ANANTARATNAPRABHAVA
STUDI IN ONORE DI GIULIANO BOCCALI

a cura di Alice Crisanti, Cinzia Pieruccini,
Chiara Policardi, Paola M. Rossi

I

Anantaratnaprabhava

Studi in onore di Giuliano Boccali

A cura di Alice Crisanti, Cinzia Pieruccini
Chiara Policardi, Paola M. Rossi

I

CONSONANZE

Collana
del Dipartimento di Studi Letterari, Filologici e Linguistici
dell'Università degli Studi di Milano

diretta da Giuseppe Lozza

11.1

Comitato Scientifico

Benjamin Acosta-Hughes (The Ohio State University), Giampiera Arrigoni (Università degli Studi di Milano), Johannes Bartuschat (Universität Zürich), Alfonso D'Agostino (Università degli Studi di Milano), Maria Luisa Doglio (Università degli Studi di Torino), Bruno Falcetto (Università degli Studi di Milano), Alessandro Fo (Università degli Studi di Siena), Luigi Lehnus (Università degli Studi di Milano), Maria Luisa Meneghetti (Università degli Studi di Milano), Michael Metzeltin (Universität Wien), Silvia Morgana (Università degli Studi di Milano), Laurent Pernot (Université de Strasbourg), Simonetta Segenni (Università degli Studi di Milano), Luca Serianni (Sapienza Università di Roma), Francesco Spera (Università degli Studi di Milano), Renzo Tosi (Università degli Studi di Bologna)

Comitato di Redazione

Guglielmo Barucci, Francesca Berlinzani, Maddalena Giovannelli, Cecilia Nobili, Stefano Resconi, Luca Sacchi, Francesco Sironi

INDICE

VOLUME SECONDO

Filosofie

Palazzi, templi e immagini

Critical Edition of the *Ghaṭakharparaṭīkā*
Attributed to Tārācandra[1]

Francesco Sferra

1. *Introductory Remarks*

1. The *Ghaṭakharparakāvya* (also *Ghaṭakarparakāvya*) – a short *dūtakāvya* that Abhinavagupta (ca. 975-1025), following oral tradition, ascribes to Kālidāsa[2] (although the author's style seems hardly the same as that of the celebrated poet)[3] – attracted the attention of many traditional scholars. In spite of the more than 30 commentaries found in Sanskrit manuscripts (cf. NCC 6, pp. 268-269), to the best of my knowledge only three of them have been published so far: the anonymous

commentary edited by Georg Martin Dursch along with the *editio princeps* of the text in 1828;[4] the *vivṛti* by Abhinavagupta, edited by Madhusudan Kaul Shastri in 1945; and the *Gūḍhārthadīpikā* by Kuśalamiśra (second half of the seventeenth cent.), edited by Walter Slaje in 1993.[5] Furthermore, there are aslo some modern commentaries in Sanskrit, such as, for instance, the *Madhurākhyā vyākhyā* by Rāmacaritra Śarman, printed in Mumbai in 1914, and the *Vimalākhyā ṭīkā*, which was written by Jatindra Bimal Chaudhuri and published by him in the 1953 volume *The Ghaṭakarpara-yamaka-kāvya*.

1.1. In March 2012, while working in the ambit of the cataloguing project of the Sanskrit manuscripts held at the Cambridge University Library (CUL), I had the opportunity to study and transcribe a modern manuscript labelled Add. 2418 (henceforth 'C'), in Devanāgarī script on Nepalese paper, containing the *Ghaṭakharparakāvya* and the *Ghaṭakharparaṭīkā*, a yet unpublished commentary revised and perhaps composed by a certain Tārācandra.[6] In fact, the *anuṣṭubh* transmitted at the end of the text (as well as at the end of some other codices of the work) suggests that the commentary had only been revised by Tārācandra (cf. also Chaudhuri 1953, 40):

> tārācandrābhidheyena bālavyutpattihetave ||
> ghaṭakharparaṭīkeyaṃ saṃśodhya [6r₄] prakaṭīkṛtā ||

This commentary on the *Ghaṭakharpara* has been published by the one called Tārācandra after a revision (literally 'after having cleansed [it]') for the growth of beginners.

This statement contrasts slightly with the copyist's colophon that follows immediately after, which unequivocally attributes the commentary to Tārācandra:

> iti śrītārācandraviracitā ghaṭakharparaṭīkā samāptā ||

---

4. This commentary was published again anonymously in 1886 in Kolkata (see references below, p. 381). The booklet by Dursch also contains the French translation of the poem published by Antoine-Léonard Chézy in 1823 (Dursch 1828, 52-55).

5. Slaje's edition (1993, 59-118) also contains the reproduction of the Śāradā codex kept in the Österreichische Nationalbibliothek in Vienna (Cod. Sanskrit 23).

6. In the CUL there is also a modern Nepalese paper manuscript, in Devanāgarī script, containing only the stanzas of the *Ghaṭakharparakāvya* (Add. 2454). Hereafter it is referred to with the siglum 'Cᵐ'. This manuscript consists of three leaves, each containing eight lines; the colophon, here transcribed verbatim, runs as follows: *iti śrīkāladāsakṛtaṃ ghaṭagharparakā*[3v₅]*vyaṃ saṃpūrṇaṃ || ||* (see also http://cudl.lib.cam.ac.uk/view/MS-ADD-02454/1, last accessed 6 November 2016).

We can thus imagine that the copyist either carelessly attributed the *ṭīkā* to Tārācandra, being aware that he was in fact only the revisor of a text composed by someone else, or that he believed it was indeed Tārācandra's. Nor can we exclude the possibility that Tārācandra had revised his own work (see also Li–Cuneo–Formigatti 2014). At the moment it is not possible to be any more precise. The study of the entire extant manuscript tradition of the *Ghaṭakharparaṭīkā* and of the other works attributed to this author (see below) could perhaps help to clarify the situation.

While working on this commentary, initially as material for some reading classes on the *Ghaṭakharparakāvya* in Naples, I obtained access to another manuscript of the same text, also a paper manuscript in Devanāgarī script, kept in Philadelphia at the Library of the University of Pennsylvania and labelled as UPenn MS Coll. 390, Item 1503 (henceforth 'Ph'). Reproductions of this manuscript and a very short description are available online at the following address: http://dla.library.upenn.edu/dla/medren/detail.html?id=MEDREN_6445865 (last accessed 10 April 2016).

The *Ghaṭakharparaṭīkā* attributed to Tārācandra, presented here for the first time, has been edited on the basis of these two manuscripts, C and Ph, in order to provide other scholars with material for further research, as well as to celebrate Giuliano Boccali, a teacher and a friend. Unfortunately, for the time being I was unable to collect and collate other manuscripts. Although the text does not contain any particular difficulties, and the evidence provided by C and Ph is likely enough to produce a relatively reliable edition, no doubt could the use of all the other eight extant codices containing the work (cf. NCC 6, p. 269) help us to establish the text more precisely and get a better understanding of its transmission.

2. Unfortunately, we do not have much information on Tārācandra. We know that in addition to his revision and possible composition of the *Ghaṭakharparaṭīkā*, he is the author of the *Vidvanmanoharā*, a *ṭīkā* on Dharmadāsa's (*fl.* probably in the sixth cent.) *Vidagdhamukhamaṇḍana*, and of the *Bālavivekinī*, a *ṭīkā* on a *chandaḥśāstra* entitled *Śrutabodha*, of uncertain authorship and date. To the best of my knowledge, none of these commentaries has been published so far.

According to Parashuram Krishna Gode (1953), Tārācandra lived between 1400 and 1650.[7] The only reliable but scant information on his life can be deduced from the first and last stanzas of the *Vidvanmanoharā*, and from the concluding verse of the *Bālavivekinī*. Here we read that he was a *kāyastha* active in the town of Śivarājadhānī (aka Kāśi and Vārāṇāsī), and that he was a Kṛṣṇaite. The text of these stanzas is reproduced here with slight changes and a critical apparatus from the tran

7. See also Hahn 2013-2014, 80.

scription available in the online catalogue of the Nepalese-German Manuscript
Cataloguing Project of the manuscripts that are kept in the National Archives of
Kathmandu:[8]

Vidvanmanoharā – beginning:

śrīgokuleśapadapadmamadhuvratena
        tārābhidhena kavinā śivarājadhānyām |
vidvatkulopakṛtaye kriyate sphuṭārthā
        ṭīkā vidagdhamukhamaṃḍanasaṃjñakasya ||

(MS1 = NAK 4/167, NGMCP A 373–9, fol. 1v$_{1–2}$; MS2 = NAK 1/1090, NGMCP
A 373–11, fol. 1v$_{1–2}$; MS3 = NAK 5/6888, NGMCP B 308–10, fol. 1v$_{1–2}$) **pāda**s **ab**
śrīgokuleśapadapadmamadhuvratena tārābhi° MS1 MS3] broken in MS2   **pāda**
b *°dhānyām* MS2 MS3] *°dhānyaṃ* MS1   **pāda c** *vidvaṭ°* MS2 MS3] *vidvad°*
MS1   **pāda d** *vidagdhamukhamaṃḍanasaṃjñakasya* MS1 MS3] broken in MS2

Vidvanmanoharā – end:

koṣān anekān avalokya ṭīkā
        kāyasthacūḍāmaṇinā kṛtaiṣā |
tārābhidhānena satāṃ kavīnām
        ācandrasūryaṃ ramatāṃ manāṃsi[9] ||

(MS1, fol. 35v$_{2–3}$; MS2, fol. 59r$_{9–10}$; MS3, fol. 65r$_{8–9}$) **pāda**s **ac** *°kā kāyasthacūḍāmaṇinā*
kṛtaiṣā | *tārābhidhānena satāṃ kavīnām* MS1 MS3] broken in MS2   **pāda b**
kāyastha° MS3] *kāyascha°* MS1   **pāda c** *tārā°* MS1] *tāṃrā°* MS3   **pāda d** *āca-*
ndrasūryaṃ MS2 MS3] *ācaṃdratārā* MS1   ◊ *manāṃsi* MS2 MS3] *manas tu* MS1

Bālavivekinī – end:

śrīgoviṃdaguṇākhyānaṃ chaṃdobhir vividhair iha ||
yat kṛtaṃ tena me kṛṣṇaḥ paramātmā prasīdatāṃ ||[10]

8. Another manuscript of the *Vidvanmanoharā* is kept in The Adyar Library and Research Cen-
tre, Theosophical Society (NCC 8, p. 154, refers to Adyar D. V. 675. MT. 2375).

9. The reading of MS1 (*manas tu*) is likely a secondary attempt to produce smoother Sanskrit;
manāṃsi (MS2 MS3) is to be interpreted as an accusative governed by *ramatāṃ*, although the latter
is usually intransitive (cf., *e.g.*, *Mahābhārata* 1.32.17c: *dharme me ramatāṃ buddhiḥ*; *Mahābhārata*
15.290.16b: *dharme te ramatāṃ manaḥ*; *Atharvavedasaṃhitā*, Śaunaka rec. 7.12.4c: *mayi vo ramatāṃ*
manaḥ).

10. NAK 4/734, NGMCP B 279–19, fol. 17v$_{9–10}$. For the *Bālavivekinī* NCC 8, p. 154, refers to IM.
5070 inc. In the National Archives of Kathmandu there is also another fragment of this commentary:

3. The short *Ghaṭakharparaṭīkā* is not particularly original – it consists of a simple explanation of the stanzas, with no digressions. The work contains only a few citations from the *Amarakośa*, most of which, incidentally, can also be found in the commentary by Kuśalamiśra, and a few references to the *Pāṇinīyadhātupāṭha*. In spite of this, the text attributed to Tārācandra does not lack significance in the history of the transmission and interpretation of the *Ghaṭakharparakāvya*. One of the reasons is that it presupposes some new variants in the *mūlapāṭha*, as shown in the following table:

	St. Tārācandra's comm.	*Editio princeps*	Abhinavagupta's *vivṛti*
1c	*nihitaṃ*	*nihitaṃ*	*vihataṃ*
3b	*sukhasevitāram*	*sukhasevitāram*	*śubhasevitāram*
4b	*svanad°*	*svanad°*	*nadad°*
5d	*samudvahati*	*samudbhavati*	*vivardhati ca*
6d	*ucyate*	*udyate*	*udyate*
7a	*avalambya*	*avalaṅghya*	*ativāhya*
7c	*nirghṛṇena*	*nirghṛṇena*	*nirdayena*
7d	*ha*	*ha*	*hi*
9c	*cātako 'pi*	*cātako 'pi*	*cātakaś ca*
10a	*atibhāti*	*abhibhāti*	*abhibhāti*
10d	*priya mayā*	*dayitayā*	*priya mayā*
11c	*°kṛṣāvasādyate*	*°kṛṣāpi sādyate*	*°kṛṣā ca sādya te*
12a	*kṛpāpi*	*kṛpāpi*	*kṣamāpi*
12c	*'dya*	*'dya*	*ca*
13c	*vahati*	*vahati*	*dravati*
13c	*kaluṣe jale*	*kaluṣe jale*	*kaluṣaṃ jalaṃ*
15a	*navavārikaṇair*	*susugandhitayā*	*susugandhitayā*
	virājitānāṃ	*vane jitānāṃ*	*vane jitānāṃ*
15b	*°vāta°*	*°vāyu°*	*°vāta°*
15c	*niketanānāṃ*	*niketakānāṃ*	*niketanānāṃ*
15d	*ketakānām*	*ketakānām*	*ketanānām*
16a	*sutarāṃ*	*sutaruṃ*	*sutaruṃ*
17b	*te*	*yan*	*vo*
17c	*avahasyate*	*apahasyate*	*avahasyate*
17d	*nipatitāsmy ati°*	*nipatitāsmi su°*	*praṇipatāmi ca*
18c	*kusumanirīkṣaṇe 'pade*	*kusumanirīkṣaṇe 'pade*	*puṣpanirīkṣitāpade*
19b	*°prakāśitaiḥ*	*°prahāsitaiḥ*	*°prahāsitaiḥ*

MS 5/3137, NGMCP A 356–9.

20d	*meghāgame* *priyasakhīś ca*	*meghāgame* *priyasakhīś ca*	*meghāgamaṃ* *priyasakhi śva°*
21c	*sādhvībhir evam uditaṃ*	*svaṃsvāraveṇa kathitaṃ*	–
21d	*sadanam*	*sagṛham*	–
22a	*°vanitā°*	*°vanitā°*	*°lalanā°*
22b	*ālabhya*	*ālambya*	*ālabhya*

The stanzas are commented on in the same sequence that we find in the *editio princeps*. The following table shows the arrangement of the *Ghaṭakharparakāvya* verses according to the commentaries published until now:[11]

Tārācandra *editio princeps*[13]	Abhinavagupta	Kuśalamiśra	metre[12]
1	15	1	*vaitālīya / sundarī*
2	16	2	*indravajrā*
3	17	3	*vasantatilakā*
4	18	4	*vasantamālikā /* *aupacchandasaka /* *mālabhāriṇī*
5	19	5	*vasantatilakā*
6	1	6	*rathoddhatā*
7	2	7	*rathoddhatā*
8	3	8	*rathoddhatā*
9	4	9	*rathoddhatā*
10	5	10	*rathoddhatā*
11	6	11	*rathoddhatā*
12	7	12	*rathoddhatā*
13	8	13	*puṣpitāgrā*
14	9	14	*vasantatilakā*

11. A more comprehensive synoptical table (but with no information regarding the metre) has been published by Chaudhuri (1953, 54-57). A different sequence of the stanzas can be found for instance in O: stt. 1-14 (= *editio princeps* stt. 6-19), stt. 15-19 (= *editio princeps* stt. 1-5), st. 20 (= *editio princeps* st. 20), st. 21 (= *editio princeps* st. 22).

12. Information regarding the metres used in the *Ghaṭakharparakāvya* can be found in the anonymous commentary published by Dursch in 1828 (and anonymously reprinted in Kolkata in 1886), in O and in Chaudhuri's *ṭīkā* (1953), sometimes with slight differences in the names. All the meters used in this poem are described in Hemacandra's *Chandonuśāsana*. See also Dursch 1828, 47-51 and Parlier 1975, 95.

13. The same order occurs in C^m and P.

		15	*rathoddhatā*
–	–	15	*rathoddhatā*
15	10	16	*vasantamālikā /*
			aupacchandasaka /
			mālabhāriṇī
16	11	17	*upajāti*
17	12	18	*drutavilambita*
18	13	19	*aupacchandasaka*
19	14	20	*vaitālīya / sundarī*
20	20	22	*vasantatilakā*
21	–	21	*vasantatilakā*
22	21	23	*vasantatilakā*

C and Ph do not contain, and consequently do not comment on, the following *rathoddhatā* (st. 15 in Kuśalamiśra's recension, st. 9 in Śāntisūri's recension[14] and st. 21 in the edition of Sharma and Sharma):

> kokilabhramarakokakūjite
>   manmathena sakale jane jite[15] |
> nirgato 'si śaṭha māsi mādhave
>   nopayāsi śayite 'pi[16] mādhave ||[17]

14. Note that in Śāntisūri's commentary, stanzas 18 and 19 are inverted, while stanza 21 is totally absent. See Katre 1948, 195-197.

15. *sakale jane jite* Sharma and Sharma 1975] *sakale 'pi kū jite* according to Kuśalamiśra

16. *'pi* Sharma and Sharma 1975] *'dya* according to Kuśalamiśra

17. Despite the fact that the first *pāda* of the stanza that is copied in the manuscript is *kokilāsv anavakokakūjite*, the commentary by Kuśalamiśra presupposes the apparently hypermetrical/unmetrical reading *kokilāśvanavamakokakūjite*, exhibiting the pattern S|S||||S|S|S instead of S|S|||S|S|S. Kuśalamiśra's commentary is quoted here with slight changes from Slaje's edition (1993, 93, cf. also p. 92, which contains the reproduction of the manuscript used):

he **śaṭha** |

priyaṃ vakti puro 'nyatra vipriyaṃ kurute bhṛśam |

yuktyāparādhaceṣṭas tu śaṭho 'sau kathito budhaiḥ ||[a]

tvaṃ **mādhave māsi** | vaiśākhe mādhavo rādha ity amaraḥ[b] | **nirgato 'si** | akarmakatvāt karmābhāvaḥ | kva sati ? **manmathena** kāmena **sakale** sampūrṇe 'pi janair iti śeṣaḥ | **kū** iti pādapūraṇe 'vadhāraṇe vā | **jite** sati |

kūhakāracakārādyāḥ pādapūrṇe prakīrtitāḥ ||

iti dharaṇiḥ[c] | evaṃ kūś ca tathā nūnaṃ hi syād avadhāraṇe khalu iti vaijayantī[d] | **sakale jane jite** ity api pāṭho 'doṣaḥ | kathaṃbhūte mādhave ? **kokile**ti **kokilāsu** (*kokilāsu* MS] *kokilāsu satīṣu* ed.) anyabhṛtāsu satīṣu, **anavama**ṃ ślāghyaṃ jīrṇaṃ vā **kok**ānāṃ cakravākānāṃ **kūjita**m (*kūjitaṃ* em. Isaacson] *kūjitaḥ* ed.) śabdo yatra tat tasmin | athavā – **kokilā**bhir hetubhiḥ **su** (*su* em. Slaje] *deest* in MS) sutarāṃ **anavama**ṃ ślāghyaṃ **kokakūjita**ṃ (*anavamaṃ ślāghyaṃ kokakūjitaṃ* em. Isaacson] *anavamaślāghyakokakūjite* ed.) yatreti | kokilāsv anavameti (*kokilāśv anavameti* em. Slaje] *kokilāścanavaveti* MS) pāṭhe **kokilā**bhir **āśu** śīghram **anavama**ṃ (*anavamaṃ* em. Isaacson] *anavama*°

2. *About the Manuscripts*

1. In C, the stanzas of the poem are embedded in the commentary. Each page of the manuscript is divided into three parts; the central lines contain one or two verses of the poem, which, unavoidably, are not always in strict correspondence with their comments, which are written in the other two writing areas, above and below them. This layout, called *tripāṭha*, is not rare and can also be found in other modern manuscripts of northern Indian origin.[18] A high-quality colour reproduction of C, along with a detailed description authored by Charles Li, Daniele Cuneo and Camillo Formigatti, is available online (http://cudl.lib.cam.ac.uk/view/MS-ADD-02418/1) (last accessed 10 April 2016). While I refer the reader to this description for more details on the manuscript, here I will limit my observations to two main remarks.

The first concerns the final colophon, which provides the reader with information about the name of the copyist, the date of the manuscript, and the reasons for its copying:

> *saṃvat 1864 śakaḥ 1729 āśvina*[*6r₅*]*vadī •3 śanivāsare lipīkṛtā aṣṭavaṃśasārasvataśaṃ-ḍajñātīyena brāhmaṇena motīrāmeṇa putrasya paṭhanārthaṃ*

The reading °*śaṃḍa*° is slightly uncertain. Considering that the small oblique sign written above the *akṣara ś*, and which I have rendered as an *anusvāra*, could also be interpreted either as the sign for the vowel *e* (although this vowel is usually written more clearly in this manuscript) or as a stroke used to cancel a previous, barely visible *anusvāra*, it is also possible to read the two *akṣara*s as °*śeḍa*° (as Li–Cuneo–Formigatti do) or even °*śaḍa*°. In any case, the reading °*śaṃḍa*° is probably right since the word *śaṃḍa*/*śaṇḍa*/*saṇḍa* is attested with the meaning of 'group' in compounds containing a family name (cf. Pingree 1993, 677). The word °*jñātīyena*° is a synonym of °*jātīyena*.[19] The text can be tentatively translated as follows:

---

ed.) **kokakūjita**ṃ yatreti tasmin | **adya** meghāgame | **mādhave** kṛṣṇe **śayite** sati | tvaṃ **nopayāsi** nāgacchasi | māyā lakṣmyā dhavaḥ patiḥ **mādhavas** tasmin | indirā lokamātā mā ity amaraḥ[c] | ṣoḍaśa-pado 'yam | atrāpi rathoddhatā cchandaḥ ||

[a] Cf. Rudrabhaṭṭa's *Śṛṅgāratilaka* 1.27, where *pāda*s cd run as follows: *jñātāparādhaceṣṭaś ca kuṭi-lo 'sau śatho yathā*   [b] = *Amarakośa* 1.4.16a   [c] Cf. *Dharaṇikośa* 157   [d] Untraced in Yādavaprakāśa's *Vaijayantī*   [e] = *Amarakośa* 1.1.29a

18. Cf., e.g., codex 3.7.39 of Tucci's collection (National Library, Rome), which contains the *Paramārthastava* by Nāgārjuna and an anonymous commentary.

19. Both *jātīya* and *jñātīya* occur at the end of compounds with the meaning of 'belonging to' (cf. e.g. Fleming 2010, 237, n. 68 and 240, line 7; Sircar 1966, 134, 136, 339).

In order for [his] son to read, the Brāhmaṇa Motīrāma, belonging to the Sārasvata group, [in particular] to [the sub-group of] the Aṣṭavaṃśa, has copied [this manuscript] on Saturday the third, in the dark half of the month of Āśvin [in the Vikrama] year 1864, [in the] Śaka [year] 1729.

The date is verified as Saturday, 3 October 1807 CE.[20]

The second remark concerns a peculiarity of the copyist. He seems to be uncertain about the quality and correctness of his own work or, less likely, of the exemplar he was copying. The line "May good people forgive mistakes [I have] done with [my] hand [i.e., while copying]" is repeated thrice. The first occurrence is embedded in the text of the commentary, the other two written in the margins:[21]

[$1v_{12}$ after comm. on st. 2] *karakṣatam* (sic) *aparādhaṃ kṣantum arhanti santaḥ* |
[$2v_{bm}$] *karakṛtam aparādhaṃ kṣantum arhaṃti saṃtaḥ* =
[$3r_{lm}$] *karakatam* (sic) *aparādhaṃ kṣaṃtum arhaṃti saṃtaḥ* ||

At present, we cannot be absolutely certain that these are Motīrāma's own words, even if it is probable. Statements of this kind are usually found at the end of a manuscript, and their repeated occurrence in the middle of the text is rather odd. It is also possible that these words, which for instance can be found verbatim at the end of the ninth chapter of the *Sūkṣmāgama* and at the end of the *Sabhāparvan* of the *Mahābhārata*, were present in Motīrāma's exemplar (maybe written in the margins), which he faithfully copied. We could also speculate that, while copying, he realized that something was not clearly understandable. It is worth noting, however, that at the three points at which this Mālinī *pāda* occurs, the text is actually not particularly problematic, or, to put it differently, no more problematic than in other cases.

The first occurrence of this *pāda* is immediately after the commentary on the second stanza, just before the beginning of the explanation of stanza 3. In this portion of the text, C contains one potential problem: the words *adya adhunā niśāmukhāni candravanti śaśiyuktāni tat*, which occur in the commentary on st. 2. I have emended this phrase to *adya adhunā niśāmukhāni na candravanti śaśiyuktāni na*, based both on the reading of the *mūlapāṭha* (st. 2b: *niśāmukhāny adya na candravanti*) and on the expected meaning of the sentence: "'Now', at present, "the twilights do not shine by the moonlight", [i.e.] are not connected with the

moon', though I must admit that the position of the second *na* at the end of a prose sentence is unusual (*na candravanti na śaśiyuktāni* would be better). The word *tat* is in any case meaningless in this position and is likely a mistake.

2. Ph also contains both the verses and the corresponding commentary. The latter immediately follows the verse to which it refers, so there is no possibility of confusion. At the end of each verse and of each portion of the commentary, the verse number is placed between two *daṇḍa*s. Most of the numbers from fol. 1*r* to fol. 2*v* (stt. 1-8) are followed by the syllable *cha*, which is followed in turn by two *daṇḍa*s (for instance: || *3* || *cha* ||, fol. 1*v*$_2$ and 1*v*$_{10}$; || *4* || *cha* ||, fol. 1*v*$_{11}$ and fol. 2*r*$_3$). The syllable *cha* is repeated as a line filler after the end of the commentary on verse 2 (fol. 1*r*, last line) and at the end of the work (fol. 5*v*$_4$). However, starting with the commentary on stanza 10 (fol. 3*r*), the syllable *cha* is no longer used; the commentaries are always introduced by the word *ṭīkā*, followed in turn by two *daṇḍa*s, the only exception being the commentary on st. 16 (fol. 4*r*$_{13}$), which has only the number; starting with stanza 12 (fol. 3*v*), the verses are introduced by the word *śloka* (without case ending), followed by two *daṇḍa*s. There are no appreciable differences in the *ductus*: the change of style between fols. 1*r*-2*v* and fols. 3*r*-5*v* does not necessarily reflect the work of a different copyist, although we cannot completely rule out this possibility.

The copyist of this manuscript was not particularly accurate. His errors fall into two main categories:

A) Simple mistakes due to orthographical inaccuracy, including haplography and dittography, as well as the omission or substitution of *akṣara*s (consonants or vowels): for instance, *ṣaṣṭa*° for *ṣaṣṭha*° (*ad* st. 1), °*bhayā* for °*bhayād* (st. 2a), *gachaṃti* for *gacchaṃti* (*ad* st. 2), *athāvā* for *athavā* (*ad* st. 3), *nabhāṃtarikṣaṃ* for *nabhoṃtarikṣaṃ* (*sic* for *nabho 'ntarikṣaṃ*, *ad* st. 3), *nageṣugeṣu* for *nageṣu* (*ad* st. 4), *parīdhīra*° for *paridhīrā*° (*ad* st. 4), *jaladā* for *jaladāḥ* (st. 5c), *ra* for *rater* (*ad* st. 5), *ādhare* for *ādhāre* (*ad* st. 6), *āgatā* for *āgatāḥ* (*ad* st. 7), *ādate* for *ādatte* (*ad* st. 8), *ki* for *kiṃ* (*ad* st. 8), *va* for *tava* (ad st. 8), *nila*° for *nīla*° (*ad* st. 10), *kalāpina* for *kalāpinaḥ* (st. 11a), *bhavaṃtiṃ* for *bhavaṃti* (*ad* st. 11), °*patitālā*° for °*patitāla*° (st. 12b), *jahyā* for *jahyāṃ* (*ad* st. 14), °*mivāsa*° for °*nivāsa*° (st. 16b), *vanāṃ* for *vanānāṃ* (st. 16c), *bhaṃvataṃ* for *bhavaṃtaṃ* (*ad* st. 16), *śirovanaṃtāsmi* for *śirovanatāsmi* (st. 17a), *vtava* for *tava* (*ad* st. 17), *vitāsmi* for *vinatāsmi* (st. 18a), *pado* for *pade* (*sic* for *'pade*, st. 18c), *tipa*° for *priya*° (st. 20d), *sādhvīrir* for *sādhvībhir* (st. 21c) and *mena* for *yena* (st. 22c).

B) Metatheses (these are usually corrected later): for instance, *cinitaṃ* for *nicitaṃ* (fol. 1*r*$_4$, *ad* st. 1), *saran* for *rasan* (fol. 1*v*$_7$, *ad* st. 3), *svanabhodaṃdharā*° for *svanadaṃbhodharā*° (fol. 2*r*$_1$, *ad* st. 4), *yadito* for *dayito* (fol. 2*v*$_3$, *ad* st. 7), *thaṃka* for *kathaṃ* (fol. 2*v*$_4$, *ad* st. 7), *ghanacasi* for *na gachasi* (*sic* for *na gacchasi,* fol. 2*v*$_{12}$,

ad st. 8), *kapālāni* for *kalāpāni* (fol. 3r_{13}, *ad* st. 11), *hasa* for *saha* (fol. 3v_5, *ad* st. 12), *laja* for *jala* (fol. 4r_8, *ad* st. 15) and *anuktāra* for *anuraktā* (fol. 5v, *ad* st. 22).

A third kind of mistake is not necessarily the fault of the copyist, since it might reflect – more plausibly than in the previous instances – problems in the exemplar he used. This is the case of the omissions, which include: a) the absence of some expected words in the commentary (just to quote two examples: *mayūrāḥ* after *śikhino*, *ad* st. 2, and *kṣiptaṃ* after *ārpitaṃ*, *ad* st. 4);[22] b) the absence of the explanation of some words of the *mūlapāṭha* (e.g. the commentary on the compound *gambhīrameghrasitavyathitā* in st. 14c which, while present in C, is completely absent here); and also c) the complete absence of the commentary on stanza 21 (some words that, according to C, would form part of the commentary on this stanza in Ph are considered to be the *avataraṇikā* to st. 22).

Compared to C, Ph, which attributes the work to a *kavi* called Ghaṭakharpara, presents a much simpler colophon: *iti śrīghaṭakharparakavinā viracitaṃ ghaṭakharparakāvyaṃ samāptaṃ* || *śrīkālabhairavāya namaḥ* || *śrīrāmacaṃdrāya namaḥ* || *śrībiṃduvamādhavāya namaḥ* || *cha* || *cha* || *cha* || *cha* || *cha* || *cha* || *cha* || *cha* ||.

The manuscript is undated, but a codicological and paleographic investigation confirms that it was produced in northern India between 1700 and 1850, as is also suggested in the above-mentioned online description.

3. *Editorial Policy*

1. Despite the fact that the work contained in C and Ph is clearly the same, the collation of these two manuscripts shows that during its transmission, the text underwent changes to the extent that some sentences were entirely reformulated. The differences between C and Ph are indeed remarkable in many places, especially in the second half of the work, starting with stanza nine.[23] While this is not a rare situation in *kāvya* commentarial literature, it could have stemmed from various reasons. We could assume, for example, that one exemplar in the line of transmission of C or Ph was damaged, especially in the second part, and therefore hardly

---

22. It is worth noting that this kind of omission occurs also in C, but more rarely; for instance, *āśritā* for *sevitāśritā* (*ad* st. 3), *kalāpinaḥ* for *kalāpinaḥ śikhinaḥ* (*ad* st. 11) and *kṛpāpi* for *kṛpāpi dayāpi* (*ad* st. 12). It is possible that in these cases Ph has preserved the original reading, even though according to the policy adopted here (see below § 3) these readings have not been accepted in the main text.

23. The differences with C are sometimes so strong that one could even suspect that some sentences are conflated from another commentary (cf. e.g. the gloss *tulyāḥ kurvanti*, *ad* st. 20), or that one could produce a different, independent commentary using Ph (cf. the comm. *ad* stt. 17 and 19).

legible, and that someone had intended to fill the gaps. This hypothesis cannot be ruled out entirely, although perhaps it is not appropriate to extend it to all cases, especially since the filling of lacunas is not a common behaviour among copyists, who, in the case of illegible *akṣara*s or broken parts of manuscripts, usually tend to leave blank spaces. The differences between C and Ph – sometimes small, other times more significant – are found throughout the work, in virtually every sentence. These differences, which involve simple omissions, the use of synonyms and even the rewording of entire sentences, often heavily affect the number of syllables. This suggests that changes in the wording are in most cases intentional, and have probably not been produced with the aim of filling small gaps or 'restoring' a readable text, much less the original one. Rather, it would seem that this brief commentary was conceived and used as a simple tool for reading the poem, a very basic instrument for didactic purposes, the authorship of which was not considered very rigidly. It was therefore regarded as a fluid text that could have been changed with a certain nonchalance, adhering (from the perspective of those who made the changes) to the spirit rather than the letter of the text.

There are several instances in which one word is rendered with a synonym or an equivalent expression: for example, 1) the verb *nadanti* (st. 2c) is explained with *vādaṃ kurvaṃti* in C and with *śabdaṃti* in Ph; 2) sometimes the interrogative *katham* in C appears as *kiṃ* in Ph (e.g., *ad* st. 3 [*kathaṃbhūta* in C, *kiṃbhūta* in Ph] and *ad* st. 14); 3) in Ph the reading *ananto 'parimitaḥ* (em.] anato parimitaḥ) in the commentary on st. 5 has a parallel in C with the equivalent expression *anaṃto 'parimāṇaḥ*; 4) in the commentary on st. 12, the word *varṣāsu* of C corresponds to the compound *varṣākāle* of Ph; 5) in the commentary on st. 13, the reading *āgatya na sambhāvayasi* of Ph has a parallel with the words *nāgatya sambhāvayasi* of C; 6) also *ad* st. 13, *api ca* in C corresponds to *kiṃ tu* in Ph; 7) the word *samavekṣya* of st. 19c is explained with *dṛṣṭvā* in C and with *avalokya* in Ph.

In many cases C and Ph show, respectively, a more or a slightly more elaborate exegesis, while remaining substantially in agreement. Here are some examples: 1) in the last sentence of the commentary on the first stanza, Ph introduces the *dvandva* compound *sūryamṛgāṅkau* (with the wrong reading *suryamṛgāṃkau*) that is absent from C: *tathā ravicandrāv api nopalakṣitau sūryamṛgāṅkau meghair ācchāditatvān na dṛṣṭau*, 'In the same way, "not even the sun and the moon are discerned", [i.e.] the sun and the deer-marked are not perceived (/[i.e., they] are not seen) since they are concealed by the clouds'; 2) similarly, in the explanation of the compound *navāmbumattāḥ* in st. 2c, Ph introduces the word *mattāḥ*, which is absent from C: *navāmbumattā nūtanajalena mattā* (em.] matāḥ) *hṛṣṭāḥ*, '"crazy for the fresh water", [i.e.] crazy for, rejoicing in the new water'; 3) the commentary on the compound *meghāgame* of st. 2d, which in Ph is *meghāgame meghānām āgamas* (em.] āgame) *tasmin varṣākāle*, is shortened in C: *meghāgame 'rthād* (em.] 'rthāt

|) *varṣākāle*, '"when the clouds arrive", that is to say, during the rainy season'; 4) the explanation of st. 10b, which in C is *na kevalaṃ nīlaśaspam atibhāty api ca cātakaḥ pakṣiviśeṣaḥ | amalaṃ malarahitaṃ nirmalam iti yāvat | vāri jalaṃ vindati prāpnoti |*, in Ph runs as follows: *na kevalaṃ nīlaśaspaṃ bhāty api ca* (em.] api) *cātako pi vāri udakaṃ viṃdati apekṣate |*; 5) in the commentary on st. 12, the words *alakāntāḥ kuṭilakeśāntā yasyāḥ sā* in C, in P are *alakāntā* (em.] alakāṃtā aṃtāḥ) *sā pāṃḍugaḍapatitālakāṃtā tayā | kuṭilakeśāṃtayety arthaḥ*; 6) in the commentary on st. 13, Ph preserves the word order of the *mūla* text with the reading *kim iti māṃ* instead of *māṃ kim iti* of C; 7) the words *kusumitāni kuṭajapuṣpaviśeṣāṇi yeṣu tāni kusumitakuṭajāni teṣu* in C (*ad* st. 13) correspond to *kusumavaṃtaḥ kuṭajāḥ yeṣu tāni teṣu* in Ph; 8) the commentary on the compound *priyaviyogaśokadāham* (st. 14d), which in C is *priyo vallabhas tasya viyogo virahas tena jātaḥ* (em.] jāvaḥ) *śokas tasya dāham*, is simply *vallabhavirahajātaṃ duḥkham* in Ph; 9) the commentary on st. 14a, which in C is *keṣu satsu mārgeṣu pathiṣu | kathaṃbhūteṣu vināśiteṣu vināśaṃ prāpiteṣu | kena meghasalilena meghānāṃ salilaṃ tena*, in Ph is *keṣu satsu mārgeṣu saraṇīṣu meghasalilena vināśaṃ prāpiteṣu satsu*; 10) the reading of st. 15a is *navavārikaṇair virājitānāṃ* in C and *susugandhatayā virājitānāṃ* in Ph; the commentary in the latter, however, seems to address the reading of C: *virājitānāṃ viśeṣadīptiṃ prāpitānām | kayā susugandhatayā* (em.] sasugaṃtayā) *| kaiḥ navavārikaṇaiḥ*; 11) in C the commentary on the compound *kāmanivāsasarja* in st. 16b is *nivāsa āśrayaḥ | kasya kāmasya | nivāsaḥ sa cāsau sarjaś ca | sarjo vṛkṣaviśeṣaḥ*, and in Ph is *kāmasya nivāsabhūtasarjo nāma kaścid vṛkṣaviśeṣaḥ*.

There are a few cases in which C and Ph give a different interpretation. For instance, the word *vitāraṃ* (st. 3a) is explained as a locative *bahuvrīhi* in C (*vigatās tārās tārakā yatra tat*) and as an ablative *bahuvrīhi* in Ph (*vigatās tārā yasmāt*). Other instances can be seen in the commentary on st. 12d: *anyac ca tvadguṇasmaraṇam eva pāti tāṃ tajjīvanopāyam ity arthaḥ* (C), *tāṃ eva tu tvadguṇasmaraṇam pāti nānyo jīvanopāya ity arthaḥ* (Ph); in the commentary on st. 17: *kaiḥ kusumaiḥ* (em.] kusumaur) *| atas taiḥ tava taror mūle* (em.] mūlai) *nipatitāsmi | ko bhiprāyaḥ – prāvṛṣi viraho duḥsaho bhavati* (C), *yatas te nipatitāsti* (*sic* for nipatitāsmi) *kathaṃbhūtasya atiduprasahasya virahiṇibhir nirīkṣitum aśakyasya | ko rthaḥ – kuṭajaḥ prāvṛṣi duḥsaho bhavatīti* (Ph); and in the commentary on st. 18a: *yathā he taruvara nīpa kadamba te tava sadā sarvadā vinatāsmi praṇatāsmy aham | evaṃ vijñāyate tvayā |* (C), *yathā he taruvara nīpa kadamba tava sarvadā vinatāsmi mayaivaṃ vijñāyate |* (Ph).

Both C and Ph contain sentences that are missing in the other manuscript. For instance, the following two short quotations from the *Dhātupāṭha* by Pāṇini are present in C, but absent from Ph: *rada vilekhane* (= *Dhātupāṭha* 1.55), *ad* st. 1, and *dru gatau ity asya dhātoḥ* (cf. *Dhātupāṭha* 1.1095), *ad* st. 2. Ph, in turn, quotes *Amarakośa* 1.4.4a *ad* st. 3: *niśā niśīthinī rātrir ity amaraḥ*, and provides the etymol-

ogy of *pannaga* in the commentary on st. 4: *padbhyāṃ na gacchatīte paṃnnagāḥ*, which should likely be corrected to *padbhyāṃ na gacchantīti pannagāḥ*; both are missing from C.

In all of the above cases, the variants of C and Ph are equally plausible and one cannot determine in advance which of the two reflects the original version. However, the collation of the manuscripts shows that C is more balanced and complete in general (as seen above, in Ph some terms and st. 21 are not discussed at all). In fact, some readings of C seem to be more consistent with the context; e.g. 1) the reading *ity amaraḥ* instead of *ity arthaḥ* (*ad* st. 2) after the quote of *Amarakośa* 2.5.23cd, or 2) the reading *ha iti kaṣṭaṃ* instead of *iti yāvat* (*ad* st. 7), the latter reading being plausible but the *ha* being present in the *mūla*; 3) the explanation of *śikhigaṇa* in st. 10c, which in C takes the form of the compound *mayūrasamūhaḥ* while the repetition of the word *gaṇa* in the Ph's explanation *mayūragaṇaḥ* is a bit suspicious.

These considerations, and the fact that C generally has a more complete text, led me to choose it as the basis of this edition. Although we cannot rule out that in some cases Ph may contain the original version, and that the reading of C is secondary, the readings of Ph have been adopted only when C is patently or very plausibly incorrect. As usually happens, there are cases in which the two manuscripts each have evident mistakes (typos and transmissional errors); consequently, from time to time I have adopted the most correct reading.

Here are some instances in which Ph offers better readings than C, and we can assume that the text in C is corrupt: *meghaḥ* instead of *megha* (*ad* st. 3); *etat sarvaṃ proṣitapramadayocyate* instead of *etat sarvaṃ proṣitapramadayedam ucyate* (*ad* st. 3), the presence of *idam* being a mistake that probably occurred under the influence of st. 6d; *ca te* instead of *cale* (*ad* st. 4); *atyadbhuta°* instead of *atyudbhūta°* (*ad* st. 4), the first being the reading of the *mūla* text; *chādite* instead of *chadite* (st. 6a), which is *contra metrum*; *sati* instead of *ti* (*ad* st. 6); *haṃtuṃ*, also present in the *mūlapāṭha*, instead of *hetuṃ* (*ad* st. 6); *mārayiṣyatha* instead of *mārayiṣyata* (st. 7d); *adya* instead of *atha* (*ad* st. 8); *vadhūḥ* instead of *vadhū* (*ad* st. 8); *san* instead of *sa ca* (*ad* st. 9); *duḥsahenety* instead of *duḥsahatety* (*ad* st. 11); *pratibhānty adya* instead of *pratibhāntīha* (st. 15d), which while metrically plausible is not supported by the commentary in either C or Ph; *visṛjeyaṃ* instead of *visṛjehaṃ* (*ad* st. 18); *upaśobhitāṃ* instead of *avaśobhitāṃ* (st. 19a).

In the following cases, it is C that offers better readings than those of Ph, which are likely corrupt: *garjana°* instead of *gartaddhana°* (*ad* st. 2), *yaḥ* instead of *ta* (*ad* st. 3), *taḍitā* instead of *taḍitaṃ* (*ad* st. 4), *kīdṛśāni* instead of *yāni* (*ad* st. 5), *avalambya* instead of *avalaṃdhya* (st. 7a and comm.), *ca cātako* instead of the unmetrical *tathā ca* (st. 10b), *durdhareṇa* instead of *durdureṇa* (st. 11d and comm.), *adya asmin* instead of *yasmin* (*ad* st. 11), *śīlaṃ* instead of *śālaṃ* (*ad* st. 11), *yathā* instead of *yā* (*ad* st. 15), *yat* instead of *ya* (st. 16a), *yatas* instead of *yas* (*ad* st. 18).

Emendations and conjectures are limited to those cases in which both man-uscripts are apparently wrong. One instance has been discussed above (cf. § 1.1). In three cases, the conjecture is the result of the combination of the readings (or part of the readings) of both C and Ph, assuming that at those points both manuscripts transmit a partly corrupted text. For instance: 1) the conjecture *ad* st. 5: *utkaṇṭhayanty utkaṇṭhitān kurvanti* for *utkaṇṭhitān kurvanti* in C and *utkaṃṭhayaṃti* in Ph; 2) the conjecture *ad* st. 16: *netrotsavakāraṇāni sarjapuṣpāṇi bhavantīty arthaḥ* for *netrotsavakāraṇāni bhavantīty arthaḥ* in C and *netrotsavaś cāsi yūnāṃ* || *netrotsavaṃ karoṣīty arthaḥ* || *ko rthaḥ* || *varṣākāle sarjapuṣpāṇi bhavaṃtīti bhāvaḥ* in Ph; and 3) the conjecture *ad* st. 20: *sendrāyudhāmbu-dharagarjitadurdineṣu saśakracāpajaladās tadgarjitāni yeṣu tāni* for *sendrāyu-dhāṃbudharagarjitadurdineṣu saśakracāpajaladas tani* (sic) in C and *seṃdrāyudho aṃbudharaḥ tadgarjitena* in Ph. The rationale behind my choices will be clear from the context and by consulting the apparatus.

2. To facilitate the reading of the text, the sandhi, both internal and external, has usually, but not always, been standardized (in the footnotes the text is reproduced as it appears in the manuscripts); the orthography of some words has been nor-malized (e.g., *pāṃsula* for *pāṃśula* [*ad* st. 8], *durbalā* for *durvalā* [*ad* st. 11], *bāṇā* for *vāṇā* [*ad* st. 14]); the punctuation, which is certainly not authorial and which differs significantly between the two codices, has been silently modified according to the most plausible interpretation. Question marks have been inserted; commas and em rules have sometimes been used. For all the other punctuation marks the traditional *daṇḍa*s have been retained. All other changes have been recorded in the footnotes.

Stanzas of the poem have been printed in bold type. Words in bold type in the commentary correspond to *pratīka*s or to words of the main text.

To facilitate the consultation of the original manuscripts, references to page numbers – and in case of C, where the commentary can precede the *mūlapāṭha*, also to line numbers – have been placed within square brackets (for C) or paren-theses (for Ph). Line numbers are subscript.

A non-annotated translation of the poem, which mirrors the interpretation by Tārācandra, is included at the end of the paper.

4. *Sigla and Symbols Used in the Apparatus*

ac	*ante correctionem*
bm	bottom margin
C	Cambridge (UK), CUL Add. 2418
Cm	Cambridge (UK), CUL Add. 2454
conj.	conjecture
deest	absent
E	*editio princeps* (see Dursch 1828)
em.	emendation
lm	left margin
O	Oxford, Bodleian Library MS. Stein Or. d. 74.iii [only the most important differences from the *mūlapāṭha* have been recorded in the apparatus]
P	MS of the *Ghaṭakharparakāvya* and of a *Ghaṭakarparaṭippaṇikā* belonging to the Mahes[h] Raj Pant family collection, fols. 2-6 [only the most important differences from the *mūlapāṭha* have been recorded in the apparatus; fol. 1, which contains stt. 1-2, is missing]
pc	*post correctionem*
Ph	Philadelphia, UPenn MS Coll. 390, Item 1503
ppc	*post post correctionem*
r	*recto*
rm	right margin
um	upper margin
v	*verso*
vivṛti	Abhinavagupta's *vivṛti*
(?)	unreadable (usually cancelled) *akṣara*
[...]	contain foliation (pages and lines) in C
(...)	contain foliation (only pages) in Ph
◊	separates the commentary on different lemmas within the same compound or series of words that are graphically connected

5. *Text*

[1v₁] (1r) || śrīgaṇeśāya namaḥ || **oṃ**

oṃ C] *deest* in Ph

[1v₇] **nicitaṃ kham upetya nīradaiḥ**
    priyahīnāhṛdayāvanīradaiḥ |
salilair nihitaṃ rajaḥ kṣitau
    ravicandrāv api nopalakṣitau || 1 ||

1b *priyahīnāˀ* C Ph E Cᵐ] *priyahīnāˀ* vivṛti (*contra metrum*) ◊ *ˀradaiḥ* C Phᵖᶜ
E Cᵐ vivṛti] *ˀdaiḥ* Phᵃᶜ   **1c** *salilair* Cᵖᶜ Ph E Cᵐ vivṛti] *salilai* Cᵃᶜ ◊ *nihitaṃ* C Ph
E Cᵐ] *vihataṃ* O vivṛti   **1d** *nopalakṣitau* C Ph E vivṛti] *lakṣitau* Cᵐ

[1v₁] **proṣitapramadayedam ucyata**ᵃ iti¹ ṣaṣṭhaślokenānvayaḥ² | **proṣita-**
pramadayā videśagatabhartṛkayā sa[1v₂]khyā agrata **idaṃ** nicitam³ ityādi va-
kṣyamāṇaṃ c**ocyate** | he **sakhi**ᵇ | kīdṛśi⁴ ? **kundasamānadanti**ᶜ, kundapuṣpasa-
mānā⁵ dantā yasyāḥ⁶ [1v₃] sā | tasyāḥ⁷ sambodhanam**ᵈ ||

nicitaṃ⁸ vyāptam ācchannaṃ⁹ **kham** ākāśam | kaiḥ ? **nīradaiḥ** | kiṃbhūtaiḥ¹⁰ ?
priyahīnāhṛdayāvanīradaiḥ, pri[1v₄]yeṇa vallabhena hīnā rahitā¹¹ tasyā hṛ-
dayaṃ cittam tad eva avanī¹² bhūmis tāṃ radanti ye taiḥ | tasyā¹³ manovidārakair¹⁴
ity arthaḥ | rada vi[1v₅]lekhane¹⁵ ᵉ | kiṃ kṛtvā nicitam ? **upetyā**gatya | tathā **sali-**
lair jalair **nihitaṃ** sthāpitam | kiṃ tat ? **rajo** dhūliḥ | kasyām ? **kṣitau** bhūmau |
ta[1v₆]thā **ravicandrāv api nopalakṣitau**¹⁶ meghair ācchāditatvān¹⁷ na dṛṣṭau ||
1 ||

ᵃCf. below st. 6d ᵇCf. below st. 14d ᶜCf. below st. 2d ᵈCf. *Gūḍhārthadīpikā ad*
st. 2: he kundasamānadanti | kundānāṃ mukuleneti śeṣaḥ | samānā dantā yasyāḥ
sā | tasyāḥ sambodhanam (*ed. p. 69*) ᵉ*Dhātupāṭha* I.55; *cit. also in* Gūḍhārthadīpi-
kā ad st. 1 *and in the anonymous commentary published by Dursch*

¹*iti* Cᵖᶜ Ph] *in C the reading* ante correctionem *is not easily readable* ²*ṣaṣṭhaˀ*
em.] *ṣaṣṭaˀ* C Ph ³*nicitam* Cᵖᶜ Ph] *nicitaṃ* Cᵃᶜ ⁴*kīdṛśi* em. Isaacson] *kīdṛśī* C
Ph ⁵*ˀpuṣpāˀ* Ph] *ˀpuṣpavat* C ⁶*yasyāḥ* C] *yasyā* Ph ⁷*tasyāḥ* Ph] *tasyā* C ⁸*nici-*
taṃ C Phᵖᶜ] *cinitaṃ* Phᵃᶜ ⁹*ācchannaṃ* em.] *āchannaṃ* C Ph ¹⁰*kiṃbhūtaiḥ* Ph]
kiṃbhūtaiḥ nīradaiḥ C ¹¹*rahitā* em.] *priyahīnā* C; *rahitās* Ph ¹²*avanī* em.] *ava-*
nir C; *avanīr* Ph ¹³*ye taiḥ | tasyā* conj.] *tāsa* C; *virayaṃtī* (*sic for* vidārayanti ?) *te*
tāsāṃ Ph ¹⁴*ˀvidārakair* C] *ˀhārakair* Ph ¹⁵*rada vilekhane* C] *deest* in Ph ¹⁶*nopa-*
lakṣitau C] *nopalakṣitau suryamṛgāṃkau* Ph ¹⁷*ācchāditatvān* C] *āchāditatvān* Ph

[1v$_8$] **haṃsā nadanmeghabhayād dravanti**
     niśāmukhāny adya na candravanti |
navāmbumattāḥ śikhino nadanti
     meghāgame kundasamānadanti || 2 ||

2a °*bhayād* C E C^m vivṛti] °*bhayā* Ph   **2b** *candravanti* C Ph E vivṛti] *cadra-*
vaṃti C^m **2c** *nadanti* C E O vivṛti] *gadaṃti* Ph; *daṃnati* C^m

[1v$_6$] he **kundasamānadanti** | tathā **haṃsāś** cakrāṅgā **dravanti** gacchan[1v$_9$]
ti[1] | dru gatau[a] ity asya dhātoḥ |[2] kasmāt[3] ? **nadanmeghabhayād**[4] garjana-
sādhvasāt[5] | **adya** adhunā **niśāmukhāni na**[6] **candravanti** śaśiyu[1v$_{10}$]ktāni[7] na
|[8] tathā **śikhino** mayūrā[9] **nadanti** vādaṃ kurvanti[10] | kathaṃbhūtāḥ ? **navāmbu-**
mattā nūtanajalena hṛṣṭāḥ[11] | etat[12] sarvaṃ kasmin kāle ? [1v$_{11}$] **meghāgame** 'rthād[13]
varṣākāle | **kundasamānadanti** | vyākhyātam[14] etat | haṃsās tu śvetagarutaś[15] ca-
krāṅgā mānasaukasa ity amaraḥ[16] [b] [1v$_{12}$] || 2 ||

[a]*Dhātupāṭha* 1.1095; cit. also in *Gūḍhārthadīpikā ad* st. 2   [b]*Amarakośa* 2.5.23cd

[1]*gacchanti* em.] *gachaṃti* C Ph   [2]*dru gatau ity asya dhātoḥ |* C] *deest* in Ph   [3]*ka-*
smān C^{pc} Ph] *kasmān me*° C^{ac} [4]*nadanmegha*° C] *megha*° Ph   [5]*garjana*° C] *garta-*
ddhana° Ph   [6]*na* conj.] *deest* in C Ph   [7]*śaśiyuktāni* C] *deest* in Ph   [8]*na |* conj. (see
above pp. 351-352)] *tat* C; *deest* in Ph   [9]*mayūrāḥ* C] *deest* in Ph   [10]*vādaṃ kurvaṃti*
C] *śabdaṃti* Ph   [11]*hṛṣṭāḥ* em.] *hṛṣṭa* C; *matāḥ hṛṣṭāḥ* Ph   [12]*etat* Ph] *tat* C   [13]'*rthāt*
| C] *meghānām āgame tasmin* Ph   [14]*vyākhyātam* em. Isaacson] *vyākhyānam* C
Ph   [15]*haṃsās tu śvetagarutaś* C] *deest* in Ph   [16]*amaraḥ* C] *arthaḥ* Ph

[2r$_6$] (1v) **meghāvṛtaṃ niśi na bhāti nabho vitāraṃ**
     nidrābhyupaiti ca hariṃ sukhasevitāram |
sendrāyudhaś ca jalado 'dya rasann i[2r$_7$]bhānāṃ
     saṃrambham āvahati bhūdharasannibhānām || 3 ||

3b *hariṃ* C Ph E vivṛti] *hari* C^m ◊ *sukha*° C Ph E C^m P] *śubha*° O vivṛti   **3c**
'*dya* C E C^m O P vivṛti] *dha* E Ph (for '*dho*)   ◊ *rasann* C Ph C^m O P vivṛti] *rabhann*
E

[1v$_{12}$] he **sakhi**[a] | tathā **niśi** rātrau **na bhāti** na śobhate |[1] [b] kiṃ tat ? **nabha**
ākāśam | kīdṛśam[2] ? **vi**[2r$_1$]**tāraṃ** vigatās tārās tārakā yatra tat[3] | **nidrā ca** paścād
abhyupaiti prāpnoti | kam ? **hariṃ** viṣṇum | kīdṛśam ? **sukhasevitāram,**
sukhaṃ seva[2r$_2$]te 'nubhavatīti yaḥ[4] sukhasevitā taṃ **sukhasevitāram**[5] | atha-
vā[6] **nidrā** kathaṃbhūtā[7] ? **sukhasevitā** sukhena kalyāṇena sevitā[8] [2r$_3$] **araṃ**

śīghram **abhyupaiti** | tathā **jalado** meghaḥ⁹ **saṃrambham**¹⁰ āṭopam¹¹ **āvahati**
dadhāti¹² | saṃrambho bhayakopayor ity amaraḥ¹³ ᶜ | kva ? **adya** adhunā¹⁴ | [2r₄]
jalaṃ dadātīti¹⁵ **jaladaḥ**¹⁶ | kathaṃbhūtaḥ ? **sendrāyudhaḥ** saha indracāpena va-
rtata¹⁷ indracāpasahitaḥ | kiṃ kurvan ? **rasan**¹⁸ garjayan¹⁹ | keṣām²⁰ ? **ibhā**[2r₅]**nāṃ**
gajānām | kathaṃbhūtānām²¹ ? **bhūdharasannibhānāṃ** giritulyānām | nabho
'ntarikṣam²² gaganam ity amaraḥᵈ | viṣṇur²³ nārāyaṇo harir ity²⁴ amaraḥ²⁵ |ᵉ [2r₉]
laghu kṣipram araṃ drutam ity amaraḥᶠ | indrāyudhaṃ śakradhanur ity amaraḥᵍ |
etat sarvaṃ proṣitapramadayocyate²⁶ ʰ || 3 ||

ᵃCf. below st. 14d   ᵇPh quotes here *Amarakośa* 1.4.4a (see below note 1)   ᶜThis
quotation (*saṃrambho bhayakopayoḥ*) is not present in the *Amarakośa*. I was
unable to trace its source   ᵈ*Amarakośa* 1.2.1c; cit. also in *Gūḍhārthadīpikā ad* st.
3   ᵉCf. *Amarakośa* 1.1.18a   ᶠ*Amarakośa* 1.2.68b   ᵍ*Amarakośa* 1.3.10c; cit. also in
Gūḍhārthadīpikā ad st. 3   ʰSee below st. 6d

¹*śobhate* | C] *śobhate* | *niśā niśīthinī rātrir ity amaraḥ* | Ph   ²*kīdṛśaṃ* C] *deest*
in Ph   ³*tārās tārakā yatra tat* C] *tārā yasmāt* Ph   ⁴*yaḥ* C] *ta* Ph   ⁵*sukhasevitāraṃ*
C] *deest* in Ph   ⁶*athavā* C] *athāvā* Ph   ⁷*kathaṃbhūtā* em.] *kathaṃbhūtāḥ* C;
kiṃbhūtā Ph   ⁸*sevitā* C] *sevitāśritā* Ph   ⁹*meghaḥ* Ph] *megha* C   ¹⁰*saṃrambhaṃ*
Ph] *raṃbhaṃ* C   ¹¹*āṭopaṃ* C] *āṭṭopaṃ* Ph   ¹²*dadhāti* C] *deest* in Ph   ¹³*saṃrambho
bhayakopayor ity amaraḥ* C] *deest* in Ph   ¹⁴*adya adhunā* conj. (note that *adya
adhunā* occurs *ad* st. 2, and that the similar expression *kva adya* occurs below in
the commentary on st. 8)] *adhunā* C; *adhaḥ* Ph   ¹⁵*dadātīti* Ph] *dadāti* C   ¹⁶*ja-
ladaḥ* C] *jalaṃdaḥ* Ph   ¹⁷*saha indracāpena varttate* C] *deest* in Ph   ¹⁸*rasan* em.]
san C; *saran* Ph   ¹⁹*garjayan* C] *garjan* Ph   ²⁰*keṣāṃ* Ph] *deest* in C   ²¹*kathaṃ°* C
] *kiṃ°* Ph   ²²*nabhoṃtarikṣaṃ* C] *nabhāṃtarikṣaṃ* Ph   ²³*ity amaraḥ viṣṇur* Cᵖᶜ
Ph] the reading *ante correctionem* in C is uncertain   ²⁴*nārāyaṇo harir ity* em.]
nārāyaṇo hari iti Ph; *nārāyaṇaḥ kṛṣṇety* Cᵖᶜ (the reading *ante correctionem* is uncer-
tain)   ²⁵*amaraḥ* conj.] *a* C; *dhanaṃjayo nāmamālā* Ph   ²⁶*proṣitapramadayocyate*
Ph] *proṣitapramadayedam ucyate* C

   [2r₇] **sataḍijjaladārpitaṃ nageṣu**
      svanadambhodharabhītapannageṣu |
   [2r₈] **paridhīraravaṃ jalaṃ darīṣu**
      prapataty adbhutarūpasundarīṣu || 4 ||

4b *svanad°* C Ph E Cᵐ O P] *nadad°* vivṛti   **4c** *°ravaṃ* C Ph E vivṛti] *°khaṃ*
Cᵐ   ◇ *jalaṃ* C Ph Cᵐ vivṛti] *jala* E   **4d** *prapataty* Cᵖᶜ Ph Cᵐ vivṛti] the *akṣara
ta* is corrected in C but the reading *ante correctionem* is not clear; *patati* E (*contra
metrum*)

[2r₉] ni**patati**¹ [2r₁₀] | kim ? **jalam**² | keṣu ? **nageṣu** parvateṣu³ | kīdṛśaṃ⁴ jalam ? **sataḍijjaladārpitam**⁵, saha taḍitā⁶ vartata iti sataḍit sa cāsau jaladasᵃ tenā[2r₁₁]**rpi-taṃ** kṣiptam⁷ | kīdṛśeṣu⁸ nageṣu⁹ ? **sva**(2r)**nadambhodharabhītapannageṣu**¹⁰, svanantaś¹¹ ca te¹² 'mbhodharā meghās¹³ tebhyo bhītāḥ pannagāḥ¹⁴ sarpā [2r₁₂] yeṣu te svanadambhodharabhītapannagās teṣu¹⁵ | kīdṛśaṃ jalam¹⁶ ? **paridhīraravam**¹⁷, paritaḥ¹⁸ samantād dhīro gambhīro ravo yasya tat¹⁹ | kāsu ? [2r₁₃] **darīṣu** guhāsu²⁰ | kīdṛśāsu ? **adbhutarūpasundarīṣu**²¹, atyadbhutarūpāḥ²² sundaryo yāsu tās tāsu²³ || 4 ||

ᵃNote that the explanation of the *karmadhāraya* compound *sataḍijjalada* does not follow the standard pattern, which would require a second *ca* after the word *jaladas* (namely: *sataḍit sa cāsau jaladaś ca*) and which is followed by Tārācandra himself *ad* st. 16 in the commentary on the compound *kāmanivāsasarja*

¹*nipatati* C] *nipatita* Ph   ²*jalaṃ* C Ph^pc] *jaleṣu* Ph^ac   ³*nageṣu parvateṣu* conj.] *parvateṣu* C; *deest* in Ph   ⁴*kīdṛśaṃ* C] *kīdṛk* Ph   ⁵*sataḍij*° C^pc Ph] *sātaḍij*° C^ac   ⁶*taḍitā* C] *taḍitaṃ* Ph   ⁷*kṣiptaṃ* C] *deest* in Ph   ⁸*kīdṛśeṣu* C] *kiṃbhūtaṃ teṣu* Ph   ⁹*nageṣu* C Ph^pc] *nageṣugeṣu* Ph^ac   ¹⁰*svanadaṃbhodhara*° C Ph^pc] *svanabhodaṃdhara*° Ph^ac ◊ °*pannageṣu* C^pc] °*parvateṣu* C^ac; °*paṃnnageṣu* Ph   ¹¹*svanaṃtaś* C] *svanaṃś* Ph   ¹²*ca te* Ph] *cale* C   ¹³*meghās* em.] *meghāḥs* C; *deest* in Ph   ¹⁴*pannagāḥ* em.] *pannagā* C; *padbhyāṃ na ghacchatīte paṃnnagāḥ* Ph   ¹⁵*te svanadambhodharabhītapannagās teṣu* C] *deest* in Ph   ¹⁶*kīdṛśaṃ jalam* em.] *kīdṛśaṃ* C; *kīdṛg jalam* Ph   ¹⁷*pari*° C] *parī*° Ph   ¹⁸*paritaḥ* C] *deest* in Ph   ¹⁹*tat* C] *deest* in Ph   ²⁰*guhāsu* C] *deest* in Ph   ²¹*kīdṛśāsu adbhutarūpasuṃdarīṣu* em.] *kīdṛśeṣu adbhutarūpasuṃdarīṣu* C; *kiṃbhūtāsu || atyadbhutarūpasuṃdarīṣu ||* Ph (this suggests that Ph reads *prapat atyadbhuta*° and not *prapataty adbhuta*° in the *mūlapāṭha*)   ²²*atyadbhuta*° Ph] *atyudbhūta*° C^pc *atyudbhūtaś ca* C^ac   ²³*tāsu* C] *atyadbhutarūpasuṃdaryaḥ tāsu* Ph

[2v₆] **kṣipraṃ prasādayati samprati ko'pi tāni**
    kāntāmukhāni rativigrahakopitāni |
utkaṇṭhayanti pathikān jaladāḥ svanantaḥ
    [2v₇] **śokaḥ samudvahati tadvanitāsv anantaḥ || 5 ||**

5a *kṣipraṃ* C Ph E vivṛti] *kṣipra* C^m   **5c** *pathikān* C Ph E vivṛti] *pathikañ* C^m ◊ *jaladāḥ* C E C^m vivṛti] *jaladā* Ph   **5d** *samudvahati* C Ph C^m] *samudbhavati* E P; *vyavardhatarā* O; *vivardhati ca* vivṛti

[2r₁₃] **ko'pi**śabdaḥ [2v] sambhāvane | **ko'pi** puruṣas **tāni kāntāmukhāni** bhāryāvadanāni **sampraty** adhunā **prasādayati** toṣayaty āvarjayatī[2v₂]ti yāvat |

kīdṛśāni[1] ? **rativigrahakopitāni**, rater[2] maithunasya vigrahe praṇayakalahe kopi-tāni kopasya bhāvaṃ prāptā[$2v_3$]ni | atha ca[3] **jaladāḥ svanantaḥ**[4] śabdāyamānāḥ[5] **pathikān utkaṇṭhayanty** utkaṇṭhitān kurvanti[6] svadeśagamanaṃ prati iti śeṣaḥ |[7] **tadva**[$2v_4$]**nitāsu** pathikavadhūṣv **ananto**[8] 'parimāṇaḥ[9] **śoko** viyogaduḥkhaṃ **samudvahati** vivardhate[10] | proṣitapramadayedam[11] ucyate[a] || [$2v_5$] 5 ||

[a]Cf. below st. 6d

[1]*kīdṛśāni* C] *yāni* Ph   [2]*rater* em.] *ratair* C; *ra* Ph   [3]*maithunasya vigrahe praṇayakalahe kopitāni kopasya bhāvaṃ prāptāni | atha ca* C] *deest* in Ph   [4]*sva-naṃtaḥ* C^{pc} Ph] *svanaṃtāḥ* C^{ac} [5]*śabdāyamānāḥ* C] *deest* in Ph   [6]*utkaṇṭhayanty utkaṇṭhitān kurvanti* conj.] *utkaṇṭhitān kurvanti* C; *utkaṃṭhayaṃti* Ph   [7]*sva-deśagamanaṃ prati iti śeṣaḥ |* C] *deest* in Ph   [8]*anaṃto* C] *anato* Ph   [9]*aparimāṇaḥ* C] *aparimitaḥ* Ph   [10]*vivardhate* Ph] *vardhayati* C   [11]*pramadayedam* C^{pc} Ph] *°pramadayety* C^{ac}

[$2v_7$] **chādite dinakarasya bhāvane**
　　khāj jale patati śokabhāvane |
manmathe ca [$2v_8$] **hṛdi hantum udyate**
　　proṣitapramadayedam ucyate || 6 ||

6a *chādite* Ph E C^m vivṛti] *chadite* C (*contra metrum*)　◊ *bhāvane* C Ph E vivṛti] *bhāvine* C^m　**6b** *śoka°* C Ph E vivṛti] the reading *ante correctionem* in C is unread-able; *loka°* C^m　**6d** *ucyate* C^{pc} Ph] *udyate* E C^m O P vivṛti (this reading would be better for the *yamaka*); the *ante correctionem* reading in C is unreadable

[$2v_9$] **proṣitapramadayā**[1] videśagatabhartṛkayā[2] **idaṃ** prāg uktaṃ sarvam **ucyate | dinakarasya** sūryasya **bhāvane** raśmisamūhe[3] **chādite** pihi[$2v_{10}$]te sati[4] | na kevalaṃ bhāvane chādite sati kiṃ tu **khād** ākāśāj **jale patati** sati[5] | kiṃviśiṣṭe jale[6] ? **śokabhāvane**, śoko vi[$2v_{11}$]rahaduḥkhaṃ[7] tad u[$2v_{lm1}$]dbhāvayatīti[8] śokabhāvanaṃ tasmin | na[9] kevalaṃ jale pa[$2v_{lm2}$]tati **manmathe ca hṛdy** ādhāre[10] **hantuṃ**[11] māra[$2v_{11}$]yitum[12] **udyate** vyavasi(2v)te[13] sati || 6 ||

[1]*proṣitapramadayā* C] *svaproṣitapramadayā* Ph (the reading of *sva* is uncer-tain)　[2]*videś°* C] *deest* in Ph　[3]*sūryasya bhāvane raśmisamūhe* C] *rasmisamūhe* Ph　[4]*sati* Ph] *ti* C　[5]*sati* Ph] *sati kiṃ tu* C　[6]*kiṃviśiṣṭe jale* C] *kiṃbhūte* Ph　[7]*vi-rahaduḥkhaṃ* C] *virahaḥtaduḥkhaṃ* Ph; after the word *°duḥkhaṃ* a *kākapāda* is cancelled in C　[8]*tad udbhāvayatīti* C] *bhāvayati pratipādayatīti* Ph　[9]*na* C] *deest* in Ph　[10]*ādhāre* C] *ādhare* Ph　[11]*haṃtuṃ* Ph] *hetuṃ* C　[12]*mārayituṃ* C^{pc} Ph] *māraṣituṃ* C^{ac}　[13]*udyate vyavasite* conj.] *vyavasite* C; *vyavasīyate* Ph

[2v₈] **sarvakālam avalambya toyadā**
    āgatāḥ stha dayito gato yadā |
nirghṛṇena para[2v₍ᵣₘ₁₎]**deśasevinā**
    mārayiṣyatha ha te[2v₍ᵣₘ₂₎]**na māṃ vinā || 7 ||**

7a *sarvakālam* C Phᵖᶜ E Cᵐᵖᶜ vivṛti] *asarvakālam* Phᵃᶜ; *sarvakālaṃm* Cᵐᵃᶜ   ◊ *avalambya* C Cᵐ (*avalaṃvya*) P] *avalaṃdhya* Ph; *avalaṃghya* E; *ativāhya* O vivṛti   **7b** *āgatāḥ* O P vivṛti] *āgatā* C E Cᵐ; *agatā* Ph   **7c** *nirghṛṇena* C Ph E Cᵐ P] *nirdayena* O vivṛti   **7d** *mārayiṣyatha* Ph E Cᵐ vivṛti] *mārayiṣyata* C   ◊ *ha* C Ph E Cᵐ O] *hi* P vivṛti

[2v₁₁] aho **toyadā**¹ he meghā yūyam **āgatāḥ² stha yadā** yasmin kāle **dayito³** vallabho **gato** [2v₁₂] videśasthaḥ | kiṃ kṛtvā⁴ ? **sarvakālam⁵ avalambya⁶** atikramya ativāhya | **ha** iti kaṣṭaṃ⁷ **māṃ mārayiṣyatha** | katham⁸ ? **vinā tena** priyatame[2v₁₃]na | kiṃbhūtena ? **nirghṛṇena,** nirgatā ghṛṇā kāruṇyaṃ⁹ yasya saḥ nirghṛṇas¹⁰ tena | punar api¹¹ kīdṛśena ? **paradeśasevinā¹²,** paraṃ¹³ deśaṃ sevituṃ śī[2v₁₄]laṃ svabhāvo yasya saḥ paradeśasevī¹⁴ tena || 7 ||

¹*toyadāḥ* C Phᵖᶜ] *toyatīti śokabhāvanaṃ tasmin kevalaṃ dā* Phᵃᶜ   ²*āgatāḥ* C] *āgatā* Ph   ³*dayito* C] *yadito* Ph   ⁴*kṛtvā* C] *kṛtvā āgatāḥ stha* Ph   ⁵*sarvakālam* C Phᵖᶜ] *sa(?)rvakālam* Phᵃᶜ (the reading *ante correctionem* in Ph is not clear: there is one extra syllable after *sa* that resembles *ṣa*)   ⁶*avalambya* C] *avalaṃdhya* Ph   ⁷*ha iti kaṣṭaṃ* C] *iti yāvat* Ph   ⁸*kathaṃ* C] *thaṃka* Ph   ⁹*nirgatā ghṛṇā kāruṇyaṃ* Ph] *nirgatakāruṇyaṃ* C   ¹⁰*nirghṛṇaḥ* C] *deest* in Ph   ¹¹*punar api* C] *punaḥ* Ph   ¹²*paradeśa°* C Phᵖᶜ] *paraśade°* Phᵃᶜ   ¹³*paraṃ* C] *para°* Ph   ¹⁴*saḥ paradeśasevī* C] *deest* in Ph

[3rᵦₘ] **brūta taṃ pathikapāṃsulaṃ ghanā**
    yūyam eva pathiśīghralaṅghanāḥ |
anyadeśaratir adya mucyatāṃ
    sāthavā tava vadhūḥ kim ucyatām || 8 ||

8b *pathi°* Cᵖᶜ Ph E Cᵐ vivṛti] *pathika°* Cᵃᶜ   ◊ *°śīghra°* C Ph E vivṛti] *°śī°* Cᵐ   **8d** *vadhūḥ* C Ph vivṛti] *vadhū* Cᵐ; *būdhaḥ* E

[2v₁₄] he¹ toyadā yadā dayito² vallabho gatas tadā yūyam āgatāḥ³ stheti pūrvaśloke uktamᵃ | [3r₁] idānīṃ vadati – viśvopakārakā meghā bhavanta iti hetoḥ⁴ sandeśaharatvena⁵ mamopakāraṃ kurvantu | kaḥ sandeśaḥ ? tam āha – he [3r₂] **ghanā** he⁶ meghā **taṃ** pathikaṃ⁷ **yūyam eva**⁸ svamukhenaiva⁹ [3rᵤₘ] **brūta** vadata | kiṃviśiṣṭaṃ pathikam¹⁰ ? **pathikapāṃsulam,** pāṃsur dhūlis taṃ lāty¹¹

ādatta[12] iti pāṃsulaḥ puṃścalaḥ[13] [3r_2] | pathikaś cāsau pāṃsulas tam[14] | kiṃviśiṣṭā ghanāḥ[15] **pathiśīghralaṅghanāḥ**[16], pathi mā[3r_3]rge śīghragāmina ity arthaḥ[17] [b] | kiṃ[18] vadata ? yathā he pathika **anyadeśaratir adya**[19] **mucyatām** | **anyadeśa-ratir**[20] anyadeśanivāsaḥ[21] | kva ? **adya**[22] asmin [3r_4] varṣāsamaye prāvṛṣi | **mucya-tāṃ** tyajyatām | **athavā** na gacchasi[23] cet tadā **sā tava**[24] **vadhūḥ**[25] | **kim ucyatāṃ** kiṃ kathyatām[26] ity arthaḥ [3r_5] || 8 ||

[a]Cf. above st. 7a   [b]Since Tārācandra is not stylistically impeccable, we cannot completely rule out that he intended *pathi* as a separate word in the *mūlapāṭha* (the other commentators intend *pathi* in c. for *pathin*); if it were the case, the wording of his commentary would more naturally have been *pathi mārge śīghralaṅghanāḥ śīghragāmina ity arthaḥ*

[1]*he toyadā → āha* C] *deest* in Ph   [2]*dayito* C[pc]] the reading *ante correctionem* is uncertain in C   [3]*āgatāḥ* em.] *āgatā* C   [4]*hetoḥ* em.] *hetoḥ bhavantaḥ* C   [5]*sandeśaharaˮ* em. Dezső/Isaacson] *sandeśaṃ haraˮ* C[pc]] *sandeśaṃ haraṃ* C[ac]   [6]*he* C] *deest* in Ph   [7]*pathikaṃ* C] *pathi4kaṃ* (sic) Ph   [8]*eva* C] *evaṃ* Ph   [9]*svamukhenaiva* C] *deest* in Ph   [10]°*viśiṣṭaṃ pathikaṃ* Ph] °*viśiṣṭaṃ* C   [11]*pathikapāṃsulaṃ pāṃsur dhūlis taṃ lāti* em.] *pathikapāṃsur dhūlisvālāti* C; *pathikapāsulaṃ pāṃsur dhūlis taṃ vyati* Ph   [12]*ādatte* C] *ādate* Ph   [13]*pāṃsulaḥ puṃścalaḥ* C] *pāṃsulaṃḥ* Ph   [14]*pāṃsulas tam* em.] *pāṃsulaḥsvt* C; *pāṃsulapathikapāṃsulas taṃ* Ph   [15]*ghanāḥ* C] *ghanā ||* Ph   [16]°*laṃghanāḥ* C] °*laṃghanā ||* Ph   [17]*pathi → arthaḥ* C] *deest* in Ph   [18]*kiṃ* C] *ki* Ph   [19]*adya* Ph] *atha* C   [20]*anyadeśaratiḥ* Ph] *deest* in C   [21]*anyadeśaˮ* Ph] *anyadeśāˮ* C   [22]*adya* C] *deest* in Ph   [23]*athavā na gacchasi* em.] *atha na gacchasi* C; *adhunā na gachasi* Ph[pc]; *adhunā ganachasi* Ph[ac]   [24]*tava* C[pc]] *ta* C[ac]; *va* Ph   [25]*vadhūḥ* Ph] *vadhū* C   [26]*kathyatām* C] *thathyatām* Ph

> [3r_6] (3r) **haṃsapaṅktir api nātha samprati**
> **prasthitā viyati mānasaṃ prati** |
> **cātako 'pi tṛṣito 'mbu yācate**
> **duḥkhitā pathika sā pri**[3r_7]**yā ca te** || 9 ||

9c *cātako pi* C Ph E C[m] P] *cātakaś ca* O *vivṛti*   ◊ *tṛṣito* C E C[m] *vivṛti*] *triśiṃto* Ph

[3r_8] he ghanās[1] taṃ pathikaṃ yūyam eva brūteti pūrvaślokoktiḥ | kiṃ vakta-vyam iti pṛṣṭe svoktiṃ viśinaṣṭi[2] – he **nātha** he[3] svā[3r_9]min **haṃsapaṅktir**[4] **api mānasaṃ prati**[5] mānasaṃ sarovaraṃ lakṣīkṛtya **prasthitā**[6] | kva ? **viyaty** ākāśe | anyac ca **cātako 'pi tṛṣi**[3r_{10}]**to 'mbu yācate** | **cātakaḥ** sāraṅgaḥ | **ambu**[7] salilam | kiṃbhūtaś cātakaḥ ? **tṛṣitaḥ** pipāsitaḥ san[8] | **duḥkhitā pathika sā**[9] **priyā ca**

[*3r*₁₁] **te** |¹⁰ he **pathika** pāntha | **priyā ca te** tava priyā **sā duḥkhitā** vartate janita-
virahety arthaḥ || 9 ||

¹*he ghanāḥ* Ph] *he ghanāḥ he meghāḥ* C   ²*brūteti pūrvaślokoktiḥ | kiṃ vakta-*
vyam iti pṛṣṭe svoktiṃ viśinaṣṭi C] *brūta he pathika āstāṃ tāvad anyo buddhimān*
janaḥ Ph   ³*he* C] *deest* in Ph   ⁴*haṃsa°* C Phᵖᶜ] *ruhaṃsa°* Phᵃᶜ (the syllable *ru*
however is uncertain)   ⁵*mānasaṃ prati* C] *saṃprati prasthitā* || *mānasaṃ prati*
Ph   ⁶*prasthitā* em.] *prasthitāḥ* C; *deest* in Ph   ⁷*cātakaḥ sāraṅgaḥ | ambu* em.]
cātakaḥ sāraṃgo bu C; *cātako ṃbuyāca{ya}kaḥ sāraṃgo jalakokilā yācate bhikṣate*
|| *kiṃ* || *aṃbu* Ph   ⁸*san* Ph] *sa ca* Cᵃᶜ; deleted in Cᵖᶜ; *sa ca* Cᵖᵖᶜ   ⁹*sā* Cᵖᶜ] *deest* in
Cᵃᶜ   ¹⁰*duḥkhitā pathika sā priyā ca* [*3r*₁₁] *te* | C] *deest* in Ph

[*3r*₇] **nīlaśaṣpam atibhāti komalaṃ**
      vāri vindati ca cātako 'malam |
ambudaiḥ śikhigaṇo vinādyate
      kā ratiḥ [*3r*₈] **priya mayā vinādya te || 10 ||**

10a *atibhāti* C Ph Cᵐ P] *abhibhāti* E O vivṛti   ◊ *°śaṣpam* C Ph Cᵐ vivṛti]
°śaṣyam E   **10b** *vāri* Cᵖᶜ Ph Cᵐ vivṛti] *vāra* Cᵃᶜ; *vari* E   ◊ *ca cātako* C E Cᵐ O P
vivṛti] *tathā ca* Ph   **10d** *priya mayā vinādya te* O P vivṛti (see also the commentary
below)] *priya vinā mayā ca te* Cᵖᶜ; *priya vimanāyādya te* Cᵃᶜ; *priya vinā yāmedyate*
Phᵃᶜ (the syllable *yā* is marked as to be corrected, but the *post correctionem* reading
is uncertain); *dayitayā vinādya te* E; *priya manā viyādya te* Cᵐ

[*3r*₁₁] **atibhāty** atiśayena śobhate¹ [*3r*₁₂] | kim ? **nīlaśaṣpaṃ**² navatṛnam³ |
kiṃviśiṣṭam ? **komalaṃ** peśalam sukumāram | na kevalam nīlaśaṣpam atibhāty⁴
api ca⁵ **cātakaḥ** [*3r*₁₃] pakṣiviśeṣaḥ | **amalaṃ** malarahitaṃ nirmalam iti yāvat⁶ |
vāri jalaṃ⁷ **vindati** prāpnoti⁸ | kiṃ ca⁹ **vinādyate** | ko 'sau ? **śikhiga**[*3r*ᵣₘ₁]**ṇo**
mayūrasamūhaḥ¹⁰ | kaiḥ ? **ambudair** meghaiḥ | he **priya adya**¹¹ [*3r*ᵣₘ₂] asmin¹²
kāle **mayā vinā te**¹³ tava **kā ratiḥ** kā¹⁴ prītiḥ || 10 ||¹⁵

¹*śobhate* C] *śobhete* Ph   ²*nīla°* C] *nila°* Ph   ³*nava°* C] *navaṃ* Ph   ⁴*atibhāty*
C] *bhāti* Ph   ⁵*ca* C] *deest* in Ph   ⁶*cātakaḥ pakṣiviśeṣaḥ | amalaṃ malarahitaṃ*
nirmalam iti yāvat C] *cātako pi* Ph   ⁷*jalaṃ* C] *udakaṃ* Ph   ⁸*prāpnoti* C] *apekṣate*
Ph   ⁹*kiṃ ca* C] *deest* in Ph   ¹⁰*°samūhaḥ* C] *°gaṇaḥ* Ph   ¹¹*adya* Ph] *a*(broken)
C   ¹²*asmin* C] *smin* Ph   ¹³*te* C] *deest* in Ph   ¹⁴*kā* C] *deest* in Ph   ¹⁵*prītiḥ* || 10 ||
conj.] *prī*(broken) C; *priyā* Ph

[*3v*₆] **meghaśabdamuditāḥ kalāpinaḥ**
      proṣitāhṛdayaśokalāpinaḥ |

toyadāgamakr̥śāvasādyate
    durdhareṇa madanena sā[3v₇]**dya te || 11 ||**

11a *kalāpinaḥ* C E vivr̥ti] *kalāpina* Ph Cᵐ   **11c** *°āvasādyate* Cᵖᶜ Ph Cᵐ] *°āpi sādyate* E; *°ā ca sādya te* Cᵃᶜ O P vivr̥ti   **11d** *durdhareṇa* C E Cᵐ vivr̥ti] *durdureṇa* Ph

[3v₁] **adya** asmin[1] kāle bhavanti[2] | ke ? **kalāpinaḥ**, kalāṃ pānti[3] candrakāntiṃ rakṣanti tāni kalāpāni[4] vidyante yeṣāṃ te kalāpinaḥ[5] [3v₂] | kīdr̥śāḥ ? proṣitā proṣitabhartr̥kā[6] tasyā[7] hr̥dayam uras tacchokaṃ lāpituṃ grāhayituṃ śīlaṃ[8] yeṣāṃ te **proṣitāhr̥dayaśokalāpinaḥ**[9] [3v₃] | punaḥ kīdr̥śas te ? **meghaśabdamuditāḥ**, meghakr̥taśabdās tair muditās[10] tuṣṭāḥ | api ca **avasādyate** | kā ? **sā te** priyā | kī(3v) dr̥śī ? [3v₄] **toyadāgamakr̥śā**[11] varṣākālena kr̥śā durbalā | **avasādyate** pīḍyate | kena[12] ? **madanena** | kiṃviśiṣṭena ? **durdhareṇa**[13] duḥsahene[3v₅]ty[14] arthaḥ | tava viraheṇa prāvr̥ṣi[15] duḥkhitā roditīty[16] arthaḥ || 11 ||

[1]*adya asmin* C] *yasmin* Ph   [2]*bhavaṃti* C] *bhavaṃtiṃ* Ph   [3]*pāṃti* Ph] *yāṃti* C   [4]*kalāpāni* C Phᵖᶜ] *kapālāni* Phᵃᶜ   [5]*kalāpinaḥ* C] *kalāpinaḥ śikhinaḥ* Ph   [6]*proṣitā proṣita°* em.] *proṣita°* C; *proṣitagata°* Ph   [7]*tasyāḥ* C Phᵖᶜ] *tasyāḥ urah hr̥hr̥* Phᵃᶜ   [8]*śīlaṃ* C] *śalaṃ* Ph   [9]*proṣitāhr̥dayaśokalāpinaḥ* C] *kalāpinaḥ* Ph   [10]*kr̥taśabdās tair muditās* C] *gatirjjita°* Ph (the akṣara jji is not completely clear)   [11]*kr̥śā* Ph] *°kr̥śā* C   [12]*varṣākālena kr̥śā durvalā avasādyate pīḍyate kena* C] *varṣākālaṃ durbalā || kva || adya varṣākālenāvasādyate* Ph   [13]*durdhareṇa* C] *durdureṇa* Ph   [14]*duḥsahenety* Ph] *duḥsahatety* C   [15]*tava viraheṇa prāvr̥ṣi* C] *yathā virahiṇī prāvr̥ṇi* Ph   [16]*duḥkhitā roditīty* C] *dukhitā rodatīty* Ph

[3v₇] **kiṃ kr̥pāpi tava nāsti kāntayā**
    pāṇḍugaṇḍapatitālakāntayā |
śokasāgarajale 'dya pātitāṃ
    tvadguṇasmara[3v₈]**ṇam eva pāti tāṃ || 12 ||**

12a *kr̥pāpi* C Ph E Cᵐ O P] *kṣamāpi* vivr̥ti   **12b** *°patitāla°* C E Cᵐ vivr̥ti] *°patitālā°* Ph   ◊ *°kāntayā* C Ph E vivr̥ti] *°kaṃtayā* Cᵐ   **12c** *°sāgara°* C Ph E vivr̥ti] *°sāmara°* Cᵐ   ◊ *dya* C Ph E O P] *dyā* Cᵐ; *ca* vivr̥ti

[3v₅] he[1] meghās taṃ pathikaṃ yūyaṃ brūteti[2] prāg uktam | idānīm ucyate [3v₉] – dayālavo meghāḥ pathikaṃ taṃ kāntāvirahaduḥkhoktiṃ nivedayantīty āha – **kim** iti |[3] **kiṃ kr̥pāpi**[4] **nāsti** na vidyate | kayā[5] ? [3v₁₀] **kāntayā** proṣitayā saha[6] | kiṃviśiṣṭayā ? **pāṇḍugaṇḍapatitālakāntayā**[7], pāṇḍū[8] ca tau gaṇḍau kapolau ca[9] tayoḥ[10] patitā [3v₁₁] alakāntāḥ[11] kuṭilakeśāntā[12] yasyāḥ sā[13] | anyac ca[14]

tvadguṇasmaraṇam eva pāti tām | tajjīvanopāya¹⁵ ity arthaḥ | kīdṛśīṃ [3*v*₁₂]
tām ? **śokasāgarajale 'dya** varṣāsu¹⁶ **pātitām** | śokasya bahulatvāt sāgarajaleno-
pamā¹⁷ || 12 ||

¹*he* C] *yathā he* Ph   ²*brūteti* C] *brūtāṃ* | Ph   ³*prāg uktam → kim iti* | C
] *deest in* Ph   ⁴*kṛpāpi* C] *kṛpāpi dayāpi* Ph   ⁵*kayā* C Phᵖᶜ] *kayā saha* Phᵖᶜ; *(?)*
kayā hasa Phᵃᶜ (the *akṣara* before *ka* is not readable)   ⁶*proṣitayā saha* C] *deest*
in Ph   ⁷°*gaṃḍa*° C] °*gaṃ(?)da*° Ph   ⁸*pāṃḍū*] *pāṃḍau* Ph   ⁹*gaṇḍau kapolau*
ca C] *gaṃṭhaḍau ca kapo(?)lau* Ph   ¹⁰*tayoḥ* Ph] *tayoḥ tayoḥ* C   ¹¹*alakāntāḥ* em.
] *alakāntā* C; *alakāṃtā aṃtāḥ* Ph   ¹²*kuṭilakeśāntā* C] *deest in* Ph   ¹³*sā* C] *sā*
pāṃḍugaḍapatitālakāṃtā tayā || *kuṭilakeśāṃtayety arthaḥ* Ph   ¹⁴*anyac ca* C] *tām*
eva tu Ph   ¹⁵*eva pāti tām* | *tajjīvanopāya* em.] *eva pāti tāṃ tajjīvanopāyam* C; *pāti*
nānyo jīvanaupāya Ph   ¹⁶*varṣāsu* C] *varṣākāle* Ph   ¹⁷*sāgarajaleno*° C] *sāgareṇo*° Ph

[4*r*₅] **kusumitakuṭajeṣu kānaneṣu**
　　priyarahiteṣu samutsukānaneṣu |
vahati ca kaluṣe jale nadīnāṃ
　　kim iti ca māṃ samavekṣa[4*r*₆]**se na dīnām** || 13 ||

13a *kānaneṣu* C Ph E vivṛti] *deest in* Cᵐ   **13b** *priyarahiteṣu* C E Cᵐ vivṛti]
virahajaneṣu Ph   ◇ *samutsu*° C Ph E vivṛti] *samutsa*° Cᵐ   **13c** *vahati* C Ph E Cᵐ]
dravati O P vivṛti   ◇ *kaluṣe jale* C Ph E O P] *kalaṣe jale* Cᵐ (one unreadable syl-
lable is erased before *jale*); *kaluṣaṃ jalaṃ* vivṛti   **13d** *samavekṣase* C E Cᵐ vivṛti]
samavekṣyase Ph

[3*v*₁₂] he ghanās taṃ pathikaṃ yūyaṃ¹ brūta [3*v*₁₃] – asmin kāle² **kim iti māṃ**³
na samavekṣase⁴ nāgatya⁵ sambhāvayasi | kīdṛśīṃ⁶ mām ? **dīnāṃ** kṛpaṇām | keṣu
? **kānaneṣu** | kīdṛśeṣu ? **ku**[4*r*₁]**sumitakuṭajeṣu**, kusumitāni kuṭajapuṣpaviśeṣāṇi
yeṣu tāni kusumitakuṭajāni teṣu⁷ ko 'rthaḥ ? prāvṛṣi virahānalaḥ [4*r*₂] pravardhata⁸
ity arthaḥ | punaḥ **priyarahiteṣu**, priyayā dayitayā rahiteṣu |⁹ **samutsukānaneṣu**,
samutsukāny utkaṇṭhitāny¹⁰ ānanāni mukhāni [4*r*₃] yeṣāṃ teṣu **samutsukāna-**
neṣu¹¹ | na kevalaṃ tathāvidheṣv api **ca**¹² **nadīnāṃ**¹³ **jale**¹⁴ **vahati** | kiṃviśiṣṭe ?
kaluṣe 'prasanna īdṛśe¹⁵ kā[4*r*₄]le || 13 ||

¹*yūyaṃ* C] *deest in* Ph   ²*kāle* C] *varṣākāle* Ph   ³*kim iti māṃ* Ph] *māṃ kim iti*
C   ⁴*samavekṣase* em.] *samavekṣyase* C Ph   ⁵*nāgatya* C] *āgatya na* Ph   ⁶*kīdṛśīṃ* C
Phᵖᶜ] *kīdṛ(?)śīṃ* Phᵃᶜ   ⁷*kusumitāni kuṭajapuṣpaviśeṣāṇi yeṣu tāni kusumitakuṭajāni*
teṣu C] *kusumavaṃtaḥ kuṭajāḥ yeṣu tāni teṣu* Ph   ⁸*ko 'rthaḥ prāvṛṣi virahāna-*
laḥ pravardhata conj.] *ko 'rthaḥ prāvṛṣi virahānalapravartana* C; *ko rtha prāvṛṭ*
pravartata Ph   ⁹*priyarahiteṣu priyayā dayitayā rahiteṣu* C] *kīdṛśeṣu* Ph   ¹⁰ *samu-*

tsukāni utkaṃṭhitāni Ph] *utkaṃṭhitāni* C   ¹¹*mukhāni yeṣāṃ teṣu samutsukānana-neṣu* C] *mukhāyaiṣu tāni* || *teṣu* Ph   ¹²*tathāvidheṣv api ca* C] *tathā kiṃ tu* Ph   ¹³*na-dīnāṃ* C^pc Ph] *dīnāṃ* C^ac   ¹⁴*jale* Ph] *jale ca* C   ¹⁵*īdṛśe* C] *īdṛk°* Ph

> [4*r*₆] **mārgeṣu meghasalilena vināśiteṣu**
> **kāmo dhanuḥ spṛśati tena vinā śiteṣu |**
> **gambhīramegharasitavya**[4*r*₇]**thitā kadāhaṃ**
> **jahyāṃ sakhi priyaviyogajaśo**(₄*r*)**kadāham || 14 ||**

14a °*salilena* C Ph E vivṛti] °*salileṣu* C^m   ◇ *vināśiteṣu* Ph E C^m vivṛti] *vināśineṣu* C^pc; *vināśitehyā* C^ac   **14b** *kāmo* C Ph C^m vivṛti] *kāme* E   ◇ *dhanuḥ* C Ph^pc E vivṛti] *dhunuḥ* Ph^ac; *dhanu* C^m   **14c** °*vyathitā* C^pc E C^m vivṛti] °*vyathitāṃ* C^ac; °*vyathithitā* Ph   ◇ *kadāhaṃ* E vivṛti] *kadāha* C; *kadāha(?)* Ph   **14d** *jahyāṃ sakhi* C Ph E vivṛti] *jahyā sākhi* C^m

[4*r*₄] yathā¹ ᵃ he² **sakhi kadāhaṃ**³ **jahyāṃ**⁴ tyajeyaṃ **priyaviyogajaśoka-dāham**, priyo⁵ vallabhas⁶ tasya viyogo virahas [4*r*₉] tena jātaḥ⁷ śokas tasya dāham⁸ | kiṃviśiṣṭāham ? **gambhīramegharasitavyathitā**⁹, gambhīraś cāsau meghaś ca gambhīrameghas tasya [4*r*₁₀] rasitena śabdena vyathitā pīḍitā¹⁰ | keṣu satsu ? **mā-rgeṣu** pathiṣu | kathaṃbhūteṣu ? **vināśiteṣu** vināśaṃ prāpiteṣu | kena ? [4*r*₁₁] **me-ghasalilena** meghānāṃ salilaṃ tena¹¹ | anyac ca **kāmaḥ** kandarpo **dhanuś** cāpaṃ **spṛśati**¹² | katham¹³ ? **vinā tena** vallabhena¹⁴ [4*r*₁₂] | kiṃviśiṣṭaṃ dhanuḥ ? **śiteṣu**, śitās tīkṣṇā iṣavo bāṇā yasya tat śiteṣu¹⁵ | etena kim uktaṃ bhavati¹⁶ ? varṣākāle [4*r*ₘₘ] balavān kāmaḥ¹⁷ || 14 ||

ᵃ The commentaries on stanzas 12 (only according to Ph), 14 (only according to C), 15, 18 and 20 are introduced by the word *yathā*. This might appear unusual at first sight. We have to note that stanzas 8cd-20 contain the message that the heroine dictates to the clouds, and that *yathā*, which we also find at the beginning of the commentary *ad* st. 8cd (*kiṃ vadata yathā* [...]), is likely intended to introduce what the clouds should say to the heroine's husband. This function of *yathā*, which served 'to paraphrase the object of *knowing, saying, declaring* etc.' (Speijer § 472) and is likely the one intended by Tārācandra here, is attested in Sanskrit literature (cf. also Apte's *Dictionary sub voce yathā* 1.e)

¹*yathā* C] *deest* in Ph   ²*he* C^pc Ph] *he pathika* C^ac   ³*kadāhaṃ* C] *vādāhaṃ* Ph   ⁴*jahyāṃ* C] *jahyā* Ph   ⁵*priyo* C] *deest* in Ph   ⁶*vallabhas* C] *vallabhā°* Ph   ⁷*jātaḥ* em.] *jāvaḥ* C   ⁸*tasya viyogo virahas tena jātaḥ śokas tasya dāham* C (cf. note 7)] °*virahajātaṃ duḥkhaṃ* Ph   ⁹*gambhīramegharasita°* C] *gabhīrame-gharasi(?)ta°* Ph   ◇ °*vyathitā* C^pc Ph] °*vyathitāṃ* C^ac   ¹⁰*gaṃbhīraś cāsau meghaś ca*

gambhīrameghas tasya rasitena śabdena vyathitā pīḍitā C] *deest* in Ph   ¹¹*pathiṣu kathaṃbhūteṣu vināśiteṣu vināśaṃ prāpiteṣu | kena meghasalilena meghānāṃ salilaṃ tena* C] *saraṇīṣu meghasalilena vināśaṃ prāpiteṣu satsu* Ph   ¹²*cāpaṃ spṛśati* conj.] *ca saṃspṛśati* C Ph   ¹³*kathaṃ* C] *kiṃ* Ph   ¹⁴*vallabhena* C] *vallabhena vinā* Ph   ¹⁵*iṣavo vāṇā yasya tat śiteṣu* C] *iṣavo yasya tat || keṣāṃ ||* Ph   ¹⁶*bhavati* C] *deest* in Ph   ¹⁷*kāmaḥ* C] *kāma ity uktaṃ* Ph

[4*r*₇] **navavārikaṇair virājitānāṃ**
   svanadambhodharavātavī[4*r*₈]**jitānām |**
madanasya kṛte niketanānāṃ
   pratibhānty adya vanāni ketakānām || 15 ||

15a *navavārikaṇair virājitānāṃ* C Cᵐ (see also the commentary below)] *susu-gaṃdhatayā virājitānāṃ* Ph; *susugandhitayā vane jitānāṃ* E O *vivṛti*; *sugaṃdhitayā jale jitānāṃ* P   **15b** °*vāta*° C Ph Cᵐ O P *vivṛti*] °*vāyu*° E   **15c** *kṛte* C Ph E *vivṛti*] *kṛter* Cᵐ   ◊ *niketanānāṃ* C Ph Cᵐ *vivṛti*] *niketakānāṃ* E O P (this reading would be better for the *yamaka*)   **15d** *pratibhānty adya* Ph E O *vivṛti* (see also the commentary below)] *pratibhāntīha* C Cᵐ; the reading of P is unclear   ◊ *ketakānāṃ* Cᵖᶜ Ph E Cᵐ O P] *ketakanāṃ* Cᵃᶜ; *ketanānām* *vivṛti*

[4*v*₁] *yathā*¹ **adyā**smin *varṣākāle* **vanāni pratibhānti**² | *keṣām* ? **ketakānām** | *kiṃviśiṣṭānām*³ ? **virājitānāṃ** *viśeṣadīptiprāpitānām*⁴ [4*v*₂] | *kaiḥ*⁵ ? **nava-vārikaṇaiḥ**⁶, *navaṃ ca tad vāri navavāri tasya kaṇās tair* **navavārikaṇair**⁷ *abhi-navajalaśīkaraiḥ*⁸ | *punar api*⁹ *kīdṛ*[4*v*₃]*śānām* ? **svanadambhodharavātavījitā-nām**, *ambho jalaṃ tad dhārayantīty ambhodharāḥ*¹⁰ *svanantaś ca te 'mbhodharāś ca svanadambhodha*[4*v*₄]*rās teṣāṃ vātās tair vījitāni calitāni teṣām*¹¹ | *punar api kiṃviśiṣṭānāṃ*¹² *ketakānāṃ*¹³ *viṭapānām* ? **niketanānāṃ** *gṛhā*[4*v*₅]*ṇām*¹⁴ | *kasya* **kṛte**¹⁵ ? **madanasya**¹⁶ | *varṣākāle ketakīkusumāni sugandhīni*¹⁷ *bhavanti* | *tataḥ kāraṇāt*¹⁸ *tatra kāmo*¹⁹ *nivasatīty arthaḥ* || [4*v*₆] 15 ||

¹*yathā* C] *yā* Ph   ²*pratibhānti* em.] *pratibhāti* C Ph   ³°*viśiṣṭānāṃ* C] °*bhūtānāṃ* Ph   ⁴*viśeṣadīpti*° C] *viśeṣadīptiṃ* Ph   ⁵*kair* C] *kayā || sasugaṃtayā || kaiḥ* Ph   ⁶*na-vavārikaṇaiḥ* Cᵖᶜ Phᵖᶜ] *navāvārikaṇair* Cᵃᶜ; *navavārikaṇai* Phᵃᶜ   ⁷*navaṃ ca tad vāri navavāri tasya kaṇāḥ tair navavārikaṇaiḥ* C] *deest* in Ph   ⁸*abhinavaja-laśīkaraiḥ* C] *atinavajalaśīkaraiḥ* Phᵖᶜ; *atinavalajaśīkaraiḥ* Phᵃᶜ   ⁹*api* C] *deest* in Ph   ¹⁰*ambho jalaṃ tad dhārayanti iti ambhodharāḥ* C] *deest* in Ph   ¹¹*sva-naṃtaś ca te aṃbhodharāś ca svanadaṃbhodharās teṣāṃ vātās tair vījitāni calitāni teṣām* C] *svanaṃtaḥ ye 'ṃbhodharāḥ tatsaṃbadhiyavātaḥ tena vājitāni cālitāniti* Ph   ¹²*punar api kiṃviśiṣṭānāṃ* C] *punaḥ kīdṛśānāṃ* Ph   ¹³*ketakānāṃ* em.] *nike-takanānāṃ* C   ¹⁴*gṛhānāṃ* em.] *gṛhāṇā* C   ¹⁵*kasya kṛte* em. (Dezső)] *kṛte kasya*

C   ¹⁶*ketakānāṃ viṭapānāṃ niketanānāṃ gṛhāṇāṃ kasya kṛte madanasya* C (cf. notes 13-15)] *madanasya kṛtaniketanānāṃ* || *madanagṛhāṇām ity arthaḥ* || *ko rthaḥ* Ph   ¹⁷*sugaṃdhīni* Ph] *sugaṃdhatāni* C   ¹⁸*kāraṇāt* C] *deest* in Ph   ¹⁹*kāmo* Ph] *kāmā* C

[4v₇] **tat sādhu yat tvāṃ sutarāṃ sasarja**
    prajāpatiḥ kāmanivāsasarja |
tvaṃ mañjarībhiḥ pravaro vanānāṃ
    netrotsavaś cāsi sayauvanānām [4v₈] || **16** ||

16a *yat* C E vivṛti] *ya* Ph Cᵐ   ◊ *sutarāṃ* C Ph Cᵐ] *sutaruṃ* E O vivṛti; *kṛtavāntu* P   ◊ *sasarja* C Ph E vivṛti] *sasarjā* Cᵐ   **16b** *kāmanivāsa°* C Cᵐ E vivṛti (*kāmanivāsa*)] *kāmamivāsa°* Ph   **16c** *vanānāṃ* Cᵖᶜ Cᵐ E vivṛti] *vanāṃ* Cᵃᶜ Ph   **16d** *sayauvanānām* C Ph E vivṛti] *sayovanānām* Cᵐ

[4v₁₁] he **kāmanivāsasarja**¹ | **tvāṃ** bhavantaṃ² **yat sasarja** sṛṣṭavān | kaḥ³ ? **prajāpatiḥ** sraṣṭā⁴ | **sutarāṃ tat sādhu** śobhanam | nivāsa āśrayaḥ [4v₁₂] | kasya⁵ ? kāmasya | nivāsaḥ sa cāsau sarjaś ca | sarjo⁶ vṛkṣaviśeṣaḥ | he kāmanivāsasarja⁷ |⁸ kīdṛśas **tvam** ? (4v) **pravaraḥ** pradhānam | ke[4v₁₃]ṣāṃ madhye ? **vanānāṃ** | kaiḥ kṛtvā⁹ pravaraḥ¹⁰ ? **mañjarībhiḥ** kusumitalatābhiḥ | na kevalaṃ mañjarībhiḥ pravaro **netrotsavaś cāsi**, netrā[4v₁₄]ṇām utsavo netrotsava ānandas tato bhavasi | keṣāṃ ? **sayauvanānām**, saha yauvanena vartante sayauvanās teṣṃ¹¹ sayauvanānām | [5r₁] taruṇānāṃ¹² netrotsavakāraṇāni sarjapuṣpāṇi bhavantīty arthaḥ¹³ || 16 ||

¹*kāmanivāsa°* Cᵖᶜ Ph] *kāman* Cᵃᶜ   ²*bhavaṃtaṃ* C] *bhaṃvataṃ* Ph   ³*kaḥ* C] *deest* in Ph   ⁴*sraṣṭā* C] *deest* in Ph   ⁵*nivāsaḥ āśrayaḥ kasya* C] *deest* in Ph   ⁶*nivāsaḥ sa cāsau sarjjaś ca sarjjo* C] *nivāsabhūtasarjo nāma kaścid* Ph   ⁷*kāmā°* em.] *kāmī°* C   ⁸*he kāmanivāsasarja* C (see the previous note)] *deest* in Ph   ⁹*pravaraḥ pradhānaṃ keṣāṃ madhye vanānāṃ kaiḥ kṛtvā* C] *vanānāṃ madhye* Ph   ¹⁰*pravaro* em.] *pravaraṃ* C; *deest* in Ph   ¹¹*na kevalaṃ mañjarībhiḥ pravaro netrotsavaś cāsi netrāṇām utsavo netrotsavaḥ ānaṃdas tato bhavasi keṣāṃ sayauvanānāṃ saha yauvanena varttaṃte sayauvanāḥ teṣāṃ* C] *kṛtvā pravaro pradhānaṃ* || *punaḥ kīdṛśaḥ* || Ph   ¹²*taruṇānāṃ* Ph] *sa[5r₁]rjakusumitataruṇānāṃ* C   ¹³*netrotsavakāraṇāni sarjapuṣpāṇi bhavantīty arthaḥ* conj.] *netrotsavakāraṇāni bhavantīty arthaḥ* C; *netrotsavaś cāsi yūnāṃ* || *netrotsavaṃ karoṣīty arthaḥ* || *ko rthaḥ* || *varṣākāle sarjapuṣpāṇi bhavaṃtīti bhāvaḥ* Ph

[4v₈] **navakadamba śiro'vanatāsmi te**
    vasati te madanaḥ kusumasmite |

kuṭaja kiṃ kusumair avahasyate
     nipatitāsmy atiduḥpra[$4v_9$]sahasya te || 17 ||

17a *śirovanatāsmi* C E Cᵐ vivṛti] *śirovanāṃtāsmi* Ph   **17b** *te* C Ph Cᵐ O P]
yan E; *vo* vivṛti   **17c** *avahasyate* C Cᵐ O P vivṛti] *apahasyate* Ph E   **17d** *nipatitā-
smy ati°* Cᵖᶜ Ph Cᵐ] *nipatitāsmati°* Cᵃᶜ; *nipatitāsmi su°* E; *praṇipatāmi ca* O vivṛti;
virahiṇām avi° P

[$5r_1$] he **navakadamba** | ahaṃ[1] **te** tava[2] śirasā **avanatā**[$5r_2$]**smi** praṇatāsmī-
ty arthaḥ[3] | yataḥ kāraṇāt **te** tava[4] **kusumasmite madanaḥ** kandarpo **vasati** |
kathaṃbhūtasya **te** ? **atiduḥprasaha**[$5r_3$]**sya**, atiśayena duḥkhena prasahyate
soḍhuṃ śakyate yaḥ sa tasyātiduḥprasahasya[5] | he **kuṭaja** taro[6] | kusumam eva smi-
taṃ hasitaṃ[7] [$5r_4$] kusumasmitam | anyac ca he[8] **kuṭaja kim avahasyate**[9] | kaiḥ ?
kusumaiḥ |[10] atas tais tava taror mūle[11] **nipatitāsmi** | ko 'bhiprāyaḥ ? prāvṛ[$5r_5$]ṣi
viraho duḥsaho bhavati[12] || 17 ||[a]

[a]Another possible reconstruction (by Desző) of the commentary on the basis
of Ph, with a few emendations, is the following: *he* **navakadamba ! te** *tava śirasā*
praṇatāsmi | *tava* **kusumasmite madanaḥ** *kandarpo* **vasati** | *kusumam eva smi-*
taṃ hāsyaṃ kusumasmitam | *anyac ca* | **kuṭaja kiṃ kusumair apahasyate** ? *ya-*
tas **te nipatitāsmi** | *kathaṃbhūtasya* ? **atiduḥprasahasya** *virahiṇībhir nirīkṣitum*
aśakyasya | *ko 'rthaḥ* ? *kuṭajaḥ prāvṛṣi duḥsaho bhavatīti* |

[1]*ahaṃ* C] *deest* in Ph   [2]*tava* C] *vtava* Ph   [3]*avanatāsmi praṇatāsmīty arthaḥ*
C] *praṇatāsmi* Ph   [4]*yataḥ kāraṇāt te tava* C] *tava* Ph   [5]*°ātiduḥ* Cᵖᶜ] *°ābhiti-*
duḥ° Cᵃᶜ (the reading *ante correctionem* is not fully certain)   [6]*kathaṃbhūtasya te*
atiduḥprasahasya atiśayena duḥkhena prasahyate soḍhuṃ śakyate yaḥ sa tasyāti-
duḥprasahasya | *he kuṭaja taro* C] *deest* in Ph   [7]*hasitaṃ* C] *hasyaṃ* Ph   [8]*he* C]
deest in Ph   [9]*avahasyate* C] *kusumai apasyate* Ph   [10]*kusumaiḥ* | em.] *kusumaur*
C   [11]*mūle* em.] *mūlai* C   [12]*kaiḥ kusumaiḥ atas taiḥ tava taror mūle nipatitāsmi ko*
bhiprāyaḥ prāvṛṣi viraho duḥsaho bhavati C (cf. notes 10 and 11)] *yatas te nipatitā-*
sti kathaṃbhūtasya atiduprasahasya virahiṇībhir nirīkṣitum aśakyasya || *ko rthaḥ*
|| *kuṭajaḥ prāvṛṣi duḥsaho bhavatīti* Ph

[$4v_9$] **taruvara vinatāsmi te sadāhaṃ**
     hṛdayaṃ me prakaroṣi kiṃ sadāham |
tava kusumanirīkṣaṇe 'pade 'haṃ
     visṛjeyaṃ [$4v_{10}$] **sahasaiva nīpa deham || 18 ||**

18a *taru°* C Ph E vivṛti] *taka°* Cᵐ   ◊ *vinatāsmi* Cᵖᶜ E vivṛti] *vanitāsmi* Cᵃᶜ; *vi-*

tāsmi Ph; *vinatasmi* C^m   **18b** *me* C Ph E vivṛti] *deest* in C^m   **18c** *kusumanirīkṣaṇe pade* C E] *kusumanirīkṣaṇe pado* Ph; *puṣpanirīkṣitāpade* vivṛti; *kusumanirekṣaṇe pade* C^m   **18d** *sahasaiva* C Ph E vivṛti] *sahasai* C^m

[5r₅] yathā he **taruvara nīpa** kadamba **te**[1] tava **sadā**[2] sarvadā **vinatāsmi** praṇatāsmy **aham**[3] | evaṃ[4] [5r₆] vijñāyate tvayā[5] [a] | mama **hṛdayaṃ kiṃ sadāhaṃ prakaroṣi** | yatas[6] **tava kusumanirīkṣaṇe**[7] **'pade** 'prastāve[8] | **dehaṃ**[9] vapur **aham vi**[5r₇]**sṛjeyaṃ**[10] parityajeyam | katham ? **sahasā** sāhasāt[11] | etena kim uktaṃ bhavati[12] – na kevalaṃ kuṭajakadambau[13] duḥprasahau[14] matau[15] [5r₈] nīpo 'pi priyarahitānāṃ duḥprasaho bhavati[16] [b] || 18 ||

[a] The reading *mayaivaṃ na vijñāyate* (i.e. Ph as emended by Dezső, personal communication) is an introduction to the following question   [b] In other sources *nīpa* and *kadamba* are held to be synonyms (cf. Syed 1990, 152-153)

[1] *te* C] *deest* in Ph   [2] *sadā* C] *deest* in Ph   [3] *praṇatāsmi ahaṃ* C] *deest* in Ph   [4] *evaṃ* C] *mayaivaṃ* Ph   [5] *tvayā* C] *deest* in Ph   [6] *yatas* C] *yas* Ph   [7] *kusuma°* C] *kusumita°* Ph   [8] *aprastāve* C] *akāle* Ph   [9] *dehaṃ* em.] *hede* C; *deest* in Ph   [10] *visṛjeyaṃ* Ph] *visṛjehaṃ* C   [11] *sahasa sāhasāt* C] *sahasai jhaṭati* Ph   [12] *etena kim uktaṃ bhavati* C] *deest* in Ph   [13] *°kadaṃbau* C] *°kadabo* Ph   [14] *duḥprasahau* C] *dussahaḥ* Ph   [15] *matau* C] *aparo* Ph   [16] *duḥprasaho bhavati* C] *duḥsaho bhaveti* Ph^pc; *duḥsaho vabheti* Ph^ac

[5r₉] kusumair upaśobhitāṃ sitair
    ghanamuktāmbulavaprakāśitaiḥ |
madhunaḥ samavekṣya kālatāṃ
    bhramaraś cumbati yūthikālatām || 19 ||

19a *upaśobhitāṃ* Ph E vivṛti] *avaśobhitāṃ* C C^m; *upaśobhitais* O; *apaśobhitāṃ* P   **19b** *°prakāśitaiḥ* C Ph C^m] *°prahāsitaiḥ* E O vivṛti; *°prabhāsitaiḥ* P

[5r₈] **bhramaro** bhṛṅgaś **cumbati** | kim ? **yūthikālatāṃ** vṛkṣaviśeṣalatām[1] | kīdṛ[5r₁₀]śīm ? **upaśobhitām** | kaiḥ ? **kusumaiḥ** puṣpaiḥ | kīdṛśaiḥ ? śubhraiḥ **sitaiḥ**[2] | kīdṛśaiḥ ? **ghanamuktāmbulavaprakāśitaiḥ**, ghanena meghena[3] [5r₁₁] muktaṃ paritya(5r)ktaṃ yad ambu tasya lavāḥ kaṇās taiḥ prakāśitāni tair ghanamuktāmbulavaprakāśitaiḥ | kiṃ kṛtvā ? **samave**[5r₁₂]**kṣya** dṛṣṭvā **kālatām** avasaram | kasya ? vasantasya **madhunaḥ**[4] || 19 ||

[1] *bhṛṅgaś cuṃvati kiṃ yūthikālatāṃ vṛkṣaviśeṣalatām* C] *yūthikālatāṃ cuṃvati || ākhādayati yūthikā vṛkṣaviśeṣaḥ* Ph   [2] *kīdṛśīm upaśobhitāṃ kaiḥ kusumaiḥ puṣpaiḥ kīdṛśaiḥ śubhraiḥ sitaiḥ* C] *kīdṛśīṃ | śitaiḥ śubhraiḥ kusumair upaśobhi-*

tāṃ Ph   ³*meghena* C] *deest in* Ph   ⁴*yat aṃbu tasya lavāḥ kaṇāḥ taiḥ prakāśitāni taiḥ ghanamuktāṃbulavaprakāśitaiḥ kiṃ kṛtvā samavekṣya dṛṣṭvā kālatāṃ ava-saraṃ kasya vasaṃtasya madhunaḥ* C] *aṃbu tatkaṇaiḥ prakāśitāni vikāśitāni taiḥ | madhunakālatāṃ vasaṃtasamaya samavekṣya avalokya tarhi he pāṃtha vasaṃtakāle svastriyaṃ pratigaṃgavyam ity arthaḥ* Ph

> [5*v*₆] **tāsāṃ ṛtuḥ saphala eva hi yā dineṣu**
>   **sendrāyudhāmbudharagarjitadurdineṣu |**
> **ratyutsavaṃ priyatamaiḥ saha mānayan**[5*v*₇]**ti**
>   **meghāgame priyasakhīś ca samānayanti || 20 ||**

20a *ṛtuḥ* C Ph E *vivṛti*] *ṛtu* Cᵐ   ◊ *hi* C Cᵐ E O P *vivṛti*] *ca* Ph   **20b** °*āmbudhara*° Cᵖᶜ Ph E Cᵐ *vivṛti*] °*āmbuṃdhara*° Cᵃᶜ   **20c** *ratyutsavaṃ* Cᵖᶜ Ph E *vivṛti*] *ratyutsaveḥ* Cᵃᶜ; *ratyutsatsa* Cᵐ   **20d** *meghāgame priyasakhīś ca* C E P] *meghāgame tipasakhīś ca* Ph; *meghāgamaṃ priyasakhi śva*° O *vivṛti*; *meghāgame priyasakhīṃś ca* Cᵐ

[5*r*₁₂] *yathā he ghanās taṃ pathikaṃ yūyam*¹ *eva brūta*² – **yāḥ** *striyo* **ra**[5*v*₁]**tyutsavaṃ**³ **priyatamaiḥ saha mānayanti**⁴ *bhuñjanti | kasmin kāle ?* **meghā-game** *| keṣu ?* **dineṣu** *| kīdṛśeṣu*⁵ *?* **sendrāyudhāmbudharagarji**[5*v*₂]**tadurdi-neṣu**, *saśakracāpajaladās tadgarjitāni yeṣu tāni*⁶ *teṣu*⁷ *durdineṣu |* **hi** *sphuṭam*⁸ *| na kevalaṃ ratyutsavaṃ mānayanti*⁹ **priyasakhīś**¹⁰ **ca samāna**[5*v*₃]**yanti** *pūjayanty alaṅkurvanti*¹¹ ᵃ *|* **tāsāṃ ṛtuḥ**¹² **saphalaḥ || 20 ||**

ᵃ*In* C *the commentary on the verb* samānayanti *with* pūjayanti *'honour' and* alaṅkurvanti *'adorn' is slightly odd. One might expect the word* samānayanti *to mean 'treat as equal to themselves', as suggested by the reading of* Ph (tulyāḥ kur-vanti) *and by the parallel expression that can be read in the commentary edited by Dursch:* samānayanti ātmatulyāḥ kurvanti, *p. 31 (the same words are found in Chaudhuri's gloss [1953, p. 34]). Possibly* pūjayanti *and* alaṃkurvanti *could be ways to explicate/elaborate on the verbal root* sam-ā-nī, *which, among other meanings, can mean 'to bring' or 'to offer' something to someone. Completely different is the interpretation of Kuśalamiśra:* priyatamaiḥ saha ratyutsavaṃ mānayanti kurvanti | tāsāṃ strīṇām ṛtur varṣākālaḥ saphala eveti | cakārān meghāgame ye puṃsaḥ priyasakhīḥ samānayanty anubhavanti | teṣām api ṛtuḥ saphala eva iti śeṣaḥ | (*cf.* Slaje 1993, 101)

¹*yūyam* Ph] *pūrvam* C   ²*brūta* em.] *brūtaḥ* C; *brūt* Ph   ³*ratyutsavaṃ* C] *meghāgame varṣākāle* Ph   ⁴*mānayaṃti* C] *dineṣu ratyutsavaṃ nayaṃti* Ph   ⁵*ka-smin kāle meghāgame keṣu dineṣu kīdṛśeṣu* C] *kiṃbhūteṣu dineṣu* Ph   ⁶*sendrāyu-*

dhāmbudharagarjitadurdineṣu saśakracāpajaladās tadgarjitāni yeṣu tāni conj.]
sendrāyudhāmbudharagarjitadurdineṣu saśakracāpajaladas tani (sic) C; *seṃdrā-
yudho aṃbudharaḥ tadgarjitena* Ph   ⁷*teṣu* C] *deest in* Ph   ⁸*hi sphuṭaṃ* C] *de-
est in* Ph   ⁹*mānayaṃti* C] *samānayaṃti* || *kiṃ tu* Ph   ¹⁰*sakhīś* C] °*lakṣmīś*
Ph   ¹¹*alaṅkurvanti* em.] *alaṃkurvati* C; *tulyāḥ kurvaṃti* Ph   ¹²*tāsām ṛtuḥ* Ph]
tāsām ṛtu Cᵖᶜ; *sām ṛtu* Cᵃᶜ

[5*v₇*] **etan niśamya virahānalapīḍitāyās**
      tasyā vacaḥ khalu dayālu[5*v₈*]**r apīḍitāyāḥ |**
sādhvībhir evam uditaṃ jaladair amoghaiḥ
      pratyāyayau sadanam ūnadinair amoghaiḥ || 21 ||

21c *sādhvībhir evam uditaṃ* C] *sādhvīrir evam uditaṃ* Ph; *svaṃsvāraveṇa
kathitaṃ* E   ◊ *amoghaiḥ* C Ph E] *ameghaiḥ* Cᵐ   **21d** *sadanam* C Ph Cᵐ] *sagṛham*
E   ◊ *ūnadinair* C E Cᵐ] *ūnadivair* Ph   ◊ *amoghaiḥ* C Ph E] *amoghai* Cᵐ

[5*v₃*] ¹*granthārtham upasaṃharati –* **etad** *iti |* **dayāluḥ** *pathikaḥ* **sadanaṃ**
[5*v₄*] *gṛhaṃ* **pratyāyayāv** *āgatavān²* | *kaiḥ ?* **ūnadinair** *avadhidinebhyaḥ*
katicidūnadinair **amoghaiḥ** *saphalaiḥ | kiṃ kṛ*[5*v₅*]*tvā ?* **etat** *pūrvoktaṃ yathā*
syāt tathā **tasyāḥ** *proṣitapramadayā³* **vaco** *vacanaṃ* **niśamya** *śrutvā | kīdṛśaṃ*
vacaḥ ? **jaladair** *me*[5*v₉*]*ghair* **evaṃ** *pūrvoktam – kiṃ kṛpāpi tava nāsti⁴*
kāntayetyādirūpamᵃ | kīdṛśair jaladair ? **amoghaiḥ** *satyapratijñaiḥ | kīdṛśyās tasyāḥ*
? [5v_bm] **virahānalapīḍitāyā** *virahāgninā vyathitāyāḥ | punaḥ kīdṛśyā*[5*v₁₀*]*s*
tasyāḥ ? **sādhvībhiḥ** *pativratābhir* **īḍitāyāḥ** *stutāyā⁵ apigīrṇāyā⁶ ity arthaḥ |* **khalu**
niścitam⁷ || 21 ||

ᵃCf. above st. 12a

¹The commentary on stanza 21 is completely absent in Ph   ²*āgatavān* em.] *āga-
vān* C   ³°*pramadayā* Cᵖᶜ] °*pramardayā* Cᵃᶜ   ⁴*kiṃ kṛpāpi tava nāsti* em.] *kiṃ kṛpi
tava vāsti* C   ⁵*stutāyā* em. (Isaacson)] *stutyāyā* C   ⁶*apigīrṇāyā* em. (cf. *Amara-
kośa* 3.1.110ab)] *apragṛṇyāyā* C   ⁷*niścitam* em. (*niścaye* is also possible) Isaacson]
niścayam C

[6*r₆*] **bhāvānuraktavanitāsurataiḥ śapeyam**
      ālabhya cāmbu tṛṣitaḥ karakośapeyam |
jīyeya yena kavinā yamakaiḥ [6*r₇*] **pareṇa**
      tasmai vaheyam udakaṃ ghaṭakharpareṇa || 22 ||

22a °*vanitā*° Ph E O Kuśalamiśra's reading] °*mahimā*° C; °*lalanā*° E P vivṛti;

°*salilā*° C^m   **22b** *ālabhya* C Ph C^m vivṛti] *ālambya* E   ◊ *cāmbu* C Ph E C^mpc vivṛti] *coṃbu* C^mac   ◊ *śapeyam* C Ph E vivṛti] *śayaṃ* C^m   **22c** *yena* C E C^m vivṛti] *mena* Ph   ◊ *yamakaiḥ* C Ph E vivṛti] *mamakaiḥ* C^m   **22d** °*kharpareṇa* C C^m Ph] °*karpareṇa* E vivṛti

iti ghaṭakharparamūlaṃ samāptam || ||

Colophon: °*mūlaṃ* em.] °*mūlā*° C

[5*v*₁₀] **yena** [5*v*₁₁] **pareṇa**¹ **kavinā**haṃ **yamakair jīyeya**² **tasmai ghaṭa-kharpareṇā**ham **udakaṃ**³ **vaheyam** | *tasya kiṃkaro bhaveyam ity arthaḥ* | ya[5*v*₁₂]dy ahaṃ **jīyeya**⁴ *tadā mayaiva vāhyaṃ peyam*⁵ | *etatpratijñādṛḍhīkaraṇārthaṃ*⁶ *śapathadvayaṃ prāha kaviḥ*⁷ | **bhāvānuraktavanitāsu**[6*r*₁]**rataiḥ śapeyam**, *bhāvena svabhāvena*⁸ *cittena paramārthenā*(5*v*)*nuraktā*⁹ *rāgayuktā*¹⁰ *sā cāsau vanitā*¹¹ *tasyāḥ suratāni taiḥ*¹² | *tā*[6*r*₂]*ni na prāpnuyām ity*¹³ *arthaḥ* | *yadi pratijñāpālanāya*¹⁴ **tṛṣitaḥ** *pipāsitaḥ* **karakośapeyam** *hastapuṭapātavyam* **ambu** ja[6*r*₃]*laṃ* **cālabhya**¹⁵ *prāpya* **śapeyaṃ** *śapathaṃ kariṣyāmi*¹⁶ || 22 ||

¹⁷*tārācandrābhidheyena bālavyutpattihetave |*
ghaṭakharparaṭīkeyaṃ saṃśodhya [6*r*₄] *prakaṭīkṛtā ||*

iti śrītārācandraviracitā ghaṭakharparaṭīkā samāptā ||

¹*yena pareṇa* C] *deest* in Ph   ²*jīyeya* C^pc] *jīyeyaṃ* C^ac; *javeyaḥ* Ph   ³*udakaṃ* C Ph^pc] *ukaṃda* Ph^ac   ⁴*yady ahaṃ jīyeya* C] *yat saha jīvaya* Ph   ⁵*tadā mayaiva vāhyaṃ peyam* conj.] *tadā mayaivāhaṃ jīyeya* C; *tadā mayaivāhaṃ jīyeyā* Ph   ⁶*etatpratijñā*° Ph] *enāṃ pratijñāṃ* C   ◊°*ārthaṃ* Ph] °*ārthe* C   ⁷In Ph the sentence *kavināhaṃ → prāha* is the introduction to st. 22. The first lines of the commentary on this verse appear to be significantly different in manuscript No. 121 (3)/1866–68 of the B.O.R.I. Government Collections (dated Śaka 1684 = 1762 CE): *kaviḥ pratijñām āha bhāveti || bhāvānuravatam iti yena pareṇa kavinā yamakair jīyeya tasmai kavaye ghaṭakharpareṇāham udakaṃ vaheyam | tasya kiṃkaro bhavāmīty arthaḥ | . . . . iti pratijñādṛḍhīkaraṇārthaṃ śapathaṃ prāha kālidāsaḥ* (reproduced verbatim from Katre 1948, 189)   ⁸*svabhāvena* C] *svabhāvena* Ph   ⁹°*nuraktā* C Ph^pc] °*nuktāra* Ph^ac   ¹⁰*rāgayuktā* C] *deest* in Ph   ¹¹*vanitā* C] *vanitā ca* Ph   ¹²*taiḥ* C] *deest* in Ph   ¹³*ity* Ph] °*īty* C   ¹⁴*pratijñāpālanāya* Ph] *pratijñātaṃ pālayati* C   ¹⁵*cālabhya* C] *vālabhya* Ph   ¹⁶*śapathaṃ kariṣyāmi* Ph] *śapathaṃ* C   ¹⁷*tārācandrābhidheyena → samāptā ||* C] *deest* in Ph

6. *Translation of the Poem*

[The Heroine in front of her confidante:]

The sky is covered by the clouds [that] arrived there,
which scratch the earth, that is, her heart – she who lacks her beloved man;
the dust is stuck to the ground with water;
not even the sun and the moon are discerned. 1

The *haṃsa*s flee out of fear of the thundering clouds;
now the twilights do not shine by the moonlight;
being intoxicated by the fresh water, the peacocks sing;
that's when the clouds arrive, oh you, whose teeth are jasmine-like! 2

Covered by clouds, in the night, the starless sky does not shine;
and the sleepiness reaches Hari, who enjoys pleasure / [or:]
and sleepiness, abounding in pleasure, quickly reaches Hari.
And now, endowed with Indra's bow, the clouds
produce agitation among the elephants, which look like mountains. 3

Dropped on the mountains by the clouds, endowed with lightning bolts –
[on the mountains] where the snakes are frightened by the roaring clouds –
the water falls down, making a loud howl in the caverns
where women of great beauty [take refuge]. 4

Now, a lucky person quickly gladdens these
faces of the beloved women, who are angry for they lack the pleasures of love!
The roaring clouds make the travellers feel sad.
An endless sorrow grows in [the hearts of] their wives 5

when the entire collection of sun rays disappears,
when, down from the sky, the water falls, nurturing sadness
and when Love in the heart is being ready to hurt.

[The Poet:]

The previous words are said by a lady whose husband is abroad. 6

[The Heroine addressing the clouds:]
Oh clouds, after having let all [this] time pass,

you have come [here] once my beloved has gone!
Alas, without him, you'll make me die –
he who, unmerciful, enjoys living in a foreign country. 7

Oh clouds, you, who are able to quickly cross the road,
should personally say the following to this libertine traveller –

[The message that the Heroine dictates to the clouds:]

Abandon now your delight in another country!
Otherwise [abandon] your wife! What [more] can be said? 8

Oh sir, at present the flock of *haṃsa*s
has departed in the sky towards the Mānasa lake,
the thirsty *cātaka* asks for water
and your darling lady, oh traveller, is in distress. 9

The sprouting grass shines with tenderness
and the *cātaka* obtains the pure water.
The flock of peacocks sings due to the clouds.
Oh darling, what [kind of] love is there now for you without me? 10

Now the *kalāpin*s, which are gladded by the sound of clouds,
give voice to the sorrow in the heart of the abandoned wife.
She, your [darling,] who is thin due to the arrival of the clouds, becomes exhausted
by the passion of love, which is hard to bear. 11

Don't you have any compassion for your beloved one,
the ends of whose ringlets have fallen on [her] pale cheeks?
Only the memory of your qualities protects her,
[she] who has now been plunged into the water of the ocean of sorrow. 12

When the forests have flourished with the *kuṭaja*,
when the faces of the men who lack their beloved ones are full of longing,
and when the troubling water of the rivers is flowing [down],
why then don't you think about me who is afflicted? 13

When the paths are utterly destroyed by the water of the clouds,
without him [that is, my husband], Love touches the bow endowed with sharp
arrows.

I am afflicted by the sound of a thick cloud. When,
oh friend, shall I extinguish the fire of the sorrow arising from the separation from
[my] beloved one? 14

Now the forests of the *ketaka*s shine –
[the *ketaka*s] that are cooled by the winds of the roaring clouds,
that are gleaming due to the drops of the fresh water,
that are abodes of Love. 15

It is extremely nice that Prajāpati created you,
oh *sarja*, abode of Love!
You are the best of trees for your blossom-clusters,
and you are a feast for the eyes of young people. 16

Oh young *kadamba*, I bow my head to you!
Love lives in your blossom-smile!
Oh *kuṭaja*, why do [you] laugh through [your] blossoms?
[It's because of them that] I fall down [at your feet], you that are extremely difficult
to bear. 17

Oh best of the trees, I always pay homage to you!
Why do you destroy my heart with a burning sensation?
On the bad occasion that there is the vision of your blossoms,
oh *nīpa*, may I immediately abandon [my] body! 18

The bee kisses the creeper of the *yūthikā*,
which is embellished by white flowers,
which are made to shine by tiny drops of water discharged by the clouds,
after having seen the favourable opportunity of the Spring. 19

It is clearly fruitful, the season of those women who on [such] days –
the bad days on which there are Indra's bow and the roaring of the clouds –
respect the feast of love with their lover
and honour [their] beloved friends when the clouds arrive. 20

[The Poet:]

Having heard these words of hers, she who, afflicted by the fire of separation, is
praised by wise women –
words uttered in this way by the reliable clouds,

certainly also the compassionate [traveller]
came back home within a few fruitful days. 21

For the pleasures of a lady who is enamoured with sentiment, I swear
that by means of a potsherd I shall bring water to him,
namely to that supreme poet by whom I should be defeated in the use of *yamaka*s!
Furthermore [I swear] that, thirsty, I shall drink after having taken the water in the
palm of my hands. 22

References

Primary Sources

Amarakośa by Amarasiṃha
  Amarakośa, with the commentary of Maheśvara, Enlarged by Raghunath Shastri Talekar, Revised, Enlarged, and Improved from Chintamani Shastri Thatte's Edition of 1882, by Vamanacharya Jhalakikar, Under the Superintendence of Ramkrishna Gopal Bhandarkar, Government Central Book Depôt, Bombay 1896 [several reprints].

Gūḍhārthadīpikā by Kuśalamiśra
  See Slaje 1993, 59-118.

Ghaṭakharparakāvya (*editio princeps* with an anonymous commentary)
  See Dursch 1828.

Ghaṭakharparakāvya
  Ghaṭakharparakāvyam. Rāmacaritrakṛtayā madhurākhyayā saṃskṛtavyā-khyayā hindībhāṣāṭīkayā ca samalaṃkṛtam, ed. by Śrīnivāsaśarmā Śāstrī and Rāmacaritraśarmā Upādhyāya, Hariprasādaśarmā, Mumbaī 1914.

Ghaṭakharparakāvya
  Ghaṭakarpara Kāvyam, ed. by U. C. Sharma and G. C. Sharma, Viveka Publications, Aligarh 1975.

Ghaṭakharparakāvya with an anonymous commentary (the same commentary edited in Dursch 1828, 23-32)
  Printed in Kolkata in Śaka 1808 [= 1886 CE] in the second part of a volume which contains the *Amaruśataka* and its commentary by Ravicandra; the title page is missing, the editor(s) and the publisher are not identified.

Ghaṭakharparavivṛti by Abhinavagupta

The Ghaṭakarpara Kāvya of Kalidāsa (sic) *with the Commentary of Abhinavagupta*, ed. by Madhusudan Kaul Shastri, Kashmir Series of Texts and Studies 67, The Mercantile Press, Srinagar 1945.

Chandonuśāsana by Hemacandra

Chando'nuśāsana of Hemachandrasūri (A Comprehensive Treatise of Sanskrit, Prakrit and Apabhraṁśa Prosody), Critically Edited with Hemacandra's Own Commentary Entitled Chandaścūḍāmaṇi, an Anonymous Ṭippaṇaka Called Paryāya, Various Readings, Appendix, Numerous Indices and an Elaborate Introduction etc., ed. by Hari Damodar Velankar, Singhi Jain Series 49, Bharatiya Vidya Bhavan, Bombay 1961.

Dharaṇikośa by Dharaṇidāsa

Dharaṇikośa of Dharaṇidāsa, Part I, ed. by Ekanath Dattatreya Kulkarni, Deccan College Building Centenary & Silver Jubilee Series 9, Deccan College, Postgraduate and Research Institute, Poona 1968.

Dhātupāṭha by Pāṇini

The Dhātupāṭha of Pāṇini, With the Dhātvartha Prakāśikā Notes by Kanakalāl Śarmā, The Haridas Sanskrit Series 281, The Chowkhamba Sanskrit Series Office, Varanasi 1969².

Bālavivekinī by Tārācandra

NAK 4/734, NGMCP B 279–19.

Vidagdhamukhamaṇḍanaṭīkā Vidvanmanoharā by Tārācandra

MS1 = NAK 4/167, NGMCP A 373–9.
MS2 = NAK 1/1090, NGMCP A 373–11.
MS3 = NAK 5/6888, NGMCP B 308–10.

Śṛṅgāratilaka by Rudrabhaṭṭa

Ed. by Durgaprasada and Pandurang Parab in *Kavyamala. A Collection of Old and Rare Sanskrit Kavyas, Natakas, Champus, Bhanas, Prahasanas, Chhandas, Alamkaras etc.*, Kāvyamālā 3, Calcutta 1899², 111-152.

Secondary Sources

Chaudhuri 1953 = Jatindra Bimal Chaudhuri, *The Ghaṭakarpara-yamaka-kāvya,* Critically Edited for the First Time, with an Introd. in English, Indices, Appendices, Copious Extracts from Various Unpublished Commentaries and a New Commentary, Foreword by Satkari Mookherjee, Sanskrit Dūtakāvya-saṃgraha No. 6, Pracyavanī Mandir, Calcutta 1953.

Chézy 1823 = Antoine-Léonard Chézy, *Ghata-Karparam ou l'absence , Idylle dialoguée , traduite du samskrit*, «Journal Asiatique» tome II (1823), 39-45.

Dursch 1828 = Georg Martin Dursch, *Ghatakarparam oder das zerbrochene Gefäss: Ein sanskritisches Gedicht*, Dümmler, Berlin 1828.

Fleming 2010 = Benjamin J. Fleming, *New Copperplate Grant of Śrīcandra (no. 8) from Bangladesh,* «Bulletin of SOAS» 73, 2 (2010), 223-244.

Gode 1953 = Parashuram Krishna Gode, *Chronology of Tārācandra's Commentaries on the Vidagdhamukhamaṇḍana, Ghaṭakarpara and Śrutabodha – Between c. A.D. 1400 and 1650*, «Bhāratīya Vidyā» 14 (1953), 70-74.

Goodall–Isaacson 2003 = Dominic Goodall, Harunaga Isaacson, *The Raghupañcikā of Vallabhadeva, Being the Earliest Commentary on the Raghuvaṃśa of Kālidāsa*, vol. 1, Groningen Oriental Studies 17, Egbert Forsten, Groningen 2003.

Hahn 2013-2014 = Michael Hahn, *The Middle-Indic Stanzas in Dharmadāsa's Vidagdhamukhamaṇḍana*, «Wiener Zeitschrift für die Kunde Südasiens» 55 (2013-2014), 77-109.

Katre 1948 = Sadashiva L. Katre, *The Ghaṭakarpara Problem,* in Radha Kumud Mookerji, Vikramāditya Śakāri, Ujjain König (eds.), *Vikrama Volume*, Scindia Oriental Institute, Ujjain 1948, 177-198.

Li–Cuneo–Formigatti 2014 = Charles Li, Daniele Cuneo, Camillo Formigatti, *Ghaṭakarparaṭīkā* (MS Add. 2418), 2014, http://cudl.lib.cam.ac.uk/view/MS-ADD-02418/1.

Lienhard 1984a = Siegfried Lienhard, *A History of Classical Poetry. Sanskrit, Pali, Prakrit,* Otto Harrassowitz Verlag, Wiesbaden 1984.

Lienhard 1984b = Siegfried Lienhard, *Ghaṭakarpara und Meghadūta: Einige Bemerkungen zum Alter des Botengedichts*, in Shivram Dattatray Joshi (ed.), *Amṛtadhārā. R. N. Dandekar Felicitation Volume,* Bhandarkar Oriental Research Institute, Pune 1984, 247-253 [reprint in: Oskar von Hinüber (hrsg. von), *Siegfried Lienhard. Kleine Schriften*, Harrassowitz, Wiesbaden 2007, 113-119].

Masson 1975 = Jeffrey Lloyd [Moussaieff] Masson, *When Is a Poem Artificial? – A Note on the Ghaṭakarparavivṛti*, «Journal of the American Oriental Society» 95, 2 (1975), 264-266.

NCC 6 = K. Kunjunni Raja (ed.), *New Catalogus Catalogorum. An Alphabetical Register of Sanskrit and Allied Works and Authors, Volume Six (Gāyatrīkavaca – Cahāgītā)*, Madras University Sanskrit Series 31, University of Madras, Rathnam Press, Madras 1971.

NCC 8 = K. Kunjunni Raja (ed.), *New Catalogus Catalogorum. An Alphabetical Register of Sanskrit and Allied Works and Authors, Volume Eight (Ṭa – Da)*, Madras University Sanskrit Series 33, University of Madras, Rathnam Press, Madras 1974.

Parlier 1975 = Bernard Parlier, *La Ghaṭakarparavivṛti d'Abhinavagupta. Texte traduit et commenté*, Publications de l'Institut de Civilisation Indienne, Série in-8°, fascicule 39, Diffusion E. de Boccard, Paris 1975.

Pingree 1981 = David Edwin Pingree, *Census of the Exact Sciences in Sanskrit*, Series A, vol. 4, American Philosophical Society, Philadelphia 1981.

Pingree 1993 = David Edwin Pingree, *Census of the Exact Sciences in Sanskrit*, Series A, vol. 5, American Philosophical Society, Philadelphia 1993.

Poleman 1938 = Horace Irvin Poleman, *A Census of Indic Manuscripts in The United States and Canada*, American Oriental Series 12, American Oriental Society, New Haven (Connecticut) 1938 [reprint: Kraus Reprint Corporation, New York 1967].

Sircar 1966 = Dinesh Chandra Sircar, *Indian Epigraphical Glossary*, Motilal Banarsidass, Delhi 1966.

Slaje 1993 = Walter Slaje, *Śāradā. Deskriptiv-synchrone Schriftkunde zur Bearbeitung kaschmirischer Sanskrit-Manuskripte. Auf der Grundlage von Kuśalas Ghaṭakharpara-Gūḍhadīpikā und unter graphischer Mitwirkung von Eva Slaje*, Indische Schriften Band 1, Dr. Inge Wezler Verlag für Orientalistische Fachpublikationen, Reinbek 1993.

Speijer 1886 = Jakob Samuel Speijer, *Sanskrit Syntax,* With an Introduction by H. Kern, Brill, Leiden 1886.

Syed 1990 = Renate Syed, *Die Flora Altindiens in Literatur und Kunst*, Inaugural-Dissertation zur Erlangung des Doktorgrades der Philosophie an der Ludwig-Maximillians-Universität zu München 1990.

Vaudeville 1961 = Charlotte Vaudeville, *A Note on the Ghaṭakarpara and the Meghadūta*, in V. Raghavan (ed.), *Proceedings and Transactions of the All-India Oriental Conference. Twentieth Session, Bhubaneshwar October 1959*, Vol. II, Part I, Papers of the Sections, Bhandarkar Oriental Research Institute, Poona 1961, 37-48.