

Critical Edition of the *Ghaṭakharparakā* Attributed to Tārācandra¹

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1. Introductory Remarks

1. The *Ghaṭakharparakāvya* (also *Ghaṭakarparakāvya*) – a short *dūtakāvya* that Abhinavagupta (ca. 975-1025), following oral tradition, ascribes to Kālidāsa² (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

1. I wish to thank the authorities of the Cambridge University Library, UK, for having allowed me to use two Sanskrit manuscripts preserved in their collection (see below for references), and above all my friend and colleague Vincenzo Vergiani, who has included me as one of the external advisors in the cataloging project of the Indian manuscript collection kept there (2012-2015). I also wish to thank the students of the Sanskrit courses I held at the University of Naples "L'Orientale" during the academic years 2012-2013 and 2015-2016, with whom I read with profit a first draft of this paper, and P. P. Narayanaswami, Daniele Cuneo and Camillo Formigatti for their help in finding some bibliographic sources. Formigatti, in particular, has also been extremely kind in providing me with colour pictures of leaves 33r-36v of the birchbark MS. Stein Or.d. 74 (in Śāradā script), kept in Oxford at the Bodleian Library, which contain the text of the poem with an unpublished *Ghaṭakarparavivṛti/Ghaṭakarparikāvivṛti* (hereafter this codex is referred to with the siglum 'O'; for some information on this multiple text manuscript, see Goodall-Isaacson 2003, LXIX-LXX). Harunaga Isaacson has kindly supplied me with black and white reproductions of an incomplete paper manuscript in Devanāgarī script containing the text of the poem with an unpublished *Ghaṭakharparatippaṇikā*, belonging to the private collection of Mahes Raj Pant (hereafter this manuscript is referred to with the siglum 'P'). Florinda De Simini, Csaba Dezső and H. Isaacson have kindly read the last draft of this paper and provided me with useful suggestions and corrections. I thank them all very much. A special thank-you is also due to Kristen de Joseph for her help in revising the English text.

2. In his *Ghaṭakarparavivṛti*, he writes: *atra kartā mahākaviḥ kālidāsa iti anuśrutam asmābhiḥ* | (ed. p. 20). Jeffrey Masson states, without providing any evidence, 'that Abhinava does not entirely commit himself to this opinion' (Masson 1975, 264, n. 3); Bernard Parlier thinks exactly the opposite: 'Anuśrutam: le mot par lequel Abhinavagupta attribue le Ghaṭakarpara à Kālidāsa, renvoie à une tradition orale. Remarquons qu'il n'implique aucune réserve de sa part' (Parlier 1975, 74).

3. See also Lienhard 1984a, 110-113 and Lienhard 1984b (note that this latter paper for the most part corresponds to the German version of Lienhard 1984a, 110-117). For a comparison between the *Ghaṭakarparakāvya* and Kālidāsa's *Meghadūta* see also Vaudeville 1961.

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 also 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 Ghaṭakharpara-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):

*tārācandrābhīdheyena bālavvyutpattibetave ||
ghaṭakharparaṭīkeyaṃ saṃśodhya [6r₄] prakatīkṛtā ||*

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 Śārādā 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 ‘C^m’. This manuscript consists of three leaves, each containing eight lines; the colophon, here transcribed verbatim, runs as follows: *iti śrīkālādāsakṛtāṃ ghaṭagharparakā[3v] vyaṃ sampūrṇaṃ || ||* (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 *ṭikā* 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 *Ghaṭakharparaṭikā* 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 *Ghaṭakharparaṭikā* 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 *Ghaṭakharparaṭikā*, he is the author of the *Vidvanmanoharā*, a *ṭikā* on Dharmadāsa's (fl. probably in the sixth cent.) *Vidagdhamukhamaṇḍana*, and of the *Bālavivekinī*, a *ṭikā* 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 Kāśī and Vārāṇasī), 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
tārābhīdhena kavīnā śivarājadhānyām |
vidvatkulopakṛtaye kriyate sphuṭārthā
ṭikā vidagdhamukhamaṇḍanasamjñakasya ||*

(MS₁ = NAK 4/167, NGMCP A 373–9, fol. 1v₁₋₂; MS₂ = NAK 1/1090, NGMCP A 373–II, fol. 1v₁₋₂; MS₃ = NAK 5/6888, NGMCP B 308–10, fol. 1v₁₋₂) **pādas ab** *śrīgokuleśapadapadmamadhuvratena tārābhī°* MS₁ MS₃] broken in MS₂ **pāda b** °*dhānyām* MS₂ MS₃] °*dhānyam* MS₁ **pāda c** *vidvat°* MS₂ MS₃] *vidvat°* MS₁ **pāda d** *vidagdhamukhamaṇḍanasamjñakasya* MS₁ MS₃] broken in MS₂

Vidvanmanoharā – end:

*koṣān anekān avalokya ṭikā
kāyasthacūḍāmaṇinā kṛtaiṣā |
tārābhīdhānena satām kavīnām
ācandrasūryam ramatām manāṃsi° ||*

(MS₁, fol. 35v₂₋₃; MS₂, fol. 59r₉₋₁₀; MS₃, fol. 65r₈₋₉) **pādas ac** °*kā kāyasthacūḍāmaṇinā kṛtaiṣā | tārābhīdhānena satām kavīnām* MS₁ MS₃] broken in MS₂ **pāda b** *kāyasthā°* MS₃] *kāyasthā°* MS₁ **pāda c** *tārā°* MS₁] *tāmra°* MS₃ **pāda d** *ācandrasūryam* MS₂ MS₃] *ācaṇḍratārā* MS₁ ◊ *manāṃsi* MS₂ MS₃] *manas tu* MS₁

Bālavivekinī – end:

*śrīgovīṇḍaguṇākhyānam chaṇḍobhir vividhair iha ||
yat kṛtam tena me kṛṣṇaḥ paramātmā prasīdatām ||¹⁰*

8. Another manuscript of the *Vidvanmanoharā* is kept in The Adyar Library and Research Centre, 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 *ramatām*, although the latter is usually intransitive (cf., e.g., *Mahābhārata* 1.32.17c: *dharme me ramatām buddhiḥ*; *Mahābhārata* 15.290.16b: *dharme te ramatām manah*; *Atharvavedasamhitā*, Śaunaka rec. 7.12.4c: *mayi vo ramatām manah*).

10. NAK 4/734, NGMCP B 279–19, fol. 17v₉₋₁₀. 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 *Ghaṭakharparaṭikā* 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 Kuśalamisra, 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.	<i>Editio princeps</i>	Abhinavagupta's <i>vivṛti</i>
1c	<i>nihitaṃ</i>	<i>nihitaṃ</i>	<i>vihataṃ</i>
3b	<i>sukhasevitāram</i>	<i>sukhasevitāram</i>	<i>śubhasevitāram</i>
4b	<i>svanaḍ</i>	<i>svanaḍ</i>	<i>nadaḍ</i>
5d	<i>samudvabati</i>	<i>samudbhavati</i>	<i>vivardhati ca</i>
6d	<i>ucyate</i>	<i>udyate</i>	<i>udyate</i>
7a	<i>avalambya</i>	<i>avalanḡhya</i>	<i>ativāhya</i>
7c	<i>nirḡhṛṇena</i>	<i>nirḡhṛṇena</i>	<i>nirdayena</i>
7d	<i>ha</i>	<i>ha</i>	<i>hi</i>
9c	<i>cātako 'pi</i>	<i>cātako 'pi</i>	<i>cātakaś ca</i>
10a	<i>atibhāti</i>	<i>abhibhāti</i>	<i>abhibhāti</i>
10d	<i>priya mayā</i>	<i>dayitayā</i>	<i>priya mayā</i>
11c	<i>°kṛṣāvasādyate</i>	<i>°kṛṣāpi sādyaṭe</i>	<i>°kṛṣā ca sādya te</i>
12a	<i>kṛpāpi</i>	<i>kṛpāpi</i>	<i>kṣamāpi</i>
12c	<i>'dya</i>	<i>'dya</i>	<i>ca</i>
13c	<i>vahati</i>	<i>vahati</i>	<i>dravati</i>
13c	<i>kaluṣe jale</i>	<i>kaluṣe jale</i>	<i>kaluṣaṃ jalaṃ</i>
15a	<i>navavārikanair</i>	<i>susugandhitayā</i>	<i>susugandhitayā</i>
	<i>virājitānāṃ</i>	<i>vane jitānāṃ</i>	<i>vane jitānāṃ</i>
15b	<i>°vāta°</i>	<i>°vāyu°</i>	<i>°vāta°</i>
15c	<i>niketanānāṃ</i>	<i>niketakānāṃ</i>	<i>niketanānāṃ</i>
15d	<i>ketakānāṃ</i>	<i>ketakānāṃ</i>	<i>ketanānāṃ</i>
16a	<i>sutarāṃ</i>	<i>sutaruṃ</i>	<i>sutaruṃ</i>
17b	<i>te</i>	<i>yan</i>	<i>vo</i>
17c	<i>avahasyate</i>	<i>apahasyate</i>	<i>avahasyate</i>
17d	<i>nīpatitāsmi atī</i>	<i>nīpatitāsmi su°</i>	<i>praṇīpatāmi ca</i>
18c	<i>kusumanirīkṣaṇe 'pade</i>	<i>kusumanirīkṣaṇe 'pade</i>	<i>puṣpanirīkṣitāpade</i>
19b	<i>°prakāśitaiḥ</i>	<i>°prahāsitaiḥ</i>	<i>°prahāsitaiḥ</i>

MS 5/3137, NGMCP A 356–9.

20d	<i>meghāgame</i> <i>priyasakhīś ca</i>	<i>meghāgame</i> <i>priyasakhīś ca</i>	<i>meghāgame</i> <i>priyasakhī śva°</i>
21c	<i>sādhvībhīr evam uditam</i>	<i>svaṃsvāraveṇa kathitam</i>	–
21d	<i>sadanam</i>	<i>sagrham</i>	–
22a	° <i>vanitā°</i>	° <i>vanitā°</i>	° <i>lalanā°</i>
22b	<i>ālabhya</i>	<i>ālambya</i>	<i>ālabhya</i>

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 <i>editio princeps</i> ¹³	Abhinavagupta	Kuśalamiśra	metre ¹²
1	15	1	<i>vaitāliya / sundarī</i>
2	16	2	<i>indravajrā</i>
3	17	3	<i>vasantatilakā</i>
4	18	4	<i>vasantamālikā / aupacchandāsaka / mālabhāriṇī</i>
5	19	5	<i>vasantatilakā</i>
6	1	6	<i>rathoddhatā</i>
7	2	7	<i>rathoddhatā</i>
8	3	8	<i>rathoddhatā</i>
9	4	9	<i>rathoddhatā</i>
10	5	10	<i>rathoddhatā</i>
11	6	11	<i>rathoddhatā</i>
12	7	12	<i>rathoddhatā</i>
13	8	13	<i>puṣpitāgrā</i>
14	9	14	<i>vasantatilakā</i>

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 *ṭikā* (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	<i>rathoddhatā</i>
15	10	16	<i>vasantamālīkā / aupacchandāsaka / mālabhāriṇī</i>
16	11	17	<i>upajāti</i>
17	12	18	<i>drutavilambita</i>
18	13	19	<i>aupacchandāsaka</i>
19	14	20	<i>vaitāliya / sundarī</i>
20	20	22	<i>vasantatilakā</i>
21	–	21	<i>vasantatilakā</i>
22	21	23	<i>vasantatilakā</i>

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 recension¹⁴ 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 *kokilāsvanavamakokakūjite*, 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 bhṛṣam |
 yuktyāparādhaceṣṭas tu śaṭho 'sau kathito budhaiḥ ||^a
 tvaṃ **mādhave māsi** | vaiśākhe mādhave rādha ity amarāḥ^b | **nirgato 'si** | akarmakatvāt karmā-
 bhāvaḥ | kva sati ? **manmathena** kāmena **sakale** sampūrṇe **'pi** janair iti šeṣaḥ | **kū** iti pādapūraṇe
 'vadhāraṇe vā | **jite** sati |

kūhakāracakārādyāḥ pādapūrṇe prakīrtitāḥ ||
 iti dharāṇiḥ^c | evaṃ kūś ca tathā nūnaṃ hi syād avadhāraṇe khalu iti vaijayantī^d | **sakale jane jite**
 ity api pātho 'doṣaḥ | kathaṃbhūte mādhave ? **kokileti kokilāsu** (*kokilāsu* MS] *kokilāsu satīsu* ed.)
 anyabhṛtāsu satīsu, **anavamam** ślāghyaṃ jīrṇaṃ vā **kokānāṃ** cakravākānāṃ **kūjitaṃ** (*kūjitaṃ* em.
 Isaacson] *kūjitaḥ* ed.) śabdo yatra tat tasmīn | athavā – **kokilābhīr** hetubhiḥ **su** (*su* em. Slaje] *deest* in
 MS) sutarāṃ **anavamam** ślāghyaṃ **kokakūjitaṃ** (*anavamam ślāghyaṃ kokakūjitaṃ* em. Isaacson
] *anavamaślāghyakokakūjite* ed.) yatreti | kokilāśv anavameti (*kokilāśv anavameti* em. Slaje] *kokilā-*
ścanavaveti MS) pāṭhe **kokilābhīr āsu** śighram **anavamam** (*anavamam* em. Isaacson] *anavama*^e

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 śakalḥ 1729 āśvina[6r.] vadī • 3 śanivāsare lipikṛtā aṣṭavaṃśasārasvataśaṃ-
dajñātīyena brāhmaṇena motirāmeṇa putrasya paṭhanārthaṃ*

The reading °*śaṃḍa*° is slightly uncertain. Considering that the small oblique sign written above the *akṣara śa*, 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 *akṣaras* as °*śeḍa*° (as Li–Cuneo–Formigatti do) or even °*śada*°. In any case, the reading °*śaṃḍa*° is probably right since the word *śaṃḍa/śaṇḍa/ṣaṇḍa* 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.) **kokakūjitaṃ** yatreṭi tasmin | **adya** meghāgame | **mādhave** kṛṣṇe **śayite** sati | tvam **nopayāsi**
nāgacchasi | māyā lakṣmyā dhavaḥ paṭiḥ **mādhavas** tasmin | indirā lokamātā mā ity amaraḥ^c | ṣoḍaśa-
pado ’yam | atrāpi rathodhatā cchandaḥ ||

^a Cf. Rudrabhaṭṭa’s *Śṛṅgāratilaka* 1.27, where *pādas* cd run as follows: *jñātāparādhaceṣṭaś ca kuṭi-
lo ’sau satho 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 *Pa-
namārthastava* 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

[1v₁₂ after comm. on st. 2] *karakṣatam* (sic) *aparādham kṣantum arhanti santah* |
 [2v_{bm}] *karakṣtam aparādham kṣantum arhanti santah* =
 [3r_{lm}] *karakatam* (sic) *aparādham kṣantum arhanti santah* ||

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 *Sūksmāgama* 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

20. Another manuscript copied by Motīrāma, a codex of the *Jātakapaddhati* by Keśavadaivajña, is kept at the Harvard University Library (MS No. 95 = Poleman 1938, 258, item 5192); cf. Pingree 1981, 64.

21. Fol. 2v contains stanzas 5 to 7 and their commentary, fol. 3r stanzas 8 to 10 and their commentary.

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 *daṇḍas*. Most of the numbers from fol. 1r to fol. 2v (stt. 1-8) are followed by the syllable *cha*, which is followed in turn by two *daṇḍas* (for instance: || 3 || *cha* ||, fol. 1v₂ and 1v₁₀; || 4 || *cha* ||, fol. 1v₁₁ and fol. 2r₃). The syllable *cha* is repeated as a line filler after the end of the commentary on verse 2 (fol. 1r, last line) and at the end of the work (fol. 5v₄). However, starting with the commentary on stanza 10 (fol. 3r), the syllable *cha* is no longer used; the commentaries are always introduced by the word *tīkā*, followed in turn by two *daṇḍas*, the only exception being the commentary on st. 16 (fol. 4r₁₃), which has only the number; starting with stanza 12 (fol. 3v), the verses are introduced by the word *śloka* (without case ending), followed by two *daṇḍas*. There are no appreciable differences in the *ductus*: the change of style between fols. 1r-2v and fols. 3r-5v 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 *akṣaras* (consonants or vowels): for instance, *śaṣṭā°* for *śaṣṭhā°* (*ad* st. 1), *°bhayā* for *°bhayād* (st. 2a), *gacchaṃti* for *gacchaṃti* (*ad* st. 2), *athāvā* for *athavā* (*ad* st. 3), *nabhāṃtarikṣaṃ* for *nabhomaṃtarikṣaṃ* (*sic* for *nabho ṅtarikṣaṃ*, *ad* st. 3), *nageṣugeṣu* for *nageṣu* (*ad* st. 4), *parīdhīrā°* 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), *ādāte* for *ādāte* (*ad* st. 8), *ki* for *kiṃ* (*ad* st. 8), *va* for *tava* (*ad* st. 8), *nīlā°* for *nīlā°* (*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), *bhaṃvatam* for *bhavaṃtam* (*ad* st. 16), *śirovanamṭāsmi* for *śirovanatāsmi* (st. 17a), *utava* for *tava* (*ad* st. 17), *vitāsmi* for *vinatāsmi* (st. 18a), *pado* for *pade* (*sic* for *°pade*, st. 18c), *tipā°* for *priyā°* (st. 20d), *sādhvirir* for *sādhvībhīr* (st. 21c) and *mena* for *yena* (st. 22c).

B) Metatheses (these are usually corrected later): for instance, *cinitam* for *nīcītam* (fol. 1r₄, *ad* st. 1), *saran* for *rasan* (fol. 1v₇, *ad* st. 3), *svanabhodaṃdharā°* for *svanadaṃbhodharā°* (fol. 2r₃, *ad* st. 4), *yadito* for *dayito* (fol. 2v₃, *ad* st. 7), *thamka* for *katham* (fol. 2v₄, *ad* st. 7), *ghanacasi* for *na gachasi* (*sic* for *na gacchasi*, fol. 2v₁₂,

ad st. 8), *kapālāni* for *kalāpāni* (fol. 3r₁₃, *ad st. 11*), *hasa* for *saha* (fol. 3v₅, *ad st. 12*), *laja* for *jala* (fol. 4r₈, *ad st. 15*) and *anuktāra* for *anuraktā* (fol. 5v₇, *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 *kṣiptam* after *ārpitam*, *ad st. 4*);²² b) the absence of the explanation of some words of the *mūlapāṭha* (e.g. the commentary on the compound *gambhīramegharasitavyathitā* 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 *avataranikā* to st. 22).

Compared to C, Ph, which attributes the work to a *kavi* called Ghaṭakharpara, presents a much simpler colophon: *iti śrīghaṭakharparakavinā viracitam ghaṭakharparakāvyaṃ samāptam || śrīkālābhairavāya namaḥ || śrīrāmacandraya namaḥ || śrībīṇḍuvamādhavāya namaḥ || cha || 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 *sevītāśritā* (*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 *akṣaras* 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 [*kathambhūta* 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 *anamto ’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 *drṣtvā* 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 *dva-ndva* compound *sūryamṛgāṅkau* (with the wrong reading *suryamṛgāṅkau*) that is absent from C: *tathā navicandrāv api nopalakṣitau sūryamṛgāṅkau meghair ācchāditatvān na drṣtau*, ‘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*) *hrṣtāḥ*, “‘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*

1) *varṣākāle*, “when the clouds arrive”, that is to say, during the rainy season’; 4) the explanation of st. 10b, which in C is *na kevalam nīlaśaṣpam atibhāty api ca cātakaḥ pakṣivīṣeṣaḥ | amalam malarahitam nirmalam iti yāvat | vāri jalam vindati prāpnoti* |, in Ph runs as follows: *na kevalam nīlaśaṣpam bhāty api ca* (em.] *api cātako pi vāri udakam vindati apekṣate* |; 5) in the commentary on st. 12, the words *alakāntāḥ kuṭilakeśāntā yasyāḥ sā* in C, in P are *alakāntā* (em.] *alakāntā amṭāḥ*) *sā pāmḍugadapatitālakāntā tayā | kuṭilakeśāntayety 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 kuṭajapuṣpaviṣeṣāni 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 *vallabhavirahajātam duḥkham* in Ph; 9) the commentary on st. 14a, which in C is *keṣu satsu mārgeṣu pathiṣu | katham̐bhūteṣu vināśiteṣu vināśam prāpīteṣu | kena meghasalilena meghānām salilam tena*, in Ph is *keṣu satsu mārgeṣu saraṇiṣu meghasalilena vināśam prāpīteṣu satsu*; 10) the reading of st. 15a is *navavārikanair virājītānām* in C and *susugandhatayā virājītānām* in Ph; the commentary in the latter, however, seems to address the reading of C: *virājītānām viṣeṣadīptim prāpitānām | kayā susugandhatayā* (em.] *sasugaṃtayā*) | *kaiḥ navavārikanaiḥ*; 11) in C the commentary on the compound *kāmanivāsasarja* in st. 16b is *nivāsa āśrayaḥ | kasya kāmasya | nivāsaḥ sa cāsau sarjaś ca | sarjo vṛkṣaviṣeṣaḥ*, and in Ph is *kāmasya nivāsabhūtasarjo nāma kaścid vṛkṣaviṣeṣaḥ*.

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 *bahuvrihi* in C (*vīgatās tārās tārakā yatra tat*) and as an ablative *bahuvrihi* in Ph (*vīgatās tārā yasmāt*). Other instances can be seen in the commentary on st. 12d: *anyac ca tvadguṇasmaranam eva pāti tām tajjīvanopāyam ity arthaḥ* (C), *tām eva tu tvadguṇasmaranam pāti nānyo jīvanopāya ity arthaḥ* (Ph); in the commentary on st. 17: *kaiḥ kusumaiḥ* (em.] *kusumaur*) | *atas taiḥ tava taror mūle* (em.] *mūlai*) *nīpatitāsmi | ko bhīprāyaḥ – prāvṛṣi viraho duḥsaho bhavati* (C), *yatas te nīpatitāsti* (*sic* for *nīpatitāsmi*) *katham̐bhūtasya atiduprasahasya virahinībbir nirikṣitum āśakyasya | ko rthaḥ – kuṭajāḥ prāvṛṣi duḥsaho bhavatīti* (Ph); and in the commentary on st. 18a: *yathā he taruvara nīpa kadamba te tava sadā sarvadā vinatāsmi praṇatāsmi aham | evaṃ vijñāyate tvayā* | (C), *yathā he taruvara nīpa kadamba tava sarvadā vinatāsmi mayaivam 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 amarahaḥ* instead of *ity arthaḥ* (ad st. 2) after the quote of *Amarakośa* 2.5.23cd, or 2) the reading *ha iti kaṣṭam* 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 *mayūragāṇaḥ* 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); *hamtuṃ*, 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 *duḥsabatety* (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; *visrjeyam* instead of *visrjeham* (ad st. 18); *upaśobhitām* instead of *avaśobhitām* (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), *kīḍṣāni* instead of *yāni* (ad st. 5), *avalambya* instead of *avalamdhya* (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), *śīlam* instead of *sālam* (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 manuscripts 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 *utkaṇṭhayanti* in Ph; 2) the conjecture *ad* st. 16: *netrotsavakāraṇāni sarjapuṣpāṇi bhavantīty arthaḥ* for *netrotsavakāraṇāni bhavantīty arthaḥ* in C and *netrotsavaś cāsi yūnām || netrotsavaṃ karōṣīty arthaḥ || ko rthaḥ || varṣākāle sarjapuṣpāṇi bhavaṃtīti bhāvaḥ* in Ph; and 3) the conjecture *ad* st. 20: *sendrāyudhāmbudharagarjitadurdineṣu saśakracāpajaladās tadgarjitāni yeṣu tāni* for *sendrāyudhāmbudharagarjitadurdineṣu saśakracāpajaladas tani* (sic) in C and *semḍrāyudho ambudharaḥ tadgarjitenā* 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 normalized (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 *daṇḍas* 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 *pratīkas* 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 parentheses (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	<i>ante correctionem</i>
bm	bottom margin
C	Cambridge (UK), CUL Add. 2418
C ^m	Cambridge (UK), CUL Add. 2454
conj.	conjecture
<i>deest</i>	absent
E	<i>editio princeps</i> (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 <i>mūlapāṭha</i> have been recorded in the apparatus]
P	MS of the <i>Ghatakharparakāvya</i> and of a <i>Ghatakarparaṭippaṇikā</i> belonging to the Mahes[h] Raj Pant family collection, fols. 2-6 [only the most important differences from the <i>mūlapāṭha</i> have been recorded in the apparatus; fol. 1, which contains stt. 1-2, is missing]
pc	<i>post correctionem</i>
Ph	Philadelphia, UPenn MS Coll. 390, Item 1503
ppc	<i>post post correctionem</i>
r	<i>recto</i>
rm	right margin
um	upper margin
v	<i>verso</i>
vivṛti	Abhinavagupta's <i>vivṛti</i>
(?)	unreadable (usually cancelled) <i>akṣara</i>
[...]	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

[Iv₁] (1r) || śrīgaṇeśāya namaḥ || oṃ

oṃ C] *deest* in Ph

[Iv₇] **nicitaṃ kham upetya nīradaiḥ**
priyahīnāhṛdayāvanīradaiḥ |
salilair nihitaṃ rajaḥ kṣitau
ravicandrāv api nopalakṣitau || 1 ||

1b *priyahīnā*^o C Ph E C^m] *priyahīnā*^o vivṛti (*contra metrum*) ◊ *radaiḥ* C Ph^{pc} E C^m vivṛti] *daiḥ* Ph^{ac} **1c** *salilair* C^{pc} Ph E C^m vivṛti] *salilai* C^{ac} ◊ *nihitaṃ* C Ph E C^m] *vihataṃ* O vivṛti **1d** *nopalakṣitau* C Ph E vivṛti] *lakṣitau* C^m

[Iv₁] **proṣitapramadayedam ucya^a** iti^a ṣaṣṭhaslokenānvayaḥ² | **proṣita-**
pramadayā videśagatabhartṛkayā sa[Iv₂]khyā agrata **idaṃ** nicitaṃ³ ityādi va-
 kṣyamāṇaṃ **cocyate** | he **sakhi^b** | kīdṛśi⁴ ? **kundasamānadanti^c**, kundapuṣpa-
 mānā⁵ dantā yasyāḥ⁶ [Iv₃] sā | tasyāḥ⁷ sambodhanam^d ||

nicitaṃ⁸ vyāptam ācchannaṃ⁹ **kham** ākāśam | kaiḥ ? **nīradaiḥ** | kiṃbhūtaiḥ¹⁰ ?
priyahīnāhṛdayāvanīradaiḥ, pri[Iv₄]yeṇa vallabhena hīnā rahitā^m tasyā hṛ-
 dayam cittaṃ tad eva avanī¹² bhūmis tām radanti ye taiḥ | tasyā¹³ manovidārakair¹⁴
 ity arthaḥ | rada vi[Iv₅]lekhane¹⁵ e | kiṃ kṛtvā nicitaṃ ? **upetyā**gatya | tathā **salil-**
lair jalair **nihitaṃ** sthāpitam | kiṃ tat ? **rajo** dhūliḥ | kasyām ? **kṣitau** bhūmau |
 ta[Iv₆]thā **ravicandrāv api nopalakṣitau¹⁶** meghair ācchāditatvān¹⁷ na dṛṣṭau ||
 1 ||

^aCf. below st. 6d ^bCf. below st. 14d ^cCf. below st. 2d ^dCf. *Gūḍhārthadīpikā ad*
 st. 2: *he kundasamānadanti | kundānām mukuleneti ṣeṣaḥ | samānā dantā yasyāḥ*
sā | tasyāḥ sambodhanam (ed. p. 69) ^e*Dhātupāṭha* 1.55; cit. also in *Gūḍhārthadīpi-*
kā ad st. 1 and in the anonymous commentary published by Dursch

¹*iti* C^{pc} Ph] in C the reading *ante correctionem* is not easily readable ²*ṣaṣṭha*^o
 em.] *ṣaṣṭa*^o C Ph ³*nicitaṃ* C^{pc} Ph] *nicitaṃ* C^{ac} ⁴*kīdṛśi* em. Isaacson] *kīdṛśi* C
 Ph ⁵*puṣpa*^o Ph] *puṣpavat* C ⁶*yasyāḥ* C] *yasyā* Ph ⁷*tasyāḥ* Ph] *tasyā* C ⁸*nici-*
taṃ C Ph^{pc}] *cinitaṃ* Ph^{ac} 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; *avanir* Ph ¹³*ye taiḥ | tasyā* conj.] *tāsa* C; *virayaṃtī* (sic for *vidārayanti* ?) *te*
tāsām Ph ¹⁴*vidārakair* C] *hārakair* Ph ¹⁵*rada vilekhane* C] *deest* in Ph ¹⁶*nopa-*
lakṣitau C] *nopalakṣitau suryamṛgāṃkau* Ph ¹⁷*ācchāditatvān* C] *ācchāditatvān* Ph

[*Iv*₈] **haṃsā nadanmeghabhayād dravanti**
niśāmukhāny adya na candravanti |
navāmbumattāḥ śikhino nadanti
meghāgame kundasamānadanti || 2 ||

2a °*bbayād* C E C^m vivṛti] °*bbayā* Ph **2b** *candravanti* C Ph E vivṛti] *candra-*
vamti C^m **2c** *nadanti* C E O vivṛti] *gadamtī* Ph; *daṃnati* C^m

[*Iv*₆] he **kundasamānadanti** | tathā **haṃsās** cakrāṅgā **dravanti** gacchan[*Iv*₉] *tī* | *dru gatau*^a *ity asya dhātoḥ* |² *kasmāt*³ ? **nadanmeghabhayād**⁴ *garjana-*
sādhvasāt | **adya** *adhunā* **niśāmukhāni na**⁶ **candravanti** śaśiyu[*Iv*₁₀] *ktāni*⁷ *na*
|⁸ tathā **śikhino** *mayūrā*⁹ **nadanti** *vādam kurvanti*¹⁰ | *katham̐bhūtāḥ* ? **navāmbu-**
mattā *nūtanajalena hṛṣṭāḥ*¹¹ | *etat*¹² *sarvaṃ kasmin kāle* ? [*Iv*₁₁] **meghāgame** *rthād*¹³
varṣākāle | **kundasamānadanti** | *vyākhyātam*¹⁴ *etat* | *haṃsās tu śvetagarutaś*¹⁵ *ca-*
*krāṅgā mānasaukasa ity amaraḥ*¹⁶ [*Iv*₁₂] || 2 ||

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

¹*gacchanti* em.] *gachamti* C Ph ²*dru gatau ity asya dhātoḥ* | C] *deest* in Ph ³*ka-*
smān C^{pc} Ph] *kasmān me*^o C^{ac} ⁴*nadanmegha*^o C] *megha*^o Ph ⁵*garjana*^o C] *garta-*
ddhana^o 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*vādam kurvamti*
C] *śabdamtī* Ph ¹¹*hṛṣṭāḥ* em.] *hṛṣṭa* C; *matāḥ hṛṣṭāḥ* Ph ¹²*etat* Ph] *tat* C ¹³*rthāt*
| C] *meghānām āgame tasmīn* Ph ¹⁴*vyākhyātam* em. Isaacson] *vyākhyānam* C
Ph ¹⁵*haṃsās tu śvetagarutaś* C] *deest* in Ph ¹⁶*amaraḥ* C] *arthaḥ* Ph

[*2r*₆] (*Iv*) **meghāvṛtaṃ niśi na bhāti nabho vitāraṃ**
nidrābhyupaiti ca hariṃ sukhasevitāram |
sendrāyudhaś ca jalado 'dya rasann i[*2r*₇]bhānām
saṃrambham āvahati bhūddharasannibhānām || 3 ||

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

[*Iv*₁₂] he *sakhi*^a | tathā **niśi** *rātrau* **na bhāti** *na śobhate* |^{1b} *kiṃ tat* ? **nabha**
ākāśam | *kīdrśam*² ? **vi[*2r*₁]tāraṃ** *vigatās tārās tārakā yatra tat*³ | **nidrā ca** *pāścād*
abhyupaiti *prāpnoti* | *kam* ? **hariṃ** *viṣṇum* | *kīdrśam* ? **sukhasevitāram**,
*sukhaṃ seva[*2r*₂]te* *'nubhavatīti yaḥ*⁴ *sukhasevitā taṃ* **sukhasevitāram**⁵ | *atha-*
*vā*⁶ **nidrā** *katham̐bhūtā*⁷ ? **sukhasevitā** *sukhena kalyāṇena sevita*⁸ [*2r*₃] **araṃ**

śīghram **abhyupaiti** | tathā **jalado** meghaḥ⁹ **saṃrambham**¹⁰ āṭopam¹¹ **āvahati**
dadhāti¹² | saṃrambho bhayakopayor ity amaraḥ^{13 c} | kva ? **adya** adhunā¹⁴ | [2r₄]
jalaṃ dadātī¹⁵ **jaladaḥ**¹⁶ | kathaṃbhūtaḥ ? **sendrāyudhaḥ** saha indracāpena va-
rtata¹⁷ indracāpasahitaḥ | kiṃ kurvan ? **rasan**¹⁸ garjayan¹⁹ | keśāṃ²⁰ ? **ibhā**[2r₅]**nāṃ**
gajānām | kathaṃbhūtānām²¹ ? **bhūdharasannibhānām** giritulyānām | nabho
’ntarikṣaṃ²² gaganam ity amaraḥ^d | viṣṇur²³ nārāyaṇo harir ity²⁴ amaraḥ²⁵ |^e [2r₉]
laghu kṣipram araṃ drutam ity amaraḥ^f | indrāyudhaṃ śakradhanur ity amaraḥ^g |
etat sarvaṃ proṣitapramadayocyate^{26 h} || 3 ||

^aCf. below st. 14d ^bPh quotes here *Amarakośa* I.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 *Gūdhārthadīpikā* ad st. 3 ^eCf. *Amarakośa* 1.1.18a ^f*Amarakośa* 1.2.68b ^g*Amarakośa* 1.3.10C; cit. also in *Gūdhārthadīpikā* ad st. 3 ^hSee below st. 6d

¹*śobhate* | C] *śobhate* | *niśā niśīthinī rātrir ity amaraḥ* | Ph ²*kīdrśaṃ* 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*ātopaṃ* C] *āṭtopaṃ* 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; *adbaḥ* Ph ¹⁵*dadātī* Ph] *dadāti* C ¹⁶*ja-*
ladaḥ C] *jalamdaḥ* Ph ¹⁷*saha indracāpena varttate* C] *deest* in Ph ¹⁸*rasan* em.]
san C; *saran* Ph ¹⁹*garjayan* C] *garjan* Ph ²⁰*keśāṃ* Ph] *deest* in C ²¹*kathaṃ* C
] *kiṃ* Ph ²²*nabhōntarikṣaṃ* C] *nabhāntarikṣaṃ* Ph ²³*ity amaraḥ viṣṇur* C^p
Ph] the reading *ante correctionem* in C is uncertain ²⁴*nārāyaṇo harir ity* em.]
nārāyaṇo hari iti Ph; *nārāyaṇaḥ kṣṇety* C^p (the reading *ante correctionem* is uncer-
tain) ²⁵*amaraḥ* conj.] a C; *dbanaṃjayo nāmamālā* Ph ²⁶*proṣitapramadayocyate*
Ph] *proṣitapramadayedaṃ ucyate* C

[2r₇] **satadījaladārpitaṃ nageṣu**
svanadambhodharabhītapannageṣu |

[2r₈] **paridhīraravaṃ jalaṃ dariṣu**
prapataty adbhutarūpasundarīṣu || 4 ||

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

[2r₉] **nīpatati**¹ [2r₁₀] | kim ? **jalam**² | keṣu ? **nageṣu** parvateṣu³ | kīdṛśam⁴ | **jalam** ? **sataḍijjaladārpitam**⁵, saha taḍitā⁶ vartata iti sataḍit sa cāsau jaladaś^a tenā [2r₁₁] **rpi-tam** kṣiptam⁷ | kīdṛśeṣu⁸ nageṣu⁹ ? **sva**(2r)**nadambhodharabhītapannageṣu**¹⁰, svanantaś¹¹ ca te¹² 'mbhodharā meghās¹³ tebhyo bhītāḥ pannagāḥ¹⁴ sarpā [2r₁₂] yeṣu te svanadambhodharabhītapannagās teṣu¹⁵ | kīdṛśam | **jalam**¹⁶ ? **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*nīpatati* C] *nīpatita* Ph ²*jalam* C Ph^{pc}] *jaleṣu* Ph^{ac} ³*nageṣu parvateṣu* conj.] *parvateṣu* C; *deest* in Ph ⁴*kīdṛśam* C] *kīdṛk* Ph ⁵*sataḍij* C^{pc} Ph] *sātaḍij* C^{ac} ⁶*taḍitā* C] *taḍitam* Ph ⁷*kṣiptam* C] *deest* in Ph ⁸*kīdṛśeṣu* C] *kiṃbhūtam* teṣu Ph ⁹*nageṣu* C Ph^{pc}] *nageṣugeṣu* Ph^{ac} ¹⁰*svanadambhodharā* C Ph^{pc}] *svanabho-damdhara* Ph^{ac} ◊ *pannageṣu* C^{pc}] *parvateṣu* C^{ac}; *pannnageṣu* Ph ¹¹*svanantaś* C] *svanantaś* Ph ¹²*ca* te Ph] *ca* C ¹³*meghās* em.] *meghāḥs* C; *deest* in Ph ¹⁴*pannagāḥ* em.] *pannagā* C; *padbhyāṃ na ghaḥchatīte pannnagāḥ* Ph ¹⁵*te svanadambhodha-rabhītapannagās teṣu* C] *deest* in Ph ¹⁶*kīdṛśam | alam* em.] *kīdṛśam* C; *kīdṛg | alam* Ph ¹⁷*pari* C] *pari* Ph ¹⁸*paritaḥ* C] *deest* in Ph ¹⁹*tat* C] *deest* in Ph ²⁰*guhāsu* C] *deest* in Ph ²¹*kīdṛśāsu adbhutarūpasundarīṣu* em.] *kīdṛśeṣu adbhutarūpasumda-rīṣu* C; *kiṃbhūtāsu* || *atyadbhutarūpasumdarīṣu* || Ph (this suggests that Ph reads *prapat atyadbhuta*° and not *prapataty adbhuta*° in the *mūlapāṭha*) ²²*atyadbhuta*° Ph] *atyadbhūta*° C^{pc}; *atyadbhūtaś ca* C^{ac} ²³*tāsu* C] *atyadbhutarūpasumdaryah tāsu* Ph

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

5a *kṣīpraṃ* C Ph E vivṛti] *kṣīpra* 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'pī**śabdaḥ [2v₇] sambhāvane | **ko'pi** puruṣas **tāni kāntāmukhāni** bhāryāvadanāni **sampraty** adhunā **prasādayati** toṣayaty āvarjayati[2v₂]ti yāvat |

kīdṛśāni¹ ? **rativigrahakopitāni**, rater² maithunasya vigrāhe praṇayakalāhe kopitāni kopasya bhāvaṃ prāptā[2v₃]ni | atha ca³ **jaladāḥ svanantaḥ**⁴ śabdāyamānāḥ⁵ **pathikān utkaṅṭhayanty** utkaṅṭhitān kurvanti⁶ svadeśagamaṇaṃ prati iti śeṣaḥ |⁷ **tadva**[2v₄]**nitāsu** pathikavadhūsv **ananto**⁸ 'parimāṇaḥ⁹ **śoko** viyogaduḥkhaṃ **samudvahati** vivardhate¹⁰ | proṣitapramadayedaṃ¹¹ ucyate^a || [2v₅] 5 ||

^aCf. below st. 6d

¹kīdṛśāni C] yāni Ph ²rater em.] ratair C; ra Ph ³maithunasya vigrāhe praṇayakalāhe kopitāni kopasya bhāvaṃ prāptāni | atha ca C] deest in Ph ⁴svanantaḥ C^{pc} Ph] svanantaḥ C^{ac} ⁵śabdāyamānāḥ C] deest in Ph ⁶utkaṅṭhayanty utkaṅṭhitān kurvanti conj.] utkaṅṭhitān kurvanti C; utkaṅṭhayanti Ph ⁷svadeśagamaṇaṃ prati iti śeṣaḥ | C] deest in Ph ⁸ananto C] anato Ph ⁹aparimāṇaḥ C] aparimāṇaḥ Ph ¹⁰vivardhate Ph] vardhayati C ¹¹pramadayedam C^{pc} Ph] °pramadayety C^{ac}

[2v₇] **chādite dinakarasya bhāvane**
khāj jale patati śokabhāvane |
manmathe ca [2v₈] **hr̥di hantum udyate**
proṣitapramadayedaṃ ucyate || 6 ||

6a chādite Ph E C^m vivṛti] chadite C (contra metrum) ◇ bhāvane C Ph E vivṛti] bhāvane C^m **6b** śoka^o C Ph E vivṛti] the reading *ante correctionem* in C is unreadable; loka^o 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

[2v₉] **proṣitapramadayā**¹ videśagatabhartṛkayā² **idaṃ** prāg uktaṃ sarvaṃ **ucyate** | **dinakarasya** sūryasya **bhāvane** raśmisamūhe³ **chādite** pihī[2v₁₀]te satī⁴ | na kevalaṃ bhāvane chādite sati kiṃ tu **khād** ākāśāj **jale patati** satī⁵ | kiṃviśiṣṭe jale⁶ ? **śokabhāvane**, śoko vi[2v₁₁]rahaduḥkhaṃ⁷ tad u[2v₁₁]dbhāvayatīti⁸ śokabhāvanaṃ tasmin | na⁹ kevalaṃ jale pa[2v₁₂]tati **manmathe ca hr̥dy** ādhāre¹⁰ **hantum**¹¹ māra[2v₁₁]yitum¹² **udyate** vyavasī(2v)te¹³ sati || 6 ||

¹proṣitapramadayā C] svaproṣitapramadayā Ph (the reading of *sva* is uncertain) ²videśa^o C] deest in Ph ³sūryasya bhāvane raśmisamūhe C] rasmisamūhe Ph ⁴sati Ph] ti C ⁵sati Ph] sati kiṃ tu C ⁶kiṃviśiṣṭe jale C] kiṃbhūte Ph ⁷virahaduḥkhaṃ C] virahaḥtaduḥkhaṃ Ph; after the word °duḥkhaṃ a kākapāda is cancelled in C ⁸tad udbhāvayatīti C] bhāvayati pratipādayatīti Ph ⁹na C] deest in Ph ¹⁰ādhāre C] ādhare Ph ¹¹hantum Ph] hetum C ¹²mārayitum C^{pc} Ph] māraṣitum C^{ac} ¹³udyate vyavasite conj.] vyavasite C; vyavasīyate Ph

[2v₈] **sarvakālam avalambya toyadā**
āgatāḥ stha dayito gato yadā |
nirghṛṇena para[2v_{mm1}]**deśasevinā**
mārayiṣyatha ha te[2v_{mm2}]**na māṃ vinā || 7 ||**

7a *sarvakālam* C Ph^{pc} E C^{mpc} vivṛti] *asarvakālam* Ph^{ac}; *sarvakālam* C^{mac} ◇
avalambya C C^m (*avalambya*) P] *avalamdhya* Ph; *avalamghya* E; *ativāhya* O vi-
vṛti **7b** *āgatāḥ* O P vivṛti] *āgatā* C E C^m; *āgatā* Ph **7c** *nirghṛṇena* C Ph E C^m P]
nirdayena O vivṛti **7d** *mārayiṣyatha* Ph E C^m vivṛti] *mārayiṣyata* C ◇ *ha* C Ph
E C^m O] *hi* P vivṛti

[2v_{ii}] aho **toyadā**¹ he meghā yūyam **āgatāḥ**² **stha yadā** yasmin kāle **dayi-**
to³ vallabho **gato** [2v₁₂] videśasthaḥ | kiṃ kṛtvā⁴ ? **sarvakālam**⁵ **avalambya**⁶
atikramya ativāhya | **ha** iti kaṣṭam⁷ **māṃ mārayiṣyatha** | katham⁸ ? **vinā tena**
priyatame[2v₁₃]na | kiṃbhūtena ? **nirghṛṇena**, nirgatā ghṛṇā kārūṇyam⁹ yasya saḥ
nirghṛṇas¹⁰ tena | punar api¹¹ kīdrśena ? **paradeśasevinā**¹², param¹³ deśam sevituṃ
śī[2v₁₄]lam svabhāvo yasya saḥ paradeśasevī¹⁴ tena || 7 ||

¹*toyadāḥ* C Ph^{pc}] *toyatīti śokabhāvanam tasmin kevalam dā* Ph^{ac} ²*āgatāḥ* C]
āgatā Ph ³*dayito* C] *yadīto* Ph ⁴*kṛtvā* C] *kṛtvā āgatāḥ stha* Ph ⁵*sarvakālam* C
Ph^{pc}] *sa(?)rvakālam* Ph^{ac} (the reading *ante correctionem* in Ph is not clear: there is
one extra syllable after *sa* that resembles *ṣa*) ⁶*avalambya* C] *avalamdhya* Ph ⁷*ha*
iti kaṣṭam C] *iti yāvat* Ph ⁸*katham* C] *thamka* Ph ⁹*nirgatā ghṛṇā kārūṇyam* Ph
] *nirgatakārūṇyam* C ¹⁰*nirghṛṇaḥ* C] *deest* in Ph ¹¹*punar api* C] *punaḥ* Ph ¹²*pa-*
radeśa° C Ph^{pc}] *paraśade*° Ph^{ac} ¹³*param* C] *para*° Ph ¹⁴*saḥ paradeśasevī* C] *deest*
in Ph

[3r_{bm}] **brūta taṃ pathikapāmsulam ghanā**
yūyam eva pathiśighralaṅghanāḥ |
anyadeśaratir adya mucyatām
sāthavā tava vadhūḥ kim ucyatām || 8 ||

8b *pathi*° C^{pc} Ph E C^m vivṛti] *pathika*° C^{ac} ◇ *śighra*° C Ph E vivṛti] *śī*° C^m **8d**
vadhūḥ C Ph vivṛti] *vadhū* C^m; *būdhāḥ* E

[2v₁₄] he¹ toyadā yadā dayito² vallabho gatas tadā yūyam āgatāḥ³ stheti pūrva-
śloke uktam^a | [3r_r] 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 [3r_{um}] **brūta**
vadata | kiṃviśiṣṭam pathikaṃ¹⁰ ? **pathikapāmsulam**, pāmsur dhūlis taṃ lāty¹¹

ādatta¹² iti pāṃsulaḥ puṃscalāḥ¹³ [3r₂] | pathikaś cāsau pāṃsulas tam¹⁴ | kiṃviśiṣṭā ghanāḥ¹⁵ ? **pathiśīghralaṅghanāḥ**¹⁶, pathi mā[3r₃]rge śīghragāmina ity arthaḥ¹⁷^b | kiṃ¹⁸ vadata ? yathā he pathika **anyadeśaratir adya**¹⁹ **mucyatām** | **anyadeśaratir**²⁰ anyadeśanivāsaḥ²¹ | kva ? **adya**²² asmin [3r₄] varṣāsamaye prāvṛṣi | **mucyatām** tyajyatām | **athavā** na gacchasi²³ cet tadā **sā tava**²⁴ **vadhūḥ**²⁵ | **kim ucyatām** kiṃ kathyatām²⁶ ity arthaḥ [3r₅] || 8 ||

^aCf. above st. 7a ^bSince 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*

¹he toyadā → āha C] deest in Ph ²dayito C^{pc}] the reading *ante correctionem* is uncertain in C ³āgatāḥ em.] āgatā C ⁴hetoḥ em.] *hetoḥ bhavantaḥ* C ⁵sāndeśahara° em. Dezső/Isaacson] *sāndeśam hara°* C^{pc}] *sāndeśam haraṃ* C^{ac} ⁶he C] deest in Ph ⁷pathikaṃ C] *pathiḥkaṃ* (sic) Ph ⁸eva C] *evam* Ph ⁹svamukhenaiva C] deest in Ph ¹⁰viśiṣṭam pathikaṃ Ph] ¹¹viśiṣṭam C ¹²pathikapāṃsulaṃ pāṃsur dhūlis taṃ lāti em.] *pathikapāṃsur dhūlisvālāti* C; *pathikapāṃsulaṃ pāṃsur dhūlis taṃ vyati* Ph ¹³ādatte C] *ādate* Ph ¹⁴pāṃsulaḥ puṃscalāḥ C] *pāṃsulaḥ* Ph ¹⁵ghanāḥ C] *ghanā* || Ph ¹⁶laṅghanāḥ C] *laṅghanā* || Ph ¹⁷pathi → *arthaḥ* C] deest in Ph ¹⁸kiṃ C] *ki* Ph ¹⁹adya Ph] *atha* C ²⁰anyadeśaratīḥ Ph] deest in C ²¹anyadeśa° Ph] *anyadeśa°* C ²²adya C] deest in Ph ²³athavā na gacchasi em.] *atha na gacchasi* C; *adhunā na gacchasi* Ph^{pc}; *adhunā ganachasi* Ph^{ac} ²⁴tava C^{pc}] *ta* C^{ac}; *va* Ph ²⁵vadhūḥ Ph] *vadhū* C ²⁶kathyatām C] *thathyatām* Ph

[3r₆] (3r) **haṃsapaṅktir api nātha samprati**
prasthitā viyati mānasam prati |
cātako 'pi tṛṣito 'mbu yācate
duḥkhitā pathika sā pri[3r₇]yā ca te || 9 ||

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

[3r₇] he ghanāś¹ taṃ pathikaṃ yūyam eva brūtetī pūrvaslokoktiḥ | kiṃ vaktavyam itī pṛṣṭe svoktiṃ viśiṅṣṭi² – he **nātha** he³ svā[3r₉]min **haṃsapaṅktir**⁴ **api mānasam prati**⁵ mānasam sarovaram lakṣīkrtya **prasthitā**⁶ | kva ? **vīyaty** ākāśe | anyac ca **cātako 'pi tṛṣi**[3r₁₀]**to 'mbu yācate** | **cātakaḥ** sāraṅgaḥ | **ambu**⁷ salilam | kiṃbhūtaś cātakaḥ ? **tṛṣitaḥ** pipāsitaḥ san⁸ | **duḥkhitā pathika sā priyā ca**

[3r₁₁] **te** |¹⁰ he **pathika** pāntha | **priyā ca te** tava priyā **sā duḥkhitā** vartate janita-
virahety arthaḥ || 9 ||

¹he ghanāḥ Ph] he ghanāḥ he meghāḥ C] ²brūṭeti pūrvaslokoktiḥ | kiṃ vaktā-
vyam iti pṛṣṭe svoktiṃ viśinaṣṭi C] brūta he pathika āstāṃ tāvad anyo buddhimān
janaḥ Ph] ³he C] deest in Ph] ⁴haṃsa° C Ph^{pc}] ruhaṃsa° Ph^{ac} (the syllable ru
however is uncertain)] ⁵mānasam prati C] samprati prasthitā || mānasam prati
Ph] ⁶prasthitā em.] prasthitāḥ C; deest in Ph] ⁷cātakaḥ sārāṅgaḥ | ambu em.]
cātakaḥ sārāṅgo bu C; cātako mbuyāca{ya}kaḥ sārāṅgo jalakokilā yācate bhikṣate
|| kiṃ || ambu Ph] ⁸san Ph] sa ca C^{ac}; deleted in C^{pc}; sa ca C^{ppc}] ⁹sā C^{pc}] deest in
C^{ac}] ¹⁰duḥkhitā pathika sā priyā ca [3r₁₁] te | C] deest in Ph

[3r₇] **nīlaśaṣpam atibhāti komalaṃ**
vāri vindati ca cātako 'malam |
ambudaiḥ śikhigaṇo vinādyate
kā ratiḥ [3r₈] priya mayā vinādyate te || 10 ||

10a atibhāti C Ph C^m P] abhibhāti E O vivṛti] ¹śaṣpam C Ph C^m vivṛti]
²śaṣyam E] **10b** vāri C^{pc} Ph C^m vivṛti] vāra C^{ac}; vari E] ³ca cātako C E C^m O P
vivṛti] tathā ca Ph] **10d** priya mayā vinādyate te O P vivṛti (see also the commentary
below)] priya vinā mayā ca te C^{pc}; priya vīmanāyādyate te C^{ac}; priya vinā yāmedyate
Ph^{ac} (the syllable yā is marked as to be corrected, but the *post correctionem* reading
is uncertain); dayitayā vinādyate te E; priya manā viyādyate te C^m

[3r₁₁] **atibhāty** atīsayena śobhate¹ [3r₁₂] | kim ? **nīlaśaṣpam**² navatṛṇam³ |
kiṃviśiṣṭam ? **komalaṃ** peśalaṃ sukumāram | na kevalaṃ nīlaśaṣpam atibhāty⁴
api **ca** **cātakaḥ** [3r₁₃] pakṣivīśeṣaḥ | **amalaṃ** malarahitaṃ nirmalam iti yāvāt⁶ |
vāri jalaṃ⁷ **vindati** prāpnoti⁸ | kiṃ ca⁹ **vinādyate** | ko 'sau ? **śikhiga**[3r_{mm1}]**ṇo**
mayūrasamūhaḥ¹⁰ | kaiḥ ? **ambudair** meghaiḥ | he **priya adya**¹¹ [3r_{mm2}] asmin¹²
kāle **mayā vinā te**¹³ tava **kā ratiḥ** kā¹⁴ prītiḥ || 10 ||¹⁵

¹śobhate C] śobbete Ph] ²nīla° C] nīla° Ph] ³navā° C] navam Ph] ⁴atibhāty
C] bhāti Ph] ⁵ca C] deest in Ph] ⁶cātakaḥ pakṣivīśeṣaḥ | amalaṃ malarahitaṃ
nirmalam iti yāvāt C] cātako pi Ph] ⁷jalaṃ C] udakaṃ Ph] ⁸prāpnoti C] apeṣate
Ph] ⁹kiṃ ca C] deest in Ph] ¹⁰samūhaḥ C] ¹¹ganaḥ Ph] ¹²adya Ph] a(broken)
C] ¹³asmin C] smin Ph] ¹⁴te C] deest in Ph] ¹⁵kā C] deest in Ph] ¹⁶prītiḥ || 10 ||
conj.] prī(broken) C; priyā Ph

[3v₆] **meghaśabdā muditāḥ kalāpinaḥ**
proṣitā hrdayaśokalāpinaḥ |

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

11a *kalāpinaḥ* C E vivṛti] *kalāpina* Ph C^m **11c** °*avasādyate* C^{pc} Ph C^m] °*āpi sādya* E; °*ā ca sādya te* C^{ac} O P vivṛti **11d** *durdhareṇa* C E C^m vivṛti] *durdureṇa* Ph

[3v₁] **adya** asmin¹ kāle bhavanti² | ke ? **kalāpinaḥ**, kalām pānti³ candrakāntim rakṣanti tāni kalāpāni⁴ vidyante yeṣāṃ te kalāpinaḥ⁵ [3v₂] | kīdṛśāḥ ? proṣitā proṣitabhartṛkā⁶ tasyā⁷ hṛdayam uras tacchokaṃ lāpituṃ grāhayituṃ śīlaṃ⁸ yeṣāṃ te **proṣitāhṛdayaśokalāpinaḥ**⁹ [3v₃] | punaḥ kīdṛśās te ? **meghaśabdāmuditāḥ**, meghakṛtaśabdās tair muditās¹⁰ tuṣṭāḥ | api ca **avasādyate** | kā ? **sā te** priyā | kī(3v) dṛśī ? [3v₄] **toyadāgamakṛśā**¹¹ varṣākālena kṛśā durbalā | **avasādyate** pīdyate | kena¹² ? **madanena** | kiṃviśiṣṭena ? **durdhareṇa**¹³ duḥsahene[3v₅]ty¹⁴ arthaḥ | tava virahena prāvṛṣi¹⁵ duḥkhitā roditīty¹⁶ arthaḥ || II ||

¹*adya asmin* C] *yasmin* Ph ²*bhavaṃti* C] *bhavaṃtim* Ph ³*pānti* Ph] *yāṃti* C ⁴*kalāpāni* C Ph^{pc}] *kapālāni* Ph^{ac} ⁵*kalāpinaḥ* C] *kalāpinaḥ śikhinaḥ* Ph ⁶*proṣitā proṣita*° em.] *proṣita*° C; *proṣitagata*° Ph ⁷*tasyāḥ* C Ph^{pc}] *tasyāḥ uraḥ hṛḥṛ* Ph^{ac} ⁸*śīlaṃ* C] *śīlaṃ* Ph ⁹*proṣitāhṛdayaśokalāpinaḥ* C] *kalāpinaḥ* Ph ¹⁰*kṛtaśabdās tair muditās* C] °*gatiṛjjita*° Ph (the *akṣara jji* is not completely clear) ¹¹*kṛśā* Ph] °*kṛśā* C ¹²*varṣākālena kṛśā durvalā avasādyate pīdyate kena* C] *varṣākālam durbalā* || *kva* || *adya varṣākālenāvasādyate* Ph ¹³*durdhareṇa* C] *durdureṇa* Ph ¹⁴*duḥsahenety* Ph] *duḥsahatety* C ¹⁵*tava virahena prāvṛṣi* C] *yathā virahinī prāvṛṣi* Ph ¹⁶*duḥkhitā roditīty* C] *dukhitā rodātīty* Ph

[3v₇] kim kṛpāpi tava nāsti kāntayā**pāṇḍugaṇḍapatitālakāntayā |****śokasāgarajale ’dya pātītām****tvadguṇasmara**[3v₈]**ṇam eva pāti tām || 12 ||**

12a *kṛpāpi* C Ph E C^m O P] *kṣamāpi* vivṛti **12b** °*patitāla*° C E C^m vivṛti] °*patitāla*° Ph ◊ °*kāntayā* C Ph E vivṛti] °*kaṃtayā* C^m **12c** °*sāgara*° C Ph E vivṛti] °*sāmara*° C^m ◊ *dya* C Ph E O P] *dyā* C^m; *ca* vivṛti

[3v₅] he^t meghās taṃ pathikaṃ yūyaṃ brūtetī² prāḡ uktam | idānīm ucyate [3v₉] – dayālavō meghāḥ pathikaṃ taṃ kāntāviraḥaduḥkhitim nivedayantīty āha – **kim** iti |³ **kim kṛpāpi**⁴ **nāsti** na vidyate | kayā⁵ ? [3v₁₀] **kāntayā** proṣitayā saha⁶ | kiṃviśiṣṭayā ? **pāṇḍugaṇḍapatitālakāntayā**⁷, pāṇḍū⁸ ca tau gaṇḍau kapolau ca⁹ tayoh¹⁰ patitā [3v₁₁] alakāntāḥ¹¹ kuṭīlakeśāntā¹² yasyāḥ sā¹³ | anyac ca¹⁴

tvadguṇasmarāṇam eva pāti tām | tajjīvanopāya¹⁵ ity arthaḥ | kīdrśīṃ [3v₁₂] tām ? **śokasāgarajale 'dya** varṣāsu¹⁶ **pātītām** | śokasya bahulatvāt sāgarajalenopamā¹⁷ || 12 ||

¹he C] *yathā he* Ph ²*brūteti* C] *brūtām* | Ph ³*prāg uktam* → *kim iti* | C] *deest* in Ph ⁴*kṛpāpi* C] *kṛpāpi dayāpi* Ph ⁵*kayā* C Ph^{pc}] *kayā saha* Ph^{pc}; (?) *kayā basa* Ph^{ac} (the *akṣara* before *ka* is not readable) ⁶*proṣitayā saha* C] *deest* in Ph ⁷*gamḍā* C] *gam(?)ḍā* Ph ⁸*pāṃdū* C] *pāṃdau* Ph ⁹*gaṇḍau kapolau ca* C] *gamḥḍau ca kapo(?)lau* Ph ¹⁰*tayoḥ* Ph] *tayoḥ tayoḥ* C ¹¹*alakāntāḥ* em.] *alakāntā* C; *alakāntā aṃtāḥ* Ph ¹²*kuṭilakeśāntā* C] *deest* in Ph ¹³*sā* C] *sā pāṃdugadapatitālakāntā tayā* || *kuṭilakeśāntayety arthaḥ* Ph ¹⁴*anyac ca* C] *tām eva tu* Ph ¹⁵*eva pāti tām* | *tajjīvanopāya* em.] *eva pāti tām tajjīvanopāyam* C; *pāti nānyo jīvanauṇpāya* Ph ¹⁶*varṣāsu* C] *varṣākāle* Ph ¹⁷*sāgarajaleno* C] *sāgarēṇo* Ph

[4r₅] **kusumitakuṭajeṣu kānaneṣu**
priyarahiteṣu samutsukānaneṣu |
vahati ca kaluṣe jale nadīnām
kim iti ca māṃ samavekṣa[4r₆] **se na dīnām** || 13 ||

13a *kānaneṣu* C Ph E vivṛti] *deest* in C^m **13b** *priyarahiteṣu* C E C^m vivṛti] *virahajaneṣu* Ph ◊ *samutsu* C Ph E vivṛti] *samutsa* C^m **13c** *vahati* C Ph E C^m] *dravati* O P vivṛti ◊ *kaluṣe jale* C Ph E O P] *kaluṣe jale* C^m (one unreadable syllable is erased before *jale*); *kaluṣaṃ jalaṃ* vivṛti **13d** *samavekṣase* C E C^m vivṛti] *samavekṣyase* Ph

[3v₁₂] *he ghanās taṃ pathikaṃ yūyaṃ*¹ *brūta* [3v₁₃] – *asmin kāle*² **kim iti māṃ**³ **na samavekṣase**⁴ *nāgatya*⁵ *sambhāvayasi* | *kīdrśīṃ*⁶ *mām* ? **dīnām** *kṛpaṇām* | *keṣu* ? **kānaneṣu** | *kīdrśeṣu* ? **ku**[4r₁] **sumitakuṭajeṣu**, *kusumitāni kuṭajapuṣpaviśeṣāṇi yeṣu tāni kusumitakuṭajāni teṣu*⁷ | *ko 'rthaḥ* ? *prāvṛṣi virahānalaḥ* [4r₂] *pravardhata*⁸ *ity arthaḥ* | *punaḥ priyarahiteṣu*, *priyayā dayitayā rahiteṣu* |⁹ **samutsukānaneṣu**, *samutsukāny utkaṇṭhitāny*¹⁰ *ānanāni mukhāni* [4r₃] *yeṣāṃ teṣu samutsukānaneṣu*¹¹ | *na kevalaṃ tathāvidheṣv api ca*¹² **nadīnām**¹³ **jale**¹⁴ **vahati** | *kiṃviśiṣṭe* ? **kaluṣe** *'prasanna īdrśe*¹⁵ *kā*[4r₄] *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*kīdrśīṃ* C Ph^{pc}] *kīdr(?)śīṃ* Ph^{ac} ⁷*kusumitāni kuṭajapuṣpaviśeṣāṇi yeṣu tāni kusumitakuṭajāni teṣu* C] *kusumavaṃtaḥ kuṭajāḥ yeṣu tāni teṣu* Ph ⁸*ko 'rthaḥ prāvṛṣi virahānalaḥ pravardhata* conj.] *ko 'rthaḥ prāvṛṣi virahānalapravartana* C; *ko rtha prāvṛṣ pravartata* Ph ⁹*priyarahiteṣu priyayā dayitayā rahiteṣu* C] *kīdrśeṣu* Ph ¹⁰*samu-*

tsukāni utkaṃṭhitāni Ph] *utkaṃṭhitāni* C ¹¹*mukhāni yeṣāṃ teṣu samutsukāna-
neṣu* C] *mukhāyāiṣu tāni* || *teṣu* Ph ¹²*tathāvidheṣu api ca* C] *tathā kiṃ tu* Ph ¹³*na-
dīnām* C^{pc} Ph] *dīnām* C^{ac} ¹⁴*jale* Ph] *jale ca* C ¹⁵*īdr̥ṣe* C] *īdr̥k°* Ph

[4r₆] **mārgeṣu meghasalilena vināśiteṣu**
kāmo dhanuḥ spr̥ṣati tena vinā śiteṣu |
gambhīramegharasitavya[4r₇]thitā kadāhaṃ
jahyāṃ sakhi priyaviyogajaśo(4r)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] °*vyathitām* C^{ac}; °*vyathitā*
Ph ◇ *kadāhaṃ* E vivṛti] *kadāha* C; *kadāha(?)* Ph **14d** *jahyāṃ sakhi* C Ph E vivṛti
] *jahyā sākhi* C^m

[4r₄] *yathā*¹ ²*he* **sakhi kadāhaṃ**³ **jahyāṃ**⁴ *tyajeyaṃ priyaviyogajaśoka-
dāham*, *priyo*⁵ *vallabhas*⁶ *tasya viyogo virahas* [4r₅] *tena jātaḥ*⁷ *śokas tasya dāham*⁸
| *kiṃviśiṣṭāham* ? **gambhīramegharasitavyathitā**⁹, *gambhīras cāsau meghas ca*
gambhīrameghas tasya [4r₁₀] *rasitena śabdena vyathitā pīḍitā*¹⁰ | *keṣu satsu* ? **mā-
rgeṣu** *pathiṣu* | *kathambhūteṣu* ? **vināśiteṣu** *vināśaṃ prāpīteṣu* | *kena* ? [4r₁₁] **me-
ghasalilena** *meghānām salilaṃ tena*¹¹ | *anyac ca kāmaḥ* *kandarpo dhanuḥ* *cāpaṃ*
spr̥ṣati¹² | *katham*¹³ ? **vinā tena** *vallabhena*¹⁴ [4r₁₂] | *kiṃviśiṣṭaṃ dhanuḥ* ? **śiteṣu**,
*śītās tīkṣṇā iṣavo bāṇā yasya tat śiteṣu*¹⁵ | *etena kim uktaṃ bhavati*¹⁶ ? *varṣākāle* [4r₁₃]
*balavān kāmaḥ*¹⁷ || 14 ||

¹The 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* i.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] *gambhīrame-
gharasi(?)ta°* Ph ◇ °*vyathitā* C^{pc} Ph] °*vyathitām* C^{ac} ¹⁰*gambhīras cāsau meghas ca*

gambhīrameghas tasya rasitena śabdena vyathitā pīditā C] deest in Ph ¹¹pathiṣu kathambhūteṣu vināśiteṣu vināśam prāpīteṣu | kena meghasalilena meghānām salilam tena C] saraṇiṣu meghasalilena vināśam prāpīteṣu satsu Ph ¹²cāpam sprṣati conj.] ca saṃsprṣati C Ph ¹³katham C] kim Ph ¹⁴vallabhena C] vallabhena vinā Ph ¹⁵iṣavo vānā yasya tat śiteṣu C] iṣavo yasya tat || keṣām || Ph ¹⁶bhavati C] deest in Ph ¹⁷kāmaḥ C] kāma ity uktam Ph

[4r₇] **navavārikaṇair virājītānām**
svanadambhodharavātavi[4r₈]**jitānām |**
madanasya kṛte nīketanānām
pratibhānty adya vanāni ketakānām || 15 ||

15a *navavārikaṇair virājītānām* C C^m (see also the commentary below)] *susu-gaṃdhataiyā virājītānām* Ph; *susugandhitayā vane jitānām* E O vivṛti; *sugaṃdhita-yā jale jitānām* P **15b** °vāta° C Ph C^m O P vivṛti] °vāyu° E **15c** *kṛte* C Ph E vivṛti] *kṛter* C^m ◊ *nīketanānām* C Ph C^m vivṛti] *nīketakānām* 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 C^m; the reading of P is unclear ◊ *ketakānām* C^{pc} Ph E C^m O P] *ketakanām* C^{ac}; *ketanānām* vivṛti

[4v] yathā¹ **adyā**smin varṣākāle **vanāni pratibhānti**² | keṣām ? **ketakānām** | kimviśiṣṭānām³ ? **virājītānām** viśeṣadīptiprāpitānām⁴ [4v₂] | kaiḥ⁵ ? **navavārikaṇaiḥ**⁶, navaṃ ca tad vāri navavāri tasya kaṇās tair **navavārikaṇair**⁷ abhinavajalaśīkaraiḥ⁸ | punar api⁹ kidṛ[4v₃]śānām ? **svanadambhodharavātavijitānām**, ambho jalam tad dhārayantīty ambhodharāḥ¹⁰ svanantaś ca te 'mbhodharās ca svanadambhodha[4v₄]rās teṣām vātās tair vijitāni calitāni teṣām¹¹ | punar api kimviśiṣṭānām¹² ketakānām¹³ viṭapānām ? **nīketanānām** grhā[4v₅]ṇām¹⁴ | kasya **kṛte**¹⁵ ? **madanasya**¹⁶ | varṣākāle ketakīkusumāni sugandhīni¹⁷ bhavanti | tataḥ kāraṇāt¹⁸ tatra kāmo¹⁹ nivasatīty arthaḥ || [4v₆] 15 ||

¹yathā C] yā Ph ²pratibhānti em.] pratibhāti C Ph ³viśiṣṭānām C] °bhūtānām Ph ⁴viśeṣadīpti° C] viśeṣadīptim Ph ⁵kair C] kayā || sasugaṃtayā || kaiḥ Ph ⁶navavārikaṇaiḥ C^{pc} Ph^{pc}] navavārikaṇair C^{ac}; navavārikaṇai Ph^{ac} ⁷navaṃ ca tad vāri navavāri tasya kaṇāḥ tair navavārikaṇaiḥ C] deest in Ph ⁸abhinavajalaśīkaraiḥ C] atinavajalaśīkaraiḥ Ph^{pc}; atinavajalaśīkaraiḥ Ph^{ac} ⁹api C] deest in Ph ¹⁰ambho jalam tad dhārayanti iti ambhodharāḥ C] deest in Ph ¹¹svanantaś ca te ambhodharās ca svanadambhodharās teṣām vātās tair vijitāni calitāni teṣām C] svanantaḥ ye 'mbhodharāḥ tatsambadhiyavātaḥ tena vājītāni calitānīti Ph ¹²punar api kimviśiṣṭānām C] punaḥ kidṛśānām Ph ¹³ketakānām em.] nīketakanānām C ¹⁴grhāṇām em.] grhāṇā C ¹⁵kasya kṛte em. (Dezső)] kṛte kasya

C ¹⁶*ketakānām viṭapānām nīketanānām grhāṇām kasya kṛte madanasya* C (cf. notes 13-15)] *madanasya kṛtanīketanānām* || *madanagrhāṇām ity arthaḥ* || *ko rthaḥ* Ph ¹⁷*sugamdhīni* Ph] *sugamdhātāni* C ¹⁸*kāraṇāt* C] *deest in* Ph ¹⁹*kāmo* Ph] *kāmā* C

[4_v⁷] **tat sādhu yat tvām sutarām sasarja**
prajāpatiḥ kāmanivāsasarja |
tvam mañjarībhiḥ pravaro vanānām
netrotsavaś cāsi sayauvanānām [4_v⁸] || 16 ||

16a *yat* C E vivṛti] *ya* Ph C^m ◇ *sutarām* C Ph C^m] *sutarum* E O vivṛti; *kṛta-vāntu* P ◇ *sasarja* C Ph E vivṛti] *sasarjā* C^m **16b** *kāmanivāsa°* C C^m E vivṛti (*kāmanivāsa*)] *kāmamivāsa°* Ph **16c** *vanānām* C^{pc} C^m E vivṛti] *vanām* C^{ac} Ph **16d** *sayauvanānām* C Ph E vivṛti] *sayovanānām* C^m

[4_v¹¹] *he kāmānīvāsasarja*¹ | *tvām bhavantaṃ*² *yat sasarja* sṛṣṭavān | *kaḥ*³ ? **prajāpatiḥ** sraṣṭā⁴ | **sutarām tat sādhu** śobhanam | *nivāsa āśrayaḥ* [4_v¹²] | *kasya*⁵ ? *kāmasya* | *nivāsaḥ sa cāsau sarjaś ca* | *sarjo*⁶ *vṛkṣaviśeṣaḥ* | *he kāmānīvāsasarja*⁷ |⁸ *kīdṛśas tvam* ? (4_v) **pravaraḥ** *pradhānam* | *ke*[4_v¹³] *ṣām madhye* ? **vanānām** | *kaiḥ kṛtvā*⁹ *pravaraḥ*¹⁰ ? **mañjarībhiḥ** *kusumitalatābhiḥ* | *na kevalam mañjarībhiḥ pravaro netrotsavaś cāsi*, *netrā*[4_v¹⁴] *ṇām utsavo netrotsava ānandas tato bhavasi* | *keṣām* ? **sayauvanānām**, *saha yauvanena vartante sayauvanās teṣām*¹¹ *sayauvanānām* | [*5r*₁] *taruṇānām*¹² *netrotsavakāraṇāni sarjapuspāni bhavantīty arthaḥ*¹³ || 16 ||

¹*kāmānīvāsa°* C^{pc} Ph] *kāman* C^{ac} 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 sarjaś ca sarjo* C] *nivāsabhūtasarjo nāma kaścid* Ph ⁷*kāmā°* em.] *kāmī°* C ⁸*he kāmānīvāsasarja* C (see the previous note)] *deest in* Ph ⁹*pravaraḥ pradhānam keṣām madhye vanānām kaiḥ kṛtvā* C] *vanānām madhye* Ph ¹⁰*pravaro* em.] *pravaram* C; *deest in* Ph ¹¹*na kevalam mañjarībhiḥ pravaro netrotsavaś cāsi netrāṇām utsavo netrotsavaḥ ānandas tato bhavasi keṣām sayauvanānām saha yauvanena vartantaṃte sayauvanāḥ teṣām* C] *kṛtvā pravaro pradhānam* || *punaḥ kīdṛśaḥ* || Ph ¹²*taruṇānām* Ph] *sa*[*5r*₁] *rjakusumitataruṇānām* C ¹³*netrotsavakāraṇāni sarjapuspāni bhavantīty arthaḥ* conj.] *netrotsavakāraṇāni bhavantīty arthaḥ* C; *netrotsavaś cāsi yūnām* || *netrotsavam karṣīty arthaḥ* || *ko rthaḥ* || *varṣākāle sarjapuspāni bhavantīti bhāvaḥ* Ph

[4_v⁸] **navakadamba śiro’vanatāsmi te**
vasati te madanaḥ kusumasmite |

kuṭaja kiṃ kusumair avahasyate
nīpatitāsmi atiduḥpra_[4v]sahasya te || 17 ||

17a *śirovanatāsmi* C E C^m vivṛti] *śirovanāṃtāsmi* Ph **17b** *te* C Ph C^m O P] *yan* E; *vo* vivṛti **17c** *avahasyate* C C^m O P vivṛti] *apahasyate* Ph E **17d** *nīpatitāsmi* ati° C^{pc} Ph C^m] *nīpatitāsmati*° C^{ac}; *nīpatitāsmi* su° E; *praṇīpatāmi* ca O vivṛti; *virahīṇām* avi° P

[5_r] he **navakadamba** | ahaṃ¹ **te** tava² śirasā **avanatā**[5_r]**smi** praṇatāsmīty arthaḥ³ | yataḥ kāraṇāt **te** tava⁴ **kusumasmite madanaḥ** kandarpo **vasati** | kathaṃbhūtasya **te** ? **atiduḥprasaha**[5_r]**syā**, atīśayena duḥkhena prasahyate soḍhuṃ śakyate yaḥ sa tasyātiduḥprasahasya⁵ | he **kuṭaja** taro⁶ | kusumam eva smītaṃ hasitaṃ⁷ [5_r]⁴ kusumasmitam | anyac ca he⁸ **kuṭaja kim avahasyate**⁹ | kaiḥ ? **kusumaiḥ** |¹⁰ atas tais tava taror mūle¹¹ **nīpatitāsmi** | ko 'bhiprāyaḥ ? prāvṛṣi[5_r]⁵ṣi viraho duḥsaho bhavati¹² || 17 ||^a

^aAnother possible reconstruction (by Deszö) 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 smītaṃ hāsyaṃ kusumasmitam | anyac ca | kuṭaja kiṃ kusumair apahasyate ? yatas te nīpatitāsmi | kathaṃbhūtasya ? atiduḥprasahasya virahīṇibhir nirīkṣitum aśakyasya | ko rthah ? kuṭajah prāvṛṣi duḥsaho bhavatīti |*

¹ahaṃ C] *deest* in Ph ²tava C] *vtava* Ph ³avanatāsmi praṇatāsmīty arthaḥ C] *praṇatāsmi* Ph ⁴yataḥ kāraṇāt te tava C] *tava* Ph ⁵atiduḥ° C^{pc}] °ābhītiduḥ° C^{ac} (the reading *ante correctionem* is not fully certain) ⁶kathaṃbhūtasya te atiduḥprasahasya atīśayena duḥkhena prasahyate soḍhuṃ śakyate yaḥ sa tasyātiduḥprasahasya | *he kuṭaja taro* C] *deest* in Ph ⁷hasitaṃ C] *hasyaṃ* Ph ⁸he C] *deest* in Ph ⁹avahasyate C] *kusumai apasyate* Ph ¹⁰kusumaiḥ | *em.*] *kusumaur* C ¹¹mūle *em.*] *mūlai* C ¹²kaiḥ kusumaiḥ atas taiḥ tava taror mūle nīpatitāsmi ko bhiprāyaḥ prāvṛṣi viraho duḥsaho bhavati C (cf. notes 10 and 11)] *yatas te nīpatitāsmi kathaṃbhūtasya atiduḥprasahasya virahīṇibhir nirīkṣitum aśakyasya || ko rthah || kuṭajah prāvṛṣi duḥsaho bhavatīti* Ph

[4_v]₉ **taruvara vinatāsmi te sadāhaṃ**
hṛdayaṃ me prakaroṣi kiṃ sadāham |
tava kusumanirīkṣaṇe 'pade 'haṃ
visṛjeyaṃ [4_v]₁₀ sahasaiva nīpa deham || 18 ||

18a *taru*° C Ph E vivṛti] *taka*° C^m ◇ *vinatāsmi* C^{pc} E vivṛti] *vanitāsmi* C^{ac}; *vi-*

tāsmi Ph; *vinatāsmi* 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** *sahasaiiva* C Ph E vivṛti] *sahasai* C^m

[5r₅] yathā he **taruvara nīpa** kadamba **te**¹ tava **sadā**² sarvadā **vinatāsmi** praṇatāsmi **aham**³ | evaṃ⁴ [5r₆] vijñāyate tvayā⁵ ^a | mama **hṛdayaṃ kiṃ sadāhaṃ prakaroṣi** | yatas⁶ **tava kusumanirīkṣaṇe**⁷ **'pade** ⁸prastāve⁸ | **dehaṃ**⁹ vapur **ahaṃ vi**[5r₇] **srjeyaṃ**¹⁰ parityajeyam | katham ? **sahasā** sāhasāt¹¹ | etena kim uktaṃ bhavati¹² – na kevalaṃ kuṭajakadambau¹³ duḥprasahau¹⁴ matau¹⁵ [5r₈] nīpo ¹⁶pi priyarahitānāṃ duḥprasaho bhavati¹⁶ || 18 ||

^aThe reading *mayāivaṃ na vijñāyate* (i.e. Ph as emended by Dezső, personal communication) is an introduction to the following question ^bIn other sources *nīpa* and *kadamba* are held to be synonyms (cf. Syed 1990, 152-153)

¹te C] *deest* in Ph ²sadā C] *deest* in Ph ³praṇatāsmi *ahaṃ* C] *deest* in Ph ⁴evaṃ C] *mayāivaṃ* Ph ⁵tvayā C] *deest* in Ph ⁶yatas C] *yas* Ph ⁷kusuma^o C] *kusumita^o* Ph ⁸aprastāve C] *akāle* Ph ⁹dehaṃ em.] *hede* C; *deest* in Ph ¹⁰visrjeyaṃ Ph] *visrjehaṃ* C ¹¹sahasā sāhasāt C] *sahasai jhaṭati* Ph ¹²etena kim uktaṃ bhavati C] *deest* in Ph ¹³kadam̄bau C] ¹⁴kadabo Ph ¹⁵duḥprasahau C] *dussahaḥ* Ph ¹⁶matau C] *aparo* Ph ¹⁶duḥprasaho bhavati C] *duḥsaho bhaveti* Ph^c; *duḥsaho vabheti* Ph^{ac}

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

19a *upaśobhitāṃ* Ph E vivṛti] *avaśobhitāṃ* C C^m; *upaśobhitais* O; *apaśobhitāṃ* P **19b** ^oprakāśitaiḥ C Ph C^m] ^oprahāsitaiḥ E O vivṛti; ^oprabhāsitaiḥ P

[5r₈] **bhramaro** bhṛṅgaś **cumbati** | kim ? **yūthikālatāṃ** vṛkṣaviśeṣalatāṃ¹ | kīdr̥[5r₁₀]śīm ? **upaśobhitāṃ** | kaiḥ ? **kusumaiḥ** puṣpaiḥ | kīdr̥śaiḥ ? śubhraiḥ **sitaiḥ**² | kīdr̥śaiḥ ? **ghanamuktāmbulavaprakāśitaiḥ**, ghanena meghena³ [5r₁₁] muktāṃ paritya(śr)ktaṃ yad ambu tasya lavāḥ kaṇās taiḥ prakāśitāni tair ghanamuktāmbulavaprakāśitaiḥ | kim kṛtvā ? **samave**[5r₁₂] **kṣya** dṛṣṭvā **kālatāṃ** avasaram | kasya ? vasantasya **madhunaḥ**⁴ || 19 ||

¹bhṛṅgaś cumvati kim yūthikālatāṃ vṛkṣaviśeṣalatāṃ C] yūthikālatāṃ cumvati || *ākḥādayati yūthikā vṛkṣaviśeṣaḥ* Ph ²kīdr̥śīm *upaśobhitāṃ kaiḥ kusumaiḥ puṣpaiḥ kīdr̥śaiḥ śubhraiḥ sitaiḥ* C] *kīdr̥śīm* | *sitaiḥ śubhraiḥ kusumair upaśobhi-*

tām Ph ³*meghena* C] *deest* in Ph ⁴*yat ambu tasya lavāḥ kaṇāḥ taiḥ prakāśītāni taiḥ ghanamuktāmbulavaprakāśitaiḥ kiṃ kṛtvā samavekṣya dṛṣṭvā kālatām avasaram kasya vasamtasya madhunah* C] *ambu tatkaṇaiḥ prakāśītāni vikāśītāni taiḥ* | *madhunakālatām vasamtasamaya samavekṣya avalokya tarhi he pāmtha vasamtakāle svastriyaṃ pratigamgavyam ity arthaḥ* Ph

[5₆] **tāsām ṛtuḥ saphala eva hi yā dīneṣu
sendrāyudhāmbudharagarjitadurdīneṣu |
ratyutsavaṃ priyatamaiḥ saha mānayan**[5₇]**ti
meghāgame priyasakhīś ca samānayanī || 20 ||**

20a *ṛtuḥ* C Ph E vivṛti] *ṛtu* C^m ◇ *hi* C C^m E O P vivṛti] *ca* Ph **20b** [°]*āmbudhara*° C^{pc} Ph E C^m vivṛti] [°]*āmbudhara*° C^{ac} **20c** *ratyutsavaṃ* C^{pc} Ph E vivṛti] *ratyutsaveḥ* C^{ac}; *ratyutsatsa* C^m **20d** *meghāgame priyasakhīś ca* C E P] *meghāgame tīpasakhīś ca* Ph; *meghāgame priyasakhi śva*° O vivṛti; *meghāgame priyasakhīś ca* C^m

[5₁₂] *yathā* he ghanās taṃ pathikaṃ yūyam¹ eva brūta² – **yāḥ** striyo **ra**[5₁]**tyutsavaṃ³ priyatamaiḥ saha mānayanī⁴** bhuñjanti | kasmin kāle ? **meghāgame** | keṣu ? **dīneṣu** | kīdṛśeṣu⁵ ? **sendrāyudhāmbudharagarji**[5₂]**tadurdīneṣu**, saśakracāpajaladās tadgarjitāni yeṣu tāni⁶ teṣu⁷ durdīneṣu | **hi** sphuṭam⁸ | na kevalaṃ ratyutsavaṃ mānayanī⁹ **priyasakhīś¹⁰ ca samāna**[5₃]**yanti** pūjayanty alaṅkurvanti¹¹ | **tāsām ṛtuḥ¹² saphalaḥ** || 20 ||

¹In C the commentary on the verb *samānayanī* with *pūjayanti* ‘honour’ and *alaṅkurvanti* ‘adorn’ is slightly odd. One might expect the word *samānayanī* to mean ‘treat as equal to themselves’, as suggested by the reading of Ph (*tulyāḥ kurvanti*) and by the parallel expression that can be read in the commentary edited by Dursch: *samānayanī ātmatulyāḥ kurvanti*, p. 31 (the same words are found in Chaudhuri’s gloss [1953, p. 34]). Possibly *pūjayanti* and *alaṅkurvanti* 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 Kuśālamīśra: *priyatamaiḥ saha ratyutsavaṃ mānayanī kurvanti* | *tāsām strīṇām ṛtur varṣākālāḥ saphala eveti* | *cakārān meghāgame ye puṃsaḥ priyasakhīḥ samānayanī 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*mānayanī* C] *dīneṣu ratyutsavaṃ nayanti* Ph ⁵*kasmin kāle meghāgame keṣu dīneṣu kīdṛśeṣu* C] *kiṃbhūteṣu dīneṣu* Ph ⁶*sendrāyu-*

dhāmbudharagarjitadurdineṣu saśakracāpajaladās tadgarjitāni yeṣu tāni conj.] sendrāyudhāmbudharagarjitadurdineṣu saśakracāpajaladas tani (sic) C; semdrāyudho ambudharah tadgarjitena Ph ⁷teṣu C] deest in Ph ⁸hi sphuṭam C] deest in Ph ⁹mānayaṃti C] samānayaṃti || kiṃ tu Ph ¹⁰sakhīs C] °lakṣmīs Ph ¹¹alanīkurvanti em.] alaṃkurvati C; tulyāḥ kurvaṃti Ph ¹²tāsām ṛtuḥ Ph] tāsām ṛtu C^{pc}; sām ṛtu C^{ac}

[5₇] **etan niśamya virahānalapīditāyās**
tasyā vacaḥ khalu dayālu[5₈]**r apīditāyāḥ |**
sādhvībhir evam uditam jaladair amoghaiḥ
pratyāyayau sadanam ūnadinair amoghaiḥ || 21 ||

21c *sādhvībhir evam uditam C] sādhvīrir evam uditam Ph; svamsvāraveṇa kathitam E ◊ amoghaiḥ C Ph E] ameghaiḥ C^m 21d sadanam C Ph C^m] sagrham E ◊ ūnadinair C E C^m] ūnadivair Ph ◊ amoghaiḥ C Ph E] amoghai C^m*

[5₃] 'granthārtham upasaṃharati – **etad** iti | **dayāluḥ** pathikaḥ **sadanam** [5₄] grhaṃ **pratyāyāv** āgatavān² | kaiḥ ? **ūnadinair** avadhidinebhyaḥ katicidūnadinair **amoghaiḥ** saphalaiḥ | kiṃ kṛ[5₅]tvā ? **etat** pūrvoktam yathā syāt tathā **tasyāḥ** proṣitapramadayā³ **vaco** vacanam **niśamya** śrutvā | kīdrśam vacaḥ ? **jaladair** me[5₉]ghair **evam** pūrvoktam – kiṃ kṛpāpi tava nāsti⁴ kāntayetyādīrūpam⁵ | kīdrśair jaladair ? **amoghaiḥ** satyapratijñaiḥ | kīdrśyās tasyāḥ ? [5_{6m}] **virahānalapīditāyā** virahāgninā vyathitāyāḥ | punaḥ kīdrśyā[5₁₀]s tasyāḥ? **sādhvībhiḥ** pativratābhir **īditāyāḥ** stutāyā⁵ apigīrñāyā⁶ ity arthaḥ | **khalu** niścitam⁷ || 21 ||

²Cf. above st. 12a

¹The commentary on stanza 21 is completely absent in Ph ²āgatavān em.] āga-vān C ³pramadayā C^{pc}] °pramardayā C^{ac} ⁴kiṃ kṛpāpi tava nāsti em.] kiṃ kṛpi tava vāsti C ⁵stutāyā em. (Isaacson)] stutyāyā C ⁶apigīrñāyā em. (cf. *Amara-kośa* 3.1.10ab)] apragrñāyā C ⁷niścitam em. (*niścaye* is also possible) Isaacson] niścayam C

[6₆] **bhāvānuraktavanitāsurataiḥ śapeyam**
ālabhya cāmbu tṛṣitaḥ karakośapeyam |
jīyeya yena kavinā yamakaiḥ [6₇] pareṇa
tasmai vaheyam udakam 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]
 combu 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] °ka-
 rpareṇa E vivṛti

iti ghaṭakharparamūlaṃ samāptam || ||

Colophon: °mūlaṃ em.] °mūla° C

[5_{v₁₀}] yena [5_{v₁₁}] pareṇa¹ kavināhaṃ yamakair jīyeya² tasmai ghaṭa-
 kharpareṇāham udakaṃ³ vaheyam | tasya kiṃkaro bhaveyam ity arthaḥ |
 ya[5_{v₁₂}]dy ahaṃ jīyeya⁴ tadā mayaiva vāhyaṃ peyaṃ⁵ | etatpratijñādṛḍhikaraṇā-
 rthaṃ⁶ śapathadvayaṃ prāha kaviḥ⁷ | **bhāvānuraktavanitāsu**[6_{r₁}]**rataiḥ**
śapeyam, bhāvena svabhāvena⁸ cittena paramārthenā(5_v)nuraktā⁹ rāgayuktā¹⁰
 sā cāsau vanitā¹¹ tasyāḥ suratāni taiḥ¹² | tā[6_{r₂}]ni na prāpnuyām ity¹³ arthaḥ | yadi
 pratijñāpālanāya¹⁴ **trṣitaḥ** pipāsitaḥ **karakośapeyaṃ** hastapuṭapātavyam **ambu**
 ja[6_{r₃}]laṃ **cālabhya**¹⁵ prāpya **śapeyaṃ** śapathaṃ kariṣyāmi¹⁶ || 22 ||

¹⁷tārācandrābhidheyena bālavyyutpattihetave |
 ghaṭakharparaṭīkeyaṃ saṃśodhya [6_{r₄}] prakatīkṛtā ||

iti śrītārācandraviracitā ghaṭakharparaṭīkā samāptā ||

¹yena pareṇa C] deest in Ph ²jīyeya C^{pc}] jīyeyaṃ C^{ac}; javeyaḥ Ph ³udakaṃ
 C Ph^{pc}] ukamda Ph^{ac} ⁴yady ahaṃ jīyeya C] yat saba jīvaya Ph ⁵tadā mayai-
 va vāhyaṃ peyaṃ conj.] tadā mayaiivāhaṃ jīyeya C; tadā mayaiivāhaṃ jīyeyā
 Ph ⁶etatpratijñā° Ph] enām pratijñām 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 yama-
 kair jīyeya tasmai kavaye ghaṭakharpareṇāham udakaṃ vaheyam | tasya kiṃkaro
 bhavāmity arthaḥ | iti pratijñādṛḍhikaraṇārthaṃ śapathaṃ prāha
 kālidāsaḥ (reproduced verbatim from Katre 1948, 189) ⁸svabhāvena C] svābhāve-
 na Ph ⁹nuraktā C Ph^{pc}] °nuktāra Ph^{ac} ¹⁰rāgayuktā C] deest in Ph ¹¹vanitā C
] vanitā ca Ph ¹²taiḥ C] deest in Ph ¹³ity Ph] °ity C ¹⁴pratijñāpālanāya Ph]
 pratijñātaṃ pālayati C ¹⁵cālabhya C] vālabhya Ph ¹⁶śapathaṃ kariṣyāmi Ph]
 śapathaṃ C ¹⁷tārācandrābhidheyena → 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 *hamṣas* 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 *hamsas*
 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 *kalāpins*, which are gladdened 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 *ketakas* shine –
[the *ketakas*] 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 *yamakās*!
Furthermore [I swear] that, thirsty, I shall drink after having taken the water in the
palm of my hands. 22

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