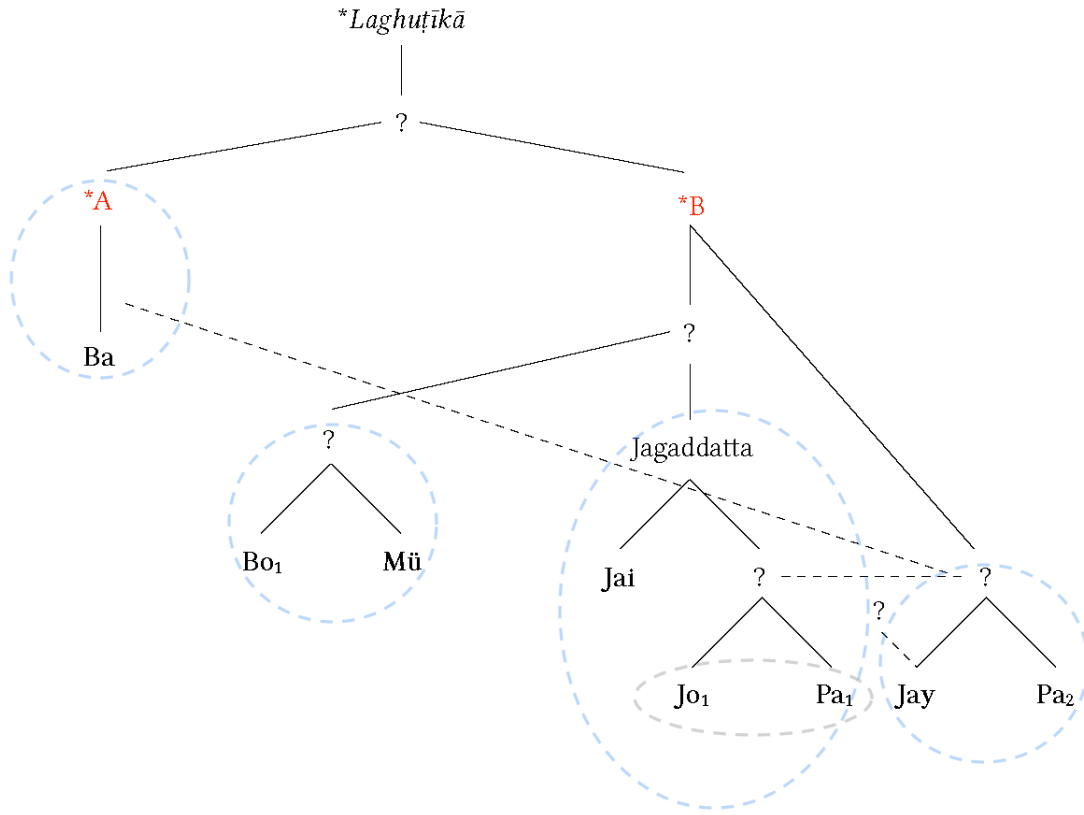


Figure 6.1: Hypothetical Grouping of the MSS of the *Laghuṭīkā*

between the individual groups of MSS from the hypothetical *Urtext of the *Laghuṭīkā*, for example, does not in any way reflect upon the historical position of these groups and its actual “distance” from the initial text. To give an example, I believe that the text transmitted in **Jai** may be, text-historically speaking, more original (i.e. hierarchically
 5 closer to the *Urtext) than the one transmitted in the groups **Bo₁ Mü** or **Jay Pa₂**.

6.2 General Evaluation of the Transmissional Lines

Even a brief look at the textual examples presented in app. A can suffice in order to detect the overall tendencies characteristic for the transmission of the *Laghuṭīkā*. At the most general level, one can clearly distinguish between the two main groups rep-

resented, on the one hand, by a single carrier **Ba** (group ***A**) and, on the other hand, by the rest of the consulted manuscripts (**Bo₁Mü**, **JaiJo₁Pa₁**, **JayPa₂**: group ***B**). While from the viewpoint of the actual wording, their difference may appear decisive enough in order entirely to reject any possibility for a mutual relation, from the point of the structural analysis attended to here, it does not seem to be insurmountable, even though it requires postulation of a certain deliberate redactorial effort in order to be explained. 5

***khaṇḍānvaya-* and connected to it structural elements** From the point of the overall structure, one can observe that both the lines almost without exception follow the *khaṇḍānvaya-* method of syntactic analysis: the first sentence of the commentary in both the lines furnishes the syntactic “skeleton” of the concerned verse, to which the secondary qualifying clauses are appended. Thus almost invariably parallel to each other with regards to the overall syntactic structure, the actual readings of both the MS-groups, perhaps with even a greater degree of consistency, differ from each other in one decisive aspect. While the MSS of group ***B** construe the main sentence by **quoting the words from the poem** and, when needed, provide their gloss separately in a following **explanatory sentence** (the glosses for the words of the main sentence are often omitted though),⁴⁰³ the text transmitted in **Ba** construes the main sentence almost exclusively by using direct glosses and, as a matter of fact, exhibits a most obvious preference for this textual element throughout the commentary on the secondary clauses as well. In this way, though the actual wording of the text preserved in ***A** and ***B** may appear completely different from each other, from the structural point of view it can be at times described as a “mere” substitution of parallel textual elements for each other. It must be noted, however, that such an equation is not always possible to achieve by mere substitution of elements, because at many instances 20 25

⁴⁰³The subgroup **JayPa₂** is distinctly different in this regard from both the other groups, inasmuch as it glosses the words from the *mūla-* in the first sentence as well.

the order of individual words (represented by either of two structural elements) is distinctly different from each other. Here, however, one can observe another interesting circumstance, that, namely, the word order of **Jay Pa₂** does often coincide with that in **Ba**. Consider the following examples:

5

(8.1): **Bo₁ Mü = Jai Jo₁ Pa₁**: *atha surāṅganā vanānāṃ vijihīrṣayā puram vijahuḥ*

⇔ **Ba**: *athānantaram surasundaryah kānanānāṃ vihartum icchayā nagaram tatyajuḥ*. Though untypical, nonetheless worth a special note is the reading of

10

the parallel sentence in **Jay Pa₂**: *atha surāṅganā vanānāṃ vijihīrṣayā puram jahuh, kānanānāṃ vihartum icchayā nagaram tatyajuḥ*, which, as one can see, combines both the above versions. The elements of direct gloss are here transformed into mere glosses.

(8.2): **Bo₁ Mü = Jai Jo₁ Pa₁**: *tā vanam viśantyaḥ kṣaṇadyutināmekarūpatām dadhuḥ* ⇔ **Ba**: *tā aṅganā vanam viśantyo vidyutām sāmyaṃ dadhuḥ*. The

15

reading of **Jay Pa₂** involving additional glosses not found elsewhere is more typical for the subgroup than the one found in KĀ 8.1: *tāḥ surāṅganā vanam viśantyaḥ kānanam praviśantyaḥ kṣaṇadyutinām vidyutām ekarūpatām sādṛśyaṃ dadhuḥ prāpuḥ*.

(8.3): **Bo₁ Mü = Jai Jo₁ Pa₁**: *nabhaḥprayāṇād avanau parikramo nitambinīnām*

20

bhr̥ṣam ratim ādadhe ⇔ **Ba**: *nāyikānām ākāśagamanād bhūgamanam atīśayena dhṛtim cakre*. **Jay Pa₂**: *nabhaḥprayāṇād gagane gamanād avanau parikramah prthivyām caṅkramaṇam nitambinīnām, āpsarasām ity arthaḥ, dhṛtim ādadhe paritoṣam cakre*.

(8.4): here the same behaviour as in the previous examples

25

(8.5): Here the situation is quite different, because **Bo₁ Mü** & **Jai Jo₁ Pa₁** follow *daṇḍānvaya*- method. **Ba** and **Jay Pa₂**, however, remain with the usual analysis. **Ba**: *vanabhramarāḥ kāmīnībāhavo latābhr̥āntyā sevante sma* and **Jay Pa₂**

: *vanālayaḥ kānanabhṛṅgā vilāsinībāhulatā devāṅganābhujavallīḥ siṣevire bhejire* etc.

Furthermore, in order to specify the connection between the main and the secondary syntactic clauses, ***A** usually either does not employ any additional structural elements or uses the most basic **connecting particles** (like ‘*ata eva*’ in 8.6, ‘*yataḥ*’ 5 *kāraṇāt*’ in 8.8, ‘*yataḥ*’ in 8.19 etc.) and, much more frequently, more “advanced” explanatory element of so-called *avataraṇikās* (see e.g. 8.4, 8.8, 8.13 etc.). Apart from its syntactic function, the latter element usually also covers the functions of an **explanatory element**, inasmuch as it explicates the context and, in fact, the overall idea of the introduced passage. In addition to that, we do also come across cases when **Ba** makes 10 use of the most basic of all the possibilities and employs **questions**, either of the simple *kimbhūta*-type (e.g. 8.9, 8.16) or more elaborate ones (cf. ‘*tarhy anayā mandayabhāgyayā kim akāri*’ in 8.14), which could be, perhaps, seen rather as a variety of an **introductory clause** rather than a mere **question**. Note, furthermore, that in all (or, certainly, in the most of) the detected cases, where **Ba** employs the former type of ques- 15 tions, these are found in the MS in a contracted form as ‘*ki° bhū°*’, which, according to my understanding, strengthens the suspicion of their secondariness.

As far as group ***B** is concerned, though we are in need to differentiate between its various subgroups here, one could determine a tendency much more frequently to employ the **simple *kimbhūta*-type of questions**. Absolutely noteworthy is, however, 20 as far the use of this element is concerned, one can observe a great degree of variation between the various subgroups and, moreover, between the individual MSS within a single subgroup. Observe, for example, ‘*kīdrśam*’ in **Bo₁Mü** (that introduces the *viśeṣaṇa*-s of the word ‘*puram*’ in 8.1) that is not found any other subgroup. Similarly, in 8.2: ‘*kutaḥ, kīdrśyaḥ*’ (**Bo₁Mü**), ‘*kutaḥ*’ (**JaiJo₁Pa₁**), no question in **JayPa₂**; in 8.6 25 ‘*kīdrśī*’ (**JaiJo₁Pa₁** & **JayPa₂**), but no question in **Bo₁Mü**; three different **questions** in **JayPa₂**-version of 8.13, none of which is found in either **Bo₁Mü** or **JaiJo₁Pa₁** etc.;

but also ‘*kutaḥ*’ in 8.3, ‘*kadā*’ in 8.20 or ‘*kīdrk*’ in 8.21 found in a similar position in all MSS of ***B**. Similar observations can be made with regards to the use of *connecting particles*, which do at times coincide in all the subgroups (e.g. ‘*ata eva*’ in 8.6), but differ at other instances (e.g. ‘*tathā*’ in vs. 8.1 used in **Bo₁Mü**, not in **JaiJo₁Pa₁ JayPa₂**).

5 In many other cases, the MSS of group ***B** do also make use of the more elaborate *introductory element*. In many such instances, and this needs to be highlighted, the reading of these *elements* coincides with that found in the parallel group ***A**. Compare KĀ 8.4:

Ba: *kadācid viralāḥ syur apuṣpā atīśayena prāṃśava ity āha* — ≈ **Bo₁Mü** = **JaiJo₁Pa₁** :

10 *kadācid viralāḥ syur apuṣpā atiprāṃśavo vety āha* — ≈ **JayPa₂**: *kadācid viralāḥ syur ity āha* —

Ba: *nanu yady evaṃguṇayuktās taravas tat katham tān parityajyāgre surāṅganābhir gatam ity āha* — ≈ **Bo₁Mü**: *yady evaṃ tarhi katham tyaktās te surasundarījanaiḥ* ≈

JaiJo₁Pa₁: *yady evaṃguṇayuktās te taravas tat katham tān parityajyāgre surasundarī-*
15 *janair gatam ity āha* — ≈ **JayPa₂**: *yady evaṃguṇayuktās te taravas tat katham tān par-*
ityajyāgre surāṅganābhir gatam ity āha —,

or KĀ 8.8: **Ba**: *yady api bhavatī māṃ niṣedhayati, tathāpi mayāvaśyam tava hitam vā-*
cyam eva, tad āha — ≈ **JaiJo₁Pa₁**: *etad uktaṃ bhavati, yady api bhavatī māṃ niṣedhati*
tathāpi mayāvaśyam eva tava hitam vācyam, tad āha — ≈ **JayPa₂**: *etad uktaṃ bhavati,*

20 *ayam abhiprayah: yady api bhavatī māṃ niṣedhati tathāpi mayāvaśyam eva tava hi-*
taṃ vācyam, tad āha —,

and KĀ 8.19: **Ba**: *nimittam āha* — = **Bo₁Mü** = **JaiJo₁Pa₁** ≈ **JayPa₂** *āhanane kāraṇam āha* —, not in **Bo₁Mü**.

It must similarly be emphasized, however, that at numerous instances ***B** (or its
25 subgroups) introduce *introductory elements* which are not at all found in **Ba** (cf. e.g. *introduction* to 8.5 in **Bo₁Mü** & **JaiJo₁Pa₁**, not in **JayPa₂**; **Ba**’s *drṣṭāntenāha* similar to **JaiJo₁Pa₁**’s and **JayPa₂**’s *drṣṭāntadvāreṇa vr̥thātvaṃ darśayati* in 8.8; or **Bo₁Mü**’s,

JaiJo₁Pa₁’s and, with slight corruption, **JayPa₂**’s *kathaṃ yācñayā priyaṃ kṛtaṃ bhavatīty āha* — in KĀ 8.13, the parallel of which in **Ba** reads quite differently: *kadācid viṣaya eva tāsāṃ na syād ity āha*).

Similar Wording of Parallel Elements There are a number of cases where certain textual elements reoccur in both the transmissional lines and exhibit a distinctly similar wording. Above I have already addressed a number of such cases, which occurred in the textual elements in one or another way connected to the overall analytical structure of the texts. Here I would like very briefly to accentuate readers’ attention on the fact that this behaviour can similarly be observed in a number of other elements.

It occurs rather often, for example, that both the transmission lines offer very similar glosses of individual words (sometimes these glosses appear as paraphrases in **Ba**). Consider, for example, an unusual gloss ‘*pratolī*’ for the word ‘*gopura-*’, as well as ‘*gandharvāṇāṃ [...] śāśvatam [puram]*’ (in **Bo₁Mü**, **JaiJo₁Pa₁** and **JayPa₂** this glosses are found alongside their referents, while in **Ba** they change their structural value as direct glosses) found in all the MSS of the *Laghuṭīkā* in KĀ 8.1. These examples are, in fact, numerous and are found in every single verse, so that I refrain from listing more of them here. For other obvious examples of reoccurring elements, see e.g. ‘*adahrasthānīya*’ in 8.6; ‘*bhūruhaparityāge niḥsārato hetuḥ*’ and ‘*sāro guṇotkarṣayogah*’, both in 8.20, etc.

Reading of the verses of the *Kirātārjunīya* In this short paragraph I would like to report several observations, which arguably contradict the above attempt to prove that, in spite of all the differences, the versions ***A** and ***B** share certain basic characteristics, which could point to their ultimate origin in a single **Ur-text* of the *Laghuṭīkā*. It is, namely, that at several, admittedly rare, occasions the text of *Laghuṭīkā*

as transmitted in both of its main versions seems to presuppose different readings of the *Kirātārjunīya*.

Consider, for example, KĀ 8.15b. Here, the MSS of the group ***B** read the *bahuvrīhi*-compound ‘*śithilākuloccaya-*’ to qualify the Neuter word ‘*aṃśuka-*’ found in Sg. Acc. in the *pāda*-C of the verse. The received reading of the poem must have been, therefore, ‘*śithilākuloccayam*’. **Ba**, however, seems to understand it as a qualifier to the *aparā* [*nāyikā*], Fem. Sg. Nom., and thus, most probably, presuppose the reading ‘*śithilākulo-*
ccayā’, which is, in fact, reported in the *Candrikā* as an existing *pāṭha-*. While the occurrence of the actual variant in the poem can easily be explained with the help of
10 basic text-critical argumentative tools (a change in either direction could occur rather easily), the consequent change in the reading of the *Laghuṭīkā* appears more difficult to be accounted for.

Another example is found in 8.4. Here, similar to the case of the syntactic structure of the commentary on 8.5 (see above), the transmission seems to be additionally divided
15 into **Ba** & **Jay Pa₂**, on the one side, and **Bo₁ Mü** & **Jai Jo₁ Pa₁** on the other. Although all the transmissional lines (and their subgroups) accept the reading ‘*karapraceyān*’ in *pāda*-B (Masc. Pl. Acc. qualifier to ‘*śākhinaḥ*’), it appears that they differ with regard to the reading of *pāda*-A. Here **Bo₁ Mü Jai Jo₁ Pa₁** construe ‘*ghanāni*’ as a qualifier to *kusumāni*, while **Ba** & **Jay Pa₂** seem to prefer ‘*ghanān*’ as a *viśeṣaṇa-* of the masculine
20 ‘*śākhinaḥ*’. The reading of the following adverb is, accordingly, different: ‘*kāmam*’ in **Bo₁ Mü Jai Jo₁ Pa₁** and ‘*nikāmam*’ in **Ba Jay Pa₂**.

6.3 Brief Evaluation of Individual Groups and Subgroups

In the previous section, focusing on the two main transmissional lines of the *Laghuṭīkā*, I hope to have been able to demonstrate that the versions of the text preserved therein,

although distinctly different from each other, bear certain similarities in their structure and wording. In the current section, I would like in a summarizing manner to evaluate individual versions of the text and highlight their characteristic features.

6.3.1 *A: Ba

The text of the *Laghuṭīkā* as preserved in **Ba**, the only MS belonging to the hypothetical group ***A**, is characterized by the following features:

5

- Invariable adherence to the *khaṇḍānvaya*- method, in which the secondary clauses

are either silently juxtaposed with the main sentence and with each other, or are introduced by short **introductory clauses** and, less frequently, by simple **syntactic particles**. At a very few rather exceptional occasions, the text of *Laghuṭīkā* preserved in **Ba** makes use of **specifying questions**.

10

- As far as the primary elements are concerned, one may observe **Ba**’s preference for the use of direct glosses, which are often interwoven with **direct quotations from the *mūla***-. The very first sentence of the commentary on each verse, does — in the majority of cases — attend to such a combination of these two elements. The subordinate syntactic clauses are more often found to be explained by the use of a pair “***pratīka***- & its simple gloss”, though this method of glossing is still much less frequent than the use of the direct glosses and the **actual words of the poem w/o a paraphrase**.

15

- The laconic primary explanatory elements are occasionally found alongside secondary **explanatory passages** (whose function is at times carried out by the **introductory elements**). These remarks are most usually found to follow the actual explanations of the words and passages they interpret (and not relocated e.g. to the end of the commentary). These **secondary explanations** are usually similarly succinct and may at times contain to a single word e.g. expressing the

20

reason for a certain idea.

- The commentary almost completely lacks any additional explanatory elements such as **discussions of grammatical issues** or **quotes from lexicographical works**. As a matter of fact, within the current version of the *Laghuṭīkā*, I have so far not come across any single **quote from a kośa-** and have detected only rarified **grammatical discussions**. The placement of the latter is parallel to the one of the **secondary explanatory remarks**: rather than being separated into a disconnected section at the end of the commentary, they are found in the running text next to the words and clauses they explain. None of the grammatical discussions spotted so far in **Ba** does actually quote any rule from the *Aṣṭādhyāyī* (or any other grammatical text), but refers to them rather indirectly.⁴⁰⁴ Note, furthermore, that some of the **grammatical remarks** found in **Ba** are not repeated in any of the other versions of the *Laghuṭīkā*.⁴⁰⁵
- Another technical element that typically occurs in **Ba** is concerned with the analysis of various kinds of **nominal compounds**. These are explained according to the standard procedure of the so-called “*laukikavigraha-*”, for which see e.g. Tubb and Boose (2007, pp. 85ff.). The **analysis of the bahuvrīhi-s** in **Ba** is unusually uniform and consists of (1) the indication of the internal relation between the actual members of the compound (usually a *karmadhāraya-* type of relationship), which is followed by (2) an inflected relative pronoun, which indicates the relationship of the compound to the main word (Genitive, Instrumental etc.), and a correlative pronoun in Nominative case (this correlative represents the actual *viśeṣya-* and therefore appropriates its grammatical features,

⁴⁰⁴Cf. e.g. KĀ 6.21, **Ba**: प्रतिहन्ति श्रेयोऽवश्यं प्रतिघातिनीम्।, which contains an indirect reference to *Aṣṭādhyāyī* 3,3.170.

⁴⁰⁵See, for example, *Laghuṭīkā* ad KĀ 6.19, where **Ba**’s version of the text is the only one that contains a remark on the syntactic role of the absolutive form ‘*pranidhāya*’: दधनक्रियापेक्षया प्राणिधानस्य पूर्वकालत्वम्। This is, furthermore, another example of an indirect reference to the *Aṣṭādhyāyī* (3,4.21 in this case).

gender and number). No additional words such as ‘*tathābhūta-*’, further correlatives indicating the actual case, in which the compound is used in the verse, or repetitions of the whole compound formations can be found in **Ba**.

- The overall style of the *Laghuṭīkā* preserved in **Ba** can be characterized as being extremely brief, but yet to contain all the information necessary for the general understanding and at times more advanced interpretation of the verse. Unlike e.g. the commentaries by Suvarṇarekha or Harikaṇṭha, the **A*-transmission of the *Laghuṭīkā* touches upon every word of the poem. The the choice of glosses and paraphrases is neither simplistic nor particularly intricate, so that the text could be read by a wide range of audience.

It is noteworthy that several of the above listed features of the current version of the *Laghuṭīkā* seem to resemble those, which were singled out by Goodall and Isaacson (2003) in the case of Vallabhadeva’s commentary on the *Raghuvamśa* (quoted on pp. 12f. in the current thesis).⁴⁰⁶ The important correspondences pertain to the use of direct glosses, very infrequent quotes of lexicographers, rare grammatical discussions without direct quotes from the *Aṣṭādhyāyī*, as well as the overall style of both the texts, viz. “extremely brief and to the point” (*ibid.* p. xlvii).

It must be briefly noted, furthermore, that the above listed stylistic characteristics could be to a large degree applied to the texts of some later Kashmiri commentators, which, unlike the works of their celebrated predecessors (Vallabhadeva and Prakāśavarṣa), were transmitted mainly locally and, more importantly, have not been subjected to such a rigorous editorial intervention. Even a brief look at Jonarāja’s (fl.

⁴⁰⁶Note, however, that both the other available commentaries on a *mahākāvya*- written by Vallabhadeva (i.e. his commentaries on the *Kumārasambhava* and the *Śiśupālavadha*) do not entirely (or, at times, not at all) conform to the description of the authorial style offered by Goodall and Isaacson (2003). It remains unclear at the moment whether it was the author himself who altered the style of his writing in accordance with the target text and the expected readership or, which cannot be ruled out at the moment, whether the available to us texts reflect primarily upon the additions and changes introduced into their manuscript transmission.

15th century)⁴⁰⁷ commentaries on the *Śrīkaṇṭhacarita*,⁴⁰⁸ *Kirātārjunīya* and *Prthvīrājavijaya*, as well as Ratnakaṇṭha's (fl. 17th century)⁴⁰⁹ commentary on the *Yudhiṣṭhiravijaya* should suffice to note a number of obvious similarities:

- All the texts show a clear preference for the *khaṇḍānvaya*-method: Hereby Jonarāja's
5 texts invariably attend to this analytical structure and almost exclusively employ the element of *avataraṇīkā* in order to introduce subordinate clauses. Ratnakaṇṭha's text is less constant in this regard and does at times employ the *daṇḍānvaya*- or a combination of both the methods. Nevertheless, one can observe that the commentary on the majority of verses follows the *khaṇḍānvaya*.
- 10 • The main importance is given to the actual meaning of the words and to explanation of the **implications** of the verses and individual passages. Other secondary elements are extremely rare.
- All the four texts are extremely scarce at quoting from lexicographical works.
- As far as grammatical citations are concerned, one may observe a general ten-
15 dency to paraphrase the grammatical rules rather than to quote them (though the later behaviour can be at times observed as well).
- Similarly to the works of the early exegetes, Jonarāja's and Ratnakaṇṭha's commentaries are rather short and pregnant with meaning.

From the viewpoint of the textual analysis, it appears therefore possible hypothetically
20 to assign the ***A**-version of the *Laghuṭīkā* with a rather high value. Even if certainly not transmitting the ***Ur**-version of the commentary (the transmitted text exhibits numerous mistakes, omissions and other corruptions), the **Ba**-version of the *Laghuṭīkā* seems to exhibit several features, which can be considered archaic and characteristic for Kashmiri style of commentarial literature. This text could, therefore, be considered
25 to have a rather close relation to the hypothetical original.

⁴⁰⁷Cf. Obrock (2015, pp. 72ff.). On Jonarāja's activity as a commentator see *ibid.* (pp. 76ff).

⁴⁰⁸The style of this commentary has recently been briefly thematized in Slaje (2015).

⁴⁰⁹Cf. Hanneder et al. (2013).

Note, furthermore, that the mere fact of Jonarāja's composition of a commentary on the *Kirātārjunīya*, but, especially, a complete absence of any reference to Prakāśavarṣa's work therein may indicate that the *Laghuṭīkā* was not anymore preserved in Kashmir as early as in the 15th century.

6.3.2 *B: Bo₁Mü, JaiJo₁Pa₁, JayPa₂

While from the point of the stylistic and literary analysis it is the version of the *Laghuṭīkā* 5 transmitted in **Ba** that can be argued to preserve certain features of a historically *old version of the text (see above), there is a number of text-external evidences (see below) that seems to prove the same fact for a certain text underlying the transmission of the MSS within the *B-group.

On the basis of the external evidence presented below, at the moment I conjecture 10 the following hypothetical scheme of relationship between the MSS within the group *B: as far as the extend and the content of the text is concerned, I consider the version of the text transmitted in **Jai** to be the most original one. To this *original version of the text, the common *template of **Jo₁Pa₁**, which seems to be also shared by **JayPa₂** has added numerous additional discussions of mainly grammatical, but also of poet- 15 ological nature. Note, furthermore, that the *author of **Jo₁Pa₁** seems to have exhibited a particular individual interest in grammar, because many of the grammatical discussions present in these MSS are absent from **JayPa₂**.⁴¹⁰ The version of the “main part” of the *Laghuṭīkā* transmitted in **JayPa₂** can be, perhaps, regarded as the most conflated one. On the other hand, it does at times exhibit most conspicuous parallelism 20

⁴¹⁰There are, furthermore, numerous examples of cases, where the grammatical discussions presented only in **Jo₁Pa₁**-subgroup are simply wrong. Cf. e.g. KĀ 5.38 or 6.19. See, on the other hand, the remark in KĀ 9.33: ‘शसिमयूखानां सखा शसिमयूखसख इत्यत्र बहुव्रीह्यर्थोऽप्यन्तर्भवति।’ that is found only in **Jo₁Pa₁** and that seems to report just exactly the opinion that was ascribed by Vallabhadeva to his teacher Prakāśavarṣa in the commentary on ŚPV 20.71 (cf. sec. 5.4.5). This remark in **Jo₁Pa₁**, as well as numerous other remarks too, shows, perhaps, that its author (though, perhaps, not Prakāśavarṣa himself) was a learned person, indeed.

with the version of the text found in **Ba** (see above), which makes it even more probable that this subgroup needs to be considered a product of a complex conflation process. As far as **Bo₁Mü** is concerned, on account of its brevity this version may at the first sight appear to be the most original of all the versions of *B. At the moment, however, I consider it to be a result of systematic abbreviation and truncation of a certain version that may have been similar to that transmitted in **Jai**. There are several cases, where the abbreviated wording of **Bo₁Mü** appears to be insufficient to understand the examined verses. Moreover, the template of both the MSS seems to have contained “physical” traces of the textual truncation, because many words are found in both the MSS to be abbreviated by use of a *kuṇḍala*- or, in fact, without any visual marking.

6.3.2.1 *Kirātārjunīya* 8.21 (Formation of the word ‘*sugandhi*’)

The excerpt of the *Laghutīkā* I would like to discuss here is found in the commentary to *Kirātārjunīya* 8.21 (see pp. 310ff.):

प्रवालभङ्गारुणपाणिपल्लवः परागपाण्डूकृतपीवरस्तनः ।

महीभृतः पुष्पसुगन्धिराददे वपुर्गुणोच्छ्रायमिवाङ्गनाजनः ॥ ८.२१ ॥

[Approximate translation according to the reading of the verse and the interpretation followed by the *Laghutīkā*]: The celestial women, shoots of their hands reddened by breaking off twigs, their full breasts painted yellow by pollen, and [their whole bodies fragrant] with the aroma of flowers, took, as it were, a greater intensity of [bodily] qualities from the mountain to

15 महीभृतः] Jo^{us}₁ Mü^{us} Pa^{us}₁ Pa^{us}₂: *Prakāśa, Jonarāja, Subodhā(?), महीरुहः Candrikā, Ghaṇṭāpatha, Vidyāmādhaviyā, Pradīpikā (Viajayagaṇa°), Durghaṭa(?)

their bodies.^{411,412}

6.3.2.1.1 General Evaluation of the Transmission In a manner characteristic for the overall transmission of the *Laghuṭīkā*, we can observe a clear distinction between the lines *A and *B as well as within the various sub-lines of *B.

1. While both the main lines coincide with regard to the general analytic approach (use of the *khaṇḍānvaya*-) and the progression, in which the individual segments of the verse are explained (main sentence → ‘*pravālabhaṅgāruṇapāṇipallavaḥ*’ → ‘*parāgapāṇḍūkr̥tapīvarastanaḥ*’ → ‘*puṣpasugandhiḥ*’, in this case strictly following

⁴¹¹The grammatical/ syntactic role ascribed by the *Laghuṭīkā* to the word *vapus-* is not entirely clear to me. The direct gloss of this word in **Ba** clearly reads ‘*śarīram*’, and thus seems to suggest that we need to read ‘*vapur guṇānām*’ as two separate words, ‘*vapus*’ hereby being Accusative Singular (this understanding is reflected in the above translation). In this case, the syntactic construction of the whole verse would assume a ditransitive use of the verb $\bar{a}-\sqrt{dā}$ (to take): ‘they took *gunocchrāyam* [to] *vapuḥ*’. As far as I can see, the verb itself is not present in the common lists of *dvikarmaka-* roots found in the commentaries to *Aṣṭādhyāyī* 1.4.51 (अकथितं च; see e.g. Deshpande (1991)). One could, nonetheless, argue that the meaning of $\bar{a}-\sqrt{dā}$ in this case is similar to that of \sqrt{hr} ‘take/ carry [away]’ (that is a member of the extended list of *dvikarmaka-* s) and, therefore, a ditransitive construction is possible. The first summarizing sentence of each **Bo**₁ **Mü** and **Jai Jo**₁ **Pa**₁ are formulated in such a way that it is difficult to determine, whether they intended this word as the first member of a compound or separately. A corroboration of the above interpretation may be seen, however, in the explanatory passage in **Jai Jo**₁ **Pa**₁ and **Jay Pa**₂, which paraphrases the main syntactic structure as ‘*vapuṣi* [...] *guṇaprakaraṣaṃ jagrāha*’ and thus distinctly separates *vapus-* out of the compound (an analytical form *‘*vapuṣi guṇaprakaraṣaḥ*’ = *vapurguṇaprakaraṣaḥ*, i.e. a *saptamītatpuruṣa-*, appears very unlikely to me). On the other hand, there are also several contraindications for this interpretation. Firstly, the explanatory passage in the same **Ba** ‘*vapur-?-guṇānām pāṇipallavādiṣv aruṇatvādinām vivṛdhiṃ ādade*’ points rather to the compounded reading (because in this paraphrase another *akathitakarman-* of ‘*ādade-*’ is expressed in Locative and it is unlikely that the same syntactic connection would be expressed with two different case when referring to one and the same verbal action). A further, though less compelling counterargument is found in the paraphrase of the first sentence in **Jay Pa**₂: ‘*vapurgunocchrāyam iva = tanugūṇaprakaraṣam iva*’. Should the latter interpretation be preferred, it is reasonable to emend the text of **Ba** to a compounded reading (‘*śarīram guṇādhikyam*’ → ‘*śarīraguṇādhikyam*’). For the translation of the *vapus-* as a part of compound, see fn. 412.

⁴¹²Peterson (2016, p. 142) translates in accordance with the more widespread reading of *pāda*- C: “Smelling sweeter with the scent of flowers, shootlike hands redder from breaking off twigs, full breasts glidden with pollen, the woman seemed to have simply added to their own charms.”

Roodbergen (2001, p. 102): “The women, hand-buds reddish due to breaking off twigs, plump breasts made yellowish by pollen, fragrant because flowers, have taken, as it were, heightened bodily qualities from the trees.”

the order of appearance of the *viśeṣaṇa*-s in the verse), they also exhibit the typical differences: *A (1) directly glosses most of the words, (2) almost completely avoids any of Bhāravi's expressions in constructing of the main sentence and (3) adds the **explanatory passages** within the running text of the commentary; *B, on its turn, (1) constructs the main sentence by attending exclusively to the actual **words of the poem**, (2) explicates the connection between the the main and the subordinate sentences with the help of **questions**, (3) uses the standard way of glossing the *viśeṣaṇa*-s (**quote from the poem** followed by its gloss) and (4) moves the **explanatory passage** to the end of the glossing part.

2. Several characteristic expressions do, furthermore, coincide in both the main

lines.⁴¹³ These are:

- 1) Analysis of the compound 'pravālabhaṅgārūṇapāṇipallavaḥ' as 'kisalayaçchedanāt *tadrasena*+*aruṇāḥ pāṇipallavā yasya saḥ*' (note that the structural value of 'kisalayaçchedanāt' differs in both the lines: in *A it is a direct gloss, while in *B it becomes a "normal" gloss);
 - 2) Analysis of the compound 'puṣpasugandhiḥ' as '*puṣpaiḥ suṣṭhu gandho yasya saḥ*'
 - 3) With a slightly higher degree of variation (resulting i.a. from the deliberate truncation of the group **Bo₁Mü**), analysis of the compound 'parāgapāṇḍūkṛtapīvarastanaḥ' as '*parāgeṇa puṣparajasā pāṇḍu(rā)tām āpāditau sthūlau stanau yasya saḥ*'.
- (a) The beginning constituent of the compound (*parāga*-) is, in fact, analyzed in exactly identical way in all the four lines;
 - (b) The *original analysis of the element 'pāṇḍukṛta-' must have been smth.

⁴¹³Should one accept the premises of stemmatic analysis, these coinciding textual bits should be, consequently, considered the most original and with some certainty regarded as belonging to the *Ur-text of the *Laghuṭīkā*.

like ‘*pāṇḍutām*’ (or, in fact, ‘*pāṇḍuratām*’) ‘*āpāditau*’, that could have been in the first step supplied by its parallel from the verse (‘*pāṇḍukṛtau*’) and then abbreviated in **Bo**₁ **Mü**. The interchange between the affixes *taL* and *tva* could have, in fact, happened in both ways (although I have a certain preference for thinking of *taL* → *tva* as being more probable to happen 5 in the later period, for which I do not have any statistical data at hand), so also is the case for *pāṇḍu-* ↔ *pāṇḍura-* (here I really believe that the change could have occurred in both directions);

- (c) Interesting is, furthermore, the case of the compound constituent ‘*pīvara-*
stana-’. While the loss of its analysis in **Mü** **Bo**₁ could have happened fol- 10
lowing the same scenario as described in the case of ‘*pāṇḍukṛta-*’ above, the *original structural value of the word ‘*sthulau*’ may have been pre-
served in **Jai** **Jo**₁ **Pa**₁ (*B) rather than in **Ba** (*A). In **Ba** (as well as in **Jay**
Pa₂), namely, it takes the value of a simple gloss that follows its **refer-**
ent from the verse, while in **Jai** **Jo**₁ **Pa**₁ it is a direct gloss. The agree- 15
ment between **Ba** and **Jay** **Pa**₂, both representatives of two different main
lines, should not be taken too serious here. The addition of the element
pīvarau is rather straightforward and could have easily happened in both
the (sub)lines independently.

- 4) The **explanatory element**, though its wording (and the exact content) is not same 20
in *A and *B (and, in fact, in **Jai** **Jo**₁ **Pa**₁ and **Jay** **Pa**₂), does, nonetheless, seem
to contain several repeating linguistic elements, the only absolutely identical
being the Loc. Pl. form ‘*pāṇipallavādiṣu*’. It is, however, followed in both *A
and *B by a Plural of ‘*aruṇatvādi-*’, though in *A it takes a Genitive, correlative
with ‘*guṇānām*’ at the beginning of the sentence and in *B Nominative, similarly 25
agreeing with ‘*guṇāḥ*’ at the beginning of the clause. Both the readings of the
element summarize the overall meaning and the syntax of the verse, while the

version in *B does it in a more elaborate style. Noteworthy is, however, that several linguistic elements of *B are taken from other structural elements (i.e. direct glosses) of *A: ‘*sundarīsārtha-*’, ‘*parvatāt*’, ‘*śarīra-* (?)’ and ‘*jagrāha*’. The presence of the element ‘*śarīra-*’ in *B is actually not absolutely certain, for it is missing from **Jay Pa₂**, that is usually characterized by a high level of complexity and the proneness to elaboration rather than abbreviation.

3. Noteworthy for its typicality is the behaviour of the analytical element specifying the *formation of the bahuvrīhi- compounds*. It is found throughout in its most simple form (as ‘*yasya sah*’) in the case of all the three formations in **Ba** and can be seen increasingly to gain complexity within several sub-lines of *B, with its culmination characteristically found in **Jai Jo₁ Pa₁**. The agreement of the element *yasya sa puṣpasugandhiḥ* among all the three sub-lines of *B may point, furthermore, to its originality within the line.

4. Typical, furthermore, is the level of elaboration of glosses achieved in **Jay Pa₂**.

While both the other sub-lines of *B contain merely to *the words of the poem* when arranging the main syntactic construction of the verse in the very first sentence, **Jay Pa₂** constantly intercepts this arrangement by giving the “missing” glosses.

6.3.2.1.2 Text-Historical Analysis of the Passage

The specific significance of the commentary on this verse is entailed in the fact that an excerpt of the version of the *Laghuṭīkā* as preserved in Jagaddatta’s sub-line of *B as well as in **Jay Pa₂** is quoted in Śaraṇadeva’s grammatical treatise *Durghaṭavṛtti*, the composition of which is exactly dated to ŚS 1095 = 1172 CE. The relevant passage, expectedly, represents the element of *grammatical explications* and, as far as Jagaddatta’s group of MSS is

concerned, is found as such in both of its subgroups **Jai** and **Jo₁ Pa₁**. This fact is, indeed, noteworthy, especially against the background of the general behaviour of these subgroups, according to which **Jai** usually omits the **grammatical discussions** appended at the end of the commentary in **Jo₁ Pa₁**. As a matter of fact, in this particular case too, **Jai** contains only that part of the **grammatical discussion**, which is quoted in 5 the *Durghaṭavṛtti*, while **Jo₁ Pa₁** and, for that matter, **Jay Pa₂** incorporate a discussion of additional **grammatical material**.

The technical background of the discussion The current grammatical discussion is concerned with the formation of the word *puṣpasugandhi-* and its element *sugandhi-* in particular. On a very general level, this formation is allotted by *Aṣṭādhyā-* 10 *yī* 5,4.135, in accordance with which the word *gandha-* at the end of a *bahuvrīhi-* compound (cf. 5,4.113) changes its final (cf. 5,4.68) ‘-aT’ into ‘-iT’, when preceded by either ‘ut’, ‘pūti’, ‘su’ and ‘surabhi’.⁴¹⁴ This *sūtra-* is, however, supplemented by a single *vārttika-* **गन्धस्येत्त्वे तदेकान्तग्रहणम्**, the content of which seems to have been accepted by the subsequent tradition and that specifies that the above rule needs to be 15 supplemented by the addition of the word *tadekānta-*. The latter word is usually interpreted as a *bahuvrīhi-* compound, in which the pronoun *tat* refers to that which is expressed by the whole formation ‘su- etc. + *gandha-*’ (itself a *bahuvrīhi-* compound).

According to the interpretation expressed by Jinendrabuddhi in his relatively early commentary on the *Kāśikā* as an alternative opinion of some scholars⁴¹⁵ and fully accepted in Haradatta’s *Padamañjarī* (on the *Kāśikā*)⁴¹⁶ and Kaiyyaṭa’s *Pradīpa* (on the 20

⁴¹⁴ *Aṣṭādhyāyī* 5,4.135: **गन्धस्येदुत्पूतिसुसुरभिभ्यः ॥**. Sharma (1999, p. 747): “The form *iT* comes in place of the final sound segment of a *bahuvrīhi* compound which ends in *gandha* ‘fragrance’, used in combination after *ud*, *pūti*, *su* and *surabhi*.”

⁴¹⁵ *Nyāsa* ad *Kāśikā* 5,4.135: अथ वा – अस्त्येयं गन्धशब्दो द्रव्यवचनः – गन्धान् विकीर्णीत इति। अस्ति गुणवचनः, यथा – गन्धवती पृथिवी। तत्र गुणवचनस्येदं ग्रहणम्, न द्रव्यवचनस्य।

⁴¹⁶ *Padamañjarī* ad *Kāśikā* 5,4.135: गन्धोशब्दोऽयमस्ति द्रव्यवचनः – वहति जलमियम्, पिनाष्टि गन्धानियमिति, अस्ति च गुणवचनः – चन्दनस्य गन्ध इति, तत्र गुणवाचिनो ग्रहणार्थमाह – गन्धस्येत्त्व इति

Mahābhāṣya),⁴¹⁷ this *vārttika*- should limit the scope of the *sūtra*- to apply only to the word *gandha*- in the sense of a ‘quality’ (*guṇa*-), i.e. *gandha*- as ‘smell’, but not to that expressing a ‘substance’ (*dravya*-), i.e. *gandha*- as ‘fragrance, incense’. As far as I can see, this interpretation is based, among other things, on the *pratyudāharāṇa*- given by

5 Patañjali when explicating the motive for the restriction supplemented by Kātyāyana:

MBhāṣ ad 5,4.135 (1): इह मा भूत् – शोभना गन्धा अस्य सुगन्ध आपणिक इति।

[The purpose of the *vārttika*- is that in the usages like] the following [the substitution of *aT* by *iT*] would not occur: the trader, whose fragrances are good = *sugandha*-.

10 In this case, indeed, the word *gandha*- clearly refers to the substances sold by a shopkeeper and not to his smell. It is therefore, so the above quoted authorities, that the *sūtra*- does not apply to the current case and the description of language offered by *munitraya*- is shown to be perfect. Consider, however, the content of Patañjali remark that follows right after the above cited counter-example:

15 MBhāṣ 5,4.135 (2): अथानुलिप्ते कथं भवितव्यम्? यदि तावद्यदनुगतं तदभिस-
मीक्षितं सुगन्धिरिति भवितव्यम्। अथ यत्प्रविशीर्णं सुगन्ध इति भवितव्यम्।

Mahābhāṣya: In this case how should one refer to [a person] who was anointed [with fragrant substances]? If, to begin with, we perceive [the ointment] when it is [still] clinging [to the person], then it is [appropriate to use] ‘*sugandhi*-’ [with regard to this person], when, however, [we
20 perceive it] when [already] rubbed off, [then] it is [appropriate to use] ‘*sugandha*-’.

⁴¹⁷ *Pradīpa* ad MBhāṣ 5,4.135: गन्धशब्दोऽस्ति द्रव्यवाची – गन्धान् पिनष्टीति, अस्ति च गुणवाची – चन्द-
नगन्ध इति। तत्र गुणवाचिग्रहणार्थमाह – गन्धस्येत्त्व इति।

While it is possible to interpret Patañjali's remark in accordance with the proposed dichotomy of *dravya*- and *guṇa*- (and it is, perhaps, what Kaiyaṣa does in his commentary), this explanation may, nonetheless, appear unsatisfactory, for certainly neither the applied substances (*dravya*-) nor their own smell (*guṇa*-) can be seen as an actual quality of Devadatta. It is, rather, it seems, that the applied substances could be re-
 5 regarded as forming a "part" of Devadatta at the moment when they are still clinging to him. Without furthering my explorations of the historical development in the interpretation of this *sūtra*-, it suffices to say that it was exactly the latter interpretation of the the *vārttika*- that was followed in the 12th century Bengali treatise *Durghaṭavṛtti*.⁴¹⁸

Text-Historical Implications The importance of this discussion for the current
 10 study is explained by the fact that the *Durghaṭavṛtti* quotes (and seemingly accepts as authoritative) an explanation of the *sūtra*- proposed in an anonymous commentary on the *Kirātārjunīya* (*Bhāravīyavyākhyā*). This quote is, in turn, exactly parallel to the text found in several versions of the *Laghuṭīkā*:

Durghaṭavṛtti ad 5,4.135: महीरुहः पुष्पसुगन्धिरादद इति भारवीयव्याख्याया-
 15 मुक्तं प्रागवस्थातोऽन्यदीयगन्धस्य सम्पादनाद् गन्धः प्रारम्भक एवेति भवत्येका-
 न्तग्रहणं गन्धविशेषणम्।⁴¹⁹

The commentary on Bhāravi's poem said with regard to [the formation]
 'puṣpasugandhiḥ' in verse 8.21 the following: Because [the flowers] have
 caused the appearance of some smell that was different from [that in] the
 20 previous moment, [their] smell acts here exactly as a component cause.

⁴¹⁸*Durghaṭavṛtti* ad 5,4.135: तदेकान्तग्रहणं कर्तव्यमिति वचनाद् गन्धस्यावयवत्वे स्वाभाविकत्व इत्ययवि-
 धानात्

⁴¹⁹The parallel passage in Jagaddatta's group can be referred to on p. 311, ll. 21ff.; that transmitted by
 Jay Pa₂ on p. 312, ll. 21ff.

Therefore the smell [of flowers] can be specified here as referring to the part of the whole.⁴²⁰

5 Momentarily disregarding a discussion of textual variants preserved in both the versions of the *Laghuṭīkā*, it amounts, first of all, to be emphasized that a certain version of the *Laghuṭīkā* containing the above passage must have been available to the Bengali grammarian as early as in the second half of the 12th century. Of all the available versions of the text, furthermore, it is the reading of **Jai** that preserves just as much text as was quoted in the grammatical treatise, while the conflated version of Jagaddatta's subgroup along with **Jay Pa₂** contain an additional alternative explanation of the grammatical fact in accordance with the above explained view adhered by
10 Kaiyyaṭa and Haradatta. What appears similarly important, is the fact that **Bo₁ Mü** do not transmit any trace of the concerned textual passage.

6.3.2.2 Additional text-external observations

Several additional passages transmitted in the Jagaddatta's group of MSS exhibit a high degree on originality and could be, therefore, considered to be "authorial" as well.⁴²¹
15 Consider, for example, elaborate poetological and partly grammatical discussions, usually involving quotations of several parallel poetic compositions, found exclusively in the Jagaddatta's MSS ad KĀ 1.3, 1.4, 1.38, 2.40, 3.21, 3.25, 3.40, 3.45-47 as well as 3.49 and 8.14 to name just a few. Among the referred discussions, it is only the one on 8.14 for which we have the evidence of the **Jay Pa₂**-group as well (because the initial chapters of the *Laghuṭīkā* are not transmitted therein), so that we cannot be sure
20 whether its *template may have included (perhaps, it did) these textual passages as well

⁴²⁰I would like to express my gratitude to Dr. SLP Anjaneya Sarma for his help in understanding of this somewhat cryptic passage.

⁴²¹In order to account for both the versions of the *Laghuṭīkā* transmitted in **Ba** and in the Jagaddatta's group to be "authorial" one would need, so my current estimation, eventually to postulate two different authors.

or not. While every single of these discussions deserves a detailed examination, in this brief summary I will not be able to pay any considerable attention to any of these. It amounts to mention briefly that at many of the above cases, the elaborate discussions are present exclusively in **Jo₁ Pa₁**-subgroup of Jagaddatta's group and are not at all found in **Jai**. Consider, for example, a grammatical discussion in 3.21. Here in order 5 to explain the somewhat unclear syntactic position of the Absolutive '*nirīkṣya*', the **Jo₁ Pa₁**-subgroup quotes a verse '*saṃcintya saṃcintya hi jīvaloke [...]*', which is found to be quoted by Vallabhadeva at an exactly parallel discussion in the commentary on ŚPV 9.22. Another interesting case can be detected in the **Jai Jo₁ Pa₁**-version of the commentary on 3.25. Here the text of *Laghuṭīkā* contains a most elaborate poetological dis- 10 cussion that is in many ways parallel to (though by far exceeding in extend and elaboration) the discussion found in Vallabhadeva's commentary on ŚPV 12.55. From the text-historical point of view, it may be noted that, although the discussion itself is contained in both the subgroups of Jagaddatta's MSS, **Jai** exhibits an untypical behavior and quotes an additional verse in Prakrit, which is not transmitted in either **Jo₁** or 15 **Pa₁**.

6.4 Conclusion

In this final chapter of my doctoral dissertation I hope to have been able to highlight the high degree of ambiguity involved in the postulation of a hypothesis concerning the mutual relationship between several versions of the *Laghuṭīkā* transmitted in various manuscripts of the text available to me. In this concluding section I would like to 20 emphasize the fact that, in my view, the detected textual variations cannot be explained without assuming a deliberate redactorial or, in fact, compositional effort. The nature of this redactorial undertaking can be best understood when taking into consideration the strategies of textual reuse summarized in chapter 3. In this connection, I believe

that any further study of the *Laghuṭīkā* should consider a detailed analysis of individual versions of the text taken in their own right. Only in consequence of this preliminary scrutiny one may be able to achieve a detailed description of the relationship between the various versions of the text, on the basis of which one may be able eventually to attempt an integrative critical edition of the *Ur-version of the *Laghuṭīkā*.

Postscript

As a postscript to this study, I would like to report that during the very last days of the preparation of my thesis I have received a personal message from Prof. Dr. Viroopaksha V. Jaddipal from the Rashtriya Sanskrit Vidyapeetha in Tirupati, India. Prof. Jaddipal reported to me that he was able to get hold of several stray folios of, perhaps, several MSS of the *Laghuṭīkā* written in the Śāradā-script and, therefore, originating from Kashmir. It is well possible that an examination of these invaluable evidence, which I hope to be able to undertake in one of my forthcoming articles, may be able to through new light on the relation of the available versions of the commentary to its *original. Prof. Jaddipal, for his part, is currently preparing a critical edition of the complete text of the *Laghuṭīkā*, which he hopes to be able to complete during the year 2017. I believe that in view of the additional manuscript evidence that has now become available to him, his publication will render the text-historical analysis attempted in the final chapter of my thesis totally worthless.

Appendix A

Textual Examples. *Laghuṭīkā* by Prakāśavarṣa on Selected Verses of KĀ 8.

अथ स्वमायाकृतमन्दिरोज्ज्वलं ज्वलन्मणि व्योमसदां सनातनम्।
सुराङ्गना गोपतिचापगोपुरं पुरं वनानां विजिहीर्षया जहुः ॥ १ ॥

वनानां⇒, ↓पुरं

1.b ज्वलन्°] Jay^{vs} Mü^{vs} Pa^{vs} Pa^{vs} 2, ज्वलान्° Jo^{vs}

Mü : 15r 4-LoM :

numbering of the words in

- 1.1 Mü Bo₁ : अथ सुराङ्गना वनानां विजिहीर्षया पुरं विजहुः। पुरं विहाय वनं निरीयुरित्यर्थः। कीदृ-
शम्। स्वमायाकृतमन्दिरैर्गृहैर्उज्ज्वलम्, तथा ज्वलन्मणि व्योमसदां गन्धर्वाणाम् सनातनं शाश्वतम्, interpolation
तथा गोपतिः^a इन्द्रचापम् एव गोपुरं प्रतोली यत्र ॥

the verse, Bo₁ : 29r10.
A beautiful example of

^aHere the kuṇḍala-type of sign is found in both, Mü and Bo₁, though in the latter it looks more like some akṣara, e.g. प.

1.1 वनानां] Mü, om. Bo₁ 1.1-2 पुरं विहाय वनं निरीयुरित्यर्थः। कीदृशम्। स्वमायाकृत°] conj., कीदृशम्। स्वमायाकृत° Mü^{ac}, पुरं विहाय वनं निरीयुरित्यर्थः। Mü^{pc}: added in the lower margin before *kīdr̥śam*, कीदृशः। स्वमायाकृतः पुरं विहार(!) वनं निरीयुरित्यर्थः। Bo₁ 1.2 तथा ज्वलन्मणि] Mü, om. Bo₁ 1.2 सनातनं] Mü, सना Bo₁

- 1.1 Jai Jo₁ Pa₁ : अथ सुराङ्गना वनानां विजिहीर्षया पुरं विजहुः। स्वमायया कृतैर्मन्दिरैर्गृहैरुज्ज्वलं,
व्योमसदां गन्धर्वाणां सनातनं शाश्वतम्। गन्धर्वनगरमीदृशमेवोच्यते। गोपतिर्वज्रभृत् तदीयं

Jo₁ : 40r2, Jai : 39vll,
Pa₁ : 72v4

चापम् एव गोपुरं प्रतोली यत्र तद्गोपतिचापगोपुरम्। एवंविधं मायाविनिर्मितं पुरं विहाय वनं
विहर्तुमप्सरसो निरीयुरित्यर्थः ॥

1.4

1.1 सुराङ्गना वनानां] Jo₁ Pa₁, सुराङ्गनानां Jai 1.1 विजहुः] Jo₁ Pa₁, जहुः Jai 1.1 मन्दिरैर्] Jo₁
Pa₁, मन्दिरैर् Jai 1.2 गन्धर्वनगरम्] Jo₁ Pa₁, गन्धर्वाणां रं Jai 1.3 गोपुरं प्रतोली यत्र तद्गोपतिचापगोपुरम्]
Jo₁ Pa₁, गोपुरं Jai 1.4 निरीयुर्] Jo₁ Pa₁, निरीः Jai

Ba : 71r3

Ba : अथानन्तरं सुरसुन्दर्यः काननानां विहर्तुमिच्छया नगरं तत्यजुः। स्वमायाकृतैर्मन्दिरैरु-
ज्ज्वलं गन्धर्वाणां शाश्वतं गोपतिचापवद् वज्रवद् गोपुरं प्रतोली यत्र तत् ॥

1.1

1.1 काननानां] conj., वानानां Ba

Jay : 86r1, Pa₂ : 65r9

Jay Pa₂ : अथ सुराङ्गना वनानां विजिहीर्षया पुरं जहुः काननानां विहर्तुमिच्छया नगरं तत्यजुः ;
स्वमायया कृतैर्मन्दिरैर्गृहैरुज्ज्वलम् व्योमसदां गन्धर्वाणां शाश्वतं गन्धर्वनगरसदृशम् । गन्धर्व-
नगरमीदृशमेवोच्यते । गोपतेर्वज्रभृतश्चापम् एव गोपुरं प्रतोली यत्र तद्गोपतिचापगोपुरम् । एवं-
विधं मायाविनिर्मितं पुरं विहाय वनं विहर्तुमप्सरसो निरीयुरित्यर्थः ॥

1.4

नभश्चरैः ⇒, ⇐ वनं,
वनजायतेक्षणाः

यथायथं ताः सहिता नभश्चरैः प्रभाभिरुद्भासितशैलवीरुधः।
वनं विशन्त्यो वनजायतेक्षणाः क्षणद्युतीनां दधुरेकरूपताम् ॥ २ ॥

Mü : 15r 5-LoM, Bo₁ :

29r11

Mü : 15v 1-UM

2.b प्रभाभिर्] ..., स्वभाभिर् M_{Dn}

Bo₁ Mü : ता वनं विशन्त्यः^a क्षणद्युतीनामेकरूपतां दधुः। कुतः, कीदृश्यः। प्रभाभिरुद्भासि-
ताः शैलवीरुधो याभिस्ताः तथा। अचिरप्रभाश्च यथायथं नभश्चरैः सहिता मेघैः सहिता वनं वि-
शन्त्यो न केवलाः। यथायथं यथास्वं, यो यासामात्मीयस्तेन सहिताः*। वनजं कुवल्यं। वाने-
यस्य श्यामस्य जलधरस्थानीयत्वात्तन्त्रान्तरा दृश्यमानौज्वल्याद्विद्युतां साम्यमनुधारयन् ॥

2.4

^aBo₁ 's eye-skip from pratika ya to yah of vanaṃ viśantyaḥ

2.3 यथायथं ... तेन सहिता] Cf. Aṣṭādhyāyī 8,1.14 and Kāśikā: यथास्वे यथायथम्। काशिका : यो य आत्मा,
यद्यदात्मीयम्, तत्तद्, यथास्वम्

2.1 ता वनं विशन्त्यः] Mü, यः Bo₁ 2.2 नभश्चरैः] Mü, नभश्चरैश्च Bo₁ 2.3-4 कुवल्यं वानेयस्य]
Mü, कुवलं यथा ते यस्य Bo₁ 2.4 °स्थानीयत्वात्] Bo₁ Mü^{pc} : added in the line below, °त्वात् Mü^{ac}
2.4 दृश्य°] Bo₁, द्रेश्य° Mü 2.4 °मानौज्व°] conj., °मान उज्व° Mü Bo₁

Jai: 40r1, Jo₁: 44r5,
Pa₁: 72v8

- 2.1 Jo₁Jai Pa₁: ता वनं विशन्त्यः क्षणद्युतीनामेकरूपतां दधुः। कुतः। प्रभाभिर्दीप्तिभिरुद्भासिताः प्रकाशीकृताः शैलवीरुधो याभिस्ता उद्भासितशैलवीरुधस्तः। अचिरप्रभाश्च यथायथं नभश्चरैः सहिता वनं विशन्त्यो न केवलाः। यथास्वं यथायथम्,^a यो यासामात्मीयस्तेन सहिताः*। वनजं पवनं^b कुवल्यं वा। वनस्य श्यामस्य जलधरस्थानीयत्वात्तत्रान्तरा दृश्यमानौ-ज्वल्याद्विद्युतां साम्यमधारयन्॥
- 2.4 ताः*। वनजं पवनं^b कुवल्यं वा। वनस्य श्यामस्य जलधरस्थानीयत्वात्तत्रान्तरा दृश्यमानौ-ज्वल्याद्विद्युतां साम्यमधारयन्॥

^aThis inversion could have been caused by a scribe being reminded of 8,1.14. A secondary step in the contamination could be imagined, where the “original” *yathāyatham yathāsvam* could have been at some point in time emended to the quote from *Aṣṭādhyāyī*, which was then “improved” to what we find in the MS now.

^bपवनम् could be a corruption from पद्मम् in the Group_B. Cf. the readings in Ba & Pa₂.

2.3–4] Cf. *Aṣṭādhyāyī* 8,1.14: यथास्वे यथायथम्। and *Kāśikā*: यो य आत्मा, यद्यदात्मीयम्, तत्तद्, यथास्वम्

2.1 विशन्त्यः] Jo₁ Pa₁, विशंययः Jai 2.1–2 °सिताः°] Jai Jo₁, °शिताः° Pa₁ 2.2 °शैल°] Jai Pa₁, शीशैल Jo₁ 2.2 °वीरुधस्ताः] Jo₁ Pa₁, °वीर्धः Jai 2.3 °वलाः] Jo₁ Pa₁, °वलां Jai 2.4–5 °मानौज्व] conj., °माना उज्व° Jai Jo₁ Pa₁ 2.5 °ल्याद्विद्यु°] Pa₁, °ल्याद्युद्विद्यु° Jo₁, °लुआविद्यु° Jai 2.5 साम्यमधा°] Jo₁ Pa₁, साम्यधा° Jai

- 2.1 Ba: ता अङ्गना वनं विशन्त्यो विद्युतां साम्यं दधुः। न केवलाः, यथायथं यथास्वं, यो यासाम् आत्मीयस्तेन सहिताः। प्रभाभिर्दीप्तिभिरुद्भासिताः प्रकाशीकृताः शैलवीरुधो याभिस्ताः। वनजं पद्मं तद्वदायते दीर्घे ईक्षणे यासां ताः॥
- Ba: 71r6

2.1 यासाम्] conj., या समम् Ba 2.3 दीर्घे] Ba^{pc}, दीक्षर्घे Ba^{ac}

- 2.1 Jay Pa₂: ताः सुराङ्गना वनं विशन्त्यः काननं प्रविशन्त्यः क्षणद्युतीनां विद्युतामेकरूपतां सादृश्यं दधुः प्रापुः। ततः प्रभाभिर्दीप्तिभिरुद्भासिताः प्रकाशीकृताः शैलवीरुधो याभिस्ता उद्भासितशैलवीरुधः। विद्युतोऽप्येवंविधा प्रकाशितगिरिलतागुल्माः। यथायथं नभश्चरैः सहिता देवैर्युक्ता विशन्त्यो न केवलाः। यथास्वं यथायथम्*। यो यासामात्मीयस्तेन सहिता*। वनजं पद्मं कुवल्यं वा^a तद्वदायते दीर्घे लोचने यासां ता वनजायतेक्षणाः॥
- Jay: 86r6, Pa₂: 65r14
- 2.4 Pa₂: 65v1

^aपद्मं कुवल्यं वा is, similarly to पवनं कुवल्यं वा, perhaps an example of the contamination of both the transmission groups A and B.

2.4 यथास्व...] Cf. Aṣṭādhyāyī 8,1.14: यथास्वे यथायथम्

2.4 यो यासाम् ...] Cf. Kāśikā ad 8,1.14: ...

2.1 सुराङ्गना] Pa₂, सुराजना Jay 2.2 याभिस्ता] conj., याभिःस्ता Jay Pa₂ 2.3 प्रकाशित°] Jay,
प्रकाशिता Pa₂ 2.3 सहिता] Jay, स-text wiped out-विन्यः Pa₂

←नभःप्रयाणाद्, ??⇒

निवृत्तवृत्तोरुपयोधरक्लमः प्रवृत्तनिर्हादिविभूषणारवः।
नितम्बिनीनां भृशमादधे रतिं नभःप्रयाणादवनौ परिक्रमः ॥ ३ ॥

3.c रतिं] Jo₁^{vs} Mü^{vs} Pa₁^{vs}, धृतिं Jay^{vs} Pa₂^{vs} Ba 3.d °क्रमः] ..., °क्लमः Mü

(comm) Ghaṇṭāpatha, Candrikā

Bo₁ : 29v13, Mü : 15v

2-UM

Mü Bo₁ : नभःप्रयाणादवनौ परिक्रमो नितम्बिनीनां भृशं रतिमादधे। कुतः। यतो निवृत्तो वृत्तानां परिणाहवतामूरूपां पयोधराणां च क्लमो श्रमो यत्र भूमौ परिक्रमे सति स तथा। प्रवृत्तो निर्हादिनां शब्दवतां विभूषणानामारवः सिञ्चितं यत्र स तथा। एतदवनौ चङ्क्रमणे रत्यतिशयाधानहेतुद्वयम्। अवनौ गमनेनाङ्गानि लघूनि भवन्त्याभरणानि च सिञ्जन्ते, ततः ॥

3.1

3.4

3.1 °क्रमो] conj., °क्लमो Mü, °क्लमो Bo₁ 3.1 °वृत्तो] Bo₁, °वृत्तो वृत्तो Mü 3.2 परिणाहवताम्] Bo₁, om. Mü 3.2 श्रमो] Bo₁, श्रमो Mü 3.2 स] conj., सनि Bo₁ 3.2 भूमौ परिक्रमे सति स] Bo₁, om. Mü 3.3 सिञ्चितं] Mü, सिञ्चितं Bo₁ 3.3 °मणे] Mü, °मण° Bo₁ 3.4 सिञ्जन्ते] Mü, संजान्तैः Bo₁

Jai : 40r8, Jo₁ : 44r4,

Pa₁ : 72v11

Jai Jo₁ Pa₁ : नभःप्रयाणादवनौ परिक्रमो नितम्बिनीनां भृशं रतिमादधे। कुतः। निवृत्तो वृत्तानां परिणाहवतामूरूपां पयोधराणां च क्लमः श्रमो यत्र भूमौ परिक्रमे सति निवृत्तवृत्तोरुपयोधरक्लमः। प्रवृत्तो निर्हादिनां शब्दवतां विभूषणानां मेखलानूपुरादीनां चारवः सिञ्चितं यत्र स प्रवृत्तनिर्हादिविभूषणारवः। एतदवनौ चङ्क्रमणस्य गगनगमनाद्रत्यतिशयाधानहेतुद्वयम्। चङ्क्रमणेन ह्यङ्गानि लघूभवन्त्याभरणानि च सिञ्जन्ते। प्रयाणपरिक्रमणयोर्बुद्धिकृतोपायौ(?) ॥

3.1

3.4

3.1 °क्रमो] Jai Jo₁, °क्लमो Pa₁ 3.2 श्रमो] Jo₁ Pa₁, om. Jai 3.2 भूमौ परिक्रमे सति] Jai Jo₁, भूमौ परिक्रमेन Pa₁ 3.2 निवृत्तवृत्तोरु°] Jo₁ Pa₁, वृत्तनिवृत्त° Jai 3.3 यत्र] Jai Jo₁, om. Pa₁ 3.4 °क्रमणस्य] Jai Pa₁, क्रमणस्यश्चस्य Jo₁ 3.4 °गमनाद्] Jo₁ Pa₁, गमन Jai 3.4 अति°] Jo₁, अपि Jai 3.5 च] Jai Pa₁, ज Jo₁ 3.5 सिञ्जन्ते] Jo₁ Pa₁, सञ्जन्ते Jai 3.5 °क्रमणयोर्] Jai Pa₁, °क्रमयोरण Jo₁ 3.5 पायौ] Pa₁, पयौ Jai Jo₁

Ba : 71r8

Ba : नायिकानामाकाशगमनाद्गमनमतिशयेन धृतिं चक्रे। निवृत्तो वृत्तानामूरूपां पयोधराणां

3.1

क्लमः श्रमो यत्र सः। आकाशे तु पतनं बहुशरीरत्वात्क्लमकरम्। प्रवृत्तो निर्हादिनां शब्दवतां विभूषणानां मेखलानूपुरादीनामारवः सिञ्जितं यत्र सः ॥

3.1 नायि°] conj., नाय° Ba 3.2 पतनं] conj., पवनम् Ba 3.3 °नूपुरा°] conj., नूपुरा Ba

- 3.1 Jay Pa₂: नभःप्रयाणाद्गगने गमनादवनौ परिक्रमः पृथिव्यां चङ्क्रमणं नितम्बिनीनामाप्सरसामित्यर्थो धृतिमादधे परितोषं चक्रे। कुतः। निवृत्त अपरतो वृत्तानां वर्तुलानां परिणाहवतामूरूणां पयोधराणां क्लमः श्रमो यत्र भूमौ परिक्रमः स निवृत्तवृत्तोरुपयोधरक्लमः। प्रवृत्त उत्पन्नो निर्हादिनां शब्दवतां विभूषणानां मेखलानूपुरादीनां चारवः सिञ्जितं यत्र स प्रवृत्तनिर्हादिविभूषणारवः। एतदवनौ चङ्क्रमणाद्गगनगमनादित्यतिशयाधानहेतुद्वयम्। चङ्क्रमणेन ह्यङ्गानि लघूभवन्त्याभरणानि च सिञ्जन्ते। प्रयाणपरिक्रमणयोर्बुद्धिक्लमौ संबन्धोपाययौ (?) ॥

Jay : 86r11

3.1 आप्सरसाम्] Jay, आसरसाम् Pa₂ 3.5 गगन°] Jay, गग Pa₂ 3.5 °हेतुद्वयम्] conj., हेतु॥
द्वयं Jay Pa₂

घनानि कामं कुसुमानि विभ्रतः करप्रचेयानपहाय शाखिनः।
पुरोऽभिसस्त्रे सुरसुन्दरीजनैर्यथोत्तरेच्छा हि गुणेषु कामिनः ॥ ^{a b} ४ ॥

विभ्रतः⇒, ⇧पुरो

^aFrom the point of the acoustic (phonetical) structure of the verse, it is interesting to note the resounding *ghanāni kāmam* and *guṇeṣu kāmīnaḥ* at the beginning and the end of the verse respectively.

^bGhaṇṭāpatha notes here an *arthāntaranyāsa* intensified by *parikarāḥ*. The latter is found in the use of *viśeṣya*-s to the words *śākhīnaḥ* and *kusumāni*, which show their excellent qualities. By this *yathottarecchā* in the *arthāntaranyāsa* becomes more evident.

4.a घनानि कामं] *Prakāśa (Bo₁ Jai Jo₁ Mü Pa₁), Candrikā-pāṭha, Subodha-pāṭha
Candrikā, Subodhā, Ghaṇṭāpatha, घनान्निकामं° 4.b °चेयान्] Jo₁ Mü Pa₁ Pa₂, °चेयान्य
Ba comm Jay^{us} +comm Pa₂^{us} +comm Ghaṇṭāpatha, Candrikā, Subodhā

Bo₁ : 29v16, Mü :
15v4-UM

- 4.1 Bo₁ Mü : शाखिनोऽपहाय सुरसुन्दरीजनैः पुरोऽभिसस्त्रे। कदाचिद्विरलाः स्युरपुष्पा अतिप्रांशवो वेत्याह – घनानि कामं कुसुमानि विभ्रतः, वामनत्वादृक्षाणां करप्रचेयानिति। यद्येवं तर्हि कथं त्यक्तास्ते सुरसुन्दरीजनैः। हि यस्माद्ये कामिनस् ते यथोत्तरमिच्छा येषां ते तथा ॥

4.1 °सस्त्रे] Mü, सासास्त्र Bo₁ 4.1 अति°] Mü, अ° Bo₁ 4.2 वामनत्वादृक्षाणां] Mü^{pc} -added in the line below, om. Bo₁ Mü^{ac} 4.2 °निति] Mü, °नीति Bo₁ 4.3 स्ते] Bo₁ Mü^{pc}, om. Mü^{ac}

Jai Jo₁ Pa₁ : शाखिनोऽपहाय सुरसुन्दरीजनैः पुरोऽभिसन्ने। कदाचिद्विरलाः स्युरपुष्पा अतिप्रां- 3.1
शवो वेत्याह – घनानि कामं कुसुमानि बिभ्रतः करप्रचेयानिति। यद्येवंगुणयुक्तास्ते तरवस्तत्कथं
तान्परित्यज्याग्रे सुरसुन्दरीजनैर्गतमित्याह – यस्माद् ये कामिन एषणशीलास्ते गुणेषु गुणवि-
षये, यथोत्तरो यथोत्तरं, यथोत्तरमिच्छा येषां ते यथोत्तरेच्छाः। यो योऽधिगुणस्तमिच्छन्तीत्यर्थः। 3.4
वामनत्वात्करैः प्रचेतुं शक्याः ॥

3.2 कुसुमानि] Jo₁ Pa₁, कुसुप्राण (?) Jai 3.3 ये] Jo₁ Pa₁, om. Jai 3.4 यथोत्तरो यथोत्तरं यथोत्तरम्]
Jo₁ Pa₁, यथोत्तरं २ Jai 3.4 ऽधि°] Pa₁, ऽधिको Jai Jo₁

Ba : देववनिताभिर्वृक्षान्परिहृत्याग्रतो गमनं चक्रे। कदाचिद्विरलाः स्युरपुष्पा अतिशयेन प्रांशव 4.1
इत्याह – सान्द्रानतिशयेन पुष्पाणि दधतः, वामनत्वात् प्रचेतुं शक्यान्। ननु यद्येवंगुणयुक्तास्त-
रवस्तत्कथं तान्परित्यज्याग्रे सुराङ्गनाभिर्गतमित्याह – हि यस्माद्यो योऽधिगुणस्तमिच्छन्तीति ॥

4.1 °शव] conj., °शवो Ba 4.2 प्रचेतुं] conj., प्रचेय° Ba 4.2 °युक्तास्त°] conj., °युस्त्र° Ba 4.3
°गतम्°] conj., गमितम् Ba 4.3 ऽधि°] conj., °ऽध° Ba

Jay Pa₂ : सुरसुन्दरीजनैः पुरोऽभिसन्नेऽग्रे गतम्। शाखिनो वृक्षानपहाय परित्यज्य। कदाचिद्वि- 4.1
रलाः स्युरित्याह – निकाममत्यर्थं कुसुमानि बिभ्रतः, निरन्तराणि पुष्पाणि धारयन्तः। वामनत्वात्।
!!! किंभूताञ्छाखिनः। घनान् बहुलान्करैः प्रचेतुं शक्यान्। यद्येवंगुणयुक्तास्ते तरवस्तत्कथं ता-
न्परित्यज्याग्रे सुराङ्गनाभिर्गतमित्याह – हि यस्मात् कामिनः विषयासक्तमानसा गुणेषु गुणवि- 4.4
षये यथोत्तरेच्छाः। यो य उत्तरो यथोत्तरम्, यथोत्तरमिच्छा येषां ते यथोत्तरेच्छाः। यो योऽधिको
गुणः तमिच्छन्तीति भावः ॥

4.2 स्युरित्याह] Pa₂^{pc}, स्युः Jay, स्युर्वितिप्रांशाहा Pa₂^{gc} 4.2 निकाममत्यर्थं] conj., निकाम इत्यर्थं Jay,
आनंरत्यर्थं कुसुमानि निकामं इत्यर्थं Pa₂ 4.3 °भूताञ्] Pa₂, °कृतान् Jay

°पल्लवाः⇒,
⇐°मञ्जरीभृतः

तनूररक्तारुणपाणिपल्लवाः स्फुरन्नखांशूत्करमञ्जरीभृतः।
विलासिनीबाहुलता वनालयो विलेपनामोदहताः सिषेविरे ॥ ^a ५ ॥

^aA very similar progression (arms - creepers, hands/ fingers - shoots, rays of the nails - buds/ flowers) is found e.g. in KĀ 2.66 and 2.67 as exemplifying two different types of rūpakam, the figure in question here : upamaiva tirobhūtabhedā rūpakam ucyate/ yathā bāhulatā pāṇipadmaṃ caraṇapallavaḥ// 2.66 // aṅgulyaḥ pallavāny āsan kusumāni nakhārciṣaḥ/ bāhū late vasantaśris tvam naḥ pratyakṣacāriṇi// 2.67 // ity etad asamastākhyam samastam pūrvarūpakam/ 2.87ab /

Ghaṇṭāpatha specifies here a *samastavastuviṣayarūpakam* (vs. *ekadeśavivarti*), a subdivision proposed already by Bhāmaha.

5.a अरक्ता°] Jo₁ Mü Pa₁ Pa₂ Candrikā, अलक्ता° सिखेविरे Jo₁

Ghaṇṭāpatha

5.d सिषेविरे] Mü^{vs} Pa₁^{vs} Jay^{vs} Pa₂^{vs} [...],

- 5.1 Bo₁ Mü: यतो हेतोः बाहवो लताः, तम् आह^a – तनूरक्ताः स्वभावत एवारुणा लोहिता एव पाणय एव पल्लवा यासां ता अरक्तारुणपाणिपल्लवाः। स्फुरन्नखांशूत्कर एव मञ्जरी तां बिभ्रतीति स्फुरन्न°। मञ्जरी गुच्छविशेषः। विलेपनं समालभनं तस्यामोदः सौरभं तेन हता विलोभिताः। !!!° !!!
- 5.4 एतैस्तदनुवादिभिर्धर्मैर्बाहुलताभ्रान्त्या वनालयः सेवन्ते स्म। वनग्रहणं मौर्ख्यप्रतिपादनार्थम्॥

^a??? Does it mean : He now says the reason for which the arms are the creepers (?!)

5.1 बाहवो] Mü, बहवो Bo₁ 5.1 तम्] Mü, ताम् Bo₁ 5.3 °मोदः] Mü, मोहः Bo₁ 5.4 बाहुलता°] Mü, बहुल° Bo₁ 5.4 वनग्रहणं मौर्ख्यप्रतिपादनार्थम्] Mü, वनालयोर्मौर्ख्यप्रतिपादनार्थम् Bo₁

- 5.1 Jai Jo₁ Pa₁: यतो हेतोर्बाहवो लताः, तमाह – तनूरक्ताः स्वभावत एवारुणा लोहिता एव पाणय एव पल्लवा यासां ता अरक्तारुणपाणिपल्लवाः। स्फुरन्नखांशूत्कर एव मञ्जरी तां बिभ्रतीति स्फुर-न्नखांशूत्करमञ्जरीभृतः। मञ्जरी पुष्पगुच्छविशेषः। विलेपनं समालभनं तस्यामोदः सौरभं तेन हताः विलोभ्यमानाः। एतैस्तदनुवादिभिर्धर्मैर्बाहुलताभ्रान्त्या वनालयः सेवन्ते स्म। वनग्रहणं मौर्ख्यप्रतिपादनार्थम्॥
- Jai: 40r10, Jo₁: 44r15, Pa₁: 72r5

5.3 पुष्पगुच्छ°] conj., पुच्छं गुच्छ° Jai Jo₁, पुच्छ° Pa₁ 5.3 °लभनं] Jai Jo₁^{pc} Pa₁, रभणनम् Jo₁^{ac}

- 5.1 Ba: वनभ्रमराः कामिनीबाहवो लताभ्रान्त्या सेवन्ते स्म। तनूः कोमलाः। अरक्ता अरुणाः स्वभावलोहिताः पाणय एव पल्लवा यासां ताः। स्फुरन्नखांशूत्कर एव मञ्जरी बिभ्रतीति ताः। विलेपनं समालभनं तस्यामोदः सौरभं तेन हता विलोभ्यमानाः॥
- Ba: 71v7

5.1 वन°] conj., नव° Ba 5.1 लता°] conj., जता Ba 5.1 अरक्ता] conj., आरक्ता Ba 5.2 °लोहिताः] conj., °लोहिणाः Ba 5.3 विलेपनं] conj., वेलपनं Ba 5.3 हता विलोभ्यमानाः] conj., हलोभ्यमानाः Ba

- 5.1 Jay Pa₂: वनालयः काननभृङ्गा विलासिनीबाहुलता देवाङ्गनाभुजवल्लीः सिषेविरे भेजिरे। तनूः कृशा अरक्ताः स्वभावत एवारुणा लोहिताः पाणय एव पल्लवा यासां ताः, तनूः पृथग्विशे-
- Jay: 86v11, Pa₂: 66r1

षणं, अरक्तारुणपाणिपल्लवाः। स्फुरन्नखांशूत्कर एव मञ्जरी बिभ्रतीति स्फुरन्नखांशूत्करमञ्जरी-
भृतः। मञ्जरी पुष्पगुच्छविशेषः। विलेपनं समालभनं तस्यामोदः सौरभं तेन हृता विलोभ्यमा- 5.4
नाः। एतैस्तदनुवादिभिर्धर्मैर्बाहुलताभ्रान्त्या वनालयः सेवन्ते स्म। वनग्रहणं मौख्यप्रतिपादनार्थम्॥

5.5 तदनु°] conj., नान° Jay Pa₁ 5.5-6 मौख्यप्रतिपादनार्थम्] Jay, मौप्रतिपादनार्थम् Pa₂

⇐°पल्लवा⇒, °धूननम्⇒

निपीयमानस्तबका शिलीमुखैरशोकयष्टिश्चलबालपल्लवा।
विडम्बयन्ती ददृशे वधूजनैरमन्ददष्टौष्ठकरावधूननम्॥^a ६ ॥

^aGhaṇṭāpatha notes *samāsoktiḥ* brought about by *upamā*. The connection is *aṅgāṅgibhāvaḥ* and thus a *saṃkaraḥ*.

Bo₁: 30r4, Mü: 15v8-R

Bo₁ Mü: अशोकयष्टिर्वधूजनैर्ददृशे। शिलीमुखैर्निपीयमानोऽधरस्थानीयः स्तबकः पुष्पसंघातो 6.1
यस्याः सा निपी°। चलबालपल्लवानि लोहितानि करदेशीयानि यस्याः। अत एव अमन्ददष्ट
ओष्ठे सति यत्करावधूननं कुर्वती ददृशे॥

6.2 चलबालपल्लवानि] conj., चला बाला पल्लवानि Mü, चला बाला पल्लवाः नि° Bo₁ 6.2 अमन्ददष्ट]
conj., अमन्ददष्ट Mü, अमन्दददृष्ट Bo₁

Jai: 40r13, Jo₁: 44v1,

Pa₁: 72r10

Jai Jo₁ Pa₁: अशोकयष्टिर्वधूजनैर्ददृशे। कीदृशी। शिलीमुखैर्निपीयमानोऽधरस्थानीयः स्तबकः 6.1
पुष्पसंघातो यस्याः सा निपीयमानस्तबका। चला बालाः पल्लवा नवानि लोहितानि करदेशी-
यानि किसलयानि यस्याः सा चलबालपल्लवा। अत एवामन्ददष्टौष्ठकरावधूननं विडम्बयन्ती –
अमन्ददष्ट ओष्ठे सति यत्करावधूननं कुर्वती ददृशे॥ 6.4

6.2 नवानि लोहितानि] Jo₁ Pa₁, विलोहितानि Jai 6.3 किस°] conj., किश° Jai Jo₁ Pa₁ 6.3 मन्दद]
Jai Jo₁, अमन्द° Pa₁ 6.4 ओष्ठे] Jay Pa₁, om. Jo₁

Ba: 72r3

Ba: देववनिताभिरशोकलता दृष्टा भ्रमरैर्निपीयमानोऽधरस्थानीयस्तबकः पुष्पसंघातो यस्या सा। 6.1
चलबालकिसलया। अत एवामन्दं दष्ट ओष्ठे सति यत्करावधूननं तदनुकुर्वती॥

6.1 °धर°] conj., °ध° Ba 6.1 °स्तबकः] conj., °स्तबधः Ba 6.2 चलबालकिसलया] conj., ए-
लचनविशलया Ba 6.2 दष्ट] conj., दष्ट Ba 6.2 तदनु°] conj., तदत्° Ba

- 6.1 Jay Pa₂: वधूजनैरशोकयष्टिर्दृष्टो कङ्कल्लिलता दृष्टा। कीदृशी। शिलीमुखैर्भ्रमरैर्निपीयमानोऽध- Jay: 87r4, Pa₂: 66r6
 रस्थानीयः स्तवकः पुष्पसंघातो यस्याः सा निपीयमानस्तवका। चलानि चञ्चलानि बालानि न-
 वानि लोहितानि करदेशीयानि किसलयानि यस्याः सा चलबालपल्लवा। अत एवामन्ददष्टौष्ठकरावधूननं
 6.4 विडम्बयन्ती, अमन्दं गाढं दष्ट ओष्ठे सति यत्करावधूननं तदनुकुर्वती दृष्टो ॥

6.1 कङ्कल्लि°] Pa₂, कंफेल्लि° Jay

करौ धुनाना नवपल्लवाकृती वृथा कृथा मानिनि मा परिश्रमम्।
 उपेयुषी कल्पलताभिः शङ्कया कथं न्वितस्त्रस्यति षट्पदावलिः ॥ ७ ॥

⇐धुनाना, ⇐°पल्लवा°,
 उपेयुषी⇒

7.d °वलिः] Mü^{us}, °वली Jay^{us} Jo₁^{us} Pa₁^{us} Pa₂^{us}

जहीहि कोपं दयितोऽनुगम्यतां पुरानुशेते तव चञ्चलं मनः।
 इति प्रियं कांचिदुपैतुमिच्छतीं पुरोऽनुनिन्ये निपुणः सखीजनः ॥ ^a ८ ॥

⇕पुरा

⇕पुरो, ⇐उपैतुम⇓

॥ युग्मम् ॥

^a*The-commentary* takes the verses 8.7 and 8.8 to constitute a *yugmakam*. 8.8 is commented upon separately (after the copied verse or its pratika), however, in Mü Bo₁ Jai Jo₁ Pa₁. The same structure (and, in fact, a wording similar to Jai Jo₁ Pa₁) is found in Candrikā as well as Subodhā (note that on this chapter Candrikā ≠ Subodhā).

Ba and Pa₂Jay have *yugmam* after the second verse and put the commentary in one block.

8.d पुरो] Mü, पुरा° Jo₁

- 8.1 Mü Bo₁: कांचिन् नायिकां प्रियमुपैतुमिच्छतीं निपुणः सखीजन इति पुरोऽनुनिन्ये। मम ब्रुव- Bo₁: 30r6, Mü: 15v18-R
 न्त्या निषेधयन्ती नवकिसलयाकारौ करौ धुन्वाना वृथा परिश्रमं मा कार्षीः। दृष्टान्तेनाह – क-
 ल्पलताभ्रान्त्या षट्पदावलिरागता सा कथं पल्लवविधूननात् ततः कल्पलतायाः त्रस्येत्।
 8.4 कोपं त्यक्त्वा प्रियमभिसारयन्त्याः पुराचिरात्तव मनोऽनुशेते पश्चात्तापं भजते यतश्चञ्चलं स-
 र्वदैकरूपं न भवति। प्रियमभिगन्तुकामां कांचिद्दुःखाशयज्ञः सखीजनः पूर्वमेवैवमनुनीतवान् ॥

8.2 °कारौ] Mü, °करौ Bo₁ 8.3 °भ्रान्त्या] Mü, भ्रान्तायां Bo₁ 8.3 °विधूननात्] Mü, वधूनात्
 Bo₁ 8.4 °सारयन्त्याः] conj., सारयन्त्या Mü, सरन्त्या Bo₁ 8.4 मनो] Mü, वनो Bo₁ 8.5 °अनु°]
 Bo₁, अनुम° Mü 8.5 °नीतवान्] Mü, °नीतत्वात् Bo₁

Jai: 40r16, Jo₁: 44v4,
Pa₁: 72r14

Jai Jo₁ Pa₁: कांचिन् नायिकां प्रियमुपैतुमिच्छतीं निपुणः सखीजन इति पुरोऽनुनिन्ये। मम ब्रु-
वन्त्या निषेधन्ती नवकिसलयाकारौ करौ धुन्वाना वृथा परिश्रमं मा कार्षीः। दृष्टान्तद्वारेण वृ-
थात्वं दर्शयति – कल्पलताभ्रान्त्या षड्दावलिरागता सा कथं पल्लवविधूननात्ततः कल्पलता-

8.1

Jai: 40r18, Jo₁: 44v7,
Pa₁: 72v2

याः त्रस्येत। एतदुक्तं भवति, यद्यपि भवती मां निषेधति तथापि मयावश्यमेव तव हितं वा-
च्यम्, तदाह – कोपं त्यक्त्वा प्रियमभिसारयन्त्याः पुराचिरात्तव मनोऽनुशेते पश्चात्तापं भजते
यतश्चञ्चलं चलं सर्वदैकरूपं न भवति। प्रियमभिगन्तुकामां कांचिद्बुद्धाशयज्ञः सखीजनः पूर्वमे-
वैवमनुनीतवान्।

8.4

8.7

चरेर् लुपसदादिना* यङि कृते *चरफलोश्च* इति नुक्, पृषोदरादित्वाभावे* *रलयोरेकत्व-
स्मरणम्* इति लत्वे पचाद्यच्*, यङ्लुकि* चञ्चलमिति रूपम्^{a b} ॥

^a@@The same *prakriyā* of *cañcara-* (though omending the part on ra=la) is found in Candrikā.@@
cari + YAN̄ (3,1.24: moving badly)
car (6,1.9) + car + YAN̄ → ca (7,4.60) + car + YAN̄
ca + nUK (7,4.87) + car + YAN̄
ca + nUK + cal + YAN̄ (*Kāśikā* ad 8,2.18)
ca + nUK + cal + YAN̄ + aC (3,1.134)
ca + nUK + cal + aC (2,4.74)
ca + ñ (8,4.58 ?) + cal + aC → cañcala-

^bThe derivation for *cañcala* is twice found in the *Vyākhyāsudhā* on *Amarakośa*: (1) at AK 1,2.9 as *cañcalā*, a synonym of “lightening”; (2) at AK 3,1.74 as an adjective “unsteady”. Bhānujīdikṣita explains at (1): *cañcU* (gatau: DhP I,205) + GHañ (3,3.18: bhāve) = *cañcaḥ*; *cañcam* lāti (lā ādāne: DhP II,49 + Ka: 3,2.3 āto ‘nupasarge kaḥ) sā = *cañcalā* (*the one that takes motion*?). At (2) his explanation is the following: “*cañcu* gatau/ *bāhulakād alac*”. *bāhulukāt* refers to 3,3.1 (*uṇādayo bahulam*) and thus points the reader to an Uṇādi-Sūtra. The sūtra in question must be, perhaps, 1.105 or 1.106 (*kambalādayaś ca*) that prescribes the affix *Kala* or *KalaC*. The same affix is accounted for in Sarvānanda’s commentary on AK. @@(Thanks to HI for this pointer.)@@

8.8 लुपसदादिना] *Aṣṭādhyāyī* 3,1.24: लुप-सद-चर-जप-जभ-दह-दश-गृभ्यो भाव-गर्हायाम् ॥

8.8 चरफलोश्च] *Aṣṭādhyāyī* 7,4.87: चरफलोश्च

8.8 पृषोदरादित्वाभावे] Cf. *Aṣṭādhyāyī* 6,3.109: पृषोदरादीनि यथोपदिष्टम्

8.8–9 रलयोर् ...] Cf. *Kāśikā* ad 8,2.18: रलयोरेकत्वस्मरणमिति केचित्

8.8–9 रलयोर् ...] Cf. SiKau 639 (2,1.43) (@@ *prakriyā* of the word *durdurūḍha-* via *dula utkṣepe*@@):
रलयोरेकत्वस्मरणाल्लस्य रः

8.9 पचाद्यच्] Cf. *Aṣṭādhyāyī* 3,1.134: नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः ॥

8.9 यङ्लुकि] Cf. *Aṣṭādhyāyī* 2,4.74: यङोऽचि च

8.1–2 ब्रुवन्त्या] Jai Jo₁, वन्त्या Pa₁ 8.3 °भ्रान्त्या] conj. HI, भ्रान्त्यायाः Jai Jo₁, यान्त्याया Pa₁ 8.3
ततः] Jo₁ Pa₁, तपः° Jai 8.4 मां] conj. cf. Ba Pa₂, Candrikā, Subodhā, तौ Jai Jo₁ Pa₁ 8.5 यन्त्या]
conj., यन्त्या Jai Jo₁ Pa₁ 8.8 चरेर्लोपसदादीति यङि] conj., चरे—एसदादि यङि Jo₁, चरे—एसवादिना

यज्ञि Pa₁ 8.8 नुक्] conj., लुक् Jo₁ Pa₁ 8.9 पचाद्यच् यङ्लुकि] conj., पश्चादच् येल्लुकि Jo₁ Pa₁
8.8-9 चरेर्लोपसदादिना ... चञ्चलमिति रूपम्] Jo₁ Pa₁, om. Jai

- 8.1 Ba: कराविति जहीहीति युग्मम्। हे मानवति त्वं सरसकिसलयाकारौ कम्पयन्ती निरर्थकं श्रमं
मा कृथाः। यतः कारणाद् भ्रमरप्रङ्क्तिः कल्पलताभ्रान्त्यायाता सती कथं करपल्लवधूननाद् इतो
भवत्याः त्रस्यति। यद्यपि भवती मां निषेधयति, तथापि मयावश्यं तव हितं वाच्यमेव, तदाह –
8.4 कोपं त्यज! वल्लभोऽनुगम्यताम्। पश्चात् तव चित्तं चपलं पश्चात्तापं भजिष्यते। वल्लभं प्राप्तुमि-
च्छन्तीम् इतिप्रकारेणाशिक्षयत्॥ युग्मम् ॥

8.1 जहीहीति] conj., जहीति Ba 8.2 कल्पलता°] conj., कल्पन Ba 8.2 कथं कर°] conj., कर°
Ba 8.2 इतो] conj. HI cf. Pa₂, इ Ba 8.4 पश्चात्] conj., तश्चात् Ba 8.4 चपलं] conj., चपलो
Ba 8.4 °तापं] conj., °पापं Ba

- 8.1 Jay Pa₂: निपुण आशयज्ञः सखीजनो वयस्यावर्गः कांचित्सखीं प्रियमुपैतुमिच्छन्तीमभिगन्तु-
कामाम् इति पुरः पूर्वमनुनिन्येऽनुनीतवान्। किसलयाकारौ करौ धुनाना हे मानिनि साहंकारे
वृथा मुधा परिश्रमं खेदं मा कृथा मा कार्षीः। दृष्टान्तद्वारेण वृथात्वं दर्शयति – कल्पवृक्षशङ्कया
8.4 भ्रान्त्यागता षडदावली सा कथं पल्लवविधूननाद् इतः कल्पलतायाः त्रस्येत। एतदुक्तं भवति,
अयमभिप्रयः – यद्यपि भवती मां निषेधयति तथापि मयावश्यमेव तव हितं वाच्यम्, तदाह –
नित्यं वितर्के। इदानीं तदेवमेवमाह – कोपं जहीहि रोषं त्यज। दयितो भर्तानुगम्यताम्। यत्
8.7 तव मनः पुराचिरादनुशेतेऽनुशयं पश्चात्तापं भजते, यतश्चञ्चलं चलं सर्वदैकरूपं न भवति। प्रि-
यमभिगन्तुकामां कांचित्सखीमाशयज्ञः सखीजनः पूर्वमेवानुनीतवान्।
नित्यं वितर्के। इतः करपल्लवावधूननात्कथं षडदावली त्रस्यति भिभेति॥ युग्मम् ॥

8.3 °शङ्कया] conj., °शाङ्का Jay Pa₂ 8.9 °पल्लवाव°] conj., °पल्लवाव° Jay, °पल्ल+ना° Pa₂

समुन्नतैः काशदुकूलशालिभिः परिक्रणत्सारसपङ्क्तिमेखलैः।

प्रतीरदेशैः स्वकलत्रचारुभिर्विभूषिताः कुञ्जसमुद्रयोषितः ॥^a ९ ॥

↓°योषितः

^a Although Jo₁^{vs} Pa₁^{vs} read *svakalatra-sālibhir* (which produces a *yamakam*), the text of the comm. u-
nambiguously reads along with Mū^{vs} & Ghaṇṭāpatha – *svakalatrācārubhiḥ*, which nonetheless produ-
ces sound-play similar to rhyming °*sālibhiḥ* - °*cārubhiḥ*. This chapter, in fact, seems to be full of ex-
actly this type of sound-play (perhaps, a certain type of *anuprāsaḥ*) – s. 8.10 °*upeyuṣaś* - °*ktikatviṣo*;
8.11: °*ādara* - °*odarair*; or, similarly, 8.8: °*nugamyatām purānuṣete* - °*icchatim puro'nuninye*; or the *ka-*
tham in 7.8d that resounds with *vṛthā kṛthā* in ab; 8.6: °*mukhair* - °*janair*; 8.5 has less obvious °*pa-*
llavāḥ - °*nālayo*; in 8.4 the “rhyming” words are at the end of each half *śākhinaḥ* - *kāminah*; 8.1-8.3 co-

ntain “real” chekānuprāsa (latā, acc. to Gerow) or vṛtṭyanuprāsa (in 8,3), 8.1, however, still uses the same device: °ojjvalam - °gopuram.

9.b °पङ्क्ति°] Pa₂^{vs} Jay^{vs} Ba Ghaṇṭāpatha,
Candrikā, °हंस!!!° Jo₁^{vs} Mü^{vs} Pa₁^{vs}

9.c °चारुभिर्] Mü^{vs}, °शालिभिर् Jo₁^{vs} Pa₁^{vs}

↑उपेयुषश↓

विदूरपातेन भिदामुपेयुषश्च्युताः प्रवाहादभितः प्रसारिणः।
प्रियाङ्कशीताः शुचिमौक्तिकत्विषो वनप्रहासा इव वारिबिन्दवः ॥ १० ॥

सखीजनप्रेमगुरूकृतादरं निरीक्षमाणा इव नम्रमूर्तयः।
स्थिरद्विरेफाञ्जनशारितोदरैर्विकाशिभिः पुष्पविलोचनैर्लताः ॥ ^a ११ ॥

“Ghaṇṭāpatha’s °viśāribhir vs. °vikāsibhiḥ introduces anuprāsaḥ (@@which type?!@@): śāritodarair viśāribhiḥ. vikāsibhiḥ, on the other hand, gives a more straightforward sense.

11.a °जनप्रेम°] Mü^{vs} Pa₂^{vs}, °जनं प्रेम° Jo₁^{vs}
Pa₁^{vs} Ghaṇṭāpatha, Candrikā

श्रित° Candrikā, स्थित° Jai Pa₁

11.b निरीक्षमाणा] Mü^{vs} Pa₁^{vs}, निरीक्ष्यमाणा Jo₁^{vs}
Pa₂^{vs}

11.d विकाशिभिः] Jo₁^{vs} Mü^{vs} Pa₁^{vs} Pa₂^{vs}
Candrikā, विसारिभिः Ghaṇṭāpatha

11.c स्थिर°] Jo₁^{vs} Mü^{vs} Pa₁^{vs} Pa₂^{vs} Ghaṇṭāpatha,

°योषितां⇒, ↑उपेयुषश↓

उपेयुषीणां बृहतीरधित्यका मनांसि जहुः सुरराजयोषिताम्।
कपोलकाषैः करिणां मदारुणैरुपाहितश्यामरुचश्च चन्दनाः ॥ १२ ॥
॥ कुलकम् ॥

12.d मदारुणैः] Jo₁^{vs} Mü^{vs} Ghaṇṭāpatha,

मदाविलैः Candrikā

Bo₁ : 30r9, Mü : 15v6-L

Mü Bo₁ : सुरराजयोषितां बृहतीरधित्यका उपेयुषीणाममी पदार्था मनांसि जहुः। कुतः। (८.९) : 12.1
स्वकलत्रचारुभिः प्रतीरदेशैर् उपलक्षिताः विभूषिताः कुञ्जेषु समुद्रयोषितः। प्रकृष्टं तीरं प्रतीरं स
एव देशः। कलत्रं नितम्बः तद्वच्-चारुभिः। काशान्य एव दुकूलं तच्-छालिभिः दुकूलकाशतु-
ल्यत्वात्। परिक्रणन्ती कूजन्ती सारसतुल्यमेखला^a, कुञ्जखण्डः?!?। (८.१०) : तथाभितः^b प्र- 12.4
सारिणो वारिबिन्दवः। कुतस्त्याः। प्रवाहाच्च्युता निर्झरान्निर्गताः। कुतः। विदूरपातेन भिदामु-
पेयुषोऽतिदूरपाताद्विशीर्यमाणात्।^{c,d} शुचिमौक्तिकत्विषोऽत एव वनस्य प्रहसितानीव प्रियस्या-

- 12.7 इ उत्सङ्गस् तद्वत्-शीताः सुखकारिणः, अत एव मनांसि जहुः। (८.१२): मदोदकेनारुणैः कृतैः करिणां कपोलकाषैरुपाहितश्यामकान्तयश्चन्दनद्रुमाश्च।^e (८.११): नम्रा मूर्तिर्यासां ता नम्रमूर्तयः। स्थिरा लीना द्विरेफा एवाञ्जनं तेन शारितम्^f उदरं येषां ते तथा तैर् विकसितैः पुष्पलो-
 12.10 चनैर्निरीक्षमाणा^g इव। कथं पश्यन्त इव। सखीजनविषयवत्^h प्रेम तेन गुरूकृतो वर्धित आ-
 दरः संभ्रमः समुदाचारो यत्र तत्सखीजनप्रेमगुरूकृतादरं यथा स्यादेवं निरीक्षमाणा इव। प्र-
 सारिताक्षस्त्रेहादरेण सख्यो निरीक्षमाणा इत्यर्थः। एवंविधा लता मनांसि जहुः। (८.१२): च-
 12.13 न्दना मनांसि जहुः।ⁱ मदोदकेनारुणैः कृतैः करिणां कपोलकाषैरुपाहितश्यामकान्तयः। चन्द-
 नद्रुमाश्च दानैर्गण्डकण्डूयनैरुपाहिताः श्यामारुणरुचः त इत्यर्थः^{!!?!^k ||^l}

^a@@ No mention of haṃsa/paṅkti @@

^b@@ Could such an associative mistake of Bo₁ (abhitaḥ → abhimataḥ) point towards the scribe's knowledge of Skt ? @@

^cBo₁'s reading seems very good, though not typical for this transmissional line.

^d@@ conj. °mānāt to °mānāḥ ???!@@

^e@@Mü and Bo₁ have the same/ very similar predecessors. + the scribe of Mü must have at least known Skt if not more.@@

^fA (so far) very rare case where Bo₁ differs from Mü !!!

^gHere and twice below Mü Bo₁ clearly read *nirīkṣyamāṇāḥ*. The *paśyantaḥ* as well as the final summary (ityarthaḥ) of the 8.11-segment point toward active sense of the word.

^hBo₁'s °viṣaye yat is also not bad ; in fact the summarizing *sakhyo nirīkṣamāṇāḥ* could theoretically be seen as a support of the later.

ⁱFollowing the preceding structure one would expect this to be at the end of the commentary on 8.12-segment.

^j@@Mü seems to emmend *unreadable part@@

^k@@ candanadrūmāśca ← → @@

^lHere Bo₁ unusually has several better readings than Mü .

- 12.1 धित्यका] Bo₁Mü^{pc}: added above the line, °धिका Mü^{ac} 12.2 विभूषिताः] Mü, विभूति○
 Bo₁ 12.3 °छालिभिः] Mü, °छालेभिः Bo₁ 12.4 °मेखला] conj. HI, °जै Jo₁प₁ मेखलंबो₁Mü
 12.4 °भितः] Mü, °भिततः Bo₁ 12.5-6 विदूरपातेन भिदामुपेयुषोऽतिदूर°] Mü, विदूर° Bo₁ 12.6
 एव व°] Bo₁Mü^{pc}: added above the line, एव° Mü^{ac} 12.7 तद्वत्शीताः सुखकारिणः, अत एव मनांसि
 जहुः] Mü, om. Bo₁ 12.7-8 मदोदकेना° ...°द्रुमाश्च] Mü^{ac}, put in parentheses Mü^{pc}, रुणैः कृतैः
 करिणां कपोलकाषैरुपजनितश्यामकान्तयश्चन्दनद्रुमाः Bo₁ 12.9 शारितम्] Mü, शारितं कृष्णीकृतम् Bo₁
 12.10 °रीक्षमाणा] conj., °रीक्ष्यमाणा Mü Bo₁ 12.10 इव] Bo₁Mü^{pc}: added above the line, एव
 Mü^{ac} 12.10 °विषयवत्] Mü, °विषये यत्° Bo₁ 12.11 समुदाचारो] Mü, समुदातं Bo₁ 12.11
 °रीक्षमाणा] conj., °रीक्ष्यमाणा Mü Bo₁ 12.12 °दरेण] Bo₁Mü^{pc} (?), °दारदरेण Mü^{ac} 12.12
 °रीक्षमाणा] conj., °रीक्ष्यमाणा Bo₁Mü 12.12-13 चन्दना मनांसि जहुः] Mü, om. Bo₁ 12.13
 °पाहित°] Mü, °पजनित° Bo₁ (also before) 12.14 दानैर्] Bo₁, सदा तैर् Mü 12.14 उपा°] conj.,
 उपो° Bo₁Mü see, however, Jo₁ etc. 12.14 °रुणरुचः] Mü, °रुचरुणः Bo₁ 12.14 त] Mü, om.
 Bo₁

Jai: 40v1, Jo₁: 44v9,
Pa₁: 72v10

- JaiJo₁Pa₁: सुरराजयोषितां बृहतीरधित्यका उपेयुषीणाममी पदार्था मनांसि जहुः। कुतः। 12.1
(८.९): स्वकलत्रचारुभिः प्रतीरदेशैर् उपलक्षिताः विभूषिताः कुञ्जेषु समुद्रयोषितः। प्रकृष्टं तीरं
प्रतीरं तटः स एव देशः। कलत्रं नितम्बः तद्वच्-चारुभिः। समुन्नतत्वादिधर्म^a उभयत्र योज-
नीयः। काशान्य एव दुकूलं तच्-छालिभिः काशतुल्यदुकूलशालिभिः।^b परिक्रणन्ती कूजन्ती 12.4
सारसतुल्यमेखला, कुञ्जखण्डः?!?! (८.१०): तथाभितः प्रसारिणो वारिबिन्दवः। कुतस्त्याः।
प्रवाहाच्च्युता निर्झरान् निर्गताः। कुतः। विदूरपातेन भिदामुपेयुषोऽतिदूरपाताद्विशीर्यमाणात्।^c
शुचिमौक्तिकत्विषः तारमुक्ताफलकान्तयः, अत एव वनस्य प्रहसितानीव प्रियस्याङ्क उत्सङ्गस् 12.7
तद्वत्-शीताः सुखकारिणः, अत एव मनांसि जहुः। (८.११): नम्रा मूर्तिर् यासां ता नम्रमूर्तयः।
स्थिरा लीना द्विरेफा एवाञ्जनं तेन शारितमुदरं येषां तथाभूतैर् विकसितैः पुष्पविलोचनैर्निरीक्ष-
माणा इव। कथं पश्यन्त इव। सखीजनविषयवत् प्रेम तेन गुरूकृतो वर्धित आदरः संभ्रमः 12.10
समुदाचारो यत्र तत् सखीजनप्रेमगुरूकृतादरं निरीक्षमाणाः क्रियाविशेषणम्^d। प्रसारिताक्ष-
स्नेहावदरेण सख्य इव निरीक्षमाणा इत्यर्थः। (८.१२): चन्दनाश्च मनांसि जहुः। मदोदकेनारुणैः
कृतैः करिणां^e कपोलकाषैरुपजनितश्यामकान्तयः। 12.13
चन्दनद्रुमाश्च समोदैर्गण्डकण्डूयनैरुपाहितश्यामारुणरुचस्त इत्यर्थः। चन्दनशब्दो वृक्षे पु-
ल्लिङ्गः। *वृक्ष आम्रादिकाः पुंसीति* वचनम्^f ॥

^aādharmah ~ cārutvam, parikvaṇitatavam ?

^bnote that Jo₁'s reading (which is not so bad & supported by Bo₁ Mü) belongs to a different structural element Jo₁ has roughly काशान्यएव दुकूलं तच्-छालिभिः दुकूलकाशतुल्यत्वात्.

^c@@ conj. °mānāt to °mānāḥ ???!@@ @@Bo₁ Mü @@

^d@(1)@One would expect kriyāviśeṣaṇam to come after °ādaram??@@(2)@@ iva is "lost"@@(3)@@ Pa₁'s reading (which is very good!!!) may preserve an earlier stage, but may be just an eye-skip. In the "ur-version" alā Roger one would, perhaps, throw away the whole chunk katham paśyantasamudācāro as well as nirīkṣamānāḥ kriyāviśeṣaṇam. @@

^e?!?!@@ On the basis of this skip in Pa₁, I wonder if we can conjecture that its template had as many akṣara-s in the line as the skip has (i.e. 37) ??? to compare, Pa₁ has ca 45 akṣ./line. @@

^fCf. Candrikā: vṛkṣe vṛkṣa āmrādikāḥ puṃsi

12.15 वृक्ष ...] ?!?: !?!

- 12.3 प्रतीरं] Jo₁Pa₁, om. Jai 12.3 उभयत्र] Jo₁Pa₁, उभ Jai 12.4 काशतुल्यदुकूलशालिभिः]
Jai, काशतुल्यदुकूलभिः Pa₁, दुकूलकाशतुल्यत्वात् Jo₁ 12.5 °मेखला] conj. Hl, °मेखलं JaiJo₁Pa₁
12.5 कुञ्जखण्डः] JaiPa₁, कुञ्जखण्डः Jo₁ 12.6 च्युता निर्झरान्] Jai, see Bo₁ Mü, च्युता निर्झरान् Jo₁
, च्युतान् Pa₁ 12.8 नम्रा] Jo₁Pa₁, तथा Jai 12.9 स्थिरा] Jo₁, स्थिता JaiPa₁ 12.9 येषां] Jo₁
Pa₁, येषां ते Jai 12.10–11 सखीजनविषयवत्...समुदाचारो यत्र तत्] JaiJo₁, om. Pa₁ 12.12–13

°वदरेण सख्य इव...कृतैः करिणां] JaiJo₁, om. Pa₁ 12.14 उपा°] conj., उपो° Jo₁ Pa₁ 12.15
वृक्ष आम्रादिकाः पुंसीति] conj.!!?, वृक्षे धम्रादिका प्रशान्ति Jo₁ Pa₁ 12.14-15 चन्दन्दुमाश्च समोदैर्...
...वचनम्] Jo₁ Pa₁, om. Jai

- 12.1 Ba: (८.९): गमनप्रदेशनद्यो देवाङ्गनानां मनांसि जहुः। चतुर्भिः श्लोकैरेष विधिः। किंभू°[!]। Ba: 72v2
प्रकृष्टतीरप्रदेशैरलंकृताः, उन्नतैः काश एव दुकूलं तेन शालिभिः, परिक्रणन्ती सारसपङ्क्तिर् एव
मेखला येषां ते तैः, निजकलत्रं नितम्बं तद्वच्च-चारुभिः। (८.१०): जलकणा आसां मनांसि व-
12.4 शीचक्रुः। प्रवाहान्निर्गता अतिदूरभ्रंशेन विशीर्यमाणात्समन्तात्प्रसारिनः, वल्लभोत्सङ्गशीतलाः
प्रियाणामङ्ग उत्सङ्गस् तद्वत्-सुखकारिणः, तारमुक्ताफलकान्तयः। (८.११): वल्लभ आसां म-
नांसि जहुः। तत्प्रे°[!] कुसुमनयनैः सखीजनं वीक्षमाणा इव। सखीजनं विषयं यत् प्रेम तेन गु-
12.7 रूकृतो वर्धित आदरो यत्र, नम्रा मुर्तयो यासां ताः, स्थिता लीना द्विरेफा एवाञ्जनं तेन शारितं वि-
स्तारितं मध्यं^a येषां तानि तैः विकसैतैः। एते पदार्था देवाङ्गनानां मनांसि वशीचक्रुः। (८.१२):
गुर्वीरुपरितनभूमिका^b उपेयुषीणां चन्दना आसां चेतांसि जहुः। हस्तिनां गण्डकण्डूयनैर्जनित-
12.10 श्यामकान्तयः, श्यामारुणैर्वारुणदानेन यैः ॥ चतुर्भिः कलापकं ॥

^a@@ vistāritam is, in fact, unexpected as a gloss of śāritam. vicitritam?!? madhyam is unclear in the MS. @@

^b@@ !!! Cf. Vallabhadeva ad KS 3,17: adhityakā adrer uparitanā bhūh@@

12.6 वीक्षमाणा] conj., वीक्ष्यमाणा Ba 12.6 यत्] conj., तत् Ba 12.9 °तन°] conj., °तनु° Ba
12.10 °दानेन] conj., °दानेनो Ba

- 12.1 Jay Pa₂: सुरराजयोषितां बृहतीरधित्यकाः पर्वतोपरितनभूमिका उपेयुषीणां प्राप्तानाम् अमी प- Jay: 87v10, Pa₂: 66v8
दार्था मनांसि जहुः। (८.९): प्रथमश्लोकव्याख्यानम्। कुञ्जेषु समुद्रयोषितः कुञ्जसमुद्रयोषितो
गमनप्रदेशनद्यः^a सुरराजयोषितां मनांसि जहुः हतवन्तः। कथंभूताः कुञ्जसमुद्रयोषितः। स्व-
12.4 कलत्रचारुभिः प्रतीरदेशैर् उपलक्षिताः। प्रकृष्टं तीरं प्रतीरं तटः स एव देशः। स्वकलत्रं नित-
म्बः तद्वच्च-चारुभिः प्रतीरदेशैः। कथंभूताः। समुन्नतैः काशदुकूलशालिभिः। समुन्नतानि का- Jay: 88r1
शान्येव दुकूलानि तच्च-छालिभिः चारुभिः। कलत्रं काशतुल्यदुकूलशालि। परिक्रणन्ती कूज-
12.7 न्ती सारसपङ्क्तिर् एव मेखला येषां ते तैः। कृणत्सारसपङ्क्तिर् तुल्यमेखलैः कुञ्जखण्डाः विभूषि-
ताः। (८.१०): अभितः प्रसारिणो वारिबिन्दवः जलकणाः सुरराजयोषितां मनांसि जहुः। कुत-
स्त्याः। प्रवाहाच्च च्युता निर्झरान्निर्गताः। विदूरपातेन भिदामुपेयुषः, जलकणविशेषणम्, अति-
12.10 दूरभ्रंशाद्विशीर्यमाणात्। शुचिमौक्तिकत्विषः तारमुक्ताफलकान्तयः, अत एव वनप्रहासा इव व-
नस्य प्रहसितानीव, प्रियस्याङ्ग उत्सङ्गस् तद्वच्च-छीताः सुखकारिणः, अत एव मनांसि जहुः।
(८.११): तथा लताः सुरराजयोषितां मनांसि जहुः। नम्रा मूर्तिर् यासां ता नम्रमूर्तयः। स्थिरा

- लीना द्विरेफा एवाञ्जनं तेन शारितं शबलीकृतमुदरं मध्यं येषां तथाभूतैः । विकसितैः पुष्पविलो- 12.13
चनैर्निरीक्ष्यमाणा^b इव । कथं पश्यन्त्य इव वा व्याख्यानम् – निरीक्षमाण इव । सखैर्जनैर् विषयं
!?! यत् प्रेम तेन गुरूकृतो वर्धित आदरः संभ्रमः समुदाचारो यत्र तत्सखीजनप्रेमगुरूकृतादरं 12.16
निरीक्ष्यमाणाः क्रियाविशेषणम्^c । प्रसारिताक्षस्त्रेहावदरेण सख्य इव निरीक्ष्यमाणाः । (८.१२):
चन्दनाः मलयजतरवश् च मदेनारुणैः कृतैः करिणां कपोलकाषैरुपजनितश्यामकान्तयः । च-
न्दनद्रुमाश्च^d समदैर्गण्डकण्डूयनैरुपाहितश्यामारुणरुचस्त इत्यर्थः ।
वृक्षे वर्तमानश्चन्दनशब्दः पुल्लिङ्गः ॥ 12.19

^agamanapradeśa° – an element of Ba !!!

^b@@ Here I keep the reading *nirikṣyamānāḥ* for it is the only way I can see now to account for the following *vā* and *nirikṣamānāḥ*. In comparison to the other related versions of the text (Bo₁ Mü & Jai Jo₁ Pa₁) it seems clear that a certain confusion is involved that was, perhaps, tried to set straight by the scribe/author of Jay Pa₂.

^cs. Jo₁ ...

^d@@ See the fn. in Bo₁ Mü Jai Jo₁ ...above.@@

- 12.1 °सानाम् अमी] Pa₂, °सानी Jay 12.3 गमन°] conj. see Ba, गहन° Jay Pa₂ 12.3 हतवन्तः] Jay, हतवन्तः कं हतवन्तः Pa₂ 12.4 तटः] conj. see Jai Jo₁ Pa₁, तदं Jay^{pc} Pa₂, तहदं Jay^{ac} 12.7 कण°] conj., अन्य° Jay Pa₂ 12.7 लैः°] conj., °लं Jay Pa₂ 12.9 प्रवाहाच्] Jay, नवाहात् Pa₂ 12.9 च्युता] Jay, --ताः Pa₂ 12.13 शबली°] conj., शिवली Jay Pa₂ 12.14 निरीक्षमाण] conj., निरीक्ष्यमाण Jay Pa₂ 12.16 सख्य] conj., सलयः Jay Pa₂ 12.17 चन्दनाः] conj., चन्दन° Jay Pa₂ 12.18 सम°] Jay, सन° Pa₂ 12.18 रूपा°] conj., रूप° Jay Pa₂ 12.18 °श्यामा°] conj., °योमा° Jay, °यामा° Pa₂

शाखिनां, प्रसवेन (?)⇒,
↑नभश्चराणां,
↑उपकर्तुमिच्छतां,
⇐योषितः

स्वगोचरे सत्यपि चित्तहारिणा विलोभ्यमानाः प्रसवेन शाखिनाम् ।
नभश्चराणामुपकर्तुमिच्छतां प्रियाणि चक्रुः प्रणयेन योषितः ॥ ^a १३ ॥

“By the use of reoccurring words as well as ideas (apart from the “usual” technique of collocation) this verse points back to several others, such as 8.2 (yathāyatham tāḥ sahitā nabhaścaraiḥ) ; 8.4 (ghanāni ...karapreceyān apahāya śākhinaḥ) ; 8.8 (jahihi iti priyaṃ kāmācid upaitum icchatim).

Bo₁ : 30r17, Mü :
15v4-Lo

Bo₁ Mü : योषितः प्रणयेन प्रियाणि चक्रुः । कथं याञ्जया प्रियं कृतं भवतीत्याह – स्वगोचरेति । ^a 13.1

स्वस्य गोचरः स्वगोचरस् तस्मिन् सत्यपि, स्वकरप्रचेयमपि तन्महीरुहां कुसुमं + प्रियतमान्पादत्ते
न + तत्पुरुषप्रेप्सया !?!, अपि तु तेषां सेवां कर्तुमिच्छतां प्रियचिकीर्षया । सेवकस्याज्ञादानं हि
महाननुग्रहः ॥ 13.4

^aA *pratika* of the type *svagocareti* is very unusual for the text of *commentary. It is possible that the

*original reading was *āha* — *svagocare satyapi*.

13.2 स्वस्य गोचरः स्वगोचरस्तस्मिन्] Mü, स्वगोचरः स्वर्गोचरमस्मिन् Bo₁ 13.2 °प्रचेयमपि] Mü, °प्रचय° Bo₁ 13.2 °न्या°] Mü, °न्यो° Bo₁ 13.3 °न्या°] Mü, °न्यो° Bo₁ 13.4 °न्या°] Mü, °न्यो° Bo₁ 13.4 °प्रेप्सयापि तु] Mü, प्रेया तु Bo₁ 0 महान्] Mü^{pc}, महा° Bo₁ Mü^{ac} 0 °ग्रहः] Bo₁, °ग्रहम् Mü

Jai: 40v9, Jo₁: 45r3,
Pa₁: 74r4

- 13.1 Jai Jo₁ Pa₁: योषितः प्रणयेन प्रियाणि चक्रुः। कथं याञ्जया प्रियं कृतं भवतीत्याह – स्वगोचरे सत्यपीति। स्वगोचरः स्वस्य गोचरः, स्वकरप्रचेयमपि तन्महीरुहां कुसुमं +प्रियतमात्पादत्तेन+ तत्पुरुषप्रेप्सया, अपि तु तेषां सेवां कर्तुमिच्छतां प्रियचिकीर्षया। सेवकस्याज्ञादानं हि महाननुग्रहः ॥

13.2 स्वस्य गोचरः] Jo₁ Pa₁, om. Jai 13.2 °रुहां] Jai Jo₁, °रुह्यं Pa₁

- 13.1 Ba: योषितः सेवां कर्तुमिच्छतां गन्धर्वाणां सुखानि व्यधुः। प्र° प्रार्थनया। वृक्षाणां कुसुमेन लोभ्यमानाः। कदाचिद्विषय एव तासां न स्यादित्याह^a – स्वगोचरे सत्यपि स्वहस्तस्य गोचरः प्रचेय इति ॥

Ba: 73r6

^a@@ syād – very unclear @@

13.1 सेवां] conj. HI, सेवी° Ba 13.2 °चिद्विष°] conj., °चिदविष° Ba 13.2 स्व°] conj., स° Ba

- 13.1 Jay Pa₂: योषितः ललना नभश्चराणां प्रियाणां प्रियाणि चक्रुः अभीष्टानि विहितवत्यः। केन। प्रणयेन। याञ्जया प्रियं कृतं भवतीत्याह – उपकर्तुमिच्छतामुपचिकीर्षणाम्। किंभूताः। शाखिनां वृक्षाणां प्रसवेन पुष्पपल्लवादिना विलोभ्यमाना आवर्ज्यमानाः। किंभूतेन प्रसवेन। चित्तहारिणा मनोहरेण। क सति। स्वगोचरे सत्यपि, स्वस्य गोचरः स्वगोचरः तस्मिन्, स्वकरप्रचेयेऽपि सति। तेषां सेवां कर्तुमिच्छतां प्रियचिकीर्षयाज्ञादानं हि महाननुग्रहः^a ॥

Jay: 88v1, Pa₂: 67r8

^a@@ Pa₂'s gra is here = *ma*; perhaps, he did not understand what he was writing. @@

13.1 प्रियाणां] Pa₂, प्रियाणे Jay 13.1 प्रियाणि] Jay, प्रियाप्रियाणि Pa₂ 13.2 °चिकीर्षणाम्] Jay, चिकीर्षणाम् Pa₂ 13.5 °ग्रहः] conj., °ग्रह Jay Pa₂

प्रयच्छतोच्चैःकुसुमानि मानिनी विपक्षगोत्रं दयितेन लम्बिता।
न किंचिदूचे चरणेन केवलं लिलेख बाष्पाकुललोचना भुवम् ॥^a १४ ॥

←कुसुमानि(?),
प्रयच्छता, °आकुल°⇒

^a@@ this and the preceding verse seem to constitute a contrasting pair. In 8.13 the ladies accept the flowers given by their lovers/ gallants, even though they could have easily plucked them themselves. In 8.14, on the other hand, the lover picks a flower that grows on a high branch; his nāyikā, however, cannot accept it due to his behaviour. @@

Bo₁: 30v2, Mü:
15v5-Lo

14.a °चैःकुसुमानि] *Prakāśa, Candrikā, °चैः कुसुमानि Ghaṇṭāpatha

Bo₁ Mü: उच्चैःस्थानित्वात्कुसुमान्युच्चैःकुसुमानि प्रयच्छता दयितेन विपक्षगोत्रं लम्बिता मा- 14.1
निनी न किञ्चिदूचे। किं तर्हि चकार। केवलं बाष्पाकुललोचना चरणेन भुवं लिलेख। उच्चैःस्था-
नात्प्रयत्नेन गृहीत्वा कुसुमानि सपत्नीं प्रति ददति प्रियतमे काचिन्नारी न किञ्चिदवोचदित्यर्थः।
अतिमानवतीत्वादुपेक्षां चक्रे, प्रतिभेदादिना नोपालब्धवती, अलीके हि प्रियं सापेक्षा प्रतिभिन- 14.4
त्ति!?! ॥

14.2 °लोचना] Mü, °लोचनं Bo₁ 14.2-3 °स्थानात्प्रयत्नेन] Mü, °स्थानप्रयत्ने Bo₁ 14.3 °दति]
Mü, °दाति Bo₁ 14.3 अवोचद्] conj., अवोचत् Bo₁, अवोचा Mü 14.4 °लब्धवती] conj.cf. Jai
Jo₁ Pa₁, °लभः सति Bo₁ 14.4-5 अतिमानवतीत्वाद् ... प्रतिभिनत्ति] Bo₁ cf. Jai Jo₁ Pa₁, om. Mü

Jai: 40v11, Jo₁: 45r5,
Pa₁: 74r7

Jai Jo₁ Pa₁: उच्चैःस्थानस्थितत्वात्कुसुमान्युच्चैः तान्युच्चैःकुसुमानि प्रयच्छता दयितेन वि- 14.1
पक्षगोत्रं लम्बिता मानिनी न किञ्चिदूचे। किं तर्हि चकार। केवलं बाष्पाकुललोचना चरणेन भुवं
लिलेख। उच्चैःस्थानात्प्रयत्नेन गृहीत्वादरेण सापत्न्यनाम्ना कुसुमानि ददति प्रियतमे काचिन्मानवती
न किञ्चिदवोचत्, अतिमानवतीत्वादुपेक्षां चक्रे, प्रतिभेदादिना नोपालब्धवती। अलीकं प्रियं सा- 14.4
पेक्षा हि प्रतिभिनत्ति। वैलक्ष्यात्केवलं दुःखिता बाष्पपरिपूरितेक्षणा चरणेन भुवमालिलेख। !?
दयितेनेति मानिनीति च साभिप्रायं वचनम्। अन्यस्तु विपक्षगोत्रमुच्चैः प्रापितेति, उच्चैरिति
लम्भनक्रियाविशेषणमाह (!)। यथा 14.7

*कथमपि कृतप्रत्यावृत्तौ प्रिये स्वलितोत्तरे
विरहकृशया कृत्वा व्याजं प्रकल्पितमश्रुतम्।
असहनसखीश्रोत्रप्राप्तिप्रमादससंभ्रमं 14.10
विचलितदृशा शून्ये गेहे समुच्च्वसितं ततः ॥ *
एतच्च मानिनीग्रहणादेव नाशङ्कनीयम् ॥

14.8-11 कथमपि ... ततः] Amaruśatakam 75 (in Arjunavarmadeva): कथमपि कृतप्रत्याख्याने प्रिये स्व-
लितोत्तरे विरहकृशया कृत्वा व्याजं प्रकल्पितमश्रुतम् । असहनसखीश्रोत्रप्राप्तिप्रमादससंभ्रमं विगलितदृशा शून्ये
गेहे समुच्च्वसितं पुनः ॥

14.1 उच्चैः तान्य्] Jo₁ Pa₁, om. Jai 14.2 किंचिदूचे किं तर्हि] Jo₁ Pa₁, किं तर्हि Jai 14.2 चरणेन] Jai Jo₁, om. Pa₁ 14.3 सापत्न्य°] conj., सपत्न्य° Jo₁ Pa₁, सापत्न° Jai 14.3 मानवती] Jai Pa₁, नारी Jo₁ cf. Bo₁ Mü 14.4 प्रति°] Pa₁, प्रतिबन्धं Jo₁^{pc}, प्रतिबोधा° Jo₁^{ac} 14.4 °भेदादिना] Jo₁ Pa₁, °भेदादिनी Jai 14.5 प्रति°] conj. HI, om. Jai Jo₁ Pa₁ 14.5 भुवम्] Jo₁ Pa₁, भुम् Jai 14.6 वचनम्] conj., चलनम् Jay Pa₂ 14.8 °वृत्तौ] conj. cf. Pa₂, °कृतौ Jo₁ Pa₁, °ख्याने Arjuna(75), Koka(74), °वृत्ते Ravi(73), Rudrama(89), °पत्तौ Vema(76) 14.8 स्वलितोत्तरे] conj. cf. Arjuna(75), Koka(74), Ravi(73), Rudrama(89), Vema(76), ऽस्वलितैतरे Jo₁, स्वलितरे Pa₁ 14.9 कल्पितम्°] conj. cf. Arjuna(75), Koka(74), Ravi(73), Rudrama(89), Vema(76), °कलितम् Jo₁ Pa₁ 14.9 अश्रुतम्] conj. cf. Arjuna(75), Koka(74), Ravi(73), Rudrama(89), Vema(86), अद्भुतम् Jo₁ Pa₁ 14.10 असहन°] conj. cf. Arjuna(75), Koka(74), Ravi(73), Rudrama(89), Vema(86), असहमान° Jo₁ Pa₁ 14.10 °ससंभ्रमं] conj. cf. Arjuna(75), Koka(74), Ravi(73), Rudrama(89), Vema(86), संभ्रमं Jo₁ Pa₁ 14.11 विचलित°] Jo₁ Pa₁ Rudrama(89), विगलित° Arjuna(75), Koka(74), प्रचलित° Ravi(73), विवलित° Vema(86) 14.11 गेहे] conj. cf. Arjuna(75), Koka(74), Ravi(73), Rudrama(89), Vema(86), ते हे Jo₁ Pa₁ 14.11 ततः] Jo₁ Pa₁, पुनः Arjuna(75), Koka(74), Ravi(73), Rudrama(89), Vema(86) 14.6-12 दयितेनेति ...नाशङ्कनीयम्] Jo₁ Pa₁, om. Jai

14.1 Ba : काचिन्मानिनी किंचन नावोचत् । तर्ह्यनया मन्दभाग्यया किमकारि — «देहि मे धरणि विव- Ba : 73v1
रम्» इति कारणात् पदेन भुवं व्यदारयद्वाष्पपूरितेक्षणा वल्लभेन सपत्नीनाम् प्रापिता उच्चैः स्थानात्पुष्पाणि
प्रयत्नेन गृहीत्वा सपत्नीं ददता ॥

14.1 Jay Pa₂ : उच्चैः स्थानस्थितत्वात्कुसुमान्य उच्चैः कुसुमानि प्रयच्छता ददता दयितेन वल्लभेन वि- Jay : 88v6, Pa₂ : 67r13
पक्षगोत्रं लम्बिता सपत्नीनाम् प्रापिता तन्नाम्नाकारिता मानिनी साहंकारा काचिन् न किंचि-
दूचे किमपि न बभाषे । किं तर्हि चकार । केवलं बाष्पाकुललोचनाश्रुव्याप्तनयना चरणेन भुवं
14.4 लिलेख विदारयामास । उच्चैः स्थानात्प्रयत्नेन गृहीत्वादरेण सपत्नीनाम्ना कुसुमानि ददति प्रिय-
तमे काचिन्मानवती न किंचिदवोचत्, अतिमानवतीत्वादुपेक्षां चक्रे, अतिभेदादिना नोपालब्धः
सन्व्यलीकप्रियः सापेक्षा हिनस्ति° भिनत्ति । !? वैलक्ष्यात्केवलं दुःखिता बाष्पपरिपूरितेक्षणा च-
14.7 रणेन भुवमालिलेख । दयितेन, मानिनीति च साभिप्रायकवचनम् । अन्यस्तु विपक्षगोत्रमुच्चैरति-
प्रकटं वा प्रापितेति, उच्चैर्लम्भनक्रियाविशेषणमाह । यथा
*कथमपि कृतप्रत्यावृत्तौ प्रिये स्वलितोत्तरे
14.10 विरहकृशया कृत्वा व्याजं प्रकल्पितमश्रुतम् ।
असहनसखीश्रोत्रप्राप्तिप्रमादससंभ्रमं ।
विचलितदृशा शून्ये गेहे समुच्च्वसितम् पुनः ॥ *
14.13 एतन्मानिनीग्रहणादेव नाशङ्कनीयम् । अतिमानिनीत्वाद्भूमिप्रवेशमभिलिलेखेति ॥

Jay : 89r1

^a@@ a corruption from हि प्रति in both mss !!! @@

14.9–12 कथमपि ... पुनः] Amaruśatakam 75 (Arjuna°): कथमपि कृतप्रत्याख्याने प्रिये स्वलितोत्तरे विर-
हकृशया कृत्वा व्याजं प्रकल्पितमश्रुतम्। असहनसखीश्रोत्रप्राप्तिप्रमादससंभ्रमं विगलितदृशा शून्ये गेहे समुच्छ्व-
सितं पुनः ॥

14.2 साहंकारा] conj., सहकारा Jay Pa₂ 14.7 °वचनम्] conj., °वनं Jay Pa₂ 14.9 स्वलितोत्तरे]
conj. see above, स्वलितेऽतरे Jay, स्वलित इतरे Pa₂ 14.10 व्याजं] conj. see above, व्याज° Jay Pa₂
14.10 अश्रुतम्] conj. see above, अश्रितम् Jay Pa₂ 14.11 असहन°] Jay see above, असहमान° Pa₂
14.11 °ससंभ्रमं] Jay see above, संभ्रमं Pa₂ 14.12 पुनः] conj. see above, om. Jay Pa₂ 14.13
°लिलेखे°] conj., °ललाख इ° Jay Pa₂

⇒ यच्छति, °आकुलो,
पुष्पेषु (?) ⇒

प्रियेऽपरा यच्छति वाचमुन्मुखी निबद्धदृष्टिः शिथिलाकुलोच्चयम्।
समादधे नांशुकमाहितं वृथा विवेद पुष्पेषु न पाणिपल्लवम् ॥ १५ ॥

15.b °ओच्चयम्] Jo₁^{vs} Mü^{vs} Pa₁^{vs} Pa₂^{vs} (Jai Jo₁ Mü Candrikā-pāṭha, Ghaṇṭāpatha, Subodhā
Pa₁), Candrikā, °ओच्चया Ba (comm.) Bo₁ (?),

Bo₁: 30v4, Mü:
16r1-Up

Bo₁ Mü: अपरा नायिका प्रिये वाचं यच्छत्यंशुकं न समादधे। कथं तस्य ग्रहणं प्राप्तमित्याह 15.1
– शिथिलस् त्रुटितग्रन्थिर् अत एवाकुलश् चलित उच्चयो नीविर् यस्य तच्छिथिलाकुलोच्च-
यम्। प्रियतमवचनश्रवणात्पुलकभरोच्छ्वसदङ्गी^a, त्रुटितचलन्नीवि स्रस्तमधरवासः। प्रियं प्रति
प्रहितनयनोन्मुखी तद्गतचित्ततया च शून्यहृदया पुष्पेषु वृथा निहितं व्यापारशून्यं पाणिपल्लवं 15.4
नाज्ञासीत् ॥

^a??? or should one read °aṅgyāḥ?, or in a compound? Note the different construction (→ na niya-
mitavati) in Jai Jo₁ Pa₁!

@@@@ !!! Note that the scribe of Bo₁ presupposed 2 illegible syllables in his original (→ °aṅgini?).
°aṅgi (NīṢ) at the end of a bahuvrūhi is ok by 4.1.54 (svāṅgāc copasarjanād ...) → mṛdvaṅgi or mṛdvaṅgā
@@

15.2 चलित] Mü, चलित उच्चलित Bo₁ 15.2–3 यस्य तच्छिथिलाकुलोच्चयम्] Mü, यस्याः सा शिथि-
लाकुलो° Ba 15.3 °दङ्गी] Mü, °द - - Bo₁ 15.3 प्रति] Bo₁, om. Mü

Jai: 40v14, Jo₁: 45r11,
Pa₁: 74r14

Jai Jo₁ Pa₁: अपरा नायिका प्रिये वाचं यच्छत्यंशुकं न समादधे। कथं^a तस्य ग्रहणं प्राप्तमि- 15.1
त्याह – शिथिलस् त्रुटितग्रन्थिर् अत एवाकुलश् चलित उच्चयो नीविर् यस्य तच्छिथिलाकु-
लोच्चयम्। प्रियतमवचनश्रवणात्पुलकभरोच्छ्वसदङ्गी त्रुटितचलन्नीवि स्रस्तमधरवासः प्रियं प्रति

- 15.4 प्रहितनयनोमुखी न नियमितवती, तद्वत्चित्तया च शून्यहृदया पुष्पेषु वृथा निहितं व्यापारशून्यं पाणिपल्लवं नाज्ञासीत् ॥

^a@@ Pa₁ skips from *nāṃśukam ahitaṃ* (in the verse) to *kathaṃ* (in the comm.). All in all 42 akṣaras. @@ length of original ?! @@ @@

15.1 नायिका] Jo₁, नायका Jai 15.1 अपरा ... कथम्] Jai Jo₁, om. Pa₁ 15.3 °भरो°] Jo₁ Pa₁, °करो° Jai 15.3 प्रति] Jo₁ Pa₁, om. Jai 15.4 नियमितवती] Jo₁ Pa₁, निर्यमुतिवती Jai 15.4 °गतचित्तया] Jai Pa₁, °गतया Jo₁

- 15.1 Ba: अपरा काचिन्नायिका स्ववस्त्रं न परिदधे, निरर्थकं व्यापारशून्यं निहितं हस्तपल्लवं नाज्ञासीत्। वल्लभे वाणीं ददत्यूर्ध्वानना प्रियं प्रति निहितनयना। शिथिल त्रुटित^a अत एवाकुलश्चलित उच्चयो नीवी यस्याः सा ॥ Ba: 73v4

^a!!!@@ ṭi similar to gha ?? (in śārādā ??), → udgrathita (conj. HI) @@

15.1 °यिका] conj., °यका Ba 15.1 निहितं] conj., नीपितं Ba 15.2 त्रुटित] conj., उ।त्र(?)घच(?) Ba 15.2-3 उच्चयो] conj., उच्चरो Ba

- 15.1 Jay Pa₂: अपरा नायिका प्रिये वाचं यच्छति सति अंशुकं न समादधे। वृथाहितं निष्फलं निहितमंशुकविशेषणं निहितम् !!!। कथं तस्य ग्रहणं प्राप्तमित्याह – शिथिलाकुलोच्चयम्, शिथिलः श्लथ आकुलश्चलित उच्चयो नीवी यस्य तच्छिथिलाकुलोच्चयम्, निविबन्धनशिथिलमिति। प्रिय-
15.4 तमवचनश्रवणात्पुलकभरोच्छ्वसदङ्गी त्रुटितचलन्नीवि विस्त्रस्तमधरवासः प्रियं प्रति निहितनयनोन्मुखी नइयमितवती। तद्वत्चित्तया शून्यहृदया पुष्पेषु वृथा निहितं व्यापारशून्यं पाणिपल्लवं नाज्ञासीत्।
शिथिलस् त्रुटद्वन्थिर अत एव आकुलश्चलित उच्चयो नीवी यस्य। उन्मुख्यूर्ध्वमुखी। निब-
15.7 द्धदृष्टिः प्रियं प्रति निहितमानसा वल्लभे वाचं ददति सति ॥

15.4-5 °conj.] --- Jay Pa₂ !!!, न् 15.5 °यमि°] Pa₂, °यति° Jay 15.5 °तया] Jay, °तला Pa₂
15.6 शिथिलस्] conj., शिथिलं Jay Pa₂ 15.6 त्रुटद्वन्थिरत°] conj., त्रुटद्वन्थि त Jay, त्रुटद्वन्थि त Pa₂
15.6 उच्चयो] conj., उच्चयं Jay Pa₂ 15.7 प्रियं] conj., य Jay Pa₂

सलीलमासक्तलतान्तभूषणं समासजन्त्या कुसुमावतंसकम्।
स्तनोपपीडं नुनुदे नितम्बिना घनेन कश्चिज्जघनेन कान्तया ॥^a १६ ॥

⇐कुसुमा°(?), स्तनो°⇒

^aIt is possible that the variant readings *ābaddha*° and *°pallavaṃ* may have arisen to provide the

lacking 'direct' Verschränkung with the previous verse.

Bo₁: 30v7, Mü:
16r3-Up

16.a आसक्त°] *Prakāśa, Ghaṇṭāpatha, Candrikā,
Subodhā, आबद्ध° Subodhā-pāṭhaḥ

16.a °भूषणम्] *Prakāśa, Ghaṇṭāpatha, °पल्लवं
Candrikā, Subodhā

Bo₁ Mü: कश्चित्कान्तया सलीलं यथा स्यात्तथा जघनेन नुनुदे। आसक्ता गुम्फिता लतान्ताः 16.1
पल्लवा एव भूषणं यस्य, तथाभूतं कुसुमावतंसकं मुकुटमालां शिरसि प्रियतमस्य समासजन्त्या
बध्नत्या^a, स एव प्रियतमः स्तनाभ्यामुपपीड्य पृथुनितम्बस्थलेन जघनेन सविलासं नुनुदे प्रेरित
आहत इत्यर्थः ॥ ^b 16.4

^a@@@ the same reading *vadhūdyā* appears in all Mü Jai Jo₁ Pa₁ !!! @@

^b@@ could Bo₁'s version “कश्चित्कान्तया सलीलं यथा स्यात्तथा जघनेन नुनुदे प्रेरित आहत इत्यर्थः”
reflect upon an earlier stage of the text !!!!! @@

16.1 यथा स्यात्तथा] Bo₁, om. Mü 16.3 बध्नत्या] conj., वधूद्या Mü 16.1-3 नुनुदे। आसक्ता ...
सविलासं नुनुदे] Mü, नुनुदे Bo₁

Jai: 40v17, Jo₁: 45r14,
Pa₁: 74v3

Jai Jo₁ Pa₁: कश्चित्कान्तया सलीलं जघनेन नुनुदे। आसक्ता गुम्फिता लतान्ताः पल्लवा एव 16.1
भूषणं यस्य स तथा, तथाभूतं कुसुमावतंसकं मुकुटमालां शिरसि प्रियतमस्य बध्नत्या^a, स एव
प्रियतमः स्तनाभ्यामुपपीड्य पृथुनितम्बस्थलेन जघनेन सविलासं नुनुदे प्रेरित आहत इत्यर्थः।
स्तनाभ्यामुपपीड्येति *सप्तम्यां चोपपीड-° इति णमुल्। समासजन्त्येति दंशिसञ्जिघ्रञ्जिर- 16.4
ञ्जीनां शपीत्यनुनासिकलोपः* ॥

^a@@ NOTE: the same वधूद्या in all Mü -Jai Jo₁ Pa₁ !!!! @@

16.4 सप्तम्यां...] *Aṣṭādhyāyī* 3,4.49: सप्तम्यां चोपपीडरुधकर्षः

16.4-5 दंशि° ... °लोपः] Cf. *Aṣṭādhyāyī* 6,4.25: दंशसञ्जिघ्रञ्जिं शपि

16.4-5 दंशि°...°रञ्जीनां ... °लोपः] Cf. *Aṣṭādhyāyī* 6,4.26: रञ्जेश्च

16.1 सलीलं] Jo₁ Pa₁, om. Jai 16.2 प्रिय°] Jai Pa₁, प्रिया° Jo₁ 16.2 बध्नत्या] conj., वधूद्या(!)
Jai Jo₁ Pa₁ 16.3 प्रेरित] Jo₁ Pa₁, om. Jai 16.5 शपीत्य°] conj. cf. 6,4.25, अनीत्य° Jo₁ Pa₁ 16.4-5
स्तनाभ्यामुपपीड्येति ... अनुनासिकलोपः] Jo₁ Pa₁, om. Jai

Ba: 73v7

Ba: कश्चिद्विलासी कान्तया पृथुनितम्बस्थलेनाहतः प्रेरित इत्यर्थः। कथम्। स्तनोपपीडं स्त- 16.1
नाभ्यां निपीड्य। किंभू°[!]। कुसुमशेखरं प्रियस्य मूर्ध्नि बध्नत्या, आसक्ता गुम्फिता लतान्ता
बालपल्लवा एव भूषणं यस्य सः, तम्, नितम्बयुक्तेन घनेन निविडेन जघनभारेण^{a,b} उपलक्षितया!!!!^c।

^a@@ Is nitambinā ghanena jaghanena explained twice ??!!? पृथुनितम्बस्थलेन & नितम्बयुक्तेन ... नि-
बिडेन जघनभारेण ??!! @@

^b@@ सलीलम् is not explained @@

^c@@ This seems to belong to the next verse !!!@@

16.2 निपीड्य] conj., निपीडा Ba 16.3 बाल°] conj., बाला Ba

- 16.1 Jay Pa₂: कश्चित् पुमान्पतिः कान्तया प्रियया जघनेन श्रोण्या सलीलं सविलासं नुनुदे प्रेरित
आहतः। आसक्ता गुम्फिता लतान्ताः बालपल्लवा एव भूषणं यस्य, तथाभूतं कुसुमावर्तसर्क
मुण्डमालां शिरसि प्रियतमस्य समासजन्त्या बध्नत्या^a, स एव प्रियतमः स्तनाभ्यामुपपीड्य
16.4 पृथुनितम्बस्थलेन जघनेन सविलासं नुनुदे प्रेरित आहत इत्यर्थः।
स्तनाभ्यामुपपीड्य स्थनोपपीडम्। किंभूतेन जघनेन। घनेन निबिडेन पश्चाद्भागपृक्तेन नि-
तम्बिना नितम्बयुक्तेन। द्वयं जघनविशेषणम्॥

^a@@ NOTE no वधूद्या @@

16.4 °स्थलेन] Jay, °बलेन Pa₂

(१५↑विलोलनीविना),
१६←°स्तन°, °स्तन°,
उरसा⇒१९

कलत्रभारेण विलोलनीविना गलद्दुकूलस्तनशालिनोरसा।
बलिव्यपायस्फुटरोमराजिना निरायतत्वादुदरेण ताम्यता ॥ १७ ॥

विलम्बमानाकुलकेशपाशया कयाचिदाविष्कृतबाहुमूलया।
तरुप्रसूनान्यपदिश्य सादरं मनोधिनाथस्य मनः समाददे ॥
॥ युग्मकम् ॥ १८ ॥

↑°आकुल

- 18.1 Bo₁ Mü: कयाचित्तरुप्रसूनान्यपदिश्य मनोधिनाथस्य सादरं मनः समाददे। पादपकुसुमव्याजं
कृत्वा मनो जग्राहेत्यर्थः। अपदेशो व्याजः*। विलोलनीविना संसमाननीविना कलत्रभारेण ज-
घनेन, तथा गलद्भ्रष्टं दुकूलं याभ्यां तादृग्भ्यां स्तनाभ्यां शालते शोभत इत्येवंशा°[ली], तथाभू-
18.4 तेनोरसा, निरायतत्वाद्वलिव्यपायस्फुटरोमराजिना ताम्यता च उदरेण। निरायतं सरलम्,^a अत
एव वलिनिवृत्तिः स्फुटरोमराजिता च, अत एव ताम्यता खिद्यमानेन, निरायतत्वमुच्चैर्भूतत्वात्^b।
एतैरुपलक्षितया। तथा विलम्बमानो त्रुटन्नाकुलो लोलः केशपाशो यस्यां सा विलम्°[!] तथा
18.7 तया। आविष्कृतं प्रकटीकृतं बाहुमूलं कक्षो यया सा आविष्कृतबाहुमूला तयाविष्कृत°[!] ॥

Bo₁: 30v7, Mü:
16r4-Up

^a@@ supply udaram ? @@

^b@@ ??? should we should understand smth. like *nāyikāyāḥ udarasya nirāyatatvaṃ taruprasūnā-nāṃ uccairbhūtātāt* @@

18.2 अपदेशो व्याजः] Cf. e.g. Amara @@1.7.474@@: व्याजोऽपदेशो लक्ष्यं च क्रीडा खेला च कूर्दनम्

18.1 °दिश्य] Mü, °दस्य Bo₁ 18.1 °ददे] Bo₁, °ददते Mü 18.1 पादप°] Bo₁, om. Mü 18.3 शोभत इत्येवंशा°] Bo₁, om. Mü 18.4–5 अत एव वलिनिवृत्तिः स्फुटरोमराजिता च] Bo₁ Mü^{pc} added in the upper margin, om. Mü^{ac} 18.6 °लक्षितया] conj., °लक्षितत्वा Bo₁, °लक्षितायाः Mü 18.6 व्रुटन्न] conj., वुटन्(!) Bo₁ Mü 18.6 तथा] Bo₁, om. Mü 18.7 °विष्कृत] Mü, °विष्कृतप्रकटीकृत Bo₁

Jai: 40v19, Jo₁: 45v1,

Pa₁: 74v3

Jai Jo₁ Pa₁: कयाचित्तरुप्रसूनान्यपदिश्य मनोधिनाथस्य सादरं मनः समाददे। काचित्पादप- 18.1
कुसुमग्रहणं व्याजं कृत्वा परमार्थतो हृदयेश्वरस्य मनो जग्राहेत्यर्थः। अपदेशो व्याजः*। विलो-
लनीविना स्त्रंसमाननीविना कलत्रभारेण जघनेन, तथा गलद्भ्रष्टं दुकूलं याभ्यां तौ गलद्दुकूलौ ता-
दृग्भ्यां स्तनाभ्यां शालते गलद्दुकूलस्तनशालि तेन तथाभूतेन उरसा, निरायतत्वाद्वलिव्यपाय- 18.4
स्फुटरोमराजिना ताम्यता च उदरेण। निरायतं सरलं स्पष्टं, ततो हेतोर् यो वलिव्यपायो वलिनि-
वृत्तिः, तेन स्फुटा प्रकटा परिदृश्यमाना रोमराजिर् यत्र तत्तथा, अत एव निरायतत्वात् ताम्यता
खिद्यमानेन, निरायतत्वमुच्चैर्भूतत्वात्, एतैरुपलक्षितया। विलम्बमानस् व्रुटन्न^a आकुलो लोलः 18.7
केशपाशो शिरोरुहकलापो यस्यां सा विलम्बमानाकुलकेशपाशा तथा, उद्धाहुतया आविष्कृतं प्र-
कटीकृतं बाहुमूलं कक्षा ययाविष्कृतबाहुमूला तथा। उच्चैस्तरोर्वचयादेवविधस्थानकया कयाचि-
त्प्रियस्य जहे हृदयं प्रपश्यतः ॥ 18.10

^a@@@ NOTEworthy is that all MSS (apart from Pa₂!!!) have difficulties with this word @@ @@ note also, that where Bo₁ Mü & Jai Jo₁ Pa₁ read a present participle, Ba & Pa₂ have a ppp. @@

18.2 अपदेशो व्याजः] Cf. e.g. Amara @@1.7.474@@: व्याजोऽपदेशो लक्ष्यं च क्रीडा खेला च कूर्दनम्

18.1–2 पादपकुसुमग्रहणं] conj. cf. Bo₁, Ba, Jay Pa₂, पादग्रहणं कुसुमं Jai Jo₁ Pa₁ !!! 18.7 व्रुटन्न] conj., वुटन्(?) Jai Jo₁ Pa₁ 18.8 उद्धाहु°] Jo₁ Pa₁, तत्त्वाहु° Jai 18.9 °विष्कृतबाहुमूला] Jo₁ Pa₁, om. Jai 18.9 अव°] Jo₁ Pa₁, अ° Jai

Ba: 74r4

Ba: [कयाचिद् जघनभारेण उपलक्षितया]!!!^a स्त्रंसमाननीविना। गलद्भ्रष्टं दुकूलं याभ्यां तौ ग- 17.1
लद्दुकूलौ तादृग्भ्यां स्तनाभ्यां शालते तत्तेन एवंविधेन वक्षसा उपलक्षितया, उदरेण उपलक्षितया,
†हुंस्वयाक्षरात्वान†!?!^b मुष्टिमेयत्वाद् वलिव्यपायेन वलिनिवृत्तेन स्फुटा प्रकटा परिदृश्यमाना
रोमराजिस् तत्र, अत एव ताम्यता खिद्यमानेन। 17.4

^a@@Ba misses the usual numbering at the end of the previous verse and the pratika- at the beginning. ⇒ I suspect some kind of eyeskip between the *jaghanabhāreṇopalakṣitayā* at the end of the last verse and the explanation of *kalatrabhāreṇa* (by which *kācit* is obviously also *upalakṣitā*) in the present 8.17 @@

^b@@nistaryāyatavāt ??? vistaravāt ?!?!@@

17.2 °कुलौ] conj., °कुलस् Ba 17.4 °मानेन] conj., °माना Ba

- 18.1 कयाचित् कामिन्या पादपकुसुमग्रहणं व्याजं कृत्वा परमार्थतो हृदयेश्वरस्य मनो जगृह इत्यर्थः । Ba : 74r8
विलम्बमानस् त्रुटितो अत एव आकुलो विलोलः केशपाशः शिरोरुहकलापो यस्याः सा तया,
उद्धाहुतयाविष्कृतं प्रकटीकृतं बाहुमूलं कक्षा यया सा तया ॥ युग्मम् ॥

18.1 पादप°] conj., पद° Ba 18.1 कृत्वा] conj., कृता Ba 18.2 त्रुटितो] conj., छुटितो (!) Ba

- 18.1 Jay Pa₂: कयाचित् कामिन्या मनोधिनाथस्य हृदयेश्वरस्य मनश् चित्तं समाददे जग्राह!!! सा- Jay : 89v4, Pa₂ : 69r5
दरं यथा भवति, तरुप्रसूनान्यपदिश्य व्याजं कृत्वा । कयाचित् पादपकुसुमग्रहणं व्याजं कृ-
त्वा परमार्थतः स्वहृदयेश्वरस्य मनो जग्राहेत्यर्थः । अपदेशो व्याजः* । विलोलनीविना स्त्रंस-
18.4 माननीविना कलत्रभारेण उपलक्षितया जघनभारेण उपलक्षितया, तथा गलद् भ्रष्टं दुकूलं या-
भ्यां तौ गलदुकूलौ तादृग्भ्यां स्तनाभ्यां शालते गलदुकूलस्तनशालि तेन तथाभूतेन उरसा उ-
पलक्षितया । तथा निरायतत्वाद्वलिव्यपायस्फुटरोमराजिना ताम्यता च उदरेण । निरायतं सरलं
18.7 स्पष्टं, ततो हेतोर्यो वलिनिवृत्तित्वेन स्फुटा प्रकटा परिदृश्यमाना रोमराजिर् यत्र तत्तथा, अत एव
निरायतत्वादतिदैर्घ्यत्वान्निरायतत्वादुच्चैर्भूतत्वात् ताम्यता खिद्यमानेन, एतैः^a । विलम्बमानस्त्रुटित
आकुलो विलोलः केशपाशः शिरोरुहकलापो यस्याः सा तया विलम्बमानाकुलकेशपाशया ।
18.10 [उद्धाहुत]याविष्कृतं प्रकटीकृतं बाहुमूलं कक्षा यया सा आविष्कृतबाहुमूला तया । उच्चैस्तरोरव-
चयादेवंविधस्थानकया कयाचित्प्रियस्य हृदयं जहे प्रपश्यतः^b ॥

^a@@ upalakṣitayā most probably missing @@

^b@@ NOTEworthy is the slight change of the word-order towards “normalization”: *priyasya jahre hrdayam prapaśyataḥ* → *priyasya hrdayam jahre prapaśyataḥ*.

18.3 अपदेशो व्याजः] Cf. e.g. Amara @@1.7.474@@: व्याजोऽपदेशो लक्ष्यं च क्रीडा खेला च कूर्दनम्

18.7 ततो] Jay, चन्ये (!) Pa₂ 18.10 उद्धाहुत°] conj., - - - Jay Pa₂

व्यपोहितुं लोचनतो मुखानिलैरपारयन्तं किल पुष्पजं रजः ।

(पुष्प° ⇒ २० कुसुमा°),
१७ ⇐ उरसि, °स्तनी,
↓ °पीवरस्तनी

पयोधरेणोरसि काचिदुन्मनाः प्रियं जघानोन्नतपीवरस्तनी ॥ १९ ॥

Bo₁ : 30v12, Mü :

16r11-R

Bo₁ Mü : काचित् प्रियं पयोधरेणोरसि जघान। निमित्तमाह – मुखानिलैर्लोचनतः पुष्पजं रजो व्यपोहितुमपारयन्तं किलोन्मनस्त्वादालिलिङ्ग। पयोधरेण वक्षसि स्तनेन प्रियं जघान। निश्वास-
वातेन चक्षुषः कुसुमपरागापनयनासामर्थ्यं व्याजः, एतदर्थं किलशब्द आह। उन्नत उद्धतः, पी-
वरः स्थूलः ॥

19.1 प्रियं] Mü^{pc}, प्रिया Bo₁ Mü^{ac} 19.2 °लिलिङ्ग] Mü, °लिङ्गः Bo₁ 19.3 °परागाप°] Mü, °परागोप° Bo₁ 19.3 °नासाम°] Mü, °नसाम° Bo₁ 19.3 उद्धतः] conj., उद्धतः Bo₁ Mü

19.1

19.4

19.4

19.1

19.1

19.4

Jai Jo₁ Pa₁ : काचित्प्रियं पयोधरेणोरसि जघान। निमित्तमाह – मुखानिलैर्लोचनतः पुष्पजं रजो व्यपोहितुमपारयन्तं किलोन्मनस्त्वादालिलिङ्ग। पयोधरेण वक्षसि स्तनेन प्रियमाजघान। निश्वा-
सवातेन चक्षुषः कुसुमपरागापनयनासामर्थ्यं व्याज एतदर्थं किलशब्द आह।
उन्नत उद्धतः^a, पीवरः स्थूलः ॥

^a@@ Does this word exist ?? APTE has *udvat* (*ud asyāsti sa udvān*), thus *udvān*; emmend to → *uddhataḥ*? @@

19.1 पुष्पजं] Jai Jo₁, पुष्प° Pa₁ 19.2 °न्मन°] Jai Pa₁, °न्मद° Jo₁ 19.4 उन्नत ... स्थूलः] Jo₁ Pa₁, om. Jai

19.1

19.4

19.1

19.1

19.4

Ba : काचित् सुन्दरी स्तनेन वक्षसि प्राणेश्वरं जघान। यत् उन्मना उत्कण्ठितचित्ता, उन्नताव् उद्धन्तौ पीवरौ स्थूलौ स्तनौ यस्याः सा। निमित्तमाह – किलेति व्याजे। निश्वासवातैश्चक्षुषः कुसुमपरागं स्फोटयितुमसमर्थम् ॥

19.1 प्राणेश्वरं] conj., प्राश्वरं Ba 19.1 उन्नताव्] conj., उन्मत्ताव् Ba 19.2 उद्धन्तौ] conj., उन्न्यौ Ba

19.1

19.1

19.4

Jay Pa₂ : काचिदङ्गना पयोधरेण स्तनेन प्रियं कान्तम् उरसि वक्षसि जघान। आहनने कारणमाह – किलेत्पसत्ये। मुखानिलैर् वदनमारुतैः लोचनतः लोचनात् पुष्पजं रजः कुसुमपरागं व्यपो-
हितुमपनेतुमपारयन्तमसमर्थम्। किंभूता। उन्नतावुद्धन्तौ पीवरौ स्थूलौ स्तनौ यस्याः सा उन्न-
तपीवरस्तनी। उन्मना उत्सुकोत्कण्ठयुक्तचित्ता। उत्सुकत्वं सुरतविषये, किलोन्मनस्त्वादालि-
लिङ्ग। पयोधरेणोरसि प्रियं जघान। निश्वासवातेन चक्षुषः कुसुमपरागापनयनेऽसामर्थ्यं व्याज
एतदर्थं किलशब्द आह ॥

19.1

19.4

19.4

19.4 °विषये] Jay, विषयैः Pa₂ 19.5 पयो°] Jay, प्रपयो Pa₂

इमान्यमूनीत्यपवर्जिते शनैर्यथाभिरामं कुसुमाग्रपल्लवे।
विहाय निःसारतयेव भूरुहः पदं वनश्रीर्वनितासु संदधे ॥ २० ॥

(पुष्प°१९←कुसुमा°),
°पल्लवे⇒

20.b यथाभिरामं] Jo₁^{us} Pa₁^{us} Pa₂^{us}; Mallinaatha, Candrikā, Subodhā, Jonarāja, भूरुहान्
यदाभिरामं Mü^{us-pc}, illeg. Pa₁^{us} Ghaṇṭāpatha
20.c भूरुहः] Jo₁^{us} Mü^{us} Pa₁^{us} Pa₂^{us}; *Prakāśa,

- 20.1 Bo₁ Mü: भूरुहो विहाय वनश्रीर्वनितासु पदं संदधे। कदा। यथाभिरामं कुसुमाग्रपल्लवेऽपव- Mü: 16r20-R
र्जिते सति। कथमपवर्जिते। इमानि तथामूनि, इत्यनेन प्रकारेण। इमानि निकटस्थानि, अमू-
नीति दूरस्थानि, इदं गृह्यतामेतद्गृह्यतामित्यनेन प्रकारेण। शनैः तरुभ्य^a उच्चित्य, वनिताभिर्मु-
20.4 क्तेषु तरुषु निःश्रीकेषु वनलक्ष्मीर्ललनासु पदं चक्रे। अत्र निमित्तान्तरानुरूपोत्प्रेक्षा – निःसार-
तयेव भूरुहो विहायेति। भूरुहपरित्यागे निःसारता हेत्वन्तरम्। सारो गुणोत्कर्षयोगः ॥

^a@@ or śanaiḥtarubhyaḥ @@

20.1 यथा°] Bo₁, यदा° Mü 20.2–3 इमानि निकटस्थानि ... इत्यनेनप्रकारेण] Mü, om. Bo₁ 20.4
निः°] Bo₁, नि° Mü

- 20.1 Jai Jo₁ Pa₁: भूरुहो वृक्षान् विहाय वनश्रीर्वनितासु पदं संदधे। कदा। यथाभिरामं कुसुमाग्रपल्ल- Jai: 40r8, Jo₁: 45v9,
वेऽपवर्जिते सति। कथमपवर्जिते। इमानि तथामूनि, इत्यनेन प्रकारेण। इमानीति निकटस्थानि, Pa₁: 75r4
अमूनीति दूरस्थानि, देशे यत्पुष्पं पल्लवाग्रं च रमणीयं तस्मिन्निदं गृह्यतामेतद्गृह्यतामित्यनेन प्र-
20.4 कारेण। शनैः तरुभ्य^a उच्चित्य, वनिताभिर्मुक्तेषु तरुषु निःश्रीकेषु वनलक्ष्मीर्ललनासु पदं च-
क्रे। अत्र निमित्तान्तरानुरूपोत्प्रेक्षा – निःसारतयेव भूरुहो विहायेति। भूरुहपरित्यागे निःसा-
रता हेत्वन्तरम्। सारो गुणोत्कर्षयोगः ॥

^a@@ or śanaiḥtarubhyaḥ @@

20.1 वृक्षान्] Jai, om. Jo₁ Pa₁ 20.1 यथा°] conj., यदा° Jai Jo₁ Pa₁ 20.4 निः°] Jai Jo₁, नि°
Pa₁ 20.5 °पौत्प्रेक्षा] Jo₁, °पौत्प्रेक्षा Jai, °पौक्षा Pa₁

- 20.1 Ba: वनलक्ष्मीर्वृक्षान्हित्वा वनितासु स्थानं संदधे। उत्प्रे°[क्ष्यते][!] – निःसारतयेव। भूरुहप- Ba: 74v3
रित्यागे निःसारता हेतुः। सारो गुणोत्कर्षयोगः। अभिरामस्यानतिक्रमेण^a यथाभिरामम्। कु-

सुमाग्रपल्लव इदं गृह्यताम् इति प्रकारेण गृहीते सति ॥

^aCf. Kāśikā ad 2,1.6 : योग्यतां विप्रापदार्थानतिवृत्तिः सद्रस्यम् च इति यथार्थम्/

20.2 निः°] conj., प्रति° Ba 20.2 °सारता] conj., °सारतो Ba 20.2 गुणोत्कर्षयोगः] conj., गयो-
त्कर्षयोगः Ba 20.3 प्रकारेण] conj., प्रकर्षण° Ba

Jay : 60r8, Pa₂ : 68v5

Pa₂ : भूरुहो वृक्षान् विहाय परित्यज्य वनश्रीर् वनलक्ष्मीर् वनितासु ललनासु पदं स्थानं सं- 20.1
दधे चक्रे। कदा। यथाभिरामं कुसुमाग्रपल्लवेऽपवर्जिते सति शनैः शनैः। कथमपवर्जिते। इ-
मानि तथामूनि, इत्यनेन प्रकारेण। इमानीति निकटस्थानि, अमूनीति दूरस्थानि, देशे यत्यत्पु-
ष्पं पल्लवाग्रं च रमणीयं तदिदं गृह्यतामेतद्गृह्यतामित्यनेन प्रकारेण। शनैः तरुभ्य उच्चित्य, व- 20.4
निताभिर्मुक्तेषु तरुषु निःश्रीकेषु वनलक्ष्मीर्ललनासु पदं चक्रे। अत्र निमित्तान्तरानुरूपोत्प्रेक्षा –
निःसारतयेव भूरुहो विहायेति। भूरुहपरित्यागे निःसारताहेतुत्वम्, सारो गुणोत्कर्षयोगः ॥

20.2 शनैः शनैः] conj., शनैः २ Pa₂, शनैः - Jay 20.4 तरुभ्य] conj., - - - Jay Pa₂ 20.6 गुणो°]
conj., °मुक्तो Pa₂

°पीवरस्तनः, ⇐°पल्लवः

प्रवालभङ्गारुणपाणिपल्लवः परागपाण्डूकृतपीवरस्तनः।

महीभृतः पुष्पसुगन्धिराददे वपुर्गुणोच्छ्रायमिवाङ्गनाजनः ॥^a २१ ॥

^a@@ Apart from other reasons, the change to *mahīruhaḥ* may have been caused by its “collocation-ability” @@

21.c महीभृतः] Jo₁^{vs} Mü^{vs} Pa₁^{vs} Pa₂^{vs} : *Prakāśa, Ghaṇṭāpatha, Vidyāmādhavīyā, Pradīpikā
Jonarāja, Subodhā(?), महीरुहः Candrikā, (Viajayagaṇa°), Durghaṭa(?)

o₁ : 30v14, Mü : 16r8-L

Bo₁ Mü : अङ्गनाजनो महीभृतो वपुर्गुणोच्छ्रायमिवाददे। कीदृक्। प्रवालभङ्गात् किसलयच्छे- 21.1
दात् तद्रसेनारुणाः पाणिपल्लवा यस्य स तथा। तथा परागेण पुष्परजसा पाण्डूकृतौ पीवरस्तनौ
यस्य स तथा। पुष्पैः सुष्ठु गन्धो यस्य स पुष्पसुगन्धिः ॥

21.1 °भङ्गात्] Bo₁, °भङ्गा Mü 21.2 तथा तथा] Mü, om. Bo₁ 21.2 परागेण] Mü, पुष्परागेण
Bo₁ 21.2 पीवर°] Mü, पीवरौ Bo₁ 21.3 °सुगन्धिः] Mü, °गन्धिः Bo₁

Jai : 41r11, Jo₁ : 45v14,

Pa₁ : 75r10

Jai Jo₁ Pa₁ : अङ्गनाजनो महीभृतः वपुर्गुणोच्छ्रायमिवाददे। कीदृक्। प्रवालभङ्गात् किसलयच्छेदा- 21.1
त्तद्रसेनारुणाः पाणिपल्लवा यस्य स प्रवालभङ्गारुणपाणिपल्लवः। परागेण पुष्परजसा पाण्डू-

- 21.4 कृतौ पाण्डुरत्वमापादितौ स्थूलौ स्तनौ यस्य स परागपाण्डूकृतपीवरस्तनः। पुष्पैः सुष्ठु गन्धो
 यस्य स पुष्पसुगन्धिः। महीभृद्विहरणादेवंविधसंपन्नो^a यः सुन्दरीसार्थः स बुद्धिपूर्वमिव पर्वता-
 द्वपुषि शरीरे गुणप्रकर्षं जग्राह, ते च गुणाः पाणिपल्लवादिष्वरुणिमादयः। पुष्पैः शोभनगन्ध-
 21.7 हणेन* वा गुणस्य ग्रहणं कर्तव्यं न द्रव्यस्य* इत्युक्तम्, तेन *गन्धस्येदुत्पूति-* इत्यादिना समा-
 सान्तः ॥

^a?!? ⇒ evaṃvidhaḥ saṃpannaḥ ? @@

^b@@^aavasthāto ?!?!@@ Because the flowers establish a [particular type of] good smell that was different (i.e. good in a different way) in the previous state, the smell [added by the flowers] is certainly an ārambhaka here and thus the smell also becomes a part of the whole (ārambhaka — is that what kapāla- is to a ghaṭa-, i.e. its originator and automatically also its constituent.)

Durghaṭa's reading: Because [the flowers] establish smell different from the one [that existed] in the previous state, [their] smell is certainly an ārambhaka here and thus the smell can be specified as referring to a part of the whole.

@@See the use of the word ārambhaka- in the Vṛtti on KāAlSū 4,3.33 (on utprekṣāyavayaḥ) : avaya-vaśabdo hyārambhakaṃ lakṣayati. @@

21.5–6 पुष्पैः ... एवेति] Cf. Durghaṭavṛtti 134: 'महीरुहः पुष्पसुगन्धिरादद' इति भारवीयव्याख्यायामुक्तं प्रागवस्थान्तोऽन्यदीयगन्धस्य सम्पादनाद्गन्धः प्रारम्भक एवेति भवत्येकान्तग्रहणं गन्धविशेषणम्।

21.6–7 एकान्तग्रहणेन] Cf. Vt I ad 5,4.135: गन्धस्येत्त्वे तदेकान्तग्रहणम्।

21.7 एकान्तग्रहणेन वा गुणस्य ग्रहणं कर्तव्यं न द्रव्यस्य] Cf. Nyāsa ad Kāśikā ad Aṣṭādhyāyī 5,4.135: तत्र गुणवचनस्येदं ग्रहणम्, न द्रव्यवचनस्य।

21.7 गन्धस्येदुत्पूति...] Aṣṭādhyāyī 5,4.135: गन्धस्येदुत्पूतिसुसुरभिभ्यः

21.2 स] Jai Jo₁, om. Pa₁ 21.2 प्रवालभङ्गारुणपाणिपल्लवः] Jo₁ Pa₁, om. Jai 21.6 प्रागवस्थान्तोऽन्यादृशस्य] Jo₁ Pa₁, प्रागवस्थान्तोऽन्यादृशस्य प्रागवस्थान्तोऽन्यादृशस्य Jai 21.6–7 °ग्रहणेन] conj., °ग्रहणे Jo₁ Pa₁ 21.7 कर्तव्यं न द्रव्यस्य] conj. SLP, †न कर्तुः सेव्यस† Jo₁ Pa₁ 21.7 गन्धस्येदुत्पूति] conj., गन्धस्य दूत्री Jo₁ Pa₁ 21.6–8 भवति गन्ध ... इत्यादिना समासान्तः] Jo₁ Pa₁, om. Jai

- 21.1 Ba: सुरसुन्दरीसार्थः पर्वताच्छरीरं गुणाधिक्यमिव जग्राह। वपुर्गुणानां पाणिपल्लवादिष्वरुण- Ba: 75r2
 त्वादीनां विवृद्धिमाददे। किसलयच्छेदनात्तद्रसेनारुणाः पाणिपल्लवा यस्य सः, परागेण पुष्पज-
 रजसा पाण्डुतामापादितौ पीवरौ स्थूलौ स्तनौ यस्य सः, पुष्पैः सुष्ठु गन्धो यस्य सः ॥

21.1 °सार्थः] conj., सामर्थः Ba 21.2 विवृद्धिम्] conj., ववद्धिम् Ba 21.3 गन्धो] conj., गन्धि Ba

- 21.1 Jay Pa₂: अङ्गनाजनो देवाङ्गनावर्गो महीभृतो गिरेर् वपुर्गुणोच्छ्रायमिव तनुगुणप्रकर्षमिवाददे Jay: 90v1, Pa₂: 68v11
 जग्राह। कीदृक्। प्रवालभङ्गात्किसलयच्छेदात्तद्रसेनारुणाः पाणिपल्लवा यस्य सः। परागेण पु-

धरजसा पाण्डूकृतौ पाण्डुरत्वमासादितौ पीवरौ स्थूलौ स्तनौ यस्य सः । पुष्पैः सुष्ठु शोभनो ग-
न्धो यस्य स पुष्पसुगन्धिः । महीभृद्विहरणादेवंविधः संपन्नो यः सुन्दरीजनः सबुद्धिपूर्वमिव प- 21.4
र्वताद्वपुषि गुणप्रकर्षं जग्राह, ते च गुणाः पाणिपल्लवादिष्वरुणिमादयः । शोभनगन्धस्य प्रागव-
स्थातोऽन्यादृशस्य संपादनाद्गन्ध आरंभक(?) एवेति भवति गन्ध एकान्तः । एकान्तग्रहणेन वा
गुणस्य ग्रहणं*, +*न क - - - *+क्तं, तेन *गन्धस्येदुत्पूति- 21.7

21.6-7 गन्ध एकान्तः ...] Cf. Vt I ad 5,4.135: गन्धस्येत्त्वे तदेकान्तग्रहणम् ।

21.6-7 गन्ध एकान्तः ...] Cf. Pradīpā (Kaiyaṭa) ad MBhāṣ ad Vt I:5,4.135: रूपादिसमुदायात्मकस्य द्रव्य-
स्य गन्धलक्षणो गुण एकान्तो भवति

21.7 गन्धस्येदु°...] Aṣṭādhyāyī 5,4.135: गन्धस्येदुत्पूतिसुसुरभिभ्यः

21.5 °गन्धस्य] conj., °गन्धनस्य Jay Pa₂ 21.7 गन्धस्येदुत्पूति] conj., गन्धस्येदूप्री Jay Pa₂

वरोरुभिर्वारणहस्तपीवरैश्चिराय खिन्नान्नवपल्लवश्रियः ।
समेऽपि यातुं चरणाननीश्वरान्मदादिव प्रस्खलतः पदे पदे ॥ २२ ॥

22.a वारण°] Jay^{us} Jo₁^{us} Mü^{us} Pa₂^{us}, om. Pa₁^{us}

विसारिकाञ्चीमणिरश्मिलब्धया मनोहरोच्छ्रायनितम्बशोभया ।
स्थितानि जित्वा नवसैकतद्युतिं श्रमातिरिक्तैर्जघनानि गौरवैः ॥ २३ ॥

समुच्छ्वसत्पङ्कजकोशकोमलैरुपाहितश्रीण्युपनीवि नाभिभिः ।
दधन्ति मध्येषु वलीविभङ्गिषु स्तनातिभारादुदराणि नम्रताम् ॥ २४ ॥

समानकान्तीनि तुषारभूषणैः सरोरुहैरस्फुटपत्तपङ्क्तिभिः ।
चितानि घर्माम्बुकणैः समन्ततो मुखान्यनुत्फुल्लविलोचनानि च ॥ २५ ॥

25.d °विलोचनानि] Jay^{us} Mü^{us} Pa₂^{us},

°सरोरुहानि Jo₁^{us} Pa₁^{us}

विनिर्यतीनां परिखेदमन्थरं सुराङ्गनानामनुसानुवर्त्मनः ।
सविस्मयं रूपयतो नभश्चरान्विवेश तत्पूर्वमिवेक्षणादरः ॥ २६ ॥

॥ कुलकम् ॥

26.a परिखेद°] Jay^{vs} Jo^{vs} Mü^{vs} Pa^{vs} Pa^{vs} , गुरुखेद° Ghaṇṭāpatha

- 26.1 Bo₁ Mü : (८.२६) : नभश्चरान् ईक्षणादरस्तत्पूर्वमिव विवेश । किं कुर्वतः । सुराङ्गनानाम् अमून-
मूनवयवान् रूपयतः सतः । किं कुर्वाणानाम् । अनुसानुवर्त्मनः परिखेदमन्थरं विनिर्यतीनाम् ।
सानौ यः पन्थास्ततः, श्रममन्दपदम् । विनिर्यतीनामप्सरसां चरणादीनवयवांस्तत्प्रथममिव स-
26.4 विस्मयं पश्यतो गन्धर्वान्दर्शनादरो विवेशेत्यर्थः ॥ (८.२२) : वारणहस्तपीवराः शोभावन्तो य
ऊरवस् तैः करणभूतैः, चिरकालं खिन्नान्, यतो नवपल्लवश्रियः, अत एव समेऽपि पीडया यातु-
मनीश्वरानशक्तान्, अत एव पदे पदे प्रतिपथं परिस्खलतो गुप्यतो मदादिव यथा मत्ताः सविलासं
26.7 स्वलन्ति तथेत्यर्थः । एवंविधांश्चरणान् रूपयतः ॥ (८.२३) : तथा जघनानि रूपयतः । कीदृ-
शानि । विसारिभिः काञ्चीमणिरश्मिभिः लब्धा प्राप्ता संगता^a या, मनोहरोच्छ्रयो यस्य नितम्बस्य
शोभा तथा मनो[°] [!] ^b करणभूतया । नवस्य सैकतस्य द्युतिं शोभां जित्वा स्थितानि । नवग्रहणं
26.10 सौकुमार्यातिशयप्रदर्शनार्थम् । श्रमेणातिरिक्तान्यधिकीकृतानि यानि गौरवाणि तैरुपलक्षितानि ।
श्रमेण ह्यङ्गानि गुरुतरीभवन्तीत्यर्थः ॥ (८.२४) : तथोदराणि रूपयतः । कीदृशानि । समुच्छ्वसद्
विकसत् पङ्कजं कमलं यस्य यः कोश उदरं तेन कोमलास् तादृशैर्नाभिभिरुपाहितश्रीण्येवंभूतैर्नाभिभिर्नीवीसमीपे
26.13 जनितशोभानि । तथा वलीविभङ्गिषु वलितरंगवत्सु मध्येषु स्तनानां संबन्धिनोऽतिभारान् नम्रतां
नामितत्वं दधन्ति धारयन्ति । वलीविभङ्गित्वान्नम्रता विभागे दधतीत्यर्थः^c ॥ (८.२५) : तथा
मुखानि रूपयतः । कीदृशानि । घर्माम्बुकणैः समन्ततश्चित्तानि । श्रमवशाद् अनुत्-स्फुरत्फुल्ल-
26.16 विलोचनानि यतः, स्वेदोदबिन्दुसंदोहव्याप्तानि मुकुलितानि नयनानि च । अत एव तुषारभूष-
णैरप्रकाशपत्रसंहतिभिः पद्मैः समानकान्तीनि । चः समुच्चये ॥ कुलकम् ॥

^a@@ As compared to *prāptā*, *saṃgatā* gives here an additional meaning, in as much as it specifies the value of the instrumental in the analysis of the compound as *sahayoge tṛtiya: raśmibhiḥ saha prāptā yā śobhā sā*. On this basis the interpolation in Jo₁ Pa₁ gives an alternative interpretation to the very same analytical form.@@

^b@@!!! kuṇḍala missing from Bo₁ @@

^c@@ This passage repeated in 3 recensions (apart from Ba) appears heavily corrupt. The logical connection seems to be not *valivibhaṅgitvam* ⇒ *namratā*, but, rather, the other way around : *namratā* (*stanātibhāratvāt*) ⇒ *valivibhaṅgitvam*

26.1 °रान्] conj., °रेण Bo₁, °राणाम् Mü 26.1 ईक्षणा°] Mü, विक्ष्यमाणा° Bo₁ 26.1 कुर्वतः] Mü, कुर्वन् Bo₁ 26.1-2 अमूनमून] Mü, अमून न् Bo₁ 26.2 °सानु°] Bo₁ Mü^{pc}, om. Mü^{ac} 26.3 °पन्थास्त°] conj., °न्था त° Bo₁ Mü 26.3 °नवयवां°] conj., °नेववयं° Bo₁, नावयवां Mü 26.4

°र्शनादरो] Mü, र्शय Bo₁ 26.4 वारण°] Bo₁, वारुण° Mü 26.6 अनीश्वरानशक्तान्] Mü, ईश्व-
 रानवकाशान् Bo₁ 26.6 पदे पदे] conj., पदे २ Bo₁ Mü 26.6 प्रतिपथं] conj., प्रथमं Bo₁ Mü 26.7
 जघनानि] Mü, जघनः वि° Bo₁ 26.8 °संगता] Mü, °प्तातया Bo₁ 26.9 शोभा] Mü, शोभते Bo₁
 26.9 तया] Mü, या Bo₁ 26.9 द्युतिं] conj., द्युतिः Bo₁, om. Mü 26.11 समुच्छ्वसद्] Mü, समु-
 च्छ्वायसद् Bo₁ 26.12 पङ्कजं कमलं] Mü, यत्कमलं पङ्कजं तस्य Bo₁ 26.12 तादृशैर्नाभिभिर्] Mü, ता-
 भिर् Bo₁ 26.13 ऽतिभारान्] conj., ऽतिभारो Bo₁, ऽतिभारोऽतिभारो Mü 26.14 नामि°] conj., नाम°
 Bo₁ Mü 26.15 समन्ततश्चितानि] Mü, समन्ततिचिवानि Bo₁ 26.15 अनुत्°] conj., अनु° Bo₁ Mü
 26.16 च] Mü, om. Bo₁

Jai: 41r15, Jo₁: 46r3,Pa₁: 75v5

Jai Jo₁ Pa₁: (८.२६): नभश्चरानीक्षणादरस्तत्पूर्वमिव विवेश। किं कुर्वतः। सुराङ्गनानाममून- 26.1
 मूनवयवान् रूपयतः पश्यतः सतः। किं कुर्वाणानाम्। अनुसानुवर्त्मनः परिखेदमन्थरं वि-
 निर्यतीनाम्, सानौ यः पन्थास्ततः श्रममन्दपदं विनिर्गच्छन्तीनाम्, अप्सरसां चरणादीनवय-
 वांस्तत्प्रथममिव सविस्मयं पश्यतो गन्धर्वान्दर्शनादरो विवेश॥ (८.२२): वारणहस्तपीवराः 26.4
 शोभावन्तो य ऊरवस् तैः करणभूतैः, चिरकालं खिन्नान्। कथमुरुभिरेव खिन्नान्। यतो न-
 वपल्लवश्रियः, अत एव समेऽपि पीडया यातुमनीश्वरानशक्तान्, अत एव च पदे पदे प्रतिपथं
 परिस्खलतो गुप्यतो मदादिव प्रस्खलतः। यथा मत्ताः सविलासं स्खलन्ति तथेत्यर्थः। एवंवि- 26.7
 धांश्चरणान् रूपयतः॥ (८.२३): तथा जघनानि रूपयतः। कीदृशानि। विसारिभिः काञ्चीमणि-
 रश्मिभिः लब्धा प्राप्ता संगता या, मनोहरोच्छ्रयो यस्य नितम्बस्य शोभा तया मनोहरोच्छ्रयनि-
 तम्बशोभया करणभूतया। नवस्य सैकतस्य शोभां जित्वा स्थितानि। नवग्रहणं सौकुमार्यातिश- 26.10
 यप्रदर्शनार्थम्। श्रमेणातिरिक्तान्यधिकीकृतानि यानि गौरवाणि तैरुपलक्षितानि। श्रमेण ह्यङ्गानि
 गुरुतरीभवन्ति। शोभाप्राप्तौ रश्मिभिरिति करणे वा तृतीया!!!^a॥ (८.२४): तथोदराणि रूप-
 यतः। समुच्छ्वसत्पङ्कजकोशकोमलैः, समुच्छ्वसद् विकसद् यत् पङ्कजं कमलं तस्य यः कोश उ- 26.13
 दरं तेन कोमलास् तादृशैर्नाभिभिरुपनीव्युपाहितश्रीणि, एवंभूतैर् नाभिभिर् नीवीसमीपे जनित-
 शोभानि। तथा वलीविभङ्गिषु वलितरंगवत्सु मध्येषु स्तनानां संबन्धिनोऽतिभारान् नम्रतां नम-
 तत्वं दधन्ति धारयन्ति। वलीविभङ्गित्वान्नम्रता विभाङ्गैर्दधतीत्यर्थः?!?। दधन्तीति *वा नपुंस- 26.16
 कस्य* इति नुमागमः॥ (८.२५): तथा मुखानि रूपयतः। घर्माम्बुकणैः समन्ततश्चितानि। श्र-
 मवशाद् अनुत्-स्फुरत्फुल्लविलोचनानि यतः, स्वेदोदबिन्दुसंदोहव्याप्तानि मुकुलितनयनानि च।
 अत एव तुषारभूषणैरप्रकाशपत्रसंहतिभिः पद्मैः समानकान्तीनि। तुषारोऽवश्याये। एवंभूतान- 26.19
 वयवान्बहुशो दृष्टपूर्वानपि तदानीं प्रथममिव कुतूहलेन पश्यतां दर्शनरस उत्तपादि। रूपयतः प-
 र्यालोचयतो वा?!?। चः समुच्चये, मुखानि रूप्यमाणमध्ये प्रक्षिपति॥

^a@@!!! This *interpolation gives an alternative interpretation of the value of the Instrumental case of

the word *raśmibhiḥ* in the vigraha given above : *visāribhiḥ kāñcīmaṇiraśmibhiḥ prāptā [śobhā]*. By force of *saṃgatā* the sense stated first was, perhaps, smth. like : *raśmibhiḥ saha prāptā yā śobhā sā*, whereas the alternative may go smth. like : *raśmibhiḥ karaṇabhūtaiḥ prāptā yā śobhā sā*. @@interpolation !!!@@ @@

26.16–17 वा नपुंसकस्य] *Aṣṭādhyāyī* 7,1.79: वा नपुंसकस्य

26.3 °न्थास्त°] Jo₁ Pa₁, °न्था त° Jai 26.6 पदे पदे] Jo₁ Pa₁, पदे २ Jai 26.6 प्रतिपथं] conj., प्रथमं Jai Jo₁ Pa₁ 26.7 °स्खलतो] Jai Jo₁, °स्खलितो Pa₁ 26.11 श्रमेण] Jai Jo₁, श्रमेण श्रमेण Pa₁ 26.12 शोभाप्राप्तौ ... तृतीया] Jo₁ Pa₁, om. Jai 26.14 °पाहित°] conj., °पाहित° Jai Jo₁ Pa₁ 26.14 नाभिभिर्] Jo₁ Pa₁, om. Jai 26.15 ऽतिभारान्] conj., ऽतिभारो Jai Jo₁ Pa₁ 26.15 नम्रतां] conj., नम्रता Jai Jo₁ Pa₁ 26.15–16 नमतत्वं] Jai, नामतत्वं Jo₁ Pa₁ 26.16 दधन्तीति] conj., दधतीति Jai Pa₁ 26.17 नुमा°] conj., नुरा° Jo₁ Pa₁ 26.16–17 दधतीति वा ... नुमागमः] Jo₁ Pa₁, om. Jai 26.18 अनुत°] conj., अनु° Jai Jo₁ Pa₁ 26.19 ऽवश्याये] conj., वचये Jo₁ Pa₁, वच Jai 26.20 उतपादि] conj., उपपादि Jai Jo₁ Pa₁ 26.21 चः समुचये ... प्रक्षिपति] Jo₁ Pa₁, om. Jai

- 26.1 Ba: ईक्षणादरो दर्शनादरो गन्धर्वान्तत्प्रथममिव विवेश। देवाङ्गनानां साश्चर्यं यथा भवत्येतान्पदा- Ba: 75r7
थानमूनमूनवयवान् पश्यतो दर्शयतः। किलक्षणागन्धर्वान्। चरनान् रूपयतः। वरोरोदेशैश्च
चिरकालं ये ++े+aङ्गनान्। वारणस्य गजस्य यो हस्तः शुण्डादण्डस् तद्वत् पीवरैः स्थूलैः,
26.4 नवपल्लवश्रियः, नवग्रहणं सौकुमार्यातिशयप्रतिपादनार्थम्। समेऽपि मार्गे गन्तुमसमर्थान्, खि-
न्नान् मदादिव,^a यथा मत्ताः सविलासं स्वलन्ति तथेत्यर्थः ॥ (८.२३) : जघनानि निरूपयतः।
नवपुलिनकान्तिं जित्वा स्थितानि, नवग्रहणेन सौकुमार्यातिशयोक्तिः। गौरवैरुपलक्षितानि। श्र-
26.7 मेणाधिकीकृतैः, श्रमेण ह्यङ्गानि गुरुतरानि भवन्ति। कया। मनोहरोन्नतकटितटशोभया वि-
सारिभिः काञ्चिमणिरश्मिभिर्लब्धा या प्राप्ता तथा ॥ (८.२४) : उदराणि निरूपयतः। नीविसमीपे
नाभिसमीप उपजनिता शोभा यैः। विकसत्कमलं तस्य कोश उदरं तद्वत्-कोमलैस् तत्सदृशैः,
26.10 स्तनातिभारान्मध्य आनतत्वं धारयन्ति। त्रिवलितरंगवत्सु त्रिवलियुक्तेषु ॥ (८.२५) : वदनानि
निरूपयतः। कमलतुल्यद्युतीनि। तुषारोऽवश्यायजलबिन्दुः। अप्रकाशपत्रसंहतिभिः। समन्तात्स्वेदोदबिन्दुसंदोहव्याप्तानि
श्रमवशान्मुकुलितनेत्राणि ॥ (८.२६) :!!! दर्शनादरो गन्धर्वान्तत्प्रथममिव विवेश देवाङ्गनानाम-
26.13 मूनमूनवयवान् पश्यतः।!!! सानुसमीपे मार्गा+नो यः पन्थास् तस्माच्छ्रमेण मन्थरं विनिर्गच्छतीनाम् ॥
पञ्चभिः कुलकं ॥

^a@@ praskhalataḥ missing ?? !tyarthaḥ at the end of the next sentence suggests that it is a secondary explanation and not a gloss (i.e. not smth. like *madād iva = yathā mattāḥ savilāsam skhalanti tathā*)@@

26.2 वरोरोदेशैश्च] conj., वरोगदोशे(?)। वराङ्गदोशे Ba 26.4 नवपल्लवश्रियः] conj., नवपल्लव Ba 26.4 °कुमार्या°] conj., कुर्या Ba 26.6 स्थितानि] conj., रहितानि Ba 26.6 °वैरुप°] conj., °वेणुप° Ba

26.6-7 श्रमेणा°] conj., समेना Ba 26.7 °कटितट°] conj., तटीकीटीतट Ba 26.8 लब्धा] conj.,
लंदा Ba 26.10 °वलि°] conj., °वल° Ba 26.10-11 वदनानि नि°] conj., वददानि Ba 26.11
°द्युतीनि] conj., द्युतीनीनि Ba 26.11 °पत्र°] conj., °संपन्न° Ba 26.13 वयवान्] conj., पथवान् Ba

Jay: 90v13, Pa₂: 69r7

Jay Pa₂: (८.२६): ईक्षणादरोऽवलोकनप्रयत्नो नभश्चरान्तत्पूर्वमिव विवेश। किं कुर्वतः। सुराङ्ग- 26.1
नानामेतानवयवान् रूपयतः पश्यतः, अथवा पर्यालोचयततः, तत्प्रथममिव। किं कुर्वाणानाम्।
अनुसानुवर्त्मनः परिखेदमन्थरं विनिर्यतीनाम्, सानौ यत्वर्त्म पन्थास्तस्मादन्वनुसानुवर्त्मनः,
परिश्रमेण मन्दं मन्दं निर्गच्छन्तीनाम्। अप्सरसां चरणादीनवयवांस्तत्प्रथममिव सविस्मयं प- 26.4
श्यतो गन्धर्वान्दर्शनादरो विवेश॥ (८.२२): वारणहस्तवत् पीवराः शोभावन्तो य ऊरवस् तैः
करणभूतैः, चिरकालं खिन्नान्, यतो नवपल्लवश्रियः, अत एव समेऽप्यविषमेऽपि पथि यातुम-
नीश्वरानशक्तान्, अत एव च पदे पदे परिस्खलतो गुप्यतो क्रमेण संस्थुलान्, मदादिव मदभावा- 26.7
दिव। यथा मत्ताः पदेन सविलासं स्वलन्ति तथेत्यर्थः। एवंविधांश्चरणान् रूपयतः॥ (८.२३):
तथा जघनानि रूपयतः। किंभूतानि जघनानि। नवसैकतद्युतिं नवपुलिनशोभामभिभूय स्थि-
तानि। कया। विसारिभिः काञ्चीमणिरश्मिभिः लब्धा प्राप्ता विसारिकाञ्चिमणिरश्मिलब्धा तया। 26.10
कया। मनोहरोच्छ्रयनितम्बशोभया। मनोहरोच्छ्रयस्य नितम्बस्य शोभा मनोहरोच्छ्रयनित-
म्बशोभा तया करणभूतया। आद्यं नितम्बशोभाविशेषणं^a। नवग्रहणं सौकुमार्यातिशयप्रदर्शना-
र्थम्। श्रमेणातिरिक्तान्यधिकीकृतानि तैः श्रमातिरिक्तैर्गौरवैः, गुरुत्वेनोपलक्षितानि, जघनविशे- 26.13
षणम्। श्रमे[ण ह्यङ्गा]नि गुरुतरीभवन्ति॥ (८.२४): तथोदराणि रूपयतः। समुच्छ्वसद् विकसत्
पङ्कजं कमलं तस्य यत् कोशम्! उदरं तेन कोमलं समुच्छ्वसत्पङ्कजकोशकोमलं तैः समुच्छ्वस-
त्पङ्कजकोशकोमलैर्नाभिभिरुपनीवि नीवीसमीप उपाहितश्रीणि जनितशोभानि। एवंभूतैर्नाभिभिर्नीवीसमीपे
जनितशोभानि। तथा वलीविभङ्गिषु वलितरंगवत्सु मध्येषु मध्यप्रदेशेषु स्तनानां संबन्धेनातिभारेण
नम्रतामानतत्वं दधन्ति धारयन्ति। स्तनातिभारान्नम्रतां दधन्त्युदरविशेषणं। वलिविभङ्गत्वाद्वि-
भागे नम्रतां दधतीत्यर्थः(?)। दधन्तीति वा नपुंसके* नकारस्य न लोपः॥ (८.२५): तथा मु- 26.19
खानि रूपयतः। घर्माम्बुकणैः समन्ततश्चितानि व्याप्तान्यनुत्फुल्लविलोचनानि श्रमवशादविकसितनेत्राणि
स्वेदोदबिन्दुसंदोहव्याप्तानि मुकुलितनयनानि। अत एवास्फूटपत्रपङ्क्तिभिस्तुषारभूषणैः सरोरु-
हैः पद्मैः समानकान्तीनि, अप्रकाशपत्रसंहतिभिः। तुषारोऽवश्यायजलम्॥ एवंविधानवयवा- 26.22
न्बहुशो दृष्टपूर्वानपि तदानीं प्रथममिव कुतूहलेन पश्यतां दर्शनरस उदपादि। रूपयतः पर्यालोचयतो वा।
चः समुच्चये मुखानि रूप्यमाणमध्ये प्रक्षिपति॥
कुलकस्य युक्तं व्याख्यानम्॥ ?? 26.25

^a@@!!! A very good example of perhaps a marginal note !!! See all the remarks on *viśeṣaṇam*-this-and-that in the following comm.@@

26.19 वा नपुंसके] Cf. *Aṣṭādhyāyī* 7,1.79: वा नपुंसकस्य

26.3 °न्थास्त°] conj., °न्था त° Jay Pa₂ 26.4 मन्दं मन्दं] conj., मन्दं: Jay, मन्दं Pa₂ 26.7 क्रमेण] conj., क्रमेरवि° Jai, क्रमेर Pa₂ 26.8 सविलासं] conj., सविलासे Jay Pa₂ 26.10 कया] conj., किया Jay Pa₂ 26.12 नितम्बशोभाविशेषणं] Jay Pa₂^{ac}, विशेषणम् Pa₂^{pc} नितम्बशोभा - cancelled (?) 26.14 °ण ह्यङ्गा°] conj., - - - Jay Pa₂ 26.14 गुरु°] conj., अरु° Jay Pa₂ 26.21 मुकुलित°] Pa₂, मुकुति मुकुलित° Jay 26.21 स्फूट°] Pa₂^{pc}, स्फुर° Jay Pa₂^{ac}

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(Nāmaliṅgānuśāsnam. ŚrīmadAmarasiṃhaviracitaṃ, Vandhaghaṭṭiyasarvānandapraṇīṭayā Ṭikāś-rasvākhyayā vyākhyayā sametam), *Trivandrum Sanskrit Series*, vol. 1. Travancore Government Press, Trivandrum.

Zusammenfassung

Die vorliegende Doktorarbeit umfasst eine Sammlung verschiedener Materialien zur text-geschichtlichen Untersuchung einiger bisher nicht publizierten Kommentare auf das *Kirātārjunīya*, ein episches Poem in Sanskrit. Obgleich diese Materialien sich hauptsächlich auf das eben genannte einzelne Werk beziehen, soll jedoch die Art ihrer Anwendung beispielhaft auch auf die Analyse anderer Werke desselben Genres übertragbar sein und somit einen weiterführenden Beitrag zur Forschung der klassischen Literatur Indiens leisten.

Das erste Kapitel der vorliegenden Dissertation beschäftigt sich mit allgemeinen methodologischen Fragen. Hierbei wird hauptsächlich die Methode der strukturellen Analyse der Kommentare beschrieben sowie auf einige weiterführende Fragen bezüglich der Komposition der Kommentare eingegangen. Das zweite Kapitel bietet eine umfangreiche Studie einiger wichtiger bisher nicht publizierten Kommentare auf das *Kirātārjunīya* dar. Hierbei werden zunächst die erhaltenen Textzeugen (vor allem Handschriften) beschrieben und daraufhin die textgeschichtlichen Daten zusammengetragen und evaluiert. Im dritten Kapitel beschäftige ich mich zusammenfassend mit der Art und Weise, wie verschiedene Kommentatoren die Werke ihrer Vorgänger in Ihr eigenes Schaffen integriert haben. Die hierbei beschriebenen Vorgehensweisen können sowohl zur Analyse anderer ähnlich zusammenhängender Texte als auch zur Untersuchung der handschriftlichen Überlieferung einzelner Texte miteinbezogen werden. In den nachfolgenden Kapiteln wende ich mich dann dem letzteren Problem zu.

Im vierten Kapitel beschreibe ich zunächst die mir zugänglichen Handschriften eines einzelnen Kommentars auf das *Kirātārjunīya*, der *Laghuṭīkā* von Prakāśavarṣa, und unternehme im fünften Kapitel eine detaillierte Untersuchung der anhand verschiedener Quellen erschließbaren biographischen Details seines Lebens and Werkes. In dem abschliessenden sechsten Kapitel widme ich mich daraufhin einer text-geschichtlichen Untersuchung verschiedener uns zugänglichen Versionen der *Laghuṭīkā*. Hierbei gehe ich insbesondere auf die Schwierigkeiten ein, die sich bei einem Versuch der Gegeneinanderstellung verschiedener Textversionen ergeben und versuche in einem kurzen Fazit mögliche Strategien zur Lösung der beschriebenen Probleme anzudeuten.

Abstract

The present doctoral dissertation collects materials pertinent for the text-historical evaluation of several unpublished commentaries on the *Kirātārjunīya*, a classical Epic Poem in Sanskrit. Although the collected data deal primarily with a single poem, their analysis presented in the current thesis can be considered exemplary for the study of other texts belonging to the same genre — namely, the Sanskrit epic poetry. In this way, the current dissertation contributes to the broader field of study of classical Indian literature.

The first chapter of my doctoral dissertation is concerned with general methodological issues. I commence my work by laying out the method of structural analysis of the commentaries on *mahākāvya*- and subsequently deal with several questions pertaining to the composition of these texts. The second chapter comprises an examination of several important unpublished commentaries on the *Kirātārjunīya*. In dealing with each of these texts, I provide a detailed description of its manuscripts first and, in the following step, survey and evaluate all the relevant historical information pertaining to the author and the composition of the respective work. The third chapter briefly examines various procedures adopted by individual commentators, by means of which the texts of their predecessors were integrated into their own works. The analysis of textual reuse described in this chapter can be applied, on the one hand, in order to examine other similar works and, on the other hand, in order to evaluate the manuscript transmission of individual texts, a problem that is dealt with in the

subsequent chapters of my dissertation. In the fourth chapter, I describe the available manuscripts of a single commentary on the *Kirātārjunīya*, the *Laghuṭīkā* by Prakāśavarṣa. In the fifth chapter, I attempt a detailed analysis of all the data about the author's life and works available to us thus far. In the sixth chapter, I finally turn to a text-historical analysis of the available versions of the *Laghuṭīkā*. In so doing, I pay particular attention to highlighting various difficulties involved in the attempt to compare these versions with each other. In a short conclusion I, therefore, propose possible strategies, which could aid in solving the problems thus described.