

ON RESTORING CORRUPT PRAKRIT VERSES

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It was a very hard, difficult and strenuous task to restore Corrupt Prakrit Verses in Sanskrit works on poetics. I was, however, lucky in that I could consult eminent scholars of Sanskrit and Prakrit like Dr. A. M. Ghatge, the late professor M. V. Patwardhan and the late Dr. H. C. Bhayani. Whenever I faced very difficult and insurmountable corrupt readings I used to write to any one of them. They used to kindly send their valuable suggestions. In this article I confine myself to half a dozen of Prakrit verses which were restored partially or fully with Dr. Bhayani's help :

- (i) चुम्बिज्जइ असहुत्तं अवरुन्धिज्जइ सहस्सहुत्तम्मि ।
विरमिअ पुणो रमिज्जइ पिओ जणो णत्थि पुनरुत्तम् ॥

—*Dhvanyāloka* I.p.143

It may be restored as follows :

चुम्बिज्जइ सअहुत्तं अवरुन्धिज्जइ सहस्सहुत्तं पि ।
रमिअ पुणो वि रमिज्जइ पिए जणे णत्थि पुणरुत्तं ॥
[चुम्ब्यते शतकृत्वः, आलिङ्ग्यते सहस्रकृत्वः अपि ।
रन्त्वा पुनरपि रम्यते, प्रिये जने नास्ति पुनरुत्तम् ॥] -इति च्छाया ॥

Note: Hemacandra in his *Deśīśabdasaṃgraha* records:

‘अंकिय-अवरुन्धिया परिंभे’ - I.11

And observes:

....अयं च यद्यपि क्रियाशब्दः - ‘अवरुन्धइ’ ‘अवरुन्धिज्जइ’ ‘अवरुन्धिअ’
इत्यादिप्रयोगयोग्यश्च तथाऽपि पूर्वाचार्यैर्धात्वादेशेषु न पठितः इत्यस्माभिरपि
तदनुरोधात् तत्राऽपठित्वेह निबद्धः ।

The third quarter रमिअ पुणो वि रमिज्जइ I owe to Bhayani's suggestion.

- (ii) सो जयइ कूडवरडो सिद्धनरिंदो धराइ सयलाइ ।
 छित्त्तूण रायवंसे एकच्छत्तं कयं जेण ॥
 [स जयति कूट-वरटः सिद्धनरेन्द्रः धरायां सकलायाम् ।
 छित्त्वा राजवंशान् एकच्छत्रं कृतं येन ॥]

-*Vāgbhaṭa, Kāvyaṇuśasana,*
 v. no. 4, (p.21)

Note 1: सिद्धनरेन्द्र is the famous Siddharāja Jayasimha of Gujarat (V.S. 1150 - V.S. 1199). 'कूडवरड' is obviously a biruda/viruda (title).

Note 2 : Regarding this verse Bhayani wrote to me to say :
 "The citation in Vāgbhaṭa II (सो जयइ etc.) occurs in its correct form at प्रबन्धचिन्तामणि(SJS No.I, 1933) p.75(v.no.171). It is as follows :

सो जयउ कूडवरडो तिहुयणमज्झम्मि जेसलनरिंदो ।
 छित्त्तूण रायवंसे इक्कं छत्तं कयं जेण ॥
 [स जयति कूट-वरटः त्रिभुवनमध्ये जयसिंह-नरेन्द्रः ।
 छित्त्वा राजवंशान् एकं छत्रं कृतं येन ॥]

वरट in the *chāyā* is just a stop-gap back-formation. जेसल is a shortened term of endearment for जयसिंह. वंश and छत्र are श्लिष्ट."

- (iii) [तेषु विरहिणामसाधारणधर्मः वियुक्तस्वरूपम् ।पात्रे....शान्तास्थम्....
 शान्तायामनुमीयमानं यथा-]

ओहिचदेण उ विहुरा पुंणमहुआ पओसि अंपंथं ।
 ठिअवहिअं पि गहवइ आसाणडि या पुलोएइ ॥

-*Śṛṅgāraprakāśa* Vol IV p.1074

I found this verse rather 'corrupt and obscure' (*Prakrit Verses... Vol.II, p.124*). Bhayani reconstructed this *gāthā* as follows :

ओहिए दिणे उ विहुरा विवण्ण-मुहआ पओसिअं पंथं ।
 ठिअ(?थक्क)-पहिअं गअवइ आसा-णडिया पुलोएइ ॥

[अवधेर्दिने तु विधुरा विवर्णमुखा प्रादोषिकं पन्थानम् ।

स्थित(विरत)-पथिकं प्रोषित-पतिका आशा-व्याकुला प्रलोकयति ॥]

[The earlier part of the second half is metrically defective. If we read ठिअ-पहिअं गअवइआ आसा-णडिया पुलोएइ ॥, the metre would not be violated.-VMK]

Translation: On the day she had expected her husband to return home, the young woman full of distress, pale in complexion, saw in the dusk of the evening, someone halt on the road outside and felt the torments of hope. [अवधेर्दिने means 'on the stipulated day of return from journey abroad'.]

-Prakrit Verses.... Vol. II, S. No.1319, p.495

(iv)[वियोगवेदनाशान्तये सखीजनादिवाक्यं सहायाश्वासनम् । तत् आपातारम्भ-
प्रवृत्तप्रक्रमोदीपनाभिनिवेशकालेषु उपपद्य(?द्य)ते ॥] अभिनिवेशो यथा-

पत्तिअ ०मेहचंदं सहि सूरदीव असिहाए ।

कज्जलपडणिणहखुपरम्मिदिअसेहि संगलअं ॥

-शृङ्गारप्रकाश Vol. IV, p.1091-92

Prof. M.V.Patwardhan as well as Dr. H.C.Bhayani gave their own valuable suggestions. Based on these suggestions, the text may be reconstructed as follows :

पत्तिअ ण मेहचंदं, सहि सूरदीवसिहाए उ कज्जलं ।

[सइर- /सअअ-]पडणेण णहखुप्परम्मि दिअसेहि संगलिअं ॥

(प्रतीहि न मेघवृन्दं सखि सूर्यदीपशिखायास्तु कज्जलम् ।

[स्वैर- /सतत-]पतनेन नभःकर्परे दिवसैः संघटितम् ॥) -इति च्छाया ।

Translation: Believe, my friend, this is not a multitude of (dark)clouds but the soot of the flame of the lamp of the sun (of the sun-lamp) which freely or continuously falls in the piece of a broken jar(*karpāra*) of the sky and turned into a mass over days.

(v) *Saṅketa-tātparyam yathā* -

अससिऊससंतेहिं उब्बुडइ तह णिउडमाणमि ।
संकेअकुडुंगेअड अणाए हिअअंमि लिखंतं ॥

-शृङ्गारप्रकाश Vol. IV, p.899

Dr. Bhayani restores this *gāthā* as follows :

“आसास-ऊससंतेहि उब्बुडइ तह णिबुडमाणमि ।

संकेअकुडुंगे अडअणाएँ हिअअं पि णिबुडुं ॥

[आश्वास-उच्छ्वसद्भिः उन्मज्जति तथा निमज्जति ।

सङ्केत-निकुञ्जे असत्याः हृदयमपि निमग्नम् ॥]” इति च्छाया ।

Bhoja cites this *gāthā* as an example of *saṅketa-tātparya*.

We may translate it thus : Her heart swells as with the inspiration of breath when she, the wanton woman sees her secret meeting place (love-tryst) (out of the flood of the river) and sinks low as with expiration when the place goes under the water.

(vi) Kuntaka cites in his *Vakroktijīvita* a Prakrit passage as an example of suggested *Utprekṣā*. The text of this passage is highly corrupt and it is given as running prose.

पवाण चल विज्जु च दुलिअं राइआसु खनअन्तिमे
अआसो उवाण उरुलिसंदयमि हिकिआसुक जिल्लइ
विरहए । (?) ॥१६८॥

p.213

Dr. Bhayani, in his paper “Restoration of the text of some corrupt citations” (JASB, Volumes 52-52, 1981, p.53) reconstructs it thus :

पवणेण चलं विज्जु-चडुलिअं
राइआस पुलअंति मेहअं ।
सोऊण अ ओरल्लि सदअं
महिलिआसु कलिज्जइ विरहओ ॥

The Sanskrit *chāyā* :

पवनेन चलं विद्युत्-प्रज्वलित-पूलकं रात्रिषु पश्यन्ति मेघम् ।
श्रुत्वा च दीर्घगम्भीर-गर्जित-शब्दं महिलासु कल्प्यते विरहः ॥

Kalpalatāviveka (p.75), however, seems to have pre-served the original text intact :

घेतुआण चलविज्जुचडुलियं राइआसु पुलयंति मेहया ।

सोउआण ओरल्लिसदयं महिलियाण का जीयइ विरहए ॥

[गृहीत्वा चलद्विद्युत्-प्रदीपं रात्रिषु प्रलोकयन्ति मेघाः ।

श्रुत्वा दीर्घमधुरध्वनिं (? दीर्घ-गम्भीरमेघध्वनिं) स्त्रीणां का जीवति विरहे ?॥]

- इति च्छाया ॥

Note 1: It is creditable to Dr. Bhayani that his reconstruction hits upon quite a few words in the original.

Note 2: Hemacandra in his *Deśīśabda-saṃgraha* records:

‘दीहरमहुरझुणीए ओरल्लि’ [I.154, p.60]

We may translate the verse as follows : With the help of the lamp of tremulous lightning the clouds see during the nights if any of the ladies separated from their beloveds still continue to live even after hearing the loud thundering noise.

Incidentally, we may note that Hemcandra’s explanation of *Orallī* as ‘*dirgha-madhura-dhvani*’ does not, at least in the present illustration apply.

Finally I may refer to a similar experience of my own.

(vii) In *Śṛṅgāraprakāśa* (Vol. III, p.800) Bhoja cites a Prakrit *Gāthā* as an example *gītanimittaḥ* (*naimittikānurāgaḥ*.) Its text is somewhat corrupt :

केणाचि अज्ज गोसे, कप्पिवणे वळ्ळहं म्हरंतेण ।

अंहमअणसराहअहिअअवणप्फोडणं गीअं ॥

केनाऽपि अद्य प्रभाते ...वने वल्लभां स्मरता ।

...मदनशराहतहृदयव्रणस्फोटनं गीतम् ॥

- *Śṛṅgāraprakāśa* Vol. III, p.800

I reconstructed the text as follows:

केणावि अज्ज गोसे कप्पिवणे(अंबवणे?) वल्लहं भरंतेण ।

दूसह-मअण-सराहअ-हिअअ-वण-फोडणं गीअं ॥

[केनापि अद्य प्रभाते आम्रवने वल्लभं स्मरता ।

दुःसह-मदन-शराहत-हृदय-व्रण-स्फोटनं गीतम् ॥]

After the text was printed I realized that the second half of the *gāthā* is metrically defective. I should have read either 'हिअअ-व्वणं' or 'वण-प्फोडणं'. But my two emendations of कप्पिवणे to अंबवणे and अंहं to दूसह were quite arbitrary. But when the translation was being printed, by a happy chance I came across the original *gāthā* :

अज्ज सहि केण गोसे कं पि मणे वल्लहं भरंतेण (पा.भे. म्हरंतेण) ।

अम्हं मअणसराहअ-हिअअ-व्वणफोडणं(पा.भे. हिअअ-वण-प्फोडणं) गीअं ॥

[अद्य सखि केन प्रभाते कामपि मन्ये वल्लभां स्मरता ।


अस्माकं मदनशराहत-हृदय-व्रण-स्फोटनं गीतम् ॥]

- *Gāthā-sapta-śatī* IV-81

The *gāthā* may be translated as follows :

Early this morning, my friend, some one sang a song remembering, methinks, his sweetheart and that tore up all the wounds caused to my heart by Madana's arrows.

One learns by experience, and we must remember impatience is harmful to research.

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