



परम पूज्य तपश्चर्या-चक्रवर्ती पट्टाधीशाचार्यश्री  
**सुविधिसागर जी महाराज**

के

50 वें जन्मदिवस के पावन अवसर पर

सुविधि-परिवार के द्वारा आयोजित

**जिन्नवाणी-महोत्सव**

**सहस्रग्रन्थसंग्रह**

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परम पूज्य आचार्यश्री सन्मत्तिसागर जी महाराज के द्वारा की गई उद्घोषणा:-

हमारी समाधि के पश्चात् आपको इस संग्रह के संचालकपद पर नियुक्त करते हैं।

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# भविष्यत् कथा

ग्रन्थकर्ता

महाकवि धनपाल जी

सम्पादन

सी. डी. दलाल

प्रकाशक

बडोदरा सेन्ट्रल लायब्ररी

(गुजरात)

(पारम्परानायक)



(द्वितीय पट्टाधीश)



(तृतीय पट्टाधीश)



परम पूज्य चारिष-चक्रवर्ती,  
आचार्यश्री आदिमागर जी महाराज  
(अंकनीकर)

(चतुर्थ पट्टाधीश)



परम पूज्य तीर्थभक्त-शिरोगणि,  
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परम पूज्य सिद्धान्त-चक्रवर्ती,  
आचार्यश्री सन्मतिमागर जी महाराज

परम पूज्य तपरचर्या-चक्रवर्ती, आचार्यश्री सुविधिमागर जी महाराज

दिगम्बर साधु निरन्तर पगविहार करते रहते हैं। ग्रन्थभण्डार को साथ में रख कर विहार करना अशक्यप्रायः होता है। फलतः उनको ग्रन्थों के सन्दर्भ देखने में असुविधा होती है। उनकी सुविधा के लिये इस कोश का निर्माण किया गया है। इस कोश के निर्माण में किसी भी प्रकार का व्यापारिक हेतु नहीं है।

आर्थिक दृष्टि से सम्पन्न श्रावकबन्धुओं से निवेदन है कि वे ग्रन्थ का विक्रय कर अध्ययन करने की परम्परा को कायम रखें। मुखपृष्ठ पर हमने ग्रन्थकर्ता, अनुवादक, सम्पादक, प्रकाशक आदि के नाम दिये हैं। किसी संस्थान का कर्तृत्व हमने लुप्त नहीं किया है।

इस कोश के लिये आवश्यक ग्रन्थ हमें अनेक स्रोतों से प्राप्त हुये हैं। हम उन सभी का आभार मानते हैं।

सुविधि-परिचार

धनपालविरचिता  
भविसयत्तकहा

BHAVISAYATTAKAHA

BY

DHANAPĀLA

---

PARTLY EDITED BY

The late C. D. DALAL, M. A.,

AND COMPLETED

WITH INTRODUCTION, NOTES, GLOSSARY etc

BY

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## INTRODUCTION

### I

The importance of the *Bhavisattakahā*:—The present work, *Bhavisattakahā* or *Bhavisayattakahā*, or *Suyapañcamīkahā*, as it is variously called, is a very important literary find of the last decade. The first scholar to notice it in India was the late Mr. C. D. Dalal M.A., of the Baroda Central Library. He thus says about it in the essay that he read before the 5th Gujarātī Sāhitya Pañṣad: “धनपाल पंडितनी पंचमीकहा (भविस्तकहा) २२ संविभोमां छे. आदिहुं एक कहुं उदाहरण तरिके नीचे आपेहुं छे.” p 13. After quoting the first stanza, he closes with the remark, ‘आ कथामां कार्तिक शुक्ल पंचमी (ज्ञानपंचमी)ना फल वर्णनरूप भविष्य-दत्त राजानी कथा छे.’ Mr. Dalal then undertook to edit it in the Gaekwad’s Oriental Series from the one Manuscript of the work at Patan, made available to him by the *Jain* owner of it. The present edition is the fruit of his labour.

The first European scholar to take notice of it and to edit it, is Professor H. Jacobi of Bonn (Germany), who, during his visit to Ahmedabad in March 1914, was shown several Mss. by Pannyaś Gulāb Vijaya. Among these was one of *Bhavisattakahā*, which he copied in parts while in India. He subsequently published it in 1918. During his tour through Kathiawad, he was shown by the Muni Mahārāj Caturvijaya, a Ms. of *Nemināhacariu*, also in Apabhraṃśa, of Haribhadra, the pupil of Candrasūri, who wrote the work in Anahillavāḍa-Paṭṭaṇa in 1159 A. D.

The importance of the discovery of this work by these two scholars lies in the fact that this is the first big Apabhraṃśa work made available to the world of Oriental scholars. For, the *Prākṛta-Piṅgala*, which has been already known and twice<sup>1</sup> published, is, in the first place not entirely in Apabhraṃśa and secondly it is so tampered with, that it is almost without value to the study of Apabhraṃśa. The Apabhraṃśa stanzas in the fourth act of the *Vikramorvaśī* of Kālidāsa are too few and scrappy to enable one to form a correct estimate of the Apabhraṃśa language. The *Ārādhanā* of Nayanandin, mentioned by Mr. Dalal at p. 14 of his paper, is apparently bigger than the *Bhavisattakahā*, as it is said to contain 114 Sandhis, as against the 22 only of our work. The *Tisatthimahāpurisagunālankāra*<sup>2</sup> of Puppādanta, now in the Bhandarkar Institute Mss. Library, with its 27 Sandhis, has also a larger extent, as some of its Sandhis contain as many as 29 Kaḍavakas. The *Nemināhacariu* of Haribhadra, too, with its 8032

<sup>1</sup> (1) *Kāvya-mālā*, (2) Candramohan Ghose, Calcutta 1902.

<sup>2</sup> It is Mss. No 878 of 1879-1880 of the Deccan College Mss. Library, now deposited at the Bhandarkar Oriental Research Institute, Poona City.

granthas of 32 syllables<sup>3</sup> each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhraṃśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part<sup>4</sup> of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such: c. f. VIII 6, 7; IX 3, 4 to 6; X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefully revise the proofs; for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

## II

The author:—The name of the author is Dhaṇavāla, Sk. Dhana-pāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon<sup>5</sup> too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhaṇavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhaṇavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kaḍavaka of that Sandhi it is said:—

धक्कडवणिवसे माएसरहो ससुम्भविण ।  
धणसिरिहोवि सुएण विरहुड सरसहसंभविण.

He was thus born in the Dhakkaḍa Bania family, of Dhaṇasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi<sup>6</sup> rightly infers from भड्डिवि जेण दियंवरि क्काहड,<sup>7</sup> that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

<sup>3</sup> Jacobi, *Bhavisattakāhā*, Introduction p. 2.

<sup>4</sup> Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof. Jacobi's edition.

<sup>5</sup> इय भविसत्तकहाए पयडियवम्मस्थकाममोकखाए ।  
बुह धनवालकयाए पञ्चमिफळवण्णणए etc.

<sup>6</sup> Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.

points to the same fact. About the Dhakkaḍa family we know little more than that it must be identical with the tribe Dharkaṭa,<sup>8</sup> whose name is found on an inscription of Tejapāla, 1230 A. D., at the Dilwara temple built by that king on mount Abu.

These are the bare facts that we know about our poet, and they do not at all enable us to say when he must have lived. He should not, however, be confused with another poet of the same name, who lived at Dhārā during king Muñja's reign, and wrote the *Ṛṣabhapañcāśikā*, *Tilakamañjarī* and *Pāialacchī-nāmamālā* (the last one written for his sister Sunadrī, at the time the king of Mālava attacked Mānyakheṭa in Saṃvat 1029<sup>9</sup>). As he praises Brahmadeva (पुरिद्धत्तमनाभिसम्भवं देवं), he must have yet been a Brahmin when he wrote his lexicon. The other works were written after he had become a Jain. This fact and his father's name Sarvadeva, must once for all distinguish him from our Bania-poet.

Jacobi<sup>10</sup> has compared the language of our poet with that of Haribhadra of the *Nemināhacariu*, and thought that it might be more archaic; but he is not ready to base any chronological conclusion on this fact. As the *Nemināhacariu* is not available to us, we can not pass any judgment in this matter. Jacobi however thinks that the motive of the *nidāna*,<sup>11</sup> which appears in Sandhi 20, has a distinct model in the same motive in *Samarāiccakahā* of the older Haribhadra. And as the older Haribhadra lived, according to Jacobi, in the second half of the 9th century, our author must come later, say in the 10th century at the earliest. The similarity of motive may perhaps be a good corroborative argument, but it can not be the main conclusive argument. Jacobi himself has very cautiously worded his theory: "Dhanapāla könnte also, die Richtigkeit obiger Annahme vorausgesetzt, frühestens in 10. Jahrhundert geschrieben haben—Dhanapāla could have, therefore, presuming the correctness of the above hypothesis, written in the 10th century at the earliest." Again, by the bye, the older Haribhadra, as Muni Jinavijayajī<sup>12</sup> has conclusively proved, lived and wrote between 705 and 775 A. D., i. e. a century earlier than the date accepted by Jacobi. So that until some positive evidence comes up, we can not settle the date of our author with any amount of certainty. But one or two considerations might be thrown out. (1) The Apabhraṃśa of Dhanpāla seems

<sup>8</sup> Jacobi, Op. Cit. Introduction p. 6.

<sup>9</sup> विद्धमकालस्य गण अउणत्तीसुत्तरे सहस्त्रम्भि ।  
मालवतरिन्दघाटिए लुडीए मजखेडम्मि etc.

<sup>10</sup> Op. Cit. Introduction p. 8.

<sup>11</sup> Op. Cit. Introduction p. 6.

<sup>12</sup> In his paper on 'the Date of Haribhadrasūri' read at the First Oriental Conference, Poona, Nov. 1919, and printed in the *Jaina Sāhitya Saṃsodhaka* I.

to be somewhat more archaic<sup>13</sup> than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra; it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language; and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭaṇa in the 12th Century A. D.

3. Not much can be said at the present stage of research about *Deśī* words of Dhanapāla which are not found in Hemacandra's *Deśināmamālā* or found in quite a different sense; (c. f. *असिउ* XIV 20, 17). For, perhaps the fact that Hemacandra handles *Deśīs* of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāialacchīnāmamālā*, which does not contain many *Deśī* words that are used by Dhanapāla.

### III

**The story:**—Much need not be said about this, as almost every Kaṭavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. *विहि खंडहि बावीसहि संधिहि* XXII 9, 8, the *Kathā* falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get *Nirvāṇa*.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

<sup>13</sup> See *Apabhraṃśa Grammar* below.

bride. The elder brother has also returned and is awaiting his opportunity of revenge. When the marriage is about to be celebrated, he lodges a complaint against his half brother and convinces the king of his perfidy. The king punishes him and rewards the elder son of the tradesman and almost makes him his heir-apparent, promising him the hand of his own daughter.

(2) A rival king sends emissaries to the above king, demanding ransome, his daughter and the young merchant's wife on pain of war. This is naturally indignantly refused and a war ensues in which kings of different countries take sides. Owing to the vigilance and bravery of the merchant-prince, the enemy is defeated and the leaders taken prisoners. These are later on released and sent to their countries, after they have sworn allegiance. The king there-upon bestows upon him half of his kingdom.

(3) The young merchant-king's first wife has a longing to pay a visit to her island-home once. They all visit it—her husband, his parents, and her co-wife. There they meet a Jain monk who advises them on principles of conduct, with the illustrative story of persons, two only of whom, in one of their births, are connected with the young merchant's story. They then return. The king gets some sons and daughters. A sage once comes to his capital and advises him on various things. He also tells them about their previous births. The king with his wives leaves the kingdom to their sons and retires. After death, they all go through some further births and ultimately get Nirvāṇa.

Although the first part of the story appears to be complete in itself, there is nothing inherently incompatible in the story of the war and its cause and it might be looked upon as having lived in popular legend along with, and as a continuation of, the first story. In fact, therefore, Dhanapāla may be justified in dividing his story into two parts only; the first dealing with the vicissitudes of Bhavisayatta's life, until he became king and the second dealing with his previous and future births. Dhanapāla's first part ends with the fourteenth Sandhi, i. e. with the great war. He summarises the story in the last Kaḍavaka of that Sandhi as follows:—'Born in the family of a great Bania, he (Bhavisā) was brought up in his maternal uncle's house. He went out for trading and was deceived by his half-brother. Smarting under the calamity, he appealed to the King, who honoured him and raised him to a high position. He then became a king surrounded by vassals and exalted his family and relations.' He also draws a moral.<sup>14</sup> 'Knowing this, do not be inflated under prosperity in this world.'

This combined part and the following part of the previous history of the hero and others, are not very naturally connected together. They appear to be brought together with some conscious effort. Then there is one

<sup>14</sup> एहउ जाणेविणु मच्चलोइ मं करहु गब्बु संपयविहोइ XIV 20, 16.

great and marked difference between the two; it is, that while the second is typical Jain in character, the first might pass for a Hindu or Buddhist legend, if we drop the reference to the Jain temple in Tilayadīva (Tilakadvīpa) and the Suyapañcamī vow. We shall therefore not be far wrong if we believe that the original story had no religious colouring, but was only a popular legend or romance of a middle-class tradesman's life, just as the Kādambarī is of court-life, and it was subsequently turned to religious account by the Jains. It is, however, not quite possible to say if the Jain colouring was already there when Dhanapāla put his hand to it, or whether it was he himself who did so. The former alternative seems to be more likely, if we believe the poet when says at the end of Sandhi XIV 'पारंपरकव्यं ललितं भेदं महं श्लिष्टं सरसवसिण एव—Having obtained different old poems (presumably on the same subject), I have composed this with the help of Saraswatī.' There is nothing strange in this, for we know how the Buddhists and Jains have from the beginning drawn upon Hindu fables and legends for illustrating their own doctrines. The *Paumacariya* of Vimalasūri is a great illustration in point.

Jacobi refers to the Kathāsaritsāgara where the Yakṣa Mañibhadra is mentioned as the tutelary deity of tradesmen and travellers and suggests<sup>15</sup> that the temple in Tilayadīva might have been the Yakṣa's own temple and that originally it might have been the Yakṣa himself who appeared to Bhavisayatta in a dream, and not the lord of Accyutasvarga. This change, and the metamorphosis of the Yakṣa temple into one of Candraprabha Jina, must have been made when the story was caught hold of for their purpose by the Jains.

Jacobi gives expression to a hard truth when he says<sup>16</sup> regarding the previous births; 'An derartigen Vorgeschichten ist die Erzählungsliteratur der Jainas überreich. Meistens sind sie klägliche Erzeugnisse einer dürren Pfaffenphantasie—The story-literature of the Jainas is over-rich in such fore-histories. Mostly they are the miserable productions of a barren priestcraft-phantasie.'

Lastly there is this important fact to be borne in mind that nowhere does the Suyapañcamī-vrata appear inevitable. In fact, of the two places where it is mentioned, viz. Sandhi VI 2, 10 ff., and Sandhi XX 11, 9, on the first occasion it is advised to be done by Suvratā, when Kamalaśrī's son was already being helped by the lord of Accyutasvarga and his servant Māñibhadra. In fact it was Bhavisayatta's own good conduct that had turned into his friend and helper the Rāksasa, who had come to devour him and Princess Bhavisāñuruvā. On the second occasion it does not concern the main persons of the story at all. This clearly establishes the fact that the

<sup>15</sup> Op. Cit. Introduction p. 18 and 14.

<sup>16</sup> Op. Cit. Introduction p. 20.

story existed first and was turned into an illustration of the merits of *Suyapañcamī* afterwards. The name *Suyapañcamīkahā* is therefore less appropriate than *Bhavisayattakahā*. The author himself in his introductory or rather benedictory stanza<sup>17</sup> says 'वित्थारमि लोह कित्तयु भविसणराहिवहो—I shall spread broadcast in the world the story of King Bhavisa.' Of course in the 4th *Kaḍavaka* he gives the story a religious stamp and historical background by saying<sup>18</sup> पुच्छंतहु सुयपंचमिविहाणु तर्हि आयउ एउ कहानिहाणु—When the King *Seṇiya* asked the *Gaṇadhara Gotama* about the performance of the *Suyapañcamī*, there occurred this precious story.'

## IV

## The war and the politico-geographical conditions:—

(1) The war—The war is introduced in the thirteenth *Sandhi*, rather abruptly as one would like to think. For the particulars of the several campaigns that took place, and the fortunes of war, the summary of the *Kaḍavaka's* in the Notes should be referred to. Apparently the war is fought on account of the princesses *Bhavisāṇurūvā* and *Sumittā*, who are sought by the lord of *Poyaṇa* i. e. the king of *Takṣaśilā*, probably for the sake of his son. This motive would appear neither extraordinary nor very fabulous, when we remember how disasters were wrought upon royal families and wars waged, on account of beautiful princesses. The most typical example of this type is *Allauddin Khilji's* perfidious action, due to his passion for *Padminī*, wife of *Bhimsing* the king of *Chitod*. In more recent times, *Kṛṣṇākumārī*, a *Rājput* princess, gladly drank poison in order to save her father from the disasters of war. That there was some old score to be paid between the lords of *Poyaṇapura* and *Gayaura*, does not appear likely from the preamble to the former's strange demand—इउं नवर तुष्दु एकहो न वंकु अच्छहि कुहजंगलि निरवसंकु xiii 3,10.

(2) *Kuru-side*—How were the two inimical sides composed? This is rather an involved question, as the author himself does not appear to have a clear notion about it. On the *Kuru* side are *Pañcāla*, *Maccha*, *Kaccha* or *Kacchava*—as is once stated in पञ्चालमच्छकच्छाहिवेहि XIV 4, 8, i. e. the *Pañcālas*, to the North and East of the *Kurus* in the Upper Doab, the *Matsyas* to the South-west of the *Kurus*, and the *Kacchas* or *Kacchavas*. Who the latter are is again a vexed question. They could not be the people of what is today called *Kaccha*. The *Kacchāhiva* of our story occupies a central or at any rate a very important position between the two kingdoms of *Poyaṇa* and *Kuru*. His position perhaps is strategically as important to both, as was that of *Belgium* to *France* and *Germany* during the recent *European* war. Thus only can we understand *Bhavisayatta's* anxiety to reduce to submission the king of the *Kacchas* before the *Poyaṇa* army arrives. उरालमि कच्छाहिवहो

<sup>17</sup> I 1, 12 of the Text.

<sup>18</sup> I 4, 8 of the Text.

रज्जु सो तत्र भणितुं खलु अकथकज्जु। जंपह पोयणपुरवर्हिं पक्खु पडिगाहिवि थिउ भंडल्ल असंखु XIV 1, 7-8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation. जह कच्छाहिवइ पइहु इत्थु ता अणे केणवि गगण कित्थु। अह कच्छाहिउ संवरिवि थक्कु तो इम्मइ परचकेण चक्कु ॥ XIII 7, 8-9. The suggestion of Jacobi,<sup>19</sup> based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāsyapadvīpa.<sup>20</sup> But is the position of the king of Kashmir so strategically important? From the third Kaḍavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering Poyanapurapati's message to the Kuru King, the son of Poyanapati has already entered the Pañcāladeśa with a large army, पंचालदेसि वट्टइ सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhivai are definitely known; अत्थु अच्छहो मज्झथ होवि. XIII 7, 7. It is also after this that Bhasvatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U. P., and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus:—विण्णिवि पव्वयवइ सोहज्जु हरिवाहणु पिहुमइ रणि अल्लुत्थु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणंपंचालाणुरायहिं। पणविउ कुरनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Simhauramallu and Kantiuranāhu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.<sup>21</sup> There is a Khasapahāṅao—chief of the Khaśas mentioned in पव्वयवणु जंपह खसपहाणओ XIII 6, 2. Pavvayaghaṅu may be his name, or only an adjective, but the fact remains that as lord of the Khaśas he is also a Pavvayanarinda. He is spoken of as a 'Maṅdalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message; the former also gave his advice.

From तिसहुं संचल्लिय भइमइंद पंचालमिच्छकच्छवनरिन्द। पिहुमइहरिवाहणलोज्जु अन्न वि नरवइ जे रणि अल्लुत्थु XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Kacchas had their kings<sup>22</sup> in Pihumai, Harivāhaṅa and Lohajaṅgha respectively. But on close examination this view would be found untenable. Lohajaṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

<sup>19</sup> Op. Cit. Introduction. p. 15.

<sup>20</sup> See *Mahābhārata* Jambūkhaṇḍanirmāṅaparva.

<sup>21</sup> But the latter is more likely Kotwal, 20 miles North of Gwalior, according to Cunningham.

<sup>22</sup> Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

of the king of Gayaura when Citrāṅga brought Poyṇavai's message, and spoke very strong words against the latter XIII 5, 12. Kacchāhiva's attitude was on the contrary so doubtful that Bhavisatta had to threaten to attack him. Moreover Anantapāla's reference to Kacchāhiva leaves the impression that the latter was not present in the assembly at Gayaura, while Lohajāṅgha was present. On hearing Bhavisatta's threat of attack, Kacchāhiva sends a messenger to Gayaura XIV i, ii explaining his position and promising help if Poyṇa's son actually begins the attack. Again the following references make it clear that Lohajāṅgha and Kacchāhiva were quite different persons:—(1) हरिवाहनलोहजङ्घकच्छाहिवपंचालीहं XIV 4, 1; (2) विदुमहलोहजङ्घपञ्चालीहं कच्छाहिवनरिदीह पणविय etc. XIV 12, 1; (3) तं मंतिह वयं सुणेवि तेण XIV 13, 7 where Lohajāṅgha is expressly called a '*mantrin*.' A few lines above it is stated that his word was respected by all जसु तणउं वयसु सव्वहं अलंनु. (4) Kaḍavakas 12 and 13 in the fourteenth Sandhi contain addresses of a similar type to Bhavisatta by Kacchāhiva and Lohajāṅgha. These were highly out of place if the two had been one and the same person.

Similar considerations make the other two identifications doubtful.

(3) Sākeya or Sakkeya side—The opposing army belonged to the King of Poyṇapura, Avaṇinda (with variations) by name. He sent a large army under his son's command, strongly supported by the army of Sindhu (sāgara) pati, led by Citrāṅga. So that Sindhupati is an important ally of the king of Poyṇa.

Other people on this side are Ekkavaya, Kannapaṅguraṇa, Saddūlavayaṇa, Nārasīha and the Abbhottas XIV 7. 6. These are described by their appearances as 'daḍhadāḍha,' 'karālamuha,' 'lalantajīha' etc. XIV 15, 1 and 2. Lambakanna, a few lines below, is the same as Kannapaṅguraṇa above. These are the same as the Gardabhilas of the Purāṇas. Except the Abbhottas, all these are to be supposed to be semi-barbarous mountain tribes, such as are mentioned in the *Mahābhārata*<sup>23</sup> and the Puraṇas.<sup>24</sup>

The Abbhottas have been once previously mentioned along with the Jattas and the Jālandharas—the Jats and those of the Jalandhar Doab. The Abbhottas must be regarded as their close neighbours.

An important desertion from the Kurus, and acquisition to the Poyṇa side was king Anantapāla, called पञ्चउ XIII 9, 7 and पञ्चयनरिन्दु XIII 11, 5. He is चंपाहिउ and चंपहि सामिसाउ XV 4, 8. This can not be the *Campā* of the Bengal plains; it is a *Campā* situated in the mountains. If Kacchava be Kashmir, then the *Campā* of the mountains would certainly be Chamba<sup>25</sup> in the Himalayas.

<sup>23</sup> In II 52 (Dyūtaparvan) Ekapadāh, among others, do honour to Yudhiṣṭhira.

<sup>24</sup> V. Smith, *Early History of India*, p. 274 on Ābhira, Gardabhila etc.

<sup>25</sup> Jacobi's suggestion, *Op. Cit.* Introduction p. 16.

Lastly there is the important question of the identification of Poyanapura. That Poyana was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poyanapuraparamesara XIII 11, 10 and Poyanapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśilā, but becomes doubtful when he finds our author referring to the army of Poyanavai as Sākeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it quite true that Sākeya is the correct Prākṛit for Sāketa and that Śakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākṛit for Śākeya. Historically there is nothing against this identification. Śaka Kings have ruled over Takṣaśilā. If this be correct, then there is nothing to come in the way of Poyanapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyanas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya, Poona:—

'पोतनपुर' तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलमूरिके 'पउमचरिये' में जहां जहां 'तक्खसिळा' नाम आता है वहां वहां उसीके भाषान्तरस्वरूप पयपुराणमें 'पोदनपुर' नाम है—Potanpur appears to be another name of Takṣaśilā. Wherever the name 'Takkhasilā' occurs in Vimalasūri's *Paumacariya*, the name 'Podanpur' stands (for it) in *Padmapurāṇa*, which is almost a translation of it' (i. e. *Paumacariya*).

(4) **The political conditions**—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhya). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurujāṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcāla, Matsya and Kaccha. These formed a 'Maṇḍala', over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta's at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanouj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avantī-empire of the Guptas, or after the Kanouj empire of Harṣa and before the advent of the Muhammadans.

Apabhramśa Grammar as construed from the *Bhavisayattakahā*.

I Phonology

(A) VOWELS

§ 1 *Vowels*:—The Apbh. like the literay Prākritis possesses all the Sanskrit vowels, with the exception of ऋ, ॠ, ऐ and औ. Unlike Sanskrit, and like the Prākritis its possesses a short ए and ओ. Hemacandra's<sup>26</sup> ॠणु, ॠकृदु and a few more Apbh. words in ऋ are unknown to our work.

§ 2 ऋ itself is variously represented by अ, इ, उ, ए, अद्, रि.

ऋ=अ अमय (अमृत), कसण (कृष्ण), घर (गृह), मईद (मृगैद), मण (मृगेण), वियङ्क (विकृष्ट), सरह (सृष्ट) संमळ (संसृष्ट)

इ अंकिय (अलंकृत), अमिय (अमृत), गिणह (गृणह), घिउ, (घृत) विट्ट (इष्ट), पहिट्ट (प्रहृष्ट), समिह (समृद्ध), हियय (हृदय)

उ णिणुइ (निवृत्ति), पाउस ( प्रावृष् ), पुइइ ( पृथ्वी ), पुट्टी ( पृष्ठम् )

ए गेहु (गृह)

अर् करिनि (कृ), सरैवि (सृ or पृ),

रि अम्हारिस (अस्माह्वा), रिसि (ऋषि)

§ 3 ऐ & औ are either weakened to ए & ओ or resolved into अह्, अउ, इ, उ-  
ऐ=ए देवय ( देवत ), नेमित्तिय ( नैमित्तिक ), वेहओ ( वैभव ), वेयहु ( वैतादय ) सेरउ, ( स्वरम् )

अह् अइरावय ( ऐरावत ) दइउ ( देव ), वइरि ( वैरिन् ), वइसाह ( वैशाल ), वइराइ ( वैराग्येण ), वइसवण ( वैश्रवण )

इ सिन्न ( सैन्य )

औ=ओ ओसह ( औषध ), कलहोय ( कलघौत ), कोऊहल ( कौतूहल ), कोसिय ( कौशिक ), गोड ( गौड )  
दोहय ( दौर्भाग ), सोहग ( सौभाग्य ), सोहम्म ( सौधर्म )

अउ गउरव ( गौरव ), पउर ( पौर ), पउरिस ( पौरुष ), रउद् ( रौद्र )

आ (rarely) गारव ( गारव )

उ (rarely) सुक्ख ( सौख्य )

§ 4 With the exception of ऋ, ऐ, औ, all other vowels generally remain unchanged. But sometimes there is shortening or weakening, as for instance before conjuncts. The quantity of the syllable is however retained. This is so in the Prākritis too.

अक्खण (आख्यान), अग्गेय (आग्नेय), अग्वाइय (आघ्रात), अक्खरिय (आश्रय), अजा (आर्या), अत्थाण (आस्थान), अक्खण (अवेक्षण), इक्खण (इक्षण), पिक्खइ (प्रेक्षते), सिट्ठि (श्रेष्ठिन्). कवि for कापि and क्वि for केवि are due to metre.

(a) The opposite tendency of lengthening the vowel, sometimes even at the cost of quantity, is also seen e. g.

नेउर ( नपर ), अणोबम ( अनुपम ), पोत्थय ( पुस्तक ), पओहण ( प्रवहण ), पायडो ( प्रकट ), वोहित्य ( वदित् ), सोवासिणि ( सुवासिनी )

§ 5. The आ of feminines is invariably shortened, though in some cases the shortening might be due to metre

<sup>26</sup> Prākṛit Grammar, ed. Pischel, IV 329 etc.

आरिय (आर्या), कमळ (कमला), कील (कीला), बाळ (बाला), लीह (लेखा), वील (वीला), साळ (शाला)  
 § 6. In many words, the ending अ is changed to उ.

एत्यु, जेत्यु, तेत्यु; जासु, तासु

This change, however, does not take place when a word is added.

जेत्युह (जेत्युजि), तेत्युह (तेत्यु जि), तासुह (तासु जि)

§ 7. Initial अ is in some cases dropped, as also उ

रण्ण (अरण्य); रत्रिन्द (अरत्रिन्द), वलगी (अवलगा), इडं (अइकम्), हेड्डा (अभस्तात्), वइसइ (उपविशति), वइड्ड (उपविष्ट).

§ 8. Contraction of two consecutive अ, and loss of a whole syllable, in some cases due to shortening for metre, is seen in the following

एमाइ (एवमादि through Pr. एवमाइ), एमेव (एवमेव), भविसत्त (for भविसयत्त=भविष्यदत्त)  
 उज्जा (उज्ज्जाय), पियार (पिययर), भडारा (भडारय), वडावा (वडावय)

§ 9. 'य' श्रुति:—This is not a peculiarity of the Apbh. or any other Prākṛit. But the Jain scribes have always introduced a य to avoid a hiatus between a preceding vowel (generally अ and आ) and the following अ due to vocalization of Consonants (See § 12). Our text has य after almost all vowels. In पुत्तियहु=पुत्ति अहु it avoids sandhi-hiatus.

अणेय (अनेक), अन्धयार (अन्धकार), अवयास (अवकाश), कलयल (कलकल), मयगल (मदकल), लोय (लोक), पायड (प्रकट)

अणुराय (अनुराग), आहोय (आभोग), नाय (नाग), भोय (भोग), आयउ (आगत:), but also आगउ and आ गय (for आगत)

अवियल (अविच्छल), आयरिय (आचरित), उपयार (उपचार), कवय (कवच), लोयण (लोचन), आयार (आचार) but also आचरइ

आभोयण (आभोजन), गयउर, (गजपुर), तेय (तेज), पय (प्रजा) वंसयाल (वंशजाल), सयण (स्वजन)  
 अकियत्थ (अकृतार्थ), अमय (अमृत), इयर (इतर), ताय (तात), धुय (धुत), हय (इत)

आमोय (आमोद), आयर (आदर), खेय (खेद), छेय (छेद), पमूयपहि (प्रमूयकै: rare),  
 अविस्साय (अविषाद), पसाय (प्रसाद)

It is difficult to say if in words like वंसयाल, खयाल, य is due to this 'śruti or a regular representative of ज. In याणइ, याणिउ it is clearly the latter.

§ 10 'व' श्रुति. This is not a peculiarity of any Prākṛit; but seems to be a feature of an Apbh. dialect in which our author has written. In some of the following examples it may be explained away as due either to assimilation as in उवजुव (उपयुत) for उवजुय or dissimilation as in उवय (उदक) for उयय. In उवहि (उदधि) the influence of उ is clearly traceable. In अंसुव, कुरुव it is euphonic in character.

अंसुव (अशु), कंसुव (कञ्चुकम्), कुरुवह (कुरूणां), पसुवहं (पशुकानाम्)

उव्वेवउ (उद्वेगम्), दुहव (दुर्भग), जुवळ (जुगल) also ज्यल

उल्लोव (उल्लोच), सुवमि (सुधामि)

उवजुव (उपयुत), दूव (दूत), पहव (प्रभूत)

सुव (सुता) also सुय, सुवपञ्चमि (श्रुत) also सुयमञ्चमि, हुवास (हुताश)

उवय (उदय) also उइय, उवहि (उदधि), also उअहि खेविय (खेदित), रोवइ (रोदिति) also रुअइ

आवइ (आयाति), चिन्तवइ (चिन्तयति), जोवइ as also जोयइ, जोअइ

This hesitation between व and य or अ shows that this is not a fixed phonetic rule of the language; but is due to momentary caprice of the writer,

of course helped by the law of assimilation. Cases like लोचणु rhyming with जोषणु show that even here the author must have spoken a *v*, as in भोरे and कुरे also.

N. B. for falling away of *v*, see § 17

### (B) CONSONANTS

The Apbh. shows a very varying picture of the Sanskrit consonants and agrees in a general way in this respect with the Prākritis. It shows (1) vocalisation of consonants, (2) their softening, (3) assimilation (4) splitting up or svarabhakti and simplification of conjuncts, and similar phenomena.

§ 11 Initially all consonants remain unchanged, except *v* and very rarely others as in दिहि(प्रति) धूय ( इहिता ).

§ 12 Vocalisation:—(without merging with the accompanying vowels), of unaspirated consonants, when not initial. Any consonant, except the fourth consonant, the cerebrals, sibilants and *ḥ* may become a vowel.

क् and ग् आउञ्चइ ( आकुञ्चयति ) but also आकुञ्चइ, मईद ( मृगेन्द्र )

च् and ज् अइआरे ( अतिचारेण ), कयाइ ( कदाचित् ), गइन्द ( गजेन्द्र ), राआ ( राजन् )

त् and द् अइ ( अति ), अवइण्ण ( अवतीर्ण ), आपस ( आदेश ). उइय ( उदित ), खइय ( खेदित )  
पइसरइ ( प्रतिसरति ), परिओसिय ( परितोषित )

प् and ब् अउञ्चु ( अपूर्वं ), कयउन्नी ( कृतपुण्या ), काउरिस ( कायुरुष ), कुइअ कुविय ( कुपित ),  
गयउर ( गजपुर ), नेउर ( नूपुर )

य् and व् आउस ( आयुष् ), आउह ( आयुध ), आओहणु ( आयोधनम् ), आइह ( आविह ),  
जाओलि ( ज्वालावलि ), तिहुअण ( त्रिभुवन ), पइट्ट ( प्रविष्ट )

पओहण ( प्रवहण ) is perhaps case of *samprasaraṇā*.

§ 13. Softening of consonants:—The hard unaspirates were in the Śauraseni regularly softened when not initial. The Apbh. like the Māhārāṣṭri has vocalised them. (See above). The only examples of softening in Apbh. are the cerebrals and *ṣ*. They indicate that Dhanavāla's Apbh. shows traces of Śauraseni Apbh. although mainly it is Māhārāṣṭri Apbh.

क् to ग् मयगल ( मदकल )

ट् to इ कडक्ख ( कटाक्ष ), कडाइ ( कटाह ), कवडु ( कपटम् ), भट्ट ( भटः )

ट् to इ कमडु ( कमठम् ), पीडु ( पीठम् )

ड् to ल् आमेल ( आपीठ ), कील ( क्रीडा ), वील ( व्रीडा )

प् to व् अहिवइ ( अधिपति ), आवज्जइ ( आपयते ), आवीळिय ( आपीडित ), पाघ ( पाप ),  
ष्वह ( पथ ); सावराह ( सापराध )

प् to म् (rarely as in) आमेल ( आपीठ )

§ 14. The aspirates of all classes, except the palatals and cerebrals, when single and noninitial retain only the *h*.

ख् दुइ ( दुःख ) but also दुक्ख; नइ ( नख ), छइ ( छख ), सइ ( सख )

ष् अविहाय ( अविधात ), ओह ( ओष ), जिणहर ( जिणघर ), दीहर ( दीर्घ )

थ् अइ ( अथ ), अहवा ( अथवा ), कह ( कथा ), उइइ ( पृथ्वी ), सणाह ( सनाथ )

ष् अहर ( अघर ), अहिट्टिय ( अविद्वित ), कलहोय ( कलधौत ), परिहाविय ( परिधापित ),  
विहेय ( विधेय ), हम्म ( in चम्माहम्मि=चमार्थमण )

क् दाडिमहल ( दा. फल ), झुक्काहल ( झुक्ताफल ). Exception पुक्कफलु ( पुण्यफलम् )

भ् अहिर्सिचिय ( अभिषेचित ), निहुअ ( निभृत ), निहाळिउ, ( निभालित ), विहुइ ( विभृति )

विहोय ( विभोग ), सहाव ( स्वभाव ), हुअ ( भृता ), but rarely आभोयण ( आभोजन ) also

§ 15 ऋ initially and when double internally, is retained as in Aṃg. In all other positions it becomes ण. This is sheer Ardhamāgadhism and not a peculiarity of the Apbh. (as the following hesitation will show)

नयर (नगर), नराहं (नराणां), निहृय (निभृत), नेउर (नूपुर), अन्न (अन्य), मन्नह, (मन्यते); णिहणु, णउ, अणित्तहि, अन्नणिवि, णिज्जावय, णिभिण्णहं, समण्णुण,

§ 16 ॠ becomes ॡ initially medially and in conjuncts, when not assimilated as in जोग (योग्य).

*Initially* जह (यति), जउण (यसुना), जक्ख (यक्ष), जाण (यान), जुयल (युगल), जोग (योग्य)

*Medially* अजोए (अयोगेन), उवजुव (उपयुत), संजम (संयम), संजुय (संयुत), संजोय (संयोग)

*In conjuncts* अज्ज (अय), अज्जु अ (आर्यक), पज्जत्त (पर्याप्त)

§ 17 व् remains in all positions, except in many cases at the end, where it has fallen away before the उ of the Masc and Neut. Nom. and Acc. terminations

Falling away of original व् at the end:—

उच्छउ (उत्सवः), जुवाणभाउ (युवभावः), परिहउ (परिभवः), पहाउ (प्रभाव), महाहउ (महाहव), वासउ (वासवः), संभउ, (संभवः)

Falling away of secondary व्

अहिउ (अधिपः), कलाकलाउ (कलाकलापः), दीउ (द्वीपं), पाउ (पापं), पयाउ (प्रतापः), मंडउ (मंडपः), साउ (शापः)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. ऋ into ॠ (nasalised व्) in the first instance, and into व् subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭhī Gujarāṭī etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पिणु (नत्वा), निवित्ति (निमेषेण), भवणु (भमणम्), रवण्यम् (रमणीयकम्), सावणु (सामान्यः), वम्मह (मन्मथ)

भवणु (भ्रमणं) (Jacobi's text clearly reads भवणु which is the original form<sup>37</sup>). In other cases too ॠ is to be expected in place of व्, which latter is found for the former in the vernaculars. Even in these, the original *anunāsika* character of ॠ is preserved in the *anuswāra* which in many cases is seen on the preceding syllable. e. g. M भंवरā Apbh. भवँर (भ्रमर), M भुँवई Pr. भसुहा, M. नांव Apbh. नावँ, नाम, M. गांव Apbh. गावँ (ग्राम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original व्, this derived व् is changed to उ e. g.

उज्जउ (उद्यम), खेउ (क्षेम), जउणा (यसुना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. व् sometimes becomes ॠ in Apbh.

एम (एव), विहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like, जान्व (यावत्), ताम्व (तावत्)

§ 19 Of the sibilants ञ् becomes ञ्, फ़ remains, ढ़ becomes फ़ initially and and फ़ medially.

सय (शत), सिक्खा (शिक्षा), सुक्क (शुक्क), विसिट्ट (विशिष्ट), सिट्ठि (श्रेष्ठिन्), सोह (शोभा) सयल (सकल), सिन्न (सैन्य),

<sup>37</sup> And according to Hemacandra's rule too IV 397.

ऊट्ट (वृ), ऊट्टि (वृषि), ऊट्ट (वृ) but also सोलय (सोहृ), विलेस (विशेष), विलाय (विवाद), रिसि (ऋषि).

### (C) CONJUNCT CONSONANTS

§ 20 Conjuncts are treated variously, as is the Prākritis. (a) If initial one consonant, invariably the second, is dropped. In any other position they are either (b) assimilated or (c) separated by *Svarabhakti* or *Varnopajana* as Yāska calls it.

(a) Conjuncts initially drop the latter consonant. The only conjuncts that come into consideration here are those (1) having a य्, र्, ल्, व्, in the second place and such others as (2) have a स् before them.

- (1) य्—चाय (त्याग), चुह (च्युति), जोहृगण (ज्योतिर्गण), तज् (त्यज्), वावरह (व्याप्रियते)  
 र्<sup>28</sup> कय (कय), कीळ (कीडा), दुम (दुम), पयास (प्रकाश), पावह (प्राप्नोति), पिम्म (प्रेम), वय (व्रत), छव (श्रु)

When र् comes after स् and a few other consonants *svarabhakti* also takes places in some cases.

किरिया (क्रिया), सिरी (श्री), छमरह (स्मरति), सास (श्वास) which is a Prākritism  
 व्—जालोळि (ज्वालवलि), दीव (द्वीप), बीय (द्वितिय), सग (स्वक), सर (स्वर), सामिणि (स्वामिनी) सर (स्वर)

In some cases, however, when a स् precedes व् *svarabhakti* takes place  
 छविण (स्वप्न), छवह (स्वपिति)

ल् usually shows *svarabhakti*, whether a sibilant precedes it or any other consonant. किलिण (क्लिण), किलेस (क्लेश), सिलितह (श्लिष्यति),

- (2) स् with a क् changes to ख्, with a त् goes into थ्;  
 खंभ (स्कम्भ), थण (स्तन), थवअ (स्तवक), हत्थ (हस्त)

with a न् becomes न्ह् or ण्ह् न्हाण (स्नान), न्हवण (स्नपन)

with a प् changes to फ्; फास्य (स्पर्शक), फस (स्पर्श), फसह (स्पृशति)

with a फ्, is merged into the latter. e. g. फहिय (स्फटिक), फंदह (स्पन्दते), फार (स्फार), ऊडु (स्फुट)

with a म्, merges the latter into itself. (जाई-) सर (जातिस्मरः), also सरिड (स्पृतम्)

स्म also changes to भ् as in the following:—भरह (स्मरति), विंभय विंभिय (विस्मित)

§ 21. Conjuncts, noninitially, are assimilated. The assimilation is either progressive or regressive. If there is a long vowel before the conjuncts it is invariably shortened.

#### 1. Progressive assimilation:—

क् युक्त (युक्त), युक्ताहळ (युक्ताफल), रक्त (रक्त)

क् अज (अज), उत्पण्णु (उत्पन्नः), उरुभड (उद्भट), तत्पर (तत्पर)

प् कम्म (कर्म), जम्म (जन्म), पत्त (प्राप्त), सहात्थ (शब्दार्थ)

अन्तस्था इप्प (इपं), मज्जाय (मर्यादा), पवत्तिय (प्रवर्तित), सव्व (सर्व)

म् अक्षरिय (आश्रयं), अट्ट (अष्ट), छक्क (शुष्क)

<sup>28</sup> Hemacandra's rule about the optional retention of *adhorepha*, IV 898 does not obtain in our work.

## 2. Regressive assimilation.

न् अग्रे ( आग्नेय ), दवग्नि ( दवाग्निः )

ए युक्त युक्त ( युक्त )

अन्तस्था-अक्लाण ( आरुयान ); अत्र ( अन्य ); कलत् ( कलत्र ), युक्चह ( युक्त्यते ), मिसु ( मित्र ), सयुजल ( सयुजवक ),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपजन

(1) अचवरिय ( आश्रय ), अरहन्त ( अर्हत् ), also अरिहन्त अरुह ( अर्हत् ), आरिय ( आर्या ), किरिया ( क्रिया ), किलिट्ट ( क्लिट्ट ), किलिन्न ( किलन्न ), किलेस ( क्लेस ), गरह ( गर्ह ), छक्लिळ ( शुक्ल )

The vowel is generally determined by the surroundings, e. g. किलिन्न where the ह् in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरहन्त, अरिहन्त and अरुह all from अर्हन्.

(2) वर्णोपजन or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल ( आम्बल ), तम्बिर ( ताम्र )

ए भेके म् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ञ् becomes ण आण ( आज्ञा )

न नाण ( ज्ञान )

न पह्न ( प्रतिज्ञा ), सन्न ( संज्ञा )

क्ष् becomes क्त् अचक्त् ( अचक्षु ), अक्लय ( अक्षय ), अन्तरिक्ख ( अन्तरिक्ष ), इक्क्ष्ण ( ईक्ष्ण ),

छ् सच्छ ( साक्षात् )

क्ष् क्षीण ( क्षीण )

" (rarely) ह् निहित ( प्रिक्षित )

ध्य् " झ् क्षाण ( ध्यान ), संज्ञा ( संघ्या )

ध्व् " ह्वणि ( ध्वनि ), साध्वस ( सज्जस )

प्स् " छ् अच्छर ( अप्सरा )

त्स् " छ् मच्छर ( मत्सर ), वच्छल ( वात्सल्य )

त्स्य् " छ् मच्छ ( मत्स्य )

स्स् " भ् संभल ( संसृ ), भरइ ( स्मरति )

" " स् स्रह ( स्मरति )

" " म्हु अम्हार ( अस्माकम् )

ह्स् " च्छ् गिज्ज ( गृह्य )

ह्स् " भ् विभल ( विह्वल )

§ 24 Sporadic double consonants—Aphh. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय ( अपराजित ), the shortening of आ in परा requires doubling of ज्जि in compensation

अभोए ( आभोगेन ) where the shortening has caused the doubling

अवगण्णित ( अवगणित ) on the analogy of मज्जित, where the ञ् is from न्य

उप्परि ( उपरि ) on the analogy of परप्पर, when प्प is legitimate

एकमिक्कु ( एकक ) again appears to have compensatory double consonant.

The shortening or weakening of ए in °मिक्कु necessitates doubling of क्क. The first ए too is to be regarded short, thus accounting for क्क. e. g. इलणेकमस्सु also.

क्विड ( कृतम् ) V 16, 7 नियमि क्विड कर्मतदन्तर, where वि must be long for metre, so कि is doubled.

पञ्चद्विह ( पञ्चविध ) on the analogy of चतुद्विह, छद्विह where द्वि is legitimate.

पविस्समाणण ( प्रविशता ) the doubling is metri causa.

पुज्ज ( पूजा ) where the doubling may be regarded as due to the shortening of ऊ

पुण्यफल ( पुण्यफलम् ) the change of फ to फ्फ is also metri causa.

पुष्पकिय ( पूर्वकृत ) where the doubling is due to metre only.

बहुगुण ( बहुगुण ) This doubling is entirely due to metre.

विनि ( द्वौ ), on the analogy of तिनि ( त्रीणि ) where the doubling is legitimate.

रुह ( रोचते ) where perhaps the double consonant is due to the change of conjugation, रुच् being regarded as of the 4th class.

व्वह ( वहति ) in मणि व्वह where the णि has got to be long metrically.

संचल्लिड ( संचलित ) appears metri causa only, if not regarded as change of conjugation as in रुच्चह.

सक्केय as an alternative to साकेय. The quantity is preserved.

सुक्किल ( शुक्ल ) One would think that the Svarabhakti was sufficient. But metre requires the doubling सुक्किलपंचमि जा बहुसाहसो VIII 17,3

धुव्हं ( स्तुतानाम् ) which ought to be धुवहं, owes its conjunct to metre.

ल्लिक्किवि is the only intial conjunct not due to metre. Others are क्विड and व्वह.

§ 25. In a few cases, when the conjunct is simplified, the preceding syllable gets an *anuswāra* as a compensation.

अंचण ( अर्चन ), अंघु ( अश्रु ), चउरंस ( चतुरस्र ), जंपह ( जल्पति ),

दंसण ( दर्शन ), वंक ( वक्र ), विंभल ( विह्वल ), विंभय ( विस्मय ),

## II. MORPHOLOGY

### A INFLECTION

§ 26. अ bases Masc. and Neut. This also includes the Consonantal bases in Sanskrit, which have lost that character in the Prākritis either (1) by the addition of अ to their final consonant, or (2) by the dropping of that consonant. In the latter case they belong to that class, to which their final vowel also belongs. Sometimes, however, consonantal bases become vowel bases in both the ways. e. g. मन्ति and मन्तिण, कम्म, and कम्मण.

Nom. Singular

Plural

M भाणंदु, कंसु, चित्तंतु, भविसन्तु, मड, बालु, M अमरिंद,<sup>2</sup> कलस, छहय, जणविंद, दोहलभ  
सदियणु, अंतराउं,<sup>1</sup> जाणउं, दुण्णउं, सुहावणउं नरिंद, पहिय, सुर

<sup>1</sup> These have got their *anuswāra* on the analogy of corresponding neuter forms. Not observed in He. who prescribes it only of nouns in अ derived from क IV 354.

<sup>2</sup> Tendency to drop inflection. Not mentioned in He. Gr.

Singular	Plural
गओ, <sup>3</sup> घोसो, घाहओ, भासिओ, वणिंदो, सुओ भाय, सावण	चिन्तन्ता <sup>4</sup> पिकखन्ता, भमन्ता, ह्यन्ता, लोया
N अवलयणु, चारित्तु, जम्मंतरु, फल्लु, वयणु कहाणउं, पहाणउं कम्मं, <sup>5</sup> कलत्तं, धम्मं	N अंगहँ, कणहँ, खंडहँ, तोरणहँ, पएसहँ, रसहँ, वयणहँ, सुहँ कुसुम, चरण तोरण, <sup>6</sup>
Acc.	
M उज्जउ, <sup>7</sup> उज्जोउ, णाहु, णेहु, पुत्तु, वियासु, हात्तु, सेणहु, सोउ सवत्तिवेहओ <sup>8</sup> (XII 5, 2)	M काल <sup>6</sup> , निळिमण, पोय, भोय, वियप्प, विलास
N कउञ्जु, <sup>7</sup> कारणु, घरु, वयणु, सउणुं	N कुंभहँ, कुरुलहँ, थटवट्टहँ, दोसहँ, <sup>8</sup> भासहँ, नंदणहँ, सअहँ, <sup>9</sup> हारहँ <sup>10</sup> लाहय <sup>11</sup> (for लाहयहँ), वोहित्थ अंसुवहि <sup>12</sup> , किन्दुअहि <sup>13</sup> , पुण्णहि <sup>14</sup> , वयणहि <sup>15</sup> कुलेहि <sup>16</sup> गुणिहि <sup>17</sup> , दिणेहि <sup>18</sup> , संचएहि <sup>19</sup> दुराचारिणहि <sup>20</sup> , वहनोहि <sup>21</sup> चउपासिहि <sup>22</sup> (VIII 5, 3)
Inst.	
अवियारि <sup>1</sup> , धणवालि <sup>2</sup> , भविसि <sup>3</sup> , परितोसि <sup>4</sup> सुणिणाहि <sup>5</sup> , विसि <sup>6</sup> , सविसि <sup>7</sup> ; तरंगहँ, अवराहि <sup>8</sup> सद्दाणि, कउज्जं, कालं, गब्बे <sup>9</sup> , पयत्ते <sup>10</sup> , बट्ठे <sup>11</sup> , बाले <sup>12</sup> , विणोए <sup>13</sup> , (सिउ) पुत्ते (X 3, 2) करिण, गणहरिण, पुण्णोद्धण, सिरिण, हरिबलिण अहम्मण, <sup>14</sup> धम्मण, कज्जण, छलेण, वणिवरण केवलेण, <sup>15</sup> दोहएणं, हएणं	
Abl. दोसहु <sup>16</sup> (VI 21, 12), वेचणमइहु (III 21, 8) अदत्तादाणहो <sup>17</sup> (V 15,5) जंपाणहो (VIII 5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5,2)	

<sup>3</sup> These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭri e. g. V 17. See however Hc. Gr. IV 332.

<sup>4</sup> In passages of mixed language and changed metre e. f. VI 18.

<sup>5</sup> Prākritisms.

<sup>6</sup> The Masculine has totally discarded inflection and the Neuter partly.

<sup>7</sup> One would expect the *anunāsika*, at least more frequently in the Neuter.

<sup>8</sup> Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

<sup>9</sup> तरंगे would have equally suited metrically. The lengthening therefore is sporadic.

<sup>10</sup> The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

<sup>11</sup> These occur in a passage almost in Māhārāṣṭri and changed metre, III 26 although allowed by Hc. Gr. III 342.

<sup>12</sup> Prākritisms, occurring in a Kaṭavaka of changed metre and mostly Māhārāṣṭri III 26. <sup>13</sup> Hc. Gr. IV 335.

<sup>14</sup> He's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

<sup>15</sup> This हे is common to the Gen. Not in Hc.

<sup>16</sup> He mentions इ instead in IV 337

Singular	Plural
Gen. कुलहरहो, जणहो, णरहो, घणहो, भविसत्तहो, हरियत्तहो बालहू, <sup>17</sup> सप्पुरिसहू परमेसरासु <sup>18</sup> , लोयस्स <sup>18</sup> हरियत्तहोकेरी	गयहँ, <sup>19</sup> णरहँ, पुणहँ, सुयणहँ <sup>19</sup> वच्चंताहँ, विक्कमपराहँ जियंतह <sup>20</sup> , महल्लह; विलसंतह अप्पमत्ताण <sup>21</sup> , भत्ताण, मिहुणाण, वणिग्गाण वंदिण, लोयणाण, ङोयणाण वहणहँ <sup>22</sup> (आरुट III 22, 11)
Loc. अग्गहू, <sup>22</sup> अट्टमहू, कालि, गयउरि, दिणि पंगुरणि, रहूहरि, लोहू, सालि <sup>8</sup> कीळन्ताहँ <sup>23</sup> (for तहँ), तउतणहँ, पकहँ, वयणिं, वयणहँ, वेळाउलहँ काले, <sup>22</sup> पाउसे, सम्मत्ते, सोहग्गे अच्छन्तए <sup>24</sup> , उन्हालए तित्थेसए, नच्चंतए, पसरंतए, ससिकंतए, पाणिए कालम्मि, गोत्तम्मि, वारम्मि, माणम्मि, वयणम्मि, विहिमि	
Voc. परमेसर <sup>26</sup> , पुत्त	लोयहो <sup>26</sup> , वणिउत्तहो
§ 27 हू bases Masculine are not very numerous in our Apbh.	
Nom. गंठि <sup>27</sup> , दिणमणि, घणवहू, महारिसि दहीयं	
Acc. पइ (अणुअंचिवि)	
Instr. घणवहूण <sup>28</sup> , दहिहँ, मंतिसिउं X 3, 2	
Abl.	
Gen. कईहि <sup>29</sup> , घणवहूहि	भाहूहँ <sup>30</sup> तुहिहँ <sup>31</sup>
Loc.	
Voc. हयबुद्धि	
§ 28 उ bases, Masculine and Neuter are also not numerous.	
Nom. पहु, पहुं, 33 (confusion of case)	गुरू (adj. of माहुर्लिग)
Acc. अंछ, गुरु, पहु, बन्धु (पणविट्पिणु), सेउ	चक्खिलहि <sup>32</sup>
Instr.	
Abl.	
Gen. गुरुहु <sup>33</sup>	घणहू, घणणं <sup>33</sup>
Loc.	
Voc. पहु	

<sup>17</sup> Not in Hc.; but it appears to be a weakening of हो. <sup>18</sup> Very rare in our text although corroborated by Hc. Gr. IV 338. The latter at any rate is a Prakritism.

<sup>19</sup> Hc. Gr. IV 339. The lengthening before termination in rare cases is due to metre.

<sup>20</sup> Dropping of the *anunāsiḥa* is probably a vagary of the scribe.

<sup>21</sup> These occur in passages with changed metre and in Māhāraṣṭrī e. g. IV 1<sup>o</sup>, IV 7.

<sup>22</sup> These are prescribed by Hc. Gr. IV 334. <sup>23</sup> On the analogy of Inst sing.

<sup>24</sup> Splitting for Metre. <sup>25</sup> In accord with Hc. Gr. IV 347. <sup>26</sup> Hc. Gr. III 346.

<sup>27</sup> Dropping of termination as Hc. also prescribes in IV 344.

<sup>28</sup> Hc. Gr. III 343 prescribes ण, हँ and ँ सिउं is the progenitor of M. सौं.

<sup>29</sup> Hc. Gr. III 338 उ, हो, सु appear to be for all Masc. bases. हि is not included.

<sup>30</sup> Hc. Gr. III 340 prescribes both हु and हँ for masc. इ, उ bases.

<sup>31</sup> In accord with Hc. Gr. IV 347. <sup>32</sup> Seems to be alternative form for हो, which only is taught by Hemacandra. <sup>33</sup> Prakritisms.

§ 29 There are no ऋ bases in Apbh. See Phonology of the vowels above § 9. They have all become mostly अ bases, rarely इ, उ bases.

Nom.	जणेह (जनयितृ), पिउ, पियर, पियर, (पितृ), भायर, भाइ (भातृ), माय <sup>34</sup> , मायरि (माता)
Inst.	पियरि <sup>35</sup> , भत्तारि <sup>36</sup> (भर्तृ), वरहृति (वरयितृ), भायरेण (भात्रा), मायए (मात्रा), भायरेहि <sup>37</sup>
Gen.	मायरिहि (मातृः), मायहि, भाइहृ
Voc.	माह, माए

माया is from माता and so a Sanskritism. सप्त is directly from स्वप्ता and so Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding अ to the consonant or (2) by dropping it. The former gives rise to new अ bases, the latter to इ and उ (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom.	जुवाणु (युवन्), पण्यु (पथिन्), राय, राया, राणहँ (राजन्), परमप्पड (परमात्मन्), सामिडं (स्वामिन्)	राय मणहँ, मन्तिणहँ, मंति
Acc.	सामि, सिट्ठि from इन् bases	
Inst.	मणु (मनम्), महिम (महिमन्),	
Gen.	अयसहो (अयसन्), कम्महो (कर्मन्), पिम्मह (प्रेमन्), मन्तिणहो	बन्दिणह (बन्दिन्), मन्तिणह, सिहिणह (शिखिन्)
Loc.	जम्मणि (जन्मन्), मणि (मनसि)	

§ 31 आ bases feminine.

Nom.	कन <sup>35</sup> , किय, धय, बाल, माल, लील, सपय	तियउ, परिपुजउ <sup>36</sup> पस्यउ, सउजउ
Acc.	कील, चोसण, निंद, साल, सोह	
Inst.	कनह <sup>37</sup> , करणह, जीहहँ, छडहँ, लीलहँ, प्पसुअयहँ, विहवप्पहाए <sup>37</sup>	
Abl.	उज्जासाकहि <sup>38</sup>	
Gen.	कमलहि <sup>39</sup> , दीणहि <sup>40</sup> , वहुअहि <sup>41</sup> , सरुअहि <sup>42</sup>	महिलहँ <sup>40</sup> (तणउं), वरविलयहि
Loc.	बाहुलयहो <sup>39</sup> , समवयहो छायहि <sup>41</sup> , रयणिहि <sup>42</sup>	
Voc.	पहाए <sup>42</sup> , सहाए अयाणिए, भडारिए	

<sup>34</sup> Thus पितृ becomes पिय and पियर, मातृ become माय and मायर, भ्रातृ becomes भाइ and भायर.

<sup>35</sup> Hc. Gr. IV 344 teaches a general 'उक्' of Nom. and Acc. terminations, but does not mention the shortening of आ bases.

<sup>36</sup> The anuñāsika seems to be a vagary of the scribe.

<sup>37</sup> Hc. Gr. IV 349 lays down ए only and not इ or ई.

<sup>38</sup> Hc. Gr. IV 350 has हे only for Abl. and Gen. sing. हि may be regarded as an alternative weakened form हे. The anuñāsika seem to be sporadis.

<sup>39</sup> Not in Hc. Gr. On the analogy of Mase अ bases.

<sup>40</sup> Hc. Gr. IV 351 has हु only. <sup>41</sup> Hc. Gr. IV 352 has simple हि.

<sup>42</sup> On the analogy of the Inst.

§ 32 इ and ई bases, Feminine. These have merged into each other so completely, that except for a few long ई forms in Nominative, there is nothing distinctive left of the ई bases.

Singular	Plural
Nom. कामिणि, दासि, बसंधारि, वावि, सवत्ति कियत्थी, जणरी, पसाहियपंथी भंती, मही, सही, ससिवयणी	इत्तिउ, कुमारिह, जुवइउ, तरुणिउ, नारिह (IX 22 4) पत्तिउ, मंगलवलीउ
Acc. कंति, कमलसिरि, गह (पत्तः), जणणि, णिसि (गमन्ति), देवि, निव्वुह, संती (obj. of देसिउं IV 13, 9)	केलि, रंगावलिउ
Inst. जुत्तिए, परिवाडिए, लच्छिए, समदिट्टिए, Abl.	(बहुजस-) कित्तिहि, ऊरंतियाहि, भणंतियाहि पाणियहारिह
Gen. कंतिहि <sup>43</sup> (महुं for Inst.), कमलसिरिहि, कित्तिहि (for Inst. I 11, 7), कुमारिह (sing. or siu. IV 8, 8) घरिणिहि, छट्टिहि, जणणिहि, जिणसासणेदविह (XIV 9, 11), णइहि, पुहइहि, मरालिहि, रयणिहि	
Loc. छट्टिहि, रयणिहि	अंगुलीहि (पक्खित्तह)
Voc. भडारिए, महव्वयधारिए	

### B PRONOMINAL INFLECTION

#### § 33. First Person

Nom. मइ (कावि न मइ जेही दुहभायण VI 1, 11, हउं	अमहइ, अम्हि (I 12, 6)
Acc. मइ (V 13, 1) मइ also (XXI 5, 12)	अमहइ (for अमहइ, सो अ० नेसइ (VI 15, 7)
Inst. मइ, मए <sup>44</sup>	अमह, अमहइ
Gen. मज्झु, महु	अह, अमहइ-हि (II 19, 7), अमहाण (IV 11)

तण (तउतणिय IV 6, 6) often and केर (तउकेरउ V 6, 7) sometimes are possessive suffixes added to Gen. of nouns and pronouns. Is अमहतउ (I 14, 3) Dat. or Abl.

The Konkani हाँव is traceable to हउं. Mar. आम्हीं is from अमहइ. The Mar. मा of the Instr. is clearly from मइ, as आम्हीं of the same case from अमहइ. Vul. Mar. माहें is derivable from महु. The Guj. हुं and अम्हे of the Nom. should be noted. Hindi मैं is apparently from the मइ of the Acc.

#### § 34. Second Person.

Sing.	Pl.
Nom. तुहुं, also तुहु (V 13, 7)	तुहँ (बिलिवितुहँ X 9, 6) तुम्ह तुम्हइ (IV 19, 5 (XXI 5, 12) तुम्हि
Acc. पइ	तुम्ह

<sup>43</sup> आ base changed to इ

<sup>44</sup> Of these मए of the Instr. sing and अमहाण of the Gen. Pl. are Prākritis.

Singular	Plural
Inst. पइँ <sup>45</sup>	तुम्हइँ (VI 9, 7)
Gen. पइँ (अंतहो) (III 10, 8) तउ, तइ (Misprint for तउ III 14, 5)	तुम्हई, तुम्ह (III 16, 7, VI 21, 12)
तुम्हु, तुहु (IX 20, 9)	तुम्हाणँ (IV 13, 10)
Loc. तइँ पइँ	
तुम्हार is a possessive adjective, also तुहार	

§ 35. Demonstrative तत्.

Sing.	Plu.
Nom. सो, छ (X 10, 2) or तं	ते, ताइँ, ताए (for ताइँ VI 15, 8)
Acc. तं ( तं संकेउ ), सो (III 13, 4) सा ( सो सा पिकखइ V 8, 8 ) (सा जम्मभूमि छमरंतउ VI 12, 1)	
Inst. तिँ, तेण, F ताइँ ताएँ	तेहिँ
तेण Pr. (IV 13, 10) ताहिँ (for ताइँ I 13, 1)	
Gen. तहो F तिहिँ (II 5, 3) तहु F. तहि, ताहि ताछ, तासई (VI 10, 3) F ताछ, तहो (II 4, 4) तह (V 12, 2), F. तह (III 16, 7) F तहु	ताइँ
Loc. तहिँ, Pr. तम्मि	तेछ Pr.

§ 36. The base एय Sk. एतत्.

Nom. M. इहु, एउ, एहु, F. एय, एह, N. इउ, एउ, एयं Pr.	M. इय, एय F. इयउ (XVI 1, 10)
Acc. M. इउ, एउ F. इह, एह	M. एयहिँ M. एय
Inst. M. एण ( विहोएँ ), एणं Pr.	
Gen. M. एयहो F. एयहि, एयहिँ (तणउं)	M. एयइँ

§ 37. आय Sk. इदम्

Noun. M. आइउ (XVIII 4, 6), आयउ <sup>46</sup>	
Instr. M. आएँ, एण ( विहोएँ ), एणं F. आयएँ, आपहि	M. आयहिँ
Gen. M. आयहो F. आयहो { IX 21, 10 } आयहिँ { VIII 12, 3 } { VIII, 166 }	M. आयहँ M. आयहिँ

<sup>45</sup> तुम्ह in Jacobi is due to a misreading of the line हा विहि अजुलु मइँ सिक्खविउ (VIII 14, 9)

<sup>46</sup> This is suspicious. It is also equal to आगतः which suits better in all the passages where Jacobi considers आयउ Masc. and Nom. Acc. NN neut. आउ in XVI 8, 10 also means आगतं.

## § 38. The base अण्, Skt. अन्यत्.

Sing.

Nom. M.	अणु
	F. अण्ण
Acc. N.	अण्यु
Inst. F.	अन्नहिँ
Gen.	अण्णही
Loc.	अन्नहिँ (VI 7, 2)

Pl.

M.	अण्ण, अन्न
N.	अण्णहिँ, अन्ने (XXI 6, 5 and 10, 4)
N.	अण्णहिँ
	अण्णहिँ

## § 39. The base एह्, Skt. ईहृत्

Sing.

Nom. M.	एहओ (XII 5, 2), एहउ
	F. एही
	N. एहउ
Ins.	एहई
Loc.	एहई

## § 40. The base जो, Sk. यत्

Sing.

Nom.	जो, F. जा
Acc.	जं
Inst. N.	जिँ, जेँ, F. जाई
Gen.	जसु, जासु
Loc.	जहिँ, जम्मि Pr.

Pl.

M.	जे, जाई
F.	जाउ
	जेहिँ
	जस्त Pr., F. जाहि

## § 41. The base जेह्, Sk. याहृत्

Nom. M.	जेहउ. F. जेही, जेहिय
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## § 42. The base क् Sk. किम्

Nom. M.	कोवि, कवणु, कोइ
	F. कवि, कवण
Acc. M.	कोई (IV 1, 6), को (VIII 12, 10)
	F. कवण (VI 7, 15), N. किं
Inst.	केण
Gen.	कासु, कहो, कहु
Loc.	कहिँ, कहिचि

M.	किवि, केवि
N.	काई
N.	काई

## § 43. Numerals.

(1) Cardinal

एक, एकक, एकल्ल, इक्क  
 बे, बिण्णि, वेण्णि, दु०, दो  
 तिण्णि, ति०  
 चउ०, चयारि, चतारि  
 पंच, छ, सत्त, अट्ठ, नव  
 दस, दह,  
 बारह, तेरस, पन्नास, सोलह,  
 चउवीस, तीस, अद्दयाल, पंचासय, छट्ठि,  
 सय, सहास, लकस

बिहिँ Inst. Gen. & Loc. Pl.  
 तिहिँ ,, बिहु Gen. Pl.

## (2) Ordinal

पहिलउ, बीय, तइय, चउथय, चउरथ  
पंचम, छट्ट, सत्तम, अठ्ठम, नवम, दहम, दसमय, एयारहम

## (3) Adjectival

दुविह, तिविह, चउविह, पंचविह  
अठ्ठविह, दसविह

## (4) Adverbial

एकवार, तिवार

## § 44. Nominal Suffixes.

अर	पळोयर
अळ	दुक्खल्लिय, नवल, पयल्लय (पह), पियल्ल, महल्ल
आर	अम्हार, तुहार (VI 11, 7)
इक्क	पाइक्क, पारक्क
इर	कंखिर, कंदिर, जंपिर, तंबिर, दुब्वासिर, पयासिर, रंखोलिर,
इळ	कुडिल्ल, गहिल्ल, पहिल्ल, सोहिल्ल
उळ	रमाउळ, वेलाउळ
उल्ल	अळभरहुल्ल, पियउल्लो, भंडुल्ल, विहुल्लो
इ	इत्तडउ, हियडइ
त्तण	दोहत्तण, वडुत्तणु
र (स्वार्थे)	विउणारउ, विवरेरउ
ळ	पहिलय, समग्गळ
वण	दयावणु, दरिसावणु
वत्त (वन्)	मणिषुज्जावत्तउ (अंगुलिउ=मणिषुद्रावत्यः अङ्गुल्यः), सिरिवत्त (असिरिव सिरिवत्त)

## C CONJUGATION

The Prākṛit and Apabhraṃśa Conjugation does not show a full and varied picture. The old class distinction is lost. The two Past tenses, except for a few stray forms, and the perfect are given up.

## § 45 Present Tense

Sing.	Pl.
1st अक्खमि, अच्छमि, अक्खुहरमि, करउ <sup>47</sup> (XIV 12, 12), करमि, उहमि, संभालमि	अक्खहँ, जाणहँ, जीवहँ, देखखहँ, सुणहँ, संवहँ
2nd अच्छहि, अवगन्नहि, करहि, किलेसहि, जाणहि, मन्नहि <sup>48</sup> वहँसहि, विलसहि, सक्कहि	अच्छहु, अवगन्नहु, करहु
3rd अच्छइ, अत्थि, अणुहुअइ, आयन्नहँ, उट्टइ, करइ, चिन्तवइ, पइसरइ, पियइ, भणइ, मन्नइ, वट्टइ, सळइ, सुहाइ, इवेइ (Pr)होइ, अप्पए, सुब्बए, चित्तए, ताणए, गिय- च्छए, पराणए, पिक्खए, पूसए (all in IV 7 which is in a different me- tre and in Māhārāṣṭri Pr.) भक्खए, लुब्बए, वासए वियप्पए, सेवए in XII 3 in Māh.	अच्छन्ति, अवलोयंति, आवंति करंति, करहि <sup>49</sup> चुणंति, जंति, ठंति, झुणंति, वहंति, विहुणंति, वुक्खहि (XVI 7, 5), होति

<sup>47</sup> The progenitor of Hindi करउँ, Marāṭhi करूं.

The Apbh. has no real Atmanepada. Hence इम्मह्, वट्टह्, वट्टंत, लहंत, सल्लह्. We rarely get forms like अप्पह्, पविस्समाज, पिच्छमाण

§ 46 Past Tense. This is generally expressed by the Past Part. The few examples of the Past are:—

Sing.	Pl.
1st आसि (तद् आहलु आसि चिरु इहे IX 14, 6), (हउं मि अरिनयुरि आसि XXI 5,11) गमं (अगमं IV 13,10)	
2nd आसि (आसि खल्ल देवरु subj वुहुं VII 10,5), (वरि दिज्जन्ति आसि II 11,5)	
3rd आसि	आसि ( तिभिवि आसि V 12,5 )

A very peculiar past appears to be expressed by the Pres. Part in राणउं इत्थु जसो-हयुहोतउं, सो इउ तिलयदीउ भुंजतउ. V 1,21. Compare Pingala पिंगलुहोते सेस णाअतण्हि रोळा उणे

§ 47. Imperative.

1st	उत्थल्लहं, वल्लहं, पउंजहं, पुंजहं (VI 15,5),
2nd अक्खहि, अच्छहि, अयुहुं जहि, करहि, करेहि, निवारहि, लग्गहि, वंचहु, संचहु, अयुहुजि, उदि, करि, कहि, धरि, कुसि, लुहि अच्छहु (II 12, 9), निछणहु, ऊसरु	अच्छहु, अझहु, अणुमजहु, अप्पहु, करहु, धरहु अक्खहो, उच्चहो, तंउवहो, देक्खहो
3rd अच्छउ, अयुहवउ, एउ, निव्वणउ, सरउ	अच्छंतु, अणुहवंतु, करंतु, जंतु

§ 48. Optative.

1st	
2nd अच्छिज्जहि, करिज्जहि, गणिज्जहि, दिज्जहि, भणिज्जहि, छमरिज्जहि, होज्जहि अच्छिज्जहु, हसिज्ज (XIX 5, 3)	अच्छिज्जहु, करिज्जहु, चिंतिज्जहु, वंचिज्जहो
3rd किज्जह ( किं किज्जह राय VI 8, 9)	

§ 49. Future.

1st	
2nd होसहि	तरेसहं देसहं
3rd आवेसह, एसह, करेसह, जाएसह, धरेसह नेसह, भरीसह, लेसह, वरेसह, विसरेसह, ताही Pr.	

§ 50. Conditional.

As Conditional only could करंतु be regarded in II 12,5 सो ण करंतु ताम इय एहउ and करंतु and मरंतु in XXI I, जह् हुंति तेण सह नउ करंतु तो किं असमाहिण सह मरंतु; also हंतु with करंतु in II 5, 8 जह पदमउं जि हंतु तुहु एहउ तो किर को करंतु मणि रेहउ and in वारे दिज्जन्ति आसि.

§ 51. Causal.

Sing.	Pl.
1st.	
2nd	अवहारहु
3rd अवमाणह, करावह, खीरह, दावह, पत्ताणह (प्रत्यायय ति XVII 7,2) पायए (Pr.), वद्धावह, वहुसारह, संतावह, Imp. करावहु d	

## § 52. Passive Voice.

	Sing.	Pl.
1st		
2nd		
3rd	अच्छिज्जइ, उपंजइ, कीयइ (=किज्जइ III 13,4). जीविज्जइ, णज्जइ, दुम्मइ, दोसइ, मरिज्जइ, ळइज्जइ, वणिणज्जइ, विज्जिज्जइ, समप्पइ, संबज्जइ, सुबए, दिज्जए in IV 7 which is a Māh. Pr. passage	बुवंति

## § 53. Participles.

- (1) Present Part. अच्छंत, अवगन्त, असहंती, करंत, खंत, गुल्लगुळंतु, जंत, पसरंत, पविस्समाण.  
(Māh. Pr. in IV 7) पिच्छमाणु, भुजंत, क्हंत, वहंत, होंत  
Present Passive Part. बुम्बिज्जंतु  
Causal Present Part. अवमाणियंत
- (2) Past Part. This is freely used to denote the Past Tense. अक्खिय, अणुमन्निय, अणुहविय, अणुहय, अप्पाहिय (आराहित), अप्फालिय, अम्भंजिय, अम्भत्तिय, अवहण, अवगन्निय, अवयरिय, अवलोहय, अहिलसिय, अहिसिच्चिय, करिय, खंचिय, वत्तिय, पडिवन्निय, सरिय  
आलत्त, सह (III 26,3), चिन्न, रिण्ण, दिन्न, निरुत्त, पत्त, वुत्त. All these are Prākritisms.
- (3) Causal Past. Part. अवमाणिय, अवहारिय, गिन्हाविय, पःसारिउ, सिक्खविय
- (4) Poten. Part. अपिच्छणिण्ण, अक्खेव्वउ, अच्छेव्वउ, अप्पेव्वउ, करिव्वइ, जाणिव्वइ, पुच्छिव्वउ, मेलेव्वइ, लाइव्वइ, वंच्छिव्वउ

## § 54. Infinitive.

करणहं, देखणहं, वण्णणहं, परिणेवइ ( वंछइ X 16,8)

The Absolutive is often made to serve for the Inf. e. g. करिवि ( को सकइ तउ कळंकउ ), थरेवि ( न सकइ ), निएवि ( न सकिउ ), (सखुहुं न सकिउ) जोइवि, आणिवि ( तहो आणिवि सकोवि असकउ )

काउं (IV 13 Māh. Passage), णाउं, णिएउं, तोडिउं (IV 7 Māh. Passage), देसिउं (IV 13)

## § 55. Absolutive.

अच्चिवि, अणुमन्निवि, अप्पाहिवि, अप्फालिवि अत्रलोहवि एवि, अहि उंसिवि, उप्पमिवि, करिवि, करेवि  
णियच्चिवि, दंक्खिवि, जुज्जिवि, परियच्चिवि, परियाणिवि, बुज्जिवि, मंभीसिवि, संचिवि  
करेप्पिणु, as also करेविणु नेप्पिणु, पणविप्पिणु,  
गंतु, गिण्हिऊण, पिच्छउण, पुज्जिऊण are Prākritisms.  
Causal Absolutive अवमाणिवि, अवहारिवि, वइसारिवि

## § 56. Denominative.

सुदाइ

## VI

**Metre:**—Apabhramśa poetry was originally and essentially popular<sup>1</sup> poetry, like ballad poetry of the commonest people. It is therefore natural that it should have broken loose from the stereotyped classical form and adopted for its outward expression such metres as were supple and lively; such

<sup>1</sup> See section VIII below.

for instance, as an ordinary artisan would hum with pleasure while working. That is also why most of the quotations from Apabhraṃśa in Hemacandra and other Prākṛit authors, look more like popular proverbs<sup>2</sup> and snatches from popular love-poetry. There was, however, one way of breaking from the rigid, rule-bound classical Sanskrit and Prākṛit form, which is essentially bound up with what are called *gaṇavṛttas*; and that was by reverting to the old (1) *akṣaravṛtta*, and (2) the *mātrāvṛtta* and by avoiding (3) *gaṇavṛtta* as far as possible.

An (1) *akṣaravṛtta* is metre defined by the number of letters in a line; such for instance, are the Vedic Gāyatrī, Anuṣṭubh, Triṣṭubh, Jagatī etc. The more essential factor here is the number of syllables and not the quantity, although even in Vedic metre the tendency is observable of determining in a particular manner the quantity of the last four syllables or so of every foot. But here the division of a foot into a number of *gaṇas* or syllabic instants consisting of three syllables of stated quantity, is entirely absent. It was a later invention, perhaps of the Sanskrit epic period, logically developed and completely carried out during the Sanskrit classical period. With this also synchronised the Prākṛit classical period commencing with the *Gāthāsaptasati* of Hāla, perhaps even earlier, and still continuing after its last bloom under Siddharāja and Kumārapala of Aṇahillavāḍapattaṇa.

The (2) *mātrāvṛtta* depends entirely on the number of the *mātrās* in a foot. *Mātrā* is measured by the time or effort required in pronouncing a syllable, the short syllable forming the unit. Thus all long syllables, those having an anuswāra or visarga, those preceding conjuncts, and those at the end of a foot optionally, have two *mātrās*.<sup>3</sup> An Āryā, for instance, has twelve *mātrās* in the first foot etc. The number of syllables may vary. Thus *यस्याः पादे प्रथमे* and *यदि रामा यदि च रमा* are correct instances of a first foot of Āryā, although the first contains seven syllables only, and the second nine. Nor is the quantity of the last three or four syllables determined, although the examples given, accidentally seem to agree in that respect also. The metre of our work is mainly characterised by the number of *mātrās* in each foot.

A (3) *gaṇavṛtta* is a rigid succession, following with mathematical precision, of a stated number of syllabic instants. The basis of the *gaṇavṛtta* is of course again the *mātrā*; for, a *Sanskrit* *gaṇa* consists of three syllables of varying quantities long and short; and the resulting number of *gaṇas* by permutation and combination, of two different quantities taken three at a time, is naturally very large. The Apabhraṃśa also, when it became a

<sup>2</sup> See section VII below.

<sup>3</sup> Piṅgala Ed. Ghosh p. 4.

दीहो संजुत्तपरो बिदुजुओ पाडिओ भ चरणते ।

स गुह बंक दुमत्तो अण्णो लहु होइ सुद्ध एकलओ ॥ २

vehicle of literature, began to make use of some classical gaṇavṛttas, as the sequel will show.

**Metre of the Bhavisattakahā.** The metrical unit in our work is the Kaḍavaka. It consists most usually of from ten to sixteen lines of two feet each. There are however Kaḍavakas running over *twentysix* lines like V 9 and even as many as *thirty* like XII 3. Sometimes there is an odd number of lines in a Kaḍavaka. The body of the Kaḍavaka is in a metre which consists of sixteen mātrās to a foot and is either Pajjhaṭikā or Alillaha and the last two lines are in what is called Ghattā metre. Of the three hundred and fiftyfour Kaḍavakas in our work, almost all with the exception of about seventeen are thus uniformly either in Pajjhaṭikā or Alillaha. The remaining seventeen or so are in different metres, some of them classical. Each Sandhi is headed by two lines in of different metre, and each Kaḍavaka of Sandhis XIII and XIV and the first three of Sandhi XV, i. e. *thirtysix* Kaḍavakas in all, are headed by a Duvaī.

(A) APABHRAMŚA OR POPULAR MĀTRĀ METRE.

(1) *Prajhaṭikā* is thus described in Piṅgala<sup>4</sup>:—

“Have four gaṇas consisting of four mātrās each in the four feet, with a ‘payodhara’ (i. e. √√, according to commentator) at the end of each. That is Pajjhaṭikā consisting of sixty four mātrās in four exactly similar feet.”

Thus sixtyfour mātrās equally distributed over four feet (two feet are written in one continuous line in our work) with √√ at the end of each, is the feature of Pajjhaṭikā and it is borne out amply by our text. The principal Pajjhaṭikās are found in I Kad. 1 to 11; IV 4, 5, 6; XII 6 to 11, 13 and 14; the whole of XIII; XIV 1 to 7 and 12 to 20 (i.e. end); XV 2 to 9; XIX 12 to 16 (i. e. end); XX 6 to 10; XXI 1 to 10; XXII 1 to 3.

(2) *Alillaha* or *Adillā*: This is strictly speaking a variety of Pajjhaṭikā, having as it does sixteen syllables to a foot and every two feet rhyming with each other. The difference however lies in the treatment of the last three syllables. In Pajjhaṭikā the last but one must be *guru* or of two mātrās, in Alillaha the last two must be *laghu* alike. Piṅgala expressly says that there must not be a ‘payodhara’ at the end of Alillaha<sup>5</sup> but a ‘supiya’ i. e. two short syllables according to the commentators. A comparison of the two from the text will make this clear.

<sup>4</sup> Ibid p. 217.

चउत्तम करहँ गण ठाईं ठाईं ठह अंत पओहर पाईं पाईं ।  
चउसठिमत पज्जलइ इहँ सम चारि पाओ पज्जटिम छंदु ॥ १२५

<sup>5</sup> Ibid 220.

सोलइ मसा पाउ अलिलह बेवि जमका मेउ अलिलह ।  
हो ण पओहर किंपि अलिलह अंत सुपिय मण छंद अलिलह ॥ १२७

- (1) एत्थंतरि अण् अणंतवाल्लु हँ आँ देक्कमि पळयकाल्लु ।  
अवणीसळ परिवट्टियपयाळ सामंतसयई, मिळ्ळेवि आळ ॥  
(2) अह सव्वंगई भरिवि जिण्णिदहो कइह नाह भवियायणविदहो ।  
अहो महो अज्जु नाँ सुह पत्तजं जं एवइ महत्तयु पत्तज ॥

The four feet in (1) are composed of sixteen mātrās each and show the scheme ~~~ in the last three syllables. In (2) also they have sixteen syllables each, but the scheme at the end is ~~~. हो at the end of the first two pādas of (2) is short, according to the rule<sup>6</sup> of Prākṛit prosody that ह, हि with an anuswāra, ए and ओ alone or in combination with a consonant and conjuncts with ह् or ह्र are short. Another difference, mentioned in Piṅgala, but not particularly pressed, is that the sixteen mātrās of a Pajjhaṭikā may be split up into gaṇas of four mātrās each. That however does not mean much, as the number of syllables for Piṅgala's gaṇa may vary.

But the tone of the two metres seems so different that they must be examined closer. A striking point of difference seems to be that a slight 'Yati' or cæsura is felt at the eighth mātrā of a Pajjhaṭikā, while such is not necessarily the case in Alillaha. Thus (1) above may be written with a (,) to indicate the 'Yati', thus:—

- (1) एत्थंतरि अण, ई अणंतवाल्लु हँ आँ देक्, कमि पळयकाल्लु ।  
अवणीसळ परि, वट्टियपयाळ सामंतसयई, मिळ्ळेवि आळ ॥ १३,६,९-१०

though at the risk of 'Yatibhaṅga' in the first two places. And there appear to be two laghus ~ ~ always preceding the 'Yati'. The same may be noted for instance in

- मग्गेवि लइय, सा तेन कळ निवसिद्धि भणिवि, हरिवल्लिण दिप्प ।  
परमोच्छवि आ, रंभिव विवाहु परिओसिव पुहु, पुरवइत्तणाहु १,८, ७-८

Thus then a Pajjhaṭikā, besides having sixteen mātrās to a foot and the scheme ~~~ at the end of a foot, appears to have a slight cæsura at the eighth mātrā and the scheme ~ at the cæsura.

In (2) too there appears to be a cæsura in each foot, viz. a slight one almost unfelt at the eighth mātrā in feet one and three and a caesura of a pronounced character at the sixth mātrā in feet two and four. Thus (2) may be read

- (2) अह सव्वंगई, भरिवि जिण्णिदहो कइह नाह, भवियायणविदहो ।  
अहो महो अज्जु, नाँ सुह पत्तजं जं एवइ, महत्तयु पत्तज ॥ १९,३ १२-१३

Moreover the 'Yati' in pādas two and four appear to be preceded by ~~~. The same may be observed in

- ककळहो णामिँ, फल्लु संबज्जइ किं अंबई, आमल्लु णिबज्जइ ।  
जो तवत्तणई, अंगि उप्पण्णई ताळ सरीरि, होइ किं दुक्कई ॥ २,३,७-८

<sup>6</sup> Ibid p. 7 इदिभारा बिहुंजुआ एओ सुद्धा अवण्णमिल्लिआ वि लहु ।  
रह बज्जणसंजोए परे असेसं वि होइ सविहासं ॥५

The Alillahas are more numerous in our work. The principal places of their occurrence are: I Kād. 12 to 16; the whole of II; III 1 to 21; IV 9 to 12; V 1 to 16 and 18 to 23 (i. e. end); the whole of VI; VII 1 to 7 and 9 to 14 (i. e. end); VIII 1 to 6; VIII 14 to 20 (end); the whole of IX, X, XI, and XVIII; XIX 1 to 5; XXII 4 to 9 etc.

(a) But in a few places, instead of the usual scheme at the end of the Alillaha, viz ~, there occurs either — —, or — ~, or ~ —. These are aberrations and are used possibly for the sake of variety. A few examples may be given:

- (1) एकमास गड एण विणोएं । पुण्ण जिणमहिमाणंदविहोएं १, १६, ४, — —, —
- (2) बंधुयत्तु कुलकित्तिविणासु । गड वोहित्थइं लेवि हयासु ४, १, ४- ~, — ~
- (3) तं निस्सणेवि भणइं ससिवयणी । सुक्काहरण मरम्भुहवयणी १६, ३, १ ~, — ~

(3) *Duvaī*:—A *Duvaī* or *Doaī*, as it has been name<sup>7</sup> in Piṅgala, is thus described<sup>7</sup>:—

“Where there is an Indra (six mātrās according to commentator) at the beginning, then two Dhanurdharas (four mātrās each), and a Madhukara (six mātrās) at the end, that is called *Doaī* by the wise.”

That only means that a *Dovaī* should have twenty eight mātrās to each foot, or fiftysix in all. Piṅgala does not say how the mātrās are arranged or where the Indra should end and Dhanurdharas begin. A commentator says that an Indra indicates six kalās (mātrās), the middle two of which are short.<sup>8</sup> That would give for the opening of the pāda the scheme—~ ~—, or ~ ~ ~—etc. where the middle two mātrās are always short. This is rather vague as it is possible to have more combinations of six mātrās having two shorts in the middle, and sometimes the shorts may not be quite in the middle. It is, however, possible from the *Duvaī* of the definition and the *Duvaī*-example itself, to infer that there is a big division in each pāda owing to the Yati, into 16+12, and that the first half of the pāda corresponds exactly to a pāda of the Alillaha in having two shorts ~ ~ near the end of the pāda of 16 mātrās. Examples from our text will make it clear:—

- (1) तो मंगलसएहिँ घरु आयहो, ससयण कयपयत्तहो ।  
चउकंध लिहरि वासहक, पसाहिउ भविसत्तहो ॥ १२, १२, १-२
- (2) पाणिग्गहणि जाए जामायहो, अहियमणाणुराइणा ।  
जं चित्तिउ मणेण नीसेछ वि, तं तहो दिनु राइणा ॥ १६, २, १-२

<sup>7</sup> Ibid p. 257.

आइग इंदु जत्थ हो पठमहि, दिज्जहि बेवि धणुहरं ।  
तह पाइक्कुअल्ल परिट्ठवहु, बिविह चित्तसुंदरं ॥ १५२  
सरसइ लइ पसाउ तहि पुहविहि, करहि कइत्त कइअणा ।  
महुअर चरण अंत लइ दिज्जहु, दोअइ भणहु बुहअणा ॥ १६३

<sup>8</sup> Ibid p. 258. मध्यद्विलघुषट्कलायाची इन्द्रशब्दः

There is a Yati at the end of sixteen mātrās, indicated by the comma, and the scheme at the Yati is, in both the verses,— ◡ ◡ and ◡ ◡ ◡ in (1), and — ◡ ◡ and — ◡ ◡ in (2). So that there is agreement in the last two syllables only and the scheme reduces itself to ◡ ◡ as in the Alillaha. The similarity, however, ends here. The foot after the yati has twelve mātrās and the scheme at the end is — ◡ — (for the ह्ये at the end of the foot has to be pronounced long), — ◡ — in (1), and — ◡ —, — ◡ — in (2). The ending thus shows a classical Ra-gaṇa.

We can therefore define a Duvaī as a metre of two pādas—the name means that, having 28 mātrās to each, with a big pause or Yati at the end of 16 matras, and the schemes — ◡ ◡ and — ◡ — at the Yati and at the end of the pāda respectively. Duvaī occurs at the beginning of every Kaḍavaka of Sandhis XII, XIII, XIV, and the first three of XV. The whole Kaḍavaka XII 5 is in Duvaī. XII 3 has two in the beginning.

(4) *Marahatthā* is a mātrāvṛtta, having twenty-nine mātrās to a foot and one hundred and sixteen in the whole stanza.

“The learned Piṅalanāga<sup>16</sup> says that in this well-characterised metre there is a pause at ten, eight and eleven mātrās, the first gaṇa has six mātrās, the next five have four mātrās each, with a guru (◡) and laghu (◡) at the end. The total number of mātrās is one hundred and sixteen. This is called Marahatthā.”

There is one Kaḍavaka, III 24, in this metre

- (1) ताँ घणतरुसमीविं मयणायदीविं हिंडंति ते वणिंद । १
- (2) परिवज्जियपमाय परिभुक्काय चकलियगीदविंद । २
- (3) जंपइ बंधुयत्तु कंटकियगत्तु किं सयल इत्थु भाय । ३

All these lines have 10+8+11 syllables and the scheme — ◡ at the end and are thus in agreement with Piṅgala. But on closer examination they appear to have the scheme — ◡ also at the two ‘Yatis’ what is not mentioned by Piṅgala. His definition appears to have ◡ ◡ at the ‘yatis’ while his example has — — at these places. (a) In XIII 8, lines 3 to 10 almost read like Marahatthā, with the difference that they have 10+8+12 mātrās, i. e. one more than it. No other metre in Piṅgala corresponds exactly to it. Jacobi calls it *Gāti-samaṃ* after Hemacandra.

(5) *Simhaaloaṇa* or *sinhāvalokana* is a metre of sixteen mātrās, divided

<sup>16</sup> Ibid p. 336

एहु छंद सुक्कखण भणइ विअयखण जंपइ पिंगलणाउ ।  
 बिसमइ दह अक्खर पुणु अट्टक्खर पुणु एगारइ ठाउ ॥  
 गण आइदि छकळ पंच चउकळ अंत गुरुलहू देहु ।  
 सउसोहइ अगल मत्त समगल मण मरइहा एहु ॥ २०८

into four groups of four Mātrās each, with a proviso<sup>17</sup> that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Karṇa (— —). What remains therefore is all laghu (◡◡◡) i. e. a 'Vipragāṇa', or antaguru (◡ —) i. e. a 'Sa-gaṇa'.

One Kaḍavaka, VIII 13, is in this metre.

(1) हा पुण्यमि किं कां मं निहिंदंणे जं नयणं इयं । १

(२) हा पुत होड दिहि दुज्जणहो किम वयथ निहाळमि दुज्जणहो । ८

The opening of the two lines appear to be against Piṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into ◡◡. The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen<sup>18</sup> syllables to a foot. Several Ghattās in our work are in this metre.

(6) *Kavva* or *Kāvya* is a metre of twentyfour Mātrās. It is thus described:<sup>19</sup>

“There are two gaṇas of six Kalā at the beginning and end (of a pāda); there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turaṅgamas being either a Jagaṇa (◡◡) or Vipra (◡◡◡). Know this to be the definition of Kavva.”

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paṅgama* or *Plavaṅgama* is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kaḍavaka XII 12, 8 and the others in the number of Mātrās only. It is thus:<sup>20</sup> “In every foot the first should be guru, so Piṅgala says without doubt. This is the metre Plavaṅgama, with twenty-one Mātrās.

(1) पदिवचं विवालि वरविलयिहि सिआवति क्रिय । ३

(२) पण्य कुहु हरियंथ वुसियु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2).

<sup>17</sup> Ibid p. 298 गण विप सगण धरि पञ्च पञ्च  
मण सिहअलोभण छंदवरं ।  
गुणिगण मण बुज्जहु णाअ मणा  
ण हि जगणु ण भगणु ण कण्ण गणा ॥ १८३

<sup>18</sup> Jacobi probably regards the last syllable short and therefore thinks our Kaḍavaka to be in Hemacandra's Pāraṇaka metre.

<sup>19</sup> Ibid p. 187 आइ अन्त दुहु छळळउ तिणिण तुरंगम मञ्ज ।  
तीए जगणु कि विव्यगणु कव्वह लक्खण बुज्ज ॥ १०९

Jacobi regards it as Kubjakusumam after Hemacandra.

<sup>20</sup> Ibide p. 298. पञ पञ आइहि गुरुआ पिगळ पभणेइ सबल णिअती ।  
छंद पवंगम दिट्ठो मसाणं एकवीसति ॥ १८७

Jacobi is doubtful if this is Rāsaka of Hemacandra.

(8) *Kalahansa* is a metre of twenty-four Mātrās, with a Caesura at 10. Unfortunately Pingala has not got it. Prof. Jacobi has found it in Hemadra's *Chandonuśāsana*.<sup>21</sup> It occurs at IV 1, the first line being

पिकल्लं मंदिराहं उग्वाहियजालगवकल्लं ।

(9) *Gāthā* occurs at X 12, 9, 12. It is quite of the ordinary type.

### (B) MĀTRĀVṚTTAS IN GHATTĀ.

Ghattā in our work is a general name for the strophe ending a Kaḍavaka. It corresponds to Dhruvā or Dhruvaka. Any metre can therefore be used in that position, besides the legitimate Ghattā of Pingala, which consists of 62 Mātrās.

(10) *Ghattā*, legitimate, occurs at the end of several Kaḍavakas. It has thirty-one mātrās in each half, arranged like 10+8+13. Pingala says:<sup>22</sup> "A Ghattā has sixty-two mātrās. There are seven Gāpas of four mātrās each in both the feet, with three laghu ( ) at the end of each." Thus this Ghattā is Dvipadī. The places of its occurrence are all the Kaḍavakas in Sandhis XII, XIII and XIV and the first one of XV. It also occurs in the Maṅgala verses of the same Sandhis.

(11) *Ullāla* has 15+13 twice. Pingala thus describes it.<sup>23</sup> "Have three Turāṅgama (four mātrās) and three mātrās; in the same way six, four and three at the end. Thus can Ullāla be composed. The mātrās of the feet together are fiftysix." It occurs at the end of I 16, II 1 to 4, and 6 to 11, 13 and 14; the whole of III; IV 1 to 6 and 8 to 10; etc.; as Maṅgala in II, III and IV.

(12) *Abhisārikā*<sup>24</sup> is also a Dvipadī having twenty-two syllables in each pāda divided as 9+13.<sup>25</sup> This is the most common Ghattā in our work and comes oftener as a Maṅgala-śloka. The principal places of its occurrence are I 1 to 9 and 11 to 15, V 1 to 8, and 12 to 23 (i. e. end), VI 1 to 9, the whole of IX, X and XI, XV 2 to 17 (i. e. end), the whole of XIX, X, XXI and XXII; as Maṅgala in I, V, VI, IX, X, XI, XVII, XVIII, XIX, XX, XXI and XXII.

<sup>21</sup> Op. Cit. Introduction p. 49.

<sup>22</sup> Ibid p. 170      पिंगलकइ दिट्टउ छन्द उक्किट्टउ घत्त मत्त बासत्ति करि ।  
चउमत्त सत्त गण नावि पाअ भण तिण्णि लहु अंत घरि ॥ ९९

<sup>23</sup> Ibid p. 205      तिण्णि तुरंगम तिअल तइ छइ चउ तिअ तइ अंत ।  
एम उल्लाल उल्लवहु बिहुदल छप्पण मत्त ॥ ११८

<sup>24</sup> This and the following names are from Hemacandra, for which I am indebted to Jacobi's edition.

<sup>25</sup> XVII 1 has 8+13 and 9+13, but need not for that matter be regarded as a different metre. The second foot is regular, and the flaw in the first may be regarded as a variation, or carelessness of the author.

(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markaṭī* having 11 Mātrās for all four feet occurs at IV 11.

*Simhaaloana*,<sup>26</sup> see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

*Alillaha*,<sup>26</sup> see (2) above, occurs as Ghattā in IV 7.

### (C) CLASSICAL METRES OR GAṆAVṚTTAS

(16) *Cāmara*. Of about the *ten* Kaḍavakas in different metres, IV 6 is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.<sup>27</sup>

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —

When we examine our Kaḍavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्समाणेण तेण दिट्ठयं gives — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —

(2) वाक्किञ्चसुप्पवद्दव सुप्पसण्णवण्णयं ,, — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —

But (3) मदविहारदेहुरेहिं सुट्ठु तं रवण्णयं ,, ◡ ◡ ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —

(4) सरहिगंधपरिमळं पव्वअएहिं फंसए ,, ◡ ◡ ◡ — ◡ — ◡ — ◡ — ◡ — ◡ —

<sup>26</sup> These have not been renumbered.

<sup>27</sup> Ibid p. 484

चामरस्स बीस मत्त तीणि मत्त अमला ।

अट्ट हार सत्त सार ठाइ ठाइ गिम्मला ।

आइ अंत हार सार कामिणी मुणिसए ।

अक्खरा द्दाइ पंच पिंगळे भणिसए ॥ १५८

In (1) and (2) our author agrees quite with Piṅgala, but in (3) and (4) there is a complete disagreement, not only in the scheme, but also in the number of syllables, (3) having sixteen and (4) as many as seventeen.

(17) *Bhujāṅgaprayātam*:—Our poet seems to be fond of the classical *Bhujāṅgaprayātam*, which occurs at III 26, IV 3<sup>28</sup>, V 17, XII 3 and XV 1, XV 15. He calls it a metre that charms wise men<sup>29</sup>. It does not necessarily require four feet. Thus in III 26, XV 1 and XV 15 we have four verses of four feet each, and one of *two* only. It is thus described:<sup>30</sup>

“With *Dhvaja* (a *gaṇa* of three *mātrās*, the first being short i. e. ◡ —) and *Cāmara* (—) four times repeated, and twenty *mātrās* to a *pāda*, *Bhujāṅgaprayātam* can be worne round the neck like a necklace.”

*Bhujāṅgaprayātam* therefore has twenty *mātrās* to a foot and the scheme ◡— (i. e. the classical ‘*Ya-gaṇa*’) four times repeated. Our author mainly conforms to this, with slight variations as in:

- (1) भमंतो नरे द्विष्टे चरविमाणं has ◡ —, ◡ —, ◡ —, ◡ —,  
 (2) चिरं नंदभो गिहवरो दानहरो ,, ◡ —, ◡ —, ◡ —, ◡ —,

In (1) ‘*Ya-gaṇa*’ occurs only twice, being supplanted in the latter half by ‘*Ja-gaṇa*’, ‘*Sa-gaṇa*’ and a *guru*; in (2) it makes place in that half for ‘*Sa-gaṇa*’, ‘*Ra-gaṇa*’ and a *guru*.

(18) *Śaṅkhaṅārī* is only a variety of the above, the only difference being that the stanza of a *Śaṅkhaṅārī* consists of two *Bhujāṅga-pādas* only. We have it in XIV 8. Piṅgala’s definition is as follows<sup>31</sup>:

“*Śaṅkhaṅārī* is said to consist of six ‘*varṇas*’, the half of *Bhujāṅga*, and four (such) feet.”

Thus the foot is half of *Bhujāṅga*, i. e. consisting of six syllables only. Four such feet are required. Our poet’s *Śaṅkhaṅārī* however, has one verse of two *pādas* only, if we are to consider that there is no lacuna of a line at the end of XIV 8, which is in this metre.

(19) *Lacchīhara* or *Lakṣmīdhara*, of four ‘*yodha*’ *Gaṇas* i. e. — ◡ —, the classical ‘*Ra-gaṇa*. It occurs at IV 13. Piṅgala’s definition is thus<sup>32</sup>:— “A *Hāra* (—), a *Gandha* (◡), a *Karṇa* (— —), again a *Gandha* (◡), then *Karṇa* (— —), and *Śabda* (◡), then *Ta-gaṇa* (— — ◡) and *Guru*;

<sup>28</sup> This appears to have escaped Jacobi’s notice.

<sup>29</sup> भुजंगो बुहारंजणो नाम छंदो XII 3, 28

<sup>30</sup> Ibid p. 440

चभो चामरो ह्यभो सेस सारो

ठए कंठए मुदए जत्य हारो ।

चउच्छंद किञ्जे तथा मुद देहं

भुभंगापभाभं पए बीसरेहं ॥ १२४

<sup>31</sup> Ibid p. 368.

खडा वण्ण बद्धो भुभंगा पभद्धो

पभा पाभ चारी कही संखणारी ॥ ६२

(thus) Nāgarāja says that there are four 'yodha' gaṇas (— ◡ —). Of this form is to be known a Lakṣmīdhara." Four — ◡ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our another has, however, variations in the beginning of a pāda thus:

(1) तिलयदीनन्तरस्थेण चंदन्यहं has ◡◡◡, —◡, —◡, —◡

(2) सितिरकालमि उन्हालए पावसे has ◡◡◡, —◡, —◡, —◡

In both the cases, the initial guru (—) is split up into two laghus (◡).

(20) *Mandara* occurs only in one line of a Kaṭavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

अहो जिष्टु अंचहु मं पठ अंचहु ॥ १ ॥

इंदिय अंचहु छक्रिय अंचहु ॥ २ ॥

Piṅgalas definition runs thus.<sup>33</sup>

"That is the beautiful *Mandara*, Oh friend, where there is a 'bha' (—)" i. e. at the beginning. The context is of three-syllable feet. Hence *Mandara* consists of four feet of three syllables, each headed by a 'guru' or long syllable.

## VII

### Apabhraṃśa Literature.<sup>1</sup>

(1) What is the extent of the Apabhraṃśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhraṃśa known to scholars and recognised by them as such was, what was found<sup>2</sup> (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārapāla-carita*, otherwise called *Prākṛta-dvyāśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakacāryakahū* and that of the destruction of *Dvāravaśī* and stray verses here and there in Alankāra works like *Sarasvatī-kaṇṭhābharāṇa*, the commentaries to *Daśa-*

<sup>32</sup> Ibid p. 444

हार गंचा तहा कण्ण गंचा उणो  
कण्ण सहा तहा तो गुरुआ गणो ।  
चारि जोहा गणा गाअराभा भणो  
एहुरुएण लच्छीहरो सो मुणो ॥ १२७

<sup>30</sup> Ibid p. 351  
noticed this.

भो जहि सो जहि मन्दर सुन्दर ॥ २३ Jaobi does not seem to have

<sup>1</sup> The following is from my essay of this name read at the First Oriental Conference, Poona, Nov. 1919, with modifications and additions.

<sup>2</sup> Pischel, *Materialien Zur Kenntnis des Apabhraṃśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kaṇṭhābharāṇa* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay,

*rūpa* and *Dhvanyāloka*. Besides, some verses are to be found in the *Veāla-pāncavimśatikā*, *Simhāsanadvātrimśikā*, and the *Prabandhacintāmaṇi*. To the Apabhraṃśa verses in the *Sarasvatī-kaṇṭhabharaṇa* mentioned by Pischel in his grammar and wonderfully reconstructed and translated in his *Materialien* are to be added those at pp. 74, 174, 348, 373.

Pischel has not mentioned the *Kumārapāla-carita* as it was published in 1900, when his *Grammatik* was also in the press.

(2) The genuineness of the 4th act of the *Vikramorvaśi*, which was called into question by scholars like S. P. Pandit and Bloch, is not generally accepted even now. Prof. Jacobi is the latest<sup>3</sup> champion of the theory of the spuriousness of the Apabhraṃśa in the fourth act. He has adduced no new grounds, but corroborated Bloch, in pointing out 7 more Apabhraṃśa verses which contradict the prose that precedes them. The contradictions may be due to the fact that the scribes, not knowing Apabhraṃśa, were from the beginning suspicious of it and therefore grossly neglected it, and put the Apabhraṃśa songs which foreshadowed the King's speeches hopelessly out of their context.

But the fact remains that the act has suffered by the dictum of the above mentioned scholars. It requires to be again edited with care by one who knows Prākṛit and especially Apabhraṃśa well. The *Prākṛta-Piṅgala* has been edited again in the *Bibl. Ind.* by Candra Mohan Ghosha in 1902; but it is apparently no improvement upon Śivadatta and Parab's *Kāvya-mālā* edition. As the one is based on North-Indian Mss. alone, and the other on West-Indian Mss. exclusively, both are defective and unsatisfactory.

(3) Since Pischel's time there has been a considerable addition to our knowledge of Apabhraṃśa literature.

I The *Bhavisayattakāhā* or shorter still *Bhavisattakāhā* of Dhaṇavāla i.e. our present work, (1) edited by Prof. Jacobi, in the *Abhandlungender K. B. A. W.* at Munich in 1918, (2) undertaken by Mr. Dalal, in the *Gaekwad's Oriental Series* and now finished by me.

II The *Saṅjamamaṅjari* of Maheśvarasūri No. 1359/1886-92 of the Deccan College collection at the Bhandarkar Institute, is written entirely in Apbh. It contains 35 verses in दोषक or दोहा metre, and is quoted below. The author must have probably lived a couple of centuries before the fourteenth,<sup>4</sup> see III below.

नमिऊण नमिरतिदसिंदविंदसिरिमउडकीदपयवीदं ।  
 पासजिणे ( सं ) संय ( ज ) मस्ररुवसंकितपं काहं ॥ १ ॥  
 संजस्रु छरसत्थिहि दुअउ संजस्रु माक्सदुवार ।  
 जेहिं न संजस्रु मणि धरिउ तह दुतर संसाह ॥ २ ॥

<sup>3</sup> His *Bhavisattakā* Intr. p. 58 Note 1.

<sup>4</sup> My article in the *Annals* of the Bhandarkar Institute I 157 where the small work has been published.

सजमभारधुरंधरह सदुच्छळिउ न जाह ।  
 निअजणणीजुव्वणहरणु जम्भु निरत्थउ ताहं ॥ ३ ॥  
 विरमणु पंचह आसवह इंदियनिग्गह जत्थ ।  
 सकसायहं वंडह दमणु सतरस संजणु तत्थ ॥ ४ ॥  
 निग्घिण निदुर दुहुमण जे पाणि बहु करंति ।  
 ते व्यावज्जिअपावभर निच्छय नरय पढंति ॥ ५ ॥  
 अळिउ म जंपहु दुक्कयणु पर दूमिज्जह जेण ।  
 वञ्चु नरवह नरइहिं गयउ अळिउभवहोसेण ॥ ६ ॥  
 जइ पाणहं संसइ पडइ जइ निदवाहु न अत्थि ।  
 तहवि अदिन्नु म संगहसि जं दूसिउ जिणसत्थि ॥ ७ ॥  
 जइ निद्विन्नउ दुहपजुरि निवसंतु संसारि ।  
 मेहुणसहि छमिणंतरिण मण पसरंतु निवारि ॥ ८ ॥  
 गाढपरिग्रहगहगहिउ नरु हारइ अपवणु ।  
 मिलिह परिग्रहदुव्वसणु सिवसहकारणि लणु ॥ ९ ॥  
 पंचासवविरमणु करहि करहि म निग्घण पाउ ।  
 सिद्धिपुरंधिहि उवरि जइ तुज्ज पइइ भाउ ॥ १० ॥  
 कक्कसि फरसि म उव्विअसि निरु कोमलइ म रणुजु ।  
 मज्जत्थिउ (इ) वित्थरादिं जिअ जइ मणि निव्बुइकज्जु ॥ ११ ॥  
 रसार्णिदिउ दुइम दमिउ रसि रसि गिद्धउ जेण ।  
 अवर य इंदिय विसयगय लीळइ निजिय तेण ॥ १२ ॥  
 गंधसंगंधिइ रइ करइ दुग्ंधिइ संताउ ।  
 घार्णिदियकयउकरसि जीव म वंचइ पाउ ॥ १३ ॥  
 जे जिणनाहह सुहकमळभवळोअणकयतोस ।  
 चन्न तिळोअहं कोअणइ सुहमंडणपर सेस ॥ १४ ॥  
 पररमणी जे रूवभरि पिक्खिउ जे विहि (इ) संति ।  
 रागनिबंधण ते नयण जिण जम्मवि नहु हुन्ति ॥ १५ ॥  
 जीव म रंजहि मणरयण सुणवि मणोहर गेउ ।  
 खरनिदुरसहावसरि मा करि मणि उव्वेउ ॥ १६ ॥  
 गय मय महुअर सस सळइ नियनियविसयपसत्त ।  
 इक्किण इ इन्दिउण दुःख निरंतर पत्त ॥ १७ ॥  
 इक्किणि इंदिय मुक्ककट्ठिण ठवभइ दुक्ख सहस्स ।  
 जसु पुण पंचइ सुक्कळा कह कुसकत्तणु तरस ॥ १८ ॥  
 इंदियसक्खि म रइ करहु संभावहिं अपवणु ।  
 जिअ खणभंगुरविसयसहमग्गि अळग्गि म लणु ॥ १९ ॥  
 वयरपरं पर संघहइ बहु उव्वेय करेइ ।  
 कोउ विरंभिउ भंति नहु जीवहं दुग्गइ नेइ ॥ २० ॥

वरिससहस्तिर्हि जं कियत् तसु संजसु उवयारु ।  
 कोहमहानलसंगमिण सो दहि किज्जइ च्छारु ॥ २१ ॥  
 माण मडप्फर विष्करइ विणइ न वट्टइ कोइ ।  
 विणयविह्वणइ निट्टुरइ नाणविदत्ति न होइ ॥ २२ ॥  
 विथु नाणेण चरित्तु नहु विण चरणेण न सुक्खु ।  
 मुक्खुविहीणा(णहं) कहवि नहु होइ निरंतर सुक्खु ॥ २३ ॥  
 ता मिल्हेविथु माणभड्डु विणय निवेसर्हि चित्तु ।  
 अहव सहेसहि दुक्खवां भवपंजरि निक्खित्तु ॥ २४ ॥  
 माया ( मा मा ? ) परवंचणु करहिं परवेचंतहं पाउ ।  
 जीवहं पावपरव्वसह नरय तिरिक्खउ ठाउ ॥ २५ ॥  
 उठुंती लोहह कहरि भंपिय जेण झडत्ति ।  
 तसु भवजलहिससुत्तरणि कुरइ समगलसत्ति ॥ २६ ॥  
 जीव कसाय न निज्ज (जि) णइ अठ (ण) विष्करइ सरोछ  
 काइं निहत्थउ नीससिर्हि करइ सरीरह सोछ ॥ २७ ॥  
 जेणि न रुद्धउ विसयसुहि धावंतउ मणुमीथु ।  
 तेणि भमेवउ भवगहणि जंपंतइ जण दीणु ॥ २८ ॥  
 संजमबंधणि बंधि धरि धावन्तउ मणहत्थि ।  
 जइ कारिसि अट्टु सुक्कलु ता पाडिहइ अणत्थि ॥ २९ ॥  
 जोइ जि वन्नइ जिणइ गण दंसण नाण चरित्त ।  
 सा सकहिज्जइ सज्जणिर्हि पयडियपवयणतत्त ॥ ३० ॥  
 जा परदोस समुल्लवइ मिच्छपवत्तणसज्ज ॥  
 सा जीहा मह मुहकुहरि जिण जम्मवि म करिज्ज ॥ ३१ ॥  
 जिणचंदगुरुजणविणउ तसु संजसु उवयारु ।  
 जं किज्जइ खणभंगुरिण देहइ इत्तिउ सारु ॥ ३२ ॥  
 जो संतावइ अणुदियहं छड्विहजीवनिकाउ ।  
 नरयनिबंधणकम्मरउ बळि किज्जउ सो काउ ॥ ३३ ॥  
 (दपड दमवि म ) णु वसि करहु धरि संजमि अप्पाणु ।  
 मोह महाबल्ल निज्जिणिर्हि जिम पावहि निरवाणु ॥ ३४ ॥  
 समणइ भूसण गयवसण संजममंजरि एह ।  
 (सिरि) महेसरसरि गुरु कलि कुणंत छणेइ ॥ ३५ ॥

III The *Commentary* on this work by a pupil of Hemahamsasūri is also important for the Apabhraṃśa. The commentator must have lived before A. D. 1505, the date of the copy of the *Sāñjamamañjari* together with its commentary. It contains lots of Apabhraṃśa quotations, some of very considerable length. The smaller ones are generally of the nature of *Subhāṣita* verses that must have been very common in the days of the commentator. cf.

दिहइं जो न वि आलवइ कुसल न पुच्छइ वल ।  
 तासतणइ न वि जाईइ रे हयवा नीसत्त ॥

रासहु कंधि चडावियइ लम्भइ लत सहस्र ।  
 आपहणे करि कम्महां दिया विहरहि कस्त ॥  
 मरण ति बिहइं बपवहा धम्मि जि सुक्का रंक ।  
 सुकिअ सुसंचिअ जेहिं पर ते तिणिवार मिसंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाडकाइं छरछरहिसमाण यं गोडकाइं ।  
 जहिं सयवर बावीसइं वराइं वणसिरीअ रमणि केडीहराइं ॥  
 मयमत्तय मयगल गुळगुळंत वरत्तरलतुरय धपमपधपंत ।  
 जिहिं रहवर धोरणि धढहडंत करफारक पाइक धमधमंत ॥  
 जिहिं कूव मणोहर सरवराइं नरनारीजण-घण-छहराइं ।  
 रमणीअरमणि जणु अछहराइं जिहिं वहइं सरिअ किरिजलहराइं ॥  
 जिहिं वसहिं लोय अहारहवन्न जिहिं पवण-बहत्तरि-नवरत्त ।  
 जिहिं पवरचहुट्टइं मनवहुट्ट जळधळदीवंतरसत्थघट्ट ॥  
 जिहिं नागर-सागर-किरिनिवात जिहिं कीळ करइं लीळाबिलास ।  
 जिहिं छंदरमंदिर-देहुराइं जणु सिच्छइं लच्छीहर-वराइं ॥

At fol. 106 (b) begins the story of a king of Taksasilā named Trivikrama. This runs over three folios, and is given as an illustration of the merits of obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted below:

अस्थि नामिण नयह तल्लसिळ । पडि-वक्ख-वळयलसिळमणिसिळोह-सह-बहस्रहर । हरिणच्छि-  
 हरिणकल्लहमहिलच्चककचंक्रमणमणहर ।

धणकण कंचन-रयण-निहिं छरपुरसरिसायाह ।  
 सेसु-कणावाळि किं ठियड परिंभिवि पायाह ॥

तहिं तिविक्कड २ अस्थि नरनाहु । तिअलोअविक्कळाड । जसि इलिय-सयळ-बळिरायविक्कमु  
 सरपंकयसंगहिय मंखनावइ तिविक्कमु ।

तासु मंगलदेवि पिय कोमलकमळपयच्छि ।  
 रुवि विणिज्जिय रहरमणि कणयच्छवि नं कच्छि ॥

Apabhramśa quotations like रासहु कंधि चडावियइ etc. or दिवसि पहिल्लइ पाहुणु सोनासळ वीकाइ look like stray *subhāsita* verses, current in the author's time and show that there must have been a rich literature in Apabhramśa upon which he has largely drawn. The long story that he has quoted also corroborates this view.

IV The *Tisatthamahāpurisaguṇālankāra* of Pupphadanta is an important work in Apabhramśa. It forms No. 370 in section X of the catalogue for the search of Mss. for the years 1879-80, and is entered as an incomplete Prākṛit<sup>5</sup> work in 304 foll. The Ms. is to be found in the Deccan College

<sup>5</sup> That it was possibly Apbh. was kindly suggested to me by the Muni Maharaj Jinavijaysaji of Poona. I am in search for other Mss of the work with a view to publish it.

Mss. collection now deposited at the Bhandarkar Institute. The work is divided into Sandhis or chapters, as most Apabhraṃśa works are, and has 27 such Sandhis. How many more Sandhis the work really has, I have not yet been able to ascertain. The number of stanzas in a Sandhi varies from 15 to 25. Sometimes however, a Sandhi has only 9 stanzas, (e. g. Sandhi VI) or as many as 29, e. g. Sandhi IX.

The work begins:—

सिद्धिबहुमणरंजणु परमजिरंजणु भुवणकमलसरणेसक ।  
 पणविवि विग्घत्रिणासणु णिरुवमसासणु रिसहणाहु परमेसक ॥  
 सुपरिकिखयरकिखयभूअतणुं पंचसयपउण्णयदिव्वतणुं ।  
 पवदियसासयपयणयरवयहं परसमयभणियदुण्णयरवहं ॥  
 सुहसीलुगुणोहणिवासहरं देविंदुअं दिव्वासहरं ।  
 जुहणिज्जियमंदरमेहलयं पविमुकह.रमणिमेहलयं ॥

etc.

etc.

etc.

etc.

घत्ता अरुवि पणविवि सम्मइं विणिहयदुम्मइं कोवपावविइंसणु ।  
 जासु तिलिथि मइं लहउ ण णसमिदुउ णिम्मसु सम्मइंसणु ॥ १ ॥

Every sandhi ends with the following words:—

इय महापुराणे तिसट्ठिमहापुरिसगुणालंकारे महाकइउफदंतविरइए महाभव्वभरह.शुमणिए महाकअं  
 सम्मइसगामो णाम etc. (the name and number of the Pariccheda or Sandhi.)  
 The poem is said to be approved by the most noble Bharata; but it is not clear who this Bharata is.

The seventh stanza in Sandhi I is important as it contains an explicit reference to the *Setubandha* of Pravarasena, side by side with the *Rāmāyaṇa*:—

सियदंतपतिववलीकयासु ता जेरइ वरवायाविलासु ।  
 भो देवीणंदण जयसिरीह किं किजइ कउवु सुपरिससीह ॥  
 गोवज्जिअरहिं णं वणदिणेहिं सुवरचावेहिं व णिग्गुणेहिं ।  
 महलियचित्तिहिं णं जरचरेहिं छिएण्णेसिहिं णं वित्तहरेहिं ॥  
 जहवाइएहिं णं गयरसेहिं दोसायरेहिं णं रकअसेहिं ।  
 आअक्खियपरपुट्टीपलेहिं वरकइ णिन्दिजइ इयअलेहिं ॥  
 जो बालवुडुसंतोसहेउ रामाहिरामलवखणसमेउं ।  
 जो सुम्मइ कइवइ विदियसेउ तासु वि दुज्जणु किं परि न होउ ॥  
 णउ मइं बुद्धिपरिग्गहु णउ सुयसंगहु णउ कासुविकेरउ बलु ।  
 भणु किह करमि कइत्तणु ण लहमि कित्तणु जगु जि पिछणसयसंकुलु ॥

The reference in line 7, by the words बालवुडुसंतोसहेउ is to Vālm̄ki and his work the *Rāmāyaṇa*; and that in line 9, जो सुम्मइ कइवइ विदियसेउ, is clearly to Pravarasena of the *Setubandha* fame.

In the ninth stanza the poet mentions several predecessors of his, some, like Kapila and Vyāsa, almost mythical, others like Bhāravi and Eāṇa of living memory. It is important to note that Puṣpadanta mentions Rudraṭa  
 f-g

and not Hemacandra, when speaking about his knowledge of poetics. Had Hemacandra, who was looked upon as a literary colossus by all his Jaina successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविलकणयरमयाईं दियसुगयपुरंदरणयसयाईं ।  
 वंतिमुविस्त्राहिलुद्धरियाईं णउ णायईं भरहवियारियाईं ॥  
 णउ पीयईं पायंजलिजलाईं अइहासपुराणईं विम्मलाईं ।  
 भावाहिउ भारवि <sup>6</sup>भासु वासु कोहलु कोमलगिरु कालिदासु ॥  
 चडसुधु सयंधु सिरिहरिसु दोयु णालोउ कइईसायु बाणु ।  
 पइ रुइइ जइणिण्णासयाह पडियच्छिउ णालंकारसाह ॥

पिंगलपत्थाहं ससुदि पडिउ ण कयाइ महारइ चित्ति चडिउ ।  
 जसंधु सिंधुकल्लोलसित्तु ण कलाकोसलि हियवउं णिहित्तु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakārakartā. He is evidently the same Akalaṅka<sup>7</sup> as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārṇvakamate granthakartā,' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. क्वांइः कश्चित् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśināmamāla* e. g. अविणयवई इति द्रोणः on I, 18, अजहो एव इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभुः कविः पांथडीवदरामायणकर्ता आपलीसंघीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārādhanā* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal<sup>8</sup> at Pātaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

<sup>6</sup> Three syllables have been rubbed out here, owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

<sup>7</sup> Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

<sup>8</sup> Dalal, Essay read before the Gujarātī Sahitya Pariṣad. p. 14.

ब्रह्मिवरणवन्देदीसण्णिवदे पसिदे सयकविदिणिहाणे एत्थ कम्मे छभम्मे ।  
अरिहपद्धहनुमुमुमाराहणाए पभणिउं कुहु संवी अद्दावणं समेत्ति ॥

Unfortunately Mr. Dalal could not get details about the date of the author or at least of the Ms.

VI. *Paramātmaprākāśa* of Yogīndradeva, a Digambara. This is a philosophical work in 330 Dohas. It was composed at the request of Bhaṭṭa Prabhākara. For, it says:—

भद्रपयाहरि ( पहायरि ? ) विजविउ विमद्ध करेविणु भाव ।

VI. The *Nemināhacariu* of *Haribhadru*, Candrasūri's pupil, who completed his work in 1159. Prof. H. Jacobi, who makes mention of it at p. 1 and 2 of his Introduction to *Bhavisattakāhā* thus describes it. "This is a work of great extent (8032 granthas of 32 syllables) and is almost entirely in strophes of 9 lines called Raḍḍā or Vastu. It relates the nine previous births of Ariṣṭanemi and Rājimatī and in the smaller second half, the story of this Tīrthakara, which is interwoven with that of Kṛṣṇa and the Pāṇḍavas.' The work when published by a scholar like Prof. Jacobi, will add further to our knowledge of Apabhraṃśa language in particular and literature in general.

VII. *Vairasāmicariu* of *Varadatta* is in two Sandhis only, containing 12 and 9 Kaḍavaks respectively.<sup>9</sup> There are Mss. of it both at Pāṭaṇa and Cambay. It begins:—

अहो जण निष्ठणिण ( णि ) जउ कनु भरिजउ ( हु ) वहरसामिद्धनिवरचरिउ ।  
माहउं सुमणोहरु भविपह सुंदरु जि जिणरयणु सखद्धरिउ ॥ १ ॥  
तुंबवनामि पुरवरु पहाणुं अत्थेत्थु भरहि वरगुणनिहाणु ।  
जिणभवणिहि सुंदरु किउ पवित्तु देउलविहारमंदिउ पवित्तु ॥ २ ॥

The end:

धुनिवर वरदत्ति गणहरभत्ति वहरसामिगणहरचरिउ ।  
साहिजउ भाविं खुचहु पाविं जि तिहुवणु नियगुणभरिउ ॥

No dates are available.

VIII Lastly there are smaller works in Apabhraṃśa called Sandhi nad Rāsa.<sup>10</sup> Same of them are mentioned below.

(a) *Paumasiricaritra*, in 4 Sandhis, of Dhāhila son of Pārśva.

(b) *Antaraṅgasandhi*, in 9 Kaḍavakas, of Ratnaprabha, the pupil of Dharmaprabha.

(c) *Caurāṅgasandhi* in 5 Kaḍavakas.

(d) *Sulasākhya* in 17 Kaḍavakas of Devacandra, preceptor of Hemacandra.

<sup>9</sup> Mr. Dalal's essay p. 12.

<sup>10</sup> Mr. Dalal's essay. For others, see pp. 11—20.

(e) *Bhaviyakudumbacaritra*, 36 Gāthās in Catuspādī.

(f) *Sandēśarāsaka*, in different metres, being the message of a Virahinī

(g) *Bhāvanāsandhi* of Jayadevagaṇin, pupil of Sivadevasūri, in 6 Kaḍavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makaradhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karaṇasamlāpakathā* containing 105 stanzas in Apbh., (2) the *Śhūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Dasārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खट्ट खणाविय सइ उगळ मइ आरोविय रुकल ।

पइ जि पवनिय जन्म मइ किं बुवुयहि मुरुकल ॥

from अमरसिंहकथा p. 25

अइ कोइलकुलरवमुहुभल वणि वसंतु पयट्ट ।

अट्ट व मयणमहानिवह पयहिअविजयमट्ट ॥ १ ॥

मूळ पलोइवि कंतकर उतरदिसि आसत्तु ।

नीसासु व दाहिणदिसिहि मलयसभीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय जे कया तेहि नीहरिय घरस्स ।

बीजा दुन्नय जइ करउं नो न मिलउं पियरस्स ॥

from शीलवनीष्टांत p. 3

and सीट्टु दमेवि अ वाहिहइ इक वि जिणिहिह सत्तु ।

कुमरि पियंकरि देवि तसु अप्पट्ट रज्जु समत्तु ॥

from नरदेवकथा p. 39

वट्टरुक्खइ दाहिणदिसिहि जाइ विदग्धिहि मग्गु ।

वामदिसिहि पुण कोम्महिहि जहिं रुक्खइ तहि लग्गु ॥

from नलचरितम् p. 57

The author Somaprabha, according to the Praśasti at the end of work, lived some time after Kumārapāla and Hemacandra, as he says he wrote his work in Samvat 1241 i. e. A. D. 1185.

(d) Another work containing some Apbh. is the *Upadeśa-taraṅgiṇī* of Ratnamandiragaṇin, ed. H. B. Shah, Benares V. D. 2437. This a late work of promiscuous nature, full of Sanskrit and Prākṛit quotations. The Sk. quotations are generally from the *Mahābhārata* and Bhaṭṭhari, and the Prākṛit ones from different Āgama works and other sources. There is little that belongs to the author, but that little is written in bad Sanskrit. There are about twenty-five passages that can be strictly called Apbh.; there are some more which may be on the borderland of Apbh., and old Guj. or old Western Rājasthāni, as it is called by Dr. Tessitori. A few only are quoted here:—

पत्तपरिक्रमह किं करइ दिज्जइ मग्गंताइ ।

किं वरिसंतो अम्बुहर जोइ समविसमाइ ॥ p. 1

हरि गइइ इगमगिय चंद करमिलिय दिवायर इल्लिय महि इल्लिय यह मेरु जलसंपिय सायर ।

सुइइकोडि थरहरिय क्रूर कूरंम कडकिभ अनलविनल भवमसिभ पुइवि सह प्रलय पलहिय ॥

गजंति गयण कवि आम भणि सरभणि सरभणि फणमणि इकइभ ।

मामहि हिमगहिममगहिमगहि मुंच मुंच जयसिंद तुह ॥ p. 64

सुंदर सर अउराइ इलि जल पीधउं वयणेहिं । उदयनरिद्धहिं कइव तीहं नारीनयणेहिं ॥ p. 70

The last passage is between Apbh. old Gujarāṭi.

(c) The *Supāsanaḥacariyam* of Lakṣmaṇagaṇi parts I and II, ed. Pandit Hargovind Das Seth, Benares 1918, contains some Apbh. The third part is not yet out.

केवि मल्लव्व सजंति कमददुरं अवरि गायंति सुइकंठरवसुंदरं ।

केवि उतालतालाउलं रासयं कुणहिं करनच्चियं अत्रि वरहासयं ॥

केवि हरिसुहुरा तियसगलदेदुरं कुणहिं हयंहेसियं केवि सुइबंधुरं ।

केवि गयगजियं कुणहिं मयभिभलं अनि सुइहिं पदरंति धरणीयलं ॥ etc p. 50

नय विणइ ससणेहिं नहु विणइहिं गुणिहिं ।

नहु लज्जइ नय माणिण नय चाइयसइहिं ।

नय खरकोमलवयणि न विहवि न जोवणिण ।

दुग्गेज्जउं मणु महिलहं चित्तइ आयरिण ॥ p. 115

कइयावि महुरकळयंठकंठसज्जाइ पयइइ ।

कइयावि गहियसुअंधकुसुम देवबणि वट्टइ ।

कइयावि बहुभवभमणभावण मणि भावइ ।

कइयावि सुहरम्मि जिणधम्मि लीणमणु ठावइ ॥ p. 116

Besides stray verses at about sixteen places, there are Apbh. passages of considerable length at pages 50, 190, 212, 286 and 440.

(d) The *Dohākoṣa*,<sup>11</sup> published by Dr. Harprasad Shastri in his Bengali work *Bauddhagāna o Dohā*, 1323, is full of Apabhramśa. The learded Shastri, however, considers it old 'Bāngālā,' which is not the case. There are two collections of Dohās, (there are other metres also) one of Saroruha-vajra who subscribes himself Saraha in his Dohas, and the other of Kṛṣṇācāryapāda and both are in Apbh.

From Saraha:—

(4) *Conclusion*:—

The Section has made it amply clear, that under the so-called Prākrit literature, especially of the Jains, both published and unpublished and much valuable Apabhramśa lies burried. Some works, which in the Catalogues are simply dubbed Prākrit, might turn out to be Apabhramśa and others, rightly called Prākrit, might still contain some Apabhramśa quotations and stories of value from both the linguistic and literary points of view. It is also likely that the treasures at Pātaṇa, Khambayat and other strongholds of Jainism, might contain Apabhramśa works, yet unknown even to their blessee possessors. It is the duty of all right-minded Jains to make such works available to scholars who would publish them according to approved methods and subject them to literary and historical criticism.

घरहि बइमी दीया जाली कोनेहिँ बइमी घण्टा चाळी ।  
 अक्खि निवेसी भासनबन्धी कन्हिँ खुसखुसाइ जनबन्धी ॥  
 रण्डीमण्डी अन्य वि वेसे दीहणकळ जे मलिने वेसे ।  
 णगळ होइ (अ) उपाडियकेमें खवनेहिँ जानविहँबियवेसे ॥  
 अण्यथु वाहिय मोक्खउउएसे ॥  
 जइ नया विअ होइ खुत्ति ता सनइ मिआलइ ।  
 लोमोपपाटने अच्छ सिद्धि ता जुवइनितंबइ ॥  
 पिच्छीगहणे दिहु मोक्ख ता करिइ तुरंगइ ।  
 उधेँ भोअणे होइ जाण ता करिइ तुरंगइ ॥  
 एव सरइ भणइ खवनान मोक्ख महु किंपि न भावइ ।  
 तत्तरहिअकाया ण ताव पर केवल साइइ ॥ १ ॥  
 जो भव सो निव्राणथलु भेवु न मण्णइ पण्ण ।  
 एरुसहावेँ विरहिआ निर्मळमइ पडिवण्ण ॥ p. 118  
 घरहि म थकु म जाहि वने जहिँ तहिँ मण परिआण ।  
 सअलु णिंतरं वोहिँ ठिअ कहिँ भव कहिँ निव्राण ॥ old.

<sup>11</sup> My attention was kindly drawn to this work by Sir George Grierson a couple of years ago, but long illness prevented me from looking into it until recently.

In a very few places I have departed from the printed text. I am printing it with corrections and explanations elsewhere.

णड घरे णड बने बोहि ठिउ एकु परिआणउ भेउ ।  
निम्मकचित्त सहावउ करह अविक्कल सेउ ॥ p. 119

From Kṛṣṇācārya:—

आगमवअपुराणे पंडित मान वहंती ।  
पक्क सिरिफळ अलिअ जिम बाहेरि त भुमयंति ॥ २ ॥ p. 113  
वरगिरिसिहर उतुंग घुणि सबरें जहिं किअ वास ।  
नउ सो कंधिअ पंचाननेहिं करिवर दुरिअ आस ॥ २९ ॥ p. 130  
एक न किअइ मंडु न तंतु णिअघरणिळइं केलि करंतु ।  
णिअघरघरिणी जाव ण मज्जइ ताव किं पंचवर्ग निहरिज्जइ ॥ २८ ॥ p. 131  
एस जपहोसं मंडलकम्मं अट्टदिन अच्छसि काहिउ धम्मं ।  
तो विणु तरुणि निरंतर नेहें बोहि कि लाहइ एण वि देहे ॥ २९ ॥ p. 131  
जिम कोण विलिज्जइ पाणिएहि तिम घरिणि लाई चित्त ।  
समरस जाई तक्खणं जइ पुणु ते सम गित्त ॥ ३२ ॥

The discovery of this work in the far East of India is important and significant. It shows that Apabhramśa, alongside of Sanskrit and Māhārāṣṭrī Prākṛit, was for some centuries the literary language throughout the length and breadth of India North of the Tāptī. The literature seems to be popular-erotic and religious. The work also shows that it was a Western Apabhramśa<sup>12</sup> most probably the Māhārāṣṭra Apabhramśa which was raised, like the Māhārāṣṭrī Prākṛit, to the literary status and was thus used by poets of the West and those of the East alike.

## VIII

Reference to Apabhramśa, its Age and Connection with the *Abhiras*:—(A) *Literary References*: There are references to the Apabhramśa language, both spoken and literary. These however occur almost entirely<sup>1</sup> in Sanskrit works on dramaturgy and poetics. This is as it should be: for the Sanskrit drama, which represents according to its lights, the social life of its day, has necessarily got to recognise the current spoken idioms. This is illustrated by the use of the various Prākṛits. Writers on the principles underlying the Sanskrit drama have also therefore referred to the various Prākṛits, of which the Apabhramśa is the latest<sup>2</sup> and most changed phase.

(1) Patañjali, the celebrated author of the *Vyākaraṇamahābhāṣya* of the 2nd century B. C., is so far as we know the first great Sanskrit author to make use of the word 'apabhramśa' in connection with language. But with

<sup>12</sup> My examination of the work from this point of view will appear elsewhere. I have stated above the conclusions only.

<sup>1</sup> With the exception of an Inscription; see below.

See section V.

him 'apabhraṃśa' is only deterioration of the Sanskrit word in the mouth of the vulgar; for, says he':

"Each individual word has several corruptions. For instance, the word 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so forth."

Apabhraṃśa here can only mean corruption or deterioration of the norm. This corresponds exactly with 'vibhraṃśa' or 'vibhraṣṭa' of Bharata. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialect or dialects and vehicle of literature like the various Prākritis. The corruptions mentioned by Patañjali are all found in one or other of the Prākritis.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra* he deals with the Prākritis in the 17th chapter as vehicle of thought of certain characters in the drama and in the 32nd chapter verses 47 to 242, gives names and definitions of metres with examples, which are almost entirely in the Prākritis. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākritis.

The first allusion to what came to be called Apabhraṃśa from Bhāmaha and Daṇḍin onwards seems to be in the following verse.<sup>3</sup>

"This should be briefly known to be threefold; by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākritis and correspond generally to those of the grammarians. What Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākrit and Sanskrit. Hence forward I shall speak of the division of the Deśabhāṣā."<sup>4</sup> And particularly in the following.<sup>5</sup>

<sup>3</sup> Ed. Kielhorn, Vol. I p. 2.

एकैकस्य हि शब्दस्य बहुव्योपभंशाः । तथा । गौरित्यस्य शब्दस्य गार्वा गोर्वा गांता गोपोवाङ्कित्ये-  
वमादयोऽपभंशाः ।

<sup>4</sup> Ed. Kāvyaṃālā. No. 42.

<sup>5</sup> त्रिविधं तच्च विज्ञेयं नाट्ययोगे समासतः ।

समानशब्दैर्विभक्तं देशीमतमथापि वा ॥ XVII 3

गच्छन्ति पदन्यस्तास्ते विभमा ( द्वा ) इति ज्ञेयाः ॥ ibid 4

<sup>6</sup> एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकरणम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākrit can only mean spoken languages of different countries or regions.

<sup>7</sup> अथवा लुप्ततः कार्याः देशभाषाः प्रयोक्तृभिः । ibid ४६

नानादेशसमुत्थं हि काव्यं भवति नाटके ॥ ibid ४७

“Or the authors should use at will (in drama) the languages of the country. Since in a drama there is poetry from various countries.”

Then he mentions seven<sup>8</sup> languages (Bhāṣāb), the Māgadhī, that of Avanti, the Eastern language, Śaurasenī, Ardhamāgadhī, Bāhlikā and the Southern one; and several dialects (Vibhāṣāh), those of the Śabaras, Ābhīras, Caṇḍālas, the Draviḍas together with the Caras (or Ceras) and Odras and inferior idioms of foresters. It is true that one does not find here the Apabhraṃśa expressly mentioned by name. But the reason is obvious. The literary languages of the time, Bhāṣāb, have got their distinctive names; but not so the Vibhāṣāh. Yet they are recognised as dialects spoken by different tribes.<sup>9</sup>

“The Śabara idiom is to be put in the mouth of coal-makers, hunters and those living on wood-craft and contrivances (machinery would be too big a word for Yantra of those days !) and the foresters’ language also a bit (Vānaukasi). Either the Ābhīra idiom or the Śābarī is to be used in the case of herdsmen, like cow herds, shepherds, and tenders of herds of horses, camels etc.”

Thus the dialect of the nomadic tribe of cowherds etc. has so got the name of the tribe of the Ābhīras, for itself. We shall subsequently see that it has achieved a distinct name for itself and also secured a place among the literary Prākritis.

That Bharata probably had in his mind the Apabhraṃśa dialect, perhaps as yet in its formative and progressive stage, becomes clear when we

<sup>8</sup> मागधवन्तिजा प्राच्या शरसेन्यर्धमागधी ।  
बान्हीका दक्षिणान्या च सप्त भाषाः प्रकीर्तिताः ॥ ibid ४८  
शबराभीरचण्डालसचरद्रविडोडुजाः ।  
हीना वनेचराणां च विभाषा नाटके स्मृताः ॥ ibid ४९

Prthvīdhara, on *M. Chakalatika* reads शकार and शबर for गबर and सचर. Possibly he wants to escape the difficult word सचर. The शकारी, besides being included under मागधी, would be in strange company with the dialects that are partly connected with tribes like शबर, आभीर etc., and partly with regions or countries like द्रविड, आङ्ग. शकारी is a name given to a dialect on account of its phonetic peculiarities and is possibly later than the मृच्छकटिक. Sir George Grierson apparently sides with Prthvīdhara; J. R. A. S 1918, p 491.

<sup>9</sup> अङ्गारकारव्याधानां काष्ठयन्त्रोपजीविनाम् ।  
योज्या शबरभाषा तु किञ्चिद्दानौकसी तथा ॥ ibid ५४  
गवाश्राजविकीश्रुदिवोषस्थाननिवातिनाम् ।  
आभीरोक्तिः शबरी वा द्रविडी द्रविडादिषु ॥ ibid ५५

consider the passage in which he gives, for the sake of lending dramatists, the broad linguistic peculiarities of the different provinces.<sup>10</sup>

“One who knows should use a language in which the ‘e’ sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant ‘na’ in the case of the countries heard to be between the Vindhya and the Ocean. In Surāstra and Avantī and countries north of the Vetravati, a language with profuse ‘ca’ should be used. Those countries which border on the Himālaya and the Sindhus and Sauvīras should have a language full of the ‘u’ sound. In countries beyond the Carmaṇvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound ‘ta.’

The “languages abounding in the u sound” in the above is quite mistakable. The ukāra is a recognised peculiarity of the Apabhraṃśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhraṃśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the u sound was at home in Bharata’s time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata’s acquaintance with Apabhraṃśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were available to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākṛit studies. The chapter under consideration is especially faulty and scrappy; but such as it is, it offers something of use to the present purpose.

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- <sup>10</sup> गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।  
 एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५८ ॥  
 विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमागताः ।  
 नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५९ ॥  
 सराष्ट्रावन्तिदेशेषु वेत्स्युत्तरेषु च ।  
 ये देशास्तेषु कुर्वीत चकारबहुलामिह ॥ ६० ॥  
 हिमवत्सिन्धुसौवीरान्ये च देशाः समाश्रिताः ।  
 उकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ ६१ ॥  
 चर्मण्वतीनदीपारे ये चाङ्घ्रिदसमाश्रिताः ।  
 तकारबहुलां जित्यं तेषु भाषां प्रयोजयेत् ॥ ६२ ॥

- ( 1 ) मोकल्लउ नचन्तउ । म ( न ) हागमे संभल ( न्त ) उ ॥ ६६ ॥  
 ( 1 ) मेह उद्धर्तुं नई (ण) जोण्डउं । णिच णिण्पहे एस चंदउ ॥ ७४ ॥  
 Read मेहउ इर्तुं (?) नेई जोण्डउ । ,, ,, एहु चंदउ ।  
 ( 3 ) एसा हंसवधू (ह) हि (इ) च्छाकाणणउ ।  
 गंतुं जु (उ) स्खइया कंतं संगइया ॥ ९९ ॥  
 ( 4 ) पिय वाइ वायर्तुं (उ) छवसंतकाळ (उ) ।  
 पियकासुको (कउ) पिय मदणं जणंतउ ॥ १०८ ॥  
 वायदि वादो एह पजाही रुसिद इव । ॥१६९॥

It will be easily seen that (1) is entirely in Apabhramśa (a) with the ukāra of the Nom. Sing. at three places, (b) *h* for *bh* which it has in common with the other Prākritis. (2) is rather obscure, but even without emending it, one finds in it the familiar *u* and what is more remarkable 'joṇḥaū' in Neuter pointing to the existence in the peoples' language of the tendency of disregarding genders even at such an early date. 'Neī' is also to be noted. In (3) 'Kāṇaṇau, ussuiyā' and 'saṅgaiyā' are peculiarly Apabhramśa. Although 'uāya' and 'Kālau' are emended in (4), there is scarcely any doubt 'jaṇantau.' In (5) 'eha' is Apabhramśa.

Thus it is clear, that although Bharata has nowhere mentioned Apabhramśa by name, because it was yet in a crude form still to develop and going under the name Ābhīrokti, there is no doubt that the dialect existed in his days. It also seems clear that the home of the speakers was then in the Punjab and upper Sindh. It had yet not high literature of its own and the circle of its speakers was limited to certain nomadic tribes, who as will be seen later, penetrated southwards and eastwards and were assimilated in the Hindu civilisation. It is they, however, who seem to have given to the older Prākritis the Apabhramśa form.

(3) *Dharasena*: Important for the age of Apabhramśa is a reference to it in an inscription of Dharasena II king of Valabhī (in Surāstra Kathiawad). Here Dharasena thus speaks about his father.

"His mind was very clever in writing poetical works composed in three languages, Sanskrit, Prākrit and Apabhramśa."

Guhasena who is thus described has inscriptions<sup>12</sup> between 559 and 569 A. D. Poetical works in Apabhramśa are therefore attested to in the middle of the 6th century A. D., although none has so far come down to us.

(4) *Bhūnaba*, probably of the end of the 6th century, already knows about the Apabhramśa language, to which he prefers while giving an alternative division of poetry of literature.<sup>13</sup>

<sup>11</sup> Ind. Ant. संस्कृतप्राकृतपञ्चशभाषात्रयप्रतिबद्धप्रबन्धरचनानिपुणतरान्तःकरणः etc. quoted by Jacobi. l. c. Intr. p. 55.

<sup>12</sup> Bombay Gazetteer Vol I, part I p. 90.

<sup>13</sup> शब्दार्थो सहितौ काव्यं गद्यपद्यं च तद्विधा ।

संस्कृतं प्राकृतं चान्यदपञ्चश इति त्रिधा ॥ १.३६

“Kāvya is word and sense together. That (Kāvya) is two-fold, prose and verse. It is again three-fold. Sanskrit, Prākṛit and moreover Apabhraṃśa.”

Bhāmaha's remark is important only as corroborating the existence of Apabhraṃśa at the end of the 6th century. But he does not mention either who spoke it or who should speak it. It were to be wished that like Daṇḍin he had done so.

(5) *Daṇḍin*. In his *Kāvya-darśa*,<sup>1</sup> Daṇḍin gives a fourfold division of literature, which was current amongst the literate of his days. There is thus an advance over Bhāmaha's threefold division.\*

“Learned men say<sup>2</sup> that this literature is again fourfold namely Sanskrit, Prākṛi, Apabhraṃśa, and mixed. Great sages have defined Sanskrit as divine speech. There are varieties in Prākṛit such as ‘derived from it (Sanskrit),’ ‘similar to it,’ and ‘Deśi’ (i. e. belonging to vulgar speech).” etc. And further “The speech of Ābhīras and others in literature is known as Apabhraṃśa. In the Śāstras (however), Apabhraṃśa means whatever is other than Sanskrit. Sanskrit (Kāvya) is divided in *sargas* (chapters), Prākṛit in *skandhakas* (name of metre, according to commentator), Apabhraṃśa in *Āsāra* etc. Mixed (forth branch of literature) means *Nātaka* etc. *Kathā* (variety of mixed literature) is composed in all languages and also Sanskrit. *Bṛhatkathā*, of wonderful meaning, consists of *Bhūtabhāṣā*.”

It will be clear from the above that Daṇḍin is speaking of certain languages from the literature point of view and not from the linguistic one. Hence the bad logic of segregating Apabhraṃśa from the Prākṛits, of whom indeed it is only the youngest phase just as Pāli is the oldest, may be excused in his case.

Be that as it may, two points stand out clearly from Daṇḍin's discussion on literature and its divisions: (1) that the Apabhraṃśa language must have already been put to considerable literary usage when Daṇḍin

<sup>1</sup> Ed. Bibl. Ind. 1863.

<sup>2</sup> *Op. lit.* तदेतद्वाद्मयं भूयः संस्कृतं प्राकृतं तथा ।

अपभ्रंशश्च मिश्रं चेत्याहुरार्याश्वतुर्विधम् ॥ १, ३२

संस्कृतं नाम देवी वागन्वाख्याता महर्षिभिः ।

तद्भवस्तत्समो देशी त्यनेकः प्राकृतक्रमः ॥ १, ३३

आभीरादिगिरः कान्येष्वपभ्रंश इति स्मृताः ।

शास्त्रे तु संस्कृतादन्यदपभ्रंशतयोदितम् ॥ १, ३६

संस्कृतं सगन्वादि प्राकृतं सन्धिकृदिकम् ।

आसारादीन्यपभ्रंशो नाहकादि तु मिश्रकम् ॥ १, ३७

\* The older Vagbhata also has Daṇḍina's fourfold division Pischel, *Grammatik der Prakrit Sprachen*, p. 3.

wrote. This usage is not the mere use of it by low characters in Sanskrit dramas as during Bharata's days. In that case, Daṇḍin would scarcely have been justified in making a whole division of literature as consisting of Apabhraṃśa. He expressly mentions certain metres employed in Apabhraṃśa poetry, i. g. āsāra etc. The Apabhraṃśa in the dramas is mostly very scanty and scrappy prose and even then, very few dramas have it as a rule. The line 'Ābhīrādigaṣaḥ' etc. only indicates the general nature of Apabhraṃśa, viz. whatever in Kāvya is put in the mouth of such low people as the Ābhīras is that. It is hardly scientific to conclude from such references that the Apabhraṃśa, or for the matter of that any other language, is a *tribal* language. In the first place there is the word 'Ādi' to show that the Ābhīras had no monopoly of the Apabhraṃśa. They certainly did not bring it with them from wheresoever they came a few centuries before the Christian era. The fact is that wherever they and others with them went, they picked up the *regional* Prākṛit current there, and in the nature of things changed its form to a great extent. It is this change or decay that is indicated by the words 'Apabhraṃśa', 'apabhraṣṭa,' even 'vibhraṣṭa' of Bharata. (2) That behind this literary Apabhraṃśa, there was the language, not of small literary groups, or learned men such as philosophers, grammarians, astronomers, mathematicians, poets and professors, in short of the elite, but of the lowly, humble, commonest of the common people like Ābhīras, Sabaras, Caṇḍālas etc. It goes without saying that as the region, occupied by these people changed either from time to time or at the same time, their Apabhraṃśa also differed, thus making up the different varieties of Apabhraṃśa mentioned by some later Prākṛit grammarians.

Unfortunately the date of Daṇḍin is not yet finally settled. But so far is certain that he cannot have flourished earlier than the seventh and later than the eighth century. Thus, then, what was recognised as a dialect of certain tribes and named Ābhīrī, developed, during the four or five centuries between Bharata and Bhāmaha-Daṇḍin, into the Apabhraṃśa language, both spoken in various dialects and employed in recognised literature. This was also the period of Ābhīra supremacy<sup>1</sup> over a considerable part of the country. It is natural to suppose that it was during this period, 3rd century A. D. to the 6th century A. D., that the name Apabhraṃśa must have been given to the dialects which developed out of the regional Prākṛits owing to the assimilation of the Ābhīras in Hinduism.

(6) Rudrata, who belongs to the 9th century A. D. refers to the Apabhraṃśa in his *Kāvya-lamkāra*.<sup>2</sup> After dividing 'Vākya' into prose and

<sup>1</sup> See page below.

<sup>2</sup> Ed. Kāvya-miṣṭā, No. 2.

verse, he divides it again sixfold on the language basis. He says<sup>3</sup>:—“A sixfold division of it is possible, based upon the difference of languages. Sanskrit, Prākṛit, Māgadha, Piśācabhāṣā, and Śaurasenī, the sixth being Apabhraṃśa in several divisions on account of the particular country.”

Here too the Apabhraṃśa is placed on a level with the older literary Prākṛits viz. the Māhārāstri, Māgadhi, Paiśāchi, and Śaurasenī. What is, however, more important to note, is that Rudrata recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kavyamimansa*,<sup>4</sup> Rajasekhara has several references to Apabhraṃśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his *Kāvyapurusa* thus<sup>5</sup> described:—“Sanskrit is your mouth, Prākṛit the arms, Apabhraṃśa the hips, Paiśāca the feet, and a mixture of these the chest.” Again when his poet-king holds his Durbār, “The Sanskrit poets<sup>6</sup> should be seated to the north (of his regal seat); the Prākṛit poets to the east, the Apabhraṃśa poets to the west, the Paiśāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages<sup>7</sup> the budding poet should master.

“Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellect can command all these, fills the whole world with his fame.”

<sup>3</sup> भाषामेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११

त्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।

षष्ठोऽत्र भूरिभेदो देशविशेषादयत्रंशः ॥ २, १२

<sup>4</sup> *Gaekwad's Oriental Series*, no. I, 1916.

<sup>5</sup> *Cl. Cit.* p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमयत्रंशः, पैशाचंपादौ, उरोमिश्रम्<sup>8</sup>

<sup>6</sup> *Ibid.* p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।...पूर्वेण प्राकृताः कवयो...। पश्चिमे. नापत्रंशिनः कवः । दक्षिणतो भूतभाषाकवयः ।

<sup>7</sup> *Ibid* pp. 48-49 एहोद्येः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्

अन्योऽपत्रंशगोभिं द्विमपरमपरे भूतभाषा कपेण ।

द्वित्राभिः कोऽपि बाग्भिर्भवति चतस्रभिः किञ्चकश्चिद्विवेक्तुं

वस्येस्थं धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्जगन्ति ॥

More important still are two other passages, which refer to the same fourfold division, but with respect to the countries in which a particular language is preferably the vehicle of literature.

“Particular languages appear to be resorted to in particular countries. Thus it is said:—<sup>8</sup>The Gaudas and others take their stand on Sanskrit; the liking for Prākṛit of those (poets) of the Lāṭa-country is well-known; all the Maruregion, the Takkas, and the Bhādānakas employ Apabhraṃśa; the poets of Avantī and the Pāriyātras, together with those of Daśapura, have recourse to Bhūtabhāśā; and a poet who lives in the heart of Madhyadeśa is well-versed in all (these) languages.”

Thus, then, in Rājasekhara's day's Sanskrit literature was much cultivated in Gauḍa (modern Bihar); Prākṛit literature in Lāṭa (Gujarat without Kathiawad); Apabhraṃśa literature in the whole of Maru (modern Marwar); Takka (part of eastern Punjab), and Bhādānake (?); Paisācī literature in Avantī (central Mālwa), Pāriyātrā (western Vindhya regions), and Daśapura (upper Mālwa). It must be emphasised that Rājasekhara does not say whether these were spoken languages in these regions; what he says is only that literary men in these parts conveyed their thoughts preferably in these several languages. The second passage of importance of Apabhraṃśa reads thus<sup>10</sup>:—

The Surāṣṭras, Travaṇas and others can with grace express the Sanskrit idiom, but always with an admixture of Apabhraṃśa.’

To the Maru, Takka and Bhādānak literary men, therefore, we have to add the Saurāṣṭras (Kathiawad) and the Travaṇas(?) who, together, cultivated Apabhraṃśa literature. The present state of our knowledge of the Prākṛits and the literature in them that is being brought to light every day, apparently endorse Rājasekhara's view, so far at least as Prākṛit (Māhārāṣṭri and Jaina Māhārāṣṭri) and Apabhraṃśa are concerned. It is Gujarat that has discovered and is still destined to discover a vast Prākṛit literature<sup>11</sup>; and if the Jains appear to appropriate to themselves the credit of the larger

<sup>8</sup> Ibid p. 51. गौडायाः संस्कृतस्थाः परिचितश्चयः प्राकृते लाटदेश्याः  
सापभ्रंशप्रयोगाः सकलमहभुवष्टकभादानकाश्च ।  
भावन्त्याः पारियात्राः सहस्रपुरजैर्भूतभाषा भजन्ते  
यो मध्ये मध्ये मध्यदेशं निवसति सकविः सर्वभाषानिषण्णः ॥

<sup>9</sup> By Prakrit, Rajasekhara appears to mean the Prakrit par excellence of Dandiy, i. e. Maharastri, although he has no where indicated this expressly.

<sup>10</sup> Ibid p. 34. सुराष्ट्रवणाया ये पठन्त्यर्पितसौष्ठवम् ।  
अपभ्रंशावदंशानि ते संस्कृतवर्चांस्यपि ॥

<sup>11</sup> Kudākar's Account of Mss. at the Patana Bhandars read of the First Oriental Conference, Poona; and Dala's Essay read at the 5th Gujarat Sābitya Parishad.

share, it is the Śvetāmbaras who appear to be more fond of their Jaina-Prākṛit, as the Digambaras seem to be of their Apabhraṃśā. It is a well-known fact, rightly emphasised by Jacobi;<sup>12</sup> that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājaśekhara, the Apabhraṃśā was much popular, especially in Surāṣṭra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are:—

(1) "Well-versed"<sup>13</sup> in Apabhraṃśā should be all his (the poet king's) male attendants. The female attendants should also know the Māgadha language. Those in the harem should know Sanskrit and Prākṛit both, and his friends should know all languages.<sup>14</sup>

(2) "Beyond"<sup>14</sup> them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākṛit poets; beyond them those who live by the arts of acting, dancing, singing, playing on instruments, elocution, bardic lore keeping tact in music, and such others. To the west the Apabhraṃśā poets; beyond them wall-painters, Jewel-setters, Jewelers, goldsmiths, carpenters, smiths and others like them. To the south the Pāisāca poets; beyond them, courtezans and their courtiers, rope-dancers jugglers, exorcisors, athletes, those living on arms and such others.<sup>15</sup>

In (1) it is significant that Rājaśekhara should make the attendants, both male and female, speakers of Apabhraṃśā. In the first place, they are of *the people* and therefore must speak the peoples' language. In the second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rājaśekhara's days, the Apabhraṃśā had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

<sup>12</sup> Op. Cit. Note p. 86. 'Well die Digambaras vou ie in Hindustan and Punjab amsterkensten vertreten warm.'

<sup>13</sup> Op. Cit. 50 अपभ्रंशभाषाप्रवणः परिचारकवर्गः समागधभाषाभिनिवेशिन्यः परिचारिकाः प्राकृतसंस्कृतपभाषाविद्वान्तःपुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

<sup>14</sup> Ibid pp. 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिकाः स्मार्ता भिषजो मोहूर्तिका अन्येपि तथा विधाः । पूर्वेण प्राकृताः कवयः । ततःपरं नटनर्तकगायनवादकव्यजीवनकुशीलवतालचरा अन्येपि तथाविधाः । पश्चिमेनापभ्रंशिनः कवयः । ततःपरं चित्रलेप्यकृतो माणिक्यबन्धका वैकटिकाः स्वर्णकार वर्द्धकिलोहकारा अन्येऽपि तथाविधाः । दक्षिणतो भूतभाषाकवयः, ततःपरं भुजङ्गणिकाः एवकशौभिकजम्भकमल्लाः शस्त्रोपजीविनोऽन्येऽपि तथाविधाः ।

in close living contact. In other words, *the Apabhraṃśas have not yet been a dead language like the older literary Prākṛits.*

In (2), Sanskrit is already a language of the few, the Pundits. Prākṛit has no doubt a wider circle of knowers and possible speakers in those who cultivate some of the fine arts connected with the stage. But the class of those who sit behind the Apabhraṃśa poets, and evidently are speakers of it, is a wider class. It is the great lower class—the common people, from amongst whom hail the artisans and craftsmen such as carpenters, smiths, goldsmiths. Rājaśekhara's arrangement seems to suggest that this class still spoke some kind of Apabhraṃśa. And this also accords well with linguistic facts as discovered in the oldest literatures of the vernaculars of northern India. By the end of 9th century, which is roughly Rājaśekhara's period of activity, the vernaculars had yet to be evolved as distinct from the various Apabhraṃśa dialects.

(8) *Namisādhu*,<sup>1</sup> while commenting upon *Kāvya-lāṅkāra* II 12, has the following remarks on Apabhraṃśa:—

“Apabhraṃśa is Prākṛit itself. It has been mentioned by others as being three-fold viz. Upanāgara, Ābhīra and Grāmya. The words ‘of many varieties’ are used by Rudraṭa for refuting that. Wherefore? Owing to these being many countries. Its characteristics should be properly understood from the people themselves.”

The importance of the passage lies in the fact that *Namisādhu* (1) recognises Apabhraṃśa as one of the Prākṛits themselves, (2) names the varieties laid down by others before him as being Upanāgara, Ābhīra and Grāmya (3) but expressly says that they are many more than three, and that is most important of all, (4) points to the people themselves as the best source to learn it. The last point is significant as showing that by the time of *Namisādhu*, who finished his commentary<sup>2</sup> in Samvat 1125 i. e. 1069 A.D., the Apabhraṃśa of many dialects had not ceased to be spoken by the common people.

One more sentence of *Namisādhu* deserves mention here as it shows the spread of the Apabhraṃśa as far east as Magadha. We know that by Bharata's time its germ the Ābhīrī was found spoken in Sindh, Moulton and upper Punjab. But the sentence means<sup>3</sup>:—

“The Ābhīrī language has been mentioned as included under Apabhraṃśa. It is sometimes found in Māgadhi also.” This can only mean

<sup>1</sup> Rudraṭa *Kāvya-lāṅkāra*, *Kavyamālā* 2, 1, 15 तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभीराम्यावभेदेन त्रिधोक्तस्तत्रिरासाथमुक्तं भूरिभेद इति । कुतो देशविशेषात् । तस्य च लक्षणं लोकादेव सम्यगवसेयम् ।

<sup>2</sup> Op. Cit. p. 174 पञ्चविंशतिधेयुक्तैरेकादशसमाशतैः । विक्रमात्समतिक्रान्तैः प्राबुषीदं समर्थितम् ॥

<sup>3</sup> Op. Cit. p. 15. आभीरी भाषापभ्रंशस्था कथिता वचचिन्मागध्यामपि दृश्यते । The *Daśarupa* hints at the same thing when it mentions (II 42) the Ābhīras among the speakers of Māgadhi. The *Daśarupa* is a couple of centuries older than *Namisādhu*,

that there was a dialect of Apabhraṃśa spoken in Magadha; thus proving the existence of the Apabhraṃśa in the east of the Peninsula as late as the 11th century A. D.

(9) For lesser and later writers like Pṛthvīdhara, the commentator of the *Mṛcchakatika*, the unknown author of the *Rasikasarvasva* quoted by Nārāyaṇa in his commentary on *Gītagovinda*, Śaṅkara, one of the commentators of the *Śākuntala* and two or three others, see Pischel. It is needless to refer to them here for they invariably quote others' views and because they cannot have had living touch even with the dying Apabhraṃśas, their acquaintance with them is only second hand.

(B) The Age of the Apabhraṃśa:—

We have thus examined the references to the Apabhraṃśa in works on rhetoric and poetics from Bharata of about 2nd or 3rd century A. D. down to the commentator Namisādhu of the middle of the 11th century A. D. We have thus been able to put together some undisputed facts about the age, extent and varieties of the Apabhraṃśa.

(1) Apabhraṃśa existed in the 2nd or 3rd century A. D. at least, under the name Ābhīrī, and was spoken in Sindh, Moulton and northern Punjab mainly by the Ābhīras and other nomadic tribes that had penetrated into India and for a time settled in these provinces.

(2) By the 6th century the Apabhraṃśa was still recognised as the dialect of the Ābhīras and others, had got its distinctive name Apabhraṃśa and had developed a literature of its own which had to be recognised by rhetoricians like Bhāmaha and Daṇḍin.

(3) By the 9th century it had ceased to be recognised as a language of the Ābhīras, Śābaras and Caṇḍālas only, had come to be known as a language of the great artisan class although the elite spoke Sanskrit and the stage people the Prākritis; i. e. it had become the language of the people. It had by now already spread as far south as Surāṣṭra and probably also as far east as Magadha.

(4) By the middle of the 11th century, even literary people have come to recognise that Apabhraṃśa is not one language but many dialects, one of which had attained literary importance. It was known to have had a dialect in Magadha, east of the great Peninsula. The Dohākośa (see VII end) furnishes actual testimony.

The lower limit for the age of Apabhraṃśa accords well with Sir R. G. Bhandarkar's opinion. In his report for the search of Mss. after noting no. 545 *Pīngalārthapradīpa*, with some extracts from the same, he says,

<sup>1</sup> The extracts quoted are verses 53 (Caṇḍesara); 69 (Ceipai=Cedipati); 71 (Ham-mīra), 92 (ibid), 147 (ibid), 151 (ibid), and 199 (ibid); 72 (Sāhasānka); 77 (Kasīea), 198 (ibid); 87 (Acala), 96 (Karna), 126 (ibid), 185 (ibid), in Chandra Mohan Gosh's edition. Cedipati=Prince of Cedi and of the Kalacuri race; he was contemporary of Bhīmadeva of Gujarāt and Āhavamalla of Mahāraṣṭra.

“The above extracts present vernacular speech in three forms. The older form i. e. the Māhārāṣṭrī Prākṛit we have in I, II, III, (1), IV, and V (1). It had become classical as Sanskrit itself and could be used for literary purposes at any time. Then we have another form in VI, VII (1), (2), (3). This resembles the Apabhraṃśa form as we have it in the instances quoted by Hemacandra in his Prākṛit Grammar and in the 4th act of *Vikramorvaṣīya*. A third stage is represented by III (2), (3), (4), (5), and V(2). This is what might be called the earliest form of modern Hindī, the forms ḍhillimaha, ‘Delhi’ and Jakhāṇa or Jakkhāṇa ‘when,’ being specimens of the new formations which became necessary after the old terminations had gradually faded away upto the Apabhraṃśa period. The last two forms must represent the vernacular speech of the period when the poet wrote and since they could not have praised the particular princes if they had died and been forgotten at the time when they lived, the conclusion is not unwarranted that the forms of the language used by them were the forms current about the time when the kings flourished. Thus about the time of Karṇa i. e. the first half of the eleventh century, the stage of development at which the vernacular language had arrived, was still that represented by the Apabhraṃśa, the origin of which is to be referred to about the seventh century; and they began to assume the modern character about the end of the twelfth century and the beginning of the thirteenth, when the poet Chand flourished and that was the form they had in the time of the Chouhan Hammīra, i. e. 1283—1301 A. D.’”

(C) Apabhraṃśa and the Ābhīra migrations:—

Now these results accord well with the history of the Ābhīra migration into India, which caused such a change in the spoken languages of the country. The Ābhīras (now Ahirs) are mentioned in the Mahābhārata<sup>1</sup> as a people in the west of India on the Indus. They are recognised as a hated tribe, the disappearing of the Sarasvatī being ascribed to abhorrence of them. But they are fighters and given a prominent place in Droṇa’s Suparṇavyūha. When Arjuna returns from Dwārakā with the widows of Kṛishṇa, the Ābhīras attack him as he enters Pañcanada. They are here called freebooters, herdmen and Mlecchas. The Manusmṛti<sup>2</sup> mentions the Ābhīras as having sprung from Brahmin father and Ambaṣṭha mother.

These references make it quite clear that the Ābhīras, who were nomadic fighters, had together with other tribes entered India and occupied part of the Punjab a little before the beginning of the Christian era (say

<sup>1</sup> Mbh. II 82, 1192; IV 20, 798; IX 87, 2119; XVI 7, 223.

Adhyāya X 15 ब्राह्मणात्.....आभीरोन्वष्टकन्यायाम्,

about 150 B. C. and not later). They are also mentioned in inscriptions<sup>1</sup> of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasimha, speaks of his general Rudrabhūti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Ísvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta<sup>2</sup> about 360 A. D. mentions the Ābhiras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāṭa, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhiras had got a permanent footing in Mālava. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas<sup>3</sup> show. There is also a tract called Aharaur, again equal to Ābhīrawāṭa, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhraṃśa must have begun to develop a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhraṃśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhraṃśa, the form that the Prākritis took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāṭhis<sup>4</sup> invaded Surāṣṭra in the 8th century and thereabouts, they found the country in the possession of the Ābhīras. The Ahirs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,<sup>5</sup> that the famous fort of Asirgad in Khandesh was founded by Asa Ahir, also shows.

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<sup>1</sup> D. R. Bhandarkar, I. A. 1911 p. 16; R. E. Enthoven, *Tribes and Castes of Bombay* I p. 21, (The material for the article on Ahirs is by D. R. Bhandarkar).

<sup>2</sup> Bhandarkar and Enthoven, *ibid*; Vincent Smith, *Early History of India*, p. 286.

<sup>3</sup> These, according to Bhandarkar-Enthoven p. 23, refer to Ābhiras as paramount sovereigns after the Āndhrabhṛtyas. By the 6th cent. A. D. this sovereignty had already disappeared.

<sup>4</sup> Enthoven, *Op. cit.*, p. 24.

<sup>5</sup> *Ibid*.

### The Prakrit Grammarians and Apabhramṣa:—

(1) *Vararuci* is thus far recognised as the oldest Prākṛit Grammarian known. In his *Prākṛitaprakāśa*<sup>1</sup> he deals with four Prākṛits only, the Māhārāṣṭrī in Pariccheda 1-9, the Paisācī in Par 10, the Māgadhī in Par. 11 and Śaurasenī in Par 12. He does not deal with the Ardhamāgadhī and the Apabhramṣa languages and this fact is significant. The omission may either be taken to indicate superficiality on the part of Vararuci, or it may be thought that perhaps Vararuci included Ardhamāgadhī partly under Māgadhī and partly under Māhārāṣṭrī, and did not consider Apabhramṣa to be Prākṛit at all.<sup>3</sup> The truth perhaps lies in neither of the two alternatives. It is a well known fact that the Jains regard the tradition of their scriptures as not unbroken and such of their Āgamas as existed in different places, were collected together and redacted by Devardhigaṇin in the 5th century A. D.<sup>4</sup> Possibly therefore, there was no settled Ardhamāgadhī literature when Vararuci wrote his Grammar. He will thus have to be placed before the 5th century A. D. It has always been the case that grammars of languages were written when literature was available in them. The same conclusion is therefore to be drawn from his non-mention of Apabhramṣa. We have seen that positive evidence for literature in Apabhramṣa is available only from the 6th century onwards. This is not the place<sup>5</sup> to discuss the period of the Prākṛits and Vararuci's position as a Prākṛit grammarian, but so much is sure that he cannot now be identified with the Vārtikakāra Vararuci. He deals with a form of Prākṛit, especially the Saurasenī, which is younger and therefore later than what is found in the Budhistic drama *Sāriputraprakaraṇam*. He may be thus tentatively placed in the 3rd century A. D. and not earlier, if perhaps also not later.

(2) *Caṇḍa* a Jain is probably the first Prākṛit Grammarian to treat of Apabhramṣa in his grammar called *Prākṛitalakṣaṇam*,<sup>7</sup> although he has disposed of it in one Sūtra, viz III. 37 only. Another Sūtra I. 5 lays down optional form which is peculiar only to the Apabhramṣa and the Māgadhī; and a third one, II 19 mentioned verbal suffixes one of which is unmistakably Apabhramṣa.

These three Sūtras are from the text accepted by Hoernle. He, however, has relegated to the appendix a number of Sūtras even when three

<sup>1</sup> Ed. Cowell, 2nd Issue, London 1868.    <sup>2</sup> Bloch in Pischel, *Grammatik* § 4.

<sup>3</sup> Pischel, Op. cit. *ibid.*    <sup>4</sup> Winternitz, *Geschichte der indischen Litteratur* II p. 294.

<sup>5</sup> This is being dealt with in my *Prakrit Selections* for the Calcutta University.    <sup>6</sup> Lüders, *Bruchstücke Buddhistischer Dramen*.    <sup>7</sup> Ed. Hoernle, Calcutta 1880.

<sup>8</sup> They are न लोपोऽपञ्चशेऽधोरेफस्य, सागमस्याप्यामो णो द्वो वा and तु ता वा दृ संतूणओऽपिपूर्वकालथे.

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.<sup>1</sup>

That most of the Sūtras, regardig which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्निं etc. Now it is queer that Caṇḍa should have omitted to give instances of ङस् i. e. Acc.Pl; इति i. e. Abl. Sing., म्यस् i. e. Abl. Pl., इस् i. e. Gen. Sing. and ङि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मद्घाय (18 to 25) and अस्मद्घाय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.<sup>2</sup> Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhramśa form हृद्. (3) One more proof of importance from the point of view of Apabhramśa is furnished by Appendix<sup>3</sup> C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोःसुः 24, भे सर्वास्तु युष्मद्ः 26, भावेत्तणः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवार्ये, (3) णवरि आनन्तयार्ये, (4) णवरु केवळार्ये, (5) यदेषुद्ध, (6) यथ छिळ कृत्सायां, (7) दडवड शीघ्रायें—दडवड होइ विहाय, (8) अतिरभसादूर्ध्वेसुखस्येतस्ततो गमने डवडव—डवडव चरियाए, (9) णं णउ णाहं णावइ जणि जशु मशु इवार्ये—, भिव पिव विव डवड विअ इवार्ये वा भवंति, (10) दाणिं एण्हि एतहे एवहिं इदानीमः, (11) यथा तथा अनयोः स्थाने जिमतिमौ—

दोहा—काळु लहेविशु जोइया जिम जिम मोह गलेइ ।

तिम तिम दंसशु लहेइजो णियमें अप्पु सुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be said of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

Caṇḍa's manner and since two Mss. attest them, they may be regarded genuine. Now in one of them there is a peculiar Apabhraṃśa adverb 'daḍavaḍa' with its meaning. Hemacandra has it under IV 422 in his Grammar but he has given it an unnatural meaning viz. 'avaskanda.' No. (8) gives ḍavaḍava, a peculiar Deśī word, not uncommon in Apbh. But most important Apbh. is No. (11), which lays down 'jima and tima' as substitutes of 'yathā and tathā' and gives an Apbh. Dohā as illustration. For translation of the verse see Pischel. There is another Apabhraṃśa Dohā in Appendix A but as it is supported by one Ms. only we have to leave it out of consideration.

Most of these Sūtras, some of them verbatim, some split up into two and some with slight change, are found in Hemacandra; but in such a manner that Hemacandra can always be called a borrower. That Hemacandra was a borrower on a large scale has been proved in other literary spheres<sup>1</sup> also.

About Caṇḍa's priority to Hemacandra there cannot be much doubt.<sup>2</sup> But Hoernle's claim that his grammar presents a very old phase of the Prākṛit language (p. XI) cannot be accepted, as it is based on the evidence of one solitary Ms. as against three that speak to the contrary. His other claims that Caṇḍa is prior even to Vararuchi and that he must have written his work at a "some-what later time than the 3rd cent B. C." are equally untenable. Caṇḍa evidently lived at a time when the Apabhraṃśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e. after the sixth century A. D. and not before.

(3) *Hemacandra*:—Of all Prākṛit grammarians Hemacandra a Jain like Caṇḍa is the most important from Apabhraṃśa point of view. In his *Siddhahemacandra*,<sup>3</sup> Prākṛit part, he has dealt with it more carefully and at greater length than others and what is more important, has given Apabhraṃśa Dohās in illustration. He has in fact done more justice to Apabhraṃśa than to any other Prākṛit except the Māhārāṣṭrī. He deals with it in Sūtras IV 329 to IV 448. The so-called Dhātvaḍeśa-sūtras IV 2 to IV 259 are also many of them really Apabhraṃśa Sūtras as they contain roots which mostly occur in Apabhraṃśa. So that Hemacandra may be said to have treated the Apabhraṃśa in about 378 Sūtras as against Śaursenī in 27, Māgadhī in 16, Paisāci in 26 Sūtras. Even if we omit the Dhātvaḍeśas, the number for Apabhraṃśa still remains at 120.

<sup>1</sup> Cf. *Kāvya-mīmāṃsā* of Rājasekhara, G. O. S., Notes pp. 8, 9, 13, 14, 15 and the table at the end. Some of these references attest to wholesale borrowing of chapters on the part of Hemacandra.

<sup>2</sup> Hoernle Op. Cit. p. XXII, Pischel Op. Cit. § 34.

<sup>3</sup> Ed. Pischel, Part I, Halle 1877.

It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhraṃśa, although the rhetorician Nami-sādhu a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of *r* e. g. *tṛṇu* and *sukṛḍu* along with *taṇu* and *sukiū* in IV 329, *gṛhanti* under IV 34, *kṛdantaho* under IV 370, *gṛhṇa* for *graha* IV 394 and *gṛhṇepiṇu* under it, *Gṛhanti* IV 341; (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. *vicchohagaru*, *sugha*, *kadhidu*, *savadhu* and *sabhalau*; compare *nādhō*, *kadham* in Śaurasenī, IV 267; (3) change of non-initial *m* to nasalised *ṃ* IV 397, e. g. *kaṃḷu*, *Chāvāru*; (4) retaining *r* as second member of a conjunct, IV 398 *priṇa*, *prāu* IV 393; *dhruvu* IV 418; *pemmadrāhi* IV 423; *prassadi* IV 393, *dhrum*, *tram* IV 360; *drammu*, *dravakkau* IV 422; *Prayāvadi* IV 404; (5) alternature forms in *ū*, and *hū* for the Present First Pers. Sing and Pl, IV 385 and 396 *kaṭṭāū*, *lahahu*; (6) forms in *di* and *hī* for Pres. 3rd Sing. and Pl. IV 382 (for latter); e. g. *Prassadi* IV 393 (indication of Śaur. character) *dharahī*, *karahī*; (7) forms in *i*, *u* and *e* for Imper. 2nd Sing. IV 387; *sumari*, *karu* (IV 330) *kare* etc.; (8) forms in 'sa' instead of 'ha' for Future, IV 388 *hosai* (indication of Śaurasenī character); (9) alternative forms for Passive, IV 389 *kisu*; (10) forms like *jāmahi*, *tāmahi* IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhraṃśa, he may be said to be treating partially of Śauraseṇa Apabhraṃśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhraṃśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra; sometime one single Sutra has several verses as instances. Until more literature in Apabhraṃśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's *Sattasaī*. Although many of the *Dohās* (a few other metres) are erotic in character, there are: (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,—one about Kṛṣṇa and Rādhā, another about Bali and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately, after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in *Sarasvatīkaṇṭhābharaṇa* a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Caṇḍa; first comes *Svaravidhāna*, then *Vyaṅjanavidhāna* and lastly *Vibhaktividhāna*. This has become the model of later writers.

Hemacandra has written another work, the *Deśināmamāla*<sup>1</sup> of much use to Apabhraṃśa vocabulary. By Deśi Hemacandra means what is not Sanskrit and also not derived from it. Deśi therefore ought to mean the foreign element in the stock of Prākṛit-Apabhraṃśa words. But that is not exactly what Hemacandra means by the work. He says<sup>2</sup> "I have put together in this book such words as were not explained in the Siddha-hemacandra by separating root from suffix etc. I have excluded words like 'vajjara, pajjara...' which have been explained by me as substitutes for 'katha (etc)' (in my grammar), although they have been acknowledged as Deśi by others. I have put together such words also, as are not found in Sanskrit dictionaries, although they can be explained by separation into root and suffix etc. But I have not included such words as are not found in Sk. dictionaries, but as can be explained by implication etc." He mentions Pādalipta in his introduction, as having written a Deśi-śāstra, and quotes often from Abhimānacīnha, Avantisundarī, Gopāla, Devarāja, Dhana-pāla, Droṇa, Rāhulaka, Śāmba, Śītānka and Sātavāhana.

Hemacandra should not have included under Deśi words like the following:-  
 अणुसुती (अणुसुत्रः), अवअच्छे (अवकच्छम्), अगखधो (अग्रस्कन्धः), अइहारा (by met. from अइहारा (अचिराभा), अच्छिहृल्ल (अक्षि+हर+Pr. suff. उल्ल), अचुइसिरी (अचुइदा श्रीः), अणुज्जहरो (अणुज्जधरः), अणरामवो (अन्+रम्), आसिअओ (by Met. from आअसिओः आयसिकाः), आलीवणं (fr आदीम् on Analogy of पलित्) आयासलवो (आवासलयः), इरावो (पेरावतः), इंगिअं (Through आइंघ्=आजिघ्र), ईसरो (ईश्वरः) उत्तगघो (उत्साधः), उप्फुंकिआ (उघ्+फ्लकृ), उक्खिणणं (उत्कीर्णम्), ऊआ (युका), ऊसळिअं (by Met. from ऊलसिअं=उल्लसितम्), एमाण (आ+या+माण Pres. Parte Atm.), ओज्जल्ल (ओजस्), ओसरिआ (अपस्), ओसीसं (अपशीर्षम्), कणोवअं (कद्+उदकम्), कायपिउच्छा (काकपितृषसा), किजकखो (किंजल्कः), खग्गिओ (खड्गिकः), खंधयट्ठि (स्कन्धयष्टिः), गयणरई (गगनरतिः), गोच्छा (गुच्छ), घरयंदो (गृहचन्द्रः), घारो (अगारं with dropping of initial and aspiration), चउक्कं (चतुष्कम्), चंदइहो (चन्द्र+इह्ल) Pkt. suffix), चुच्छं (चुच्छम्), छिइ (छद्), छिण्णोठभवा (छिन्नोदभवा), छाइल्ल (छाया+इल्ल), जक्खरत्ती (यक्षरात्रिः), जुअलो (युग+ल), जोइसं (ज्योतिः), झुट्ठं (जुट्ठम् with contrary sense of Marathi अचपल), झसिअ (ध्वसित), झीण (क्षीण), ठाण (स्थान), ठिविय (ठीवित), डहर (दहर), डोला (दोला), णळकं (नळकं=उशीरम्), णवसिअं (नमस्यं), णिअंसणं (निवसनम् cf M. नेसणं), ताडिअयं (ताडितकम्), तिळ्वं (तीव्रम्), तेअवई (Denom. pron तेजस् cf. M. तेवणं), थुळघोणो (स्थूणघोणः), थेरो (स्थविरः), दइअं (दयितम्), दीहजीहो (दीर्घजिह्वः), दुम्भुहो (दुर्मुखः), पण्हओ (प्रस्नवः cf M. पान्हा), परिअट (परि+अट cf. M. परिट), पत्थरिओ (प्रस्त्र), पांडुकी (पर्यङ्किका), फण्ण (फाल्गुनः), फुरिअं (स्फुरितं), फुल्लंधुओ (फुल्ल+धु), फड (स्फटा), बहुरावा (बहु+राव), वप्फाउलं (वाप्फाकुलम्), वोहहरो (बोधधरः), भट्ठिओ (भट्ट), भमसुह, (भ्रमसुख) भाउजा (भातृजाया), भोइओ (भौगिकः), मयणसलाया (मदनशलाका), महासदा (महाशब्दा), महाणडो (महानटः), महासउणो (महाशकुनः), सुहरोमराई (सुखरोमराजिः), रसाज (रसायुः), रइहोली (रतिकेलिः), रच्छामओ (रथ्यामृगः), रेवईओ (रेवत्यः), लहुअवडो (लघुकवटः), वज्ज (वजुः), वम्हळं (पद्मलम्), वडुविअं (वर्द्धापितम्), वायाड (वाचाटः), विज्जुला (वियुल्लता), सज्जोळ

<sup>1</sup> Ed. Pischel, Part I, B. S. S. 1880.

<sup>2</sup> Ibid. p. 2 bottom and p. 8 beginning.

(सयस्क), संदेवो (सं+द्वीप), सदाक (सद+term.) सिद्दी (शिखी) सोकहावत्तओ (सोकहावर्तकः), हम्मिअं (हम्म्यम्), हत्थिअचकल्लु (हत्थिचक्रः) दिहु (अथस्थः) and many more.

But these are sufficient to show that Hemacandra has included under Deśī what does not deserve to be there. However, his contention<sup>1</sup> always is, 'Is the word *current* in Sanskrit or not? If not put it under Deśī.' This procedure can hardly be called scientific. A look at the Glossary at the end is sufficient to show that Hemacandra has omitted to mention many real Deśīs. Many of these words quoted above are not even *real* 'tadbhavas' in the sense that they are derived from *current* Sanskrit words; but they are *coined* for their purpose by Prākṛit literary men and poets. For instance कायपिउच्छा is the 'coil,' fancifully called 'paternal aunt of the crow;' वरयंदो is 'mirror,' literally the 'domestic moon;' महासउणो is an 'owl' lit. the 'great bird'; रच्छामओ is 'dog,' because it is a 'beast of the street.' Some Deśīs are clearly Dravidian, e. g. ऊर a town, गंड a young man, चिक a small thing, डोरु the eye, पुडे go. But a vast majority has yet got to be traced to their source.

(4) *Trivikrama*, *Lakṣmīdhara* and *Simharāja*:—These three authors have commented upon what Lakṣmīdhara expressly says<sup>2</sup> were the original Sūtras of Vālmīki. Trivikrama no doubt lays claim to the Sūtras as being his own,<sup>3</sup> but as against this, Lakṣmīdhara pointedly calls him Vṛttikāra more than once in his work. And the difference in time between the two writers is not so great as to warrant the conclusion that Lakṣmīdhara should forget the fact that Trivikrama was also the author of the Sūtras and should attribute their authorship to an ancient sage.

(a) Trivikrama's sūtras in his *Prākṛit-vyākaraṇa* are mostly identical<sup>4</sup> with those of Hemacandra. There are 117 Sūtras on Apabhraṃśa, showing a close correspondence with Hemacandra even in the number of Sūtras. The technical terminology of the two authors is however different. Trivikrama has borrowed much from Hemacandra's commentary, even the latter's examples and quotations. The importance of Trivikrama's work lies however in the fact that he has given many more examples from the dramas and Prākṛit literature. The importance to Apabhraṃśa consists in his Sanskrit translation<sup>5</sup> of all the Apabhraṃśa quotations of Hemacandra.

<sup>1</sup> Op. Cit. p. 19 तथापि संस्कृते तदप्रसिद्धमिति निबद्धम्, p. 107 अत्र गोलशब्दः संस्कृतसमोऽपि कवीनां नातिप्रसिद्ध इत्युपात्तः and at several other places.

<sup>2</sup> *Sadbhāṣācandrikā*, B. S. S. V. 14 वाल्मीकिर्मूलसूत्रकृत्.

<sup>3</sup> *Prākṛitavyākaraṇa*, Grantha Pradarśani Series, Intr. V. 9 निजशास्त्रमार्गमद्विजगमिषताम्. On the word Nija, Pischel, Hultsch, Bhaṭṭanātha Swamin, Laddu and Trivedi have written lots. <sup>4</sup> Pischel, op. cit. § 38. Laddu, *Prolegomena Tu Trivikram's Grammatik* p. 32. <sup>5</sup> This has been made use of by Pischel in his *Materialien Zur Kenntnis Les Apabhraṃśa*.

A cursory glance at the Sūtras of the two, shows how closely they resemble each other. Pischel has already showed this in his edition of Hemacandra's Prākṛit Grammar by noting in the margin similar Sūtras in Trivikrama's grammar. The slight difference is due to terminology and metrical<sup>1</sup> form of the latter. A very few Sūtras from the Apabṛhṃśa section are quoted in the following table as illustration.

Hem.	Trivi.	Hem.	Trivi.
I स्वादौ वीर्षह्रस्वौ	दिहौडपि	एह एहो एहु	एहोएहु बीहृनपि
स्यमोरस्योत्	स्वम्यतवत्	एहर्जशसोः	जशसोरेह
सौपुंस्योद्वा	ओन् सौ तु पुंसि	III त्वतलोःपणः	त्वतलौपणं
एट् टि	टि	तव्यस्यह्रस्ववत्	तव्यस्यएवह्र
किनेच	किनच	एववह्रएवाः	एववह्रएवाः
II क्षियां ङहे	क्षियां ङहे	क्त्वह्रइव इविभवयः	क्त्वह्रइव अवि
यत्तदः स्यमोर्धनं	यत्तदुंत्तुंस्वमोः	एव्योपिपण्वेव्ये विणवः	एव्योपिपण्वेव्येपिण्व
इदम इष्टकीचे	इदम इष्ट नपुंसके	तुमएवमणाणहमणहिच	तुमएवमणाणहमणहिच
एतदः क्षीपुंक्षीचे	एतदेह		

Trivikrama's time cannot be settled with any certainty. He is later than Hemacandra, i. e. than 1172, and earlier than Kumāraswamin, son of Mallinātha Kolācala, who quotes him both by name and without it. The time of Mallinātha himself is uncertain; but he is believed, after Aufrecht,<sup>2</sup> to have lived not earlier than the 14th century. Prof. Hultzsch has<sup>3</sup> pointed out that while a verse of Mallinātha occurs in an inscription of 1532, he quotes the *Vasantarājīya* which was composed about 1400 A. D. Mallinātha must therefore be referred to the end of the 15th century.

Trivikrama may thus be relegated to the fourteenth century at the latest.<sup>4</sup> Bhattanāthaswamin's claim that Kāṭayavema (circa 1400) quotes from Trivikrama is disproved by Trivedi, who has shown that the Sūtras are partly from Vararuci, partly from Hemacandra. One only is common to Hema and Trivikrama. This allows a sufficient time between Hemacandra and Trivikrama, for the Paṭṭana grammarian to be quoted and made free use of by a southerner.

(b) Laksmīdhara, in his *Ṣaḍbhāṣācandrikā*,<sup>5</sup> explains the same 1085 Sūtras as have been commented on by Trivikrama, with the difference that

<sup>1</sup> Bhattantha Swamin, Trivikrama and his followers, Ind. Ant. p. 228.

<sup>2</sup> Pischel op. cit. § 38.

<sup>3</sup> In his edition of *Prākṛitarūpāvatara* of Siṃharāja, p. IV n. 4.

<sup>4</sup> Pischel, op. cit. § 38, says 'He may perhaps be placed in the 13th century.' But this was when Mallinātha's date was not made a little more definite by Hultzsch. Bhattanātha Swamin, I. A. 1911 p. 221; Trivedi, Ed. of Laksmīdhar, p. 8.

Edited by K. P. Trivedi B. S. S. LXXI, Bombay 1916,

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dikṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says<sup>1</sup> "those who want to explain the difficult Vṛtti of Trivikrama should look into Śadbhā-sācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadīkṣita<sup>2</sup> who mentions him along with others in his *Prakṛitamāṇḍīpa*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Simharāja's *Prākṛitarupāvātāra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdhara, e. g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Simharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says, "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudī* and the other from Nāgoji's<sup>4</sup> *Paribhāṣenduśekhara*. Simharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛtasarvasva*<sup>5</sup> is an important work; (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

<sup>1</sup> वृत्ति त्रैविक्रमो गूढां व्याचिरुयासन्ति ये बुधाः ।

षड्माषाचन्द्रिका तैस्तद्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

<sup>2</sup> Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

<sup>3</sup> Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंव्यवहारपरिज्ञापनार्थं संक्षपतिभाषे वर्णयते.

<sup>4</sup> Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 223.

<sup>5</sup> Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 18th or 14th century.

<sup>6</sup> Edited by Bhaṭṭanāthaswāmin, Granthapradarśani series, February to June 1912.

of the Prākritis, and (iii) as it treats of three varieties of Apabhraṃśa and gives independent illustrations. It is divided into 20 chapters of which two deal with Apabhraṃśa. The quotations are from the (a) *Brhatkathā* (one only), *Saptaśati*, *Setubandha*, *Gaudavaho*; (b) *Śākuntala*, *Ratnāvali*, *Mālatimādhava*, *Mṛcchakaṭika*, *Veṇisaṅhāra*, *Karpūramañjari*, *Vilāsavali-saṭṭaka*; (c) Bharata Kohala (who seem from the quotations to be a writer on poetics), Bhaṭṭi, Bhojadeva, and Piṅgala.

The predecessors mentioned are Śākalya, Bharata, Kohala, Vararuci, Bhāmaha and Vasantarāja. It is not possible to say whether Mārkaṇḍeya is giving a traditional succession of teachers or simply mentioning names at random. The former seems probable and in that case we may look upon the teachers as succeeding each other. Śākalya's is a hoary name and adopted for his prestige and age, just as the name of Vālmiki seems, in the present stage of our knowledge of Prākrit grammars, to have been adopted by the Western school. Bharata is well known. Kohala seems to be a historical person, as a quotation<sup>1</sup> has been given from him. He has been mentioned by Puṣpadanta (see ante, section VII ) and might be Vararuci's predecessor. Bhāmaha is the well known rhetorician; but he has also written a commentary on Vararuci's grammar called *Manoramā*. Vasantarāja wrote a *Prakritasāñjivani*, a work entirely dependent<sup>2</sup> on Vararuci. Pischel thinks<sup>3</sup> that this Vasantarāja, and a king Kumāragiri Vasantarāja, brother-in-law of Kāṭayavema, are very probably one and the same. This Vasantarāja would thus belong to the first decade of the 15th century. Mārkaṇḍeya will have therefore to be placed after that. He says that he finished his work at the capital of Mukundadeva,<sup>4</sup> who was then ruling over Utkala or Orissa. If this Mukundadeva is the same as is said to have ruled over Orissa about 1664, Mārkaṇḍeya will have to be placed in the 17th century. There is a third evidence probably over-looked by Pischel. Mārkaṇḍeya, besides naming Piṅgalapāda, freely quotes from the *Prākṛtapīṅgala*. Of all the quotations, the one at p. 50 about short and long syllables is conclusive as it gives the verse with the express additional remark इति श्रीमद्विपगकपादैर्दीर्घस्य लघुत्वातिदेशात्. Now the *Prākṛtapīṅgala* quotes as examples verses about the Chouhan King Hammira who flourished in the early 14th century. The *Prākṛtapīṅgala* therefore may be placed in the 15th and Mārkaṇḍeya much later than that, as Piṅgala to him is already 'Piṅgalapāda.'



<sup>1</sup> Op. Cit. p. 101 राक्षसभिर्भुक्षणकचेदाया मागर्घी प्राहुः इति कोदकः ।

<sup>2</sup> Pischel, op. cit. § 40.

<sup>3</sup> Ibid.

<sup>4</sup> Op. Cit. p. 127 श्रीमद्दीरमुकुन्ददेवतुपती.....। सास्युत्कलमेदिनी.....॥





धणवालकया

## भविसयत्तकहा

जिणसासणि सातु णिडुअपावकलंकमलु । ५  
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भव्वयणवयणपंकयपयंगु कयकसणमोहँतिमिरोहभंगु ।  
णीसेसभरियभुवणंतरालु उक्खयदुक्कम्मतरुमूलजालु । ७  
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संसारसमुदुत्तरणसेउ अविरोहु अलोहु अणावलेउ ।  
परमेसरु परमगुणप्पहाणु संपत्तु परमणिव्वुइनिहाणु ।  
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वित्थारमि लोइ कित्तणु भविसणर्राहिवहो ॥ १ ॥ ९  
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किं करमि खीणविहवप्पहाँए नउ लहमि सोह सज्जणसहाँए ।  
अह णिडणु जणु सोहइ ण कोइ धणुसंपय विणु पुण्णहिं ण होइ ।  
विणु ताएं जइ जणि अप्पमाणु कहमुवमि तोवि पुरिसाहिमाणु ।  
वरि करमि किपिँ११ णियमइवियासु कम्मक्खयाइं सुविसुडलेसु ।  
जसु जित्तिउ बुद्धिवियासु होइ सो तित्तिँउ पयडइ मच्चलोइ ।  
पिक्खवि अइरावउ गुलुगुलंतु किं इयरहत्थि मा मउ करंतु ।

१ B साह २ A सुव० ३ B पणवेप्पिणु ४ B corrected into तमतिमिरभंगु ५ B परमेहि  
६ B महाणरहो ७ A च्छुद्ध ८ A कयारिच्छुद्ध ९ B विहवप्पहाइं १० B सहाइं ११ B कपि १२ B तित्तउ

घत्ता । महकव्वकईहु ताहंतणिय किर कवण कह ।

किं उइह मयंकि जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिद्धु जो सुहि मज्झत्थु विसिद्धु इहु ।

जो पुणु खलु खुहु अइहुसंगु सो किं अब्भत्थिउ देइ अंगु ।

परच्छिदसंएहिं वावाँरु जासु गुणवंतु कहिंमि किं कोवि तासु ।

अवसइ गवेसइ वरकईहि दोसइ अब्भासइ महसईहि ।

एँक्कोवि रयणभंजणसमत्थु एँक्कोवि करइ वत्थुवि अवत्थु ।

अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिंमि तासु ।

णउ सक्कइ देखिंवि परहो रिद्धि णउ सहइ सउरिसइ गुणपसिद्धि ।

जगडंतु भमइं सज्जणहं विंदु विवरीउ णिरंकुसु जिह गइंदु ।

घत्ता । दुव्वयणवियडु एककुवि दुम्मइं सुअणसय । ३

जो भक्त्वइ मंसु तासु कहिंमि किं होइ दय ॥ ३ ॥

अत्थउ खलयणु किं तेण ताम आयणणहु कह सवणाहिराम ।

चिह जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चित्तु सेणियहो सिद्धु ।

तेण यं कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं ।

एव्वहि वटंतेण दुसमकालि पसरंतए मोहतमोहजालि ।

चित्तिय धर्णीवालं वणिवरेण सरसइवहुलद्धमहावरेण ।

विउलहरिपरिट्ठिउ वडुमाणु जसु समवसरणु जोयणपमाणु ।

तहो गणहरु गोयंमु गुणवरिट्ठु ति तइयंहुं जं सेणियहो सिद्धु ।

पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एँउं कहाणिहाणु ।

घत्ता । निसुणांतहं एह णिम्मलपुण्णपवित्तकह ।

पच्चसिं नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहंखित्ति सुंदरपएसु कुतुजंगलु नैमि महिविसेसु ।

वणिज्जइ संपय काइं तासु जहिं निवसइ जणु अमुणियपयासु ।

आरामच्छित्तघरवित्ति विद्धु परिपक्ककल्लमिगोहणसमिद्धु ।

जहिं पुरइं पवड्डियकलयलाइं धम्मत्थकामसंचियंफलाइं ।

१ B खुहु २ B सयहिं ३ A वावार ४ B कईहु ५ B सईहु ६ B इको ७ B देखेवि ८ B जह  
९ B वि १० B वटंतइ ११ B घणवालं १२ A गोत्तछ १३ B तइयइं १४ B एहु १५ B पच्चसे णरणाह  
१६ B भरहखेत्ति १७ B णामं अत्थि देह १८ B परिपक्कसाळि १९ A संत्थियकलाइं

जहिं मिहुणइं मयणपरव्वसाइं अवतुप्पतुपरिवडियरसाइं ।  
 उवभोयभोयसुहसेवयाइं गामइं कुक्कुडसंडेवयाइं ।  
 जहिं जलइं कयावि न दूसियाइं मयरंदरेणुवाभीसियाइं ।  
 जहिं सरइं कमलपहतंबिराइं कारंडहंसवैयचुंबिराइं ।  
 जहिं पंथियं ततुच्छायहिं भमंति जत्थत्थमियइं तहिं णिसि गमंति ।  
 पामर वियड्ढि वयणइं णियंति पुंडुच्छुरसइं लीलइं पियंति ।

घत्ता । तहिं गयउरू णाउं पट्टणु जणजर्णियच्छरिउ ।

णं गयणु मुएवि सग्गाखंडु महि अवयरिउ ॥ ५ ॥

तं गयउरू को वण्णणहं समत्थु जं पुहइहि मंडणु णं पर्यत्थु ।

जं भुत्तु मउडकुंडलधरेहिं मेहेसराइबहुणरवरेहिं ।

जहिं कीलिउ सेयंसाहिवेण पारणउं कराविउ रिसंहु जेण ।

महवा चक्केसतुं जित्थु आसि जिं भुत्त वसुंधरि जेम दासि ।

६ पुणु सणकुमातुं णिहिरयणवौलु छक्खंडवसुहसुहसामिसालु ।

पुण संति कुंथु अरू तिण्णि राय चक्खवइं होइ तित्थयर जाय ।

जहिं अण्णवि णर णरवइ महंत सग्गापवग्गवरसुहइं पत्त ।

जसु कारणि णियसुहितंडवेहिं कुरुवेत्ति भिडिंउं कुरुपंडवेहिं ।

घत्ता । जहिं तुंगतवंगि संठिउ संखकुंदधवलु ।

जणु सुत्तुवि उडु देवइ गंगाणइहिं जलु ॥ ६ ॥

तहिं पट्टणि सियेकलयलवमालि वरयरि वटंतए सुसमकालि ।

अट्टमइ तित्थि पसरंतणाणि चंदप्पहजिणपच्चक्खमाणि ।

जहिं जणु णिबडु संघडणधीरू धणुसउदिवडुदीहरसरीरू ।

णिम्मलसम्मत्तपयावभाणु वीसडलक्खपुव्वाउमाणु ।

तहिं कालि तित्थुं पेट्टणि जयासि भुवौलु णीसु णरनाहु आसि ।

कियवसविहेयधरवलयसातुं बहुनरनिहायसंखुहियवार्तुं ।

जणवल्लहं चरिउ विसुद्धवंसुं जयलच्छिमरालिहि रायहंसु ।

तहो धणवइ णामिं रायसिद्धि दरवियसियसियकंदोददिद्धि ।

घत्ता । पउरालंकारु बहुधणु बहुगुणु बहुसयणु ।

सुइदंसणदेहु नवजुवाणु सुंदरवयणु ॥ ७ ॥

१ A अय २ A पयिय ३ B गयवरू ४ जणमणअच्छरिउ ५ A वत्रहं ६ B पसत्थु ७ B रिसहो  
 ८ B जेषु ९ B जं १० B णालु ११ B भिडिय १२ B थियकलयले १३ B तेषु १४ पट्टणं १५ B भुआड  
 १६ A णाम १७ B जणवल्लहु

अण्णेक्केकु तहिं जि पुरि बहुगुणडु हरिबलु गामिं वणिबतु वियडु ।  
 तहो पियगेहिणि गामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।  
 कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिदंअरविंदमुहिय ।  
 धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।  
 किंदुअहि रमंति णयणइडु पंगुरणविवरिथणकलसु दिट्ठु ।  
 अहिलासु पुव्वसंबंधि जाउ परिवड्डिउ विहिंमि मणाणुराउ ।  
 मग्गेवि लइय सा तेण कर्त्तं निवेसिट्ठि भणिवि हरिबलिण दिर्त्तं ।  
 परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।

घत्ता । किय मंडवसोह घरि घरि वड्डइं तोरणइं ।

उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥

खंचिय मेइणि तंडविय वणु बहुपरिमलचंदणच्छडय दिणु ।

दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठ सुहिसयणविंद ।

कालागुरुखंडइं बोहियाइं वरभवणसयइं उवसोहियाइं ।

णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।

संभासिउ सयणु विसिट्ठु इट्ठु णरनाहु चउक्कासणि वइट्ठु ।

पुणु किउ पँरिचित्तिं संपहातु वरभोयणु वत्थाहरणसातु ।

परिहाइवि उज्जलवासवैसु अंतेउरु परियणु पिंडवासु ।

पुणु किउ घरवावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।

बहुविविहभक्त्वभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोउंजु ।

तंबोलु विलेवणु वत्थु लेवि जं जासु जोग्गु तं तासु देवि ।

पुणु दिणु भँरियभुवणंतरालु दडिभेरिसंखकाहलवमालु ।

अवयरिउ णाइं पच्चक्खु सग्गु जोइउ सुरिक्खु सुमहुत्तु लग्गु ।

घत्ता । घिउ हुववहि घित्तु मंगलसइ समुच्छलिउ ।

बहुतूररवेण कैत्तहि पाणिग्गहणु किउ ॥ ९ ॥

कयपाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।

सुविसुडवंसि उप्पणिणयाउ सुवियडुगुणाहिं संपुणिणयाउ ।

उव्वभडवरतरुणिउं जाउ जाउ उव्वग्गिवि दुक्कउ ताउ ताउ ।

१ A अत्रिकु २ B मणहरच्छणेइं ३ B हिंदुवहिं रमंते ४ B कण्ण ५ B णिवसेटि ६ B दिण्ण  
 ७ B परचित्ते ८ B वाह ९ A मणुज्ज १० A हरिय ११ B कण्णहो

वक्त्रकुरुडडकडक्खिखएहिं वरु तज्जिउ कन्नाचक्खिखएहिं ।  
 रे रे तियलंपड सउहुं ठाहि मुहियइं जि केम तिय लेवि जाहि ।  
 बहुकामकडक्खविहाविओसि चंगइ थाणंतरि पाविओसि ।  
 सुहर्यत्तणगर्वि कउ परित्त दरमलिउ अज्जु कहिं जाहि मित्त ।  
 हँले हले लइ लेहु भणंतियाहि परिवेढिउ अहर्तुं फुरंतियाहि ।  
 कवि वंच्छइ सिरि धम्मिल्लज्जु परिमुसइ कावि मणिवलयचूडु ।  
 कवि पीडिज्जंति वि भुअवलेण अवतुंडइ रइकोऊहलेण ।  
 कवि मइलइ कज्जलतिलउ लेवि कवि विलसइ मुहमंडणु मलेवि ।  
 कवि काणक्खेवै ढक्कइ च्छलेण वत्थइं खंपइ कुंकुमजलेण ।  
 कवि खिवइ जक्खकइमथक्कु उब्भडवयण बोळइ अवक्कु ।  
 घत्ता । वरमालमलियमणिमउडहउ वरु पिक्खिखवि पंचावत्थु किउ ।  
 ओवग्गिावि बंधिवि गत्तियउ दुक्कउ वरपक्खकुलुत्तियउ ॥ १० ॥  
 आलगउ पीणघणत्थणाउ सोहलयरमणरंजियमणाउ ।  
 कवि काहिवि कुरुलइं णिइलेइ कवि काहिवि मुहमंडणुसिउं वरेइ ।  
 कवि काहिवि वत्थंचलु धरेइ कवि काहिवि अप्पुणुसिउं वरेइ ।  
 कवि कडूइ रसणादामु लेइ कवि च्छोडइ आविल्लउ धरेइ ।  
 गलि कावि हारु तोडइ च्छलेण कवि मल्लजुज्जु लग्गइ बलेण ।  
 ऋ णिज्जिणिवि एम वरतुं णिसत्थु सहं कन्नइं वतुं आणिउं कयत्थु ।  
 पइसारिउ मंगलसय करेवि थियबहुजसकित्तिहि घरु भरेवि ।  
 बहुवल्लइ पइपरियणहो बाल भमरउलहो जेम सुअंधमाल ।  
 घत्ता । घतुं णिययगुणेहिं सयलु ताइं अप्पणउ किउ ।  
 पडिवण्णविहोउं धणवइ मुहुं जोयंतु थिउ ॥ ११ ॥  
 सा कमलसिरि नाउं तहो पत्ती अखलियजिणवरसार्सणिभत्ती ।  
 समचक्कलकडियलसुमणोहर वियडरमणघणपीणपओहर ।  
 छणससिबिंबसमुज्जलवयणी णवकुवलयदलदीहरनयणी ।  
 थिरैकलहंसलीलगइगामिणि जणहो धणहो परिवारहो सामिणि ।  
 दिव्वाहरणवत्थसंजुत्ती जिणवरमंदिरि भमइं सइत्ती ।  
 सुललियगुरुवच्छल्लिं सोहइ सोहग्गे मयरडउ खोहइ ।

१ B छयत्तणि गव्वे २ B हलि हलि ३ A काणक्खिखवि ४ B तइं ५ B हेउ ६ B सासणभत्ती  
 • B थिय ८ B वच्छल्ले

सहियणु सरलसहाविं देक्खइ परियणु समविसमिं उवलक्खइ ।  
घत्ता । सवियडुविलास सारभूअ पुरि समवयहो ।

अणहुंजइ भोय हियइच्छिय घणवइण सहो ॥ १२ ॥ ३  
सोवि ताहिं<sup>१</sup> सवियारउ जंपइ सरससहीव सणेहु समप्पइ ।  
करइ केलि पच्छणसमासइ ओहुंजइ वियडुंपरिहासइ ।  
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।  
मयणाउरमण बेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।  
वरकीलापरिओवणु इच्छइ मुहमुहेण तंवोलु पडिच्छइ ।  
सिहिनहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंणु ।  
परिसक्कइ पच्छणवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।  
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । बहुकाले ताहिं पुत्तजम्मि अहिलसइ मणु ।

निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥  
कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।  
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।  
परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।  
तं तहितणउ वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छिवि ।  
होसइ तुज्जु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।  
तं गुतुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।  
कहिउ गंपि घणवइहि पयत्ते तेणवि पुलयपसाहियगत्ते ।  
सइहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । तो थोवदिणोहिं तिवलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गवभाऊरियइं ॥ १४ ॥  
तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।  
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।  
जाउ पुत्तु जो मुणिवरभासिउ वंधवलोउ सयलु आसासिउ ।  
कोक्काविउ सुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहावे दिक्खइं २ A सहुं ३ B ताहं सवियारिउ ४ B सरलसहावे ५ C वियडु ६ B तहो  
७ B महासिदि

एहु बालु होसइ बहुजाणउं अण्णुवि बहुणरवरहं पहाणउं ।  
 सारेयरवियार जाणेसइ मंडइ रायलच्छि माणेसइ ।  
 तिं वयणिं पुरवइमणु रंजिउ नेमिंत्तिउ वरवत्थहिं पुज्जिउ ।  
 तोरण मंगलकलस धरेप्पिणु मोत्तियरंगावल्लिउ भरेप्पिणु ।  
 णरवइमंदिरि गउ वद्धावउ सुयणहं पेसिउ वयणु सुहावउ ।  
 घत्ता । पडुपडहरवेण मउ परिगलिउ महागयहं ।

धणवइ परितुट्टु दिइ दाणु वंदिणं सयहं ॥ १५ ॥

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वियसियवरूकमलविहत्थउ पइसइ जुवईयणु सुपसत्थउ ।  
 उव्विलइ मयविंभलगत्तउ परमोच्छवि मउलावियणेत्तउ ।  
 वत्थाहरणविहूसियसारउ सरहसु परिवड्डियसिंमारउ ।  
 एहु मासु गउ एण विणोएं पुणु जिणमहिमाणंदविहोएं ।  
 हरिवलडुहिय सुहिय कयउण्णी पुत्त अंगसंगसंपुण्णी ।  
 वत्थाहरणविहूसियसुवइहिं परिमेयसुयणमहाकुलजुवइहिं ।  
 आवणसोह पसाहियपंथी जिणवरमंदिरिं गय स कियत्थी ।  
 जिणवरपुज्जमहिम दरिसेविणुं बहुमणिरयणवरिसु वरिसेविणुं ।  
 घत्ता । परमेट्टि पंचमंगलु भणिवि कण्णंतरि धणवइसुअहो ।  
 मुणिवयणभवीसालंकरिउ भविसयत्तु किउ णाउ तहो ॥ १६ ॥

प्रथमः सन्धिः

पणवेवि पाउ<sup>व</sup>णिण्णासयतु भाविं<sup>रु</sup> चंदप्पहचलण ।

भोगंतराउं पंकयसिरिहिं जेम जाउ तं कहमि जण ॥

अहिणवरंभगवभसोमालउ धणवइघरि परिवड्डुइ बालउ ।

कमलसिरिहिं पीणुण्णयसट्टहं पिळ्ळिवि हातुं<sup>रु</sup> पियइ थणवट्टइ ।

हत्थिंहत्थु भमइं जणविदहो चरियसुहावहु सुट्टु णरिंदहो ।

णरणाहिं सइं अंकि लइज्जइ चामरगाहिणीहिं विज्जिज्जइ ।

पवरविलासिणीहिं चुंविज्जइ अण्णाहिं पासिउ अण्णाहिं लिज्जइ ।

१ B तें वयणिं २ B णिम्मत्तिउ ३ B वंदिणसयहिं ४ B दरिसेप्पिणु ५ B वरिसेप्पिणु ६ B भवी-  
 सालंक्रियउ ७ C इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए । वुहधणत्रालकयाए पंचमिफलवण्णणाए ।  
 भविसयत्तजम्मवण्णो नाम पढमो संधी सम्मत्तो ८ B भोयंतराउ ९ B हत्थेहत्थ

सीर्हासणसिहरोवरि मुच्चइ वरविलयहि सिरि कुर्ल्लइं लुंचइ ।  
 कौक्कोउ हसइ विगारहं वंकइ अहतु समप्पई डसणहिं डंकइ ।  
 चुंबिज्जंतु कवोलइं चीरइ गलि लगंतु थणहिं अहिं खीरइ ।  
 कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं ।  
 परिवडूइ दिहि दिंतु सउंन्नहं पढमंकुर्तु नावइ इहुं पुन्नहं ।  
 घत्ता । चिहइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।  
 आणंदणंदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥  
 तहिवि तेण गुतुवयणणित्तं परमागमकलगुणसंजुत्तिं ।  
 मुण्णिअक्खरसंकेयकयत्थं बहुवायरणसइसत्थत्थं ।  
 सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय ।  
 जोइसमतंतबहुभेयइं धणुविन्नाणवाणगुणच्छेयइं ।  
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।  
 दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणचंचलाहुक्कइं ।  
 मल्लजुज्झआवग्गणसंचइ ढोक्करकत्तरिकरणपवंचइं ।  
 गयतुरंगपरिवाहणसन्नइं सारासात्परिक्खणगन्नइं ।  
 घत्ता । एमाइविसिंइइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ ।  
 जिणमहिमपुज्जदाणोच्छंविण उज्झासालहिं णीसरिउ ॥ २ ॥  
 उज्झासाल मुंएवि घतुं आयहो थिरगंभीरगुणिहिं विक्खवायहो ।  
 पिक्खवि णिययसुपुत्तहो चरियइं विज्जाविणयबहुग्गुणभरियइं ।  
 धणवइ सुट्टु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं ।  
 पुत्तविचित्तगुणिहिं परितुट्टउ सलहइ घरिणिहि पुरउ पहिंइउ ।  
 पिए सावण्ण एहु णउ दीसइ मंच्छुट्टु कुलि उज्जोउ करेसइ ।  
 पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ ।  
 रुक्खहो णामिं फल्लु संबज्जइ किं अंबइं आमलउ णिबज्जइ ।  
 जो तउतणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं ।  
 घत्ता । इय लील्लेइं कील्लंताइं तहिं वेवि जाम विलसंति रइ ।  
 तावण्णहिं दिवसहिं थोवइहिं विहडिय पिम्महं तणिय गइ ॥ ३ ॥

१ B सिंहासणि २ B कुर्ल्लवि ३ B कोकिउ ४ B समप्पिउ ५ B सउण्णइं ६ B बहुपुण्णइं ७ A  
 विसट्टहिं ८ B दाणुच्छेवण ९ A विज्झासालहो १० B छइंवि ११ B परिट्टिउ १२ B लइ

तासु पुराइउ कम्मु अणिट्टु जाइवि धणवइहियइ पइट्टु । ६३  
 सा कमलसिरि तं जि अबलोयणु चरियइं तं जि तौइं णवजोव्वणु ।  
 तं जि ताहि चारित्तु सुणिम्मलु तं वच्छल्लु वयणु पियकोमलु ।  
 णवर पुव्वकम्महो परिणामिं कमलुवि णउ सुहाइ तहो णामिं ।  
 जो चिरु पियपेसलइं चवंतउ मुहमुहेण तंबोलु खिवंतउ ।  
 अणुदिणु पियवावारपसंसउ तंहु वट्टइ आलावणि संसउ ।  
 जो परिहासइं केलि करंतउ पणयसमिद्धु माणु सिहरंतउ ।  
 सो वट्टइ परिचत्तसणेहउ ता किं होइ ण होइ व जेहउ ।  
 घत्ता । तं पिक्खवि मिह्लिय मंदरसु चलिउ पिम्मु परियत्तगुणि ।  
 रणरणउं वहंति महच्छिमइ बहुवियप्प चित्तवइ मणि ॥ ४ ॥  
 णाहु विरच्चमाणु पिक्खवंती परिचिंतइ मैणि खेइज्जंती ।  
 एउ अउव्वु किंपि अविस्मिद्धउ एहउ मइं ण कयाइवि दिट्टउ ।  
 गुणिहिंमि गुणअत्तं तिहि रूसइ उवयारिवि दुव्वयंणिहिं दूसइ ।  
 विणउं वि अविणयस्सुविं मन्नइं रयणिहिं रइसंगमि अवगणणइं ।  
 एवहिं काइं करमि हउं आयहो निक्कारणि विणट्टुसंकेयहो ।  
 एम दुक्खु हियडइ साहारिउ पणएं खेडु कूरिवि पच्चारिउ ।  
 एउ किर काइं वियंभिउ वड्डुअ अहिणउं पइं पारंभिउ खिड्डुअ ।  
 जइ पढमउं जि हुंतुं तुहुं एहउ तो किर को करंतु मणि रेहउ ।  
 पहिलउ दरिसिवि अतुलु सणेहु निम्मलगुणहं भरेविणुं देहु । ६३  
 एव्वहि कक्कस लील पयासिय किं ह्हुअ अण्ण कावि पियभासिय ।  
 घत्ता । सप्पुरिसंहु एउ जम्मसएवि ण संभवई ।  
 जं विणु अवराहि सेविज्जंतं चलिइ मई ॥ ५ ॥  
 अण्णुवि सुहिसयणहं लज्जिज्जइ पउरलोइ वड्डुत्तणु हिज्जइ ।  
 मत्तलोइ ग्वलु चंचलु वासउ संपय जीउ सरीरु असासउ ।  
 जोव्वणु दिर्यंहिं दियहु विलिज्जइ अणुदिणु जररक्खसिए गिलिज्जइ ।  
 जइ मइं कोवि कियउ अवराहु तोवि खमिज्जइ मिह्लिवि गाहु ।  
 तं तहिनतणउं वयणु अवगण्णइं चिरउवयारुवि तिणसमु मैन्नइं ।

१ B जि तं जि २ B तहो ३ B मणेण विज्जंती ४ B तह ५ B दुव्वयणह ६ B खेद ७ B खेहउ  
 ८ B होतु ९ B भरेविणु १० B सप्पुरिसहो एहु ११ B सेविज्जंतं १२ B दिर्यं दियहो १३ B अत्रगणिवि  
 १४ B माणिवि

अण्णण्णइं वावारइं दावइ मत्तगइंदु गिरंकुसु णावइ ।  
 जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विसूरइ ।  
 विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मि ण लग्गहि चित्तहो ।  
 एव्हिं एण समउ ण चविज्जइ जं किउ तं जि पडीवउ किज्जइ ।  
 घत्ता । थिय माणगइंदि समारुहिवि अवमाणिं परिचत्तरइ ।  
 पिय वयंणि मयणि आसणि मयणि रइवासहरिवि णउ भिलइ ॥ ६ ॥  
 तं पणइणिहि पणउ न समप्पइ विम्भुम्भाणं मणु संनप्पइ ।  
 अंगइं विरहदाहु ण महंति णयणइं जिंत्थु णाहु नहिं जंनि ।  
 वयणु वलेइ मग्गु पिय जंनण किम णिव्वहइ माणु रुद्धंतिण ।  
 अन्नंदिद्यहि पुणु पुणु बोद्धावइ णाह गिरारिउ मणु संनावइ ।  
 जं विणु पुणुवि पुणुवि न वलिज्जइ निम्महुं दीहकसाउ ण किज्जइ ।  
 एम भणंति जाम करु पेसइ ताम दुरक्खवरवयणइं आसइ ।  
 ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि णिव्वासउ लग्गहि ।  
 काइं किलेसहि काउं अयाणिण किं थिउ होइ विरांत्तिणं पाणिण ।  
 घत्ता । तो बुच्चइ अहरु फुरंतिपइं णियसंनिहि तउन्नणइं परि ।  
 उप्पाइय केगवि भंति पहु जा मा काहि भं हियइ भग्नि ॥ ७ ॥  
 तुहुं पुरवरहो मव्वमाहारणु जाणहि कज्जाकज्जवियारणु ।  
 णवर गिरारिउ विप्पियमारउ सुहियउ होइ संगु तुरुहारउ ।  
 सेविज्जंति विचित्तसणेहउ मंच्छुहु तुहुं जि णं जमिपि पट्टउ ।  
 तो वरइत्ति बुत्तु अवंकउ को सक्कइ तउ करिधि कयंउ ।  
 हउं मि णाहि तउ विप्पियमारउ जाणहि तुहुं जि संगु अम्हारउ ।  
 णवर ण जाणमि काइंमि कारणु जाउ असन्थपियम्मनिवारणु ।  
 केमं कंनिपइं मणि ण कलंकमि ग्वणमिस्सुंवि देक्खवाहं न सक्कमि ।  
 मंडवलंति णियंतहो णयणइं अणरासंउ करंति तत्र वयणइ ।  
 घत्ता । अच्छंतु ताम पियविप्पियइं एक्कंमणिवि म रइ करहि ।  
 परियाणिवि एही कज्जगइं जं जाणहि तं मणि धरहि ॥ ८ ॥

१ B प्वहि २ B पिय वयण मयण आसण मयण ३ B उंय ४ B जाणहि दियहि पुणुवि वट्टावइ  
 ५ B तेसिहुं ६ B काउं ७ B विगंले ८ B सेविज्जंतु ९ B जिणयमि १० B केमइ ११ B वणमेत्तु  
 १२ अणरायउ

णिसुणिवि तासु परम्मुहवयणइं मुहुं मउलिउ जलभरियइं णयणइं ।  
 हियवइ निब्भरु मणु सम्मारिउ दुक्खु दुक्खु पुणु मणु माहारिउ ।  
 थिय गरुयादिभाणि मणु लाइवि मच्छरु माणु मरट्टु पमाइवि ।  
 णउ पदसइ णउ तणु सिंगारइ तिण्णि काल पर जिणु जयकारइ ।  
 णउ केणवि मैहुं णयण कडक्खइ णउ कासुवि गुणदोसइं अक्खइं ।  
 तोवि ताहं घरवइ ण सुहावइ अवखेरंतु पुणुवि बोह्लावइ ।  
 अच्छदि काइं एत्थु दुक्कंदिरि णोमरु कंति जाहि पियमंदिरि ।  
 तं दुक्खवयणवासु असहंती णिग्गय परियणु आउच्छंती ।  
 घत्ता । गय कैत्तुयुलंति पियमंदिरहो सुह्दिपरियणु पिक्वंतु थिउ ।  
 लग्गेवि कंठि णियमायरिहि सुइरु विरसु कारुणु किउ ॥ ९ ॥  
 पुच्छज्जंति वि जणि जणि आउर ण कहइ कहोवि किंपि दुक्खवाउर ।  
 तं पिक्विन्निवि जणेरु आमंकिउ थिउ हिट्ठामुहुं माणकलंकिउ ।  
 चित्तइ विविहवियप्पविघारणु एउ न जाणहं काइमि कारणु ।  
 एह इत्थु यरि गरुयविहोणं आवंति य परिमियवहुलोणं ।  
 सिंगारिं पयडियवहुभांगी अह गइंदि अह तुरइ वलग्गी ।  
 एव्वहि दीणवयणविहाणी दीमइ सुट्टु निरैन्नयमाणी ।  
 अणुवि णिट्ठभरु कत्तुणु रुअंती कारणु किंपि नैत्थि णउ भंती ।  
 मच्छुट्टु किं दुच्चरिउ पलाविउ मज्जणजणहो णाउं लज्जाविउ ।  
 णिहणु जंतु नियमइउ हयामउ णिम्मलकुलहं कलंकपयासउ ।  
 एत्थंतरि धणवइण महल्लउ पेसिउ वयणवियक्खणु भल्लउ ।  
 घत्ता । तिं कहिउ एह तुम्हहनणिय णियकुलमग्गविसुद्धमई ।  
 वरइत्ति विप्पियपियगुणिण घल्लिय परमायारमई ।  
 तो परियणहं जाउ परिओसु परिहउ लयउ पवड्डियरोसु ॥ १० ॥  
 हरियत्तेण वुत्तु लइ भल्लउ गउ नियघरु सविलक्खु महल्लउ ।  
 एत्थंतरि कुमारु कीलंतउ लीलइ णियमंदिरि संपत्तउ ।  
 ताम निरैत्थु णियजणणि ण पिक्वंइ वुंज्जउं दिसेउ णियइजणु पुच्छइ ।  
 पिक्वंइ परियणु अंसुजलोह्लिउ तक्खणि सोवि हियइ आहल्लिउ ।

१ B सिंहं २ B तुट्टुयुलंति ३ B करइ ४ B एत्थ ५ B विरुणयमाणी ६ B अत्थि ७ B सई  
 ८ B तेषु ९ B पच्छइ १० B चुणणं ११ B दिसं

केणवि पुच्छंतहो संभालिउ नियजणेरिपरिहवपज्जालिउ ।  
 गउ माम्हं मंदिरि संपत्तउ थिउ सुहियणु मउलावियवत्तउ ।  
 लच्छिण अंकि भरिउ अणुबिंबिउ निम्मच्छणउं करेविणु चुंबिउ ।  
 कमलइं तासु वयणु अवलोइवि पुणरवि अंसुवाउ किउ जोइवि ।  
 मइलउ वयणु माइ किउ बालि हउं दुल्लहउ जम्मु दुक्कालि ।  
 यत्ता । दुल्ललिण काइं हउं तउ करमि दुप्पियरहो धरि अवयरिउ ।  
 मह्हे संगि दुक्कवहं भायणिहि तुज्जु वि पुत्त पवासु किउ ॥ ११ ॥  
 तां लोयणइं लुहिवि मइं लच्छिण णिययधीय मं भांसि विलच्छिण ।  
 होउ पुत्ति कारुनु निवारहि फुमिं लोयणइं वि मणु साहारहि ।  
 चंगउ किउ धणवइण णिरारिउ अम्हं सिट्ठित्तणु अवहारिउ ।  
 वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।  
 सो ण करंतु ताम इय एहउ दुक्खुप्पायणु दुम्मियदेहउ ।  
 तं णिसुणिवि वुच्चइ हरियत्तें अम्हि वंचिय दइवायत्तें ।  
 एक्कु जुवाणु अण्णु धणयत्तउ पुरि पउरालंकारमइत्तउ ।  
 अण्णुवि लइय तेण मग्गेवि सइ को जाणइं चिरयाल भवीमइ ।  
 यत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।  
 कवि होमइ सुंदर कज्जगई किं विहलु जाईं जं रुवइ मइ ॥ १२ ॥  
 तं णिसुणेवि पर्यंपइ बालउ णवकुंवल्लयदलगामोमालउ ।  
 अम्हं जइवि तासु णउ रुच्चइं तो किं णिययकलंवि मुच्चइ ।  
 जइवि तेण विणु णाहिं वलिज्जइ तांवि माइ णउ दाणु चविज्जइ ।  
 जइवि णिरारिउ पाणहं मुच्चइ तांवि परम्मुहं दूरिं मुच्चइ ।  
 हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।  
 तहो पंगणु अप्पणउं पियारउ अम्हवि होमइ धरु वड्डारउ ।  
 सो अप्पणउं ण देरु णिवामउ तुहुंसि तासु मं देहि पवेमउ ।  
 दरिमइ मच्चलोइ जो जेहउ तासु पुणुवि दरिमिच्चउ तेहउ ।  
 यत्ता । मं माणं करहि मणि रणरणउं करि धीरिम संवरहि भउ ।  
 वोलंतहि दियहहि थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

१ B मामहि २ R महोसंगे ३ B पुमि० ४ B मेठित्तण ५ B अवयारिउं ६ B मग्गिव ७ B जाउ  
 ८ B कुवल्लयदलंग ९ B कल्लवे १० B अप्पणइं ११ B माइं

बौलहु पुरिसपरक्कमवयणिहिं आसासिय जणेरि सहं सयणिहिं ।  
 सव्वहं हियइ चमक्क पईसइ एहु कोवि सामान्नु न दीसइ ।  
 जंपइ पुरिसयारि पडिमूरउ मंच्छुहु होमइ आसाऊरउ ।  
 पुज्जिउ विविहगुणालंकरणिहिं ण्हाणविलेवणवन्थाहरणिहिं ।  
 रयणनिहाणु जेम अवलोइउ तेणवि तं जि गेहु उज्जोयउ ।  
 तहिंमि विचित्तविलामहं माणइं सहं सुहियहिं तंबोल्हु सम्माणइं ।  
 बहुपरिमलइं णिवंधइ फुल्लइं परिहइ परिहणाइं वैहुमोल्हइं ।  
 गुरुवच्छल्लु करइ जिणु वंदइ सज्जणजणहं मणइं आणंदइ ।  
 दुद्धर वरतुरंग परिवाहइ अप्पडिकूलु जणणि आराहइ ।  
 कामिणिजणमणयणाणंदणु भमइं जेम णरनाहहो णंदणु ।  
 घत्ता । दोहग्गु जाउ पंकयमिरिहिं पुत्तुवि गुणहिं अलंकरिउ ।  
 इत्तहिंवि तेण धणवइकइण कव्वहु संधिपवेसु किउं ॥ १४ ॥

द्वितीयः सन्धिः

पणविंवि चंदप्पहु परमगुरु दिहु सम्मत्ते करिवि मणु ।  
 पुणु कहमि जेम किउ गयउरहो भविमिं दीवंतरगमणु ।  
 यल्लिय कमलमहामिरिदेवि धणवइ थिउ पडिंभु करेवि ।  
 अवगणिणवि सुहिसज्जणवयणइं मोक्कल्लिवि सुवण्णभणिरयणइं ।  
 णियणयविणयायारपइत्तहो मग्गिगवि लइय धीय धणयत्तहो ।  
 दिहिं विवाहमंगल उग्गोमिय सुहिसज्जणजणमणि परिओसिय ।  
 पियपरियणपरिवारसणाहिं किउ सम्माणदाणु णरणाहिं ।  
 पुरि पउरालंकारि भणाविउ लग्गुजोग्गु सुमुहुत्तु गणाविउ ।  
 पयइं विविहकम्मंतरि लाइय थंभिय कंहुं कइय णेराइय ।  
 छटतोरणमंगलजलकलमिहिं अइहवमंग्वत्तूरकयघोमहिं ।  
 दिववंदिणजयजयमाहप्पं किउ विवाहु भविसत्तहो वप्पं ।  
 घत्ता । दडिमंग्वत्तूरकाहलरवेण रहमिं गयउर गहगहइ ।  
 हरियत्तहो परियणि रणरणउ कमल कलंकु मणिव्वहइ ॥ १ ॥

१ B मण रणरणउ २ सावण्यु ३ B सवाणइं ४ B बहुल्लइं ५ C adds इय भविसत्तकहाए पयडि-  
 यधम्मत्थकामभोक्खाए । वुहधणवालकयाए बीयो संथा परिच्छेओ सम्मत्तो । ६ B मण ७ B कंदुकइय  
 ८ B तूरणिघोसहिं

परिणिय सा धणयत्तहो धूय गब्भेसरि नामेण मरूअ ।  
 पुण्णिमइंदरुंदससिवयणी दंतपंतिपहपहसियवयणी ।  
 सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अवइण्णी ।  
 बालमराललीलगइगामिणि सा क्रिय णियपरिवारहो सामिणि ।  
 पियवह्लह जणमणु दुल्लालइ सुविहिण णियपरियणु परिपालइ ।  
 पियपइहरहो णेहु वड्ढीवइ कमलहि पइपरिहवदुहु दावइ ।  
 नियमोहगु भोगु मंपालइ विरहदवगि अंगि पज्जालइ ।  
 जिणमंदिरि वच्चइ सिंगारिं परिमियपउरजुवइपरिवारिं ।

घत्ता । अहिमाणमरट्टविसट्टगइ अहिणवसिरिसोहगजुव ।  
 रणरणउं दिंति पंकयसिरिहि भमइं णयरि धणयत्तसुवें ॥ २ ॥  
 परिणिय पियवयणिहिं जणु रंजइ णाहु विचित्तैगुणेहिं अणुहुंजइ ।  
 जाणइं पियमुह सुहवामोहणु मणि चित्तिउ सइ सुरयारोहणु ।  
 मल्लिउ ईसि ईसि अवरुंडणु अहरकवोलकंठउरग्वंडणु ।  
 मुहसिक्कारकणिरउरकंपणु मरहसु मल्लिलरमणसमप्पणु ।  
 कररुहपंतिपुलयपरिउंवणु पणयरोममयरोसनिरुंभणु ।  
 वीणालावणिगेयपरिकम्बणु कुडिलवियारि मरोमनिरिकम्बणु ।  
 दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।  
 विव्भमभावफुरियअहरेकम्बणु मंदरायबहुरायवियकम्बणु ।  
 पियपरिहासवामविहडावणु मयणुक्कोवणंगुपयडावणु ।  
 बंधकरणवावारवियंभणु सुहकरफंसममयरमथंभणु ।

घत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणि धरइ ।  
 पियवयणकमलमयरंदरसु पंकइं भमरु जेम मरइ ॥ ३ ॥  
 ताहं विहिंमि गंजोद्धियगत्तहं हियइच्छिय विलास माणंतहं ।  
 रइरसवसवावारविणाणं केणवि क्रूरगहसंजोणं ।  
 गब्भेसरिहि गब्भु मंपज्जइ दुक्कियदुक्कवनिहाणु व णज्जइ ।  
 जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं वियंभइ ।  
 जिम जिम चउरंगइं चउरंसइ तिम तिम ग्वामोयरु विद्धंसइ ।  
 जिम जिम गब्भु लेह सव्वंगइं तिम तिम भंजइ तिवलि तरंगइं ।

एत्थंतरि सुहिवंधवलोपं अहिसिचियफलमंगलतोपं ।  
 पुत्तुप्पन्नु सयणु परिओसिउ बंधुयत्तु पिणं णाउं पयासिउ ।  
 घत्ता । परिपालिउ लालिउ वडुविउ सअलकलाकलावकलिउ ।  
 कीलंतु जुवाणु भावि चडिउ पउरि महायणि दुल्ललिउ ॥ ४ ॥  
 समवयवणिजुवाणसयपरिमिउं परिवड्ढियपयावमुहकम्मिउं ।  
 राउलि सण्णमाणु धणयत्तउ णवजोव्वणगुणरूवसइत्तउ ।  
 भमइं णयरि किंल कीलासत्तउ विविहइं बहु दुण्णयइं करंतउ ।  
 विणय विहेय सुहिय संभावइ कुडिलहं दप्पसाउ दुरिमावइ ।  
 छंदाइत्तवयणि रइ मन्नइं मँज्जत्थइ सुअणइं अवगन्नइं ।  
 पडिसक्कइ मग्गि पडिसुरिं वासइ भयपरिभलकप्पूरिं ।  
 पट्टणि सुत्तविपुत्तइ चाहइ दप्पुहुर तुरंग परिवाहइ ।  
 वणिवरकुलइं सेव जंपावइ पुरयणु णिरवसेसु कंपावइ ।  
 परजुवइहिं परिमक्कइ वंकउ जंपइ पहु पंगणि मअडक्कउ ।  
 घत्ता । जोव्वणवियारनिवभरभरिउ अच्चुउभडमिगारमइं ।  
 मंवाहिवि सुहिवंधवमयइं मंचल्लिउ कंचणपुहइ ॥ ५ ॥  
 दुक्खिवि महं जणणिं किउ मंतु तुरिउ नाय परिवड्ढियंतु ।  
 मइं तं कणयदीउ पडिमिच्चउ अच्चइ ताम एहु सुदुसेवउ ।  
 तं णिसुणिवि परिवड्ढियंतिं करयलु वयणि दिनु विहंतिं ।  
 तुडिहिं चडिवि जइ तं किर किज्जइ वयणुवि नउ कगलु जंपिज्जइ ।  
 बोल्लहि पुत्त जेम अण्णाणिउं किं वणिउत्तहं मग्गु न याणिउं ।  
 सुहियहिं हियउ णाहिं अप्पिच्चउ परिमिउं थोउ थोउ जंपिच्चउ ।  
 अत्थु विहप्पइ विविहपयारिहिं वंचिवि करसन्नासंचारिहिं ।  
 अप्पुणु पक्खे भंडु सलहिव्वउ अण्णहो चित्तु विचित्तु लहेव्वउ ।  
 अप्पुणु अंगु णाहिं दरिमिच्चउ अण्णहो तणउं परामरिमिच्चउ ।  
 घत्ता । परकज्ज सुणंतुवि णउ सुणइं अप्पण कज्जहो णउ चलइ ।  
 ण कलावइं केणवि णियचरिउ परहो अंगि पडिसिवि कलइ ॥ ६ ॥  
 अइकिलेसि जइ अत्थु विहप्पइ विउसवियड्ढं तेण समप्पइ ।  
 अच्छिज्जइ सुहझाणणित्तहि देवधम्मगुरुपूयपवित्तहि ।  
 अण्णजम्मि पुच्चज्जिउ जं धणु तं एसइ पुच्छंतु घरंगणु ।

तं गिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सण्णुरिसु महंतरु ।  
 परमहु मणि ण ठाइ तउ जंपिउ काणीणहं कौरहं मणप्पिउ ।  
 एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।  
 अह धुत्तहं सुलोयपरिभूयहं मुहमहुरहं पच्छण्णविरुअहं ।  
 जं वेसत्तणेण विहविज्जइ तेण काइं किविणत्थं किज्जइ ।  
 आसणसयणपमुहउवदोणेहिं भोयणु देइ गरुयसम्माणिहिं ।  
 मित्तु करिवि हियवइ ताडिज्जइ कयविक्रयच्छलेण वंचिज्जइ ।  
 होइ अत्थु जो एण विहाणिं तेण काइं बहुदुक्खणिहाणिं ।  
 घत्ता । जं अतुलु तुलिवि आढत्तइण होइ जसहु आवाहणउं ।  
 तं धणु विलंसंत वयंतहंमि सुहडहं चरियपसाहणउं ॥ ७ ॥  
 तं गिसुणेवि भणइं वणिसारउ मइं पडिवणु वयणु तुम्हारउ ।  
 तुहुं म करेहि किंपि कयविक्रउ अच्छहि पउरमज्झि समडक्कउ ।  
 मं सुंहु भणिवि कोवि पडिवक्कहि विलसहि मज्झु अत्थु जिम सक्कहि ।  
 तं गिसुणेवि परंपइ णंदणु सज्जणजणमणणयणाणंदणु ।  
 णियववसायदायउच्छल्लह अतुलु होइ माहप्पु महल्लह ।  
 पिर्यरि विहत्तु अत्थु विलसंतह कवण कित्ति जसु कवणु जियंतह ।  
 अहवइ ताय काइ वित्थारिं पुव्वक्कियकम्महो अणुसारिं ।  
 णरहो बुद्धि उप्पज्जइ तेम होसइ पुव्वविहिउ जं जेम ।  
 तिं वयणि धणवइ संवासिउ समउ सरुवइ मंतु पयासिउ ।  
 बंधुअत्तु असगाहियट्टउ णियववसायदायसंगट्टउ ।  
 लइ तं करउ किंपि जं विहियउ होसइ पुव्वजम्मि जं लिहियउ ।  
 घत्ता । पडिवज्जिउ तं पि सरुअइ सावि सुइरु चिंतनि थिय ।  
 किं सुंदरु किंतु ण सुंदरु लइय गमणवावार क्रिय ॥ ८ ॥  
 तुरिउ गमणसामग्गि पयासिय सुइमत्थत्थवंत मंभासिय ।  
 जाणाविउ भूवालणरिंदहो समइ परिट्ठिउ सज्जणविंदहो ।  
 हट्टमग्गि कुलमीलणित्तहं घोसण दिण्ण पुरउ वणिउत्तहं ।  
 चल्लउ जो चल्लइ कयविज्जं बंधुअत्तु संचलिउ वणिज्जं ।  
 साहुमाणि वणिउत्तहं चाहइ अधणहं भंडुल्लइं संवाहइ ।

१ B दीणदंमि २ B दाणं ३ B करवि हियं ४ B विलसंतं वंतमि ५ B सुहि ६ B गियय

तं णिसुणेवि पमायपंउत्तहं मंतिउ थोवविहववणिउत्तहं ।  
 अहुं पुरजणमणणयणाणंदणु सेवहं<sup>१</sup> धणवइसेट्ठिहि णंदणु ।  
 पंइसहुं अतरु तरिवि सहुं आपं अवसि लच्छि होइ ववसाएं ।  
 वणितणु रुहरहसेण समागय सज्जिय करहवसहमहिसह सय ।  
 घत्ता । इत्तहि वि तेण धणवइसुइण पइपरिहवमाणुव्वहणि ।  
 करकमलकयंजलि संपुडिवि भविसिं आउच्छिय जणणि ॥ ९ ॥  
 माइ महल्लमहुज्जमविज्जे बंधुअत्तु संचलिउ वणिज्जे ।  
 तेण समाणु मइंमि जाइव्वउ तं वोहित्थु तीरि लाइव्वउ ।  
 देसंतरपवासु माणिव्वउ णियपुण्णहं पमाणु जाणिव्वउ ।  
 दइवायत्तु जइ वि विलसिव्वउ तो पुरिसिं ववमाउ करिव्वउ ।  
 तं णिसुणेवि सगगिरवयणी भणइं जणेरि जलदियणयणी ।  
 हा इउ पुत्त काइं पइं जंपिउ सिविणंतरि वि णाहिं महु जंपिउ ।  
 एक्क अकारणि कुवियवियप्पे दिण्णु अणंतु दाहु तउ वप्पे ।  
 अण्णु वि पइं देसंतरु जंतहो को महु सरणु हियइ पंजलंतहो ।  
 अण्णु वि तेण समउ तउ जंतहो णिव्वुइ खणु वि णाहिं महु चित्तहो ।  
 घत्ता । कां जाणइं कण्णमहाविसइ अणुदिणु दुम्मइमोहियइं ।  
 समविसमसहावहिं अंतरइं दुट्ठसवत्तिहि दोहियइं ॥ १० ॥  
 एक्कमिक्कु ववसाउ करंतहं समसाहिट्ठिउ भंडु भरंतहं ।  
 विहि पडिक्कुलु अम्ह पडिसक्कइ अन्यहं छेउ करिवि को सक्कइ ।  
 एक्कदव्वअहिलासविचित्तइ को जाणइं दाइयहं चरित्तइ ।  
 जइ सरुवदुट्ठत्तणुभासइ बंधुअत्तु खलवयणाहिं वासइ ।  
 तो तउ करइ अमंगलु जंतहो मूलु वि जाइ लाहु चिंनंतहो ।  
 जंपइ मामहु महुरकलाणं चंगउ वुत्तु पुत्त कमलाणं ।  
 अम्हहं एत्थु वसंतहो तेहउ को वि ण मित्तु पहाणु सणेहउ ।  
 बंधुअत्तु पुरमज्झि सइत्तउ राउलि सण्णमाणु धणयत्तउ ।  
 घत्ता । जइ जणणिवयणविसविसमगइ दाइय मच्छरु मणि वहइ ।  
 तो तुम्हहं अम्हहं सयणहमि वंचिवि कुलि परिहउ करइ ॥ ११ ॥  
 भविसयत्तु विहसेविणु जंपइ तुम्हहं भीरत्तणिण समप्पइ ।  
 अइयारिं वामोहु ण किज्जइ समवयजणि पोढत्तणु हिज्जइ ।

१ B ° णिउत्तहं २ B अहो ३ B सेवहो ४ B पइमहु अंतरपि सहु आयइ ५ B इज्जंतहो ।

अङ्गण जणि कायरु वुच्चइ अङ्गण जइ लच्छिए मुच्चइ ।  
 अङ्गण दप्पुभड्डु णावइ अङ्गण भोगणु वि ण भावइ ।  
 अङ्गुवि तियरणु विणासइ अङ्गारिं सव्वहो गुणु णासइ ।  
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।  
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।  
 एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।  
 अणु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।  
 तेहिं समाणु पंथि पवहंतहो केम करेसइ दोहु वहंतहो ।  
 अणु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।

घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।  
 खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥  
 मामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिवि सयणइं ।  
 णयदिट्ठंतहेउ विक्कवायइं जंपिवि कियइं निरुत्तरवायइं ।  
 एम करेवि समुच्चउ गोत्तहो भविमु पढुक्कु पासि बधुयत्तहो ।  
 सो पिक्खेवि तेण सकियत्थं अब्भुत्थाणु कियइ परमत्थं ।  
 विहडप्फड विमुक्कसिगारिं पचासत्तु खुट्टियपरिवारिं ।  
 अवियलदिट्ठिपलायणमीलिं सव्वावसरसमप्पियलीलिं ।  
 अमुणियकजागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।  
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।

घत्ता । पणवंति करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।  
 सम्माणु दाणु पेसणु करिवि बाल्लिउ नेहनिरंतरिण ॥ १३ ॥  
 अहो वट्टइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।  
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।  
 भविष्यत्तु पियवयणहिं तज्जइ विणु कंजं किर कां पडिवज्जइ ।  
 तुहुं परिपुण्णु अहिट्ठियदव्वं पडुसम्माणदाणगुणगव्वं ।  
 अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।  
 उज्जउ तुम्हतणउं आयणिवि किउ अम्हइं चित्तु अणुमणिवि ।  
 सुट्टु वि णरहं परिट्ठियकायहं मिज्जइ किंपि णाहिं असहायहं ।  
 जइ तउ टाइ करंतउ एहउ तेण विमण्णुं णीसंदेहउ ।

सविणउ भणहं काहं किर वुच्चइ ओसहु गुलियउ कासु ण रुच्चइ ।  
 हउं सकियत्थु अज्जु हउं धणणउं हउ परमत्थगुणिहिं संपुण्णउं ।  
 सिज्झइ किण्ण णरहं कयउण्णहं होइ सच्चु परिवाडिण पुण्णहं ।  
 पुर पउरालंकारसमण्णउ पइं चल्लंत ताउ मंचल्लिउ ।  
 आसिगहणु महु तउ अमिलंतहो एयहिं तउ ण विसउ चल्लंतहो ।  
 यत्ता । संकेउ करिवि सुहसंगरय णियणियणिलयहो वेवि गय ।  
 आउच्छिवि सुहिवंधवसयण वेवि परमसवभावरय ॥ १४ ॥  
 बंधुयत्तु गंजोल्लियगत्तउ णिययजणेरिहि कइइ सइत्तउ ।  
 माण माण दिहु कज्जु अहिट्टिउ भविसयत्तु महु समउ परिट्टिउ ।  
 जंपिवि गुणदोसइं सुहियंतरु महंसहुं मंचल्लिउ देसंतरु ।  
 तेण सहाणं सच्चवइं कज्जइं महु सिज्झंति अज्जु णिरवज्जइं ।  
 तं णिसुणेवि सस्वइं वुच्चइ आयहो सरलसहाउ ण सुच्चइ ।  
 एहु महंतु पुत्तु तउ वप्पहो सामिउं पउरधणहो माहप्पहो ।  
 महुं जणणिण गेहहो णीसारिउ अचल्लइ कट्ठकटंतु मणि ग्वारिउ ।  
 यत्ता । जइ रंजिवि पट्टु णिम्मलगुणिहिं जणणिवयणु हियवइ धरइ ।  
 तो पहरिवि कण्णमहाविमिण अम्हहं पडिपरिहउ करइ ॥ १५ ॥  
 आणंसहुं संकेउ ण किज्जइ पुव्वविम्भइ हियय ण दिज्जइ ।  
 जाम ण चित्तंतरिण वियंभइ जाम ण पउरुमहायणु थंभइ ।  
 जाम ण णेह महानरु भंजइ जाम ण मणु भूवालहो रंजइ ।  
 ताम उवाउ कोवि चिंतिज्जइ कलितरु वरहो मूलु छिदिज्जइ ।  
 तेम करिज्जहि मज्झि समुहहो जेम ण मिलइ पुणु वि णियविंदहो ।  
 तं संकेउ तेण मणि भाविउ थिउ सविलक्खु वयणु मउलाविउ ।  
 माइ अणिट्टु तुम्ह जो थामहो लुहमि लीह तहु तणयहो णामहो ।  
 माणु मरहु तासु दलवट्टमि रयणायरहो मज्झि आवट्टमि ।  
 करमि तेम परिवड्ढियच्छायहो जेम ण मिलइ पुणु वि णियमायहो ।  
 यत्ता । नं वयणु सुणिवि पुत्तहुतणउं हरिसिय बंधुअत्तजणणि ।  
 सियकुसुमकयंजलि पिउ चउइ अणुमग्गि चंपइ धरणि ॥ १६ ॥  
 अविस्सु वि जिणवरपडिमउं मिंचिवि अहिंमिंचिवि अंचिवि परियंचिवि ।

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।  
 अंगु भरेवि गरुयसम्माणहो देहि आपसु माइ पत्थाणहो ।  
 अच्छिज्जहि सुहझाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।  
 समउ सरुवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।  
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवंति तिह सोक्खइं ।  
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।  
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खवय सिरि संजोइवि ।  
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।  
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥  
 अइरुहुहियविरहियगत्तें णियणंदणु सिक्खवइ पयत्तें ।  
 पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।  
 अज्जवि पुत्त निरारिउ बालु इरविणस तुज्झु को कालु ।  
 दिहु होज्जहि उत्तमगुणवग्गहो रक्खिवज्जहि लंछणु कुलमग्गहो ।  
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।  
 चलतियमइहि पवड्ढियमाणहु गयवइयइं दृहवइं जुवाणहु ।  
 वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।  
 णयणइं होंति जुवाणइं मुहउ तरुणिवयणदंसणरसल्लुहउ ।  
 घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।  
 चलमम्मणवयणुल्लावण्हिं जो परतियहिं ण ग्वंडियउ ॥ १८ ॥  
 पुरिसिं पुरिसिन्वउ पालिन्वउ परधणु परकलत्तु णउ लिन्वउ ।  
 तं धणु जं अविणासियधम्मं लव्वभइ पुव्वक्खियसुहकम्मं ।  
 तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गइणि विढत्तउ ।  
 गियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मु तं किज्जइ ।  
 अणु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।  
 तरुणितरल्लोयण मणि भाविउ पहुसम्माणदाणगुणगाविउ ।  
 तहिंमि कालि अम्हहिं सुमरिज्जहि एक्कवार सुहदंसणु दिज्जहि ।  
 परधणु पायधूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।  
 जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।  
 घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्जउ गमणागमणु ।  
 रक्खिन्वउ जिणसासणदेवण्हिं विढविवि आवहि अतुल्लु धणु ॥ १९ ॥

तो कुमारु संचलिउ तुरंतउ तं संकेयभूमि संपत्तउ ।  
 अणित्तहि सुहिसयपरियरियउ वंधुयत्तु णयरहो णीसरियउ ।  
 अणित्तहि सहायसंजुत्तहं चलियइं पंचसयइं वणिउत्तहं ।  
 अणित्तहि कलयलसंगट्टइं करहवसहवाहणइं पयट्टइं ।  
 अणित्तहि दिट्ठपीडियचोल्लइं उक्खित्तइं भंडइं बहुमोल्लइं ।  
 अणित्तहि वणिवरवरपत्तिउ पियमुहसुहदंसणु अलहंतिउ ।  
 उम्माहउ रणरणउं वहंतिउ पुणु पुणु पियमुहकमलु नियंतउ ।  
 विरहदवग्गिञ्जुलुक्खियकायउ नियनियपइ अणुअंचिवि आयउ ।  
 उःमुहसुहकमलउ उहंडउ कज्जलजललवमइलियगंडउ ।  
 घत्ता । नियपइपिम्मपरव्वसिद्धिं अहिणवज्जोवणइत्तियहिं ।  
 उप्पायउ कासु न रुद्धरुद्धउ जुवइहिं सासु मुवंतियहिं ॥ २० ॥  
 धणवइ नियनंदणइ समप्पइ पउरहो पियपेसलइं पयंपइ ।  
 अहो वणिउत्तहो तहो गुणगारउ जो णयविणयपरक्कमसारउ ।  
 इरविणसवणिज्जवियडुहं चाइदाइपडिवाइगुणडुहं ।  
 विन्निवि सुव तुम्हहं निक्खेवउ आयहं लल्लु सव्वहं दिक्खेवउ ।  
 जो जहिं देसि पहाणु नरिंदहो सो तहिं देग्गिवि ससुहडविंदहो ।  
 तहु मंतिणइं करेवि सुपुज्जइं दरिसिंवि पियपाहुडइं अउव्वइं ।  
 चोरइ चरइं अणुज्जु अवक्कइ भडभाइयव्वेहोडचाणक्कइ ।  
 सव्वइ वंचिज्जहो अवलोइवि वंचणमइहु अवंचिय होइवि ।  
 घत्ता । अइवहु सम्माणदाणु करिवि संपेसिय संपुडिवि कर ।  
 चडुलंगतुरंगिहि आरुहिवि संचल्लिय सुंदर कुम्वर ॥ २१ ॥  
 अग्गेयदिसइं मल्हंति जंति कुरुजंगलु महिमंडलु मुअंति ।  
 लंघंति वियणकाणण पलंब पुरगामखेटकव्वडमडंब ।  
 जउणानइसलिल्लु समुत्तरेवि जलडुग्गइं थलडुग्गइं सरेवि ।  
 अन्नन्नदेसभासइं नियंत रयणायरे वेलाउलइं पत्त ।  
 लक्खिवउ समुहु जललवगहीरु सप्पुरिसु व थिरु गंभीरु धीरु ।  
 आसीविसोव्व विसविसमसीलु वेलामहल्लकल्लोललीलु ।  
 दिट्ठइं विउलइं वेलाउलाइं कयविक्खयरयवयणाउलाइं ।  
 धम्मत्थकामकंखिरसुहाइं सुवियडुवयणविलयामुहाइं ।

तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।  
 जलजंताकम्मंतरु करेवि करणइं पियवयणहिं संवरेवि ।  
 वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।  
 घत्ता । णिज्जावयवयणुज्जअमुहइं किंभवयइं णं णं भइइं ।  
 संचलइं रयणायरहो जलि ग्वरपवणाहयधयवडइं ॥ २२ ॥  
 दिढ बंधइं जिह मल्लरगणाइं णिल्लोहइं जिह मुणिवरमणाइं ।  
 णिभिण्णणइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।  
 वहणइं वहंति जलहररउहिं दुत्तरि अत्थाहिं महासमुहिं ।  
 लंघंतइं दीवंतरथलाइं पिक्वंति विविहकोऊहलाइं ।  
 इय लीलइं वचंताहं ताहं उच्छाहसत्तिविक्रमपराहं ।  
 दुप्पवणं घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।  
 कल्लोलवोलजलरववमाले असगाहगाहगहणंतराले ।  
 तीरंतरे जं संघट्ट पोय उत्तरिय तरिवपमुहाइं लोय ।  
 घत्ता । सो दिट्ठ तेहिं मयणायगिरि णयणालोयसुहावणउं ।  
 दुल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहंतणउं ॥ २३ ॥  
 तहिं घणतरुसमीवि मयणायदीवि हिंइंति ते वणिद ।  
 इरुज्झियपमाय परिमुक्कचायचक्कलियगीदविंद ।  
 किवि जलु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।  
 फलतरु चुणंति सच्चइं मुणंति कुसुमइं खुडेवि ।  
 किवि मिल्हिवि बंधुयत्तु सो भविष्यत्तु पइमरइं तं अरत्तु ।  
 तरलतमालतालीमात्तरमालमालईदुमरवत्तु ।  
 पिक्ववइं कहिंमि ताइं पंकयमराइं मयवत्तसांहियाइं ।  
 कत्थइं पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।  
 कत्थइं णिज्जराइं पडिरवकराइं जलरेणुभूसियाइं ।  
 वरतणुकुसुमगंधपरिमलसुयंधमयरंदमीसियाइं ।  
 कत्थइं मणहराइं किसलयहराइं दलवहलपत्तलाइं ।  
 कत्थइं मुहरसाइं चित्तियवसाइं करगिज्झवरफलाइं ।  
 कुसुमइं उच्चिणंतु मेह्णि मिणंतु संचरईं एम जाम ।  
 ता वोहित्थवाल निज्जियग्वयाल संमिलिय सयल ताम ।  
 जंपइं बंधुयत्तु कंठइयगत्तु किं मयल इत्थु आय ।

जोइवि कहइ को वि अज्ज वि ण कोविच्छुद्धु णत्थि तुम्ह भाय ।  
तं सुणिवि तेण बहुमच्छरेण वावरिउ अइरउहु ।  
अवलोइउ खरेण कहुअक्खरेण तज्जिवि णिययविंदु ।  
घत्ता । आपसिउ भिउडिभयंकरिण उच्चलहो सुग्गरघणइं ।  
तंडवहो पवणधयवडइं खणु वि म धरहु पओहणइं ॥ २४ ॥  
अहो लोयहो महु आएस माणु धरि अत्थि किंपि माणाहिमाणु ।  
न करिखवउ इत्थु वियारु को वि संचलहु तुरिय वोहित्थ लेवि ।  
तं सुणिवि तेवि कलुणइ सुमीस करयल मलंति विहुणंति सीस ।  
हा बंधुयत्त पइं काइं वुत्तु सप्पुरिसहं कहिमि ण एउ जुत्तु ।  
उप्पणु जइ वि परिहउ गहीरु घाइज्जइ तो वि ण नियसरीरु ।  
इह रत्तिपरत्तिवि अहियदोसु विसहिखवउ कह दुव्वयणघोसु ।  
तं वयणु सुणिवि कोवग्गिदित्तु पज्जलिउ णाइं हवि घिएण सित्तु ।  
णवि सुणहुं सवत्तिविरोहु अम्ह अणित्तहं को वावारु तुम्ह ।  
लइ करहु ताम जलजंतकम्मु पच्छइ चिंतिज्जहु परमधम्मु ।  
घत्ता । तं वयणु सुणिवि णायरजणहु नं सिरि वज्जदंडु पडिउ ।  
वोहित्थइं लेवि दुरासि खलु गहिरमहासमुद्धि चडिउ ॥ २५ ॥  
पमुक्के कुमारे दुरायारिणहिं अमोहे जलोहे वहंतेहिं तेहिं ।  
यियं विभियं तं वणिंदाण विंदं वियप्पाउरं करयलुग्गिण्णमुहं ।  
अहो सुंदरं होइ एयं ण कज्जं अगम्मं पि गंतृण खट्टं अखज्जं ।  
गयं णिप्फलं ताम सव्वं वणिज्जं हुवं अम्ह गोत्तम्मि लज्जावणिज्जं ।  
ण जत्ता ण वित्तं ण मित्तं ण गेहं ण धम्मं ण कम्मं ण जीयं ण देहं ।  
ण पुत्तं कलत्तं ण इट्ठं पि दिट्ठं गयं गयउरे दूरदेसे पइट्ठं ।  
खयं जाइ नृणं अहम्मणेण धम्मं विणट्ठेण धम्मणेण सव्वं अकम्मं ।  
कयं दुक्कियं दोहणं हणं सुहायारभट्टेण दुट्टेण एणं ।  
अणिट्ठं कणिट्ठं भुअं सप्पहाए समुहे रउहे खयं तुम्ह जायं ।  
घत्ता । सो णत्थि विमूरिउ जेण णवि तं पिकखेविणु दुच्चरिउ ।  
धणवइ वि णिरोहायासुगउ इत्थु विच्चि विंभयभरिउ ॥ २६ ॥

तृतीयः सन्धिः

१ B कुइ २ C adds इय भविमत्तकहाए पयडिययम्मन्थकाममोक्खाए । बुहयणवालक्याए पंचमी-  
कलत्रणणए तीजो सन्धी परिच्छेओ मम्मनो ॥

चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।  
 पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥  
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।  
 बंधुयत्तु कुलक्कित्तिविणासु गउ वोहित्थइं लेवि हयासु ।  
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।  
 ताम ण कोइवि पिक्खइ नित्थु विंभिउ मणि अमुणियकज्जत्थु ।  
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।  
 पिक्खइ ताम समुद्धि वहंतइ धुयधयवडइं ताइं जलजंतइं ।  
 दुक्खहो भरिउ हियइ आहल्लिवि गउ ग्वलु बंधुयत्तु मइं मिल्लिवि ।  
 करु महियलि हणेवि उरि कंपिउ ण चलिउ जं चिरु जणणिणं जंपिउ ।  
 णट्टु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिणं आयउ मरणउं ।  
 घत्ता । अण्णण्णइं चिंतिज्जंति मणि ग्वलविहि अण्णण्णइं सरइ ।  
 सुट्टु वि वियड्डु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ ? ॥  
 हा हय पावकम्म भइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।  
 णियकुलमग्गु भग्गु जसु हारिउ दृज्जगजणि जंपणउं सम्भारिउ ।  
 कवड्डु करिवि जं परु वंचिज्जइ आपं गुणवंतहं लज्जिज्जइ ।  
 एत्तिउ दुक्खु मज्झु निकारणु कुलहो कलंकु जाउ जं दारुणु ।  
 गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।  
 अह इत्थु वि ण विसाउ करिव्वउ मं च्छुट्टु एण एम होइव्वउ ।  
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसुरिय एणइ ।  
 एउ चिंतंतु विसाएं मिल्लिउ विट्ठुणिवि वाहुदंड संचल्लिउ ।  
 इउ वणु इउ सरीरु धम्मद्वउ करि ग्वलविहि जं पइं पारहउ ।  
 घत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।  
 संचलिउ सम्मुहु वणकाणणहो णं मुक्कं कुसुमत्त गउ ॥ २ ॥  
 पइट्टो वणिंदो वणे तम्मि काले पहिट्टो तहिं दुण्णिरिक्खे ग्वयाले ।  
 दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जाए जम्मि दुक्खं ।  
 भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराइं सरोसो ।  
 कहिंचिप्पणसे सजूहं गयंदं महालीलकल्लोलगंडं सणिहं ।  
 कहिंचिप्पणसे णिएउं णरिदं ण णट्टं ण रुट्टं सदप्पं मइंदं ।  
 कहिंचिप्पणसे घणं कज्जलाहं गयं भुंडिणीसावराहं वराहं ।

कहिंचिप्पएसे समुण्णोण्णघोसो हुओ पायडो वंसयाले हुयासो ।  
 कहिंचि पएसे मऊरं पमत्तं णडंतं पि अप्पाणयं विण्णडंतं ।  
 घत्ता । अवियलचित्तु मुणेवि गय एम सुइरु हिंडंतु थिउ ।  
 अइमुत्तयमंडइदुमहो तलि वियडसिलायलि वीसमिउं ॥ ३ ॥  
 करचरण धुएवि वरकुसुम लेवि जिणु सुमरिवि पुफंजलि खिवेवि ।  
 फासुयसुयंधरसपरिमलाइं अहिलसिवि असेसइं तरुहलाइं ।  
 थिउ वीसवंतु खणु इक्कु जाम दिणमणि अत्थवणहु दुक्कु ताम ।  
 हुअ संझतेयतं विरसराय रत्तंवरु णं पंगुरिवि आय ।  
 पहि पहिय थक्क विहडिय रहंग णियणियआवासहो गय विहंग ।  
 मउलियउरविंद वम्महु वित्तु उप्पन्न बालमिहुणहं मरहु ।  
 परिगलिय संझ तं णिएवि राइ असइ व संकेयहो चुक्क णाइ ।  
 हुअ कसण सवत्ति व मच्छरेण सिरि पहय णाइं मसिखप्परेण ।  
 हुअ रयणि बहलकज्जलसमील जगु गिलिवि णाइं थिय विसमसील ।  
 अवरुप्परु पयडंतेहि गुज्जु मिहुणहि पारंभिउ सुरयजुज्जु ।  
 एहइ पडिवणिण करालि कालि गहभूअजक्वरक्खसवमालि ।  
 वणि विसमि विएसि विचित्त पत्तु तह वि हु अकंपु कमलसिरिपुत्तु ।  
 घत्ता । परमिद्धि पंच हियवइ धरेवि दुविहें पच्चक्खाणु किउ ।  
 अहियरिवि मत्तु सत्तक्वरउ परमप्पउ झायंतु थिउ ॥ ४ ॥  
 परिगलिय रयणि पयडिउ विहाणु णं पुणु वि गवेसउ आउ भाणु ।  
 जिणु संभरंतु संचलिउ धीरु वणि हिंडइ रोमंचियसरीरु ।  
 सुणिमित्तइं जायइं तासु ताम गयपयहिणंति उड्डेवि साम ।  
 वामंगि सुत्ति रूहुरुहइ वाउ पियमेलावउ कुलुकुलइ काउ ।  
 वामउ किलिकिंचिउ लावणु दाहिणउं अंगु दरिसिउ मएण ।  
 दाहिणु लोयणु फंदइ सबाहु णं भणइं एण मग्गेण जाहु ।  
 थोवंतरि दिहु पुराण पंथु भविणु वि णं जिणसमयगंथु ।  
 सप्पुरिसु वियप्पइ एण होमि विज्जाहर सुर ण च्छिवंति भूमि ।  
 णउ जक्खहं रक्खहं किण्णराहं लइ इत्थु आसि संचरु णराहं ।  
 संचल्लिउ तेण पहेण जाम गिरिकंदरि सो वि पइहु ताम ।  
 चित्तवइ धीरु सुंडीरु वीरु लइ को वि एउ भक्खउ सरीरु ।  
 पइसरमि एण विवरंनरेण निव्विडउ कज्जु किं वित्थरेण ।

घत्ता । दुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहिं णैउ ।  
 भणु काहं ण सिञ्जह सउरिसहो अवगणंतहं मरणभउ ॥ ५ ॥  
 सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।  
 सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवह धरेवि ।  
 गिरिकंदरि विवरि पइहु बालु अंतरिउ णाहं कालेण कालु ।  
 संचरह बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।  
 सेइउ णिरुद्ध पवणुच्छवेण बहिरिउ पमत्तमहुअररवेण ।  
 चिंतिउ अचिंतणिव्वुइवसेण कंटइउ असमसाहसरसेण ।  
 अणुसरह जाम थोवंतरालु तं णयरु दिहु ववगयतमालु ।  
 चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।  
 मणिरयणकंतिकब्बुरियदेहु सियकमलधवलपंडुरियगेहु ।

घत्ता । तं तेहउ धणकंचणपउरु दिहु कुमारिं वरणयरु ।  
 सियवंतु वियणु विच्छायञ्चवि णं विणु णीरिं कमलसरु ॥ ६ ॥  
 तं पुरं पविस्समाणणं तेण दिट्ठयं तं ण तित्थु किंपि जन्न लोयणाण इट्ठयं ।  
 वाविकूवसुप्पहूवसुप्पसण्णवण्णयं मढविहारदेहुरेहिं सुहु तं रवण्णयं ।  
 देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण  
 पिच्छए ।  
 सुरहिगंधपरिमलं पसूअएहिं फंसए सो ण तित्थु जो करेण गिण्हिऊण  
 वासए ।  
 पिक्कसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जां घरम्मि लेवि तं  
 पराणए ।  
 सरवरम्मि पंकयाहं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेह ताहं  
 मंदिरे ।  
 हत्थगिज्झवरफलाहं विंभएण पिक्कवए केण कारणेण को वि तोडिउं ण  
 भक्कवए ।  
 पिच्छिऊण परधणाहं खुव्वभए ण लुव्वभए अप्पणम्मि अप्पए वियप्पए सु  
 चिंतए ।  
 पुत्तिचोज्जु पट्ठणं विचित्तबंधबंधयं वाहिमिच्छतंजणं दुरक्खसेण खड्दयं ।  
 पुत्तिचोज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पहुं ण याणिमो  
 कहं गयं ।

पुत्तिचोज्जु कारणं ण याणिमो असंहमं एक्कमित्तएहिं कस्स दिज्जे  
सुविन्ममं ।

घत्ता । विहुणियसिरु भरडक्खियलोयणु पइं पइं विंभइ अणिमिसजोअणु ।

णवतरुपल्लवदलसोमालउ हिंडइ तित्थु महापुरि बालउ ॥ ७ ॥

पिक्खइ मंदिराइं फलअद्दुग्घाडियजालगवक्खइं ।

अद्धपलोयराइं णं णववहुणयणकडक्खइं ।

अहं फलहंतरेण दरिसियगुज्झंतरदेसइं ।

अद्धपयंधियाइं विलयाण व ऊरुपणसइं ।

पिक्खइ आवणाइं भरियंतरभंडसमिद्धइं ।

पयडियपणयाइं णं णाहणिमउडइं चिंधइं ।

एक्कधणाहिलासपुरुसाइव रंधिपलित्तइं ।

वरइत्तजुवाणइं णं वडुकुमारिहु चित्तइं ।

जोणसरविवायकरणाइं व जोइयथंभइं ।

विहडियणेसणाइं मिहुणाण व सुरयारंभइं ।

पिक्खइ गोउराइं परिवज्जियगोपयमग्गइं ।

पासायंतराइं पवणुद्धअधवलधयग्गइं ।

जाइं जणाउलाइं चिरु आसि महंतरभवणइं ।

ताइंमि णिज्झुणाइं सुरवइसम्मत्तइं मिहुणइं ।

जाइं णिरंतराइं चिरु पाणियहारिहु तित्थइ ।

ताइं वि विविहिवसेण हुअइं णीसइसुदुत्थइ ।

घत्ता । सिधवंतणियाणइं णिइवि तहो उम्माहउ अंगइं भरइ ।

पिक्खंतु णिययपडिबिंबतणु सण्णित्तं सण्णित्तं संचरइ ॥ ८ ॥

भमइं कुमारु विचित्तसरूवे सव्वंगिं अच्छेरयभूएं ।

हा विहि पट्टणु सुट्टुरवणणउं किर कज्जेण केण थिउ सुण्णउं ।

हट्टमग्गु कुलसीलणित्तहिं सोह ण देइ रहिउ वणित्तहिं ।

टिंटाउत्तएहिं विणु टिंटाउ णं गयजोव्वणाउ मयरट्टउ ।

वरघरपंगणेहिं आहोयइं सोह ण दिंति विवज्जियलोयइं ।

सो वरणइंमि रसोइपएसइं विणु सज्जणाहिं णाइं परदेसइं ।

घत्ता । हा किं बहुवायावित्थरिण आएं दुहिण को ण भरिउ ।  
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥  
 एम दिट्ठु तं पट्टणु बालें खयकालावसाणु णं कालें ।  
 लीलइं परिसकंतु महाइउ जसहणरायदुवारु पराइउ ।  
 राउल्लु सीहदुवारहो पिक्वइ दरवियसंति णाइं सविलक्खइं ।  
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।  
 पिक्वइ तुरयवलत्थपणसइं पत्थणभंगाइ व विगयासइं ।  
 पिक्वइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकइमि लित्तउ ।  
 पिक्वइ कणयवीट्ठु सिंहासणु छत्तु सचिंधु सचामरवासणु ।  
 णिप्पहु पट्टुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।  
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।

घत्ता । सहमंडवि रायजसोहणहो पिक्विवि परिसकंतु णरु ।  
 मुत्ताहलमालञ्जुलुक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥  
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।  
 अग्घाइउ सुअंधु मयपरिमलु णं पुट्ठक्कियसुकियमहाफलु ।  
 सोउ करिवि नवकमलदलच्छिणं णीसासु मुक्कु घरलच्छिणं ।  
 तूरभेरिदडिसंभवसहासइं वीणालावणिवंसविसेसइं ।  
 जसहण सामिसाल अच्छंतण पुरपउरालंकारसमत्तइं ।  
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लणविणु णावइ ।  
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।  
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।

घत्ता । तं जिणभवणु णिएवि धवल्लुत्तुंगुविसालु ।  
 वियसियवयणुरविंदु मणि परिओसिउ बालु ॥ ११ ॥  
 दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।  
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।  
 धवल्लुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।  
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिट्ठवड्ढकडिल्लउ ।  
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।  
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चचंकिउ ।

अग्गइ कमलवावि सुमणोहर णं कामिणि सच्छायपओहर ।  
 तहिं अबयरिवि अंगु पक्खालिवि कमलइं खुडिवि धुएवि अणुमालिवि ।  
 अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु बिंबु चंदप्पहणाहहो ।  
 घत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सव्वायरेण ।  
 समदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥  
 तिलयदीवंतरत्थेण चंदप्पहं संथुअं भविसयत्तेण चंदप्पहं ।  
 भरह्वेत्तम्मि काले चउत्थे जए वट्टमाणम्मि तस्से य तित्थेसए ।  
 सिसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुव्वाउसे ।  
 उस्समाणं धणूणं दिवड्डं सयं जेण पत्तं पवित्तं सिवं सासयं ।  
 अट्टमं जेण तित्थं पवित्ताइयं जस्स जम्मे तिलोयम्मि वट्ठावियं ।  
 जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।  
 जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।  
 जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।  
 अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।  
 णाह कज्जेण तेणं मए संथुओ जेण तुम्हाण पासं गमं तक्कुओ ।  
 देहि अम्हाण माणम्मि काउं दयं अक्खयं अक्खयं तं महंतं पयं ।  
 घत्ता । तहिं तिलयदीवि भविसिं णमिउं इत्थु काले धणवइ थुणइं ।  
 अणुणंतपदंतसुणंतहंमि देहि भडारा विमलमई ॥ १३ ॥

चतुर्थः सन्धिः

तं निसुणहुं जेम सइं भविसाणुख्व वरइ ।  
 भविसत्तु कुमारु पाणिग्गहणु जेम करइ ॥  
 चंदप्पह्हुजिणुसामि नमंसिवि पावकलंकपंकु विडंसिवि ।  
 चउविहसवणसंधु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।  
 होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्टि निसन्नउ ।  
 सोवइ निंद जाम थोवंतरु तामन्नित्तिहि चलिउ कहंतरु ।  
 पुव्वविदेहि मुणिंदु जसोहरु संठिउ सुक्कज्जाणि परमेसरु ।  
 नाणुप्पणु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।  
 पुच्छइ अच्चुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियथम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भवि-  
 सत्ततिककपुरवण्णणो णाम चउत्थो संधी परिच्छेओ सम्मतो ।

फुडु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।  
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।

घत्ता । तहु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।

करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥  
तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।  
जंबूदीवि भरहिं ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।  
अट्टमि जिणवरिंदि ससिकंतण पंचपयारि नाणि पवहंतण ।  
सुयणसमिद्धि समुन्नयमाणण दीह दिवडु धणुहं सयमाणइ ।  
सुविहिणु सिसिरुह्वालण पाउसि जणि वीसद्धलक्खपुब्बाउसि ।  
कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।  
धणवइ रायसिद्धि सुपसिद्धउ पट्टुपरिवारे निवग्गसमिद्धउ ।  
परधणु पायधूलि जो मन्नइं पिक्खवि परकलत्तु अवगन्नइं ।

घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।

तहो वयणु निणइ किं पुणु पउरु सपउरयणु ॥ २ ॥  
तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।  
बालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।  
विणणं ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आणसिउ ।  
सुउ उप्पन्नु सयणु परिओसिउ भविष्यत्तु तहु नाउं पघोसिउ ।  
परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसदत्थइ ।  
सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मि ।  
सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।  
विणयवरिट्ट इट्टपियरुल्लिय घरवासहो नीसारिवि घल्लिय ।

घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।

परिपालिउ बालु लच्छिणु दोहित्तउ भणिवि ॥ ३ ॥  
वरइत्तिं नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।  
नाउं सरूवसरूवमणोहर उरयडि अडुम्मिल्लपओहर ।  
ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।  
बंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।  
चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

पंकयसिरिसुओ वि गयउ खेरिहि अणह्छंतिहिं मंडजणेरिहिं ।  
 निग्गउ सोवि बेवि समहाइय गिरिमयणायरदीवि संपाइय ।  
 सो तहिं तेण पुव्वउवरोहिं जणणिहिं तणहं सबत्तिविरोहिं ।  
 दुट्ठिं दाइयमच्छरु मन्निवि यल्लिउ पंचवि सय अवगन्निवि ।  
 तित्थु रन्नि अविसन्नु भमेप्पिणु अहमुत्तयमंडवि निसि नेप्पिणु ।  
 यत्ता । गिरिविवरि पइट्टु तं पइसंतु जाम सरइ ।  
 धणकणयसमिद्धु तिलयमहापुरि पइसरइ ॥ ४ ॥  
 तं पट्टणु परिभमिउं रवन्नउं अन्नपसत्तु कलत्तु सुवन्नउं ।  
 चंदप्पहजिणभवणि पवन्नउं अच्छइ आसणपट्टि निसन्नउं ।  
 एवहिं वरनियरयणु लहेसइ अल्लु वि कहिउ जेम जं होसइ ।  
 तं परमत्थु तेण मन्नेप्पिणु मुणिवरपयपंकयइं नवेप्पिणु ।  
 गउ सुरवइ तं दीउ रवन्नउं दिट्ठु वीरु जिणभवणि निसन्नउं ।  
 भामरि देवि समउ आहासिवि चंदप्पहजिणविंबु नमंसिवि ।  
 सुट्ठिण सुअंतु मित्तु पिकखेविणु भित्तिहिं अक्खरपंति लिहेप्पिणु ।  
 पभणिउं माणिभहु जक्खेसरु एहु सुमित्तु मज्झु जाईसरु ।  
 तुज्झु समप्पिउ मइं निक्खेवउ सहुं कंतइं मइं समु पिकिक्खवउ ।  
 गयउरि दिणयरकरअरविंदहो पइ मेलेवउ मज्जणविंदहो ।  
 यत्ता । गउ एम भणेवि अच्छुअसग्गसुराहिवई ।  
 थिउ होइ पसल्लु माणिभहु जक्खाहिवई ॥ ५ ॥  
 भविसु वि उज्झवि जाम पलोअइ लीलइं पुरउ भित्ति अवलोपइ ।  
 अक्खरपंति जाम परिभावइ ताम निरारिउ हियइ सुहावइ ।  
 उट्ठइ वयणपवाहु रवन्नउं अहो भविसत्त काइं थिउ वुन्नउं ।  
 जिणहरपुव्वदिसइं संपुन्नउं जं पंचमउं गेहु सोवन्नउं ।  
 तहिं अच्छइ कुमारि सुमणोहर कक्कसपीणुत्तुंगपओहर ।  
 लडहरमणि नियकुलसोवासिणि सा तउतणिय धणिय पियभासिणि ।  
 उट्ठहिं जाहि ठाहि किं सेरउ एउ पट्टणु असेसु तउकेरउ ।  
 तं वायंतु करइ साहारणु एउ न जाणहं काइंमि कारणु ।  
 यत्ता । मुहिं करयल्लु देवि परिचिंतइ विभयभरिउ ।  
 इउ काइं विहाणु असुउ असंभउ अच्छरिउ ॥ ६ ॥

अहिणउ लिहिउ एउ विणु भंतिए दीसइ पडिउ चुणु तलि भित्तिए ।  
 किं पच्छु को वि वेयारइ कवडिं जिणभवणहो नीसारइ ।  
 अहवइ एण काइं सवियप्पे मरणु वि नाहि अपूरिं मप्पे ।  
 खुट्टइ नाहिं जेम जीविज्जइ अणखुट्टइ वि तेम न मरिज्जइ ।  
 एउ जाणिवि जं साहसु मुच्चइ तं पुरसत्तहीणु जण वुच्चइ ।  
 एम्ब भणिवि सो चलिउ तुरंतउ पंचमु गेहंगणु संपत्तउ ।  
 चडइ वीरु वित्थयसोवाणइं वरभवणहो पिक्वंतु निवाणइं ।  
 मणिकवाडमणिजालगवक्खइं मणितवंगतोरणइं सलक्खइं ।

घत्ता । जामाउ व लील परिचितइ अहिणवसुरउ ।

मुत्ताहलदंतु हसइ व लीलइं सासुरउ ॥ ७ ॥  
 चंदकंतिपहधवलियधामइं कहिंमि थोरमुत्ताहलदामइं ।  
 कहिंमि रयणकुट्टिमपहरंजिउ तमरउ मणिदीवियहिं परज्जिउ ।  
 नहिं सुविचित्तचित्तपयसंचरि निरु सविसुद्धफलिहभवणंतरि ।  
 दिट्ट कुमारि वियणि सोवणघरि लच्छि नाइं नवकमलदलंतरि ।  
 जिणसासणि छज्जीवदयाइ व पंडियमरणि सुगइपरिमाइ व ।  
 सुहुमारुण मलयवणराइ व सिंहलदीवि रयणविक्रवाइ व ।  
 सोहइ दप्पणि कील करंती चिहुरतरंगभंग विवरंती ।  
 सो फलिहंतरेण सा पिक्वइ सा वि तासु आगमणु न लक्खइ ।

घत्ता । नं वम्महभल्लि विंधणसीलजुवाणजणि ।

तहि पिक्ववि कंति विंभिउ झत्ति कुमारु मणि ॥ ८ ॥  
 उप्पलदलदीहरपायहिं नहमणिकिरणकरंबियच्छायहिं ।  
 जंधोरुयगुज्झंतरपासइं सुणियत्थइं मिज्झीणपरिवासइं ।  
 पोतंतरउग्भिन्नपयासइं तं विहसंति पिहियपरिहासइं ।  
 वियडु नियंबविंबु सोहिल्लउ रेहइ अच्चाइक्कडिल्लउ ।  
 रोमावलि वलि अंगि विहावइ थिय पिपीलिरिंछोलि व नावइ ।  
 रसणादामनिबंधणु सोहइ किंकिणिरणझणंतु मणु खोहइ ।  
 समचक्खलु कडियलु किसुमज्झउ नज्जइ करयलमुट्टिहिं गिज्झउ ।  
 तिवलितरंगइं नाहीमंडलु नं आवत्ताइहु महाजलु ।  
 पीणुन्नयनिविडइं थणवट्टइं निंभिटइं हारावलिथट्टइं ।  
 मालइमालाकोमलवाहउ रयणकडयकेऊरसणाहउ ।

सरलंगुलिसुरेहकोमलकर संज्ञावय व नाइं नहतंवरि ।  
 रयणाहरणविहसियकंठिं वेलासिरि व उवहिउवकंठिं ।  
 किउ अपमाणु णिउत्तु मुहुल्लउ अहरउ नावइ दाडिमहुल्लउ ।  
 उत्तुंगिं तिक्खग्गें नासिं पच्छन्नेण व अमुणियसासैं ।  
 कन्निहिं कुंडलजुअगंडयलिहिं नयणहिं दीहकसणचलधवलिहिं ।  
 भउहाजुअलएण सुविहत्तें भालयलेण अद्वससियत्तें ।  
 महुपियपेसलमहुरालाविं सिरु आवंचिय केसकलाविं ।  
 सौ पिकखेवि अणोवमरूवें अच्छेरेइं विभमसंभूवें ।  
 बोल्लाविय नायरपरिहासइं मणहरकासुक्कोवणभासइं ।  
 हे मात्तरपवरपीवरथणि अच्छहिं काइं इत्थु वज्जियजणि ।  
 कारणु काइं नयरु जं सुन्नउं मढविहारदेहुरहिं रवन्नउं ।  
 राणउं कवणु आसि इह राउलि धयतोरणमणिम्बंभरमाउलि ।  
 नं निसुणेवि सलज्जियवयणी थिय हिट्ठामुहपगलियनयणी ।  
 महलकवोलकज्जलामीसिय नियकुलदेवयाइं मं भीसिय ।  
 यत्ता । वरइत्तु पुत्तियहु तउतणउ मुहकमलु निहालहि करि विणउ ।  
 लइ जलु पक्खालहि लोयणइं मं चिरु करि दुक्खुक्कोयणइं ॥ ९ ॥  
 तो पंगुरणु करेवि समुट्ठिय संभासणवासणइं परिट्ठिय ।  
 वयणु वलेवि समुहुं अबलोहउ नं मयणावयारु मंजोइउ ।  
 पइउ कडक्खवक्खुविग्गेविं नं पढमावयासु अबलेविं ।  
 चिंतइ वरकुमारि घरु आयहो पेसणु काइं करमि हउं आयहां ।  
 भायरपियरमित्तसुहिवंधव होंति पढमदंसणि सुहि वंधव ।  
 एयहो पुणु परनरहो विसेसणु काइं करमि पढमउं संभासणु ।  
 बहुविहु एम वियणु वहंती ठिय महि वामइं पइ विलिहंती ।  
 पढमदंसणायामविओहिं अच्छइं जाम एम मइमोहिं ।  
 तं पिक्खिवि पियसंगमधुत्तिं विहसिउ कमलमहासिरिपुत्तिं ।  
 जं घरगमणायारु मुणिज्जइ तं परइत्थु गोहि जाणिज्जइ ।  
 यत्ता । तिं वयणिं ताहि मणु अहिमाणकलंकियउ ।  
 कुलमग्गायारि वूसणु सहिवि न सक्कियउ ॥ १० ॥  
 सविणय वलिय कुलंकुसवन्नइं करिणित्रोहवियक्खवणसन्नइं ।

अग्घजलोह् पिय्हिय सिंगारिं दिन्हु सुवन्नमेणभिगारिं ।  
 आसणु कणयवीहु अप्फालिउ सुयणु बइहु वयणु पक्खालिउ ।  
 किउ गउरउ मग्गे पडिसुरिं वरतंबोलु दिन्हु कप्पूरें ।  
 मयपरिमलघणघुसिणामोइउ गंधामलयपिंडु संजोइउ ।  
 कंचणपत्ति करेवि समप्पिउ तेण वि सरसु विघारउ जंपिउ ।  
 न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ ।  
 भोग्यणु भुंजाविउ सुहचारिहिं छडरसलहुअखंडपयारिहिं ।  
 देविणु विणयवयणु संभालिउ चुट्टिउ सलिलु वयणु पक्खालिउ ।  
 मिसलिवि परमामोघविमहणु करयलि मलिवि दिन्हु हरियंदणु ।  
 पुणु घुसिणिं मयपरिमलपूरिं पुणु तंबोलु दिन्हु कप्पूरिं ।  
 करपेसियइं णियंबनियत्थइं मणिकडयइं देवंगइं वत्थइं ।  
 पुरउ निविट्टु सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।  
 घत्ता । तउ काइं कहमि सुंदरसुयण अमहहंतणिय विचित्त कह ।  
 निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुब्बिसह ॥ ११ ॥  
 राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ ।  
 तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।  
 मायरि मयणवेय सुहचिट्ठी तह नायसिरि नाउं सस जिट्ठी ।  
 हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।  
 तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।  
 तिन्निमि दिट्ठसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।  
 तिन्निमि दिन्नचउब्बिहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।  
 तिन्निमि ताइं बहुगुणभरियइं ग्वलविहिकलिकालिं अंतरियइं ।  
 घत्ता । तं निययकुडुंबु सुमरिवि अंगइं हल्लियइं ।  
 हुअ गगिरवाय नयणइं अंसुजलोह्लियइं ॥ १२ ॥  
 बहुअच्छरियवयणसंखुत्ति किउ हुंकारु पुणु वि वणिउत्ति ।  
 अंसु फुसंति चवइ मिगलोयण हेट्टामुहमुहकमलपलोयण ।  
 आवइ असुरु इत्थु बलवंतउ सो परिभमइं नयरु जगडंतउ ।  
 पट्टणि तेण सयलु जणु मारिउ दल वट्टिवि समुद्धि संचारिउ ।  
 केण वि कारणेण ग्वलदुट्टिं हउं परिहरिय तेण पाविट्टिं ।

पुणु वि पुणु वि मं भीसिवि मिच्छिय अच्छमि तेण इत्थु इक्कल्लिय ।  
सुंदर तुहु वि खणु वि मं थक्कहि लहु मइ लेहि जाहि जइ सक्कहि ।  
अहु कुलधवल एउ दरिसावहि अन्नहो जणहो मज्झि मेलावहि ।  
घत्ता । तुहुं दीसहि कोवि धीरु वीरु विक्कमचरिउ ।

नउ जाणहं केम इत्थु दुसंकडि अवयरिउ ॥ १३ ॥

तं निसुणिवि पंकयसिरिपुत्तिं विहसिउ सीलकुलक्कमजुत्तिं ।  
हे पसयच्छि कहिउ पइं चंगउ महु अच्चेरयविंभिउ अंगउ ।  
हउं मि इत्थु दइविं संजोइउ नियबंधवसयणहिं विच्छोइउ ।  
जेण समाणु वणिज्जें आयउ तेण जि वणि घल्लिउ असहायउ ।  
सेरंउ दीविं दीउ भमंतउ वलणिं तउ मंदिरि संपत्तउ ।  
एवहिं दूरिं दुरिउ विसज्जहि अभउ अभउ भउ सयलु विवज्जहि ।  
तुहुं वणिवरकुमारि कुलि पुंगले हउं वणिउत्तु देसि कुरुजंगले ।  
विहिवलणिं संघडिउ समागउ मच्छुडु होसइ सयलुवि चंगउ ।

घत्ता । तं निसुणिवि ताहे अंगगइं आहल्लियइं ।

सज्जमिवि गयाइं मयरइयसरसल्लियइं ॥ १४ ॥

ताम तरलतरलावियनयणइं सज्जसवसमउलावियवयणइं ।  
विग्गमहावकडक्कवणसीलइं वम्महसरसंपेसणलीलइं ।  
परपेरियमणाइं जंपिज्जइ जं ठिउ तुरिउ किन्न तं किज्जइ ।  
पभणइं वीरचरित्तु अकंपिउ चंगउं पइं पसयच्छि पयंपिउ ।  
अह महु मुद्धि परिप्फुडमाणहो अत्थि निवित्ति अदत्तादाणहो ।  
जाम्वहि मज्झु को वि पइं देसइ तामहिं सच्चु तेम तं होसइ ।  
अह नउ देइ कोइ तउ अंगउ तो अम्हहं साहम्मियसंगउ ।

घत्ता । तो चिंतिउ ताण एहु कांवि सामल्लु नवि ।

संवरिउ वियारु नहि अत्थवणहो दुक्कु रवि ॥ १५ ॥

ताम ताइं परिहासपवित्तइं निम्मलसीलकुलक्कमजुत्तइं ।  
इच्छावसरनिरोहु किलंतइं आसणि सयणि वयणि अमिलंतइं ।  
नियकुलमग्गायारु सरंतइं चंदप्पहजिणमहिम करंतइं ।  
थियइं बेवि गंजोल्लियगत्तइं दियहइं केवि जाम संपत्तइं ।  
ताम थक्कइ विहुरु पवज्जिउ महि थरहरिय गहिरु नहि गज्जिउ ।

बालइ कलणु सहु किउ कायरु लहु आयउ खलु खुहु निसायरु ।  
लइ वट्टइ अवसाणु निरंतरु नियविक्किउ कयंतदंततरु ।  
तो पिक्खिवि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।

घत्ता । आघुट्टइं ताइं सत्त परमसिद्धक्खरइं ।

सम्मत्ति जाइं कयकहाणपरंपरइं ॥ १६ ॥

तओ आगओ सो अंराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।  
असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पह्वाण भूआण मित्तो ।  
अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंटट्टहासो ।  
सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्टिसेसो भिसं दुण्णिरिक्खो ।  
सया भूलयाभंगुरावत्तगतो दुरालोयणो दुम्मुहो रत्तनित्तो ।  
फुरंताहरुट्टो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।  
महापावकम्मो सुसंघट्टगाढो कयंतुच्च कुट्टो करातुंगदाढो ।  
नराणं वराणं व दिट्ठीविणासो पइट्टो सि तं मंदिरे सो हयासो ।

घत्ता । आवंतहो तासु धीरु वीरु रहसि भरिउ ।

वसुनंदउ लेवि मंडलगु करयलि धरिउ ॥ १७ ॥

सो निएवि जालोलिभयंकरु अग्गिफुलिंददित्तु सयसक्करु ।

विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।

तेण वि दिट्टु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।

न ग्गमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।

अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।

ग्वलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।

एम सरोसु चवंतिं बालिं धारायरु निरुडु जिह कालिं ।

दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।

तं निसुणेवि निसायरु झक्किउ परिचितइ मणेण आसंकिउ ।

नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।

घत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।

पडिवयणसमत्थु एहउ कोवि न दिट्टु नरु ॥ १८ ॥

एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।

आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

अन्नवि नरनरिंद मइं भक्त्विद्य केणवि नियमज्जाय न रक्त्विद्य ।  
 एहु अउच्चु कोवि महु भावइ अन्नु वि नियलोयणहं सुहावइ ।  
 इउ चितंतु जाउ जाईसरु भवपच्चइण सरिउ जम्मंतरु ।  
 नामग्गहणु विहंगिं जाणिउं पियपेसलवयणहिं सम्माणिउं ।  
 अहो भविसत्त काइं एकल्लउ कुसलु सरीरि तुज्झु थिउ भल्लउ ।  
 तावसु पुव्वजम्मि हउं होंतउ कोसिउ नामिं नयरि वसंतउ ।  
 वज्जोअरखलेण अवमाणिउं पइं वच्छलवयणिहिं सम्माणिउं ।

घत्ता । तहो पड्डिउवयारु एहु मित्त मइं तुज्झ किउ ।

धणकणयसमिद्धु पुरु सहं कन्नइं अल्लविउ ॥ १९ ॥  
 जो तहिं आसि मंति वज्जोयरु अरिपुरनयराहिवहं मणोहरु ।  
 चिरु हउं आसि जेण अवहत्थिउ अन्नहो सेव कराविउ पत्थिउ ।  
 पहु पुरु पउरु मज्झु अणुराइउ भंजिवि जेण दियंबरि लाइउ ।  
 सत्थि हउं नयरिं अवगण्णिउं पइं परि किंपि किंपि अणुमण्णिउं ।  
 तं सुउ तेण कसाएं तत्तउ मरिवि धोरु असुरत्तणु पत्तउ ।  
 मरिवि धोरु असुरत्तणु पत्तउ एत्थु वि तिलयदीवि हुउ राणउ ।  
 मइंमि तासु पड्डिवइरु समासिउ सनयरु सपरिवारु संघारिउ ।

घत्ता । वइरइं न कुहंति कालिं कहिम्मि जणंति भउ ।

अह् दुग्गइ निंति असमाणियइं न जंति खउ ॥ २० ॥  
 तिं वयणिं परिओसियगतइं विन्निवि तक्खणि हुअइं सइत्तइं ।  
 भविसमहानरेण तो वुच्चइ जइ तुम्हहमि मणहो इउ रुच्चइ ।  
 जइ सच्चउ उवसमिउ तमालहो तो तं करहु जुत्तु जं कालहो ।  
 तं पड्डिवणु वयणु अवियारिं मायामंडउ किउ वित्थारिं ।  
 पूरिय रंगावल्लिजलकलसहिं छडतोरणतरुपल्लवकलसहिं ।  
 दरिसिउ सज्जणजणु दिहिगारउ वत्थाहरणसोहसियसारउ ।  
 वड्डिउ नंदिसहु चउपासहि अहिहवसिरिमंगलविन्नासिहिं ।  
 सा भविसाणुरुअ सुहिलोएं अहिसिंचिय मंगलजलतोएं ।  
 परिहाविय सेयंवरवत्थइं पाणिग्गहणि जाइं सुपसत्थइं ।  
 उम्मालिय मुत्ताहलदामिहिं मालइकुंदविमीसियधामिहिं ।  
 दसण चिहुर कररुह निप्फंकिय मणहर हरियंदण चच्चंकिय ।

अहरइं अलयराउ संचारिउ कज्जलु छुडु तिलउ वडारिउ ।  
 सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।  
 ता सुहपियदंसणि अणुराइय भविसयत्तकरपल्लवि लाइय ।  
 घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।  
 पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥  
 सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।  
 निहुअनेहनिब्भरमणमिसलइं मुहमारुयपरिओसियभसलइं ।  
 नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।  
 भामरि देविवि इइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।  
 चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।  
 तहिंमि संति संतिहरि करेप्पिणु विणएं कुलदेवय सुमरेप्पिणु ।  
 घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्टियइं ।  
 सुहपिम्मरयाइं रइवावारि परिट्टियइं ॥ २२ ॥  
 निज्जुणि वियणि गेहि निवसंतहं कामकामु आहारु असंतहं ।  
 मयणावियारु ताम उप्पज्जइ अच्चुब्भडविलासरइ छज्जइ ।  
 रमहिं भोय परिवड्ढियमयणइं निब्भरदरमउलावियनयणइं ।  
 दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।  
 सरहसगाढालिगणपीलइं निहुअसरसपरिउंवणसीलइं ।  
 वरपल्लंक्तृतिसुहसयणइं अवगणियसुवन्नमणिरयणइं ।  
 सरसरुवजोव्वणमयमत्तइं कयनहनियरकलंफियगत्तइं ।  
 उब्भडसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।  
 थियइं एम परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।  
 ताम जाम नवनेहनिरंतर कालहो गय बारह संवच्छर ।  
 घत्ता । एत्तियए कहेवि धणवालं सरसइ नमिय ।  
 भविसत्तहो कव्वि संधि समाणिय पंचमि यं ॥ २३ ॥

पञ्चमः सन्धिः

१ B इत्थियइं २ C adds इय भविसंतकहाए पयडियधम्मत्थकाममोक्खाए बुहपणवालकयाए पंच-  
मीकलवण्णणाए भविसयत्ततिलकपुरपवेशविवाहकहाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मत्तो ॥

सुव्वयवयणेहिं तववयनियमगुणन्नइय ।  
 तं निसुणहुं जेम कमलइं सुवपंचमि लइय ॥  
 अच्छउं ताम एउ अक्खाणउं दीवंतरि भविसत्तकहाणउं ।  
 कह संचरिय विचित्तपया सिरिगयउरि जहिं सा कमलमहासिरि ।  
 अच्छइ दुक्खमहण्णविग्वित्ती सुअविओइजालोलिपलित्ती ।  
 आसणु सयणु वयणु नउ भावइ सिढिलवलय वायसु उड्ढावइ ।  
 रडि वायस जइ किंपि वियाणहिं भविसयत्तु महु पंगणि आणहिं ।  
 किं कहयहंमि दिवसु तं होसइ जहि सो सरहसु सौइउ देसइ ।  
 दुक्करु एम एउ पियसंगउ एवहिं ग्वलविहि विनडइ अंगउ ।  
 गयउरि सव्वउ तियउ सउन्नउं नियभत्तारपुत्तपरिपुत्तउं ।  
 कावि न मइं जेही दुहभायण सुहिसयणहं बहुदुक्खुप्पायण ।  
 एम रुअंति सरीरु किलेसइ वयनियमहिं उववासहिं सोसइ ।  
 घत्ता । विहि विनडहि काइं केणवि किउ अब्भुद्धरणु ।  
 अह मेलहि पुत्तु अह संखेविं दइ मरणु ॥ १ ॥  
 एत्थंतरि अज्जियगणसारी सुव्वय नाउं महव्वयधारा ।  
 तह वच्छल्लु करइ सा सेवय नं पचक्खमहासुयदेवय ।  
 हे कमलसिरि पुत्ति मं सोअहि जिणवयणामय मणु संजोयहिं ।  
 किं सुहिसयणवयणु अवगन्नहिं चंचलजीव लोइं रह मन्नहिं ।  
 सुहदुक्खवइं कयधम्ममाहम्मि जीवहो होंति पुराइयकम्मि ।  
 मं छुडु पइं दुहकम्मपरंपरि असुहु किंपि किउ अन्नभवंतरि ।  
 किमि दुहकम्मपयडि संजोइय ति पइपुत्तसुहिण विच्छोइय ।  
 कहु घरु कहु परियणु कहु बंधउ मं तुहुं करि असगाहिं धंधउ ।  
 अज्जवि एम गइवि तं भावहि जेण महंतमहादिहि पावहि ।  
 घत्ता । गुरु पुच्छि वि पुत्ति सुअपंचमि तिविहेण लइ ।  
 जिं पुणु न कयावि इट्ठविओउ न संभवइ ॥ २ ॥  
 तं निसुणेवि भणइं ससिवयणी मुक्काहरणपरम्महवयणी ।  
 कमलइं वुत्तु महावयधारिए सुअपंचमि किम लेमि भडारिए ।  
 सुव्वय कहइ सुणंतहं सव्वहो पढमागमि नंदीसरपव्वहो ।  
 अह कत्तिए अह फग्गुणि आवइ अह असाढमासे संपावइ ।

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।  
 अक्खमि जेम मुणिदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।  
 चित्तियकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।  
 सुयणाहिं जिणसासणि उवसंतिहिं किज्जइ जिम्ब घरवासि वसंतिहिं ।  
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।

जाणेविणु तेण पढमउं ता उवयासविहि ॥ ३ ॥  
 एक्काहारु करिवि तव तन्हइं सुमरिब्बउ चउत्थिअ वरन्हइं ।  
 पच्चक्खिवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।  
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि ।  
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्टपयारिहिं ।  
 तिहिं सक्खिहिं उवयासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।  
 अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।  
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ सुणंतहं ।  
 धम्माहम्मवियारणु लक्खिवि अग्वलिउ बंभचेरु परिरक्खिवि ।  
 तिमि काल जिणनाहु नवेप्पिणु तहिणु रयणि वि एम गमिप्पिणु ।  
 पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुत्तइं ।  
 छट्ठिहिं एक्कवार भुंजिब्बउ तवविहि पुत्तपुंजु पुंजिब्बउ ।

घत्ता । अच्छिब्बउ एम मासि मासि सियपंचमिहिं ।  
 तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥  
 पढमउं पंचमास उवसिज्जइ पुणु संबच्छर पंच लइज्जइ ।  
 सब्वइं सत्तसट्ठि उववासइं होंति महातवरिद्विपयासइं ।  
 पच्छइ पुणु उज्जवणु करिब्बउ पंच पयारु सब्वु वि वरिब्बउ ।  
 पंचिदियहं वियारु जिणेब्बउ मंगलु पंचपयारु भणिब्बउ ।  
 पंचाचारु करुणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।  
 चामरकलसच्छत्तभिगारइं ताइंमि दरिसिवि पंचपयारइं ।  
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।  
 जासु नाहिं उज्जवणविहोउ तहो विउणारउ तं जि निओउ ।

घत्ता । सुव्वययणाइं कमलइं सिरिण पडिच्छियइं ।  
 करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥  
 सुव्वयाइ जं कहिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

नंदीसरि पढमागमि सुद्धइं सुअपंचमि उववासिय मुद्धइं ।  
 दरिसियपुज्जमहिम दिहिगारी भवियायणमणनयणपियारी ।  
 थिय वयनियमसीलसंजुत्ती बहुउववासपरीस सहंती ।  
 अखलियजिणवरसासणिभत्ती मासि मासि उववासणिउत्ती ।  
 मासि मासि गुरुवयणइं भावइ मासि मासि महदाणइं दावइ ।  
 मासि मासि उज्जवणइं पोसइ मासि मासि साहम्मिय तोसइ ।  
 मासि मासि पुन्नप्फलु संचइ मासि मासि इंदियबलु खंचइ ।  
 मासि मासि गुरुचरणइं वंदइं मासि मासि अप्पाणउं निंदइ ।  
 घत्ता । वैरि एण तवेण दीणहिं मज्झु पुत्तु मिलउ ।  
 पुणु पच्छइ होउ तं सिव सासयसुहनिलउ ॥ ६ ॥  
 तं निसुणेवि कल्लुणु दुक्कंदिरु निय सा सुव्वयाइं जिणमंदिरु ।  
 करिवि पणाउ तिनाणपहाणउ पुच्छिउ रिसि परमागमजाणउं ।  
 परमेसर बहुदुक्खजणेरी एह धीय हरियत्तहो केरी ।  
 भत्तारिं परिहरिय वराइय पुच्छइ तुम्ह किंपि दुहघाइय ।  
 एयहिं तणउं पुत्तु गुणवंतउ सो परएसि कवण गइ पत्तउ ।  
 तहो आगमणु कहिंमि जइ देक्खहो तो सग्भावसरूवइं अक्खहो ।  
 अह नउ मिलइ कहिंमि गउ दुग्गमि तो परिहरउ आसि पियसंगमि ।  
 अह कालिं अंतरिउ कहाणउं तो सव्वहं अवसाणु पहाणउं ।  
 घत्ता । तो भणइं मुणिंदु एयहिं नंदणु नउ मरइ ।  
 बहुभोयासत्तु विविहविलासकेलि करइ ॥ ७ ॥  
 अन्नहिं दीवंतरि सकलत्तउ अच्छइ कामभोयआसत्तउ ।  
 एत्थु वि पुणु आगमणु करेसइ अद्दु रज्जु नरवइहिं धरेसइ ।  
 तुज्झु वि बहुसम्माणु करेसइ अज्जवि बहुवहुसयइं वरेसइ ।  
 अज्जवि तुहुंमि भणिव्वी राणी होसहि बहुनरवरहं पहाणी ।  
 तं निसुणेवि जणणि परिओसिय आसावसरवियप्पिं पोसिय ।  
 सुव्वय भणइं मुणिउं पइं एउ न चलइ मुणिवयणहो संकेउ ।  
 तं निसुणिवि गय गेहि सइत्ती थियमुणिवयणरसायणि तित्ती ।  
 बंधुयत्तहो जणेरि मणि झूरइ धणवइ पद्दुअत्थाणि विसूरइ ।  
 घत्ता । किं किज्जइ राय वट्टइ भारिय कज्जगइ ।  
 चिरयालपवासि मंच्छुडु कुसलिहिं ताहं जइ ॥ ८ ॥

अहो नरिंद महु मणु संघट्टइ खलइ बुद्धि रणरणउं विसट्टइ ।  
 विन्निवि सुय घल्लिय परएसहो मंच्छुडु हउं भायणु हुउअयसहो ।  
 विहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिरावइ ।  
 गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।  
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।  
 जे जे सामुहिय वाणिज्जिय ते ते कोक्खिवि राणं तज्जिय ।  
 अहो तुम्हइं न सुणिउं देसंतरि वोहित्थियहं पमाउ जलंतरि ।  
 पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणाहिं वयणु अवलोयहिं ।  
 घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।  
 पर सिरु विहुणंति को वि न जाणइं कहिमि गय ॥ ९ ॥  
 विदाणउं मुहकमलु सरूवहिं नियचरियहि अप्पं परिहूयहिं ।  
 हा विहि मइं सिक्खविवि विरूवउ मंच्छुडु महुमि अंगि संभूअउ ।  
 परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।  
 वट्टइ असरणु कालु पउत्थहो दुक्कुरु किंपि कुसलु तहो सत्थहो ।  
 किं समुद्दि वोहित्थइं फट्ठिवि वोइय सलिलि सयल आवट्ठिवि ।  
 किं महुतगउं वयणु मणि बुज्झिवि सुअ विन्निवि अवरुप्परु जुज्झिवि ।  
 नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।  
 ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरुआरउ ।  
 घत्ता । पुरि अंबभरहुल्लु सरससहाउ सणेहवउ ।  
 खेडु णइं केम नंदणु हत्थावारगउ ॥ १० ॥  
 एत्थंतरि अच्छरियपहाणउं निलयदीवि संचरिउ कहाणउं ।  
 तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोय भुंजंतहो ।  
 एक्कहिं दियहिं पगुणगुणवंतए वुच्चइ भविसयत्तु नियकंतए ।  
 नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिमि नउं पुच्छिउं ।  
 यिय चिंतंति सुइरु वंच्छिच्चवइ अवसरु कहिमि न हुउ पुच्छिच्चवइ ।  
 कवणु देसु जहिं तुहं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।  
 राणउं कवणु तित्थु दिहिगारउ कवणु जणणि पिउ कवणु तुहारउ ।  
 घत्ता । तं निसुणिवि तेण णियसहएसहो संचरिउ ।  
 जलु नयणिवि मुक्कु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

सा नियजम्मभूमि सुमरंतउ नियजणेरिबच्छल्लु सरंतउ ।  
 परिचितइ परिवड्ढियसोएं काइं एण महुतणइं विहोएं ।  
 अच्छइ जणणि कहिमि दुक्खल्लिय बहुदुज्जणदुव्वयणहिं सल्लिय ।  
 जाइं सुइरु चितविउ सुआसइं पुत्तजम्मदोहलयपियासइं ।  
 नवमासहिं नियकुक्खिहिं धरियउ पुणु रउरवकालहो नीसरियउ ।  
 नियसरीरखीरिं परिपालिउ अणुदिणु पियवयणहिं दुल्लालिउ ।  
 ताहिं कयाइ न मइं किउ चंगउ आयउ दुक्खें पूरिवि अंगउ ।  
 एउ चिंतंतु कंतु दुव्वयणउं पिक्खवि अंसुजलोल्लियनयणउ ।  
 सइं वत्थंचलेण पियकंतए लुहिय नयण तरलावियनित्तइं ।

घत्ता । नीसासु सुएवि किउ विच्छायउ मुहकमलु ।

संभरिउ कुडुंबु ताए वि नयणिहिं मुक्कु जलु ॥ १२ ॥  
 अवरुप्परु पक्खालिय नयणइं अवरुप्परु जंपिवि पियवयणइं ।  
 अवरुप्परु नियमणु साहारिउ सोयमहाजलि अप्पउ तारिउ ।  
 भणइं कुमारु पवड्ढियमंगलि पिए महु जम्मभूमि कुरुजंगलि ।  
 हत्थिनायपुरि पुहइपसिद्धउ पडु भूवालनरिंद समिद्धउ ।  
 धणवइ नाउं जणणु अम्हारउ नरवरिंदपरिवारपियारउ ।  
 मायरि कम्बल सुअणदिहिगारी हरिबलदुहिय सासु तुम्हारी ।  
 सइ चारित्तसीलसंपुत्री लच्छिहिं तणइं अंगि उप्पत्री ।  
 अणुवि बंधुयत्तु महु दाइउ तेण समाणु वणिज्जें आयउ ।  
 मिलियइं पंचसयइं वोहित्थइं वेलाउलेहिं चडिवि उत्तित्थइं ।  
 दुव्वाएं उल्लूरिवि भग्गइं गिरिमयणायरदीवि उवलग्गइं ।

घत्ता । हउं तेण छलेण दुट्ठसवत्तिहिं मच्छरिण ।

वणि वंचिवि मुक्कु दुन्नयदोसपरंपरिण ॥ १३ ॥  
 सो खलु बंधुयत्तु मइं मिल्लिवि अप्पणु गउ वोहित्थइं पिंल्लिवि ।  
 हउंमि तित्थु वणगहणु भमेप्पिणु अहमुत्तयमंडवि निसि नेप्पिणु ।  
 गिरिकंदरि सो विवरि पइट्टउ तं लंघिवि पुरु इउ मइं दिट्टउ ।  
 धणकंचणसमिद्धु जणवज्जिउ तं पिक्खंतु भमिउं अपरज्जिउ ।  
 दिट्टु सयलु धुयधयमालाउलु सालंकारु सगेहु सराउलु ।  
 चंदप्पहजिणभवणि पवन्नउं जिणु अंचिवि सुहसयणि निसन्नउं ।  
 अक्खरपंति लिहिय तहिं दिट्ठी पंचमि गेहि ताइं तुहुं सिट्ठी ।

सा वायंतु एत्थु संपाइउ तुह मुहसुहदंसणु निज्झाइउ ।  
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खड्डु जेम हउ राणउं ।  
 पुणु भोयणु भुंजाविउ लीलइं विन्निवि थियइं असंगाकीलइं ।  
 आयउ असणिवेउ बलवंतउ सो वि पुव्वकम्मि उवसंतउ ।  
 तिं तुहुं मज्झु दिन्न सहं वित्तिं महं परिणिय परिओसियचित्तिं ।  
 विण्णिवि थियइं भोय भुंजंतइं रहरसपसरमहामयमत्तइं ।  
 एत्तिउ कालु जाउ सुहसंगउ एव्वहिं नितु उम्माहिउ अंगउ ।

घत्ता । चिरुमुक्क रुअंति जणणि परमसब्भावरय ।

सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥  
 तो वरि मंतु किपि तं किज्जइ जेण निययसज्जणहं मिलिज्जइ ।  
 किं बहुएण वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।  
 जं सुहु असणेहिं रचंतए जं सुहु अंधारइ नचंतए ।  
 जं सुहु सिविणंतरु पिच्छंतए तं सुहु एत्थु नयरि अच्छंतइ ।  
 तो वरि एवहिं एउ पउंजहं लहु महग्घमणिरयणइं पुंजहं ।  
 विण्णिवि वारवार उत्थल्लहं सायरतीरि वहेविणु घल्लहं ।  
 जो तहिं सत्थवाहि को एसइ सो अम्हहं नियनयरहो नेसइ ।

घत्ता । जंपेविणु ताए चलवावारि परिट्ठियइं ।

भंडारइं लेवि रयणपुंज पुंजइं कियइं ॥ १५ ॥  
 चंदप्पहु जिणवरु जय कारिवि सुदिढ निविड वासणइं समारिवि ।  
 देवित्तूलु मणिरयणहं भरियउ संवाहिवि घरपंगणि धरियउ ।  
 चलियइं बेवि लेवि नियखंधिं नीसरियइं तहो विवरहो रंधि ।  
 पुणुवि तित्थु अहमुत्तातंडवि किउ आवासु विउलि लयमंडवि ।  
 तं म्मिल्लिवि पुणरवि संचल्लइ दिणि दिणि वारंवार उत्थल्लइ ।  
 पयफंसिं परिमलिय वसुंधर तं जि विणोउ जाउ तें वासर ।  
 संवाहियइं अणेयपयारइं बहुमणिरयणकणयभंडारइं ।  
 चेलियाइं णाणाविह्वन्नइं जाइजाइ लोयणहं रवन्नइं ।  
 बहुअन्नन्नामगुणवेयइं नवकुंकुमकणिसारुणतेयइं ।

घत्ता । घणसारजुआइं मयपरिमलहरियंदणइं ।

उव्वहिवि कयाइं पुंजइं नयणाणंदिरइं ॥ १६ ॥

मणिकेउरकड्डयकड्डिसुत्तइं मणिकंचुअइं रयणपज्जुतइं ।

थूलाहलमुत्ताहलदामहं आहरणहं विचित्तबहुनामहं ।  
 परियलउवहिवेसकल्लोलहं उज्जलकणयथालकच्चोलहं ।  
 पद्दासणहं कडयवेयडियहं विहुमदुमचामीयरघडियहं ।  
 सिरिकुलभवणरवणसिंगारहं दप्पणकलसचमरभिगारहं ।  
 अंजणघुसिणतूलिपल्लंकिहं चरुयकडाहसुवन्नमडक्कहं ।  
 संखसिप्पिवहुगुणसंभूअहं अवराइमि अणेयबहुरुअहं ।  
 परियड्ढिवि धणरिद्धि समारिय वणिवइ स वणरिद्धि संचारिय ।  
 घत्ता । उत्थामिय सावि नायमुइसिज्जहं सहिय ।  
 चिंतियफलसारा जा सा तिलयदीवि अहिय ॥ १७ ॥  
 धणु तरुमूलजाले अणुसंधिवि उप्परि दुमहो पडाय निबंधिवि ।  
 अच्छमि जाम तित्थु वणि लीलहं सुरकिन्नरविज्जाहर कीलहं ।  
 ताम वहिवि दुप्पवणि लाइउ सो बंधुअत्तु तहिं जि संपाइउ ।  
 लग्गहं पंचसयहं वोहित्थहं पब्भट्टहं वेलाउलतित्थहं ।  
 झीणहं १ तित्थि तित्थु भमंतहं कहिंमि नाहि सुहि निव्वुइ पत्तहं ।  
 हुअ वणिउत्त सयल मुहकायर गलियगच्चववसाय अणायर ।  
 लुलियकेस मलपंकियविग्गह जरकप्पडनेवत्थपरिग्गह ।  
 सिढिलचरिय परिवज्जियसंजम निद्वण निरलंकार निरुज्जम ।  
 तं मयणाउ दीउ पिक्खंता झूरिय थोरंसुयहिं सुयंता ।  
 एउ तं वणु जहिं एण अणिट्ठिं किउ तं मिच्छकम्मु पाविट्ठिं ।  
 डज्झइ को न महासइसाविं अम्हहं खउ गय तेण जि पाविं ।  
 घत्ता । वरतरुसिहरग्गि दिट्ट पडाय सुहावणिय ।  
 हक्कारइ नाइं सन्नइं सिय भविसहो तणिय ॥ १८ ॥  
 सो पिक्खंतु पडाय महानरु वणि पइसंति जाम थोवंतरु ।  
 विन्निवि ताम लयाहरि दिट्टहं मउअतूलि पल्लंकि निविट्टहं ।  
 तक्खणि कन्नोसन्निय वायहिं गय नासिवि पच्छन्नहिं पायहिं ।  
 तुरिउ गंपि बंधुयत्तहो अक्खिउ अम्ह देउ सहं देविए लक्खिउ ।  
 जाम न कहिंमि जाइ आयासहो ताम तुरिउ तुम्हहं मि पयासहो ।  
 तं निसुणेवि सोवि संचल्लिउ पिक्खिवि जणसमूहु उत्थल्लिउ ।

तिय भयविहल जाय नउ संठिय एउ काहं पभणंति समुट्टिय ।  
धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।  
घत्ता । तं पिक्खिवि ताए बंधुअत्तु लज्जाभरेण ।

थिउ वयणविलक्खु प्हउ नाहं मसि खप्परिण ॥ १९ ॥

पिक्खिवि भविष्यत्तु सियवंतउ सालंकारुवयणु सकलत्तउ ।  
झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविण्णु कसणु विच्छायउ ।  
कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।  
सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ ।  
काहं परिभमिउं कालु किम खेविउ कवणु पएसु वणिज्जे सेविउ ।  
काहं विट्ठत्तु वित्तु ववसायहो कुसलु खेमु सव्वहो संघायहो ।  
तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।  
कुसलु काहिंमि किं होइ वरायहो दुन्नयदोसविडंविक्कायहो ।  
हउं पाविट्ठु धिट्ठु अकियत्थउ भट्टायारु दुरासु विगत्यउ ।  
नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ ।

घत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।

दुहदुम्मियदेहु दीविं दीउ परिभमिउ ॥ २० ॥

एवहिं करहिं किंपि जं रुच्चइ कित्तिउ वारवार किर वुच्चइ ।  
मइं अवरारु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।  
तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहं सरणु सयाइवि ।  
तं निसुणेवि पयंपइ जिट्टउ जं किउ तुम्हि तं जि महु सिट्टउ ।  
एवहिं पुणु सुवियप्पिउ किज्जइ तं न नट्टु जं वलिवि लइज्जइ ।  
लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।  
सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।  
सयलवि गय तं कमलमहासरु तो जाणिवि एकंतहो अवसरु ।  
भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।  
चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।

घत्ता । तुहं एकसरीरु एयहो बहु समूहु समउ ।

जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥

तो वुच्चइ विल्लहलसहाविं सच्चउ एउ परमसब्भाविं ।

दीसइ इक्कवार जो जेहउ आजम्मु वि सहाउ तसु तेहउ ।  
 परइन्तिउ जं पच्छुत्ताविउ दुम्मइदोसविडंबण पाविउ ।  
 अन्नवि निदिउ गरहिउ तेहउ एव्वहिं जम्मि वि न करइ एहउ ।  
 पच्चेलिउ आयहो पिउ बुच्चइ पुच्छाइयउ करेवि न मुच्चइ ।  
 जइ हम्मइं दुव्वयणकरालिं तो एमहिं जि करइ जं कालिं ।  
 अह कुलमग्गविणासहं आयहं कवणु गहणु बंहु महंमि वरायहं ।  
 पिउ आयहिं समाणु जं बुच्चइ तं किर कुलमज्जाय न मुच्चइ ।  
 जइ पुणरवि ओसरइ पमायहो तो तं करमि जुत्तु जं आयहो ।  
 इत्थंतरि सयल वि संपाइय न्हाइवि कमलमहासरि आइय ।  
 आणसिय कम्मयर पधाइय इंधणसलिलसमुच्चइ लाइय ।  
 महिसारवियरविंदहिं अंचिय छडय पयन्न सुआसण संचिय ।  
 घत्ता । नवनेहरसाइं करिवि वयणसंभासणइं ।  
 दलतुंगमयाइं दिन्नइं उच्च वरासणइं ॥ २२ ॥  
 सयलवि विणउ करिवि बइसारिय लहु च्छडरसरसोइ संचारिय ।  
 लइय वेल वित्थारिउ परिउलु कणयथालु कचोलसमुज्जलु ।  
 वड्डिउ भोज्जु पउर पइसारउ सालिदालिसालणयपियारउ ।  
 लीलइं भुत्तु विसेस विहोएं पुणु कप्पूरकरंबियतोएं ।  
 चुट्टिउ रयणकणयभिंमारिहिं थिय तरूमूलजालि वित्थारिहिं ।  
 पुणु वणि घरविहूइ दरिसाविय बहुमुल्लइं वत्थइं पहिराविय ।  
 पिउ जंपिवि नयविणयकयत्थें दिनु सुसिणु तंबोलु सुहत्थें ।  
 घत्ता । तं पिक्खिवि तित्थु सिरु विहणंति भणंति नर ।  
 अहो देग्गहो तुम्हि पुण्णहं तणउं पहाउ पर ॥ २३ ॥  
 बंधुअत्तु पणवंतु पयंपइ अहो अच्छरियं किन्न समप्पइ ।  
 अम्हइं दीविं दीउ भमंता मुअ ववसायसयइं चिंतता ।  
 कहिंमि नाहिं एक्खुवि लउ पाविउ पच्चेल्लिउ नियमूलु विलाविउ ।  
 तुहुं पुणु घल्लिउ इत्थु वणंतरि थिउ अमहाउ दुपेच्छि दुसंचरि ।  
 तहिंमि नाहिं कवि आवइ पत्तउ पच्चेल्लिउ हुउ बहुसियवंतउ ।  
 एत्थुवि वणि विटत्त किम संपय किम सियवंत कंत सुंदरवय ।  
 बुच्चइ पुव्वक्किय सुहकम्मि भाइ सयलु संपज्जइ धम्मि ।

घत्ता । न पयासिउ गुज्जु दूरवियप्पमहामहण ।

इत्तियइं कहेवि संधि समाणिय धणवइणै ॥ २४ ॥

पद्यः सन्धिः

ससिकंति ससिप्पहु परमजिणु पणविप्पिणु भावें एक्कमणु ।  
 पुणु कहमि कवडु दुन्नयभरिउ तहु खलबंधुयत्तहो चरिउ ।  
 भविसिं ते सयलवि सम्माणियि नियकसमरहो संख परिघाणिवि ।  
 जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।  
 सयलहं नियनामंकइं दिन्नइं वासणतुंडइं करिवि पच्छन्नइं ।  
 निविडइं बहुबंधइ बहुमोल्लइं कम्मरयहिं उक्खित्तइं चोल्लइं ।  
 वहणहिं भंडारहिं संजवियइं अंतरगुज्जपएसह ठवियइं ।  
 तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहणसु वलंतहिं ।  
 दूरट्टाणु मुणिवि मणि झूरिउ पक्खहं कारणि सुट्टु विसुरिउ ।  
 होउ सुमंगलु भविसनरेसहो चालिय जेण समुहं सहएसहो ।  
 घत्ता । नियजम्मभूमि सुभरंतइहिं दूरंतरु हियइ धरंतियहिं ।  
 सहएसहो सवडम्मुह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥  
 चवइ कोवि संभरिवि सएसहो मच्छुडु हांसइ च्छेउ किलेसहो ।  
 कोवि भणइं परिवद्वियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।  
 कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।  
 कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।  
 एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।  
 घोसण देवि वणिज्जे आयउ नियमूलुवि दूरासि खाइउ ।  
 कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुडु बोल्लु अवहारहो ।  
 घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।  
 इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥  
 इत्थंतरि समुहुत्तु समारिउ किउ चउक्कु चंदणु वद्धारिउ ।  
 पुज्जिय जलदेवय वित्थारिं पुप्फक्खयवलिदीवंगारिं ।  
 सहुं लोयहिं आरुहु महानरु मुक्कबंध उच्चलिय मोगगरु ।

१ C adds इय भविष्यत्कहाए पयाडियधम्मन्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए बंधुयत्तिलियपुरप्पवेसभविसदत्तमेलापणं णाम लुट्टमो संधी परिच्छेओ सम्मतो ।

लइय पवण धयवड संफालिय कंडवइहिं जलमग्ग निहालिय ।  
 दिन्न तूर उग्घोसिउ कलयलु छुडु छुडु हल्लोहलिय महाजलु ।  
 तो भविसाणुरूव गमसंकुल नियकरु जोइवि जाय समाउल ।  
 विहडप्फड वरइत्तहो अक्खइ सा थिय नायमुइ तरुपक्खइ ।  
 चलिय सो वि तं वयणु सुणेप्पिणु गउ विज्जाहरकरणु करेप्पिणु ।  
 आवइ जाम ताम जलवम्मइं हुअइं सलिलि अत्थाहि अगम्मइं ।  
 घत्ता । पिकखेविणु चलइं पओहणइं कर उब्भेवि धाहाविउ धणइं ।  
 अहो तुम्हइं कहिं संचलिय लहु सो पच्छइ जो भंडारपहु ॥ ३ ॥  
 तं निसुणिवि खुहियइं वणिउत्तइं पडिउ सहु धरियइं जलजंतइं ।  
 उब्भिय कर पुरलोउ वियंभिउ अहो इउ पुणु वि काइ पारंभिउ ।  
 अज्जवि भविसयत्तु तंडि अच्छइ किर संचलिय तुम्हिं कहु पच्छइ ।  
 कल्लइं भरिय गरुयसम्माणहो कज्जाकज्जु किन्न परियाणहो ।  
 तं निसुणेवि सरूवहि पुत्तिं बुच्चइ दुन्नयदोसनिउत्तिं ।  
 चंगउ धम्मु तुम्हि वक्खाणिउं अह परमत्थवियारु न जाणिउं ।  
 पइ मिल्लिवि जा लग्गइ जारहो सा फिट्ठइ नियपरघरवारहो ।  
 मइं धणु देवि वणिज्जि आणिय एवहिं तेण तुम्हि सम्माणिय ।  
 सो सियवंतु भणिवि अणुमन्नहो मइं पर खीणविहउ अवगन्नहो ।  
 वरकुलधम्मु होइ जइ एहउ तो किर सामिदोहु सो केहउ ।  
 घत्ता । पल्लट्ठहु लेवि पओहणइं वणि मिल्लहु कहिंमि जियंतु मइं ।  
 भविसत्तु नेहु धणवइभवणि जिं होइ महग्घिम तुम्ह जणि ॥ ४ ॥  
 जाणमि होई जेम जं जेहउ पर विहिवलणु परिट्ठिउ एहउ ।  
 जा नीसरइ कुलंगणगेहहो सा परियण उत्तरइ सणेहहो ।  
 एकवार जो चडिउ कलंकइ जम्मु वि तासु लोउ आसंकइ ।  
 तइयहं हउं कुलमग्गहो चुक्कउ जइयहं भविसयत्तु वणि मुक्कउ ।  
 एवहिं जं सुअणत्तणु किज्जइ तं पर अप्पाणउं वंचिज्जइ ।  
 एहु अहियववसायसइत्तउ सुहिउ होइ किं पुरि पइसंतउ ।  
 जणि अप्पणु पयाउ पयडावइ अम्हहं अवसु कलंकु चडावइ ।  
 तो वरि वणि मिल्लिउ सुहु जम्मि मरउ जियउ अप्पणइं सकम्मि ।  
 घत्ता । वणिउत्तहं तो अवहेरि किय लइ चलहु चलहु घोसण भमिय ।

महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुद्धि चडिउ ॥ ५ ॥  
 वहणसमूहु निएवि जलि जंतउ भविसयत्तु रुणरुणइं महंतउ ।  
 काइं करमि जं छलिउ अणिट्ठिं वंचिउ पुणु वि तेण पाविट्ठिं ।  
 विहलु जाउ जं चिरु परिचिंतिउ पुणरवि दुक्ख महन्न विधिंतिउ ।  
 तं सहएसगमणु नउ साहिउ जणाणिहितणउं वयणु नउ चाहिउ ।  
 गयउरि बंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।  
 महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।  
 हयदाइयदुव्वयणभवित्तिए एव्वहिं मरइ माइ विणु भंतिए ।  
 घत्ता । हउं वंचिउ बंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।  
 खलखुदपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥  
 अणु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।  
 न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।  
 मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।  
 इच्छइ जइ वि नाहि तो फिट्टइ दिदसीलहो वलेण जइ छुट्टइ ।  
 एम सुइरु सुवियप्पु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।  
 थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।  
 पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।  
 वुण्णउं रुल्लुघुलंतु परिसक्खिवि दसवि करंगुलीउ मैसरक्खिवि ।  
 चलिउ पुणु वि सबिलक्खहिं पायहिं तरु पहणंतु सिट्ठिलकसघायहिं ।  
 जहिं सैंउं पिएण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।  
 घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।  
 तरुपक्खिवरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥  
 दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।  
 सीयलमारुणण वणि वाइउ तणु अप्पाइउ ।  
 करयलि नायमुह संजोइवि पुणु पुणु जोइवि ।  
 तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।  
 पत्तु परिव्वभमंतु दुक्खाउरु तं जि महापुरु ।  
 पुणरवि तें पएसें परिसक्कइ कहिंमि न थक्कइ ।

दुम्मणु तं पद्दु वरमंदिरु नयणाणंदिरु ।  
 पियहिं पयल्लयाइं परियच्छइ सौं न नियच्छइ ।  
 सुमरिवि वारवार उम्माइय पंचमु गाइय ।  
 दुन्नउ नाहि कोवि संभालइ दिसउ निहालइ ।  
 पियविरहानलेण संतत्तउ सो हिंडंतउ ।  
 पइसइ चंदकंतिचइतालइं सच्चसुहालइं ।  
 चंदप्पहु जिणु सामि नवेप्पिणु भामरि देप्पिणु ।  
 घत्ता । तइलोयसिहरपुरगामियहो किय थुइ भुवणत्तयसामियहो ।  
 जय तुहुं गइ तुहुं मइ तुहुं सरणु लइ एवहिं देहि समाहिमरणु ॥ ८ ॥  
 इत्थंतरि संचरइ महाकह जहिं सा भविसयत्तमणवल्लह ।  
 अच्छइ वहणसमूहि वहंती इसहु पियविओउ विसहंती ।  
 पोयंतर वरभवणि रवन्नइ पत्तलपिहुलफलयसंच्छन्नइ ।  
 मउअतूलिपल्लंक्कु सुएविणु थिय जरपीडुखंडु तलि देप्पिणु ।  
 बंधुअत्तु वि करेवि इक्कंतरु ताहि पडुक्कु फलयभवंतरु ।  
 नियडु निविट्टु तारतरलच्छिहिं चारणपुरिसु नाइं नियलच्छिहिं ।  
 भमरु अमउलियकमलदलच्छिहिं नं दारिदकंदु धनलच्छिहिं ।  
 बोल्लाविय किं काउ किलेसहि किं न तूलिपल्लंकि बईसहि ।  
 किं अच्छहि मउलावियवयणी अंसुपवाहजलोल्लियनयणी ।  
 मुद्धि तुज्झु को परिहउ आणइं जाहि अणंगु अंगि रइ माणइं ।  
 गयउरि जाहि समउ सुहिलोणं परियणु परिपालहि सुनिओणं ।  
 एउ असेसु कोसु तउकेरउ सुहियणजणआणंदुजणेरउ ।  
 जिम सो तित्थु आसि पियदंसणु तिम हउं तुज्झ पडिच्छियपेसणु ।  
 घत्ता । तं निसुणिवि मणि संघट्टु किउ विहि काइं असंभउ दक्खविउ ।  
 चिंतंतिहि वयणु समच्छरिउ सो अंसुपवाहिं अंतरिउ ॥ ९ ॥  
 ताहिं सोवि पडिवयणु धरंतउ नियडकवडचाडुयइं करंतउ ।  
 अंसु फुसंतु जाम करु पेसइ तक्खणि इत्ति पलित्त महासइ ।  
 उट्टिय संवरंति विहडप्फड दौच्छिउ रे ऊसरु तियलंपड ।  
 नउ नंदहि चिरु आणं भाणं गउ खउ सहु अप्पणइं सहाणं ।

एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कुं साणुगइहु खरु ।  
 चंगउ नियकुलधम्मु सम्वारिउ पसुवहंतणउ मग्गु अवहारिउ ।  
 हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।  
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।  
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्टउ जीविउ अवहरइ ।  
 ह्य पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥  
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।  
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।  
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।  
 तं निसुणिवि चितवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।  
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।  
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।  
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।  
 हल्लोहलिउ लोउ वहणट्टिउ चलिउ पवणु विवरीउ परिट्टिउ ।  
 गहिरीजंति सलिल आवत्तइं मोडिजंति परम्मुह पत्तइं ।  
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।  
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥११॥  
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।  
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।  
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।  
 एस्व भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।  
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।  
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।  
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।  
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।  
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।  
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥  
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।  
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

विक्किउ इक्कु रयणु तहिं कड्डिवि सवियक्खणजणमणि परियड्डिवि ।  
 जं तहो मुल्लि महाधणु पाविउ तेण पउरि जणि सिरु विट्ठुणाविउ ।  
 तुंगगइंद तुरय संचारिय अहिणवरायलच्छि अवयारिय ।  
 लइयइं थलवाहणइं सुलक्खइं करहवसहमहिसय सयसंग्वइं ।  
 पहि पओहणइं जाण जंपाणइं दूसावासइं सियकल्लाणइं ।  
 वन्नविचित्तचित्तपरिवत्थइं दिन्नइं उज्जलाइं नेवत्थइं ।  
 गुज्जावरणसीलसुनिउत्तइं पेसिय वणि विहूइ वणिउत्तइं ।  
 कयपेसणउं पसाहियतिलयउ धरियउ पिंडवासु वरविलयउ ।  
 आवासिय अंतरि तरुजालहो थिउ खंधारु नाइं भूवालहो ।  
 घत्ता । तं पिक्खिवि सा भवयत्तसुय अहिणवमुणालसोमालसुअ ।  
 परिचिंतइ उत्तमसत्तमइ इयकालहो एउ न संभवइ ॥ १३ ॥  
 परिहवसल्लु केम विसहिज्जइ जइ दुज्जणहं मज्झि निवसिज्जइ ।  
 पियमि सलिलु जं भुंजमि भोयणु जं लोयणहं करमि अवलोयणु ।  
 तं अविणउ संभवइ निरुत्तउ विणु नाहिं महु एउ न जुत्तउ ।  
 लइ परिहरमि जाम पडिवज्जइ सिविणइं सासणदेवय तज्जइ ।  
 विसहि पुत्ति मं काउ किलेसहि पुणरवि चिंतियसुहइं लहेसहि ।  
 भंतिए ताइं देहु अप्पायउ ओसहमित्तु असणु आसाइउ ।  
 जंपइ किंपि नाहि सवियारिं सहं सवियड्डुजुवइपरिवारिं ।  
 समुहुं सएसहो दिनु पयाणउं वहइ समूहु समुन्नयमाणउं ।  
 समविसमइं लंघंति महाइय जउणानइहिं तीरि संपाइय ।  
 घत्ता । जलि तरणि तरंड परिट्ठविय गयउरि वद्धावा पट्ठविय ।  
 नंदणविओइमोहियमइहिं परिओसु जाउ मणि धणवइहिं ॥ १४ ॥

सप्तमः सन्धिः

पणवेवि मोहमयनिम्महणु चंदप्पहु चंदुज्जलवयणु ।  
 निस्सुणहुं पवंचुअविसुद्धमणु गयउरि बंधुयत्तसमागमणु ।  
 सुयविओयउब्बाहुलिहूअहिं वामउ लोयणु फुरइ सरूअहिं ।  
 कुरुलितु वायसेण घरपंगणि भणइं सावि आहल्लिय नियमणि ।  
 कुरुलहिं काइं अलिउ असुहावउ बंधुअत्तु परदेसहो आवउ ।

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंच-  
मीफळवण्णणाए भविसयत्तुपवंचणो, बंधुयत्तजउणाणयसमागमो णाम सत्तमो सन्धी परिच्छेओ सम्मतो ॥

तक्वणि सो पइहु वद्धावउ अक्विउ सयलहं वयणु सुहावउ ।  
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।  
 धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।  
 केण वि कहो वि छुडु करि कंकणु केण वि कहो वि दिनु आलिंणु ।  
 केण वि कहो वि अंगु पडिबिंविउ केण वि कहो वि लेवि सिरि चुंविउ ।  
 घत्ता । गयवइयहिं कम्मइं मिळियइं नयणइं हरिसंसुजलोळियइं ।  
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥  
 वणिवइ अंसुजलोळियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।  
 अहो किं सच्चु एउ पइं जंपिउ किंपि वियारहि करहि मुहप्पिउ ।  
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु बुज्झहि ।  
 मइं मिळिउ परिहंत्यु वहंतउ जउणानइपवाहु लंघंतउ ।  
 वट्टइ तउ नंदणहो पयाणउं पहुवंधारहो अणुहरमाणउं ।  
 धर दलंतु तुक्खारतुरंगिहिं पडिपिळंतु मत्तमायंगहिं ।  
 वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंगहिं ।  
 ता दिहि दिंतु सयलुसुहिंविंदहो सिट्ठि पराइउ पासि नरिंदहो ।  
 घत्ता । जाणाविउ पुत्तहो आगमणु पहु पभणइं हरिसुप्फुल्लतणु ।  
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविमनु मणि ॥२॥  
 एत्थंतरि जाणिवि सुपयत्तें कमलहिं कहिउ गंपि हरियत्तें ।  
 परिहरि पुत्ति सोउ संतावउ आयउ सिट्ठिहि धरि वद्धावउ ।  
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सव्वहो जणविंदहो ।  
 तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविहसिय ।  
 पट्टणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।  
 अहिमुहुं सयलु लोउ संचळिउ पउरु सपिंडवासु उत्थळिउ ।  
 दिट्टु विट्टु रहसेण पधाइय अवरुप्परु आवीलिय साइय ।  
 सुयणहिं अंसुजलोळियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।  
 झल्लरिपडहसंग्वनिग्घोसिं पट्टणि पइसरंति परिओसिं ।  
 घत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।  
 बहुकोऊहलपिळियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥  
 तं पिक्खिवि पइसंतु निरंतरु नायरीउ बोळंति परुप्परु ।  
 सहियरि एहु सुसिट्ठिहि नंदणु पुत्तु सरूवहिं नयणाणंदणु ।

साहसधीरु महाववसायउ अतुलु महाधणु विढविवि आयउ ।  
 पइसइ सुहडविंदपरियरियउ वीरचरीउ महियलि अवयरियउ ।  
 एम नयरनायरिहु चवंतिहु नियनियघरि मंजरिउ भमंतिहु ।  
 बंधुयत्तु वरभवणि पइट्टउ उक्कंठियउ जणेरहिं दिट्टउ ।  
 घत्ता । आणंदसमागमगब्धिभयइं संभासणवयणइं थंभियइं ।  
 सहसत्ति न सक्किउ जोयणिहिं हरिसंसुगलत्थियलोयणिहिं ॥ ४ ॥  
 कयपणवाउ निविट्टु वरासणि दिन्न दिट्ठि सुहिसयसंभासणि ।  
 बहु अवहन्न पुरउ जंपाणहो नं परमेसरि सिवियाजाणहो ।  
 दुक्कउ वरजुवइउ चउपासिहिं पढमसमागमकमविन्नासिहिं ।  
 निद्धसमिद्धसमप्पियवयणिहिं चवलतारतरलावियनयणिहिं ।  
 वरभालयलपसाहियतिलयहिं पासि सरूअहिं नियवरविलयहिं ।  
 विणउ करेवि नेवि आसण्णण एह तउ सासु पदरसिय सन्नइं ।  
 थिय तहितणउं वयणु अवलोइवि पच्चासन्नु जुवइजणु जोइवि ।  
 नउ पणवाउ करइ नउ जंपइ हियइ अणेयउ वाय वियप्पइ ।  
 घत्ता । तो बहुमंगलसंगिच्छइणइं चंदणचउक्कनिम्मच्छणइं ।  
 दरिसिवि मुहुं जोइउ नंदणहो नउ नवइ न जंपइ काइं बहु ॥ ५ ॥  
 जणणिहिं वयणु सुणेवि अणुज्जे सण्णिउ नियपरिवारु अलज्जे ।  
 नेहु ताम इक्कंतपएसहो अज्जवि मणि संभरइ सणसहो ।  
 तो लंजियगणेण ओसारिय लहु इक्कंतभवणि बइसारिय ।  
 परिवेढिय वरतियहिं सुवेसहिं मणिकंचीकलावनिग्घोसहिं ।  
 संथुअ वरविलयहिं तुहुं धन्नी जा वरभवणि इत्थु उप्पन्नी ।  
 अंगणगणहो समुन्नयमाणी सुहु भुंजहिं गयउरहो पहाणी ।  
 अज्जवि किं संभरहि सणसहो अंगु समोडहि मयणावेसहो ।  
 लुहि लोयणइं माणु अवहारहि वत्थाहरणसोहमिंगारहि ।  
 घत्ता । निसुणंतिवि तं भविसाणुमइ नियपइविओयसंतत्तमइ ।  
 अवगन्नइं पियसंभासणइं जिणभावण जेम कुसासणइं ॥ ६ ॥  
 अवगण्णियउं ताम वरवेसउ कियउ अणुत्तरवयणविसेसउ ।  
 वियसिवि कुलजुवइउ आहल्लउ नवजोव्वणगुणरूवमहल्लउ ।  
 दंसणु कोऊहलपियइत्तिउ सजलसमुज्जलविज्जुलकंतिउ ।  
 कावि णियइ तरलावियनयणिहिं कावि चवइ पियवयणुल्लाविहिं ।

आणइं कावि घुसिणु बहुपरिमलु कावि निरंजणनयणिहिं कज्जलु ।  
 दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।  
 कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।  
 कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।

घत्ता । वरजुवइहिं ताइ मुहप्पियइं उवयारसारभावट्टियइं ।

पिक्खेविणु सा भविसाणुमइं पचेल्लिउ दुक्खु समुव्वहइ ॥ ७ ॥

एत्थंतरि परिओसियमणेहिं आणंदु पणच्चिउ सज्जणेहिं ।

ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।

दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।

खिज्जइ अणिट्टलोयाहिमाणु दीसइ सुहिसंगसु रइनिहाणु ।

नच्चइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।

रम्मइं सोहलउ मणोहिरामु विलसिज्जइ दिज्जइ धणु पगामु ।

पडुपडहसंखकाहलनिनाडु अंतरिवि चडइ वंदिणइं सहु ।

तहिं जो किउ सुहिसयणाणुराउ सो दुक्करु तहो जम्मणि विजाउ ।

घत्ता । एत्तहिं महमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।

परमोच्छवि रोमंचियभुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥

जिम तित्थु तेम पंचहिं सएहिं किय भवणसोह निव्वुइगएहिं ।

घरि घरि मंगलइं पघोसियाइं घरि घरि मिहुणइं परिओसियाइं ।

घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।

घरि घरि बहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइन्न ।

घरि घरि सरेंणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।

घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।

घरि घरि कय वत्थाहरणसोह घरि घरि आइच्च महाजसोह ।

घरि घरि सरूवरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।

घत्ता । घरि घरि जलमंगलकलस किय घरि घरि घरदेवय अवयरिय ।

घरि घरि सिंगारवेसु धरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥

तं गयउरु सो पउरसमागसु सो सियपक्खु वसंतहो आगसु ।

ताइं निरंतराइं चूअवणइं ताइं धवलपुंजवियइं भवणइं ।

सो बहुपरिमलडु वणतूरउ पियसुहसीयलु दाहिणमारुउ ।

सा पुरसोह कामु उवमिज्जइ जा पिक्खवि सुंरहिमि रइ किज्जइ ।

जहिं उज्जाणपुरईं सुहसंचिय दाहिणपवणपहयकुसुमंचिय ।  
 जहिं मरुकुंदकुसुमसंचलियउ दैवणयमंजरीउ नवहलियउ ।  
 जहिं आयंबिरफुल्लपलासउ सोहइ नाइं पलित्तु हैवासउ ।  
 जहिं बहुरसविसेसवसकमलइं बहुकुसुमइं धुणंति भमरउलइं ।  
 घत्ता । जहिं मालइकुसुमामोयरउं चुंबंतु भमइं वणि महुअरउं ।  
 अइमुत्तए वि जहिं रइ करइ सो बालवसंतु को न सरइ ॥ १० ॥  
 ऐत्तहे वि सा कमलमहासिरि मग्गु नियइ थणपन्हुपयासिरि ।  
 चंदणछडउ दिण्णु जणु पेसिउ अहिमुहु मंगलकलसु निवेसिउ ।  
 पंगणि वित्थरियइं सयवत्तइं धरियइं दहिदोव्वक्कवयपत्तइं ।  
 केण वि कहिउ असेसु गविट्टउ भविसयत्तु जणि कहिमि न दिट्टउ ।  
 तं निसुणिवि सहसत्ति चमक्किय उट्टिय सोयदवग्गिदमक्किय ।  
 गुज्झावरणगूढ सुणित्तइं घरि घरि भमिय नयरि वणित्तइं ।  
 कारण किंपि कोवि नउ साहइ पर पियवयणु चवइ मुहुं चाहइ ।  
 जाइवि ताम सैरुवइं जाएं जणणिवयणसंकेयसराएं ।

घत्ता । कर मउलि करेवि कवडिं पणविप्पिणु सिरिण ।  
 संखुहियमणेण जंपिउ किंपि सगगरिण ॥ ११ ॥  
 पुच्छिउ कुसलु वयणु थिउ भल्लउ सो कहिं तुम्हत्तणउं सत्थिल्लउ ।  
 भणइ कुडिल्लु अणुज्जु अवक्कउ सो अन्नहिं दीवंतरि थक्कउ ।  
 केणउं किंपि समग्गलु लेसइ कइहिंमि दिणिहिं सोवि आवेसइ ।  
 तहो जंपंतहो वयणु पलोइवि थिय कवोलि करयलु संजोइवि ।  
 नउ सुंदरइं चवंतहो वयणइं थोरंसुयहिं निरुद्धइं नयणइं ।  
 किउ संघट्टु विहुरु चिंतंतिए अकुसलु किंपि जाउ विणु भंतिए ।  
 हा विवरीउ जाउ विहि दुट्टिय रुल्लुघुलंति सहसत्ति समुट्टिय ।  
 घरुमि न पत्त समुब्भियवाहिहिं अद्धवहिज्जि विणिग्गयधाहिहिं ।

घत्ता । हा पुत्त पुत्त उक्कंठियहिं घोरंतरि कालि परिट्टियहिं ।  
 को पिक्खिवि मणु अब्भुद्धरमि महि विवरु देहि जिं पइसरमि ॥ १२ ॥  
 हा पुव्वजम्मि किउ काइं मइं निहिदंसणि जं नयणइं हयइं ।  
 हा पुत्त नयरि वड्ढावणउं महु दीणाहि वयणु दयावणउं ।

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।  
 हा एहइं कहिंमिं सुहुत्ति गउ जं वलिवि न दिहु पुणन्न मउ ।  
 हा पुरि छणदियहु समावडिउ महु दीणहि दुच्चसंतु पडिउ ।  
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।  
 हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।  
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।  
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुइहं घणु वरिसिउ हियइं ।  
 महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहं मरणु ॥ १३ ॥  
 तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।  
 दुम्मणवयणु कहइ अन्नोन्नहु पिकवहु एउ काइं आयन्नहो ।  
 दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।  
 को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।  
 को वि भणइं एउ को पडिवज्जइ आपं वद्दावणउ न छज्जइ ।  
 तं निसुणिवि अन्निकिं वुच्चइ मंछुडु एउ सरूवहिं रुच्चइ ।  
 जाय बोल्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।  
 एउ न जाणहं काइंमि कारणु रोवइ कमल सदुक्खउ दारुणु ।  
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आपं मंछुडु तं तेम किउ ।  
 किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥  
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।  
 अहो जइ भविसयत्तु अच्छंतउ तो वट्टइ सोहलउ महंतउ ।  
 भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्जु न रक्खहि ।  
 नंदणु भणइं अम्मि को जाणइं सो थिय दीविं तहिं जि पयाणइं ।  
 अम्हहंसिय देखणहं न सक्कइ परिहउ माणु वहइ सकलंकइ ।  
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।  
 तो धणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।  
 एवहिं जो अवमाणि थक्कउ तहो आणिवि सक्को वि असक्कउ ।  
 घत्ता । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।  
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥  
 पुणु वि दीहु चिंतवइ महासइ आपं पइहरि कज्जु विणासइ ।  
 वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

तो वरि कइवि दिणइं पडिवालिवि पच्छइ मरमि देहु अप्फालिवि ।  
 इत्तहि सुव्वयाइं दुव्वासिरि नियमुणिवरहो पासि पंकयसिरि ।  
 पुरउ पणाउ कराविय सा तहो सामिय एह धीय हरियत्तहो ।  
 आयहिं कंतु रूवगुणवंतउ रायसिट्ठि जो पउरि महंतउ ।  
 अह तेण वि परिहरिय न जोइय अच्छइ दुक्ख महन्न विदोइय ।  
 एक्कु पुत्तु हियवइं साहारणु तासुवि गउ संदेहहो कारणु ।  
 चिरु वट्टइ परएसि वसंतहो सुम्मइं वत्त न कावि जियंतहो ।  
 जे गय तेण समउ ते आइय तेहिंमि किंपि भंति उप्पाइय ।  
 घत्ता । असहंतिहि पुत्तविओयदुहु आयहिं दिणु रयणि वि नाहिं सुहु ।  
 छेयट्ठिय पर मग्गइं मरणु मइं आणिय तुम्ह पायसरणु ॥ १६ ॥  
 भणइं मुणिंदु पिहियरयणत्तउ अच्छइ एयहि पुत्तु जियंतउ ।  
 दिणि तीसमइं इत्थु आवेसइ रयणिहिं पच्छिलपहरि मिलेसइ ।  
 सुक्किलपंचमि जा वइसाहहो तहिं रयणिहिं तहु आगसु चाहहो ।  
 मं मणि करउ किंपि उव्वेवउ आयएं पुत्तरज्जु भुंजिव्वउ ।  
 अज्जवि एह भणिंवी राणी होसइ बहुनरवरहं पहाणी ।  
 तिं वयणिं आणंदु पणाच्चिय निसुणिउं जेहिं तेवि रोमंचिय ।  
 सुव्वय भणइं करहि दिदु पच्चउ जम्मसए वि न होइ असच्चउ ।  
 तं निसुणेवि जाय दिहि देहहो गय कमलसिरि पराणिय गेहहो ।  
 घत्ता । थिय लीहउ दिंति गणंति दिण वयसंजमनियमनिउत्तमण ।  
 जइ न मिलइ सुउ तीसमइं दिणि ता पइसमि पजलंतइ जलणि ॥१७॥  
 तो धणवइवि पउरु संजोइवि पियपाहुइइं अउव्वइ ढोइवि ।  
 दरिसइ नियनंदणु नरनाहहो अंतेउरहो विहूइसणाहहो ।  
 तेण वि कुसलु भणिवि पियवाएं किउ सम्माणदाणु अणुराएं ।  
 सालंकारु पउरु परिहाविउ पियमहुरक्खरवयणिहिं भाविउ ।  
 परमाणांदि पुणु वि कयकज्जिय नियनियनिलयहं सयल विसज्जिय ।  
 सिट्ठिवि अतुलु महाधणु जोइवि विंभिउ पुत्तवयणु अवलोइवि ।  
 निम्मलबुद्धिए सुइरु वियप्पइ हियवइं धरइ न पयडउ जंपइ ।  
 सुकयकम्मफलसंगइतुल्लिं आयहो इक्कहो रयणहो मोल्लिं ।  
 जं धणु सुवियक्खणहं मिलीसइ तं पुरि पहुमंदिरि वि न दीसइ ।

घत्ता । अह विंभउ किज्जइ काइं मणि कयउन्नहं सिज्जइ किन्न जणि ।  
 पुव्वक्खियकम्मनिबंध किय णउ तज्जइ जं तिणवंति सिय ॥ १८ ॥  
 तो सरूव तरलावियनयणी पुत्तविहूइसमुज्जलवयणी ।  
 बहुअहि समुह चलिय मल्हंती पुरउ परिट्टिय पियइं चवंती ।  
 हलि हलि पुत्ति काइं थिय वुन्नी सा सकियत्थ जुवइ कयउन्नी ।  
 जा महु पुत्तहो करयलि लग्गइ साअमियेण वियालिउं मग्गइ ।  
 तउ सोहग्गिं जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।  
 करु करयलिण धरिउ पिउ जंपिउ तो वि न बहुअइं हियउ समप्पिउ ।  
 तो सविलक्ख समुट्टिय रोसिं वुत्तु कुमारु सगग्गरघोसिं ।  
 पुत्त एह कुलवहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।  
 अक्खहि काइं भणिवि विन्नप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।  
 तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खमिच्चउ ।  
 अन्नहिं दीवंतरि उप्पनी सयणाहिं विच्छोइय सुहउन्नी ।  
 उब्बाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।  
 एयहिं विणयालाविं वलेव्वउ वित्तइं पाणिग्गहणि करिच्चउ ।  
 तं निसुणेवि समाउलिहूअए जाणाविउ धणवइहि सरूवए ।  
 पाणिग्गहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।  
 घत्ता । घरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विचाह किय ।  
 आणसु भमिउं सम्माइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥  
 तो भविसाणुरूअ विसमट्टिय चिंतइ तुंगतवंगि परिट्टिय ।  
 गयउरि हउं पिययसु दीवंतरि जोयणसयइं अणेयइं अंतरि ।  
 संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।  
 जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिंमि अणुहुंजइ ।  
 अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।  
 विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।  
 निसुणिउं ताम कोवि पभणंतिउ पंक्कयसिरिहि पइज्ज थुणंतउ ।  
 मासिं जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

घत्ता । ताएं वि पडिवज्जिय सज्ज किय किउ निच्छउ दियहं गणंति थिय ।  
घणवहं वि पसाहियसन्वसिय थिउ संधि समाणिवि अट्टमियं ॥ २० ॥

अष्टमः सन्धिः

चंदप्पहनाहु नविवि परमसन्भावउ ।  
पुणु अक्कमि जेम भविसयत्तु नियनयरि गउ ॥  
भविसहो तिलयदीवि निवसंतहो चंदप्पहजिणभवणि वसंतहो ।  
दइयाहुहसायरि मज्जंतहो फासुय तरुवरफलइं असंतहो ।  
सुमरिउ माणिभद्वजक्खेसें अच्चुअसग्गसुरिंदाएसें ।  
चिरु आठत्तु आसि महु वणिवरु जिणमंदिरि निसन्नु महिगोयरु ।  
सुयणु समप्पिउ महु निक्खेवउ एहु सहएसभूमि पइ नेव्वउ ।  
सो थिउ तेमइं तहिं महानरु नउ सुमरिउ विचित्तु चित्तंतरु ।  
न मुणहं तासु कावि गइ वट्टइ एउ चिंतिवि सविलक्खु पयट्टइ ।  
चंदप्पहजिणभवणि पराइउ जिणु पणविवि आलत्तु महाइउ ।  
अहो सुंदर सुहकम्मनिउत्तहं कुसलु तुम्ह सकलत्तसवित्तहं ।  
घत्ता । तं वयणु सुणेवि भविसयत्तु विंभयभरिउ ।  
कियविविहवियप्प तासु समुहुं जोयंतु थिउ ॥ १ ॥  
ता संवरिवि अंगु दिट्ठु वीरिं परिचिंतिउ अवलंबिय धीरिं ।  
अणिमिसनयणु अणोवमु दित्तिए मणुउ न होइ एहु विणु भंतिए ।  
अह सुविणीयवयणु पियदंसणु हियइ छिवंतु करइ संभासणु ।  
वित्तकलत्तवत्त वक्खाणइं को सावन्नु अन्नु तं जाणइं ।  
अह दीवंतरेण जइ पिच्छइ तो अवहरणु किन्न परियच्छइ ।  
किं सो असणिवेउ इयरुविं करइ केलि पच्छन्नसरुविं ।  
को जाणइं बहुमायाभरियइं एयहं कवडकुडिल्लइं चरियइं ।  
अह सिद्धिलत्तणि को न निहम्मइं ता एयहो वीसासु न गम्मइं ।  
घत्ता । अवलोइवि संतु साहंकारु समालविउ ।  
को तुहुं किं नामु किं कज्जि आगमणु किउ ॥ २ ॥  
तो बुच्चइ माणेसरजक्खें महु आएसु दिन्नु सहसक्खें ।

१ C adds इय भविसत्तकहाए पयडिययम्मत्थकाममोक्खाए बुद्धघणवालकयाए पंचमिफळवणणयाए कमलसिरिद्धनिवयणनिस्सीकरणं णाम अट्टमो संधी परिच्छेओ ।

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।  
 तेण पुव्वसंबंधं पेसिउ साहम्मियवच्छल्लु पयासिउ ।  
 निदावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तं तज्जिउ ।  
 एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।  
 होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो ।  
 बहुधणसहिउ समुज्जलमाणि पइं निव्वउ नियदिव्वविमाणि ।  
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।  
 एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।  
 घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंखु धणु ।  
 तं गयउरु जाहि पिक्खहि सुहिबंधवसयणु ॥ ३ ॥  
 एउ चिंतिवि नियमणि परिओसि सुमरिउ दिव्वविमाणु महेसिं ।  
 आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।  
 सोहइ रणझणंतु किंकिणिरउ घवघवंतु घग्घरयमहारउ ।  
 चउदुवारचउपुरयपइन्नउ चउसुमत्तवारणयरवन्नउं ।  
 जालगवक्खपक्खपडियक्खहिं विविहविचित्तरुवरइदक्खहिं ।  
 नं नियमणिमऊहकयभेयहिं तैज्जइ तरुणतरणितरुतेयहिं ।  
 जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिच्छेयहो ।  
 जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।  
 घत्ता । तं तुंगतवंगु पिक्खवि पंगणि जिणवरहो ।  
 रोमंचिउ अंगु हियवइ फिट्ट भंति नरहो ॥ ४ ॥  
 तं पिक्खंतु मुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।  
 सच्चउ संविहाणुफलु दीसइ लइ मंछुडु सुहिसंगमु होसइ ।  
 पभणिउं साहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।  
 एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।  
 तमरयरेणुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।  
 दिव्वाहरणसारसुपसत्थइं मणिकडयइं देवंगइं वत्थइं ।  
 नायसुहमणिपमुहवरिट्ठइं मणि चिंतियइं विमाणि बइट्ठइं ।  
 वरपल्लंकसिज्ज संचारिवि चंदप्पहु जिणवरु जयकारिवि ।  
 खयरिं भविष्यत्तु सइं पेसिउ मउअतूलिपल्लंकि निवेसिउ ।

घत्ता । तो चिंतियमित्तु विविहकिरणमणिवेयडिउ ।

उप्पमिउं विमाणु फरहरंतु गयणहो चडिउ ॥ ५ ॥

चडिउ विमाणु गयणि मणिजोएं जहिं सा तहो जणेरि सहुं सोएं ।

अच्छइ मरणपइज्जइं संठिय मुणिवरवयणाएसपरिट्टिय ।

दियहइं तीस गयइं चिंतिए अणुदिणु पुत्तागमणु सरंतिए ।

आइय सियपंचमि वइसाहहो दरिसियपुज्जमहिम जिणनाहहो ।

सुव्वयकमलमहासिरि संतिउ रयणि गमंति बेवि जग्गंतिउ ।

छुडु छुडु तइयउ पहरु समायउ कमलइं छुडिउ मणि उम्माहउ ।

दुहु वल्लहविओइ अवहारिउ परलोयहो दिहु चित्तु समारिउ ।

मंडलिय मुणिवयणहो माहपिं खोहिय सुव्वयावि सवियपिं ।

एत्तहिं मुणिवरवयणु न चुक्कइ एत्तहिं खलु अवसाणहो दुक्कइ ।

एहइं विसमकालि संपत्तइ सुहिसयणहं रणरणइं महंतए ।

तो उज्जोउ करंतु नहंगणि झत्ति विमाणु पडिउ घरपंगणि ।

घत्ता । तं पिक्खवि तित्थु नट्ट लोय विंभयभरिय ।

पंकयसिरि सावि जिणु सुमरंति समोसरिय ॥ ६ ॥

घरपंगणि पंकयसिरि धावइ अज्जिय जिणवयणइं परिभावइ ।

भविसयत्तु धणु घरि संपेसइ माणिभहु पियवयणइं भासइ ।

सुव्वय विहिंमि जाम नवकारिय तो सविलक्खइं सन्न समारिय ।

हलि हलि कमलि कमलि किं धावहि पुत्तहो वयणु काइं न विहावहि ।

तं निसुणिवि रहसेण पथाइय हरिसिं निययसरीरि न माइय ।

सरहसु दिन्नु सणेहालिंणु निवडिवि कम कमलहि थिउ नंदणु ।

मुहदंसणु अलहंतइं नयणइं अंसु मुआइयाइं जिह रयणइं ।

लेवि सहत्थिं सइं उट्टाविउ नयणहिं मुहदंसणसुहु पाविउ ।

किर आसीस देइ सुहवरिसिं ताम निरुद्धवाय अइहरिसिं ।

उच्चल्लिवि मुहकमलु निउंजइ सन्नइं पवरासीस पउंजइ ।

निम्मच्छणउं करिवि नियपुत्तहिं वहइ खीरु चउवीसहिं सुत्तहिं ।

सुहमंगलजलकुंभ सम्वारिय दहिदुव्वक्खय सिरि संचारिय ।

चंदणवंदणाइं मंगल्लइ एम सइंमि कीयइं सुमहल्लइं ।

भविसिं माणिभहु संभालिउ बहुपरिमलकुसुमहि ओमालिउ ।

घत्ता । संपेसिवि जक्खु भवणि वियणु एकंतु किउ ।

सुहु कुसलु भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥

तो आसीस देवि पियवायए अक्खिउ कुसलु सवित्थरु मायए ।

अज्जु कुसलु बहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।

तं चितविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।

महुंमि सरीरि जीउ सविसेसिं रक्खिउ मुणिवरवयणाएसिं ।

अन्नमि तउ विओइ संजमनिहि सुअपंचमि मइं लइय महाविहि ।

जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।

पुच्छइ निहुअसमासपडायउ बंधुयत्तु किं इत्थु परायउ ।

अक्खइ जणणि तासु सव्वायहो वट्टइ मासु इक्कु घरि आयहो ।

तेणवि अतुलु महाधणु आणिउ राएं पउरसहिउ सम्माणिउं ।

घत्ता । अण्णुमि जणि घोसु सुम्मइं आणिय तेण तिय ।

तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥

अण्णुवि जणि अच्चरिउ पंयपइ नवि केणवि समाणु सा जंपइ ।

नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।

अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।

तहविहु तह विवाहु आरंभिउ तेण सयलु पुरुलोउ वियंभिउ ।

सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।

तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।

अप्पुणु गउ राउलहो तुरंतउ पाहुहु रयणकिरणदिप्पंतउ ।

नेवि समप्पिउ नरवरनाहहो पियसुंदरि महणवि सणाहहो ।

तेणवि सो सविसेसिं जोइउ रयणनिहाणु जेम अवलोइउ ।

पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।

देव इत्थु तउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।

सो पिक्खिउव्वउ पइं मज्झत्थि जोइवि गुणदोसइं परमत्थि ।

घत्ता । तो जंपइ राउ एत्तियमित्ति किं गहणु ।

तउ मग्गिउ देमि अन्नवि नीसंदेहु भणु ॥ ९ ॥

तो जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।

जइ पहु महु पसाउ अणुवल्लहि तो पइ सारवारु मोकल्लहि ।

तं निसुणेवि तुरिउ साणंदिं तज्जिय नियपडिहार नरिंदिं ।

एयहो नरहो विणयनयवंतहो न करिच्चउ निरोहु पइसंतहो ।  
 तक्खणि गउ कुमारु पणवेप्पिणु अच्छिउ तणु पच्छन्नु करेप्पिणु ।  
 मामहु मंदिरि जणु संभासिवि पणविवि किउ संकेउ समासिवि ।  
 जणणिण बुत्तु पुत्तु दिहिगारउ तुह पिउहरहो आउ हुक्कारउ ।  
 आणिय जा कुमारि बधुयत्तें तहो तिल्लायरु अज्जु पैयत्तें ।  
 किं तहिं जामि किं त नउ गम्मइं तो विहसंतु भणइं सुंदरमइ ।

घत्ता । तउ अक्खमि माए वट्टइ इत्थु महल्लह ।

रक्खेच्चउ गुज्झु जाम पईसमि रायसह ॥ १० ॥

तं निसुणेवि जणणि आहल्लिय परिपुच्छइ हरिसंसुजलोल्लिय ।  
 मइं सहु पुत्त गुज्झु नउ किज्जइ जं वित्तउ तं सच्चु कहिज्जइ ।  
 भणइं कुमारु वयणि दिहु होज्जहो मं बाहिरि जणि घोसु करिज्जहो ।  
 एह कुमारि लोइ जा सुम्मइ जाहि विचित्तरुवि जणु घुम्मइ ।  
 ताहिं विवाहु जाहिं आरंभिउ जाहिं कज्जि पुरुपउरु वियंभिउ ।  
 सा महु घरिणि तुम्ह बहुआरिय एण खलेण हरिवि संचारिय ।  
 जं पइं बुत्तु आसि विन्नासिं तं जि एण सच्चविउ हयासिं ।  
 चिरु हउं घल्लिउ एण वणंतरि दुसहसीहसहूलभयंकरि ।  
 जाहिं माणुसु सुविणे वि न दीसइ जाहिं धीरहं मि चित्तु भय भीसइ ।

घत्ता । जाहिं धूमंधारि सूरु न दीसइ नवि गयणु ।

तहिं असरणि रन्नि मइं संभरिउ तुम्ह वयणु ॥ ११ ॥

तहिं वणगहणि बहलतरुतंडवि गमिय रयणि अइमुत्तयमंडवि ।  
 पसरि पइट्टु गहिरु गिरिकंदरु तं लंघिवि दिट्टउ वरपुरवरु ।  
 महविहारदेहुरहिं रवन्नउं बहुधणकणयरिद्विसंपुन्नउं ।  
 तहिं पइसरमि जाम भयवज्जिउ सुन्नउं तंपि गामु जणवज्जिउ ।  
 हिंडिउ तंपि सगेहु सराउलु वरतोरणतवंगतुंगाउलु ।  
 मणपरिओसकोसदरिसावणु पायडपउरभंडभरियावणु ।  
 तहिं धवलामलकेवलवाहहो दिहु भवणु चंदप्पहनाहहो ।  
 तहिं थुइ करिवि जाम खणु अच्छमि ताम वरक्खरपंति नियच्छमि ।  
 सा उहेसइं सुहिकन्नंतरि पुव्ववासि पंचमइं घरंतरि ।  
 अच्छइ वरकुमारि सुवियक्खण सा करि घरहि गंपि सुहलक्खण ।

घत्ता । गड तेण पहेण तं वरमंदिरु पंचमड ।

आरूढु तुरंतु मणहरु सव्वु सुवन्नमड ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।

आयणं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परिणु असेसु विन्भाडिउ ।

मज्झु कुमारि एह अवइत्ती नवि पडिवन्निय मइंमि अदिन्नी ।

आइउ असणिवेउ मणि खारिउ पट्टणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाणं वारहवरिस थियइं अणुराणं ।

पुणु तं सुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।

घत्ता । तहिं वियणि अरणिण नियकुलमग्गि अहिट्ठियइं ।

जिणधम्मरयाइं बिणिणवि दियहं केवि ठियइं ॥ १३ ॥

तहिं जि सोवि बधुयत्तु परायउ हिंडिवि निट्ठणु निव्ववसायउ ।

बहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमरिउ माणिभइजक्खेंदें तहु आहत्तु आसि चिरु इंदें ।

सरिवि पुन्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सिंरि करपल्लव धरिवि थिय ।

समसज्जसि हूअ नाइं विणिम्मिय कट्टमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठिं जन्न विणासिउ मंछुडु कुलदेविए आसासिउ ।

हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।

हा पर बंधुयसु महु सज्जणु जेण पुत्त तउ नै किउ विमहणु ।  
 ताहिवि साहु साहु कुलवहुअहिं सीलचरित्तगुणंतरनिहुअहिं ।  
 जा एवहु कज्जु थिउ झंपिवि पइहरि दुब्बावरणु वियप्पिवि ।  
 नयरिलोउ पर सुक्खइं माणइं खलहं पवंचु माइ को जाणइं ।  
 एम करेवि सुइरु कूवारउ पुणु पुणु सिरु चुंविउ सयवारउ ।  
 भविसयत्तु विहसिवि उल्लावइ अम्मि गहिल्ली हूई नावइ ।

घत्ता । सिंगारहि सोह महलहि माणु समच्छरहो ।

लइ पाणिउं देहि परिहवदुक्खपरंपरहं ॥ १५ ॥

एम भणिवि परिओसियगत्तिं दरिसिउ जणणिहिं पुलउ वहंतिं ।  
 आणिउं जं तहो नयरहो होंतउ वत्थाहरणु रयणुपजलंतउ ।  
 जं नउ चडइ अंगि सामन्नहो अह कुरुजंगले वि नउ अन्नहो ।  
 जं कयकोऊहलु अमरिंद वि जं सोहग्गरासि जणविंदि वि ।  
 तं दक्खविउ जणणि आणांदिवि उहयकरिहिं पयजुवलउ वंदिवि ।  
 पहिरि माइ इउ तुज्जु जि जोग्गउ सयणविंदि पयडावियभोग्गउ ।  
 तं पिक्खेवि जाउ सुहसंगउ कुंकुमेण उच्चट्टिअअंगउ ।  
 पुणु वि जक्खकहमिण पसाहिउ तिलउ समारिवि दप्पणु चाहिउ ।  
 अहरइं दिनु मलिवि अलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । नियपुत्तविहत्तु पिक्खिवि अतुलु महाविहउ ।

वट्टिउ सिंगारु पइपरिहउ परिहरिवि गउ ॥ १६ ॥

कमलइं पुत्तपयावफुरंतिए लइउ दिव्वु आहरणु तुरंतिए ।  
 बडु कडिल्लि अलक्खिखयनामउ उप्परि पीडिउं रसणादामउ ।  
 मुक्कउ किंकिणीउ नउ संकिउ भरिवि रयणकंचुवउ तडक्किउ ।  
 मुद्धमरालजुयलि किउ छन्नउं कंबु कंठकंदलिए रवन्नउं ।  
 पीणघणत्थणमंडल हारिं सिरु घम्मिल्लकुसुमपब्भारिं ।  
 कन्नहिं कुंडलाइं आइद्धइं उप्परि वेढियाइं पहचिंधं ।  
 पूरिउ रयणचूडु मणिवलयहो दिन्नइं केऊरइं बाहुलयहो ।  
 अंगुलीउ मणिमुज्जावत्तउ वीसहिं अंगुलीहिं पक्खित्तउ ।  
 पय मणिबद्धय नेउरजुवलउ सुहसंजवियमहुररवमुहलउ ।  
 जंघाजुयलि रयणपज्जत्तउ कडियलि रसण कणयकडिसुत्तउ ।

मुहि मणिचूडहो कंकणजुयलउ सोहिउ अडहारि वच्छयलउ ।  
 एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।  
 घत्ता । पिकखेविणु ताहि अंगइं मयणुक्कोवणइं ।  
 रइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥  
 नज्जइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।  
 वरतियविहउ जइवि अम्हारउ तो वच्चइ पवंचु वड्डारउ ।  
 एवहिं एउ पउरु दरिसेविणु लेवउ रायंगणि पइसेविणु ।  
 जाहि ताहिं दरिसहि सुहिसंगउ सहं दुज्जणहं चविज्जहि चंगउ ।  
 इह लइ नायमुद दिहिगारी ताहि समप्पहि पाणपियारी ।  
 तो संचल्लि करिवि दिहि देहहो गय मल्लंति महासइ गेहहो ।  
 नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।  
 दिव्वाहरणविहूसियदेही किं सा होइ न होइ व जेही ।  
 विज्जुलकंतिसमुज्जलदित्ती निययजायववसायसइत्ती ।  
 आयल्लउ जणंति पइपरियणि ज्ञत्ति पइइ सवत्तिहिं पंगणि ।  
 घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।  
 पिकखेविणु पत्ति धणवइ विंभिउ निययमणि ॥ १८ ॥  
 कंतिहिं तणिय कंति पिकखंतहो माणु मरट्टु गलिउ वरइत्तहो ।  
 चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।  
 पिकिखवि तहिं लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।  
 उवलक्खिउ चित्तंतरि भंतिए आयउ भविसयत्तु विणु भंतिए ।  
 एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।  
 अल्लुवि वयणु सुट्टु सुपसत्थउ मंल्लुट्टु सोवि जाउ सकलत्तउ ।  
 एउ चित्तंतिहिं माणु कलंकिउ तं पिकिखवि परिवारु वि आसंकिउ ।  
 पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहुं पलोइउ ।  
 घत्ता । मणि संक पइइ मइलिउ चित्तु सदुल्ललिउ ।  
 हुअ सामलछाय दाइयजणहो गव्वु गलिउ ॥ १९ ॥  
 दिनु सरूवइं उच्चु वरासणु किउ धणवइण कुडिलसंभासणु ।  
 जइवि सवत्ति समिड्डु न रुच्चइ तो निरु नीसंदेहु न मुच्चइ ।  
 कमलइं न किउ वयणु अवलेविं पइउ कडक्खु पक्खु विक्खेविं ।  
 वुत्तु सरूव विवज्जियसंकउ दरिसहिं कुलवहुयहिं मुहंपकउ ।

भणइं सवत्ति काइं तहो दीसइ नउ आलवणु करइ नउ वियसइ ।  
 सा केणवि माणुसिण न कुप्पइ जइ परचारु लहइ तह जंपइ ।  
 तं निसुणेवि वयणु विहसंती बहुअहिं समुहं चलिय मल्हंती ।  
 ताएं जि दूरहो जि परियाणिय दिव्वाहरणविसेसिं जाणिय ।  
 उट्ठिय समुहुं करिवि पणवाइउ पुच्छिय तुहु पुत्तु किं आयउ ।  
 घत्ता । परिहासइं ताहिं करिवि सन्न हियवउ भरिउ ।  
 पुणु वालिवि दिट्ठि बद्धमुट्ठि पच्छन्नु किउ ॥ २० ॥  
 तं निसुणिवि जुवईयणु हल्लिउ किउ विंभउ अवरुप्परु बोल्लिउ ।  
 भणइं सरूव एउ तउ सिद्धउ जं किउ वयणु पणामसमिद्धउ ।  
 जंपइ कावि अयाणियकरणिं तोसिय बहु अनवल्लाहरणिं ।  
 अन्नइं वुत्तु जाउ निरु चंगउ जं परिओसिउ बहुअहिं अंगउ ।  
 अन्न भणइं उच्छविण बहुत्तिं आयरु तिल्लि करहु समुहुत्तिं ।  
 अन्नहिं समुहु समासिउ मुद्धइ किं किज्जइ विग्गोवउ सुद्धइ ।  
 ताइंवि पंगुरणहो अब्भंतरि लाइउ तिल्लु हसिवि चित्तंतरि ।  
 अन्निं तहिं पंगुरणु विवत्तिउ दिट्ठउ चिरु कररुहवणपंतिउ ।  
 अन्नइं अहरउ नयणकडक्खिउ अन्निंवि हसिवि अन्नहो अक्खिउ ।  
 अन्नइं वुत्तु निहालिवि अंगउ आयहो कहिंमि तिल्लु चिरु लग्गउ ।  
 घत्ता । मुहि अंचलु देवि हसइ समुब्भट्टु तरुणियणु ।  
 लइ लायहो तिल्लु बालहिं उब्भंखरिउ तणु ॥ २१ ॥  
 अन्न भणइं मं हसइ वराईं मं कुण मच्चइ सुत्त वराईं ।  
 अन्न भणइं नियकज्जविहुल्ली विणु सुत्तिं किय गलि कंचुल्ली ।  
 अन्न भणइं मं करइ विहासइं को जाणइं विएसपरिहासइं ।  
 मंछुडु तहिं दीवंतरनारिहु सव्वहु एहावत्थकुमारिहु ।  
 अन्न भणइं पच्छन्न समारहु उब्भडवयणवासु अवहारहु ।  
 तं निसुणेवि बहुग्गुणसुअइहिं किउ पच्छन्नु महंतरजुवइहिं ।  
 लाइउ तिल्लु सुमंगलसहिं बहु संघट्ट जुवइ आणांदिं ।  
 गय कमलसिरि पासि नियपुत्तहो कहिउ सव्वु अणुराइयचित्तहो ।  
 एत्थंतरि नयविणयनिउत्तहो चित्तंतहु धणवइवणिउत्तहो ।

घत्ता । सुवियप्पनिरोहि मणु संवरणायारि थिउ ।  
नवकारिवि नाहु नवमउं संधिपवेसु किउ ॥ २२ ॥

नवमः सन्धिः

रायंगणि गंपि पयडिवि दुट्टहो दुच्चरिउ ।  
तं निसुणहु जेम भविसयत्ति जसु वित्थरिउ ।  
दाइयदुप्पवंचु आयन्निवि माणकसायसल्लु मणि मन्निवि ।  
हरियत्तहो संकेउ समासिवि कमलदलच्छि लच्छि संवासिवि ।  
निययजणेरिवयण संपेसिवि पुन्वावरसंकेउ गवेसिवि ।  
बहु नवल्ल पाहुडइं समारिवि चंदप्पहु जिणवरु जयकारिवि ।  
निग्गउ वणिवरिंदु पहुवारहो भडथडनिवह्विसमसंचारहो ।  
जहिं गय गुलुगुलंति पिहु जंगम हिलिहिलंति तुक्कार तुरंगम ।  
जहिं मंडलियसक्कसामंतहं निवडइ कणयदंडु पइसंतहं ।  
गलइ माणु अहिमाणु न पुज्जइ नियसच्छंदलील नउ जुज्जइ ।  
जहिं अब्भोट्टजट्टजालंधर मारुअटक्ककीरखसवब्बर ।  
मरुवेयंगकुंगवेराडवि गुज्जरगोडलाडकन्नाडवि ।  
इयएमाइ अउव्व वसुंधर अवसरु पडिवालंति महानर ।

घत्ता । सामंतसएहिं जं सेविज्जइ रत्तिदिणु ।  
तं रायदुवारु पिक्खिवि कासु न खुहइ मणु ॥ १ ॥  
तं भडथडवमालु आसंधिवि तिन्निवि सीहवार गउ लंधिवि ।  
दिट्टु नरिंदत्थाणु दुसंचरु सावलेवनरनिवहनिरंतरु ।  
नरवइ सव्वावसरपरिट्ठिउ दिट्टु कणयसिंहासणि संठिउ ।  
परिमिउं निविडतिविहपरिवारिं जहिं ओसासु वि नउ सिंगारिं ।  
तं अत्थाणु अलीढइं लंधिउ पुणु पहुपायमूलु आसंधिउ ।  
करिवि पणाउ पणयसिरकमलिं पाहुडु पुरउ समप्पिउ अमलिं ।  
किउ सम्माणदाणु संभासणु सइं राएं देवाविउ आसणु ।  
चामरगाहिणीउ अवलोइउ पहुपरिवारु सयल्लु आमोइउ ।

घत्ता । तो भणइं नरिंदु करहि वयणु संखेवगउ ।  
सो आणामि इत्थु जेण समउ संबंधु तउ ॥ २ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मरथकाममोक्खाए बुहयणवालकयाए पंचमीफलवण्णणाए भविसत्तहत्थिणापुरप्पवेसो णाम णवमो सन्धी परिच्छेओ सम्मतो ॥

तो करकमलकयंजलि हत्थें पहु विन्नविउ विणयसुकयत्थें ।  
 पुरपउरालंकारनियत्तें धणवइ कुक्कावहो सिउ पुत्तें ।  
 तं निसुणेविणु वयणु कुमारहो लहु आएसु दिनु पडिहारहो ।  
 पहुआएसिं सोवि पधाइउ धणवइ पुत्तसहिउ निज्झाइउ ।  
 आवहु पउरु लएविणु सारउ राउलि अत्थि तुम्ह हक्कारउ ।  
 वाइउ कोवि आउ सुनिबद्धउ तहु तुम्हहं समाणु संबंधउ ।  
 पभणइं रायसिट्ठि अविसन्नउं अम्हहं निरु विवाहु आसन्नउं ।  
 राउलि पउरकम्म संखेव्वउ वित्तइ पाणिग्गहणि करिव्वउ ।  
 तिं वयणिं विणियत्तु अखेइउ वयणु गंपि नरवइहिं निवेइउ ।  
 सिट्ठि विवाहारंभि समाउलु न सरइ खणु वि सरंतहो राउलु ।  
 घत्ता । तो वयणु फुरंतु भविसयत्तु विन्नवइ पहु ।  
 पइसंतहो इत्थु फुसमि विवाहारंभु तहु ॥ ३ ॥  
 तं निसुणेवि चमक्किउ राणउं पहु आएसु सकक्खडमाणउं ।  
 पेसिउ कुरुडु समच्छरु दूवउ सोवि ताहं आसन्नीह्वउ ।  
 धणवइ सयलु कज्जु आमिल्लहो सहं पउरिं राउलि संचल्लहो ।  
 तं निसुणेवि सिट्ठिं आहल्लिउ कक्खडवयणवियप्पि सल्लिउ ।  
 सम्माणिवि दूवउ बइसारिउ अप्पुणु बंधुयत्तु ओसारिउ ।  
 दीसइ कारणु किंपि असारउ अइक्खडु राउलि हक्कारउ ।  
 जइ परएसि किंपि किउ कुच्छिउ तो कहि करहं कज्जु को णच्छिउ ।  
 पइसिवि राउलि समउ सहायहो पहु परिओसहुं लग्गिवि पायहो ।  
 घत्ता । फुडु कारणु किंपि महु नियमणि उप्पन्नु भउ ।  
 एहइं दूएण नउ हक्कारिउ कहिमि हउं ॥ ४ ॥  
 तं निसुणिवि परिचितइ दाइउ पंचहं सयहं मज्झि को वाइउ ।  
 जंपइ मम्मच्छेय सहं राएं कवणु गहणु महु तेण वराएं ।  
 दुक्कमि तेण समउ इक्कंतरु इउ चितंत दिनु पडिउत्तरु ।  
 चंगउ वयणु तुम्ह परिपुच्छिउ मइं परएसि काइं किउ कुच्छिउ ।  
 घरि अप्पणइं ताम कलि किज्जइ पच्छइ पुणि राउलि पइसिज्जइ ।  
 पंचहिं सयहिं समउ जंपंतउ तेण समाणु गणंति विट्तउ ।  
 कोवि राउलि पइहु पहु रंजिवि वंछइ तं सम्माणु विहंजिवि ।

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पइसिज्जइ ।  
 कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्टपडिवायहिं ।  
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं परम्मुहुं ।  
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु ।

घत्ता । तो भणइं पुरेसु वट्टइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥

तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।

गउ राउलहो गरुयसंखोहिं अमुणियकज्जाकज्जविबोहिं ।

सहुं पुत्तिं पहुपुरउ परिट्टिउ साहंकारु वि सारु अणिट्टिउ ।

थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्नु करेविणु ।

वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।

जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं किज्जइ ।

कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि पवहंतए ।

विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न सक्कइ ।

सो पच्चक्खु पुरउ बइसारहि सुदिढवयणसंकडि पइसारहि ।

किउ पेसुन्नु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सीसिं ।

घत्ता । हुंकारु मुएवि भविसु परिट्टिउ तहो समुहुं ।

इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥

तो हुंकारु करेवि सुनिब्भरु जोवइ समुहुं जाम बहुमच्छरु ।

ताम्ब कुमारहो वयणु नियच्छिउ इत्ति विलीणु लिहिवि नं पुच्छिउ ।

लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइं माणकलंकिउ ।

नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ धणवइ ।

राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ बइसारिय ।

तेहिवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइवि ।

पच्चारिय सयलवि भूवालं अहो किं तुम्हि गिलिय कलिकालं ।

मुहि सरलहं अब्भंतरि घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।

पहुवयणिं अणिओयणित्तहं पासेइउ सरीरु वणित्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंबुब्भियमुइण ।

पियवयणु चवेवि मं भीसिवि धणवइसुइण ॥ ७ ॥

देव देव एयहं अविहायहं न करिब्बउ अवराहु वरायहं ।

जामहिं पद्म अवहिणं परिसक्कइ तामहिं भिच्चु धरेवि न सक्कइ ।  
तो पुच्छिय पियवायणं राणं तेहिंमि कहिउ सयलु अणुराणं ।  
पुरउ परिट्टिय विन्नि महंतर तेहिं निवेइय वाय निरंतर ।  
अहो रायाहिराय परमेसर अम्हइं कुलि जाणिज्जहं वणिवर ।  
सुअउ न सुणहं न दिट्टउ देक्खहं किम एवडु वयणु तउ अक्खहं ।  
जं किउ एण कम्मु अवियारिउ तं जणवइलज्जणउं निरारिउ ।  
पियरितुल्लु जो बंधउ बुच्चइ सो किम्ब वणि वंचेविणु मुच्चइ ।  
तहिंमि एहु पुत्रहिं न समत्तउ हुउ सकलत्तु महासियवंतउ ।  
घत्ता । अम्हइंमि भवंत निद्धण निव्ववसाय हुअ ।

गय तं जि पएसु दुम्मण दुम्मरुण धुअ ॥ ८ ॥

तं पियवयणु चवंतहो आयहो खमिउं एण बहुविणयसहायहो ।  
णियसज्जणसमिद्धि दरिसाविय पंचवि सय भोयणु भुंजाविय ।  
सम्माणिवि परिहाविय वत्थइं निययधणहो भरियइं वोहित्थइं ।  
पुणरवि सअणु तहिं जि घल्लेविणु आयउ अतुलु महाधणु लेविणु ।  
अह पद्मपुरउ एउ किम्ब सीसइ ज्ञेयंतरि पेसुन्नउं होसइ ।  
विन्निवि तुहं मणनयणाणंदण कमलाणविसरूवहि नंदण ।  
होसइ तं जि तेम घरि तुम्हहं वज्जदंडु निवडेसइ अम्हहं ।  
तं निसुणिवि विहसिउ नरनाहिं पियसुंदरिमहणविसणाहिं ।  
बालउ वरविलयहिं अवलोइउ सब्बे पद्मपरिवारिं जोइउ ।

घत्ता । आलिगिउ लेवि राणं नेहनिरंतरिण ।

अद्दासणु दिनु पुव्वसणेहगुणंतरिण ॥ ९ ॥

पुणु पुणु पद्म दरिसइ नियलोयहो अहो नवल्लु पडिवाइउ जोअहु ।  
एहु सु धणवइपुत्तु महंतउ कमलहितणउं सुट्टु गुणवंतउ ।  
मइं कालंतरेण नउ नायउ अहो लोयणहो दिनु अणुरायउ ।  
बालउ इत्थु एहु कीलंतउ चरियइं सुट्टु सुहावउ होंतउ ।  
पोढविलासिणीहिं रुज्झंतउ एक्किक्कइं समाणु जुज्झंतउ ।  
बहुसियहारतार तोडंतउ सुनियत्थइं वत्थइं मोडंतउ ।  
सिहासणसिहरोवरि थंतउ चुंबिज्जंतु कवोलइं खंतउ ।  
वड्डिउ मामहं सालि असंगमु बहुकालहो संजाउ समागमु ।  
एम्बहिं करमि तेम सविसेसणु जेम कयावि न होइ अदंसणु ।

तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।  
 घत्ता । तहिं काले सुमित्त राएं तासु परिट्टविय ।  
 सम्माणिवि लोय नियनियनिलयहं पट्टविय ॥ १० ॥  
 धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।  
 मंदिरि कडयमुद्द संचारिय विहडप्फड सरूव ओसारिय ।  
 भविसहो सयणविंदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसिवि ।  
 राएं पउरुपमुहुं बोल्लाविउ तुल्लहं एउ कज्जु संभाविउ ।  
 एहु सिट्ठि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतरि ।  
 दिट्ठु तुल्लि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिच्छेयहो ।  
 मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संधि नियसीसहो ।  
 एवहिं थिय अबहेरि करेविणु जं किज्जइ तं भणह म्भिलेविणु ।  
 घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।  
 अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥  
 तो कारण परिचिंतिवि भारिउ मइवंतेहिं समुहुं ओसारिउ ।  
 करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।  
 जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्मुहु ।  
 भविसयत्तु अहिंणं सम्माणिउं सिट्ठिवि छायाभंगहो आणिउं ।  
 कोवि भणइं अवियाणियखत्तं अहु अजुत्तु कीयउ वधुयत्तं ।  
 परिण विट्ठु हरेवि असारउ किम वुच्चइ धणु एहु महारउ ।  
 अन्नं वुत्तु पउरमाहप्पें अइं कम्महो किर काइं वियप्पें ।  
 एवहिं वयणु किंपि तं वुच्चइ जेण सिट्ठि सहुं पुत्तिं मुच्चइ ।  
 घत्ता । परिचिंतिवि कज्जु एक्कायारु करेवि लहु ।  
 पडिगाहिवि सिट्ठि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥  
 धाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।  
 धणवइ कुरुजंगलि विपहाणउं तउ घरि सुट्ठु समुन्नयमाणउं ।  
 सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।  
 जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।  
 एक्कु सरीरु विभौयहिं हुत्तउ तिहिंमि ताहं सामन्नु विट्ठत्तउ ।  
 बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो धणु लेविणु आवइ ।

भाइहुं पुणु अविहत्थु हरंतहं दाइयमच्छरु हियइ घरंतहं ।  
निग्गहु तुल्लि ताहं न करिच्चउ परजीवावहारि जीवेच्चउ ।

घत्ता । परियाणिवि लेउ भविसयत्तु अप्पणउं धणु ।

आमिल्लहि सिट्ठि करउ पुत्तु पाणिग्गहणु ॥ १३ ॥

जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।

बइसहु भविसयत्तु बोल्लावहु अवरुप्परु संतोसु करावहु ।

तो संगिलिउ पउरु अप्पाहिवि धणवइ पुत्तसहिउ पडिगाहिवि ।

अहो अहो भविसयत्तु बहुमाणउं तुहुं अम्हहं भूवालसमाणउं ।

बंधुयत्तु जं लेविणु आयउ तं धणु घरि संवरिअ विहायउ ।

जं वणग्गहणि ग्वित्तु अणिओयहो तं अवराहु खमहिं पुरलोयहो ।

भणइं कुमारु कयंजलिहत्थउ महु नियजम्मु अज्जु सकयत्थउ ।

जं पुरलोएं वयणु कराविउ करहु किपि जं मयरहो भाविउ ।

जे गय तहु सहाय ते पुच्छिवि पाणिग्गहणु करहु पडियच्छिवि ।

घत्ता । पुरु पुच्छइ तेवि करहु कज्जु जं जेम थिउ ।

तो तेहिं मिलेवि तज्जिवि दिहु संकेउ किउ ॥ १४ ॥

गुज्जाचरणसीलसुनिउत्तहिं दिहु समवाउ करिवि वणिउत्तिहिं ।

सुअणत्तणगुणेण जं रक्खिउ तं पि अभउ मग्गेविणु अक्खिउ ।

अहो पुरपउरि केम साहारिउ अज्जवि एहु कज्जु निरु भारिउ ।

कहिं विवाहु कहिं सुहु वधुयत्तहो कहिं निच्चुइ समवाएं गोत्तहो ।

एह वरजुवइ थाइ जा सारी सा गेहिणि भविसत्तहो केरी ।

अहो परमेसरि माय महासइ नामग्गहणि ताहि दुहु नासइ ।

काइं न बुत्तु एण दुवियप्पें तोवि न चलिय सीलमाहप्पें ।

वुच्चइ तेही नारि पइच्चवय हुअ पच्चक्ख महाजलदेवय ।

धयवडु भग्गु भरिवि दुब्बायहो हल्लोहलिउ चित्तु संघायहो ।

झल्लोज्जल्लिउ सलिलु रयणायरि सयलुवि जणु बुद्धंतउ सायरि ।

ताहिं समासि एण साहारिउ जामहि बंधुयत्तु ओसारिउ ।

घत्ता । पणवंतइ लोइ जइ उवसमु न करंति सइ ।

तो बुद्धइं आसि हुअ सव्वहं खयकालगइ ॥ १५ ॥

एहावत्थ जाय जणविंदहो वेलाउलि उत्तरिवि समुहहो ।

आएं अम्हि धरिवि निरु तज्जिय थिय कुलकित्तिकलंकहो लज्जिय ।

कहिंमि को वि काहंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।  
 अम्हइं दुक्खु दुक्खु तन्हाविय ओसहमित्तु गासु गिन्हावियं ।  
 आपेविणु सुहिसयणहिं दक्खिक्ख कन्नकुमारि भणिवि जणि अक्खिय ।  
 पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।  
 गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।  
 एवडुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।  
 सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।  
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो ।  
 निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।  
 वड्डिउ गरुआवेसु नरिंदहो जोइउ समुहं कुरुडभडविंदहो ।  
 ओसारेवि बेवि दिट्ठुबंधहो अणुहवंतु फलु दुत्तयरंधहो ।  
 घत्ता । गयउरु सविलक्खु अंसुजलोल्लियल्लोयणइं ।  
 सुहिसयणसएहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥  
 घरि घरि हट्ठि हट्ठि जणु जूरिउ भग्ग मडप्फरु हिक्खरिस्सरिउ ।  
 हा विहि जाउ सुट्टु विच्छायउ जं जम्महोवि न केण्हं नायउ ।  
 जो राउलि पुरपउरे महायउ तासु मलित्तु केत्त घरि आयउ ।  
 जंपइ कोवि न एयहो अग्गें एउ सव्वु दुप्पुत्तहो सग्गें ।  
 कोवि चवइ परिवड्डियखेरउ एउ पवंचु सरुवहिकेरउ ।  
 भविष्यत्तु बुल्लाविउ राएं सहं माणिं वड्डियअणुराएं ।  
 करहि किंपि जं जुज्जइ आयहं दुत्तयदोसविडंविक्कायहं ।  
 तं निसुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।  
 अह अम्हहंमि एउ किं जुज्जइ जं इउ एवडुंतरु किज्जइ ।  
 घत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।  
 जं थोइलयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥  
 मणमलित्तु किं कासुवि भावइ अह पुव्वक्किउ कम्मु करावइ ।  
 जामहिं कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।  
 दुक्करु कज्जाकज्जुवियारहं राउलु दप्पसाडु दुव्वारहं ।  
 जं पडुपुरउ वियारि न भंजइ तं इहरत्ति परत्तिवि छिज्जइ ।

एवहिं महु सम्माणि जुज्जइ निक्कउ पुरपरिवाडिए किज्जइ ।  
जइवि तुम्ह पहुसत्तिए छज्जइ तोवि सुंदरु जं पुरु पडिवज्जइ ।  
तउ सम्माणु जइवि मइं पाविउ पुरु अवरहि जइवि संभाविउ ।  
तोवि मज्जु मणु एउ न माणइं नउ सोहइ विणु पउरहो आणइं ।  
न लहमि सुद्धि देहजणिगारिय विमुहिं पउरि जणणि वंधारिय ।  
हसइ नरिंदु पलंबियसाडहं सुहियउ होइ पवंचु किराडहं ।  
न चवहिं किंपि अणुज्जुअवित्तिहिं न चलहिं एउवि इक्कु विणु नित्तिहिं ।  
घत्ता । सुणिवद्धनिओइ इहपरलोयविसुद्धमइ ।  
धणवालवि होवि न करहिं खणुवि पमायमइ ॥ १८ ॥

दशमः सन्धिः ।

सइं चरहिं लएवि नरनाहिं पउरहो समउं ।  
तं निसुणहु जेम सम्माणिउ धणवइतणउं ॥  
पहुपसायपडिवन्ननिरंतरु सलहइ जाम नरिंदु महानरु ।  
इत्थंतरि वरपुरिस पधाइय पट्टणि चारु चरिवि संपाइय ।  
पुच्छिय कहहु केम को अच्छइ पिसुणहं काइं कासु को पिच्छइ ।  
काइं कासु दुच्चरिउ समप्पइ घरि पच्छनु काइं को जंपइ ।  
दुच्चावारु काइं को माणइ अइसयवंतु काइं को जाणइं ।  
तं निसुणेवि कोवि चरु बोळ्ळिउ पट्टणु सयलु देव आहळ्ळिउ ।  
घरि घरि नियकम्मइं परिचत्तइं घरि घरि अंसुजलोल्लियनित्तइं ।  
नयरु सवालविद्धु थिउ सियहरि अच्छइ मिलिउ थाणि सिरियाहरि ।  
कयविक्कय सरोस विग्भाडिय आवणि आवणि मुह भमाडिय ।  
क्रियइं देवमंदिरइं अपुज्जइं जायइं पुरवंदिणइं अणुज्जइं ।  
जंपइ सयलु लोउ इक्कमुहु हाहाकारु करइ वंकइ मुहु ।  
भणिवि निविट्टु एक्कचउ किज्जइ विणु धणवइ न नयरि निवसिज्जइ ।  
जइ अवरहु खमिउं नहु राणं तो नीसरहं समउ संघाणं ।  
घत्ता । तं वयणु सुणेवि आएसिउ करणाहिवइ ।

१ C adds इय भविसत्तकदाए पयडियधम्मत्थकाममोक्खाए बुधधणवालकयाए पंचमिफलवण्णणाए भविसयत्तराजसभापवेसो नाम दसमो सन्धी परिच्छेओ । २ B पराइय

कोक्काविवि लोय परिओसइ सच्छंदगइ ॥ १ ॥  
 नरवइ पउरुपमुहुं मेलावइ करहु किंपि जं तुम्हं भावइ ।  
 भविसयत्तु सव्वइ अवगन्नइं पउरहोतणउं वयणु परिमन्नइं ।  
 एवहिं एयहो संति समारहो सहुं सयणिहिंमि दिहि पइसारहो ।  
 तं निसुणिवि पुरपमुहिं वुच्चइ देवसिद्धि सम्माणिवि मुच्चइ ।  
 भविसयत्तु नियकुलि पइसारहो बंधुअत्तु बंधिवि नीसारहो ।  
 सो खलु पावकम्मु मयमत्तउ कुलफंसणु दुव्वसणासत्तउ ।  
 अहरइ जासु विणासियधम्महो सो अणुहवउ फलइं दुक्कम्महो ।  
 तासु विडंबणाइं जं किज्जइ तेण पउरि कोवि न दसिज्जइ ।  
 जं पुणु धणवइ बंधण पावइ एउ देवपट्टणहो न भावइ ।

घत्ता । मिद्धेविणु सिद्धि पुज्जहि भविसयत्तु भवणि ।

नवि अग्नि देव दिहि संपज्जइ पउरयणि ॥ २ ॥

जं विन्नत्तु पउरसंघाएं तं जि तेभ पडिवज्जिउ राएं ।

एत्थंतरि, करमउलि करेप्पिणु भविसयत्तु विन्नवइ नवेप्पिणु ।

अहो नरवइ नरिंदसयपरिमिय अहो पुरि पउरलोइ सुहकम्मिय ।

अन्नवि किंपि जास्व न विसप्पइ ताम्ब य तुम्ह पुरउ विन्नप्पइ ।

तं नवि संबिहाणु हयगीवहो जं संभवइ नाहिं जगि जीवहो ।

अद्धसरीरु लोइ जो सज्जइ जहिं एरिसउ सोवि पडिवज्जइ ।

तहिं अन्नहो किर को वीसासउ चंचलु नेहु पियम्मु असासउ ।

एह कुमारि भणिवि जा उत्ती अम्हं जइवि आसि कुलउत्ती ।

मज्झि समुद्धो जइवि न भुंजिय पंचहं सयहं जइवि मणि रंजिय ।

जइवि कोवि गुणदोसु न नज्जइ तोवि नाहिं महु मणु पडिवज्जइ ।

दुम्मइदोसविडंबियकायहो निवसिय तीस दिवस घरि आयहो ।

कल्लइं जणु जंपणउं करेसइ कुलहं कलंकसंक वियरेसइ ।

आणहुं ताम सावि सहमंडवि बोल्लावहो महल्ल तिय तंडवि ।

करहु परिक्ख कावि जा जुज्जइ घरि संगहमि सीलि जइ पुज्जइ ।

अह खंडियचारित्त पियम्महो तो अणुहवउ फलइं नियकम्महो ।

घत्ता । तो पउरयणेण भविसहो वयणालाव थुअ ।

अहो चंदहो जोन्ह किं मइलिज्जइ दूरि हुअ ॥ ३ ॥

तो राएं जयलच्छि विलासिणि पउरिं चंदलेह पियभासिणि ।

बेवि ताम परिचिंतियलक्खउ कज्जाकज्जवियारणदक्खउ ।  
 विविहवियप्पसएहिंमि गूढउ कुडिलवयणु पडिवयणअमूढउ ।  
 पुन्निमइंदरुंदमुहवंतउ विण्णिवि विहिंमि ताउ आणत्तउ ।  
 दीवंतरहो जुवइ जा आणिय जा खलबंधुयत्ति अवमाणिय ।  
 ताहि गंपि मुहकमलु निरिक्खहो वयणि वयणवियारु परिक्खहो ।  
 विणएं इत्थु लएविणु आवहु चरियविसेसु पउरि संभावहु ।  
 तं निसुणिवि जयलच्छिणु बुच्चइ सरलसहावहं जइवि न रुच्चइ ।  
 अम्हइं तोवि पवंत्तु करिक्खउ सोवि तुम्हि खलु हियइं धरिक्खउ ।  
 विहसिवि हत्थुत्थुल्लिउ राएं विहसिउ तं जि पउरसंघाएं ।  
 मल्हंति विन्निवि संचल्लउ मयपरिमलगंजोल्लियगत्तउ ।  
 कीलंतहं तं भवणु पईसिवि दिट्ठ जुवइपरियणु मं भीसिवि ।  
 हे जुवाणजणमणविहारणि पुरु संदेहि चडिउ तउ कारणि ।  
 मुहइ तुज्जु गउ छेयहो माणउं लइ जोयहि दप्पणु अप्पाणउं ।  
 माणिणि माणि तरुणु कुसुमाउहु वलिवि न दिट्ठु कज्जु विवरासुहु ।  
 बंधुअत्तु राएं सम्माणिउं भविसयत्तु जणि भग्गहो आणिउं ।  
 जइवि तुज्जु चिरु आसि पियल्लउ परिहरि तांवि तासु आयल्लउ ।  
 अह तउ पक्खवाउ तउ तंडवि तो करि वयणु गंपि सहमंडवि ।

घत्ता । तो पढमउं ताहिं सव्वंगइ रोमंचियइं ।

पुणु झसिवि गयाइं नाइं विसाएं खंचियइं ॥ ४ ॥

तं निसुणिवि चिंतवइ महामइ माइ कज्जु विवरेरउ दीसइ ।  
 अह एहउ जि किन्न संभावइ जं महु करइ तं जि जणु थावइ ।  
 लइ पइसरमि पउरजणविंदहो वयणु करमि अत्थाणि नरिंदहो ।  
 अवसरु अत्थि मरणसंकेयहो जइ पइज्ज निव्विडइ न छेयहो ।  
 खेविउ एत्तिउ कालु पियासइं एवहिं लज्जाकज्जु विणासइ ।  
 इउ चिंतंति वियक्खणजुवइहिं ओलक्खिय उवलक्खणसुअइहिं ।  
 न किउ वयणु संचलिय मडक्कइ पइपरिहवदुव्वयणचडक्कइ ।

घत्ता । परिहरिवि निओइ ससुरजिट्ठदेवरवि सय ।

पइपरिहवरोसि विप्फुरंति पहुपुरउ गय ॥ ५ ॥

तो वेगिं जयलच्छि पधाइय सहमंडवि अत्थाणु पराइय ।  
 नरवइ नियड होइ आहासइ देव देव निरविक्ख महासइ ।  
 अम्हइं विसरिसवयणवियप्पिय आवइं निरु आवेसवियप्पिय ।

जाम्ब न डहइ महासइ साविं अणुणह ताम परमसब्भाविं ।  
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।  
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।  
 विंघणसील कामसरमुट्टि व दुहिदुप्पिच्छ कुइयपहुदिट्टि व ।  
 घोरंधार पलयघणवुट्टि व असरिसरूव महानिवतुट्टि व ।  
 फाडियनित्तचीर जयलच्छि व अकयकडक्कव महाजलिमच्छि व ।  
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।  
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।  
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।  
 मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥  
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।  
 जयजयकारु घुट्टु जणविंदिं विणणं आसणु मुक्कु नरिंदिं ।  
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहडुत्थि वसुंधरि ।  
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संबोहइ ।  
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।  
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।  
 तो राएं धणवइ छड्डाविउ भविसुवि तहो कमकमलहो लाविउ ।  
 बंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।  
 विन्नि गामच्छेयंतरदेसहो देविणु घल्लिउ खल्लु परएसहो ।  
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।  
 कमलमहासइ सिधपियवयणिहिं कोक्किवि सम्माणिय सहं सयणिहिं ।  
 पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।  
 पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।  
 सहं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।  
 घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।  
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥  
 घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।  
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइं संभालइं ।  
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

सरसपियम्मभावि गच्छंतहं पुणु पुणु गयणमग्गु पिच्छंतहं ।  
ताहं विहिंमि पियसंगपियासइ नं दिणमणि अत्थमिउं हैयासइ ।  
घत्ता । पैडिवन्नियसारि परमनेहसब्भावरय ।  
मउलावियनित्त कुलवहु वरवासहरू गय ॥ ८ ॥  
तो विप्फुरियवियक्खवणसत्तिण कंचणमाल वुत्तु पडुपत्तिण ।  
हैले सुंदरि उवसोह लहि सम्वारहो बहु रइभवणवासि पइसारहो ।  
उट्टिय सा विसमउअरविलयहिं कयमुहपत्तिपसाहियतिलयहिं ।  
मज्जणभवणि ताहं तसु अंगिय विविहाभंगणेहिं अब्भंगिय ।  
बहुपरिमलजलेण संमज्जिय घुसिणुव्वत्तणेण उव्वत्तिय ।  
कुंचियकुरुलकेसपरियत्तिय निम्मलपरमणेहआसत्तिय ।  
कुंकुमरसिण पसाहिवि अंगइं परिहाविय वत्थइं देवंगइं ।  
वरतरुणिहिं तरलावियनयणिहिं कीलइ कामुक्कोवणवयणिहिं ।  
मुद्धहिं मयरद्धउ संचारिउ दप्पणि तोण तिलउ पइसारिउ ।  
रमणि अणंगु अहरि कलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।  
घत्ता । सिंगारिवि सोह कमलाएविहिं दक्खविय ।  
आसीस भणेवि ताहंवि रइहरि पट्टविय ॥ ९ ॥  
सा बहु तं मणनयणाणंदिरु सहं कंतिं पइट्ट रइमंदिरु ।  
सब्धावसर जेत्यु सुहमंगहो लब्भइ रइसमिद्धि दिहि अंगहो ।  
चित्तु विचित्तुवि जहिं सम्माणउं जित्तु अणंगु अंगि रइ माणउं ।  
जं महमहइ घुसिणकप्पूरिं मयपरिमलपरिवासियदूरिं ।  
जहिं तंबोलकुसुम सुपवित्तइं विविहकंचिवासणाहिं निहित्तइं ।  
जलु भिंगारि हारि मुत्ताहलु दप्पणबिंबु केलिकोऊहलु ।  
पवणु गवक्खिं संग्घि हरियंदणु विंभउ नयणि वयणि परिउंवणु ।  
पुलउ कवोलि जित्तु पडिवज्जइ जरइ जाणु सिद्धिणिं करु छज्जइ ।  
तहिं इक्कंतभवणि सुहसन्नइं बेवि तूलिपल्लंकि निसन्नइं ।  
घत्ता । सुमरेविणु ताणं पियविच्छोयमहादुहइं ।  
सविलक्खमणाइं थियइ बेवि मउलियमुहइं ॥ १० ॥  
निब्भरु गाढालिंगणु चप्पिवि थिय उच्छंगि चडिवि मुहु झंपिवि ।

सुहकरि फंसि वयणु पडिवज्जइ मुहि गलिअंसुपवाहिं नज्जइ ।  
 नाह बलिक्खिउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।  
 कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।  
 कहिं वीसरिय मुह सहुं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।  
 जिणि एवहु दुक्खु विसहाविउ खलदुव्वयणविडंबण पाविउ ।  
 एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंति अंगिं ।  
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।  
 निरु लज्जावणिज्जु अविसिट्ठउ एहउ मइं न कयाइवि दिट्ठउ ।  
 घत्ता । अह जम्मि वि जाय दुहदुम्मणविच्छायछवि ।  
 मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥  
 तो फेडिवि वयणहो वत्थंचलु मुहि तंबोलु ग्वित्तु बहुपरिमलु ।  
 फुसिवि अंसु लोयणइं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।  
 हे सुंदरि मं जाहिं विसायहो सब्वहो मणुअजम्मि संजायहो ।  
 सुहिसंजोउ विओएं भज्जइ मिहणुवि सुहकम्मं उप्पज्जइ ।  
 रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।  
 जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।  
 पिण चिंतविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।  
 हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।  
 एवहिं तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।  
 चिरु विच्छोयकालि मुह दूसह निसुणहिं कहहिं सयल पुव्वक्कह ।  
 तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम ।  
 घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।  
 धणवालं लोइ कव्वसमुच्चइ संधिं कियं ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।  
 निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।  
 दुवई । पुणारवि भविष्यत्तु सकलत्तउ पहुभोवालराइणो ।

१ C adds इय भविष्यत्कहाए पयडियथम्मत्थकाममोक्खाए बुहपणत्ताळकयाए पंचमिफलवण्णणाए भविसदत्तभविषाणरूउपियक्केटावण्णणो णाम एयारहमो संधी परिच्छेओ सम्मत्तो ।

कोक्खिवि सपरिवारु सम्माणितं अहियमणाणुराइणो ।  
 महएविए सइं भविसाणरुअ जोइय जुवईयणि सारमूअ ।  
 दरसिवि अंतेउरि पिंडवासि पुज्जिय कुलमंगलसय निवासि ।  
 सम्माणिय वत्थाहरणु देवि आलत्त तिलयसुंदरि भणेवि ।  
 पुणु दिट्ठु कुम्बरु जयलच्छिगेहु पड्डु पभणितं नउ सावन्नु एहु ।  
 दीसइ पड्डु पंडिउ गुणवरिट्ठु अन्नमि महु निरु लोयणहं इट्ठु ।  
 देवस्सेव्वउ सुउ जुअराउ जेम राणं पडिबज्जित तं जि तेम ।  
 बहुगुण परियाणिवि पत्थिवेण नियसुअ सुमित्त तहो दिन्न तेण ।  
 कोक्काविउ घणवइ सुहिसणाहु परिओसिं परिचित्तिउ विवाहु ।  
 घत्ता । जयमंगलघोसिं मणपरिओसिं तुंगगइंदि समारुहिउ ।  
 सुहिवंधवलोएं गरुयविहोएं भविसयत्तु नियगेहि गउ ॥ १ ॥  
 दुवई । चुंबिवि उत्तमंगि सकलत्तउ निम्मच्छिवि सवासहिं ।  
 घरि पंकयसिरीहिं अहिणंदिउ बहुमंगलसहासहिं ॥  
 दुम्मणमणेण उब्भंतएण नियसुएण विएसि वसंतएण ।  
 जिणसासणदेविउ जाइं जाइं अंतरि विविहइं ओवाइयाइं ।  
 चिरु कमलइं सिट्ठइं जाइं जाइं दिन्नइं पड्डुपडहरवेण ताइं ताइं ।  
 अन्नमि भवियहं जा कामवेणु सुअपंचमि चित्तिय सुहनिहाणु ।  
 चिरु चिन्न आसि जा विहुरकालि उज्जमिय सावि सुहिसुहवमालि ।  
 जिणभवणइं पंच करावियाइं उत्तुंगसिहरसिरिगावियाइं ।  
 जिणहरि जिणहरि पंचंतराइं अंतरि अंतरि सिहरइं वराइं ।  
 दरिसिउ पंचविहु बहुपुयारु वरपत्तकलसभिगारसारु ।  
 जिणहरि जिणहरि न्हवणइं कियाइं जिणहरि जिणहरि दिन्नइं धयाइं ।  
 जिणहरि जिणहरि भावियमणेण नीसेसरयणि जग्गिय जणेण ।  
 घत्ता । पंचव्विहवत्थइं पंचमिसत्थइं चिंधपडायालंकियइं ।  
 दरिसियइं अणेयइं बहुविहभेयइं केणवि गणिवि न सक्कियइं ॥ २ ॥  
 दुवई । एउ एत्तिउ करेवि गुणवंतहो जिणसासणि अलंधहो ।  
 पुणु विणएण दिनु वरभोयणु चउविहसवणसंधहो ॥  
 जो देइ दयावरु रसहिं सुसारु दाणु तिसुद्धिविसुद्धउ ।  
 सो अविचलु जाणु सुरहिंपहाणु होइ सुरिंदु समिद्धउ ॥  
 सलोणं सम्भिद्धं न देहे विरुद्धं वरं सालिभत्तं सुअंधं सुसिद्धं ।

तथा देह सुस्सारमुग्गा यवत्ता नरा पावहो जेण भोया विचित्ता ।  
 घयं देह नासाय पेयं पसत्थं न सो पावए किंपि भावेण दुत्थं ।  
 पुणो कचरा पप्पडा दिन्नमेया जयं ताण को वन्नए दिव्वतेया ।  
 सुराईहिं दहिएहिं लित्तं पवित्तं वरं आमुरीयं सुहं देह दत्तं ।  
 वरासन्नणाचारु साहूण दाई नरो सो लहं भोयभूमीहिं जाई ।  
 मुणीणं मणिट्ठं गुडं सेयग्वंडं सया दितए भुंजए भोयखंडं ।  
 कसायंबिला तीवणा तिक्खसारा गुडेणं पि गाढा जईणं पियारा ।  
 सुहासेयमंडायखंडा सुअच्छा तुमं इच्छसी सग्गभोग्गाइं वच्छी ।  
 गुणाघारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।  
 ससत्तीए भत्तीए जो देह दाया महीमूलसग्गम्मि सा होइ राया ।  
 कवित्था सुदक्खा महानालिएरा गुरू माहुलिंगा वरा पक्खसारा ।  
 सहारं वसंजायया भव्वअंबा अहो एवमाई करेविं अउव्वा ।  
 सुसाहूण जो देह ए मच्चलोए न छडुंति पासं सया तस्स भोए ।  
 नरेणेच्छजुत्तं दहीयंपि खीरं दिहं निच्च जो देह ताही सरीरं ।  
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।  
 मुणीणं तथा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पउरेण भिन्ना ।  
 तओ तेहिं पाविज्जए किन्नराणं भमंनो नहे हिंइए सुरविमाणं ।  
 सुहा वचरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।  
 जहा जेण दत्तं तथा तेण पत्तं इमं सुच्चए सिट्ठलोएण वुत्तं ।  
 मुपायन्नवा कोइवा जत्त माली कहं सो नरो पावए तत्थ साली ।  
 सिरीखंडकप्पूरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।  
 भवे तस्स वाया अलीमाणयारी मुरूवेण कामो सिरी कन्नधारी ।  
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिह्वरो दाणइंदो ।  
 यत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।  
 भणु भाविं दितउ मुणिपयभत्तउ सग्गहो को न पहुत्तउ ॥ ३ ॥  
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।  
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥  
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

परिओसिउ जणु सुवियक्खणाइं कमलइं नवकमलदलक्खणाइं ।  
 पुणु पुव्ववेरि हियवइ धरेवि पइ वुत्तु पुत्तु अंतरि करेवि ।  
 तुहुं मज्झु पुत्तु हउं तुज्झ माय पट्टुआणाइं पेसिय इत्थु आय ।  
 कुलमंडणु तुहुं धणवइहिं गोत्ति दिण कइवि वसिउ महुतणइं पोत्ति ।  
 एव्वहिं वड्डारहिं निययवंसु कीलहि कुलसरवरि जेम हंसु ।  
 एत्तिउ महु दुक्खु दुआसि देहि जं तुहुं न समप्पिउ निययगेहि ।  
 भंडारिउ पालेव्वइ निउत्तु न समप्पइ तं तह जइ अजुत्तु ।  
 इय जंपिवि निग्गय घरहो देवि अहिमाणु माणु हियवइ धरेवि ।  
 तहिं पच्छइ सा भविसाणुरूअ संचल्लिय बहुगुणसारभूअ ।  
 देहि णियउ भडारिए करमि काइं अम्हाण विहिमि एकइं हियाइं ।  
 न हु सक्कमि सहिवि सवत्तिकूलि निवसिव्वउ मइं तउ पायमूलि ।  
 घत्ता । तो कमलइं वुच्चइ पिम्मसमुच्चइ को जाणइं छेयंतरइं ।  
 अह जइ मइं मन्नइं नवि अवगन्नइं तो तउ परिहउ नउ करइ ॥ ४ ॥  
 दुवई । न मुवमि पइंमि जाहं जइ तुंहुवि मणि संकेउ एहओ ।  
 जाणमि हउं मि दुसहु को सक्कइ सहिवि सवत्तिवेहओ ।  
 एम्वं भणेवि दोवि संचल्लउ अहरफुरंतवत्तओ ।  
 लीलागामिणीउ भविसत्तहो मामहु सालु पत्तओ ।  
 नववहुसुहनवल्लपियदंसणसुहस्वेण भासिओ ।  
 हरिवलयत्तगेहि विहडप्फडु जणु कोड्डेण धाइओ ।  
 हलि हलि पिच्छ पिच्छ मन्नरवहु कमलइं समउ आइया ।  
 दुहिया सुयहो सुन्ह पिक्खेविणु लच्छि मि मणि न माइया ।  
 ताहिवि दिट्ठि रत्त पोत्तंतरि सुएवि न कहिंमि वच्चए ।  
 सासुमहत्तराण पयजुयलउ करकमलेहिं अंचए ।  
 कोऊहलवसेण हरियत्तु वि वत्थंतरि विलुक्कओ ।  
 जइवि अपिच्छणिज्जु तो पिच्छमि कुलवहुवयणपंकओ ।  
 पढमसमागयाइं कुलवहुअहिं जं जं किंपि किज्जए ।  
 तं किउ ताहि तेहिं वरजुवइहिं मंगलगेउ गिज्जए ।  
 तो विहसेवि वुत्तु हरियसें पइ किउ पुत्ति चंगओ ।  
 जं सज्जणह मज्झि नरनाहहो कड्डिउ नाहिं अंगओ ।  
 मज्झि महत्तराण न कयाइवि वंकावि वंकु वुच्चए ।

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुच्चए ।  
घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सह ।  
परिवड्डियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥  
दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।  
होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।  
किर वड्डुउ इउ भूवालु इत्थु सामणु अन्नि गणण कित्थु ।  
तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।  
अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।  
एवहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्कमि पसत्थु ।  
तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।  
तो सहिवि न सक्किय एक्कनारि कमलहि सहि भविसत्तहो बालहारि ।  
वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।  
आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।  
घत्ता । जो पहु परिवारहो विक्कमसारहो सो किं अवहिए संचरइ ।  
परसव्वु इच्छज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥  
दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुच्चए ।  
तहवि ह्ठुअ परिवाडि पिक्खेविणु जुत्ताजुत्तु वुच्चए ।  
राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।  
निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।  
थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।  
एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।  
उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।  
मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।  
परि तुहुंवि किंपि नउ मुणाहिं मूडु अच्छहि सख्वरणरणइं छुडु ।  
तहिं चरिउ कोवि नउ कहइ तुहुं अइरेण जाइ दुंभवसणमुद्धु ।  
घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तडउ ।  
जं वुत्तु सख्वइं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥  
दुवई । नियघरमम्मभेयपहुलज्जिउ रंजिउ ताहिं वयणाहिं ।

भविसत्तोवि क्यणि वत्थंचलु देविणु हसिउ नयणहिं ।  
जं हसिउ ताएं घर मम्मवेहु परियच्छि वि तातहितणउं गेहु ।  
लइ सच्चउ जंपइ कणयमाल हउं वंचिउ आयहिं सयलकाल ।  
तहिं चरिउ मज्झु केणवि न सिट्ठु सरलत्तणेण मइं नवि गविट्ठु ।  
लइ होउ किंपि न विणट्ठु कज्जु सामिणि सम्माणमि गंपि अज्जु ।  
तो वुत्तु हसेविणु कणयमाल मंतणइं तुंहु मइं ग्वित्त माल ।  
हरियत्तगेहि लइ जाहुं बेवि अवराहु खमावहं पिउ चवेवि ।  
संचल्लइ कयनिच्छउ करेवि हरिबलघरु संपाइयइं बेवि ।  
तेहिंमि किउ घरगमणाहिवासु जामाएं पणभिय सिरिण सासु ।  
मइ न मुणितं कारण किंपि एउ कंचणमालइं उवइट्ठु भेउ ।  
घत्ता । जं दुम्मइमोहिं मणिसंखोहिं जं अवगणिय तुम्ह सुय ।  
तं रोसु न किज्जइ मज्झु खमिज्जइ भणु पडिवज्जइ जेम धुअ ॥ ८ ॥  
दुवई । तो कमलइं वलेवि अवलोइउ मुहुं कल्लाणमालहो ।  
कयसहिपक्खवाय परितुट्ठहि निरुवमगइ तमालहो ।  
तो विहसेविणु कुवलयदलच्छि महियलु लिहंति उल्लवइ लच्छि ।  
लीलाविलास जामाय होंति तं जुत्तु अजुत्तु वि जं करंति ।  
परियाणिवि तुहुं वि सहाउ ताहि पणएं परिओसिवि लेवि जाहिं ।  
द्वि जं दुक्खिउ किंपि किउ पुब्बि आसि अणुहविउ ताए तं तुम्ह पासि ।  
ओसारिवि पुणु नियदुहिय वुत्त संवरहि माणु लइ जाहि पुत्त ।  
किज्जइ न माइ अइदीहु रोसु उप्पज्जइ वलिवि महंतु दोसु ।  
एयहो आयहो जइ न गय गेहि तो होइ अहिउ अवमाणु देहि ।  
जो आराहिज्जइ कयविसेसु तहो उप्पाइज्जइ नाहि रोसु ।  
थिय जं अबहेरि करेवि बाल तं वुत्तु समासइं कणयमाल ।  
घत्ता । तो ताए वियड्डुइं पणुणगुणड्डुइं सहि ओसारिवि संठविय ।  
नियसन्न समारिवि जणु ओसारिवि कंतहो नियडि परिट्ठविय ॥ ९ ॥  
दुवई । सहि चित्तंतराइं परियाणिवि जंपइ ताहि सक्खिणा ।  
मा कयसावलेउ पिउ जोअइ अइकडक्खपक्खिणा ॥  
तेणवि दरिसिवि वम्महवियारु करि धरिवि पयंपिउ सोवयारु ।  
माणिणि तउ इत्थु न कोवि दोसु जिम तुहुं तिम सच्चहो चडइ रोसु ।  
निकारणि मइं तुहुं निरु किलिट्ठ नयविणयसीलगुणसयवरिट्ठ ।

पइचरियइं चरियइं पुन्वि जाइं महु एवहिं हियउ डहंति ताइं ।  
 चरियालु हउंमि कम्मेण मूहु उच्चलिउ नवल्लपियम्मल्लु ।  
 पच्छइ पुणु कवडु करेवि ताएं मोहिउ सरूवदुट्टइं खलाइं ।  
 तहिं चरिउ अणुज्जुयदोस इट्टु महु कंचणमालइं अज्जु सिट्टु ।  
 कवडें मंतेविणु दुट्टमंतु हउं ताएं खलइं दुव्वसणि खित्तु ।  
 एवहिं परियाणिउं मइंमि कज्जु मुइ मच्छरु मणु संठवहि अज्जु ।  
 घत्ता । जं मज्जु पराहवि अमुणियलाहवि सुंदरि दुहु अणुहविउ पइं ।  
 इय एउ मुहुत्तिं पणयनिउत्तिं तं फुट्टु जाणिउं अज्जु मइं ॥ १० ॥  
 दुवई । जं एमवि न दिनु पच्चन्तरु वयणिहिं सघणनामहिं ।  
 तं दुव्विसहु सहिवि नउ सक्किउ सल्लिउ कामबाणहिं ॥  
 तो अवलोइवि तहिं वयणभंगु पय धरिवि निवेसिउ उत्तमंगु ।  
 तं निएवि पसन्न महाचरित्त जंपिय हरिसंसुजलोहसित्त ।  
 लइ खमिउं खमिउं पुव्वावराहु पय मिल्लि मिल्लि मं करहि गाहु ।  
 उक्खिवइ न सक्कइ तणु तुलेवि ऊसरइ केम थिउ पय धरेवि ।  
 पणवंतिहि कंठि विलग्गु हारु उत्थल्लिउ सिरधम्मिल्लुभारु ।  
 पंगुरणिं मिल्लिउ उत्तमंगु परिचित्तिवि नाइं नवल्लसंगु ।  
 करजुयलउ पियभालयलि छुट्टु मणिचूडु कणयकुंडलिहिं गृट्टु ।  
 हलि कणयमाले कीलणपमाणे विग्गुत्तएण धुत्तेण माए ।  
 तं निसुणिवि सावि समोसरंति दरवियसिउ काणच्छिउ करंति ।  
 उट्टावइ पियवयणइं चवेवि किय घरसम्माणु पसन्न देवि ।  
 जंपिवि गुणदोस हियंतराइं तोसवियइं वेवि महत्तराइं ।  
 पुज्जिउ जामाइउ गउ निवासिं वइसारिवि कंचणमालपासि ।  
 सम्माणिय वत्थाहरणु देवि परिओसिय वहु हियवउ भरेवि ।  
 घत्ता । परियणु अप्पाइवि दिहि उप्पाइवि संफासिवि अहिमाणगिरि ।  
 सहुं कंचणमालए कुलवहुआलइं गय पइमंदिरि कमलसिरि ॥ ११ ॥  
 दुवई । तो मंगलसएहिं घरु आयहो ससयणकयपयत्तहो ।  
 चउक्कंधसिहरि वासहरु पसाहिउ भविसयत्तहो ॥

पडिवन्नइं वियालि वरविलयहिं सिजावत्ति किय नायभोय पल्लंकतूलि  
 सुहसंजविय ।  
 पच्छाइय पडिपट्टि कुंदसमुज्जलेण कणयकिरणपरिवीढें सिंचिय निच्चलिय ।  
 जा समरसंगयमिहुणह रहचड्डुणु सहइ जा सुअंधमयपरिमलवासिं  
 महमहइ ।  
 सा वरसिज्ज समारिवि दिन्न पडिगाहय धूववत्ति उद्दीविय दीविय  
 कणयमय ।  
 पण्णु फुल्लु हरियंदणु घुसिणु समाहरिवि सजलंतरि भिंगारहं सव्वट्टउ  
 धैरिवि ।  
 एम नवर वरजुवइहिं वरवासहरु किउ निसि पओसि पडिवन्नइं कुम्बरु  
 कीलंतु गउ ।

गाथा । एवं वरवासहरं पसाहिआं साहिऊण घरवइणो ।  
 सामियसुअस्स पत्ती मंजविया रहविहारम्मि ॥ १ ॥  
 तो सासुआइ सुन्हा भणियाओ चुंबिऊण भालयले ।  
 ए पुत्ति पिण ललिण सुहण ओ वच्च वासहरं ॥ २ ॥  
 भणियं च तओ तीण अम्मे मे रइसुहेण पज्जत्तं ।  
 अन्नासत्तं कंतं को सक्कइ उज्जुअं काउं ॥ ३ ॥  
 भणियं च पुत्ति माणं नो कीरइ विप्पिण अणुप्पन्ने ।  
 मुद्धे अइट्टसलिले एत्थेव न मुच्चण खेडी ॥ ४ ॥  
 घत्ता । अणियंतहो कंतहो लज्ज वहंतहो माणिणि माणउं जा करइ ।  
 तहिं तेण जि दोसिं अंतरि रोसिं सो पिउहत्थहो उत्तरइ ॥ १२ ॥  
 दुवई । तं परमत्थवयणु पडिवज्जिवि चल्लिय मयणमंजरी ।  
 रसणादामरामरंग्वोलिर गय रइभवणि सुंदरी ॥  
 नियकंतिं पिक्खिवि वुन्न वुन्न परिपुच्छिय पणइणि किं विसन्न ।  
 परिपुन्नमणोरह तउ सुहेण इउ इत्तिउ चित्तिउ आसि केण ।  
 परमेसरि जा तउ चिरु मणोज्ज इह मुह एह सा नायसेज्ज ।  
 जं विलसिउ दूसहु दुहनिहाणु तं विहिमि पुव्वकम्मेहिं जाणु ।  
 तं वयणु सुणेवि वरंगणाइं सविलक्खु हसिउ दुम्मणमणाइं ।  
 अच्छंतु ताम चिरु कीलियाइं हसियइं रमियइं सुहपीलियाइं ।

१ B करिवि. २ B कलत्तु. ३ B पइसुहेण.

एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।  
 सिंगारु सिज्ज संपय विचित्त अणुहवउ कइवि दियहइं सुमित्त ।  
 पुणु पच्छइ होसइ अवर कावि अन्निं पिळ्ळिव्वी अन्न सावि ।  
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।  
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।  
 अंबउ परियंचिउ जइवि सुसिचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥  
 दुवई । तो कंदप्पदप्पमाहप्पें आलिंणिय किसोयरी ।  
 पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥  
 महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो बाहिरउ जाउ ।  
 पइं मिळ्ळिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायच्छित्त ।  
 अलियउ परियड्ढहि काइं माणु महु परियणि पिणं पइं किउ समाणु ।  
 लव्वभइ सहाय सम्माणु कांसु पणइणि परिणंतहं कवणु दोसु ।  
 जिम जिम बहु संपय होइ अम्ह निम तिम वड्ढइ परिवारु तुम्ह ।  
 आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ वेवि ।  
 पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।  
 रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।  
 घत्ता । एत्तहिंवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंधरिउ ।  
 धणवइसुहसेविणं कमलाएविणं पुणुवि पुव्वसुहसंधि किउं ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियमुअजुइण ।  
 अक्कम्मि सुहिविंदहो धीय नरिंदहो जिम परिणिय धणवइसुइण ॥  
 दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।  
 धणवइ धणसमिद्धु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥  
 वरकणयवीदु आसणु भणेवि बइसारिउ पच्चासल्लु देवि ।  
 अहो जं भडभिउडिं जोइओसि कुरुडहं ग्वलखुदहं ढोइओसि ।  
 आणसिउ जं महि आहणेवि लइ लेहु भरहु बंधहु भणेवि ।  
 तं महु म रुसिज्ज महाणुभाव तक्कालसरुविं होंति भाव ।  
 अह तुम्ह केम लग्गइ मलित्तु पर दुप्पुत्तिं दुव्वसणि ग्वित्तु ।

१ C adds इय भवित्तत्कहाए पयडियधम्मत्थकाममोक्खाए उदधणवालकयाए पंचमिफलवण्णणाए भविसायुरुक्कमलाएवीगहआगमणवण्णणो णाम त्तरइमो सन्धी परिच्छेओ सम्मत्तो ॥

जं कवडु किंपि किउ तं खलेण अणुहवउ सोवि तं तहो फलेण ।  
एवहिं समसील समिद्ध जाय तुहुं महु न सिद्धि हउं तुम्ह राय ।  
तउ नंदणु नउ सावहु एहु कुलमंडणु रिउजयलच्छिगेहु ।  
चिंतिज्जइ किज्जइ तेम तेम अहियहिं पमाणहो चडइ जेम ।  
किज्जइ विवाहु मंगलपवित्त रिज्जउ गयउरि परिणिवि सुमित्त ।  
घत्ता । एयइं आलावइं ललियसहावइं चवइ जाम भूवालु पहु ।  
तो बहुगुणसारिं सहुं परिवारिं भविसयत्तु संपत्तु लहु ॥ १ ॥  
दुवई । अहो संवरहो मंतु किं कारणु तुंगतुरंगवाहणं ।  
पुरि पइसरइ संघट्टिवि वारि नवल्लसाहणं ॥  
जो सयलसिंधुसायरहो पालु जसु पोयणपुरवइ सामिसालु ।  
जो सयलकलाकलगुणनिउत्तु दुद्धरमइंदकंधरहो पुत्तु ।  
जो विउसवियक्खण संपहारि सो अच्छइ पहु चित्तंगु वारि ।  
आयउ न सुणहं केणवि छलेण तेहिंमि पइसारिउ तक्खणेण ।  
किउ अब्भुत्थाणु नराहिवेण अहिणउ पाहुडु अल्लविउ तेण ।  
अवरुप्परु कुसल करेवि तेहिं करु करहं समप्पिउ पत्थिवेहिं ।  
परिओसु तोसु दिहि तुम्ह देहि परियणि परिवारे नरिंदगेहि ।  
परिपेसणु तउ नरवइ मणेण किं कारणु किउ आगमणु जेण ।  
घत्ता । तो पुलयसणाहिं सिंधवनाहिं परिपुच्छिवि सहुं मंतिउउ ।  
अत्थाणि नरिंदहो ससुहडविंदहो अंतरि सावलेउ चविउ ॥ २ ॥  
दुवई । अहो नरवइ पणट्टपरचक्कें तउ निरु साणुराइणा ।  
सुणु सच्चायरेण अप्पाहिउ जं अवणिंदराइणा ॥  
अहो पहु पयंडरायाहिराय पयपालणपरिवज्जियपमाय ।  
अणुहयविविहकारणकयत्थ दुच्चवारवइरिवारणसमत्थ ।  
परिवारपउरपरियणि अथट्ट कामिणिघणथणचड्डुणविघट्ट ।  
अहिमाणमाणगुणसावलेव पोयणपरमेसर भणइं एव्व ।  
मइं वसविहेउ किउ पुव्वएसु गिरिगहणु सायरंतरपवेसु ।  
सो नत्थि जो न महु देइ कप्पु सो नवि मइं जासु न दलिउ दप्पु ।  
सो नवि पहु नियसंपयवरिट्ठु खंधारिमज्जु जो नवि पइट्टु ।  
हउं नवर तुद्धु एक्कहो न वंकु अच्छहि कुरुजंगलि निरवसंकु ।  
घत्ता । हयगयरहवाहणु इउ महु साहणु पेसहि जाम ताम उवहि ।

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥  
 दुवई । नरकरितुरयजोहपाइकभयंकरकुरुवकालहो ।  
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिह्मिपालहो ॥  
 सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।  
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।  
 अन्नवि संदिट्टु नराहिवेण नरवइपोयणपरमेसरेण ।  
 सुहपत्ति कावि दीहरभुण्ण आणिय दीवहो धणवइसुण्ण ।  
 महएविहि सा हियवइ पइट्ट पट्टवि मग्गेविणु गुणवरिट्ट ।  
 अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।  
 चरपुरिसिं केण वि कहिउ तासु पट्टवि पुज्जिजवि नरवइहिं पासु ।  
 तं वयणु सुणेविणु पत्थिवेण धणवइहिं समुहुं जोइउ निवेण ।  
 भविसत्तहो मुहु पुणु पुणु निणवि विहसिउ सरोसु करि वयणु देवि ।  
 चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।  
 अम्हइं चित्तेविणु संपहारु जाणेविणु नियपरिवार चारु ।  
 सम्माणि दाणि अहवइ नियाणि उत्तरु देवउ तुम्हं विहाणि ।  
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।  
 पसरिवि वित्थारें सहं खंधारिं आवासिउ बाहिरि पुरहो ॥ ४ ॥  
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ महपहाणओ ।  
 सहं अन्नहिंमिं सक्कसामंतहिं थिउ मंतणइं राणओ ।  
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ हंति ।  
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु काइं ।  
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।  
 अच्छउ जं तं चिनिउ विसालु ग्वणमित्ति अण्णु पडिवन्नु कालु ।  
 अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।  
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।  
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।  
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।  
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।  
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि वइसारिउ न जाम ।

घत्ता । मेहेसरुपुव्वहं नरसयथुव्वहं रज्जु करंतहं वरनयरे ।  
 अत्थाणि य नयणहिं अविणयवयणहिं कोवि न जंपिउ इत्थु घरि ॥५॥

दुवई । तो अहियावलेउ मंडलवइ विज्जुज्जलकिवाणओ ।  
 थिरु गंभीरु धीरु पव्वयघणु जंपइ खसपहाणओ ॥  
 चित्तंगहु इत्थु न कोवि दोसु तहो उप्परि अम्हहं कवणु रोसु ।  
 सामियसंदेसउ लेवि आउ पडिवयणु कहिवि णिग्गउ वराउ ।  
 सुहिण ण विढप्पइ पारियच्छि सुंडीरहं खंडइ वसइ लच्छि ।  
 जो जित्थु कालि रणि अहियदप्पु तहो तित्थु दिंति मंडलिय कप्पु ।  
 तहो वयणिं जइ थिय करेवि खंति तो लइय तुम्हि वेदिवि न भंति ।  
 दुव्वयगहो पहरिउवउ पहाणु अहिमाणु माणु सुहडहं पहाणु ।  
 एत्थंतरि भणइ अणंतवालु हउं आणं देक्खमि पलयकालु ।  
 अवणीसरु परिवड्ढियपयाउ सामंतसयइं मेल्लेवि आउ ।

घत्ता । तहो समरि भिडंतहं निसुद्धियगत्तहं पर होसइ तं फुडु मरणु ।  
 अह सिढिलियखग्गहं पयडियमग्गहं अवसेसहुं पव्वउ सरणु ॥ ६ ॥

दुवई । जं पच्छिमसमुदु आसंघिवि दुद्धरु दंडु पेसिओ  
 तं तुम्हइं समाणु नउ कुसलि परउब्भेउ तेसिओ ॥  
 कुरुजंगलु फेडिवि पइसंतहं तुम्हहं विणु न छज्जण ।  
 कच्छाहिवहो समरे संघट्टहो कहो न मरट्ट भज्जण ।  
 उच्चाइवउ विग्गहु न ताम परवलहो परमाणु न दिट्टु जाम ।  
 चित्तंगु विसज्जहु पिउ चवेवि जं जं मग्गइ तं तंपि देवि ।  
 अप्पुणु अच्छहो मज्झत्थ होवि पेक्खहो किं भिडइ न भिडइ कोवि ।  
 जइ कच्छाहिवइ पइट्टु इत्थु ता अन्ने केणवि गणण कित्थु ।  
 अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु ।  
 महणवि भणइं इउ अलिउ मंतु परिणइं सुमित्त पर भविसयत्तु ।  
 जं इक्कवार पडिवन्नु लोइ ऊसारु तासु सुंदरु न होइ ।  
 अन्नवि जं मग्गिउ तंपि तासु दिज्जंतु करइ माणहो विणासु ।  
 चित्तंगिं जंपिउ जं नियाणि तं विहमिउ करइ पयावहाणि ।  
 ववगयपयाव नासइ सहत्थु जं जाणहं तं चिंतवह एत्थु ।

घत्ता । तो कुवल्यदिट्ठिं धणवइमिड्ठिं ईसि हसेविणु अल्लविउ ।  
 अहो बहुमइवंतहो वयणि अणंतहो चंगउ वयणु परिप्फुरिउ ॥ ७ ॥

दुवई । आणं कारणेण बहुमंतिहु वयणिं मंतु सिज्जण ।

जेण कयावि कहिंमि परचक्कहो वयणिं न उच्छलिज्जए ॥  
 केणवि अणित्तं चंचलधुत्तिं सन्निय माय महासइ ।  
 न कहिंव्वउ पइपुत्तहो सवजणसुत्तहो तोरि वसिंव्वउ मइं वासइ ॥  
 हउं सुट्टु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रुच्चइ ॥  
 थिय हियइं धरेप्पिणु तुम्हिं करेविणु उत्तरु किंपि न वुच्चइ ॥  
 मुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।  
 ताइं वि अवियप्पिं बहुकंदप्पिं पेरिवि दुम्मइ पेसिया ॥  
 तहिं बुद्धिं करंतिहिं जारु धरंतिहिं फलु संबज्जइ जेहओ ।  
 जं वुत्तु अणंतिं आएं मंतिं एत्थुवि तं फुड्डु तेहओ ॥  
 धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुहं विप्फुरंतु ।  
 अहो धणवइ तुहं बहुबुद्धिवंतु पड्डुपंगणिं किं जंपहिं अजुत्तु ।  
 सहमंडवि पर मो चवइ एम जो परवलिं भिडइ कयंतु जेम ।  
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्टबंधु ।  
 जो वइरिवरंगणहिययसल्लु समरंगणिं जो मुहलोहमल्लु ।  
 तुहं पुणु नरनाहहो जइवि मनु वाणियउ वुत्तु पुणु काइं अणु ।  
 तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।  
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निड्डुरियवयणु ।  
 अहु दिहु तुम्हिं आयहो अगणु वाणियउ वुत्तु पुणु काइं अणु ।  
 घत्ता । कुलकित्तिविणासणु मइलियसासणु किं बुल्लाविउ एहु ग्वलु ।  
 नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥  
 हुवई । एक्कुवि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।  
 अणुवि नियजणेरु परिणिंदिउ हुववहु जिह पलित्तओ ॥  
 अहु एहु सुट्टु दूरयरि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।  
 मइं मंडिउ रणभरधुरहो ग्वंधु महु सिरि सेणावइपट्टबंधु ।  
 सहमंडवि मइं उल्लविउ एम हउं परवलिं भिडमि कयंतु जेम ।  
 हउं वइरिवरंगणहिययसल्लु समरंगणिं हउं मुहलोहमल्लु ।  
 अहु अणुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।  
 तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।  
 नीसारिवि घल्लहो धरहु वारि परिवारहो एउ पयावहारि ।  
 जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

तं निमुणिवि परिओसिउ नरिंदु अवलोइउ नियसामंतविंदु ।  
 परिचितइ नउ सावञ्जु एहु अवयरिउ वीरु पच्छन्नदेहु ।  
 सच्चउ रणभरधुरधरणखंधु लइ किज्जइ आयहो पट्टबंधु ।  
 घत्ता । पडिवायपमाणि सहं सम्माणि लहु थाउं नियभुयबलहो ।  
 अतुलियमाहपि जयजसदप्पें एहु सामि कुरुजंगलहो ॥ ९ ॥  
 दुवई । सारासारसयलपरिवारहो आएं भेउ भिन्नओ ।  
 जाम न लेइ मंड उद्दालिवि ताव रमइं जि दिन्नओ ।  
 चिंतंतहो नरनाहहो अणंतु मुहुं निणवि वयणु जंपह फुरंतु ।  
 अहो भविसयत्त तउ भडकडप्पु सामियसम्माणि कहु न दप्पु ।  
 को जाणइं कज्जहं गइ विचित्त इय वयणाहिं होज्जहिं सुदिहु मित्त ।  
 अहो सामंतहो पडिभडवमाले गयउरि कुरुजंगलि सामिसाले ।  
 रक्खेज्जहु होविणु साहिमाण महु पुणु महिवालहोनणिय आण ।  
 फेडेव्वउ मइं दुव्वयणसल्लु तहो साहणि हउं मुहलोहमल्लु ।  
 नीसरिउ एम जंपिवि सरोसु सन्नहिवि सुहडसाहणु असेसु ।  
 चित्तंगहो साहणि गउ तुरंतु किं अच्छहो संचल्लहो भणंतु ।  
 घत्ता । संचालहु साहणु हयगयवाहणु रह संजोत्तिवि करहु चल ।  
 थडि मिलिवि नरिंदहो समुहडविंदहो भिडहु होइ संजायबल ॥ १० ॥  
 दुवई । विहडिउ संधिकज्जु नरनाहहो गउ संगामि निच्छओ ।  
 वयणुवि नउ सहंति दप्पुभड कोविपडिच्छओ ॥  
 नरवइवल्लहु धणवइहिं पुत्तु देविणु सुमित्त रणभरि निउत्तु ।  
 तिसहुं जंपंतहं चडिउ रोसु हउं मिलिउ तुम्ह संवरिवि कोसु ।  
 चित्तंगिं सो पव्वयनरिंदु पिउ जंपिवि सम्माणिउं सविंदु ।  
 पभणिउं तुहुं एत्थवि थाहि ताम हउं मिलिवि नरिंदहो एमि जाम ।  
 इउ भणिवि पुणुवि गयउरि पइहु दीवियउज्जोएं नरिहिं दिहु ।  
 जाणाविउ थाइवि रायवारि तेहिंमि पइसारिउ संपहारि ।  
 तेणवि अवलोइउ भविसयत्तु सो पमुहुं करिवि नरनाहु वुत्तु ।  
 अक्खेव्वउ काइं नराहिवासु तहो पोयणपुरपरमेसरामु ।  
 पहु चवइ गंपि कहि एम तामु जइ सच्चउ तुहुं बहुमइवियासु ।  
 भणु तुम्हहं अम्हहं कवणु रोसु नउ देहं न मग्गहं कप्पु कोसु ।  
 पइं मग्गिय जा महुतणिय कन्न सा मइं धणवइनंदणहो दिन्न ।

तं वयणु सुणिवि चित्तंगण पद्दु पभणितं रोसवसंगण ।  
 घत्ता । अहो कन्नहो कारणि काइं महारणि जाय तुम्ह विवरीय मइ ।  
 अज्जवि पियवत्तइं एक्क सुमित्तइं हउं परिओसमि पुहइवइ ॥ ११ ॥  
 दुवई । तो सुंडीरु वीरु वणितणुरुहु तहो वयणेण संसिओ ।  
 बहुगीढवराहु दप्पुढभडे भड भेसिवि समुट्ठिओ ॥  
 अहो कालिं चोइउ काइं एहु खज्जइ जिह पवणंतरियदेहु ।  
 खलु वारवार जंपइ अणिट्टु अमणूसु एउ घरु एण दिट्टु ।  
 पुणु पुणुवि सुमित्तहि कयपणीह कप्पेविणु करयलि धरहु जीह ।  
 उक्खणिवि नयण छिंदेवि नासु मुंडिवि सिरु खरि संजवहो दासु ।  
 पिकखेवि कुमारहो वयणु कुहु चउपासिउ भडु किंकरिहिं रुहु ।  
 धणवइ विणिवारइ महुरघोसु आयहो उप्परि किज्जइ न रोसु ।  
 पडिभडह दउ पडिसहु होइ आयहो पहरंतहो जसु न होइ ।  
 चित्तंगु नवर जंपइ सगब्बु मन्निवि तिणससु अत्थाणु सव्वु ।  
 घत्ता । इयवयणपवाहिं सहं नरनाहिं कहिं महु जाहि अणिट्ठियउ ।  
 पर एण न मारमि रोसु निवारमि जं आणसि पट्टविउ ॥ १२ ॥  
 दुवई । दुव्वयणइं चवंतु पद्दुसन्नइं दप्पुढभडसकाहहिं ।  
 अरि अरि जाहि भणिवि गलथल्लिउ थल्लिउ पवरजोहहिं ।  
 निग्गउ चित्तंगु अणंतु लेवि जुअराथकडइ संपत्त वेवि ।  
 अत्थाणि नरिंदहो कहिय वत्त जिम गय जिम जंपिय जेम पत्त ।  
 न नवइ भूवालु महापयंडु नउ देइ कप्पु मिच्छइ न दंडु ।  
 तउ पक्खवायवयणिं कलेवि ओसारिउ तेहिं अणंतु सोवि ।  
 पंचालवयणु दअइं सुणेवि ओसरिउ सुहइ तिणससु गणेवि ।  
 नरवइहिं नवर उप्पन्नु रोसु अवलोइउ नियभडबल्लु असेसु ।  
 दरिसहु कुरुजंगलि पलयकालु कुरुवइ उक्खिणहु समूलडालु ।  
 गयउरि पायारपओलिभंगु दर मलहु छुहिवि बल्लु चाउरंगु ।  
 हयभेरिपयाणउं नवर दिनु धरदल मलंतु संचलिउ सिनु ।  
 घत्ता । एत्तहिंवि महल्लहो अणिहयमल्लहो मुरकरिकरदीहरभुअहो ।  
 गयउरपुरवालें सहं भूवालें बडु पद्दु धणवइसुवहो ॥ १३ ॥

त्रयोदशः सन्धिः ।

१ C adds इय भविष्यत्कहाए पयडियधम्मत्थकाममोक्खलाए बुहधणवालकयाए पंचमिफलवणणाए भविसदत्तरज्जपट्टवन्धो णाम तेरहमो संघी परिच्छंओ ।

परिवड्डियगआवहं तुलपयावहं गयउरपोयणपत्थिवहं ।  
जण कहमि महाहउ जयसिरिलाहउ विहिंमि कढिणकक्कसभुअहं ॥  
दुवई । गिरि व दुलंघु ससि व पहनिम्मलु हत्थि व दिन्नदाणओ ।  
तहिं कुरुजंगलद्धि महिमंडलि हउ भविसत्तु राणओ ॥  
तो करिकरपवरहुअभुण्ण नरनाहु वुत्तु धणवइसुण्ण ।  
जइ हउं जि देव पइं किउ पयत्थु तो नियउ देहि उत्थल्लि हत्थु ।  
उहालमि कच्छाहिवहो रज्जु सो तउ अणिट्टु भ्वलु अकयकज्जु ।  
जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु अमंखु ।  
लइ सो जि झडप्पमि पढमु ताम संचिवि पडिवक्खि न मिलइ जाम ।  
पच्छण्णु सो वि गउ तं सुणेवि आयउ असंखु ग्वंधारु लेवि ।  
संपेमिउ दूउ विचित्तभेउ कच्छाहिय तुम्हहं वसविहेउ ।  
तहो उप्परि पहु मं करउ रोसु पइसरइ सरइ पंचालदेसु ।  
आवइ वि न तुम्हहं पासि ताम मोडिउ न दंडु महिवइहिं जाम ।  
मम्माणिउं भडु आणंदु जाउ थिउ कुरुवलु परिवड्डियपयाउ ।  
घत्ता । रयणिहिं पच्छन्नहिं वियणिप्रवन्निहिं पिक्खिवि पहुपरिवारसिय ।  
रिउचरहिं भमंतहिं चारु चरंतहिं अवरुप्परु आलाव किय ॥ १ ॥  
दुवई । पभणइं महंमि दिट्टु सो राणउं अंतरि भवणि पत्तओ ।  
अहुग्घाडु निणवि उवलक्खिउ कंतइं सहुं चवंतओ ॥  
उच्चहइ समरसंगमकणेरि परिवड्डइ रणभरभारखेरि ।  
विलिहंतु सुहइ संगामसीह भविमत्तहो कडुहिं पढमलीह ।  
अन्निक्कु भणइं रणि लोहजंघु पहुकज्जि भिडइ वइरिहिं अलंघु ।  
अन्निक्कु भणइं सिहउरमल्लु भडु वइरिवरंगणहिययसल्लु ।  
अन्निक्कु भणइं कंतिउरनाहु उच्चहइ समुवभडभडपवाहु ।  
अन्निक्कु भणइं पहुभविसयत्तु महं निसुणिउं महं जणणिण चवंतु ।  
महु तासु अंगपाहरिउ इट्टु तहु संगि हउ अंतरि पइट्टु ।  
सहु मंतिहिं थिउ मंतणइ जेत्यु णीसेसरयणि महं गमिय तेत्थु ।  
तहु जित्तिउ बलु माहप्पु दप्पु तेत्तिउ नरवइहिं न भडकडप्पु ।  
घत्ता । अवलेविं वट्टइ रणु परियट्टइ परिओसइ परिवारजणु ।  
पहुपत्ति विसेमइ चर परिपेमइ अच्छइ परबलि दिन्नमणु ॥ २ ॥

दुवई । जा चिरु आसि महिम भोवालहो परिणयणघनिउत्तहो ।  
 परिवड्डियपयाव सा वट्टइ एवहिं सिद्धिपुत्तहो ॥  
 एत्तहिवि करिवि परबलु सुदिट्ठु अत्थाणि नरिंदहो चरिहिं सिट्ठु ।  
 पारक्कउ कच्छाहिविण देव थंभिउ सुक्के घणजालु जेम ।  
 तउ आणए सो णियभत्तिवंतु परबलहो परिट्ठिउ जिह कयंतु ।  
 अवरुप्परु कडुयालाव हूअ अवरुप्परु तज्जिय विहिंमि इअ ।  
 अन्निक्क दिसइ पंचालु थक्कु होसइ संगामु कणक्कचक्कु ।  
 तं निसुणिवि परिओसिउ नरिंदु संपेसिउ नियसामंतविंदु ।  
 बिण्णिवि पन्वयवइ लोहजंघु हरिवाहणु पिहुमइ रणि अलंघु ।  
 पंचहिं सामंतहिं पुलइअंग पडिगाहिवि थिय बिण्णिवि अभंग ।  
 घत्ता । तो चलकरवालि रणि पंचालिं झत्ति झडप्पिउ वइरिबलु ।  
 तं कच्छनरिंदिं महणगिरिंदिं महिउ जेम सायरहो जल्लु ॥ ३ ॥  
 दुवई । हरिवइलोहजंघकच्छाहिवपंचालहिं भिडंतहिं ।  
 अग्गिमवंधु वसुह मेल्लाविउ पिल्लिवि दंतदंतहिं ॥  
 संचालिउ परबलि माणसल्लु पाडिउ अणंतु मुहलोहमल्लु ।  
 ओसारिउ अरिवारणमइंदु थिउ गलियगव्वु सामंतविंदु ।  
 मोडिउ मइंदु चित्तंगु भग्गु किउ भवणु भमिउं वल्लु चाउरंगु ।  
 चूरिय रह दोग्वंडिय तुरंग वरभडहं छिन्न करयल सग्वग्ग ।  
 केणवि भूवालहो कहिय वत्त परमेसर वइरिहु कह समत्त ।  
 तउ आण वहिवि सव्वहं निवेहिं पंचालमच्छकच्छाहिवेहिं ।  
 पइसरिवि झडप्पिउ वइरिसिन्नु पडिभडहं भंगुरावत्तु दिहु ।  
 अग्गिमवंधहां मोडिउ मरट्टु कडु आविउ विवरामुहु पयट्टु ।  
 निज्जीव जाय करिसारि सज्ज ओहट्ट जोह परिहरिवि लज्ज ।  
 विहडिय रडंत मायंग तुंग हिंडिय सुत्तामण वरतुरंग ।  
 जां आउ आसि आसणि रउहि सो घल्लिउ पहुचिताममुहि ।  
 घत्ता । तो पहुपरिओसिं विजयपघोसिं परियणु परमामोण थिउ ।  
 थुइ वयणरविंदहो वंदिणविंदहो कुरुवहं जयजयकारु किउ ॥ ४ ॥  
 दुवई । केणवि कहिउ गंपि पोयणपुरि तहां अवणिंदरायहो ।  
 वट्टइ देव सुहडकडमहणु तहिं नरवइनिहायहो ॥  
 तिं वयणिं आहल्लिउ नरिंदु संगिलिउ सयलसामंतविंदु ।  
 अहो तुरिउ किंपि चितवहो अज्जु तं होसइ दसंथविउ कज्जु ।

वारंतहो मज्झु असम्मण उच्चाइउ विग्गहू समउ तेण ।  
 गंभीरु धीरु गुणसारभूउ सुपसन्नकित्ति पट्टविउ दूउ ।  
 भणु अज्जवि एम गयारि वुज्झु भूवाल्लि सहं किज्जइ न जुज्झु ।  
 तं वयणु सुणिवि गउ दूउ तित्थु पंचालदेसि ग्वंधारु जित्थु ।  
 तो वुत्तु तेण अवणिदजाउ सामंतमंतिमंडलसहाउ ।  
 तउ तापं रापं वुत्तु एम संवरहि जुज्झु करि संधि देव ।  
 तां भणइं वीरु विप्फुरियदेहू किर संधिहि अवसरु कवणु एहू ।  
 धत्ता । जो भिउट्टि निहट्टिवि भड दलवट्टिवि आसंधिवि अहिमाणजउ ।  
 तहो माणु धरंतहो संधि करंतहो परसुहडत्तणु जाइ ग्वउ ॥ ५ ॥  
 दुवई । पहुचित्तंगु जेहिं अवगण्णिगउं मन्निउ गरुअविग्गहो ।  
 देह सुमित्त जेहिं उच्चायउ भविसत्तहो परिग्गहो ।  
 कयपक्खवाय धल्लिउ अणंतु परिखुहिउ उत्तरावहू सतंतु ।  
 कच्छाह्तिउ जहिं उव्वहिवि आउ उत्थरि समरि बहुनरनिहाउ ।  
 दलवट्टिउ अग्गिमग्वंधु जेहिं भणु कवण संधि किर समउ तेहिं ।  
 गउ दूउ कहिउ तं निरवसेसु अहिओय चडिउ पोयणपुरेसु ।  
 पेसिउ असेससामंतचक्कु पुरि अप्पुणु पर एक्कंगु थक्कु ।  
 संघट्टु समरभूमिहिं न माइ ग्वयकाले ससुहजलोहू नाइ ।  
 हयभेरिपयाणउं दिनु जाम रणु मंडिउ कच्छाहिविण ताम ।  
 सन्नद्ववद्वपरियरभडेहिं पारहु जुज्झु नियनियथडेहिं ।  
 मेट्टणिकारणि पहरंति जोहू हम्मंति हणंति निवडकाहू ।  
 तां नवर कुरुडकडक्खरेहिं सुहडहं पोयणपुरवक्खिणहिं ।  
 कडु आविउ कच्छाहिवहो सिण्णु मिल्हिय रणमहि ओसारु दिनु ।  
 धत्ता । वल्लिवंडइं चप्पिवि सुहड झडप्पिवि ओसारिवि सामंतसय ।  
 जलदुग्गइं लंधिवि रिउ आसंधिवि आहणं गयउरहो गय ॥ ६ ॥  
 दुवई । तो पडिभडवमाले निहसंतिण थिरगंभीरकायहो ।  
 तक्कालाणुसारु परियच्छिवि अक्खिणउ चरिहिं रायहो ॥  
 अहो पहुव्वहुमाणभडावलेव आयउ पारक्कउ जिणिवि देव ।  
 तहो साहणि जं किउ दप्पसाहु आरोसिउ तहिं हिमगिरिकवाहु ।  
 पट्टविय समरसंगमि अमोह एक्कवयकन्नपंगुरण जोहू ।  
 सहूलवयण नरनारसीहू अब्भोदभडत्तणि धवललीहू ।

पहरंतिहिं तहिं किय नर दुखंड रणमहि मिलाविय मंडमंड ।  
 पासहिं हणंति नउ मुहि भिडंति नियडेवि नट्ट दूरे वि न जंति ।  
 पइसरइ सरइ परबलु अणंतु पहु करहि किंपि संवरहि मंतु ।  
 तं सुणिवि पडिय पडिवक्ख खेरि किय सन्नसमाहय समरभेरि ।  
 नियनियआवासहो गय नरिंद कड्डिय तुरंग सज्जिय गइंद ।

घत्ता । रणरसपक्खत्ति धणवइपुत्ति पडिगाहिवि सिय गयउरहो ।

अत्थाणु विसज्जिवि भडसय तज्जिवि दिन्नु खंधु रणभरधुरहो ॥ ७ ॥

दुवई । गुडिय महागइंद पक्खरिय तुरंगमजुत्त रहवरा ।

भड सन्नड बहदिहपरियर दूरुक्खित्तरणभरा ॥

तओ तम्मि काले भडछडवमाले महाजोहकूरे दुहुक्कंततूरे ।

बले अप्पमाणे सुसन्नज्जमाणे रणे नीसरंते भयं वीसरंते ।

महावाणिवग्गे पुरे हट्टमग्गे समाहुत्तकोवा पयंपंति लोया ।

अहो दप्पयंतो पमाणं चडंतो पसायं चवंतो वियप्पंतचित्तो ।

इमे अंतराले रणाहुत्तकाले नरिंदस्म वारे भिसं दुप्पयारे ।

पहुक्को गइंदो मिलंतालिविंदो तओ भविष्यत्तो महारिडि पत्तो ।

अमोहो पसत्थो गइंदासणत्थो अदप्पो अमाया जसामेइ ताया ।

रणे उच्छहंता समासेइ मंता ।

घत्ता । सज्जियजयमंगले घोमियमंगले पिक्खिवि पुत्तहोतणिय मिय ।

धणवइहरियत्तहिं पहमियवत्तहिं छड्डिय वणि वावार किय ॥ ८ ॥

दुवई । तो सुमहत्तराण कर भउलिवि नरवइ मुहुं नियच्छण ।

परियणि पिंडवामि अंतेउरि तुम्हइं थाहु पच्छण ॥

चर पेसिवि सुविहियसंपहारु रणि जाणिवि समविसमाणुमारु ।

तक्कालसरुविं धरिवि मंतु पुरि पउरि करिक्खउ सुप्पयत्तु ।

पडिवज्जिय तंपि महानरेहिं मंगलपसत्थ जंपिय सरेंहिं ।

पुणु जणणिसमुहुं सुपइक्खयाउ अहिणंदिवि दिट्टउ वरनियाउ ।

तेहिंमि जंपियइं मुहासियाइं निम्पच्छणाइं विविहइं कियाइं ।

कमलइं नवकमलदलक्खणाइं जिणमेसकुसुम करि धरिवि ताइं ।

अवलोइवि भालंकारु पुत्तु नवकुंदकुसुमदभणाइं वुत्तु ।

घत्ता । चिरु महुं पुच्छंतेहिं विणउ बहंतिहिं जं आपसिउ सुणिवरिण ।

तं चडउ पमाणहो निव्युइठाणहो जिणसासणदेविहु वलेण ॥ ९ ॥

दुवई । तो भविसाणुअ अवलोएवि संभासिय नरिंदिणा ।  
 अच्छरकोडिसहिय रइमंदिरिं नं सइ सइ सुरिंदिणा ॥  
 तो भविसइ भवियत्तहो सुआइं मालइमालाकोमलभुआइं ।  
 कुवलयदलदीहरलोयणाइं मालूरपिकपीवरथणाइं ।  
 अप्पिय चूडामणिनायमुह सुहिसमुह दिट्ट डुरियहं रउइ ।  
 मणिमउडि कुंदि कुसुमइं करेवि वियसंति संति उल्लवइ देवि ।  
 तोणीरहं तुहु अणुप्पमाण होसंति अणिट्ठिय ममरि बाण ।  
 सरधारिहि वरिसिवि जेम मेहु जसधवलधूलि धूमरियदेहु ।  
 भुअवलवलेण परबलु जिणेवि आवहि वइरियजयलच्छि लेवि ।  
 तो चलतरलावियलायणाइं कंदप्पदप्पपियमाणणाइं ।  
 अवलाइउ पिउ पियसंभमाइं नरवइभूवालतणुअभवाइं ।  
 तेणवि बहुकज्जकयक्वणेण रइसन्नइं सम्माणिय मणेण ।  
 नीसरिउ सरिउ जमरभि तुरंनु सज्जणदुज्जणहंमि भउ करंतु ।  
 निज्जावओ व भडथडममुहि नरवइ आरूहु महागइंदि ।  
 घत्ता । रणभूमि सरंतहं चारु चरंतहं समरकज्जे उज्जुअमइहु ।  
 वरकरिणिहु करिणिउं सुहडहं धरिणिउं सिक्ख दिंति नियनियपइहु ॥१०॥  
 दुवई । पभणइं कावि कंत पिय वट्टइ अवसरु अप्पमाणहो ।  
 निक्कउ करहि अज्जु समरंगणि पहुसम्माणदाणहो ॥  
 कोवि भणइं रणि चडिवि पमाणहो निक्कउ करमि सामिसम्माणहो ।  
 कोवि भणइं पिण पइं वि न भुंजमि जइवि न तिलयनाहु रणि रंजमि ।  
 कोवि भणइं नवि बंधमि फुल्लइं जाम न वइरिमुहइ ओहल्लइं ।  
 कोवि भणइं अहं सइ आवट्टमि अहं जुयरायदंडु दलवट्टमि ।  
 कायरधरिणि कावि परिवेयइ होउ बलिक्कियाण पहु सेवण ।  
 जित्थु अऊरइ कालि सरिज्जइ काइं तेण विहवेणवि किज्जइ ।  
 सामिणि मा ण सवक्खु सरिज्जहि महु कंतहो जंघाबलु दिज्जहि ।  
 सांवि भणइं किं सामिणि बुच्चइ महु जंघाबलि कुवि न पहुच्चइ ।  
 कैम पमाउ दूरि वगंतहो परसंसउ पओलि निगंतहो ।  
 एम समरुवाचारु विहट्टिवि निग्गय नरवरिंद संघट्टिवि ।  
 घत्ता । अवलाइउ साहणु हयगयवाहणु भविसयत्त भूवालपहु ।  
 थिय समरु समुड्ढिवि रणपिहु मंडिवि पडिगाहिवि जयलच्छि लहु ॥११॥

दुवई । पिद्दुमइलोहजंपंचालहिं कच्छाहिवनरिंदहिं ।  
 पणविय कुरुव वेवि अन्नेहिमि बहुसामंतविंदहिं ॥  
 भविसत्तु वुत्तु कच्छाहिवेण पद्दु अम्ह कुइउ कज्जेण केण ।  
 कुरुजंगले जो पइसइ असंतु तद्दो अम्हहं वइरु महामहंतु ।  
 भूवालद्दो जो जंपइ असेव तद्दु अम्हहं अवसि सावलेव ।  
 एवहिं वट्टइ अहिसेउ तुम्ह देहि नियउ कवणु आएसु अम्ह ।  
 तं वयणु सुणेविणु भविसयत्तु पभणइं रणरसकंटइयगत्तु ।  
 अद्दो साद्दु सच्चविउ सच्चु पक्कवालितु पइं दुक्कुरु पवंचु ।  
 भूवालकज्जि सच्चउ सहिद्दु तउ चरिउ चरेहिं चिरु चरहिं सिद्दु ।  
 एवहिं धणधन्नरमाउलेहिं तउ आणउ अहिवेलाउलेहिं ।

घत्ता । एत्थुवि पडिवालहिं समरु निहालहिं पासट्टिउ पक्खिन्नछलि ।  
 हउं जाम निहट्टिवि रणि संघट्टिवि करउ कुलक्खवउ वइरिवलि ॥ १२ ॥

दुवई । तां पच्चयनरिंदहरिवाहणपंचालाणुरायहिं ।  
 पणविउ कुरुनरिंदु अन्नेहिमि बहुनरवइनिहायहिं ॥  
 तां भणइं नविप्पिणु लांहजंघु जसुतणउं वयणु सच्चहं अलंघु ।  
 अद्दो देव देव पडिभडवमालि नउ एह नित्ति संगामकालिं ।  
 पढमउं पहरंतण सामिसालि परिभमियविसमभंडणकरालि ।  
 भडथडु अप्पं परिहोइ जाम पाइक्कहो पसरु न होइ ताम ।  
 तं मंतिद्दु वयणु सुणेवि तेण अवलोइय नर हरिसियभुण्ण ।  
 दिट्टइं सम्माणइं जोह जाम चप्पिय रणमहिं परबलिण ताम ।  
 पसरइ साकेयनरिंदमिन्नु रोमंचउच्चकंचुअपवत्तु ।  
 हरिग्वरखुररवि ग्वाणी ग्वणंतु गयपयपहारि धर दर मलंतु ।  
 हणु मारि मारि कलयलु करालु सन्नइवइभडथडवमालु ।  
 तं निणवि मघणु अहिमुहं चलंतु धाइउ कुरुमाहणु पडिग्वलंतु ।

घत्ता । कलयलगंभीरइं दिन्नसरीरइं हयरणभेरिभयंकरइं ।  
 कुरुपोयणवल्लहं अणिहयमल्लहं भिडियइं वलइं समच्छरइं ॥ १३ ॥

दुवई । तां हरिग्वरखुरग्गसंघट्टिं छाइउ रणु अतारणे ।  
 णं भडमच्छरग्गिसंधुक्कणधूमनमंधयारणे ॥  
 धूलीरउ गयणंगणु भरंतु उट्टिउ जगु अंधारउ करंतु ।  
 नउ दीमइ अप्पु न परुसग्वग्गु न गइंदु न तुरउ न गयणमग्गु ।

तेहइवि कालि अविसेहमोह हुंकारहु पहरु मुअंति जोह ।  
 किवि आहणंति दिसि बहु मुणेवि गयगज्जिउ हयहिंसिउ सुणेवि ।  
 किवि कोक्किवि पडिसहहो चलंति अमिसुट्टिण नियलोयण मलंति ।  
 धावंतु कोवि अहियाहिमाणु गयदंतहि भिन्नु अपिच्छमाणु ।  
 कत्थइ पहराउरअयसमोह गयघड पयट्ट निहणंति जोह ।  
 रउ नट्टु विहंडिउ भडग्वलेण महि मुहिय वणसोणियजलेण ।  
 घत्ता । तो गयघडपिल्लिउ सुहडहिं भिल्लिउ अवरुप्परु कप्परियतणु ।  
 मरजालोमालिउ पहरकरालिउ भमरावत्ति भमिउं रणु ॥ १४ ॥  
 दुवई । तो इक्कवयकन्नपंगुरणाहिं सुहडहिं नारसिहहिं ।  
 दढदाढाकरालमुहभासुरलोलललंतजीहहिं ॥  
 ग्वज्जंतु भमिउं करवुहं सिन्नु ओसाक निविडगयघडहिं दिन्नु ।  
 तेहइवि कालि सांडीर वीर पहरंति सुहड संगामधीर ।  
 केणवि कासुवि अमिघाउ दिन्नु उरु सिरु सग्वग्गु भुअदंडु छिन्नु ।  
 अमि वाहइ कोवि गलद्धसेसु हत्थेण धरेवि पडंतु सीसु ।  
 केणवि आरोडिउ लंबकन्नु वंचेवि फरसु कुंतेण भिन्नु ।  
 केणवि रणि तज्जिउ एक्कवाउ विज्जाहरकरणिं दिन्नु घाउ ।  
 केणवि दुक्कंतु ललंतु जीहु दो खंडिवि पाडिउ नारसीहु ।  
 कत्थइ कडु आविय गयहं पंति परिभमिय सुहडसीसइं दलंति ।  
 कत्थइ पहराउर दुन्निवार हिडिय तुरंग पडिआसवार ।  
 कत्थइ मरोहु वणसोणियंधु मुरहिउ करि नरकेसरिहिं गंधु ।  
 एहइ वट्टंतण रणि अमक्कि मंतणउं जाउ महिवालचक्कि ।  
 अहो अच्छइ हुं काइं निरावसन्न कुरुवइहिं ओसारिय लंबकन्न ।  
 मंछुइ दुज्जउ भूवालराउ दीसइ धणवइसुउ बहुपसाउ ।  
 तं मंतिवयणु हियवइ धरेवि उट्टिय सयलवि समहरु करेवि ।  
 घत्ता । महिवइसामंतिहिं समरि भिडंतिहिं कुरुवइसाहणु ओसरिउ ।  
 दिढपहरकरालिउ समरसजालिउ रणमहि मिह्लिवि नीसरिउ ॥ १५ ॥  
 दुवई । भग्गइ सामि सिन्नि पइसंतण पसरिवि निययमंडले ।  
 निरु खलभलिय गामपुरपट्टण तहिं कुरुभूमिजंगले ॥  
 गयउरजणु हल्लोहलिउ सुहु नायरियहिं हाहाकारु सुहु ।  
 विहडप्फड धाइय पयअसत्थ परिमुक्ककेस विहडियनियत्थ ।

नियनियधरसिहरहं चडिउ लोउ जंपइ अणिचु संपयविहोउ ।  
 लइ नदु कज्जु अत्थमिउ राउ बलु भज्जइ नीसाहारु साउ ।  
 परबलु गहगहइ महोच्छवेण दीसइ न किंपि धूलीरवेण ।  
 धणवइ परिचितिवि अप्पसाउ सन्नहु सुहडसाहणसहाउ ।  
 परिरक्खणु किउ पुरवरि सकोसि परियणि अंतेउरि पिंडवासि ।  
 इत्थंतरि पइसिवि वरिहिं सिद्धं अम्हेहिं सयलु संगामु दिदु ।  
 विहडिउ सयत्थु उप्पन्नु भंगु वइरिहु बलु मोडिउ चाउरंगु ।  
 परथक्कउ परिवद्वियपयाउ तउ नंदणु भूवालं सहाउ ।  
 सन्नहु करिवि करिसारिसज्जु नउ जाणहं होसइ केम अज्जु ।  
 घत्ता । एत्तहिवि णरिंदिं वइरिमइंदि अवलोइवि नियबलु नविउ ।  
 विहणियभुयदंदिं रणभरचंदिं अप्पणु सइं सन्नाहु किउ ॥ १६ ॥  
 दुवई । सन्नज्जंति निलयदीवाहिवि समरि सुमित्तताइणं ।  
 घल्लिवि कवउ लइउ कुंताउहु पहुभूवालराइणं ॥  
 पणविप्पिणु पंकयसिरिसुणुण नरनाहु वुत्तु हरिसियभुणुण ।  
 तुहं ताय ताम पिक्खंतु होहि दिदु पवणु हउंमि परबलजलांहि ।  
 जा अग्गिमन्धि अणंतवालु तहो करमि अज्जु रणि पलयकालु ।  
 अल्लुमि चित्तंगहो दलमि दप्पु चिरु पइसिवि मग्गिउ जेण कप्पु ।  
 अन्नहंमि अमन्नहं करिवि सन्न मोडिवि महिवइ उक्खिणमि कन्न ।  
 जंपंतु एम चल्लिउ नरिंदु आरोहिं कन्नारिउ गइंदु ।  
 तिं सहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिंद ।  
 पहुमइहरिवाहणलाहजंघ अन्नवि नरवइ जे रणि अलंघ ।  
 घत्ता । नरवरंहिं परज्जिवि गुण निम्मज्जिवि धणुहरसरसंधाणु किउ ।  
 अक्खयतोणीरिं रणि सुंडीरिं परबलु सरहिं कडन्तरिउ ॥ १७ ॥  
 दुवई । नियबलु निणवि सरहिं भिज्जंतउ रणसंगरि पयत्तहो ।  
 वरदुग्घोद्वि चडिवि उडायउ महिवइ भविमयत्तहो ॥  
 जुअराणं तज्जिउ मिट्ठिपुत्तु अहो तुम्ह गोत्ति एउवि अजुत्तु ।  
 पहु रंजिवि जं परिणिय सुमित्त अवसाणु तामु इत्तडउ मित्त ।  
 विहमंतु पयंपइ निलयराउ हउं फेडमि तुहु सुमित्तवाउ ।  
 तं वयणु सुणेवि विरुहणुण पेसिय सरधारणि कुहणुण ।  
 ते लीलइं धणवइसुणुण छिन्न अन्नेक्कसरहिं पयरक्ख भिन्न ।

हउ चावदंडु पाडियु<sup>३</sup> धयग्गु वणितणुरुहभएण गइंदु भग्गु ।  
 अन्नहिं गयउरि आरुहइ जाम सिरि लउडिपहारिं हयउ ताम ।  
 घत्ता । गयघाउ सहेविणु चेय लहेविणु उट्टिउ असिवरु लेवि करि ।  
 तो खेयरकरणिं असिवावरणिं झत्ति झडप्पिउ वहरिअरि ॥ १८ ॥  
 दुवई । नरवइ जीवगाहि जंपाविउ सइं भविसत्तराहणं ।  
 तो सक्केयजोह रणु भिल्लिवि झूरिउ मणि विसाइणं ॥  
 जो जासु भिडिउ सो तेण मुक्कु थिउ परबलु सहुं संकेयचुक्कु ।  
 विणु इक्किं पडिउ तमोहजालु कहु सहु विसमट्टिउ सामिसालु ।  
 पहुपासि पहुक्क नरिंद सव्व निप्फंद निराउह गलियगव्व ।  
 परिओसिउ पहु भूवालुराउ गयउरि लोयहं सोहलउ जाउ ।  
 नायरजणु रणु पिक्खिवि सविंदु जयकारइ जणवल्लह नरिंदु ।  
 तां नवर तेण धणवइसुएण रणसिरिरामालिं गियभुएण ।  
 संवरिवि लयउ भंडारु कोसु परियणु अंतेउरु पिंडवासु ।  
 परिवारु सयलु किउ इक्कवासि दुम्मणु निविट्टु नरवइहिं पासि ।  
 विणु चमरहिं चामरगाहिणीउ जलि सुक्कइ जं जलवाहिणीउ ।  
 नउ सोहइ दुम्मणु पिंडवासु कज्जलजलमइलियगंडवासु ।  
 थिय छत्तधार छत्तइं मुएवि तूरियवाइत्तइं परिहरेवि ।  
 अरि चोर जेम्ब चालिवि सविंदु परिओसिं गउ गयउरि नरिंदु ।  
 तां मंतिउ मंतु महानरेहिं आयहिं दिज्जहिं नियलइं पएहिं ।  
 घत्ता । बहुनरपरियरियउ मणि मच्छरियउ अच्छइ मउलियमुहकमलु ।  
 जइ कहवि विलुट्टइ तो दलवट्टइ सयलुवि अम्हहं तणउं बलु ॥ १९ ॥  
 दुवई । अहो जण मणि सयज्जु परिचितहो मं घरवासि दम्महो ।  
 ग्वणपरियत्तविसमसमसंकुलगइ संसार धम्महो ॥  
 तित्थंकरु रिसहु जिणिंदु आसि तहो पुत्तु बाहुबलि तेयरासि ।  
 नरलोयकोडिपुन्वाउमाणु सयपंचसवायधणुप्पमाणु ।  
 जिउ समरि जेण भरहेसरोवि जसु चरणिहिं पडिउ सुरेसरोवि ।  
 जो तहिं सताणि महानरिंदु जसु सिरिण नवइ सामंतविंदु ।  
 मंडलवइ जासु करंति सेव बंदिग्गहि पाविउ सोवि केम्ब ।  
 जो गिज्जइ गेयवियक्खणेहिं परिभमइं सोवि सहुं रक्खणेहिं ।

जसु परियणु महिमंडलु पवासु सो अण्णं सहं अहिलसइ गासु ।  
 कीलंतउ जो रमणिहिं सहासि सो निंद लहइ कह बंदिवासि ।  
 तहो दरिसिय एहावत्थ जेण किं बुच्चइ तासु कुलक्कमेण ।  
 उप्पण्णउं विरु वणिवरहं गोत्ति परिवड्ढिउ मामहं सालि पुत्ति ।  
 वाणिज्जे गउ सत्त्वायरेण वंचिउ सावत्ति भायरेण ।  
 परिह्विण गंपि नरनाहु दिट्ठु तेणवि सम्माणिउं किउ वरिट्ठु ।  
 हुउ बहुमंडलवइनरवरिंदु उच्चाइउ नियसुहिसयणविंदु ।  
 एहउ जाणेविणु मच्चलोइ मं करहु गच्चु संपयविहोइ ।  
 पारंपरकच्चहं लहिवि भेउ मइं झंखिउ सरसइवसिण एउ ।  
 घत्ता । झाणिं संगामहो दुप्परिणामहो अवसिं नासइ अप्पहिउ ।  
 घणवइवणिउत्ति रइवि णिउत्ति पुणुवि तस्स मिच्छा मि किउं ॥२०॥

चतुर्दशः सन्धिः ।

संगामनियत्तए विसमिसमत्तए दीहरथोरपलंबभुउ ।  
 अहिसिंचिउ राणं मणि अणुराणं अज्ज रज्जि घणवइहिं सुउ ॥  
 दुवई । अहिसिंचिवि कुमारु वरजुवइहिं पुज्जिउ सेयवासहिं ।  
 सियचंदणविलित्तु परिअंचिवि जयमंगलसहासहिं ॥  
 तओ दंसियं सज्जणाणं सुहइं सुघोसं समुप्फालियं नंदिसइं ।  
 समाओसिओ पोसियंदो विपक्खा विहोएण भोएण काउं समक्खा ।  
 पसाहा वियादा वियासा सुमित्ता पसत्थेहिं वत्थेहिं सित्ता पवित्ता ।  
 अविट्ठां विसुद्धीकया कोइलावा समालीढघोलंतकंचीकलावा ।  
 समिंदीवरच्छी समुत्तुंगनासा समावत्तजंघा वारोरूपएसा ।  
 नियंबे विसाला सुवित्थेन्नमज्झा घणंधत्थणा दक्खिणावत्तगुज्झा ।  
 जुवाणं जणं वम्महंती महंती महामत्तमायंगलीला वहंती ।  
 सलायव्व लावन्नरीरे तरंती जणे साहिलासोहसोहा धरंती ।  
 पुरे सा वहु सो वरो तं विहोएं निणउं न सो जस्स जायं न मोयं ।  
 घत्ता । सा धीय नरिंदहो सज्जणविंदहो मज्झि सुवेसालंकरिय ।  
 जयमंगलघोसिं सुहिपरिओसिं भविष्यत्ति करयलि धरिय ॥ १ ॥

१ C adds इय भविष्यत्कहाए पयडियधम्मत्थकाममोक्खाए बुहधणबालकयाए पंचमिकलवण्णणाए  
 भविष्यत्तसंगामजयवण्णणो नाम चवरहमो संधी परिच्छेओ सम्मतो । २ A अत्रिधा ३ B सुविषिणमज्झा

दुवई । पाणिगहणि जाए जामायहो अहियमणाणुराइणा ।  
 जं चित्तिउ मणेण नीसेसु वि तं तहो दिनु राइणा ॥  
 तहो अप्पिउ कुरुजंगलहो अहु घणकणयसारमंडणसमिहु ।  
 राउल्लु विचित्तु वित्थारसारु रक्खणपडिरक्खिउ सीहवारु ।  
 सीहासणु चमरइं आयवत्तु पल्लंकतूलि रहभवणि पत्तु ।  
 सुहलक्खवणु जयमंगलगइंदु पडिवन्नसेव सामंनविंदु ।  
 मणपवणगमणु ह्यवरु तुरंगु भंडारु कोसु बल्लु चाउरंगु ।  
 विलयउ पियवयणइं वाहिणीउ वरजुवइउ चामरगाहिणीउ ।  
 कच्चोलथालपरियल्लु असेसु अंतेउरु पेसल्लु पिंडवासु ।  
 असिमसिमहल्लमंतिण णिओइ काहारखोरभडभंडभोइ ।  
 अनुवि जं जं महारायचिण्ह तं तं नरनाहिं तासु दिण्ह ।  
 पुब्बक्कयसुहकम्मइं फलेण वर वसविहेय कय भुयबलेण ।

घत्ता । दोहलयनिमित्तु परिपुच्छि वि भविसाणुमइ ।

तं निसुणहु जेम गउ तं दीउ नराहिवइ ॥ २ ॥

दुवई । पंकयसिरिसुमित्तपियसुंदरि भविसमहाणुख्वहिं ।

पेसिय संकहियइ भविसत्तहो बहुमइसारभूअहिं ॥

ओसारिवि परियणि पिंडवासि वइसारिउ पहु एकंतवासि ।

दाहिणइं पट्टि भविसाणुरूअ वामइं सुमित्त गुणसारभूअ ।

अग्गइ तिन्निवि सुमहत्तीउ कमलच्छि लच्छि पियसुंदरीउ ।

पणविवि नरनाहिं दिनु कल्लु जंपिउ जणणिण बहुगुणपसन्नु ।

पइं चंगउ किउ ववसाउ वच्छ आणिय घरि जयसिरि बहुअ सच्छ ।

जं जंपिउ पहुअत्थाणि जेम निव्वाहिउ तं जि नियाणि तेम ।

चित्तंगि सहु जंपिउ कराल्लु घल्लिउ दर मल्लिवि अणंतपालु ।

तं नवर सयल्लु पइं किउ सदप्पु भुअबलेण जइवि तहो हउ कडप्पु ।

नरनाहिं वसुमइ तइ निउत्त पालिब्बी कुसलत्तणेण पुत्त ।

अमुणिय वीमासु पमाउ लोहु तिण्णिमि संपयहं करंति दोहु ।

एक्किक्क पहाण महानरिंद पइ आणिय अवमाणिवि सविंद ।

घत्ता । नउ सुंदरु एउ जं परिरक्खिउ भमइं अरि ।

सम्माणिवि पेसि अह नियलहिं पच्छन्न करि ॥ ३ ॥

तं वयणु तासु हियवइ पइहु कोक्किउ अंतरपरिवारु इहु ।

धणवइ हरियत्तु महाणुराय मंतणइं परिट्टिय बेवि ताय ।  
 पुच्छिउ भूवालु पसन्नमाणु इयकालहो एयहो किं पहाणु ।  
 तेणवि अवलोइउ वयणु तासु वरतिलयदीवपरमेसरासु ।  
 अहु कारणु नउ सावत्तु एउ जं कज्जइ तं संघडइ हेउ ।  
 नरवइ महिवाल महाहिराउ तहो पुत्तु तुभइ उक्खेवि आउ ।  
 अत्तुवि चित्तंगु महानिउत्तु सिंधुवइ सीहकंधरहो पुत्तु ।  
 अरिवारणसीहु अणंतपालु चंपाहिउ चंपहि सामिसालु ।  
 अवरवि नरिंद अमरिंदतेय सयलवि एक्किक्कपहाण एय ।  
 परिणण सभिच्च अप्पिय कलत्त अच्छंति वारि तउ रुत्तुधुलंत ।  
 विसहिवि अवत्थ खेवंति कालु न मुवंति विहुरि नियसामिसालु ।

घत्ता । किं किज्जइ इत्थु वियडि परिट्टिय कज्जगइ ।

आढप्पइ जं जि तंपि न एवहिं संभवइ ॥ ४ ॥

जइ मुच्चइ तो पडिवक्खि जाइ जइ बज्जइ तो हियवइ न माइ ।  
 अहं हम्मइं तो जसहाणि होइ अच्छंतु एम सुंदरु न लोइ ।  
 अहं एणवि काइंमि न किउ जुत्तु आरोहिउ केमरि सुहु सुवंतु ।  
 लइ लेहु ताम नियलइं पएहिं परिवेढिवि मत्तमहागणहिं ।  
 जइ रूसइ तो हम्मइं वलंतु अहं विसहइ तो अच्छइ ग्वलंतु ।  
 किउ निच्छउ आवासिय तलेर सज्जिय गयसाहणु भमियरेर ।  
 निग्घिण चिलाय नर कूरकम्म आरूढ गइंदहिं वद्धचम्म ।  
 विहडप्फुड धावंति जणेण परिवेढिउ नायरियायणेण ।

हा हा निक्कारणु जाउ कज्जु मंछुहु मारिच्चउ वहरि अज्जु ।  
 कोवि जंपइ जइ मुच्चइ जियंतु तो पुणुवि एइ होइ विसंतंतु ।

घत्ता । अरि सप्परिवारि वेढिज्जंतए गयघडिहिं ।

सविलक्खु हसेवि जंपिउ अवरुप्परु भडिहिं ॥ ५ ॥

अहां वट्टइ कज्जु समप्पमाणु अकियत्थु जाउ मरणावसाणु ।  
 वहरिहिं आढत्तइ सामिसालि किं करहु निराउहं सामिसालि ।  
 वरि तहिं जि आसि मुअ हणिवि गत्तु मं दिट्ठु सामि अवमाणियंतु ।  
 अन्निकु भणइं लइ होउ चारु वणि सीहु वहइ किं हत्थियारु ।  
 भुअदंड बेवि पवहंति जाम को दुक्कइ सामिहिं समुहु ताम ।

हल्लोहलि ह्रवउ वहरिविंदु पिक्खइ तवंगि थिउ नरवरिंदु ।  
तो लेविणु पोयणपुरहो वत्त चर विणिण पराइय चारुगत ।  
परिपुच्छइ नरवइ साणुराउ कहिं वट्टइ सो महिवालु राउ ।  
कित्तिउ बलु कित्तिउ सुहडविंदु मंतणउं काइं मंतइ नरिंदु ।  
पणविप्पिणु तेहिंमि सुट्टु एम्ब तहो पासि नाहिं बलु किंपि देव ।  
जे जे पहाण सामंत केवि ते ते तहो नंदणु आउ लेवि ।  
अच्छइ नरवइ वहरायभट्टु तं पट्टणु हल्लोहलिउ सुट्टु ।

घत्ता । हिंडंतिहिं तित्थु घरि घरि सुच्चइ तउ चरिउ ।

रिउघरिणिणु नाह नयणिहिं कज्जलु अबहरिउ ॥ ६ ॥

चरवयणु सुणिवि रिउनिम्महेण बुच्चइ सुमित्तमणवल्लहेण ।

तज्जंतहं तज्जिउ सुहकरालि पहरिउ पहरंतहं भडवमालि ।

एवहिं वहरायपब्भ तेय कोक्खि वि सम्माणहं सयल एय ।

तं निसुणिवि धाइय नर सधम्म विणिवारिय किंकर कूरकम्म ।

आणिउं मं भीसिवि वंदिसत्थु सहं जंपिउ पेसलु तह पमत्यु ।

पइसारिउ सज्जणु भव्वलोउ दरिसिउ नियसंपयपयविहोउ ।

भोयणु भुंजाविय बहुरसेण सक्कारुक्खवेत्त महालसेण ।

दिद्धइं वरवत्थविलेवणाइं जायइं पसन्नसन्नइं मणाइं ।

घत्ता । एक्किक्क पहाण जइवि सकुंडल मउडधर ।

नउ पावहिं सोह विणु जयलच्छिणु तोवि नर ॥ ७ ॥

सम्माणिवि सप्परिवारु सत्तु जोविउ अणंतु चित्तंगु बुत्तु ।

अहो साहु साहु सुहडत्तणेण उज्जालिय लीह भडत्तणेण ।

तं किउ जं जंपिउ तित्थु कालि दरिसाविउ अप्पउ भडवमालि ।

पुण्वज्जिय रणि जयलच्छि होइ पहरिवि जुज्झइ पाइक्कु लोइ ।

संवरिवि जाहु नियसामिसालु आविज्जहि पुणुवि लहेवि कालु ।

तो नवर भणइं अवणिंदजाउ अहो नरवइ तउ पसरउ पयाउ ।

अम्हइं पुणु सुहडत्तणु अचंडु छुट्टु न गय समरि सयखंडु खंडु ।

तउ अप्पिवि सहं जीविउ सरीरु विसहिउ निरोहपरिहउ गहीरु ।

घत्ता । जो चप्पिउ जेण तासु तेण सहं कवण तुडि ।

मइलियइं न होति फुल्लु सइत्तणु चारहडि ॥ ८ ॥

रणि भग्गु मडप्फरु जेण जासु सो जीवउ सेव करेवि तासु ।

एवहि तुहुं अम्हहं सामिसालु खेवहं तउ आण करेवि कालु ।  
 अणुहुंजि सिंधु सायरइ दोवि चंपहि चंपाहिउ करहि कोवि ।  
 पोयणपुरवरि नियकरणु देहि पव्वयमंडलियहं कप्पु लेहि ।  
 एवहिं तउ आणहं अम्ह तेउ सो भंजहं जो तइ अणविहेउ ।  
 तं निसुणिवि पंकयलच्छिजाउ सम्माणहं सयलवि कयपसाउ ।  
 अरिदप्पसाड कीलहं रमेवि जं जासु तं जि तासहं खमेवि ।  
 अप्पिउ परिवारु सपिंडवासु करितुरयजोहभंडारु कोसु ।  
 अंतेउरि सहं भविसाणुरूअ सम्माणु करइ गुणसारभूअ ।  
 संपेसिय गय सयलवि नरिंद नियनियनयरिहिं थिय सुहडविंद ।

घत्ता । वणिउत्तें होवि गयउरि पुव्वसुकयजुएण ।

मंडलिय जिणेवि लइय लच्छि धणवइसुइण ॥ ९ ॥

जयजसपसरपसाहियगन्ति भविसिं रायलच्छि माणंतिं ।

बहुकालिं बहुसिय संभाविय बहुनरवइ नियसेव कराविय ।

अग्वलिउ सालंकारु सणेउरु पसरिउ पिंडवासु अंतेउरु ।

सीहवारु सीहासणु छत्तहं एम्बमाइ अन्नइंमि विठत्तइं ।

एम तासु बहुभोयासत्तहो हुअ गुरुहार धीय भवियत्तहो ।

सा दुलंभ दोहलय सरंती पुच्छिय रइमंदिरि विलसंती ।

कहहि देवि जा नयणाणंदिरि तिलयदीवि ससिपहजिणमंदिरि ।

घत्ता । जइ जाइवि तित्थु पुज्जमहिम जिणवर करमि ।

तं सिज्जइ केम तेण नाह हियवइ धरमि ॥ १० ॥

तं निसुणिवि नरवइ चिंताविउ गहणु समुदत्तरणु मणि भाविउ ।

किम तं तिलयदीउ आसंघमि दुत्तरु किम रयणायरु लंघमि ।

तइयहं गय पिळ्ळिय दुव्वाएं आणिय माणेसरिण सहाएं ।

एवहिं पुणु दुलंघु तहिं संगउ अंतरु जलदुग्गसु थलदुग्गउ ।

जइ आयहो दोहलउ न पुज्जइ तो पुरुसाहिमाणु नउ जुज्जइ ।

एम जाम चितवइ महाइउ तक्खणि सो मणवेउ पराइउ ।

तेण वुत्तु पडिहारु समासए अवसरु जाणावहि पहुआसए ।

सोवि तासु थिउ नयण कडक्खेवि सुवियक्खणु वि न सक्कइ लक्खेवि ।

गउ पहुपुरउ अवक्खए खेविउ मुहि वत्थंचलु देन्वि निवेइउ ।

देव देव अच्छरिय महंतरु अच्छइ बारि मउडकुंडलधरु ।

किं सो असणिवेउ संपाइउ किं माणेसरु जक्खु पराइउ ।  
 किं सुरु कोवि सुरत्तणु पालइ अवसरु सीहवारि पडिवालइ ।  
 तो आणाविउ णवर णरिंदिं लहु पइसारि वुत्तु साणांदिं ।  
 घत्ता । आवाहिउ आउ राएं अब्भुत्थाणु किउ ।  
 तहो तेण नवल्लु पाहुडु करयलि अल्लविउ ॥ ११ ॥  
 खयरिं सविणएण पिउ जंपिउ दिन्वि दिव्वाहरणु समप्पिउ ।  
 नरनाहिं देवाविउ आसणु जंपिउ थोउ थोउ संभासणु ।  
 को तुहुं कवणिं कज्जे आयउ दीसहिं पगुणगुणहिं अग्घाइउ ।  
 तं निसुणेवि तेण उवलक्खिउ नियकुलु नाउं थाउं तहो अक्खिउ ।  
 हउं मणवेउ नाम विज्जाहरु निलउ मज्झ वेयडुमहीहरु ।  
 केणवि कोऊहलसविसेसिं आयउ मुणिवरवयणाएसिं ।  
 जइ तुहुं धणवइसिद्धिं नंदणु कमलाएविहि नयणाणंदणु ।  
 जइ भविसाणुरुअमहएविहिं अंतरि अत्थि किंपि सुहसेविहिं ।  
 जइ संकेउ एउ णउ पुज्जइ तो आएसु देहिं जं किज्जइ ।  
 अह नउ मिलइ एउ अहिणाणउं तो सच्चहं अवसाणु पहाणउं ।  
 घत्ता । तं वयणु सुणेवि नयणिहिं किउ हरिसंसुजलु ।  
 मुहि करयलु देवि पुणु ओरालिउ मुहकमलु ॥ १२ ॥  
 तिं वयणिं पद्दुमणि आमोएवि महएविहि मुहकमलु पलोएवि ।  
 जंपिउ विज्जाहरिण समाणउं सुंदर मिलइ सच्चु अहिणाणउं ।  
 एत्तिउ महु मणि पर वामोहउ तुहुं जयलच्छिविहूसियदेहउ ।  
 जम्माउव्वु अइट्टविसेसणु किं कज्जिं महु मन्निहिं पेसणु ।  
 तो विहसिउ वेयडुहो राणउं अत्थि इत्थु वित्थरिण कहाणउं ।  
 जइ नियमेण सुणाहिं आयच्छलु जइ सच्चउ जिणसासणि वच्छलु ।  
 जइ मुणिवरवयणइं पडिवज्जहि जइ दुक्कहजणवयणहो लज्जहि ।  
 जइ जम्मंतरवयणइं पुच्छहि जइ अप्पाणउं पउ परियच्छहि ।  
 तो संवरहि विचप्पवियारणु अत्थि पुव्वसंबंधं कारणु ।  
 घत्ता । तो कुरुवनरिंदु जंपइ अवगन्निवि गहणु ।  
 पडिवन्नपयत्थु किं किज्जइ तं तुरिउ भणु ॥ १३ ॥  
 नहतिलयाहिवेण तो वुच्चइ जं तउ ठाइ अम्मह तउ रुच्चइ ।  
 महएविहि दोहलयनिमित्तिं हउं आयउ मुणिवयणनिउत्तिं ।

लइ आरुहहि विमाणि रवन्नइं पवणुहुअपडायसंच्छन्नइं ।  
 तिलयदीवि चंदप्पहनाहहो करहु न्हवणु चंदप्पहनाहहो ।  
 पुज्जिवि वम्महवारणुकेसरि पिक्खिवउ कुरुजंगलपरमेसरि ।  
 सरहसु तं पडिवन्नु नरिंदिं लइउ समउ सहं सज्जणविंदिं ।  
 तं संकेयतूरु अप्फालिउ दसदिसि वहकयंव ओरालिउ ।  
 तहो सदिं सुहिसयण पराइय सहं लच्छिए पंकयसिरि आइय ।  
 हरिबल पत्त समउ परिवारिं धणवइ पउरपमुहपब्भारें ।  
 भूवालु वि जुअराय पियच्छिए पियसुंदरिए समउ जयलच्छिए ।  
 घत्ता । सम्माणिवि सिद्धि पुरयणमणइं बहुचरिउ ।  
 परितुट्ट भणेवि तेहिंवि एवंकारु किउ ॥ १४ ॥  
 तओ ताडिया किंकरेहिं सखेरी नरिंदस्स बारे महाणंदभेरी ।  
 गया कन्नकन्नंतरेहिं नराणं समाएसणे पेसणे तं घराणं ।  
 हुआ तेण सोऊण बुद्धा समिद्धा महाणंदिया उच्चरोमंचविद्धा ।  
 अहो राउले कोवि आओ अउच्चो नरो वा सुरो वा परो वा सगच्चो ।  
 बलं दावए तस्स राओ सराओ जघाणंदभेरीरओ तेण जाओ ।  
 गया सीहवारे इमं जंपमाणा न लंघंति रायाहिरायस्स आणा ।  
 समोहा सरोहा सजोहा पयंडा कयासारिसिज्जा गया लीलगंडा ।  
 चलंता वलंता पहंते थुणंता तुरंगा खुरगगेहिं खोणी खणंता ।  
 जणो रायमग्गे पसिद्धं पएसा पसाहेइ सव्वायरेणं सुवेसा ।  
 घत्ता । पुरि आवणसोह दरिसिय नयणाणंदिरहिं ।  
 उल्लोचसयाइं रहयइं जिणवरमंदिरहिं ॥ १५ ॥  
 तो नरिंदु आरुहु महागइ सहं सुरनाहु नाइ अइरावइ ।  
 पासिहिं बिहिंमि बेवि सुहसेविउ तिलउब्भमसुमित्तमहएविउ ।  
 अन्नेत्तहिं भूवालु नरेसरु जो कुरुजंगलद्धि परमेसरु ।  
 दिढदीहरपलंबसुवपंजरु पियसुंदरिसुहपंकयमहुयरु ।  
 अन्नित्तहिं जुअराउ ससाहणु भूवालहो नंदणु गयवाहणु ।  
 पंकयसिरिवि समउ परिवारिं हुअ जंपाणि अहियसिंगारिं ।  
 हरियत्तु वि सबंधु सपरिग्गहु चल्लिउ सज्जि निययसुपरिग्गहु ।  
 उहयकुलेहिंमि जे सुहिसज्जण ताहिंमि करिवि हियय सव्वग्गण ।  
 जिणमंदिरहिं असेसहं जाएवि जिणहरि पुज्जमहिं निज्झाइवि ।

घत्ता । महदाणइं देवि नायरजणजणिअच्छरिउ ।  
 जयतूररवेण लीलइं नयरहो नीसरिउ ॥ १६ ॥  
 पुरहो पयाहिण देवि सुसाहणु पुणु संचल्ल महागयवाहणु ।  
 चंचिवि थोवंतरु आसन्नइं हुअइं जाइं तहिं ठाइ विहिन्नइं ।  
 विज्जाहरु नरिंदु इक्कासणि भविस सुमित्त वेवि अवरासणि ।  
 एम विहोएं ताम निविट्टइं नायरियायणेण चिरु दिट्टइं ।  
 जयजयकारु करंतिं लोएं चडिउ विमाणु गयणि अब्भोएं ।  
 नहि जंतइं पिक्खंतिं महियलु जलकल्लोल दिंतु सायरजलु ।  
 जणु पिक्खंतु ताम थिउ रम्मइं जाम हुअइं नयणहंमि अगम्मइं ।  
 खंचिवि तिलयदीवि अवइन्नइं चंदप्पहजिणभवणि पवन्नइं ।  
 घत्ता । तहिं जाएवि तेण धणवइसुइ किउ आयरिण ।  
 जिणन्हवणविहइ पारंभिय सव्वायरिण ॥ १७ ॥

पञ्चदशः सन्धिः ।

सिरिचंदप्पहनाहु दीवंतर भविसनरिंदिं ।  
 अहिंसिउ कल्लाणि परमेसरु जेम सुरिंदिं ॥  
 विज्जाहरु वेयड्डुगिरिंदहो संवाहइ अहिसेउ जिणिंदहो ।  
 पयघयदहिमंगलजलकलसिहिं बहुनिम्मच्छणाइं सविसेसिहिं ।  
 धूवफुल्लबहुदीवंगारइं रमणइं रमिय अणेयपयारइं ।  
 नियविज्जाबलेण पवियप्पइ सइं सुमित्तमहएविहिं अप्पइ ।  
 भावयत्तदोहलयनिमित्तिं पिक्खवइ मणवयकायपवित्तिं ।  
 भविसयत्तु जिणपडिम पसंसिवि पुरउ परिट्टिउ नाहु नमंसिवि ।  
 उत्तारियउ असेसउ मालउ बहुपरिमलसुअंधसोमालउ ।  
 सुरतरुपसुहपसुअहं ईयउ नरसुरविज्जाहरकररइयउ ।  
 उत्तमसंगि जइवि पवत्तिउ तोवि सिरि करिवि वासि पक्खित्तउ ।  
 घत्ता । निम्मज्जेवि जगनाहु गुरुवयणु वियप्पिवि सारु ।  
 कयमहिमारंभि पहु अंचइ विविहपयारु ॥ १ ॥  
 मणवयकायनिवेसियचित्तिं पवरधूववासेण विचित्तिं ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए भविसदत्ततिलयपुरि दोइलयणित्तगमनं नाम पंद्रहमो सन्धी परिच्छेओ सम्मतो ॥ २ A निम्महंवि.

देविणु दीवजुत्ति अंगारइ रणरणंतघंटाटंकारइ ।  
 उच्चल्लिवि पसन्नथुइवयणि अणुवासिय परिवसियवयणि ।  
 सुविहिए मंगलग्गि पज्जालिय पुरउ तिवार भूमि पक्खालिय ।  
 अंगु मलेवि सुअंधामोएं निम्मज्जिउ परिवत्तरतोएं ।  
 पुणरवि धूवविलेवणवन्नए परिवडिण देविणु अवगन्नइ ।  
 सिद्धमन्नि अहिसेउ पवाहिवि दसवि दिसाहिवाल आवाहिवि ।  
 दहिघयपायसखइयनिओएं पुप्फक्खयफलदलसंजोएं ।  
 तंवयपत्ति करिवि अणुराएं उच्चल्लिउ आरत्तिउ राएं ।

घत्ता । जलकुसुमंजलि देवि बहुयुत्तुग्गिन्नगिरेण ।

अक्खयफलघुसिणेहिं निम्मच्छिउ नाहु नरेण ॥ २ ॥  
 पुणु कप्पूरकरंबियतोएं पुणरवि दिनु तिवारामोएं ।  
 पुणु वरसुरहिंवीरि उप्पन्नउं कुंकुमरसचामीयरवन्नउं ।  
 जणवइ घाणिंदियहिं सुहाविउ मारुअरुअवेयणविच्छेयउ ।  
 जं सोरंभु रंभवणम्मग्गु व निहु समिहु सुयणसुहिसंगु व ।  
 ववघवंतु मणिकुंभकयंविहिं झलझलंतु धारापडिविविहिं ।  
 हयपडुपडहभेरि मणमोएं जयजयकारु करंति लोएं ।  
 घउ निवडइ वच्छत्थले नाहहो न्हवणारंभि विहइसणाहहो ।  
 सोहइ कलसमुहइं मिल्लंतउ जिणकल होइ कंतिरिह्लंतउ ।  
 घुलिवि अंगि थिरु होविणु थक्कइ जिणवच्छयलु मुएवि न सक्कइ ।  
 अह भएण दुब्वासणसंगहो न तरइ तरिवि जिणेसरअंगहो ।  
 जम्मणामरणपलाव सरेप्पिणु नं थिउ जिणवरु हियइ धरिप्पिणु ।  
 अह सत्त्वंगइं भरिवि जिणिंदहो कहइ नाइ भवियायणविंदहो ।  
 अहो महु अज्जु नाउं सुहु पत्तउ जं एवडु महत्तणु पत्तउ ।

घत्ता । उच्चत्तिवि पयकोसु अहिणंदिवि तिहुअणसारु ।

दिनु विलेवणु मन्नु उक्खेविउ धूवंगारु ॥ ३ ॥  
 पुणु हिमसंग्वसरयससिधवलि थिरमंथरपवाहपहधवलि ।  
 किन्नरगीयगेयगंभीरिं न्हविउ जिणिंदु सुरहिवरखीरिं ।  
 पुणु कुंदुज्जलकंनिवयंसि रिद्धि समिद्ध मणोहरफंसि ।  
 जिणु अहिसिंचिउ सुरसंभहिएं दडवडरवड पडंतिं दहिएं ।

पुणु गंधोवण सुपवित्ति घणघुसिणुज्जलकंतिविचित्ति ।  
 पुणु समलद्वएण आमोएं पुणु पक्खालिउ निम्मलतोएं ।  
 पुणु मणिकंचणकंतिकयत्थहिं निम्मलपुन्नपवित्तपसत्थहिं ।  
 जलकलसिहिं अहिसित्तु नरिंदिं नं कल्लाणकालि अमरिंदिं ।  
 पुणु तणु लुहिवि पोत्तसंचारिं सइं समलद्धु घुसिणवणसारिं ।  
 बहुपरिमलकुसुमइं ओमालिवि झुणि आलत्त सिरिण संचालिवि ।  
 गुमुगुमंतसरमहुरमइंदहिं बहलकुंदवचकुंदतकुंदहिं ।  
 घत्ता । अहिसिंचिवि जगनाहु ग्वणु अच्छइ नरवइ जाम ।  
 मुणिवरचारण विणिण संपाइय जिणहरि ताम ॥ ४ ॥  
 ते विनिविट्ट करिवि जिणवंदण मुणिवर जयनंदण अहिणंदण ।  
 पणविवि सविणणण नरनाहिं पय पुज्जिय महएविसणाहिं ।  
 तेहिंमि थुइपहरिसु मणि खंचिवि दिन्नासीस पाणि आउंचिवि ।  
 जंपिउ पिउ पेसलु निरविक्खवउ धम्महो विद्धि असुहकम्मक्खवउ ।  
 सलहइ मुणिवरिंदु ललियंगउ अहो नरवइ उज्जमु किउ चंगउ ।  
 खीरि वीयराउ जा न्हावइ सो तित्थयरगोत्तु संभावइ ।  
 जो जिणमहिममहोच्छउ<sup>१</sup> देक्खइ पुज्जइ पुज्जिज्जंतु पदेक्खइ ।  
 दंसणनाणचरित्तसमिद्धिए भावइ मणवयकायविसुद्धइ ।  
 सो इहरत्ति परत्तिवि रिज्जइ जं चिनइ मणेण तं सिज्जइ ।  
 घत्ता । विहसिवि भणइं नरिंदु विणु विणयनिओएं देव ।  
 मणवयकायविसुद्धि अम्हारिसु पावइ केम ॥ ५ ॥  
 जिणपुज्जाविहाणु सुनिउत्तहिं किज्जइ जइ विनिवेसियचित्तहिं ।  
 तोवि चंचलु मणु केम धरिज्जइ इंदियचोरहं मंतु न दिज्जइ ।  
 घाणु सुयंधमाणु विणिओयइ चक्खु सक्खहं समुहुं पलोअइ ।  
 परसु परामरिसेव्वउ इच्छइ जीहाहारविसेसइं वंच्छइ ।  
 कन्नहिं गेउ सुहावउ रुच्चइ एकिक्कउ तं लेविणु मुच्चइ ।  
 पंचहिं अणुदिणु जं पेरिज्जइ तं मणु निच्चलु केम धरिज्जइ ।  
 भणइं मुणिंदु जइवि मणु चंचलु तो संवरिवि धरिव्वउ निच्चलु ।  
 चक्खिक्खहिं रूवनिरिक्खवणु रुच्चइ जिणपडिविक्खरूवि सा मुच्चइ ।  
 कन्नहिं पर जिणआगसु सुम्मइं जीहइं पगुणगुणत्थुइ थुव्वइं ।

१ A तकुंदतकुंदहिं.

घाणुवि सासूसासपमाणहो दिव्वउ जिणवरधम्मज्झाणहो ।  
काएं काओसगु धरिव्वउ पंचहं एम वियारु हणिव्वउ ।

घत्ता । पुव्वक्कयसुकएण लब्भइ धणु संपय लोइ ।

पुणरवि किज्जइ तंपि पहु सावयधम्मि निओइ ॥ ६ ॥

तं निसुणिवि सविणयविणयकाउ परिपुच्छइ कुरुजंगलहो राउ ।

परमेसर सीलचरित्त रम्मु ठिउ केम गिहासमि परमधम्मु ।

सुअणहो इच्छंतहो धम्मसारु उचारइ जो सवायहं सारु ।

तो अट्ट मूलगुण केम होंति गुरु पंचाणुव्वय केम ठंति ।

गुणवयइं तिन्नि वुच्चंति काइं किम वुच्चंति चउसिक्खावयाइं ।

जिणसासणि जे बहुगुणविहेय वज्जरहि नाह इह वीसभेय ।

अक्खवइ अहिणंदणु परमसाहु विणएं आयन्नइं तिलयनाहु ।

अहो चंगउ पुच्छिउ पइं पयत्थु जगि जीवहो सव्वहो इउ सयत्थु ।

परिणविउ जइवि पारंपरेण पुच्छिव्वउ तांवि महानरेण ।

घत्ता । धम्मक्खाणविसेसि परिपुच्छणि भत्तिपराहं ।

मणवयकायनिओइ कम्मक्खवउ होइ नराहं ॥ ७ ॥

महु मउजु मंसु पंचुंवराइं ग्वज्जंति न जम्मंतरसयाइं ।

दिज्जंति न कहुवि हियत्तणेण पहु चिंतिज्जंति वि नियमणेण ।

अन्नहोवि असंतहो अहियदोसु न करिव्वउ मणि अहिलासु तोसु ।

ते अट्टमूलगुण एम होंति विणु तेहिं अन्नउत्तर न ठंति ।

सुणु नरवइ पंचाणुव्वयाइं उव्वसंति गिहासमि धम्मि जाइं ।

छज्जीवनिकायहो दयविहाणु बहुभेय एउ पढमउं पहाणु ।

वीयउ बोलिज्जइ नउ अम्मच्चु न करिव्वउ डिंभु न मणि पवंचु ।

तइयउ वउ लेवि अलोहसारु न करिव्वउ परदव्वावहारु ।

धण धन्न सुवन्न पवन्न वत्थु घरु ग्वित्तु चउप्पउ दुपउ वत्थु ।

अवियप्पु अपत्थिउ जइवि आउ हुउ कालिं जइवि निरम्मणाउ ।

पिक्खवइ महिमंडलि पडिउ जंपि जइ लेइ अदत्तादाणु तंपि ।

घत्ता । तइयउ निहणइं लोहु वीयउ परिसेसइ माय ।

दुद्धरमयणवियारि वउ सुणहि चउत्थउ राय ॥ ८ ॥

अह तं मयणवियप्पवियारिं भज्जइ तिउ णियसुद्धिपयारिं ।

जुवइउ होंति चयारि वियप्पहो मणु मोहंति मिलिवि कंदप्पहो ।

माणुसिदेवितिरियगइसंभम चित्ति कट्टि पाहाणि सविब्भम ।  
 चउंहिंमि नारिहुं मणवयकायहिं कियकारियअणुमोयणभेयहिं ।  
 पंचवि इंदियाइं जो खंचइ अखलिय बंभयारि सो बुच्चइ ।  
 जो पुणु तासु अणुव्वउ पालइ सो अन्नहिं संगमु न निहालइ ।  
 नियदारहो संतोसिं अच्छइ अन्नन्नइं विविहइं न नियच्छइ ।  
 जो एउं जि करेवि न सकइ सो सग्गइं दारइं परिसक्कइ ।  
 जा तियवेस भणिवि जणु जाणइं तहि धणु देइ अंगि रइ माणइं ।  
 जा पुणु अत्थहो करु न समप्पइ तहि कंदप्पवियारु न जंपइ ।  
 घत्ता । मणु पसरंतु धरेइ परिहरइ विरुद्धउ जणवयहो ।  
 वज्जंतहो घरवासु वउ एउ चउत्थउ सावयहो ॥ ९ ॥  
 पंचमइं अणुच्यइ वच्चमाणु जउ लेइ परिग्गहु अप्पमाणु ।  
 जे नउ परिचिंतिवि नियउ लेइ तित्तियहो समग्गलु नउ धरेइ ।  
 जिणपुज्जमहिम दाणइं करेवि उवभोयभोयकीलइं रमेवि ।  
 तह्विहु नउ निट्टइ धणु ग्वलेण परिवड्डइ वयहो महाफलेण ।  
 परजुवइउ जो जांवइ न लाइ अहिययरु तासु सोहग्गु होइ ।  
 जो नियउ अदत्तादाणु लेइ ववसायसयहिं तहु तं फलेइ ।  
 जो चवइ सच्चु निच्छयमणेण सो मेरुसरिसु दीसइ जणेण ।  
 जो जीवहु इच्छइ नउ पमाउ अणुदिणु परिवड्डइ तासु आउ ।  
 जो मारइ जीउ निरावराहु इहरत्ति परत्तिवि सो अणाहु ।  
 जो जंपइ जणवइ दुप्पवंचु वंचइ सयणइं बोळ्ळिवि अमच्चु ।  
 धणु हरइ कूडविन्नाणजाणि करि तासु तं जि लग्गइ नियाणि ।  
 घत्ता । चोरइ जो परदव्वु दुव्वसणविडंबियकाउ ।  
 सो मारिज्जइ लोइ ग्वरविरसंतु रसंतु वराउ ॥ १० ॥  
 जो परतिय परिहरिवि न सकइ सो इहरत्ति विचरिउ कलंकइ ।  
 सुअणहिं कणु अकन्नहिं सीसइ जणि चंडालु नियाणु अ दीसइ ।  
 फलु पच्चक्ख एउ इह लोएवि दुग्गइगमणि पडइ परलोइवि ।  
 पंचाणुव्वयाइं संखेविं कहियइं जिह सिट्ठइं पुरएविं ।  
 अहु नरिंद साहम्मियसंगय एव्वहिं अक्खमि तित्ति गुणव्वय ।  
 दिसिविदिसइं गमणइं फुड्डु माणहो उप्परि पच्चक्खाणु पमाणहो ।  
 पहरणपासबंधुच्चारहं कुक्कुडमोरनउलमज्जारहं ।

एम्बमाह अन्नहमि अणिट्टहं न करिच्चउ संगहु पाविट्टहं ।  
 भोयपभोयमाणु जं किज्जइ तं तइयउ गुणवउ जाणिज्जइ ।  
 जे गुरुपुज्जदाणसंजमरय अणुदिणु जे करंति जीवहो दय ।  
 तेहिं समाणु सणेहु करिच्चउ अणुणुवि मणु मज्झत्थु धरिच्चउ ।  
 घत्ता । इय एमाइविहीए गुणवयइं नराहिव सिट्टइं ।  
 सिक्खावयइं चयारि सुणु जेम जिणागमि दिट्टइं ॥ ११ ॥  
 पहिलउ भवियणमणआणंदणु जिणहं तिकालु करिच्चउ वंदणु ।  
 जं बहुसंखहिं दिणु मणु खंचइ तं बीयउ सिक्खावउ वुच्चइ ।  
 बीयउ पुणु पोसइउववासइं बहुवयसंजमनियमपयासइं ।  
 तइयउ सिक्खावउ जो पालइ दाराविकखणु जइहु निहालइ ।  
 चउथउ पुणु सल्लेहण भावइ सो परलोइ सुरत्तणु पावइ ।  
 अहो इहपरलोयहो परमसिक्ख इय बारहविह सावयहं दिक्ख ।  
 आहारि विगइफासुयपवित्ति दिणमेहुणिनिसिभोयणनिवित्ति ।  
 सणनिंबपमुहकुसुमाइं जाइं नउ असइ कयाइवि फासुआइं ।  
 गुरुवच्छलु परपेसलसहाउ साहम्मियसत्थु महाणुभाउ ।  
 जणि मंदकसाउ विसुद्धलेसु भुंजइ भोयणु मुणिभुत्तमेसु ।  
 अरहंतु देउ गुरु परमसाहु निग्गंथ मोक्खमग्गहु पवाहु ।  
 पडिवज्जइ अधिकु असारु सव्वु इय एहउ मणि आसन्नभवु ।  
 जो पुणु महदुग्गहु दूरभवु सो मन्नइं मणि विवरीउ सव्वु ।  
 तो वियसियसियवयणारविंदु मणवेयहु मुहुं जोवइ नरिंदु ।  
 घत्ता । धम्मक्खाणु सुणेवि महएविहिं मणु आमोइउ ।  
 धणवइअंगरुहेण करसंपुट्टु सिरि संजोइउ ॥ १२ ॥

पोडशः सन्धिः ।

पंकयसिरिसुएण मुणिवरु परमागमसारु ।  
 परिपुच्छिउ पुणुवि मणवेयहो भवसंचारु ॥  
 सलहिवि मुणिवरिंदु नरनाहिं पुच्छिउ सविणयवयणपवाहिं ।  
 परमेसर सियलद्धमहावरु एहु मणवेउ नाम विज्जाहारु ।

१ C adds इय भविसत्तकहाए धम्मत्थकाममोक्खाए बुहयणवालकयाए पंचमिफलवणणाए भवि-  
सयत्तिलयपुरि धम्मक्खाणसवणो णाम सोलहमो संधी परिच्छेओ सम्मतो ।

मरुवेयहो नंदण सुपहाणउं गिरिवेयडूसिहरि पुरि राणउं ।  
जम्माउव्वु अहव गुणवच्छलु किं कज्जें महु जाउ सबच्छलु ।  
भणइं मुणिदु नरहं उवसंतहं वच्छलु को न होइ गुणवंतहं ।  
अहो नरवइ विणु चिरसबंधि न नवइ कहुवि कोवि अणुबंधि ।  
अन्नहिं जम्मि जेण जो दिट्टउ इहलोइवि संतोसु मणिट्टउ ।  
अह इत्थुइ सणेहसाहारणु अच्छि पुव्वजम्मंतरकारणु ।

घत्ता । तं निसुणेविणु कोऊहलभरियसरेण ।

अइअसगाहेण परिपुच्छिउ पुणुवि नरेण ॥ १ ॥

तो दरिसियजिणधम्माणंदिं तं कहणहं आढत्तु मुणिदिं ।  
अत्थि देसि पल्लवि सुपसिद्धी पुरि कंपिल्लु नाम जणरिद्धी ।  
तित्थु आसि मंडलवइ राणउं इंदवाउ नामेण पहाणउं ।  
तह महएवि नाम गुणमंजरि विमलु मंति वावरइ वसुंधरि ।  
तासु तित्थु कंपिल्लनरिंदहो रज्जु करंतहो ससुहडविंदहो ।  
वासवदत्तु नाम सुपहाणउं दियवरु जाइ समुन्नयमाणउं ।  
तासु विमलमंतिहि असहंतहो करइ सेव सुपरिट्ठियमंतहो ।  
जा सुकेस तहो पाणापियारी गुणमंजरिहि सावि दिहिगारी ।  
जा तहो धीय तिवेइय वुच्चइ सावि ताहिं महएविहिं मच्चइ ।  
जे तहो वासवदत्तहो नंदण जणणिसुकेसहिं नयणाणंदण ।  
नाउ सुवक्क दुवक्क महाइय तेवि नरवइहिं चित्ति सम्माइय ।

घत्ता । पहुसम्माणेण पुरि परिभमंति पहुपत्तिहिं ।

मत्थासल्लु तहो विमलमहामइमंतिहिं ॥ २ ॥

एक्कदियहिं कंपिल्लहिं राएं वासवदत्तु वुत्तु अणुराएं ।  
सिंहलदीवि महानरविंदहो पाहुडु लेविणु भीमनरिंदहो ।  
पेसहिं दिक्खिअवि कोवि पसत्थउ जो इयकज्जहो करणसमत्थउ ।  
तेणवि कांक्खिअवि नियजामाहउ बइसारिउ पहुपुरउ महाइउ ।  
तासु राउसंदेसउ अक्खइ विमलमंति बुद्धिए उवलक्खइ ।  
अहु पहे अन्न कोवि तहिं पेसहिं अप्पुणु सइं परिवारु गवेसहि ।  
एत्तिउ कह कुसलत्तणु आयहो जं देसइ पडिउत्तरु रायहो ।  
अहो महरायसहहिं जंपंतहं तणु थरहरइ मंदमइवंतहं ।

घत्ता । सिरु विहुणेविणु तो वासवदत्तें वुचइ ।

पहु तउ मंतीहि अइदप्पें कोवि न रुचइ ॥ ३ ॥

तं निसुणेवि मंति आहल्लिउ थिउ अहिमाणवियप्पें सल्लिउ ।

चित्तइ अंतरि गरुअकसाणं खलु अंतरिउ केम उम्माणं ।

ताम न देमि मंतु महारायहो जाम्ब न फेडिउ जीवणु आयहो ।

राउवि तं तहो वयणु सुणेप्पिणु थिउ सवियप्पु वयणि करु देप्पिणु ।

एत्तहिं विमलमंति आसंयइ इत्तहिं वासववयणु न लंघइ ।

पेसिउ अग्गिमित्तु अवलाइवि बहुपाहुडइं नवल्लइ ढोइवि ।

ताहिं तिवेयहिं तहो अणुराणं जीवणु दिहु विसेसिं राणं ।

वासवदत्तु न नमिउं पमाणं विमलुमंति थिउ बड कसाणं ।

घत्ता । वहविं कालेण पइविरहमहादुहखेविय ।

धीय सुकेसहिं उब्बाहुलु करइ तिवेइय ॥ ४ ॥

सावि सुकेसआस नउ पूरइ वासवदत्तहो पुरउ विसूरइ ।

पइं बइसारिवि पुरउ नरेसहो घल्लिउ जामाइउ परएसहो ।

तहो विओइ तउ दुहिय तिवेइय अच्छइ रुणुरुणंति दुहखेइय ।

चवइ सुवक्कु दुवक्कु वि जंपइ सुहियइं पारियच्छि ण विटप्पइ ।

जइ नरवइहिं कज्जु नउ किज्जइ तो तं जीवणु अन्नहो दिज्जइ ।

एवहिं राउलु अंगहो आयउ जीवणु पुरुवि अम्ह संपाइउ ।

तो अन्निक्कदियहो नरविंदहो जाय बोल्लु अत्थाणि नरिंदहो ।

अज्जवि अग्गिमित्तु नउ आवइ किं कारणु जं सुइरु चिरावइ ।

किं पाहुडु न लयउ अणुराणं भीमिं सिंहलदीवहो राणं ।

किं अंतरि चरइहिं विन्भाडिउ किं मारिउ किं दूरहो धाडिउ ।

घत्ता । वुत्तु दुवक्केणं नवनाडिनिरोहु करेप्पिणु ।

विहिं तिहिं दियहेहिं सो एसइ पाहुडु लेप्पिणु ॥ ५ ॥

सुमारिवि वइरु लयउ वायाच्छल्लु विमलु मंति उल्लवइ अवच्छल्लु ।

सहमंडवि फुडुवयणाहिं तज्जइ अहो राउलि एहउ न चविज्जइ ।

तहु तुरियउ आगमणु नं दीसइ अन्नमि अकुसलु किंपि सिलीसइ ।

तं निसुणेवि दुवक्कें जंपिउ बहुगीठावराहु नउ जंपिउ ।

तुम्हइं करहु मंतु बहुभेयहिं आगमसन्थपुराणाहिं वेयहिं ।

अम्हहिं जं जंपिउ तं होसइ पुणरवि विमलुमंति उग्घोसइ ।

अहो दुवक्क किं बहुवित्थारिं हं जाणमि नियमइअणुसारिं ।  
 सो तिहुं दिणहं मज्झि नउ आवइ अज्जवि दियहा केवि चिरावइ ।  
 किं अलियउ वेयारहि राणउं णाणहो पच्चउ होइ पहाणउं ।  
 तुहुं धिट्ठणेण पहु जंपहि सुवियक्खणहं मज्झि विग्गुप्पहि ।  
 घत्ता । वुत्तु दुवक्केणं तुज्झुवि मज्झुवि तुडि किज्जइ ।

जोवि हु अलियउ होइ तहो जीव लोइ फेडिज्जइ ॥ ६ ॥  
 बेवि सरोस निवारिय राएं तुम्हहं बिहिंमि काइं पडिवाइं ।  
 पुच्छुहु अन्न कोवि जो जाणइ सो तुम्हहं विवाउ पत्ताणइं ।  
 पहुवयणेण बेवि गय तित्तहि जक्खभवणि सो खुल्लउ जेत्तहि ।  
 पुच्छिउ बिहिंमि पणामु करेप्पिणु महुरालावहिं हियउ हरेप्पिणु ।  
 अहो सुहि तउ दंसणि अणुराइय अम्हहं पहुआएसि आइय ।  
 हुवउ भवीसु लोइ तुहुं जाणहिं फेडहि भंति मणहं पत्ताणहिं ।  
 सिंहलदीविं गुरुअणुराएं पेसिउ अग्गिमित्तु जो राएं ।  
 सो तहिं अज्जवि काइं चिरावइ कारणु काइं जेण नउ आवइ ।

घत्ता । तो आएसिउ तेण सरलसहावसरूवें ।

अकयवियप्पेण दक्खिन्नपरव्वसिह्वें ॥ ७ ॥  
 राएं जो आएसिं पेसिउ तेण असेसु कोसु विद्धंसिउ ।  
 अच्छइ अविणयमइउब्भंतउ जूअकीलवरवेसासत्तउ ।  
 सामिहितणउं कज्जु अवहारिउ तं धणु तेण जूए संघारिउ ।  
 एसइ दिणि तीसमइं असंगहो जरकप्पडणेवत्थपरिग्गहो ।  
 तं निसुणेवि सुकेसहि नंदणु मउलियवयणकमलु थिउ दुम्मणु ।  
 विमलुमंति पफुल्लियवत्तउ उट्ठिउ पुलयपसाहियगत्तउ ।  
 बेवि नरिंदत्थाणु पराइय राएं अणुराएं निज्झाइय ।  
 पुच्छिय बेवि करिवि उवलक्खणु काइं कहइ नेमित्ति वियक्खणु ।

घत्ता । विमलु महामइ थिउ तुण्हि करेविणु पक्खइ ।

वासवनंदणु पहुपुरउ समारिवि अक्खइ ॥ ८ ॥  
 मासिं कहिउ तेण तहो आगसु अह को जाणइं तं परमागसु ।  
 जइ तीसमइं दियहि सो एसइ तो तं तहु फलु पायडु होसइ ।  
 जं संदेहु कहिउ तहो विप्पि राणउं तं दूसिउ दुवियप्पि ।  
 पुच्छिउ विमलुमंति सुमहत्तरु तेणवि तहो वज्जरिउ सवित्थरु ।

थिउ वासरइं गणंतु महाइउ दिणि तीसमइं सोवि संपाइउ ।  
 निद्वणु जेम तेम उवइद्वउ लज्जइं नउ रायउलि पइद्वउ ।  
 छुडु छुडु दिनु तिवेयइं आसणु जंपिउ थोउ थोउ संभासणु ।  
 छुडु छुडु पुलयपसाहियगतहो किउ अहिवायणु वासवदत्तहो ।  
 छुडु छुडु वयणु सुकेसहि जोइउ छुडु छुडु सुहिसालयहिं पलोइउ ।  
 छुडु छुडु लइय पुत्ति अणुरंगिउ छुडु छुडु तणु विलयहिं अब्भंगिउ ।  
 घत्ता । ताम नरिंदेण उब्भडभडभिउडि य तज्जिय ।

कुरुडमहाभड लइ लेहु भणंति विसज्जिय ॥ ९ ॥

पिक्खिवि भडपवाहु विहुणंतउ अप्पहु अग्गिमित्तु पभणंतउ ।  
 तं वासवकुडुंबु आहल्लिउ जामाइयपरिहविण विचल्लिउ ।  
 वासउ चवइ वयणविहाणउं अइयारिं आरोसिउ राणउं ।  
 दिट्टु सुकेयहिं कंतु भयावणु जाउ तिवेयहिं वयणु दयावणु ।  
 परिहउ लयउ दुवक्कसुवक्कहिं पइसि पहु पभणिउं पियवक्कहिं ।  
 बहुअवराहु जइवि किउ आएं तोवि खमिब्बउ अम्हहं राणं ।  
 तिं वयणिं पहु ताहंमि कुड्डउ जो जित्थइ सो तित्थइ रूड्डउ ।  
 घरु भंजिवि परियणु विब्भाडिउ सकुडुंबउ वासउ निद्व्वाडिउ ।  
 अग्गिमित्तु बंधेविणु आणिउं पिट्ठिवि मज्जारहिउ निमाणिउं ।  
 नियलइं देविणु गुत्तिहिं घल्लिउ पहुपरिवाक सयलु आहल्लिउ ।  
 अहो वीसासु कवणु विह्वंतरि राउले पिसुणपवेसिपरंपरि ।  
 पहुपसाइ उप्पज्जइ जं सुहु तहु अवराहु तंजि तित्तउ दुहु ।  
 घत्ता । मंतिविरोहेण जं वासवसुअ निम्माणिय ।  
 एण निमित्तेण धणवालं संधि समाणियं ॥ १० ॥

सप्तदशः सन्धिः ।

जीवहो संसारि फुडु कम्मइं कम्महो कारणु ।

भउ दरिसिउ जेण विप्पहु तं जि जाउ सरणु ॥

सो दुवक्कु निम्माणिउं राणं निग्गउ तत्थहो गरुअकसाणं ।

नं तासिउ गइंदु मयराणं गउ खुल्लयहो पासि वइराणं ।

१ C adds इय भविस्तत्कहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणबालकयाए पंचमिफलवण्णणाए भविसदत्तमणोवेगपुव्वभवसंबंधपेम्मवण्णणो णाम सत्तदहमो सन्धी परिच्छेओ सम्मत्तो ।

बोल्लाविउ कयविणयविसेसिं तवसि तेण तहो परमाएसिं ।  
 पाविउ अग्गिमित्तु सुविडंबहो पलयकालु किउ अम्ह कुडुंबहो ।  
 तं निसुणेवि सोवि अणुकंपिउ तसिवि तस्स मिच्छामि पयंपिउ ।  
 अहोहो महाणुभाव अणित्तउ आएसिउ तं मइंमि अजुत्तउ ।  
 अम्हहं एउ न होइ करिच्चउ अज्जवि पायच्छित्तु चरिच्चउ ।  
 आएं आसि एम होइच्चउ अह इत्थु वि न विसाउ करिच्चउ ।  
 सुहदुक्खइं कयधम्माहम्मिं मणुअहं होंति पुराइयकम्मिं ।  
 घत्ता । संसारि असारि जीउ असासउ चलु विहउ ।  
 तं किज्जइ मित्त जं पाविज्जइ परमपउ ॥ १ ॥  
 पहुपरिहवदुहदुम्मियचित्तिं पियवच्छलवयणामयसित्तिं ।  
 पणविवि अब्भत्थिउ अन्नाणिं रंजिउ राउ जेण पइं जाणिं ।  
 तं उवणसु मइंमि जाणावहि पहुसहुं परिओसहु आणावहिं ।  
 खुल्लउ भणइं एउ जइ जाणहिं ता तिहुवणु परिओसहु आणहिं ।  
 तिण्णिमि लोय तुलिज्जहिं आएं कवणु गहणु किर इक्कें राएं ।  
 तं तहो वयणु तेण परियाणिवि लइ दिक्ख जिणवयणइं जाणिवि ।  
 परमागमजुत्तिणं विहरंतउ मरिवि सुहम्मसग्गि संपत्तउ ।  
 सावि सुकेस जणणि तहोकेरी पहुपरिहवबहुदुक्खजणेरी ।  
 वासवघरिणि तिवेयहि माइय पुत्तविओयसोयदुहघाइय ।  
 घत्ता । जिणवयणु सुणेवि अज्जावय तउ करिवि मुअ ।  
 तियलिंगु हणेवि पढमइं सग्गि सुरिंदु हुअ ॥ २ ॥  
 जणणि सुकेस हूअ सूरप्पहु पुत्तु दुवक्कु जाउ सोमप्पहु ।  
 थिण्णिवि तहिं सोहम्मि वसेविणु वेसायरहं भोय भुंजेविणु ।  
 सो दुवक्कु सोमप्पहु सुरवरु हुउ चएवि मणवेउ मणोहरु ।  
 गिरिवेयडूसिहरि ससिकंतए पुरि आवासतिलइ सियवंतए ।  
 विज्जाहरमरुवेयहो नंदणु एहु सुतउ मणनयणाणंदणु ।  
 जणणिहि पुव्वगुणिहि अग्घाइउ संजमधरु मुणि पुच्छिवि आयउ ।  
 सा सुकेस जा जाय रविप्पहु सा होसइ तइ तउ नंदणु सुप्पहु ।  
 अच्छइ तउ घरिणिहि गवभंतरि तहोतणु विज्जावच्चु परंपरि ।  
 तेण एहु दोहलउ न भंजइ तुम्हहं सेव करइ मणु रंजइ ।

घत्ता । तं सुणिवि तियाहि अंगगइं रोमंचियइं ।  
 सुमरेवि क्याइं पुव्वभवंतरसंचियइं ॥ ३ ॥  
 तो कयविणयविहइसणाहिं पुच्छिउ पुणुवि नाहु नरनाहिं ।  
 परमेसर तहो काइं विहायउ जो पाडुडइं विणासिवि आयउ ।  
 हुउ मणवेउ दुवक्कु महंतउ सोवि सुवक्कु कवणगइ पत्तउ ।  
 जा सविसुद्धचरित्त महासइ सावि तिवेइय काइं करेसइ ।  
 भणइं सुणित्तु सुवक्कु विओणं दुग्गहगमणि पडिउ सुहिसोणं ।  
 बहुभवगहणु भमेविणु आइउ अजगरु मेरुकडइ संजायउ ।  
 वासवसुइण सुदम्मणवंतए इट्टविओयसोयसंतत्तइ ।  
 दिट्ठु गंपि कंपिल्लहि राणउं तुहु चिर सामि अम्ह पिउराणउं ।  
 अह भत्तारु मज्झु मिल्लावहि अह गयवरदंतहिं पिक्कावहि ।  
 घत्ता । तं निसुणेविणु ताहिं अहरु फुरंतउ दिढवयणु ।  
 मिल्लाविउ विप्पु दरिसिउ बहुसम्माणधणु ॥ ४ ॥  
 तेणवि तं चिरु वलिवि न जोइउ नियमणु मरणमहन्न विढोइउ ।  
 करयलि धरिवि तिवेय खमाविय जामि कंति चिरु मइं संताविय ।  
 तं निसुणेवि जलोल्लियनित्तइं पइ पभणित्तं विहलंघलगत्तए ।  
 बहुकालहो परएसहो आयउ पुणु राणं गुत्तिहिं संपाइउ ।  
 एत्तियकालहो जाउ समागउ एवहिं मरहिं निरारिउ चंगउ ।  
 हउं पर पइं जम्मु वि अवगणिय विविहनवल्लजुवइ पइं मणिय ।  
 एवहिं लडु नाह आवग्गउ हउंमि करमि जं गोत्तहो चंगउ ।  
 तिं साहसिण सोवि आणंदिउ तं जुअलउ पुरलोणं वंदिउ ।  
 घत्ता । कड्ढाविय कट्ट चउपासहिं सुहिसयण हुअ ।  
 गलि लग्गिवि तासु अप्पउ हुअवहि डहिवि मुअ ॥ ५ ॥  
 साहुकारु करंति लोणं निग्गउ जीउ ताहं अणिओणं ।  
 सलहइ जणु सकियत्थइं एयइं बेन्निवि नवर हुअइं वणि केयइं ।  
 पुणु तहिं मरिवि अयाणियसन्नइं वणि तावसइं बेवि उप्पन्नइं ।  
 बिण्णि भवंतर भुंजिवि भोयइं पुणु विहडियइं अदिट्टविओयइं ।  
 जो चिरु अग्गमित्तु दिउ होंतउ सो इउ तिलयदीउ संपत्तउ ।  
 हुउ माणेसरु जक्खु महाइउ तुहु सविमाणु जेण उच्चायउ ।  
 जा मुअ तेण समाणु निवेइय तिवि भवंतर भमिय तिवेइय ।

कालंतरिण सावि ससिरोहिणि नहि उडुयणहं मज्झि हुअ रोहिणि ।  
घत्ता । बहुकालिं सावि तं विमाणु मिल्लेवि चुअ ।

नामेण सुतार होसइ तुम्हहं तणिय सुअ ॥ ६ ॥

तं निसुणिवि गंजोल्लियगत्तउ मुणिचलणइं वंदिवि सकलत्तउ ।  
पुणरवि तिं पएस परिसक्कइ धणु आहरण लेवि जं सकइ ।  
तहिं वणकील करिवि बहुभोग्गइं सविमाणइं आयासि वलग्गइं ।  
गयउरि अवइन्नइं सुपहिट्टइं साणंदिं पुरलोणं दिट्टइं ।  
पट्टणि आवणसोह कराविय नरवरिंद विहडप्फड धाविय ।  
कयपेसणहिं समुन्नयमाणहिं पुरउ निरुद्धु जाणजंपाणहिं ।  
सुहिसयणहिं बहुतूरनिनहिं पुरि पइसारिय जयजयसहिं ।  
सम्माणिउं मणवेउ विचित्तहिं कंकणकडयमउडकडिसुत्तहिं ।  
संपेसिय पियवयणइं जंपिवि मुणिवरवयणाएसु वियप्पिवि ।  
गिरिवरकडय सांवि संपाइउ उरउ सुवक्कु धम्मपहि लायउ ।

घत्ता । गउ घरु मणवेउ नियवित्तंतु जणहो कहिउ ।

भविसुवि नियगेहि हरिसिं रज्जु करंतु थिउ ॥ ७ ॥

तहो तहिं रायलच्छि माणंतहो सुरलीलइं बहुकालु गमंतहो ।  
तहिं भविसाणुरूअमहएविहि पुत्त चयारि हूअ सुहसेविहि ।  
सुप्पह कणयप्पह सूरप्पह चंदरासि समरंगणि दूसह ।  
तार सुतार नाम बे दुहियउ पुन्निमइंदरुंदससिसुहियउ ।  
एक्कु पुत्तु धरणिंदु सुमित्तहि जाउ रूवगुणसीलविउत्तहि ।  
ताहिवि दुहिय तार उप्पन्नी सयलकलाकलावसंपुन्नी ।

घत्ता । वणिउत्तहं देवि कन्नहिं दिन्नइं मंडलइं ।

अणुहूअसुहाइं सयण पणच्चिय गुंदलइं ॥ ८ ॥

एम तासु बहुकालु गमंतहो गयउरि विविहविलास करंतहो ।  
पवरुज्जाणि आउ ह्यतमनिसि विमलबुद्धि नामेण महारिसि ।  
तहो पुरखोहु करिवि गुरुभत्तिए भविसयत्तु गउ वंदण हत्तिए ।  
वरकरितुरयथडय चउपासिहिं परिवेठिउ सामंतसहासिहिं ।  
भविससुमित्तपमुहसुहसेविहिं चलिउ समाणु सहिउ महएविहिं ।  
हरियत्तुवि समाणु नियलच्छिए धणवइ कमलइं कमलदलच्छिए ।  
भूवालुवि कुवल्लयदलनित्तइं पियसुंदरिए समउ पियवत्तए ।

सुप्पह सूरप्पह सोमप्पह कणयकंति धरणिंदसमप्पह ।  
 निग्गउ नरवरिंदु परिओसिं जयमंगलजयतूरनिघोसिं ।  
 तारसुतार वसुंधरि जायउ नियनियपइपरिवारसहायउ ।  
 नायरलोउ पयडु पइहिद्वउ नं मुणिवरु तवतेयाहिद्वउ ।

घत्ता । भविसत्तनरिंदु कडयमउडकुंडलधरहिं ।

सुरलोयहु जंतु नं संपेसिउ सुरवइहिं ॥ ९ ॥

वेदुउ पवरुज्जाणु असेसहिं नरनायरणरवइहिं सुवेसहिं ।

सोहइ अहिणवसिरिसंपुन्नउं देवागमणु नाइं अवइन्नउं ।

चउपासिहिं उवसोह भमाडिय मेइणि वरवत्थहिं उच्छाडिय ।

पिक्खवि साहु सयलु आणंदिउ सवणसंधु परिवाडिए वंदिउ ।

जयमंगलजयतूरनिनइइं नियडंतरि कियाइं नीसइइं ।

तं तित्तिउ समूहु जणविंदहो सो असंखु परिवारु नरिंदहो ।

जंपइ कोवि नाहिं अणित्तउ निज्झुणु अडरत्ति नं सुत्तउ ।

नरनाहिं निउत्तपरिवारिं कुंदसमुज्जलेण भिंगारिं ।

सियकच्चोलि लेवि हरियंदणु मुक्क तिवारघार किउ वंदणु ।

घत्ता । सियकुसुमइं लेवि किउ पुप्फच्चणु गुरुपयहिं ।

वलि दीवंगारि धूवइ देवि फलक्खयइं ॥ १० ॥

वंदिय गुरु गुरुभत्ति करेविणु मणवयकायनिरोहु करेविणु ।

जिम तिं तिम सव्विहिं सामंतिहिं कयकरमउलिं नमोत्थु भणंतिहिं ।

पुरउ निविदु राउ पणविप्पिणु धम्मसरीरहो कुसलु भणेप्पिणु ।

भणइं मुणिंदु पाणिं आकुंचिवि सविणय विणयतोसु मणि खंचिवि ।

नरवइ तुज्झु विणयसविसेसहो होउ छेउ संसारकिलेसहो ।

तं निसुणिवि नरिंदु आहल्लिउ मुहि वत्थंचलु देविणु बुल्लिउ ।

मइं किलेसु पालत्तणि पिल्लिउ दाइयबंधुयत्ति जहिं घल्लिउ ।

जहिं मयणायदीवि चिरु अच्छिउ जहिं विओउ वल्लइं नियच्छिउ ।

एव्वहिं रिद्धि विद्धि दिहि मंगलु वट्टइ वसविहेउ कुरुजंगलु ।

इय धरवलइ सक्कसामंतहिं जयजसपसरपसाहियगतहिं ।

महु अविहेउ कोवि नउ छुट्टइ जो नउ आण करइ सो फिट्टइ ।

घत्ता । तो भणइं मुणिंदु जहिं निक्खेवउ जमकरणि ।

तहिं माणुसजम्मि निव्वुइ किं चिरु कालु जणि ॥ ११ ॥

चिरु पुर एउ पढमु जिणु होंतउ लोउ कोडि पुव्वहं जीवंतउ ।  
 एमहिं तासुवि दहमइ भाविं कवणु भोउ भुंजिज्जइ आएं ।  
 दसलक्खइं पुव्वइं जीविज्जइ एक्कु लक्खु बालत्तणि हिज्जइ ।  
 बीयइ लक्खि पवड्डियअंगउ तरुणितरललोयणसुहिसंगउ ।  
 तिहिं जोव्वणवियारु परियत्तइ चउहिं महामइपसरु नियत्तइ ।  
 पंचमि सुट्टुवि थिरु गंभीरहो चलइ तेउ लायन्नु सरीरहो ।  
 नरवइ छट्टइ लक्खि जियंतहो गलइ चक्खु लोयणइं नियंतहो ।  
 सत्तमि कन्नहं सुणिवि न तिप्पइ अट्टमि मयणग्गिवि न पलिप्पइ ।  
 नवमइं दंतपंति आहल्लइ खलइ जीह मुहवयणु वियल्लइ ।  
 दहमइं जइवि न नासइ अंगउ तो जर भंजिवि करइ अयंगउ ।  
 घत्ता । संखिप्पइ आउ दियहिं दियहिं कुसरीरु जहिं ।  
 सुट्टुवि सुहिसंगि निव्वुइ किज्जइ काइं तहिं ॥ १२ ॥  
 अहो नरिंद संसारि असारइ तक्खणि दिट्ठपणट्टवियारइ ।  
 पाइवि मणुअजम्मु जणवल्लहु बहुभवकोडिसहासिं दुल्लहु ।  
 जो अणुबंधु करइ रइलंपडु तहो परलोण पुणुवि गउ संकडु ।  
 जइ वल्लहविओउ नउ दीसइ जइ जोव्वणु जराए न विणासइ ।  
 जइ ऊसरइ कयावि न संपय पिम्मविलास होंति जइ सासय ।  
 तो मिह्लिवि सुवन्नमणिरयणइं मुणिवर किं चरंति तवचरणइं ।  
 एम एउ परिघाणिवि बुज्झहि जाणंतोवि तोवि मं मुज्झहि ।  
 घत्ता । मुणिवरवयणेहिं सिरिरामालिंगियभुअहो ।  
 निव्वेउ सरीरि उपज्जइ धणवइसुअहो<sup>१</sup> ॥ १३ ॥

अष्टादशः सन्धिः

मुणिवयण सुणेवि नरवइ संक समुव्वहइ ।  
 सच्चउ संसारि जीवहंतणिय विचित्तगइ ।  
 मुणिवयणें परिचत्तपमाएं तं सयलुवि परिपुच्छिउ राएं ।  
 अवरुवि धम्माहम्मविसेसणु पुच्छिउ मुणिवरिंदु सुहदंसणु ।  
 पुणु पुच्छिउ नियपुव्वभवंतरु कुडिलसुहासुहकम्मनिरंतरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्यकाममोक्खाए बुधधणबालकयाए पंचमिफलवण्णणाए भविसयत्तंवरग्गवण्णणो णाम अब्बदहमो संधी परिच्छेओ सम्मत्तो ॥

काइं आसि हउं अन्नभवंतरि होसमि काइं विचित्तनिरंतरि ।  
 अण्णुवि नियनयविणयनिउत्तहं घरि अवयरिवि नाह वणिउत्तहं ।  
 कवण पुब्बि भावण मइं भाविय जेण रायसंपय संभाविय ।  
 अन्नमि इक्कदब्बसुहसेविहु अहिउ सणेहु विहिंमि महणविहु ।  
 बहुभिच्चहं विलहंति वसुंधर तं कम्मेण केण परमेसर ।

यत्ता । महु जणणिण नाह पाविवि संपइ विहउ थिरु ।  
 किं कारणु जेण विसहिउ इट्ठविओउ चिरु ॥ ? ॥  
 अण्णुमि नाह दुलंघि दुसंचरि हउं चिरु भमिउ तिलयदीवंतरि ।  
 तइयहं सुप्पहजणणि कुमारी नवजोव्वणगुणरूविं सारी ।  
 कहिय सुरिदिं अक्खरबंधिं तं किर केण पुव्वसंबंधिं ।  
 भणइं महामुणि सुअणसमिद्धउ अइरावइ अरिनयरु पसिद्धउ ।  
 तहिं नरवइ मरुनामु महोयरु धर महणवि मंति वज्जोयरु ।  
 वज्जोयरु त्हो पियकमलक्खण कित्तिसेण तहिं दुहिय वियक्खण ।  
 ताहि कंतु असरिसु अवियक्खणु चोरु जारु जूआरु अलक्खणु ।  
 दुव्वियड्डु परिवज्जियसुत्तउ भमइं नयरि दुव्वसणिं भुत्तउ ।  
 वत्थाहरणुवि ताहि न मिल्लइ सोच्छुहेवि जूअप्फडि खेल्लइ ।  
 चच्चरि वेसायणि रइ माणइं सुललिय गब्भेसरि अवगन्नइं ।

यत्ता । कुलविहविं सार रइरसपसरुब्भिननुअ ।  
 दुप्पयघरवासि झूरइ मंतिहितणिय सुअ ॥ २ ॥  
 सा वरजुवइंनिरारिउ लज्जइ धणु विहोउ निप्फलु पडिवज्जइ ।  
 कोसियतावसनिलइ विहावइ त्हो वयणिं वइराणं भावइ ।  
 अण्णुमि जणमणनयणाणंदणु धणयलच्छि धणयत्तहो नंदणु ।  
 वणि धनमित्तु नामु तहिं आवइ सोवि ताहि लोयणहं सुहावइ ।  
 बालकुमारहो समुहुं पलोअई अणिमिसनयण वयणु अवलोयई ।  
 ताह विहिंमि अहिलसियइं चित्तइं विहिंमि गयइं संदेहचरित्तइं ।  
 नवर ताहि वज्जोअरधीयहि गुणवंतहि जणणहं सुविणीयहि ।  
 वम्महसरहं विरोलिउ अंगउ चिंतंतिहि तहि सुरयपसंगउ ।  
 एकइ वाल सुरूविं सोहइ तणु इज्जंति निरारिउ मोहइ ।  
 दूसहु मयणावेसु विडंबइ गलि लाइवि डिंभउ परिउंबइ ।  
 मोइअंगु वियारहिं भज्जइ पट्टुपंगणि पइसंति विलज्जइ ।

सहि गुणमाल नाम तहि पक्खिय नाए वियक्खणाइं उवलक्खिय ।  
घत्ता । पिकखेविणु ताहि अंगइं मयणायल्लियइं ।

अविसुद्धमणाइं विविहवियप्पइं वोल्लियइं ॥ ३ ॥

गुणमालए धणमित्तहो कंतइं परिपुच्छिय परिहासपवित्तइं ।  
सहियरि निरु विवणम्मण दीसहि किं उज्जवणउं किंपि सिलीसहि ।

दुप्पइदुग्घरवासपियम्मइं घरि सिक्खविय किंपि किं अम्मइं ।

किं सो कमट्टु कहिमि संपाइउ तेण अवक्खु किंपि उप्पायउ ।

किसियइं तुड्डु मुद्धि बाहुलयइं सिढिलइ परिभमंति मणिवलयइं ।

केसकलाउ खंधि ओणल्लइ परिमोक्कलु नियंवि आयल्लइ ।

फुट्टइ अहरु सुसइ मुहपंकउ नयणइं नउ जोयंति असंकउ ।

हलि सहि अन्न भंति महु दिज्जइ विणु विरहिं नउ पंचमु गिज्जइ ।

सहि म रुसिज्ज भणमि पइं भत्ति किं अवलोइय केणवि धुत्ति ।

घत्ता । जं चालिउ मम्मु बालइं तं अवहेरि किय ।

धणमित्तहो पत्ति पुच्छइ गाहु करेवि तिय ॥ ४ ॥

आसंघइ करु करिण धरेप्पिणु पुच्छिय जं अस्सगाहु करेप्पिणु ।

तं दिसि पासु निइवि परियच्छइं वुच्चइ मंतिसुअइं मइंदच्छइं ।

सहि म रुसिज्ज तुड्डु फुड्डु अक्खमि तिलमित्तुवि तउ गुज्जु न रक्खमि ।

तेण तरुणिमणमोहणाचित्ति हउं अवलोइय तउ वरइत्ति ।

अच्छइ तासु पासि मणु मेरउ सुन्नउं भमइं कलेवरु सेरउ ।

तं निसुणिवि धणमित्तहो पत्तिण जंपिउ दरंसविलक्खु हसंतिण ।

एक्कुवि तुहुं महु पाणसमिद्धी अण्णुवि हुअ वरइत्तहो निद्धी ।

एवहिं करहि किंपि जिं जाणहिं इच्छइं जिम्ब सक्कइ निम माणहिं ।

तुहुं मंतिणहो धीय महारायहो जो परमेसरु नयरहो आयहो ।

महु पइ पुणु वणिवरु एक्कंगउ अण्णुवि जं तउ भाउवि चंगउ ।

जइ सो तुड्डु निरारिउ रुच्चइ तो कहि महु जं जाएवि वुच्चइ ।

घत्ता । तो मंतिसुआइं थुत्थुक्कारिउ तं वयणु ।

मइ पियसहि तुद्ध अक्खिउ निययसरूवगुणु ॥ ५ ॥

जइ सुंदरि हउं एहउ करेमि तो अप्पउ भूअहं बलि करेमि ।

महु सहिए ताउ रायाहिरम्मु सुविसुद्धइ कुलि निम्मलए जंमु ।

जइ एहउ विचइ महु सरीरि तो झंप देमि जलरवगहीरि ।  
 जंपणउं चडइ जइ कुलि मलित्ति तो देहु दहमि हुअवहि पलित्ति ।  
 नयणिहिं जोइज्जइ को न लोइ सप्पुरिसि कहो न अणुराउ होइ ।  
 सहिं दीसइ जो जो गुणविचित्तु किं तहो तहो खंडिब्वउ चरित्तु ।  
 कसणेहिं चलधवलहिं लोयणेहिं अहिलसिउ जइवि खललोयणेहिं ।  
 सो इत्थु जम्मि महु तो विभाइ जइ माइ जइवि हियवइ न माइ ।

घत्ता । अणुहुंजहि नाहु जो पुव्वज्जिउ पइं सुहवि ।

महु विसयसुहेण सहि पज्जत्तउ इत्थु भवि ॥ ६ ॥

अहिणवरंभगवभसोमालहिं धणमित्तहो पत्तिहिं गुणमालहिं ।

फिट्ठ भंति अवलेउ विसज्जिउ अहिउ सणेहु पुणुवि पडिवज्जिउ ।

ताइंवि ताण वेवि अब्भहियइं पडिउवयारसयहिं संगहियइं ।

विन्निवि नियतायहो दक्खवियइं तेणवि पहुपरियणि सम्मवियइं ।

वज्जायरिण सणेहिं धीयहिं सयलकलाकलावसुविणीयहिं ।

फेडिउ अन्नहो पउरि पहुत्तणु अप्पिउ धणमित्तहो सिद्धित्तणु ।

सपउरु पुरु विहडप्फहु धावइ धणमित्तहो मंदिरु संभावइ ।

वज्जायरदुहियइं मणमोहिं एक्कहो तहो धणमित्तहो नेहिं ।

तं घरु सपरिवारु सम्माणिउं सपउरि पहुपरिवारिं जाणिउं ।

घत्ता । तहिं विन्निवि ताइं मिच्छामोहमहावसेण ।

कोसियवयणाइं परिभावंति समंजसिण ॥ ७ ॥

तावसनिलइ ताहं पइसंतहं मिच्छानियमसीलसंजुत्तहं ।

अवरुप्परुसमिद्धसमवायहं विहिंमि इक्कुगुरुवयणविहेयहं ।

विहिंमि ताइं कोसिउ गुरु जायउ पयडउ पट्टणि पुरि विक्र्वायउ ।

कित्तिसेणहो परियणि रुचइ धम्मवहिणि धणमित्तहो वुचइ ।

घत्ता । अण्णिक्कु जुवाणु नंदिमित्तु थिरथोरभुउ ।

धणमित्तहो मित्तु जाउ नंदिवद्धणहो सुउ ॥ ८ ॥

नंदिमित्तु निजसासणि भत्तउ अणुदिणु आराहइ रयणत्तउ ।

निययकज्जकारणसंबंधिं घरु सिट्ठिहिं सेवइ अणुबंधिं ।

धणमित्तुवि तुरंग परिवारइ सारासारपरिक्खण चाहइ ।

पट्टणि सुत्तविसुत्तइं जाणइं दुट्ठइं दुव्विणीय अवमाणइं ।

अप्पमत्तु कोसिउ अणुअत्तइं कित्तिसेण अणुमग्गि पवत्तइ ।

तहो कोसियहो अमग्गि चरंतहो मिच्छाभावि लोउ लायंतहो ।  
 पट्टणु खुह्णिउ समउ नरनाहिं पणवइ सयलु लोउ असगाहिं ।  
 इत्थंतरि जिणगुणअणुराइउ नाउं समाहिगुत्तु मुणि आयउ ।  
 तासु परिक्खणहेउ विहत्तिण गउ वज्जोयरु वंदण भत्तिण ।  
 तेण सयलु परमागसु जाणिवि निउ राणउं बहुगुण परियाणिवि ।  
 तहो अणुमग्गि वाउ नरिंदहो सयलु वि वलिउ समाहिमुणिंदहो ।  
 घत्ता । वज्जोयरु मंति नियडि निवेसिवि मुणिवरहो ।

सपुरु सपरिवारु निसुणइं धम्मक्खाणु पहो ॥ ९ ॥

साहु समाहिगुत्तु सुवियक्खणु सयलहं कइइ धम्मु दहलक्खणु ।  
 अहो जण भवमंमारु असारउ चउगइगहणि असंतु अपारउ ।  
 ताउ चयारिवि धम्माहम्मि हिंडइ जीउ सुहासुहकम्मि ।  
 कहिंमि नरइ नारइयहिं दम्मइं इज्जइ बज्जइ हम्मइं ग्वम्मइं ।  
 सहइ दुहइं दसहइं रउहइं जाम ताम तेतीस समुहइं ।  
 कहिंमि तिरिक्खगइहिं उप्पज्जइ पाहणु पवणु मलिलु आवज्जइ ।  
 इंधणु दहइ कहिंमि सिद्धि जोइवि खेवइ कालु कहिंमि तरु होणवि ।  
 तहिंमि सुणिज्जहि जीव अणंता जे न कयावि तसत्तणु पत्ता ।  
 कहिंमि कयावि तसत्तणु पावइ तहिंमि किलीणकाय संदावइ ।  
 उप्पज्जइ किमिकीडपयंगहिं दंसमसयमच्छरकुलसंगहिं ।  
 कच्छमच्छविसमेसमइंदहिं वग्घरिच्छग्घरतुरयगइंदहिं ।

घत्ता । तिरियत्तणि होवि लितु मुअंतु कलेवरइं ।

हम्मंतु हणंतु विसहइ दुक्खपरंपरइं ॥ १० ॥

कहव कहव मणुअत्तणु आवइ सुकुलु सुगुत्तु तहिंमि नउ पावइ ।

५ होइ अणुज्जु अणज्जक्खंडिहिं ववरसमरपुलिंदपयंडिहिं ।

सुकुलि सुग्वित्ति जम्मु जइ पाविइ तहवि न परमधम्मु संभावइ ।

तं पर लहइ महागुरुभत्तिण अह सावयकुडुंवि उप्पत्तिण ।

वरि चेडउ वि जाउ सावयकुलि मं नरवइवि पावमइसंकुलि ।

इय इत्तियपयारसंजोणं मणुअजम्मु को लहइ निओणं ।

जो तं लहिवि सिडिलु जिणसासणि सो अंधलउ जाउ निहिदंसणि ।

जो तहो दिणुवि जाउ विणु धम्मि तं केणवि पुक्कियकम्मि ।

५ अतार्य अतार्यखण्डं ( सन- शयः )

घत्ता । तो भणइ नरिंदु जीवहो जं परलोयहिउ ।

कहि अम्ह मुणिंद परम धम्मु सो केम थिउ ॥ ११ ॥

पहु पुच्छइ पुलयविसट्टदेहु जाणमि संसारु असारु एहु ।

जाणमि चउगइभवभमणडुक्खु जाणमि माणुसुवि हवेइ रुक्खु ।

जाणमि संजोयहो फुडु विओउ जाणमि अणिच्चु संपयविहोउ । <sup>धि</sup>

५ जाणमि जरमरणावच्छे एम तं कहि न पडिज्जइ तेत्थु जेम । <sup>र</sup>

तं निसुणिवि वुच्चइ मुणिवरेण अहो नरवइ किं बहुवित्थरेण ।

वयदंसणिनाणिचरित्तरंमु जो करइ अहिंसापरमधम्मु ।

पडिवन्नवयणु निग्गंथरूवि सो न पडइ तहिं संसारकूवि ।

अह कहमि धम्मु जं जेम होइ परु दीसइ अप्पसमाणु लोइ ।

४ अप्पणु संपज्जइ पीड जेण तं परहु न किज्जइ निच्छणण ।

घत्ता । नउ हम्मइं जीउ नउ बोल्लिज्जइ अलिउ जणि ।

तह लोइविरुहु लोहु न किज्जइ परहो धणि ॥ १२ ॥

परतियपरिहरणि महंतु धम्मु अहिलासु करइ तं तहो अहम्मु ।

जो लेइ परिग्गहु अप्पमाणु अविणासु अणासु अदिन्नदाणु ।

३-? अहोएवि पर संचइ संचइ एम अत्थु इहरत्ति परत्तिवि तहो अणत्थु ।

जो पुणु संतोसहु नियमु लेइ तहो तं जि धम्मकारणु निणइ ।

जो मज्जु मांसु महु परिहरेइ अणुवि निमिभोयणु नउ गसेइ ।

जइ पालइ तो तहो तं जि धम्मु अह सिदिलउ तो अकयत्थु जंमु ।

६- नयसु जइ पयहिं पयत्थहिं सहहाणु तो तं जि धंमु धम्महो पहाणु ।

अह मन्नइं मणि विवरीउ भाउ तो तं जि तासु परिणवइ पाउ ।

विणिवारइ जइ दिज्जंतु दाणु तो अंतराउ बज्जावमाणु ।

अह देइ दियावइ सिदिलकम्मु नउदेइ जइ वि तो तासु धम्मु ।

जिणपडिम हरइ उवहसइ माहु तो तासु नरयपंथावराहु ।

जिणभवणु करावइ जो पसत्थु तहो धम्मु वित्थयारहो अणत्थु ।

घत्ता । तो पभणइं मंति किं जंपहि मज्झत्थमणु ।

उवसंतहं नाह कहिं जिणसमयसमायरणु ॥ १३ ॥

तो मंतिहि वयणि कियायराहं पुच्छंतहं सयलहं नायराहं ।

पायडिवि समयसंकेउ रम्मु वज्जरिउ मुणिदिं परमधम्मु ।

जिम जिणमइ पंचमहावयाइं अणुवयगुणवयसिक्खावयाइं ।  
 सायारमणायारिविणिओइ तउ कहिउ दुविहु बारसविहोइ । इत्थं  
 इहरत्ति परत्तिवि बहुपमाय जिम ते सोलहविह चउकसाय ।  
 जह तिण्णिवि लेसउ तिन्नि वेय बंभत्तणु तिउणियसट्ठिभेय ।  
 पंचिदिय पंचपयारु जाणु पंचाणुत्तरु पंचविहु नाणु ।

य पंचार्सेय पंचपयारचैक्क आवासदच्च जीवहं तिच्छक्क । परित्त  
 घत्ता । छक्कवंड विसेस छक्कालाण सारसमय ।

दस धम्मवियप्प अट्ट महामय सत्त भय ॥ १४ ॥  
 अट्टविहकम्मसंकेउ होइ सउ अट्टयालपयडिहिं समेइ ।  
 तह सत्तत्तकारणकयत्थ नव नोकसाय नव नयपयत्थ ।  
 थिउ जेम अणाइ अणंतु कालु अवसप्पिणुवसप्पिणिविसालु ।  
 जिम तित्थु निसट्ठि महाचरित्त चउगइभवसंगमगइविचित्त ।  
 अट्टाइयदीवोवहिपमाणु नारइयतिरियदेवाउमाणु ।  
 पन्नारसकम्मधरा पणस तेरस चरित्त किरियाविसेस ।  
 एमाइमुणिदिं कयपयास पायडिय जिणागमि ममयभास ।  
 इउ पढइ सुणइं जो कयपयासु कम्मक्खउ बोहि समाहि तासु ।  
 जिणधम्मसवणु निसुणिवि पवित्तु मुनिवयणि वलिउ नायरहं चित्तु ।

घत्ता । मुणिवयणवियारि सरसवियप्पदिन्नमइहिं ।

अवलंइउ मंतिवयणु सुविब्भसु नरवइहिं ॥ १५ ॥  
 मुणिवयणु सुणिवि मणगोयरेण नरनाह वुत्तु वज्जोयरेण ।  
 अहो देवदेव मुणिवयणु चारु सच्चउ गउ सुअसायरहो पारु ।  
 निरविक्खु देक्खु परलोयभीरु वयनियमसीलसंजमसरीरु ।  
 उवसंतकसायहं नरह रम्मु जो एण दिट्ठु सो परमधम्मु ।  
 कोसिउ तावसु अन्नाणु मुक्खु अमुणियपरमागसु जडु अवक्खु ।  
 तणु तवइ जइवि वट्ठेकगाहु अन्नाणु तोवि जुत्तिण अणाहु ।  
 गुरु कज्जइ जो विहुं गुणपवित्तु जसुतणउं वयणु बहुमइविचित्तु ।  
 जो पुणु अप्पुणु अवियड्ढु देव सो परहो करइ अवबोहु केम ।  
 तं मंतिवयणु परलोयइट्ठु नायरहं नवर हियवइ पइट्ठु ।

घत्ता । कोसियहो विरत्त धम्मसवण निसुणेवि नर ।  
तहो आसमि जंति कित्तिसेण धणमित्तु पर<sup>१</sup> ॥ १६ ॥

एकोनविंशतितमः सन्धिः ।

तहो आसमि ताइं दिठ्ठचारित्तवियक्खणइं ।  
अणुरत्तमणाइं तोवि अहिंसालक्खणइं ॥  
तेहिं विहिंसि पियदंसणलुद्धिं अमुणियपरमागमि अविलुद्धिं ।  
कोसियनिलइ गमणु न पमायउ चिरपडिवन्नगुणिहिं निज्झायउ ।  
सोवि ताहं उवरोहपरंपर हुउ सणेहु सवभावनिरंतरु ।  
एक्कहिं दिणि वियालि कीलंति बुच्चइ नंदिमित्तु धणमित्ति ।  
अहो गुणमाल बहुगुणभरियहो मणि अच्चरिउ वहइ तउ चरियहो ।  
अज्जु गेहि सामग्गु नियच्छइ जाइवि कहहि किंपि जं पुच्छइ ।  
घत्ता । तो नंदिसुएण जंपिउ सरलसणेहउ ।

अत्थमियइं सूरि तउ घरि मित्त न जामि हउं ॥ १ ॥  
तो धणमित्तु झत्ति उरि कंपिउ सच्चउ मित्त एउ पइं जंपिउ ।  
दियह मुएवि जा नयणाणंदिरि निसिहि न जाहि कहिमि महु मंदिरि ।  
एत्तिउ कालु मित्त नउ लक्खिउ ताम न मुअमि जाम न विअक्खिउ ।  
मंछुहु अत्थि कावि तउ निब्बी पणइणि पणयसणेहसमिद्धी ।  
रयणिहिं आण ताहि नउ भंजहि सरसपियम्मगुणिहिं मणु रंजहि ।  
पभणइं नंदिमित्तु बहुजाणउं रायसिद्धि तुहुं पउरि पहाणउं ।  
तउ पुच्छंतहो गुज्जु न रक्खमि निसिहि न जेण जामि तं अक्खमि ।  
भोयणवार तुम्ह जा सारी निसि पओसि सज्जणहं पियारी ।  
नित्थु पवित्ति मज्जु नउ जुज्जइ रूसहि तुहुं जइ तहवि न भुज्जइ ।  
अन्नमि तं देखणहं न सक्कमि निसिहिं पओसि तेण नउ दुक्कमि ।

घत्ता । पभणइं धणमित्तु महु अच्चरिउ जाउ मणहो ।  
पइवज्जिउ जेण कवणु दोसु निसिभोयणहो ॥ २ ॥  
भणइं सुमित्तु नंदिगुणवंतउ निसिभोयणदोसहिं पज्जत्तउ ।  
वरि पिउ मज्जु मंसु महु भक्खिउ वरि परतियमुहकमलु निरिक्खिउ ।

१ C adds इय भविष्यत्कहाए पयडियधम्मन्थकाममोक्खाए बुहधणशालकयाए पंचनिकळवणणाए धणमित्तकित्तिसेणसंबंधवण्णणे णाम एकूणविंसतिमो संधी सम्मत्तो ॥

वरि पंचुंबराइ अहिलसियइं वरि अन्नइंमि अभक्खइं असियइं ।  
 वरि जंपिउ अलिउ अलज्जिउ मं रयणिहिं भोग्यणु पडिवज्जिउ ।  
 होउ मित्त महु तेण निओणं जं जिम्मइं दीवयउज्जोणं ।  
 जहिं पडंति किमिकीडपयंगइं तहो छाहइं बहुपेयपसंगइं ।  
 ता वेलइं जो भोग्यणु भुंजइं तं जिणसमइ समाहि न जुज्जइ ।  
 तं निसुणिवि धणमित्ति वुच्चइ तउ इक्कहो पर एउ न रुच्चइ ।  
 खंधावारि पहंजणरायहो अंतेउरपरिवारसहायहो ।  
 सो न अत्थि जो निसिहिं न भुंजइ तोवि ताहं सुअणत्तणु जुज्जइ ।

घत्ता । अह एणवि काइं एवडुंतरु दिट्ठु पइं ।

तं अज्जु पवित्ति निमिभोग्यणु परिहरिउ मइं ॥ ३ ॥

निसिभोग्यणु जं परिहरिउ तेण तं नंदिमित्तु तोसिउ मणेण ।  
 आसंधिउ जाणिवि सिद्धिलकम्मू नियसंगइं अक्खिउ परमधम्मू ।  
 तेणवि पडिवज्जिउ तहो पहाउ संजयगुणु सम्माइट्ठि जाउ ।  
 जिम सो तिम तहो पिय परमरम्मि धणमित्त सुदिट्ठु किउ अरुहधम्मि ।  
 अणुसंगिं ताहं महाविणीय अणुमोइय वज्जोयरहो धीय ।  
 भवियण जंपइ वच्छलसहाउ जिणसासणि दरिसइ पक्खवाउ ।  
 जिणु पुज्जावइ अन्नहं सएहिं धणु देइं दाणु महिमोच्छवेहिं ।

घत्ता । वयनियमगुणेहिं करइ करंतहं सहहणु ।

अप्पणु न करेइ पर पडिवज्जइ देउ जिणु ॥ ४ ॥

कुपहकुत्तित्थइं जइवि न झायइ तो कोसियहो विलउ न पमायइ ।  
 जिम सा तिम धणमित्तु वि वच्चइ इक्कवार तहिं गमणु न खंचइ ।  
 सो तावसु तवेण विक्खवायउ तहि पुरवरि अपुज्जु संजायउ ।  
 जं परिहरिउ नयरसंधाणं जं अवगण्णिउं अरि पुरराणं ।  
 तं जि कसाउ तेण मणि भाविउ वज्जोयरमंतिहि संभाविउ ।  
 जइ फल्लु अत्थि किंपि तवतेयहो तो हउं हुज्जु विणासणु एयहो ।  
 एम कसाणं घोरिं लइयउ कालंतरिण भरिवि पच्चइयउ ।  
 हुउ तहि तिलयदीवि भयभासुरु असणिवेउ नामेण महासुरु ।

घत्ता । वज्जोयरु मंति सहू राणं खंधारि गउ ।

न नमिउं पहुकज्जे परबलि भिडिउ पणट्ट मउ ॥ ५ ॥

तहो धरि किउ लोयाचारु जाम हुअ कित्तिसेण निज्जीव ताम ।  
 जणणिण छड्डिउ भत्तारसोउ ओलग्गु ताहि घरसयलुलोउ ।  
 नउ रुअइ न कंदइ अचलदिट्ठि गउ सपरिवारु धणमित्तु सिट्ठि ।  
 किउ पवणसित्तु चंदणरसेण पाविय वयण सहं सज्जसेण ।  
 जोइउ धणमित्तहो वयणु इट्ठु ओसरिउ कल्लुणु कंदिउ अणिट्ठु ।  
 हा भाइ पडिउ दुव्विसहु घाउ अंधारिउ जगु अत्थमिउं ताउ ।  
 पसरिउ वामोहतमोहजालु असरणु दुत्तरु पडिवन्नु कालु ।  
 पालिज्ज बिहिंमि जणणिहुं सणेहु हउं एवहिं उवसंधरमि देहु ।  
 घत्ता । कुलगोंदलि तासु वसिवि सणेहपरंपरइं ।  
 अणुह्यइं जाइं ताइंमि हुअइं भयंकरइं ॥ ६ ॥  
 तहां सरलसणेहि सुहाइं जाइं विलसियइं आसि वियसियमुहाइं ।  
 हसियइं रमियइं सुहकीलियाइं उच्छंगसंगसुहपीलियाइं ।  
 परिहासइं भिउडिपलोयणाइं लीलइं अद्वासणभोयणाइं ।  
 आहरणवत्थमुहमंडणाइं पेसणकवोलमुहचुंवणाइं ।  
 मुहससिदप्पणपडिबिंबियाइं कुंचियकुरुलइं सिरि कुंचियाइं ।  
 दुल्ललियइं ललियइं लड्डियाइं दुज्जणजणमाणइं खंडियाइं ।  
 उज्जाणपवरकीलासुहाइं थुइवयणविंदि विलयामुहाइं ।  
 नरवइमंदिरि गउरवसयाइं एत्तियइं जेण जंति गयाइं ।  
 घत्ता । जं दरिसिउ जम्मु जाणिवि जणसंसारफलु ।  
 अवसाणि तासु जं जीविज्जइ तं विहलु ॥ ७ ॥  
 तो भणइं नवर धणयत्तजाउ लोयण फुसेवि गलिअंसुवाउ ।  
 सच्चउ पइं जंपिउ एउ माइ उवयारसारसज्जणपमाउ ।  
 सुमरंतहं गुणवल्लहविओइ विणु मरणिं मणि निव्वुइ न होइ ।  
 अह तं पि सुअणि साहसु न होइ अणुमरणु करणु कायरहं लोइ ।  
 सो सुअणु सुअणवल्लहपसंगि उप्पन्न तुहुंमि तहुतणइं अंगि ।  
 तउ चरिउ वियक्खणु गुणनिउत्तु जं चवहि दीणु तं निरु अजुत्तु ।  
 जाणिज्जइ भट्टु भंडणि भिडंतु परनरपसंगि महसइचरित्तु ।  
 धीरिम जाणिज्जइ मणुअलोइ अह मरणकालि अह सुअविओइ ।  
 घत्ता । वज्जोयरधीय धणमित्तहो वयणइं सरिवि ।  
 परिहरिवि विसाउ थिय जणेरु हियवइं धरिवि ॥ ८ ॥

वज्जोअरु मरिवि महाणुभाउ ह्नुउ तिलइ जसोहणु नामि राउ ।  
 बहुसोउ करिवि तासइं समीवि दलु घल्लिउ ताइंवि तिलयदीवि ।  
 परिखिवइ आउ सुहिसयणविंदि अत्थमिण पवरवल्लहनरिंदिं ।  
 अणुदिणु सेवइ धणमित्तगेहु नउ मुअइ सोवि सज्जणसणेहु ।  
 कित्तिसेण धणमित्तहो चित्ति गमइं कालु सुविसुद्धचरित्तिं ।  
 नंदिमित्तु मित्तत्तणु दाविवि नियसुहि जिणवरधम्मु कराविवि ।  
 अप्पणु पुणु तवचरणु चरिप्पिणु अणसणि पंडियमरणि मरिप्पिणु ।  
 दिवि सोलहमइं पुन्नायामिं ह्नुउ सुरवइ विज्जुप्पहु नामिं ।

घत्ता । चम्मट्टि सरीरु निवडिं जाइ मसाणि खउ ।

अह नियमगुणेहिं तेण जि लब्भइ परमपउ ॥ ९ ॥

जो नित्थु आसि झीणाउमाणु सो चयवि ढुक्कु तहो तं विमाणु ।

उक्कस्स निवद्ध परिप्पमाणु लक्खणचच्चंकिउ नवजुवाणु ।

सोलहआहरणविह्मियंगु सहसत्ति समुट्टिउ विह्मणियंगु ।

चउपासहिं करइ दिसावलोउ पिकखइ रमणीउ सु देवलोउ ।

विंभिउ परिचितइ मणि कयत्थु को हउं कहिं आयउ आसि कित्थु ।

नियडइ ठिउ विवरइ अवहिणाणु इउ देवलोउ देवहं पहाणु ।

अइरावइ अरिपुरि गुणपवित्तु वाणियउं आसि हउं नंदिमित्तु ।

तउ करिवि मरिवि अणसणि अहीरु आइयउ इत्थु मिह्लिवि सरीरु ।

इउ जाणिवि पसरिय परमनेहु अवयरिवि खमावइ निययदेहु ।

घत्ता । रुहुरुहउ करेवि पुज्जिउ निययसरीरडउ ।

खंतव्वु वयंसि पइंसहुं दंसणु इत्तडउ ॥ १० ॥

एत्थंतरि धणमित्तहो मंदिरि पउरमहायणनयणाणंदिरि ।

दाणु चउन्निवहसंगहो दिज्जइ साहम्मियवच्छल्लु वइज्जइ ।

तो धणमित्तु पडिच्छियपेसणु अणुदिणु उज्जोअइ जिणसासणु ।

धणयलच्छि धणयत्तहो गेहिणि धणमित्तहो जणेरि सुवि रोहिणि ।

जिणवरधम्मु करइ पडिवज्जइ अह मलमलिणमुणिंदहो लज्जइ ।

उवहासइ अमुणियमाहप्पिं विह्वरूवजोव्वणगुणदप्पें ।

सावि समाहिमुणिंदहो वयणहिं दुज्जयदुसहपरज्जियमयणहिं ।

जाइजरामरणत्तविणासणि अविचल जाय जिणिंदहो सासणि ।

सुवपंचमिविहि करिवि सुवासिय सत्तसट्टि वासर उववासिय ।  
पुणु पंचविहु अणेयपयारिहिं किउ उज्जवणु विहवअणुसारिहिं ।  
घत्ता । तो मंतिसुआइं अणुमोइउ तिविहंतरिण ।

हुअ तउ महएवि तेण फलेण महंतरिण ॥ ११ ॥

जेम ताए तिम पइंमि विहाविउ अणुमोयणफलेण इउ पाविउ ।  
धणयलच्छि धणयत्तु सउन्नउं बहुकालिं पंचत्तु पवन्नउं ।  
बिन्निवि हत्थिणायपुरि जायइं मिहुणइं परिवड्ढियअणुरायइं ।  
सोवि ताहं नंदणु अवसप्पिउ गोडंगणि विज्जुलइं झडप्पिउ ।  
संचुण्णिय करोडि सहुं गत्ति विहलंगलि हूईं घुम्मंतिं ।  
घोरंधारु जाउ चउपासिं हियवइ धुक्कु धुअंतिं मासिं ।  
सुमरिउ ताणं परमजिणाणं घोसिउ नमु नमु अरहंताणं ।  
ता वेलइं तं संबलु लेप्पिणु निग्गउ जीउ सरीरु मुएप्पिणु ।  
ताहंमि तणउं पुणुवि संजायउ सो धणमित्तु मरिवि तुहुं जायउ ।  
घत्ता । जो जम्मभासु आसि पडंतुटंतहो वि ।

सिरि वज्ज हएवि नउ वीसरइ मरंतहो वि ॥ १२ ॥

जा तहो धणमित्तहोतणिय पत्ति गुणमाल नाम तडित्तेयकंति ।  
जा सयलवि जुवईयणि वरिट्ट वज्जोयरधीयहो मणहो इट्ट ।  
सा मिलिवि असेसहिं सज्जणेहिं छड्ढाविय जलु दुम्मणमणेहिं ।  
विलवंति पराइय कित्तिसेण उट्टंति पडंति लहंति चेण ।  
आवीलिउ गुणमालयसमाणु हा काइं एउ खलविहिविहाणु ।  
हा पइं विहि हउं विनडिय निरुत्तु हा सुहय तुज्जु किं एउ जुत्तु ।  
हा सुंदर पाविट्टइं चलाइं कहिं पाविआंसि विज्जुलग्वलाए ।  
कदंतिहिं दारुणु कलुणु सहु उट्टिउ हाहारउ अहरउहु ।  
पिक्खहु सो कहिं पभणंतियाउ सरवरहो तीरि बिन्निवि गयाउ ।  
धोवंतिए कुंकुमकज्जलाइं दिन्नइं नाहहो तिन्निमि जलाइं ।  
भग्गइं वलयइं अवलक्खणाइं मुक्कइं केऊरइं कंकणाइं ।  
अवहरिवि सयलु उवभोयभोउ संचारिउ विहवत्तणविहोउ ।  
घत्ता । करणियइं करेवि सुहिसयणइं जिणहरि गयइं ।

अवलोइवि जम्मु गुणमालइं लइयइं वयइं ॥ १३ ॥

कित्तिसेण तउतणइं विओणं मुअ सोसिवि अप्पाणउं सोएं ।

जाइवि तिलयदीवि उप्पन्नी भविसत्तहो गेहिणि निव्वन्नी ।  
जं अहिलसिउ आसि तउ अंगउ रक्खिउ सीलु चरित्तु अमंगउ ।  
वउकरणि पुन्नप्फलु पाविउ तउ घरवासु तेण संभाविउ ।  
सा गुणमाल गणं बहुकालें उच्छन्नं सुहिसयणवमालिं ।  
तउ गुणसरिवि मरेवि मइविब्भम हुअ भूवालहो तणिय तणुब्भम ।  
जिम तहि बिहिंमि सणेहु वहंती निम एवहिंवि जाय गुणवंती ।  
अन्नमि अरिउरनयरि वसंतहो अवमाणि परिहउ चिंतंतहो ।  
जं तावसहो तुम्हि पिउ जंपिउ तेण बिहिंमि धणु धनु समप्पिउ ।  
घत्ता । जं वज्जोअरिण तहो विहेसिउ सयलु जणु ।  
तिं वयरिं सोवि खडु सपउरु संबंधुजणु ॥ १४ ॥  
तउ जणणिण जा चिन्न महाविहि पाविय तेणेवडु महादिहि ।  
जं जइवर अणिओणं जोइय दियहा केवि तेण विच्छांइय ।  
जं किउ विज्जावच्चु महंतरु पाविउ तुम्हि तेण इउ वित्थरु ।  
जित्तिउ नहिं उज्जवणविहोणं तित्तिउ पइंमि लडु अणुमोणं ।  
तिं कज्जि सुअपंचमि लोयहो चितिय सुहइं देइ परलोयहो ।  
जो अन्नहोवि करंतहो भावइ तुम्हइं जेम सांवि फलु पावइ ।  
नंदिमित्तु जो करिवि महातउ अच्चुअसग्गे सुरत्तणु पत्तउ ।  
तेण पुव्वसंबंधसणेहिं अक्खरपंति लिहिय बहुमेहिं ।  
एम सुणिउं जं पुव्वभवंतरु तं निव्वेयहो चडिउ महानरु ।  
घत्ता । सन्नहु नरिंदु पुव्वजम्मसंभवभविण ।  
धणवाल्लिं कन्वि संधि समाणिय विस णी ॥ १५ ॥

विंशतित्तमः सन्धिः

वसु वसुमइरज्जु मुणिवरवयणसमाहविण ।  
तिणसमउ गणेवि मुक्की भविसनराहिविण ॥  
निसुणेवि पुव्वभवगहणजम्मु अणुवि जिणसासणि परमधम्मु ।  
विंभिउ नरवइ हियवइ न माइ यिउ निच्चलु किउ कट्टमउं नाइं ।  
परिचित्तइ भउ भविसाणुरूअ जोवइ सुमित्त अच्चरियभूअ ।

१ C adds इय भविसत्तकदाए पयडिग्धम्मत्थकाममोक्खाए बुहयणवालकयाए पंचमिफलवण्णणाए भविसत्तभवांतरवण्णणो णाम विंसत्तिमो संधी परिच्छेओ सम्मत्तो ।

धणवइ अवलोगइ निययजाउ पंकयसिरि चिंतइ चिरपमाउ ।  
 थिउ राउ परमकारणवियप्पु परिगलियविहवमाहप्पुदप्पु ।  
 भाविवि अणिच्चु चंचलविहोउ तक्खणि ओसारिउ सयलु लोउ ।  
 पय धरिवि नवर विन्नवइ साहु मइं पत्तु भडारा परमलाहु ।  
 सकियत्थु एक्कु पर नंदिमित्तु तउ करेवि सुरालउ जेण पत्तु ।  
 जइ हउंमि तेण सहं तउ करंतु तो किं असमाहिण सहं मरंतु ।  
 लइ अज्जुवि किज्जइ अंतसट्टु जं वलिवि लईज्जइ तं न नट्टु ।  
 अपरिग्गहु परिवज्जियपमाउ करि सामिय महु दिक्खापसाउ ।

घत्ता । उद्धरहि पडंतु एवहिं तुम्ह पायसरणु ।

धणमित्तहो जेम जाम न दुक्कइ तं मरणु ॥ १ ॥

अह एउ जि निच्छउ कयपयत्थु लइ जामि निहेलणु गुरु नमोत्थु ।

विहरिच्चउ नउ तुम्हहमि ताम हउं सुअहं समप्पणु करमि जाम ।

नीसेसु परिग्गहु परिहरेमि जं जासु जांगु तं तासु देमि ।

आसीस देवि पडिवत्तु तेहिं उट्टिउ उट्टंतहं भडसण्हिं ।

जोइउ सामंतिहिं वरभडेहिं मंतणउं जाउ नियनियथडेहिं ।

अहो वट्टइ ग्वणु परियत्तु कालु पावज्जपमुहं थिउ पिहिमिपालु ।

राणउं गयउरि सुप्पहु कुमारु होसइ नबल्लु परिवारचारु ।

अन्नेक्कु भणइं धरणिट्टु राउ दुद्धर दुसीलु दूसहसहाउ ।

सुप्पहु राणउं अच्छइ न ताम रणि हिंडिवि कुलग्वउ किउ न जाम ।

घत्ता । अन्निक्किं वुत्तु सुप्पहु समसंजायबलि ।

को चवइ विसुत्तु निन्नि सहोयर जासु तलि ॥ २ ॥

को जोहइ रणि सुप्पहु कुमारु अप्पणउं जासु परिवारु चारु ।

सामप्पहु जासु महाविहेउ सूरप्पहु सूरसमाणतेउ ।

कणयप्पहु दसहु कणयदंडु जसु सालयसाहणु रणि पयंडु ।

तिं सहं दरिसंतहं भडवमालु पर होइ सवक्खहो पलयकालु ।

अवरुप्परु सुहड चवंति जाम नरवइ मंदिरि संपत्तु ताम ।

थोअंतरि सुहसंजमनिओउ थिउ दाराविक्खणि भवियलोउ ।

मुणि विमलबुद्धिचरियइं पइट्टु सुसमाहिण भवियायणिण दिट्टु ।

नरनाहु निहालइ नियदुवारु उवसंतु निराउहु सपरिवारु ।

जे थिय ते राउ पइट्टु लेवि अन्नेक्क ठंति अन्नहं भमेवि ।

किवि धरणिदिं किवि सुप्पहेण किवि कणणं किवि सोमप्पहेण ।  
 किवि केणवि नउ सक्किय धरेवि अमुणियणिओय निग्गय वलेवि ।  
 पारणउं कराविवि एम साहु पुणु अप्पुणु भुंजइ तिलयनाहु ।  
 घत्ता । सुहिसयणसमाणु भोयणु करिवि समालहिवि ।  
 पुणु अम्माणवि पणविय पियसुमहरु चविवि ॥ ३ ॥  
 महणविउ वेवि करेवि पासि विन्नत्त जणणि एकंतवासि ।  
 तुम्हइंमि सुणिउं तं कहमि तेम अरिउरि अइरावइ वसिउ जेम  
 कोसिणण वहेवि कसाउ सुट्टु पाविउ असुरत्तणु जणि अणिट्टु ।  
 वज्जोयरु मंति महाणुभाउ विहाविउ किम वच्छलसहाउ ।  
 हुअ कित्तिसेण सुप्पहहु माय गुणमाल मरेवि सुमित्त जाय ।  
 तुहुं अन्नभवंतरि धणयलच्छि अरिउरि तायहो सा पारियच्छि ।  
 महु सुमरिवि तं विज्जुलहो मरणु जो सक्कइ तहो पावज्ज सरणु ।  
 पंकयमिरि जंपइ निरु पहाणु जं तउ तुहुं तं अम्हइं पवाणु ।  
 अणुहअभोय चिंतियपयास माणेवि थडसंपयविलास ।  
 निव्वाहिय सइं सच्छंदलील विलमिय विचित्त उज्जाणकील ।  
 मंडलियहं बहुमंडलसयाइं तूसिवि दिन्नइं रुसिवि हयाइं ।  
 घत्ता । अहिंसिचिवि पट्टि सुप्पहु करइ नराहिवइ ।  
 भुंजउ चिरयाल पुत्त रज्जु भविसाणुमइ ॥ ४ ॥  
 तं सुणिवि भणइं भविसाणुरूअ तुहुं जाम ताम हउं सारभूअ ।  
 तुम्हइं जंतहिं जइ ग्वणुवि थामि तो माण मज्जु जिणवरु न सामि ।  
 मइं तुम्ह पसाणं आसमुइ महि भुंजिवि लाइय कडयमुइ ।  
 पुरगामदेस महाराउ देइ महु मुइइं विणु कोइवि न लेइ ।  
 जसु अभयवयणु मइं किउ पसत्थु तहो कोवि न भउ करणहं समत्थु ।  
 अवगन्नइं जो महुतणिय आण निंदंति तासु जे रणि पहाण ।  
 एवहिं सम्माणिवि गुणनिउत्तु जं करइ सामि तं महुमि जुत्तु ।  
 जं पुणु थक्कमि पवसंति राण तं थुत्थुक्कारिउ वयणु माण ।  
 अहिसेयपट्टु संपय विचित्त पहुपुत्त रज्जु भुंजउ सुमित्त ।  
 तो वुच्चइ भूवालहो सुआइं मालइमालाकोमलभुआइं ।  
 गुणमाल हउंमि अरिनयरि आसि बे भव निवसिय तुम्हइंमि पासि ।

एव्हिं मइं मिल्लिवि पुत्तरज्जे तुम्हइं लग्गहो परलोयकज्जे ।  
 अच्छमि रणरणउं समुव्वहंति महु एहउ नवि कन्नइं सुणंति ।  
 घत्ता । तो भणइं नरिंदु जइ सामन्नहिं पुव्वकिय ।  
 तो अरिनयरेवि तुहुं सव्वहं अवसाणि थिय ॥ ५ ॥  
 तं निसुणिवि तहि रणरणउं जाउ मउलियमुहुं दरिसिउ अंसुवाउ ।  
 तो नवर नरिंदिं दुन्निवार कोक्काविय पंचवि नरकुमार ।  
 तिन्निवि दुहियउ सुवियक्वणाउ सहं जामायहिं दुम्मणमणाउ ।  
 तिण्णिवि सुमहत्तर सच्छवाय धणवइहरिबलभूवालराय ।  
 पियसुंदरि जुअराणं सहाय एमाइ सयल अन्नेवि आय ।  
 निसुणंतहं सव्वहं मइवियारु करि धरिवि वुत्तु सुप्पहु कुमारु ।  
 आणं जोइज्जइ पुत्तजम्मु जाणं किज्जइ सोहलउ रम्मु ।  
 विलसिज्जइ दिज्जइ विहउ तेण संताणि धुरंधरु होइ जेण ।  
 एह संपय इउ बइमणउं रज्जु परिचिंतिउ मइं परलोयकज्जु ।  
 पालिज्जहि संपयपय विचित्त तउ जणणि वच्छ एव्हिं सुमित्त ।  
 घत्ता । करि धरिवि सपुत्त निक्खेवउ अल्लविउ मइं ।  
 धरणिंदु कुमारु पइं दिक्खिक्खउ समउ मइं ॥ ६ ॥  
 जं वुत्तु एम सुप्पहु कुमारु तं धुणिवि सोसु थिउ दुन्निवारु ।  
 एउ वयणु काइं पइं ताय वुत्तु जइ जुत्तु तोवि तउ निरु अजुत्तु ।  
 जो भुंजइ वसुमइ एयत्त ! सुविहेय उवहिपरिआसमंत ।  
 जसु चंडमंडलाहिव सवंति सेवंति चारु अवसरु नियंति ।  
 किन्नरविज्जाहररक्खजक्ख जसु करहिं कज्जु होइवि समक्ख ।  
 सो नरवइ जं पावज्ज लेइ एहउ न दिट्ठु मइं मच्चलोइ ।  
 पावज्ज तुम्ह एह जि वसिट्ठु जं पालहि सुअण विमिट्ठु इट्ठु ।  
 जं रिद्धि विद्धि सुहु भविय लोइ जं चारु जारु नंदइ न कोइ ।  
 जं निरुवसग्गु तउ करहिं साहु जं जिउ न निहम्मइं निरवराहु ।  
 जं जणु अपाउ उवसंतु संतु जं जिणसासणि उच्छउ महंतु ।  
 पावज्ज लेइ सो करइ कट्ठु जोअणि लउ अह वइरायभट्ठु ।  
 जो दाणु न देइ न करइ धम्मु पावज्ज लेइ सो खवइ कम्मु ।  
 घत्ता । पहु भणइं हसंतु तउ पासिउ महु मइ पउर ।

नवि किज्जइं विग्घु आपं अविणउ होइ पर ॥ ७ ॥  
 अहियइं अणिओयनिउत्तियाइं किबहुअएउत्तपडुत्तियाइं ।  
 तउ पट्टवंधु सुहसंपउत्त पावज्ज तिहिंमि अम्हहं निरुत्तु ।  
 परिचिंतिउ जं णिच्छयपयत्थु तं अलियउ को करणहं समत्थु ।  
 निच्छउ जाणेप्पिणु सुप्पहेण धरणिंदु वुत्तु मउलियमुहेण ।  
 ताएं परिचत्तु सणेहु भाइ किं वुच्चइ जो वयणिं न टाइ ।  
 परिचिंतइं तवसिरि बहुअ सच्छ तुहुं धरहि महाभडभारु वच्छ ।  
 अहिसेउ तुम्ह बइसणइं रज्जे मा होउ विग्घु रायहो सकज्जि ।  
 महु ताएं दिनु कुलक्कमेण मइं तुज्जु समप्पिउ विक्कमेण ।  
 हउं मंतिसमउ तिहिं भायरेहिं सब्भावसणेहकयायरेहिं ।  
 पडिवत्तु एम जं सुप्पहेण तं वुत्तु सुमित्तावल्लहेण ।  
 तउतणइं पहावें अम्ह संति जं लेहि देहि तं निरु महंतिं ।  
 तुहुं अम्हहं सइं पच्चक्खु ताउ इच्छहं परमत्थं तउ पसाउ ।

घत्ता । सिय संपय रज्जु गयउरु सोहइ तुम्ह पहु ।

अच्छउ अहिसेउ कन्नहु वयणुवि दुच्चिसहु ॥ ८ ॥

अणुहुंजि लच्छि णियविक्कमेण आइय जा तुम्ह कुलक्कमेण ।  
 जो तुम्हहं न वहइ कोसु कप्पु तहो अम्ह निहोडिधि दलहं दप्पु ।  
 सुप्पहिण दिनु उत्तरु न जाम अणुसंधिवि भणइं सुमित्त ताम ।  
 अहो पुत्तहो सुंदरु गुणमहग्घु नरवइहिं वयणु सब्बहं अलंघु ।  
 छडेवि पिहु जम्मंतरहु नेहु रणरणइ छुद्धिवि महुतणउं देहु ।  
 अप्पणु चलियइं हउं धरिय जेण पडिवज्जिउ तं कि मइं सुहेण ।  
 सब्बहं संपय बइसणउं रज्जु लइ करहु सामि अप्पणउं कज्जु ।  
 एउ जंपिवि अहरफुरंतियाए आणसिउ अंसु मुअंतियाइं ।  
 धाइउ विहडप्फुडु विलयसत्थु सारविय वसुह दरिसिउ पसत्थु ।  
 जयमंगलतूरइं ताडियाइं परिवारमणइं विवभाडियाइं ।

घत्ता । धरणिदिं लेवि सुप्पहु पट्टि परिट्टविउ ।

जयतूररवेण सामंतिहिं अहिसेउ किउ ॥ ९ ॥

अहिंसिचिवि पए सुप्पहु कुमारु आउच्छिउ नियपरिवारु चारु ।  
 धणवइ हरियत्त महाणुभाउ पियसुंदरि पहु भूवालुराउ ।  
 एमाइमहत्तर गुणवरिट्ट अन्नवि जे सुअण विसिट्ट इट्ट ।

अन्नेवि खमाविय सइं खमेवि जं जासु जोग्गु तं तासु देवि ।  
 जिम तेण तेम पंकयसिरीए पच्छइं भविसइं पियजंपिरीए ।  
 जणु अंसुजलोल्लियलोयणेहिं रुणुरुणइं झुणइं दुम्मणमणेहिं ।  
 सहं सयणिं नयणाणंदिरासु नीसरियइं सरियइं मंदिरासु ।  
 जिणहरि जिणहरि पुज्जउ करेवि जिणहरि जिणहरि महदाण देवि ।  
 घत्ता । रुहुरुहउ करेवि लोयहिं निरु निज्जाइयइं ।

सहं सयणजणेण पवरुज्जाणु पराइयइं ॥ १० ॥

तहिंमि पउरउवसोह समारिय छडतोरणमंडव वित्थारिय ।  
 पुज्जिवि जिणपडिमउं संजवियउ मंडउ जालगवक्खिखहिं ठवियउ ।  
 पूरिउ रंगावलिउ विचित्तउ वियसियकुसुमंजलिउ पवित्तउ ।  
 किउ नीसल्लु सयल्लु संभालिवि अंगविलेवणाइं पक्खालिवि ।  
 तिण्णिवि जिणु सुमरिवि सुपहिट्टइं अवलोइवि गुरुपुरउ निविट्टइं ।  
 उत्तारिय कडयइं कडिसुत्तइं मउडइं मणिमऊहपजलंतइं ।  
 पंचमुट्टि सिरि लोउ समारिवि दुद्धर पंचमहव्वय धारिवि ।  
 धीरवीरसाहमिण विचित्तइं निन्निमि गुरुहुं पासि निक्खित्तइं ।  
 घत्ता । सुहिसयणसएहिं दिक्खिवि ताइं न सक्खियइं ।

जणु अंसु मुअंतु धणवइसुवदंसणि हुअइं ॥ ११ ॥

एकविंशतितमः सन्धिः ।

जिम लहय जिणेवि रायलच्छि सइं भुयवल्लिण ।  
 तिम मुक्क रुअंति धीरवीरविक्रमच्छलिण ॥  
 दिक्खंकिउ पिक्खिवि कुरुवराउ लोयहं रुहुरुहउ महंतु जाउ ।  
 जो जंतउ हयगयरहवरेहिं विज्जिज्जमाणु चलचामरेहिं ।  
 पडिहारफारसहुज्जयाहं हणहणसहिं नरवरसयाहं ।  
 सो एवहिं किम नीसंगु दिट्टु गउ लिहक्खिवि नं दिवसयरु इट्टु ।  
 हुअ रयणि जाउ जगु कसणवन्नु जो जित्थइ होइ तित्थइ निसन्नु ।  
 परिवारु पउरु पुरनिवासु परियणु अंतेउरु पिंडवासु ।  
 जणु सयल्लु ताहं गुण संथुणंतु नीसेसरयणि थिउ रुणुरुणंतु ।

१ C adds इय भविसत्तकहाए पयडिययम्मत्थकाममोक्ख्वाए बुहयणवालकयाए पंचमिफलवण्णणाए भविसयत्तदिक्खिवाकण्णवण्णणो नाम एकविसमो सन्धी परिच्छेओ सम्मतो ॥

जो निंद करंतउ सयणसालि वरतरुणीसहुं सिहिणंतरालि ।  
सो सब्वंगइ परिवाए वाए किम सुत्तु निरंतरु भूमिभाए ।  
घत्ता । घरि रयणिहिं जाउ पुत्ति चलंति तसंतियउ ।  
ताउवि तहिं काले धीरवीरसाहस थियउ ॥ १ ॥  
परिगलिय रयणि पसरिउ पहाउ पुणरवि रविनंदे खणहं आउ ।  
एवहिं केहउ मुहराउ तासु तवचरणि पवन्नि महानरासु ।  
किं जेहउ पाणिग्गहणि दीवि किं जेहउ गयउरि पहुसमीवि ।  
किं जेहउ मणवेयहो विमाणि कंतादोहलए सुपुज्जमाणि ।  
किं जेहउ पहय अणंतवाले आणिय बंधेविणु पुहविपाले ।  
किं जेहउ परियाणोच्छेवेहिं अवरेहिंमि विविहमहोच्छेवेहिं ।  
जइ एहउ मुहुं एवहिंमि तासु तो करइ मोहतमतिमिरनासु ।  
अरुणुग्गामि विहरिउ सवणतंतु विणियत्तु लोउ धाइउ मुअंतु ।  
घत्ता । गय गयउरि गंपि मिलिय सयलसयणहं सयण ।  
नीसासु मुअंति सुमरिवि जम्मंतरहो गुण ॥ २ ॥  
रोवइ सुमित्त वल्लहसरुवि मइं मिल्लिवि गय भविसाणुरुवि ।  
हा चंचल पहु ववगयसणेह कहु मिल्लिय हउ कंटइयदेह ।  
हा पंकयसिरि धम्माणुराइ पइंसहु दंसणु एत्तिउ सुमाइ ।  
धणवइ विणु पत्तिए तं जि गोहु पिकवइ पजलंतु दहंतु देह ।  
निंदइ अप्पाणउ काउं दीणु तउ करिवि न सकमि हउं निहीणु ।  
धन्नाइं ताइं निन्निमि जणाइं छडेवि लग्गइं तवचरणि जाइं ।  
हरियत्तु विसूरइ रुवइ लच्छि हा कमलि कमलि कुवलयदलच्छि ।  
हा भविसयत्त तं करमि तेम एवहिं छड्ढिवि पव्वइउ केम ।  
पियसुंदरि भूवालं समाणु रुणुरुणइं झुणइं निंदइ नियाणु ।  
सुप्पहधरणीधरपमुह कुम्बर न धरंति अंसु न नियंति अवर ।  
ता रोवइ तार सुतारियाउ नियवग्गहो नं ओसारियाउ ।  
घत्ता । पियवयणसएहिं पइसिवि मंतिमहंतएहिं ।  
दिट्ठंतइं देवि संबोहिय मइवंतएहिं ॥ ३ ॥  
पंकयसिरि भविसउ सियवंतउ तेण समाणु जाउ निक्खवंतउ ।  
पुरुसायारुपरक्कमसत्तिउ घोरधीरु तवचरणु चरंतिउ ।  
सुविणयगुणपारंपरबुद्धिए दंसणनाणचरित्तविसुद्धिए ।  
१९

अणसणमरण मरिवि तवतत्तउ दसमइं देवलोइं संपत्तउ ।  
 पंकयसिरि पद्मचूलु पवित्तिय भविसवि रयणचूलु परियत्तिय ।  
 विन्निवि नवजुवाणसियभूसिय विन्निवि सोलहआहरणविहूसिय ।  
 विन्निवि अवलयंति परोप्परु विहिंमि सरिउ नियपुच्चभवंतरु ।  
 तुहं कमलसिरि अन्नजम्मंतरि हउं भविसाणुरूव नरवरघरि ।  
 अन्नवि भविसयत्तु इह एसइ तिहिंमि संगु समवाएं होसइ ।

घत्ता । चिरु अम्हसमाणु सयणिहिं जेहि न लयउ तउ ।

तह तेमइं तं जि मणुअजंमु अकयत्थु गउ ॥ ४ ॥

भविसयत्तु चिरु करेवि महातउ अणसणि मरिवि विहियरयणत्तउ ।  
 तहिं जि विमाणि पत्तु सुहदंसणु तिहिंमि सणेहिं किउ संभासणु ।  
 नरवइभविसयत्तु तुहं हौंतउ कुरुजंगलु गयउरु भुंजंतउ ।  
 विमलमुणिंदहो तलि णिक्खंकिउ मरिवि इत्थु देवत्तणु पत्तउ ।  
 जंपइ सोवि आसि मणमोहणि एक्क जणणि अन्नेक्क सुगेहिणि ।  
 तुम्हइं नवर अहियववसाइय जं तियलिंगु हणेविणु आइय ।  
 अज्जवि सा सुमित्त तहिं अच्छइ सुप्पहु रज्ज करइ पद्मपच्छइ ।  
 तहिं जाइवि उप्पायहं विंभउ पिक्खहं चिरपरियणु सुहिबंधउ ।

घत्ता । अवयरिवि जुआइं पिक्खवि वयणइं सज्जणहं ।

कुलि कील करेवि पच्छइ मेरुपयाहिणहं ॥ ५ ॥

तिन्निवि करिवि पयाहिण मंदिरि लीलइं परिभमंति भुवणंतरि ।  
 गयउरि नियसंताणु निरिक्खवि जे जियंति तहो वयणइं पिक्खवि ।  
 तिलयदीवि चंदप्पह भमियइं जहिं वरनयरि आसि चिरु रमियइं ।  
 पुणुवि तेण विवरिं नीसरियइं पुणरवि लयमंडवि संचरियइं ।  
 तं भविसत्तहो भवणि पइट्टइं पुणरवि ताइं नियाणइं दिट्टइं ।  
 जोइवि असणिवेउ पिउ जंपिउ सहं कन्नइ पुरु जेण समप्पिउ ।  
 पुणरवि माणिभहु सम्माणिउं गयउरि जेण विमाणि आणिउं ।  
 विज्जुप्पहु जोणविणु हरिसिय अक्खरपंति जेण चिरु दरसिय ।  
 मणवेयहो मुहंपंकउ चाहिउ सयलुवि पुच्चभवंतरु साहिउ ।  
 परिसक्खि वि अन्नइंमि सुखेत्तइं केवलजम्मणनिव्वुइमेत्तइं ।  
 एम ताइ तहिं चिरु विलसेप्पिणु सोलह सायराइं निवसेप्पिणु ।  
 जाम पुणुवि हिंडंति महायलि पइसहिं पुणुवि जाम कुरुजंगलि ।

घत्ता । तं गयउरि गंपि जाम निरिक्खहिं नयरछवि ।  
 सुहिसयणसयाहं एक्कुवि तहिं संताणि नवि ॥ ६ ॥  
 तं वरनयरु तंजि कुरुजंगलु सो महिविंदु तं जि महणइजलु ।  
 ताइं पवर उज्जाणुपएसइं ताइं गिरिंदगहणउद्देसइं ।  
 ताइं विच्चित्तपवरजिणभवणइ नवर ताइ दीसंति न सुअणइं ।  
 तो सुमरिवि चिरयालविलासइं गय रुहुरुहिवि निवि चउपासहिं ।  
 तो चवणावसाणि हुउ मूलि मउलिय मालणितिणवि पहचूलिं ।  
 तेयपणट्ट विलंबियगत्ति किउ महंतु रुणुरुणउ चयंति ।  
 हा पुणरवि नरलोए वसिक्खउ वुत्तरगब्भुवासे निवसिक्खउ ।  
 अच्छइ देवलोइसुह रायहिं जं कीलिय मणचंति य रायहिं ।  
 अच्छउ जं अणुहविउ चवंतिहिं सुरसुंदरिविलास विलसंतिहिं ।  
 एवहिं आसु न काइंमि चंगउ पसरइ समइ मरणु आवग्गउ ।  
 एम वियप्पु करंतु विलोणउं तक्खणि दिट्ठु पणट्टु विलीणउं ।

घत्ता । पहचूलु चएवि घरि गंधव्वनरेसरहो ।  
 सुवसुंधरु नामु हउ नंदणु चक्केसरहो ॥ ७ ॥  
 विण्णिवि रयणचूल हेमंगय सुवसुंधरहो पुत्त हुअ दुज्जय ।  
 नाम नंदिवड्डुण सिरिवड्डुण बेवि सिढिलकयकम्मनिबंधण ।  
 ताहं बिहिंमि सिय रज्जु समप्पिवि सुवसुंधरु परलोउ वियप्पिवि ।  
 चरिमदेहु नियगुणिहिं अलंकिउ सिरिहरमुणिहि पासि दिक्खंकिउ ।  
 बहुकालि महियलु विहरेप्पिणु घोर वीरु तव चरणु चरेप्पिणु ।  
 सुक्कज्झाणु आउरिवि निम्मलु उप्पाएवि नाणु तं केवलु ।  
 जो चिरुजम्मि कमलसिरि होंतउ सो लोयावसाणु संपत्तउ ।  
 तेवि नंदिवड्डुण सिरिवड्डुण णियसंताणि करिवि संवड्डुण ।  
 एक्कहिं दियहिं चालिय वणकीलए गयवरधरणसमुब्भडलीलइ ।

घत्ता । हिडंतिहिं तेहिं लक्खिउ इक्क जुवाण मउ ।  
 परिसेसियजूहु हरिणिहि गरुयासत्तियउ ॥ ८ ॥  
 सो हरिणिणु सहुं कील करंतउ वाहिं हयउ ताएं संजुत्तउ ।  
 तं वइराउ तेवि मणि भाविवि णियणियणंदण णिवपइ थाविवि ।  
 विण्णिवि सुहमसुहाइं चएप्पिणु मय सिवनयरि सरीरु मुएप्पिणु ।  
 भविसयत्तु पुणु सुरु हेमंगउ सिरिवड्डुणु होएवि सिद्धिहिं गउ ।

सा भविसाणुरूव तणु मिह्लिवि रयणचूलु सुरलोउ समिह्लिवि ।  
 जाउ नंदिवड्डणु धरधारउ पुणु हुउ सासए सिद्धु भडारउ ।  
 वसिवि घरासमि हल्लुत्तालिं विरइउ एउ चरिउ धणवालिं ।  
 बिह्खिंडहिं बावीसहिं संधिहिं परिचिंतियनियहेउनिबंधिहिं ।  
 घत्ता । धक्कडवणिवंसि माएसरहो समुब्भविण ।  
 धणसिरिदेविसुएण विरइउ सरसइसंभविण ॥ ९ ॥  
 अहो लोयहो सुयपंचमिविहाणु इउ जं तं चितिय सुहनिहाणु ।  
 दूरयरपणासियपावरेणु एह जा सा वुच्चइ कामधेणु ।  
 फलु देइ जहिच्छिउ मत्तलोइ चितामणि वुच्चइ तेण लोइ ।  
 एह जा सा वुच्चइ भुवणसंति अह मुक्खहो सुह सोवाणपंति ।  
 नरनारिहिं विग्घइं अवहरेइ जो जं मग्गइ तहो तं जि देइ ।  
 निब्बाहइ जो नियसिविभरेण सो पुन्नवंतु किं वित्थरेण ।  
 उववास करइ जो सत्तसट्ठि उज्जमणि तहो सुहि तुट्ठि पुट्ठि ।  
 जइ भज्जइ अंतरि विग्घु होइ तहु सदहाणि फलु तं जि तोइ ।  
 घत्ता । अहो किं बहुवायावित्थरेण एक्कवि चित्ति महत्तरिण ।  
 अणुमोएं ताहिं तिहुं संपन्न गुणंतरिण ॥ १० ॥  
 अरिउरि अइरावइ दीहरच्छि धणयत्तहो गेहिणि धणयलच्छि ।  
 उज्जमिय ताएं चिरु संजुएण भाविय धणमित्तं तहिं सुएण ।  
 तह किन्तिसेण नामुज्जयाइ अणुमोइय वज्जोयरसुआइ ।  
 तहो फलिण ताए तिण्णिमि जणाइं चउथइ भवि सिवलोयहो गयाइं ।  
 पहिलइ धणयत्तहो धणयदित्ति इयरइ विन्निवि धणमित्तु कित्ति ।  
 बिज्जइ भवि पंकयसिरि सरूअ सुउ भविसयत्तु भविसाणुरूव ।  
 तियलिंगु ह्णिवि तिन्निमि सुतेयपहचूलरयणचूलाइ देव ।  
 तइयइ भविसत्तु वि कणयतेउ हुउ दहमइं तहिं जि विमाणि देउ ।  
 चउथइ भवि सुवपंचमिफलेण निहड्डु कम्मु झाणानलेण ।  
 घत्ता । निसुणंतपढतहं परिचिंतंतहं अप्पहिय ।  
 धणवालिं तेण पंचमि पंचपयार कियं ॥ ११ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णप्पाए  
 कमलसिरिभविसदत्तभविसाणुरूवमोक्खगमणो णाम बावीसमो संधी परिच्छेओ सम्मतो ।

समत्ता भविसयत्तकहा ।

## NOTES.

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[ N. B.—Roman figures indicate the *Kaṣṭhaka* in a *Sandhi* and the arabic figures the lines. Apbh = Apabhraṃśa, M = Māhārāṣṭrī, Amg. = Ardhamāgadhī, Ś = Śaurasēnī. Abs. = Absolutive.]

### SANDHI I.

1. *Introductory.* The author offers obeisance to Jina, who possesses the highest qualities, who is without attachment, passion, anger etc., who is the lord of lords, the adorable, endless and great one etc.; and says he is going to deal with the 'fruit' of the *Suyapañcami*.

1. सार—Acc. Sing. of Neuter. So also °मल्ल in this, and °विसेस and फल्ल in the next lines. The change of -म् to -उ is due to the analogy of the Nom. Sing. Masc. of अ bases, which has first affected the corresponding case of Neuter bases and then the Acc. both of Masc. and Neut.

णिद्बुभ—The cerebral nasal for the dental one, in all places in the word, is the rule in Apbh., M. and Ś. Prakrits; e. g. णीसेस, कसण, णिव्वुद, णिग्गणु, etc. The dental in नउ, निस्सणह्णे and other words, is due to the fact that the scribe apparently was a Jain, who tried to smuggle Amg. phonology into Apbh., but has not completely succeeded. The author himself was also perhaps responsible.

2. निस्सणह्णे—3rd Pl. of Imp. सुयपञ्चमिहि—Gen. Sing. of Fem. base in -ई. See Apbh. grammar in the Introduction.

3. पणविट्पिणु—Abs. of नम् with प्र. This Abs. is most common in Apbh. Another one is in-वि. e. g. निस्सणेवि, पिक्खिवि, धरेवि. Hc. IV 439.

4. भव्वयण०—यण, वयण and पयंग correspond to जन, वदन and पतंग. The यश्रुति of the Amg. is also brought into Apbh. e. g. कय, भरिय, उक्खय etc. below.

6. दल्लणेक्कमल्लु—Combination of दल्लण and एक्कमल्लु. The ए has asserted itself as the *Sandhi*-vowel. It is to be observed that Apbh., like other Prakrits, does not possess the Sk. vowels ऐ and औ. Note that ए is short, as it precedes a conjunct. Pischel § 84.

7. समुहत्तरणसेउ—Combination of समुह and उत्तरणसेउ. In Sk. we expect an औ, which here is weakened first into short ओ, then into उ; the quantity of the syllable is, however, preserved. Pischel § 84. अणावलेउ—अण and अवलेउ, on the analogy of अणारिय and other words where आ is regular. The lengthening seems due more to exigencies of metre.

[Bhaviṣa—1]

11. लो—This form is both Nom, and Acc. singular. Here the latter. पद...कुलहरलो—Gen. Sing. of -अ bases. -स्त्, छ and ह are other Gen. endings in Apbh. See Introduction.

12. लोह—Loc. Sing. of -अ base. -ए and -हिं (ई) are other Loc. endings.

II. The poet shows his diffidence. He is a man without any merit and money, which prevents him from coming by his own in the assembly of the good. Still he will try his best, for should not stars shine even if the moon is up?

1. संभालमि—like लहमि two lines below, Present 1st Pers. Sing. The vowel before the termination is weakened on the analogy the forms of the 2nd and 3rd Pers. Sing. where it is naturally short. The alternative forms for the 1st Sing. in -उं are as frequent as those in -मि, perhaps more. See Introduction.

तुम्ह—More regularly तुम्हे. Nom. and Acc. Plural of the pronoun of the second person. Hindi तुम्.

2. हडं—Nom. Sing of pronoun of the first person. Compare Guj. हुं, Koṅkaṇi हं. See Pischel § 142. From अहकम्, where क is *svārthe*.

2. दुग्धवारारि—Read दुहरवारारे. Loc. Sing.

3. स्त्रीणविह्वल्पहाए—स्त्रीणविभवप्रभया. The -ए of the Instr. Sing. form is to be read short.

सोह-शोभाम्. Case terminations are often dropped in Apbh., a tendency which is accentuated in the pronouncedly analytical modern Aryan Vernaculars. It is rightly to be traced to the Apbh., their mother.

4. विष्णुपुणहिं—The Instr. Pl. form is made to serve for both the Instr. and the Abl. Translate—'Wealth is impossible without (previous) merit.' कोह—we rather expect कोवि. There is a world of difference between कोह, Sk. कश्चित् and कोवि, Sk. कोपि. Scribes mistake?

5. ताए—Inst. Sing. of the Feminine of base त्. Hemacandra and following him Pischel, teach only ताए, without *anusvāra*. The word refers to धणुसंयय in the previous line. Translate the line—'Although without it (wealth) I command little respect amongst people, still, how shall I surrender manly pride?'

The words कहसुवमि have to be read separately as कह for कहं-कथं and सुवमि. The latter form is to be explained as from सुच्, which in the Prakrits loses the nasal. सुअमि then ought to be the correct form, but the व has come in as a glide-sound, helped on by the labial म

6. णियमइवियासु—Acc. Sing of Masc. base in-अ, on the analogy of the-उ of the Nom. Sing.; निजमतिविकासं.

7. जित्तिउ—The sense is that of Sk. यावाम्. But there is no connection between the two. जित्तिउ and तित्तिउ are formed on the analogy of एत्तिउ (also इत्तिउ) which presupposes an\* अयत् from अयत् = Sk. ह्यत्. See Pischel § 153.

8. Translate—'Having seen the *Airāvata* roar, should not other elephants do the same ?'

गुलुगुलन्तु—Such reduplicated forms are common in the Prakrits. They are generally Onomatopoeic in character; e. g. गुमगुमन्त, सिमसिमन्त, कुरकुराअदि, थरथरन्त, फरफरन्त etc.

9. महकञ्चकईहु—Abl. Pl. of °कई. ताईतणिय—Consists of ताई the Gen. Pl. of the pronoun and तणिय the possessive adj. suffix. The latter has become the case termination in Gujarātrī. The whole form is therefore a double Genitive. The text sometimes separates it from the Gen. form.

कवण—What indeed ? Pischel timidly compares the form with Sk. कवाणि, कवोष्ण, § 428. कः or का पुनः=कवण (cf. Pāli पण from पुनः) is more likely to be the right derivation. Translate the line—'Before poets of great poems, what indeed is their (lesser poets') story ?'

10. जोयंगणउ or ज्योतिर्गणः—The stars. Through जोईगण, where the *anuswāra* replaces र. Mark change of gender. Translate—'But should not stars shine when the moon is up.' Hc in *Deśināmamālā* III 50 regards it as the name of इन्द्रगोप.

III But there are wicked people, who are busy in picking holes in other's pockets, who find out faults of good poets and good women. Even one man, endowed with bad speech, can wound hundreds of good men: for, will a flesh-eater have any pity?

1. इहु—Is no doubt एहु with weakened vowel, owing to exigency of metre. Nom. Sing. of the demonstrative pronoun, Sk. एष or एतद्. Although Hc. IV 362 rules that एहु is Neuter and एहो Masc., the context is clear that इहु here is Masc.

3. कईमि—literally कस्मिन्मि, but here कुत्रापि. Translate the whole line—'One who is always busy in finding out faults of others, is there anybody anywhere virtuous to him?'

4. वरकईहु—Can only be Loc. Sing., or at best Gen. Sing. if we ignore the long ई. The reading वरकईहु given in the foot notes is to be preferred. It would be Gen. Pl. The same with regard to महासईहु; read महासईहु.

दोसई—Acc. Pl. of Neut. This is a glaring example of how Sk. words have changed their gender in the Prakrits. Hc IV 445 therefore rightly says लिङ्गमतन्त्रम्—'Gender does not matter.'

5. एक्कोवि—Pischel § 91 says the doubling of क can not be accounted for. His rule is 'a long vowel before a single consonant is shortened and the consonant doubled, when the last syllable carried the accent; e. g. एवम्-एवम्, किङ्ग-किङ्गिवा, तिष्णम्-त्रीणाम्. तिष्णि and after it किष्णि are formed by analogy. In एक the accent is on the first syllable. The reason lies perhaps in the fact that in the Prakrit, is a simple vowel and is also short. This fact is emphasized by

doubling the following consonant, in order to preserve the original quantity of the Sanskrit word.

6. Translate—'He daily pours forth showers of bad odour (abuses etc).'

सडरिसहं-सत्पुरुषाणाम्. cf. Pischel § 164. This is a good case of contamination of the two forms सत्पुऱरिसहं and सुडरिसहं.

7. देखिसवि-Absolutive in वि, used as an Infinitive. Trans.—'He is not able to look upon the prosperity of others.'

8. Translate—'He roams, fighting all (crowds of) good men, just like a wild elephant free from the goad.'

IV But in spite of wicked people, the poet is going to tell an enchanting story, the same that was told by the Gaṇadhara Gotama to king Seṇiya. The poet Dhaṇavāla the best of merchants, has thought fit in this evil age to retell the story of *Suyapañcami*, which shows to people the path (of righteousness).

1. अत्थड—read अत्थड, which represents Sk. अम्—to be, in many of the Prakrits. Of all the derivations of this form, given by Pischel § 480, only two are worth considering: Kuhn's derivation from अम् with the inchoative छ and Pischel's from ऋच्छ, which would give अच्छ् in Prakrit. The former seems preferable, as (1) it has already been recognised by Hemacandra IV 205 and Kramadīśvara IV 10, (2) such roots exist in Prakrits, (3) and the sense requires this derivation. Pischel's derivation is phonologically flawless, but unsuitable so far as the sense goes.

ताम—Through ताम्व (or ताव) from तावस्. Pischel § 261, following Hc's examples to IV 395 etc. कह-कथाम्. The terminations are often dropped in Apbh. See सोह in II 3. गणहरिण-Instr. Sing.

2. पुच्छतहो, सेणियहो-Genitives. See Introduction.

3. किय० संचयएहिं—Instr. Pl. The य in the last word appears to be redundant. Metre also does not want it. It should be dropped.

तत्थहो—Separate the words into तत्थ and हो and take हो as expletive.

4. वट्टंतए and पसरंतए—Both Locatives. The regular ending is इ, e. g. काळि. Even with ए, the forms would be वट्टन्ते and पसरन्ते. But the syllable is protracted for the sake of metre. एव्वहि-Sk. इदानीम्. Hc. lays down an एव्वहि which is sometimes written एव्वहि and might have been mispronounced or miswritten as एव्वहि. Pischel § 261 connects it with Vedic एवैः, which is doubtful.

दुसमकाळि—the Jainas divide Time into the two cycles अवसर्पिणी and उत्सर्पिणी. Each one is supposed to have six spokes, called सुषमा and दुःषमा with combinations. (e. g. एकान्तसुषमा, सुषमा, सुषमदुःषमा, दुःषमसुषमा, दुःषमा and एकान्तदुःषमा.) The last contains twenty one thousand years. अवसर्पिणी is the reverse of उत्सर्पिणी. The whole cycle, the regular motion and its reverse, contains twenty koṭis of koṭi of Sāgaropama years. cf. *Abhidhānacintāmaṇi* II 414.

5. धणवार्त्ति, वणिवरेण and गणहरिण (1. 2) are all usual Apbh. Instrumentals. The first form is common to the Locative also. See Introduction.

The poet mentions his name and caste here and says that he has got a great boon from Sarasvatī. He occasionally mentions his name at the end of a Sandhi, e. g. last Kaḍavaka of this and 2nd, 11th, 17th, 20th Sandhis. In the 9th Kaḍavaka of the last Sandhi, he says that he is born in the चक्रवर्णिवंस and that his father's name is माएसर and mother's धणसिरि.

6. Read वडमायु instead of वडमायु of the text. समवसरणु—The root मृ with the prepositions सम् and भव is often used in Jain scriptures with regard to the appearance of Mahāvira at any particular place of assembly; e. g. समणे भयवं महावीरे समोसरिण. समवसरण would therefore mean 'stride' or 'assembly'.

7. गणहर—The Gaṇadharas were immediate disciples of महावीर. They were eleven in number. गोयम, सुहम्म are the two most prominent among them. The latter succeeded महावीर as head of the Jaina sect. See Hemacandra, *Abhidhānacintāmaṇi* I, 31 and 32.

8. स्यपंचमी—The 5th of Kārtika, held sacred by the Jainas. Also called ज्ञानपंचमी. It has been the subject of several Prakrit poems by Jaina monks; e. g. पञ्चमीकथा of महेश्वर in the Baroda Central Library.

10. नराहुं—Apparently for नराहं, as the adjective नीसुणंतहं shows. Hemacandra lays down हुं for इ and उ bases, IV 340.

V. The story begins. It is laid in the city गयडर, i. e. गजपुर or हस्तिनापुर, in कुरुजंगल country, which is a part of भरतखंड. In that country men are rich and happy. Both animal and vegetable nature are in a prosperous condition.

1. कुरुजंगल—The twin country of Kuru and Jaṅgala which is known even to the *Mahābhārata* and *Rāmāyana*. Pāṇini too in Sūtra VII 3,25 appears to refer to it. जङ्गलधेनुवलजान्तस्य विभाषितसुत्तरम्—'A compound ending in the words जङ्गल etc. may optionally lengthen the first syllable of the latter part.' Although Pāṇini himself has not supplied the example, it is evident that he meant no other word. The name therefore reaches back to the 6th or 7th century B. C. कुरुजंगल and कुरुपञ्चाल were twin countries, पञ्चाल being contiguous to कुरु on the North and जंगल on the South. Common rule and family alliances might also have contributed to the twinship in name. It would correspond to the northern part of modern Rajputana. cf. *Proceedings of the First Oriental Conference* Vol. I, p. cxxxi.

2. काई—Nom. and Acc. Sing. of the pronominal base क, used adverbially. वणिणज्जइ—Pass. Pres. See Introduction.

असुणिय—The sense is अज्ञात. Grammarians derive it from मन्, which is scarcely likely. Pāli forms like पापुणोति from प्राप्नोति, would suggest a derivation from म्ना.

5. परव्वस—The doubling of the व is due to analogy of words where it is

natural, as सुयकखन्ध, णिव्वावार, णिग्गन्ध etc. cf. अकखाद्द-अखादित्त, अरिद्द-अद्दुद्द. Pischel § 196. Compare also गण्णिउं. मिद्दुण्हं—Compare Mar. मेद्दुण.

For अवत्तुप्पत्तु read अवरुप्पर. A compound of अपर and पर with the सु developed as in परत्पर. The अस् becomes ओ and then उ. Compare गमोक्कार, परोप्पर where the conjunct following ओ was not necessary; Pisch. § 195.

12. This description of गयउर, 'As if it was a part of heaven descended on the earth', reminds one of Kālidāsa's उज्जयिनी; 'स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां शेषैः पुण्यैर्दुतमिव दिवः कान्तिमत् सण्डमेकम् *Meghadūta* I 30.

VI Description of Gayaura. Mehesara, Maghavā, Santi, Kunthu and Aru and other kings and sages lived there. It is in fact the same Gayaura, for the sake of which the Kurus and Pāṇḍavas fought on the battlefield of Kurukṣetra.

1. तं गयउर को वण्णिउं समत्थु—Is a queer construction. We would rather expect तद्ध गयउरसु etc. which would be construed with वण्णिउं. This is apparently a confusion of constructions and is a good example of syntactical contamination. The author apparently began with तं गयउर and ought to have finished in some such way as को वण्णिउं समत्थु, where गयउर would be the object of the Infinitive वण्णिउं. But he appears to have changed his mind and with it the construction. The two sentences between which there is contamination, are:—

तं गयउरु को वण्णिउं समत्थु  
and  
तद्ध गयउरसु को वण्णिउं समत्थु,  
resulting in  
तं गयउरु को वण्णिउं समत्थु

Jacobi regards it as an Infinitive.

For पयत्थु read पसत्थु, i. e. प्रशस्तम्.

2. मेहेसराद् बहुणरवरेहि—Who these kings are, is not clear. Maghavā is said to have been an emperor at Gayaura.

4. जेम is a synonym of यथा. But the derivation seems to be from इव, through यिव, जिँव, जिम्ब, जिम. See Pischel § 336 and § 261.

6. There were three kings Śānti, Kunthu and Aru, who, having once been emperors, became Tirthakaras afterwards.

These three form the 16th, 17th and 18th of the 24 Tirthakaras of Jainism.

Devanandin in his *Siddhipriyastotra*<sup>1</sup> v. 17 says about Kunthu—

कुन्थुःशितौ श्रितिपतिर्जितमानसेनः पूर्वं पुनर्मुनिरभृद्धतमानसेनः ।

Jinaprabha in his *Caturvimśati-Jinastava*<sup>1</sup>, vs. 16, 17 and 18 says about them.

जयति शान्तिजिनः स्म जगन्ति या भटच्चमूर्युधि मोहमहीपतेः । रणकथामपि भक्तिभरेण ते स सहसा सहसा सहसाच्चर ॥ अवति कुन्धुजिनाधिप राज्यमाहिमवतस्त्वयि चकहताहितम् । त्रिदिवतोऽप्यधिकानि ऋद्धिभिर्घनरसा नरसा न रसा न किम् ॥ जगद्भीषणं सुदर्शनभूमिपान्वयपयःसरिदीपशिखोमणे । प्रणिदधेऽन्तिषदो विषदमता वनरता नरतानर तावकान् ॥

9. तुंगतवंगि—On a lofty couch? तवंग is probatly a couch. Translate 'Where people lying on their lofty couches, could see the limpid (lit. clear like conchshell and Kunda flowers) water of the Ganges.' Or 'high terraces'?

Compare II 11 रहहरि भमिवि तवंगि बहसिवि, which leaves no doubt that तवंग has to be taken in the sense suggested.

VII In that city, there lived in golden times a king named Bhuvāla beloved of his people. At his court there was a wealthy merchant named Dhanavāla, young and handsome, rich and virtuous, an ornament of the populace.

1. तहिं पट्टणि—Locatives. The nasal ending is more regular, but is often dropped. e. g. वरयरि and सुसमकालि. वट्टतए is also Locative. It ought to be वट्टते, but metre requires four syllables here and hence the lengthening out of the word.

सुसमकालि—See note on दुसमकालि above. It is the golden age of the Jainas.

2. अठमइ तिस्थि—अष्टमे तीर्थे. At the time of the eighth Tīrthakara, whose name is Candraprabha. चंदप्पहजिणपक्कलमाणि—When the (eighth) Jina, Candraprabha, was living,.

धणुसउदिवड्डु—Compare दीह दिवड्डु धणुहं समयमाणहं in V 2, 4 below. We should rather have दिवड्डुधणुसउ(य) 'One and a half hundred bows' measure in height' दिवड्डु is through दिअड्डु, from द्वि-अर्ध. दियड्डु would be more regular. cf. Geiger, Pāli § 46. cf. Mar. दीह. दीहर from दीर्घे by metathesis and *svaṛabhakti*.

4. णिम्मलसम्मत्तं—Translate 'Like the sun, possessing the brilliance of pure truth'.

वीसहलक्खं—With a life of a clear measure of a lac of years'. This, with the measure of height, are signs of the *Suṣama* cycle of time.

6. कियवस<sup>०</sup>—Who had made his own, whatever was best in the circle of the earth'. वस and विहेय are synonyms; the repetition may be due to emphasis. See XIII 3 वसविहेय करि सयलमहि बहुनरनिहायसंस्तुहियवारु.

The तु at the end of this and the previous word is wrong and should be read रु. Sk. बहुनरनिघातसंस्तुभितद्वारः—Whose door was thronged by crowds of people.'

7. जयलच्छिमरालिहि रायहंस—Is a beautiful, though somewhat hackneyed metaphor. The king is 'the *Rājahaṃsa* of the *Marālī* (female flamingo) in the form of the glory of victory.'

8. दरवियसियसियकंदोद्विदि—Contains a fine description of bright, beautiful eyes, although of a man. वियसिय, सिय as किय above, are Ardhmagadhisms. दिदि, cf. poetic and colloquial Marāṭhī दिडी and दीढ.

VIII Another merchant in the city, named Haribala, had a daughter Kamalāsiri, who was very beautiful. Dhanapāla accidentally saw her and begged Haribala for her hand, which proposal the latter accepted gladly.

1. अण्णेक—Combination of अण्ण+एक 'one other', i. e. another. Compare Marāṭhī आणीक.

जि—short form of जेव-एव. Compare दा and जा for दाव and जाव from यावत् and तावत्; Pischel § 150. It is also used as an expletive,

2. संपुण्णवयण—The shortening of final आ of feminines. It is common in Apbh. cf. दुहिय, लह्य and कन्न below.

3. तहितणिय and तहितणहं (line 4 below)—Compare note on ताहं तणिय in II 9 above.

मणहरच्छणिद० etc. appears to be a misreading. B. reads मणहरणच्छणेद्, which is not so absurd and should mean मनोहराक्षिभ्यां, an attributive Instrumental. The द् clearly has been misread or miswritten for ह्, not an unusual mistake. Or is the reading मणहरणत्थणिय? We see how अच्छउ has been misread for अत्थउ above, as the letters representing च्छ and त्थ are so similar. What was therefore त्थ in the original was read like च्छ. This would also suit the context. In line. 2 above we already have कुवल्यदलच्छि. Jacobi also reads °त्थणिदुअ.

5. किंदुअहिं रमंति—Has got to be construed with the last line. Read गय दिदि तासु किंदुअहिं रमंति तहितणहं देहि—'He accidentally looked at her form, playing with a ball'.

6. विहिमि—As fate would have it'.

9. बहहं and तोरणहं—Acc. Pl. of Neuter-अ bases. Also रह्यहं, जणमणचोरणहं. The penultimate is usually long as in उडोचसयाहं. Perhaps the shortening is due to metre.

IX. The stanza describes the festival decorations in the town; watering of the streets, colour decoration etc.; gifts of eatables and dresses to guests; sounding of various instruments; the making of the nuptial fire and lastly the marriage ceremony itself.

1. खंचिय and तहविय are Past Part., not Absolutives. In like manner वत्तिय.

चंदणच्छहय—'Sprinklings with sandal-water.' Compare Mar. सहा.

2. वत्तिय—*Meaus क्षिप्त according to Hc. IV 143.* The custom appears to have been to spit lotuses up into two pieces and strew them on the path in front of the houses (?).

3. कालायुरखण्डहं बोहियाहं—'Burning of the pieces of old sandal-wood'.

4. गियगोत्तमाहमंगलवकीड—The Nom Pl. of the Fem-ई bases. The regular ending is ओ, which appears to be weakened, owing perhaps to metre. In verses this ending is common in other Prakrits too. Pischel § 376.

6. संपहातु and वत्याहरणसातु should be read as संपहारु and वत्याहरणसारु.

7. पिहवाद्य—Dependants, from पिह and वस्.

8. घरवावारहो पहाणु—Is to be taken in apposition to सम्माणदाणु. Translate the line, 'Great respect was paid to the citizens, which (paying respect) is the essential thing in household functions'.

9. पहरइ—Connect it with भोज्जु and not लोर. 'There were heaps of eatables and drinks and the people partook of them with pleasure'.

12. छरिक्खु—छक्खम्, at which the stars were auspicious'.

X A description of how, after the marriage ceremony was performed, the young people, especially lasses, enjoy themselves with raillery at the young bridegroom.

3. उव्वगिगि वि दुक्कउ ताउ ताउ—All those gathered there for dancing'. Take उव्वगिगि as Infinitive. Using the Abs. form for an Inf. is not unusual with our poet.

तरणिउं—तरण्यः—The *anusvāra* is accidental, on the analogy of plurals of Neuter and Masc. nouns.

4. वक्कर and कुरइ almost mean the same thing, 'crooked, sideways.'—कुरइ may mean निपुण or चञ्चल.

तज्जिउ—तर्जितः—Chid (in joke), railed at'.

5. Translate—'Oh girl—hunter, stand in front of us. How is it that you are taking away the girl (as wife) for nothing?' सउहुं, through सउहुं from संसुखम्. मुहियइ—मुधिकयां *Deśi*. VI 134 has मुहिय and *Pāia*. has मुहिआ.

8. Read अहरु and कुरन्तियाहि together. 'With tremulous lips.' अहतु is wrong for अहरु.

10. अवतुंइइ should be read as अवरुंइइ—embraces.'

12. काणक्खेव has got to be read with a short ए. The other reading काणक्खिवि (व) avoids the difficulty. दक्कइ—च्छादयति conceals.'

15. दुक्कउ is apparently for दुक्कउ—gather together'.

XI The same continued. How in the end the bride is brought home and how she endears herself to all.

1. Read सोहलय-रमण-रञ्जिय-मणाउ. सोहलय—Sk. शोभलक. cf. Marāṭhī सोहळा.

2. मुहमंइणुसिउं—Read instead मुहमंइणु सइं, as B does and अप्पुणु सइं instead of अप्पुणुसिउं which gives no sense. Trans. 'Some girl wears herself the face decorations of some one else.' In both the cases, सिउं may be taken to mean स्वयम् (?)

7. पहरारिउ—The bridegroom was 'taken in procession' to his home, after performing hundred auspicious things.

[Bhaviṣa—2]

8. The simile is beautiful. 'The young bride at once became dear to her husband and servants, as a scented garland becomes to a row of bees.'

10. पद्मिष्णविहोड i. e. प्रतिप्रत्नविभोगः which the text reads is inferior in taste to पद्मिष्णविहोड i. e. प्रतिप्रत्नविधेयः of B.

XII How the young wife, a paragon of beauty, was religious by nature, affectionate to friends and kind to servants.

1. सासणिभती-सासणभती of B. is preferable, as it avoids the case ending inside the compound.

2. चकल-चक्रल i. e. circular.

6. सोहगे मयरध्वज खोहइ—By her beauty she makes love himself uneasy.'

7. समवयहो—The Gen. has to be construed with सारभूअ. 'The best of the women of her age in the city.'

XIII How the young husband was passionately fond of his wife and how he, in company with his wife, enjoyed the days of youth.

1. ताहिं—The Instr. Pl. Evidently the form should have been ताहं, the Sing Instr. The हिं in place of इं has been carelessly put.

सरस सहीत्र—Like an affectionate friend he offers her (all) his love'.

3. विपडूपरिहासइ—विपडूं यथा स्यात् तथा परिहासइ. विपडू—विकृष्ट or विवृद्ध.

4. Perhaps to read मयणाउर मणवेउ instead of मयणाउरमण वेउ.

5. वरकीलापरीओवणुः वरकीडापरिकोपनम्—Feigned anger in love (which is calculated to increase passion.)

6. सिहिणहं—A beautiful simile. 'A gentle loving embrace made them as happy as a sandle tree makes peacocks.'

10. कण्णोसण्णइं—कणोपसने. 'Close to the ear, i. e. whisperingly.'

XIV. How, when her friends got sons and she had none, Kamalasiri got anxious. She one day anxiously asked the sage, who, causing a dream, told her that she would have a son, handsome, intelligent, brave and modest.

2. अवखेरइ अंगउ—'Belittles or despises herself'.

3. अह्यतर is synonymous with Sk. अस्माकम्. Perhaps to read अह्यतणु.

4. परियच्छिवि and णियच्छिवि both from the root यम्. The Prakrits have preserved this conjugation in the case of the three roots इष, गम् and यम्. To this class is added अम्, which becoms अच्छइ. Pischel § 480. Meaning of the two words—'having heard' and 'having given'.

5. दिहिगारउ—धृत्यगारः A tower of fortitude.'

6. For गुतुवयणु read गुरुवयणु.

क्रिय पंगुरणि गंठि etc.—Tying knots of garments in recognition of things or events is a common Indian custom.

XV. How Kamalasiri gives birth to a son, thus causing delight to all.

How an astrologer, specially called on the occasion, foretells a bright fortune for the boy.

4. कोकाविड सुणिमित्तुवियक्खणु—‘A man skilled in omens, i. e. an astrologer, was called.’ णिमित्तु for णिमित्त is unnecessary.

5. अण्णुवि has to be construed as अन्यच्च—moreover.’

9. वद्दावउ—वर्षापकः A messenger of good tidings.

XVI How there were birth-festivities for a month, after which the boy was taken to the Jaina temple and named Bhavisayatta.

2. उब्बिलइ मयविभलगतउ—With their limbs surcharged with youthful vigour, they go gracefully? विभल through विम्हल from Sk. विह्वल. Pischel § 332 and Hc. II 74.

7. Read आवणसोहपसाहियपंथी as a compound word. ‘Whose path was decorated with the beauty of the market’ i. e. she went through the beautifully decorated market streets. This word and कियत्थी shows how the इ Fem. is generalised.

9. भणिवि कण्णंतरि षणवइसुभहो—The custom appears to be ‘to say the name of the Jina in the ears of the little child’, as if it understood it. After this the child was given a name.

## SANDHI II

In the introductory verse to this Sandhi the poet suggests that an obstacle arose in Kamalāsiri’s happiness.

I How the child grows, and is liked by people, even including the king. How he is taken by one person from another and how he plays childlike pranks with them.

2. भोगंतरउं—The *anuswara* on the final is on the analogy of neuter nouns, where it is legitimate.

4. पिड्ढिवि हातु पियइ थणवट्टइ—‘Having put his hand to the nipples, he suckles at his mother’s breast.’ This description of a child’s playful tendencies is most natural and constitutes the figure called *Svabhāvokti*.

5. हत्थिहत्थु—हस्तादस्तं, is an adverb to भमइं.

6. लइज्जइ and विज्जज्जइ are passives, most common in Apbh. and also in M. See लिज्जइ below, without the intermediate इ. Also चुम्बिज्जइ—Pischel § 535.

7. अण्णहिं पासिउ—We expect a Genitive, governed by पासिउ, viz. अण्णइं पासिउ, The second अण्णहिं which is right has influenced अण्णइं.

9. वियारइं वंक्कइ—विकारैर्वैक्रीभवति.

10. चुम्बिज्जंतु.—Pre. Part. of the Passive of चुम्ब. The Apbh. pres. Part. always ends in अन्त. For ज्ज see note on 6 above.

11. आलंघिवि—A pure देशी. cf. Mar. खेंचणें, Hindi खीचना, having pulled or strained.

14. उज्जासाल is उपाध्यायशाला through उवज्जाअसाल. उज्जा goes back to उपाध्याय through उअज्जाअ, उज्जाअ. The Guj. name ओसा, the Mar. ओसे, वसे.

II. How the boy was sent to the preceptors for learning different lores (1) literary, like the Jaina scriptures, grammar, lexicography, astronomy, and (2) practical like wrestling, archery, knowledge of the habits etc. of animals like horses and elephants, and all other arts.

3. सयलकलाकलाव etc.—He quickly learnt, by his power of penetration (अवगाहण) all the arts, after he had learnt the alphabet, the lore of the *Āgamas* and Grammar (वायरण) and Logic (सहसत्य)'.  
 5. विविहाउहहं विविहसंवरणहं—Various weapons or missiles, together with the way to call them back' (he knew); or various ways of defence.

हत्यापहत्यावरणहं—'Dexterous use of the hand' (in hand to hand fight).

8. गयतुरंगपरिवाहणसन्नहं—'The knowledge (सन्नह. Sk. संज्ञा:) how to lead elephants and horses.'

9. एमाह्विसिद्धहं—'By such and other things.' एमाह—एवमादि cf. एमेव for एवमेव, एवह for इयत् वृह (through Vedic ईवत्). Apparently the reading ought to be एमाह्विसिद्धहिं, to qualify गुणिहिं, and should be preferred.

The whole line should be translated thus: 'His body was chosen (as a resort) by such and other qualities also.'

III. How, as the boy returned home from school, having acquired both learning and character, the parents were delighted with him; the wife complimenting the husband upon his having a son 'after his own image.' How, as days went by, there arose a change in the course of their love.

2. विजाविणयबहुगुणभरियहं (चरियहं)—(His character) 'full of many virtues like learning and modesty.' For बहुगुण, especially the doubling of the original ग, see note on परव्वसाहं in I 5, 6.

4. सलहह घरिणिहि पुरउ पहिट्टउ—'He praises (the boy) in the presence of his wife, delighted (as he was).'

सलहह shows *svarabhakti*. पहिट्ट-प्रहृष्ट (also प्रवृष्ट, not suitable here.)

दीसह—Phonological descendent of Pass दश्येते. One of the few roots which can not form ज्ञ Pass.

5. कुलि उज्जोउ करेसह—Will make our family illustrious; (कुले उद्योतं करिष्यति); or 'will in our family be a busy man (कुले उद्योगं करिष्यति),' which does not appear to be the sense intended here.

6. पुण्णोदहण काहं ण समप्पह—'What indeed, is not possible, when merit is in the ascendant?'

समप्पह—either समप्यते or समाप्यते. The former appears to be the right derivation here. The form, however, shows neither—इज्ज, nor—इंय or इंअ, so

usual in the Passive, but the double consonant represents the dropped *य*, as in रम्मह, गम्मह, alternative forms of रमिज्जह, गमिज्जह; cf also दीसह, सवज्जह.

7. रुक्खहो णामिं फल्लु संबज्जह etc.—The fruit of the tree is connected with its name (kind); for will an *Āmalaka* tree bear mangoes? The young wife has paid a fine compliment to her husband, in pointing out that her son, who possessed so many virtues, only imitated his father.

For तउत्तणहं, see note on ताहंतणिय in I 2, 9. The case is Loc. तवत्तिके अङ्के.

8. दुण्णउं—दुर्नयः rudeness, impoliteness,' The *anuswāra* here and in उप्पण्णउं, which latter is an adjective of जो and is therefore masculine, is due to the analogy of the Nom. Sing. of Neuters in अ. In their case the *anuswāra*, which is a representative of Sk. ऋ, is quite in place. We might perhaps explain दुण्णउं as due to change of gender in the Prakrits; but not so उप्पण्णउं. The former explanation therefore is the only one possible. दोसहं is an example of change of gender.

इय for इअ, Sk. इति, is an *ardhamāgadhism*, due to the fact either (1) that Dhanpāla was a Jain poet, or (2) that the scribe was a Jain; or (3) perhaps both.

10. तावण्णहिं—*Sandhi* of ताव and अण्णहिं.

पिम्मह—प्रेम्णः Non-initial consonants are often doubled in the Prakrits, when the final syllable of words had accent originally i. e. तेह-तैल, एव-एव, पेम्म पिम्म—प्रेमन्. Connect पिम्महं and तणिय in one word.

IV. How, owing to some action done in the former birth, Dhanapati's love for his wife began to wear away and how an unaccountable doubt possessed him.

1. तासु पुराहुउ etc.—'Her former action, having become adverse, took possession of Dhanavai's heart.'

2. ते जि अवल्लोयणु etc.—'Her look was the same, her behaviour was the same, her youth (also) was the same'; i. e. there was no change in her character or looks and yet Dhanavai seemed to be cold to her.

जि through जिव-जव-येव, Sk. एव.

3. ताहि Gen. Sing. Fem. in addition to the forms mentioned by Hemachandra and Pischel, viz. तहे, तासु (see line above).

4. कमलुवि णउ सुहाह तहो णामिं—'Not even the *lotus* in her name (*Kamalasiri*) gives him pleasure' i. e. even her name becomes hateful to him.

जो चिरु पियपेसलहं etc.—'He, who for a long time spoke loving, kind words, offered betel-leaf out of his own mouth, and every day admired the actions of his beloved, showed doubt in his conversation.'

8. जेहुउ-याहसः The other form जहस is more current. cf. old Mar. जैसा, modern Mar. जसा.

9. मंदरसु—adj. of पिम्म 'love, the zest of which was becoming duller.'

10. बहुवियप्य चितवह मणि—'Various doubts crossed her mind.' वियप्य is Acc Pl. of the Masc. अ base. The tendency to drop case terminations is evident.

V How, on observing her husband's apathy, Kamalasiri was downcast, because it was something unusual with her. How she mildly remonstrated with her husband for his inexplicable indifference to her.

2. अउब्बु-अपूर्व. A vowel that takes the place of a consonant is called *Udvrta* and is not combined with another vowel. cf अहर-अचिर, सअल-सकल, उअअ-उदक.

एउ and एहउ are forms from the same base एत्. The latter goes back upon एषके. The corresponding Masc. and Fem. forms are एहो, and एह cf संजममंजरी एह, vs. 35 of *Sañjamamañjari*, *Annals* of the B. O. R. I 163. एहह the Loc. Sing. is also found. See below.

3. तिहि—Apparently we have to read तहि-तस्याः

6. हियहह—The Apbh. is found of affixing this ह to words, adding the sense of endearment or diminution. It is seen to-day in Gujarāṭī and Marāṭhī. cf. पारहं, करहं, शेरहं; Guj. मनहं, हियहं.

पञ्चारिवि-उपालभ्य. Translate the line, 'Thus she restrained her grief in her heart and taunted her husband during sport in love.'

7. This and the following lines are addressed to the husband.

वहउ—Comes from an obscure Sk. word वहकं, given in *Amarakoṣa* III 61 as synonym for महत्.

पहं-त्वया. The base त्व with the termination हं of the *Inst.* would give two forms, तहं or पहं, according as the assimilation is progressive or regressive.

खिहउ and खेह are from the root क्रीड्. The Sk. initial क often gets aspiration in the Prakrits; e. g. खप्पर, Mar. खापर, Sk. कपर; खीलअ, Mar. खिळा, Sk. कीलक; खुज, Mar. खुजा, Sk. कुज. The double ह is due to a usual phenomenon in the Prakrits, wherein the shortening of a preceding long vowel necessitates the doubling of the following consonant to keep the quantity, which is an essential point. In such cases the original accent usually is on the last syllable of the word.

8. तुहुं-त्वं through स्वकम्. The wife says that if he had so behaved from the beginning, no one would have worried about it.

9. पहिलउ is to be derived from the same base as पढमउं in the above line. In the latter case the suffix is तम in the former हल, हल.

10. The modest Hindu wife is at last forced to ask him whether there was another sweet tongued one, (woman,) whom he loved.

11 and 12. सप्पुरिसहु etc. The two lines are proverbial in their sense and a good example of *arthāntaranyāsa*. 'To change mind (withdraw favour) about persons in attendance without any fault (of theirs), is not possible in the case of the good even in hundred births', i. e. it is never possible.

VI Further remonstration with the husband, on the score that they would have to hang down their heads and appear little before friends and others, becomes useless. He continues disregarding her, which causes her pain at heart.

1. वङ्गत्तणु-बहु, for which see above, and लण, which reaches back to the Vedic suffix-त्वन. 'We shall fall from our greatness in the eyes of strangers.'

2. संपय जीउ सरीर असासउ—The Jains do not admit even the soul as eternal.

3. दियहिं दियहु—Read as one word, an adverbial compound; compare हत्थिहत्थु in II, 1, 5. स is changed to ह, as in the suffix of the Gen. also, षणवहो etc., in the numeral एहतरि for एकसप्ततिः, in the term of the Future, होहिइ for भविष्यति, in the pronomial termination for the locative, तहिं, कहिं, जहिं for तस्मिन्, यस्मिन्, कस्मिन्.

तोवि खमिज्जइ मिच्छिवि गाहु—'May it (अवराहु) be forgiven, giving up prepossession.' गाह-ग्राह, the same as पूर्वग्रह, a preconceived notion.

8. विरुवउ माइ etc.—'Fixed on the form of the young husband, the mind does not care for words of elders.'

9. एवहिं etc. 'Now since he undoes what is done (by one), such a one (एण समउ) should not be talked to.'

10-11 describe how she, now under the influence of her pride, does not meet her husband, does not respond to him.

VII How the loving wife, still persisting in her moral love, is worried over the thing; how at last the husband cruelly asks her to go to her people (father's house).

3. वयणु वलेइ मग्गु पिय जंतए—'Her face (automatically) turned the way her husband was going.'

पियजंतए ought to be read as one word, in apposition to मग्गु which should be read as मग्गिग.

किम णिव्वहइ माणु रुचंतिए—'What has befallen her, to whom pride was dear.' The form रुचंतिए is Gen. of the Pres. Part of root रुच्, which, unlike Sk., takes the 4th conjugation and thus presupposes a रुच्यन्त्याः.

7. उसरु उसरु, मं करि लग्गहि—'Get away, get away, do not clutch at my hand.'

8. काइं किल्लेसहि काउ—'Why trouble yourself (lit. your body)?'

किं घिउ होइ विरोल्लिए पाणिए—'By churning water, is ever ghee produced?'

10. उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि—'The illusion (doubt) which some body has produced, say lord, you will not bear it in mind.'

VIII. How the wife appeals to him, that he was thought on all sides to be a very considerate man and that therefore he should not behave like that. How the husband gave an indifferent reply.

1. जाणहिं कज्जाकज्जवियारणु—'You know how to discriminate between good

and bad things' (lit. things that should be done and things that should not be done.)

4. तो वरदासिं वुत्तु अवंकड—'Then the husband said thus in plain language.' करिवि is an Abs. used as an Inf.

7. कंतिपई—Separate the two words. The first is a Voc. and the other Instr (or Loc.) of the pronoun त्वम्.

10. परियाणिवि etc.—'Knowing that such is the way of action (or fate), whatever you know, please bear it in mind.'

IX Hearing the loveless words of her husband, the young wife becomes disconsolate. She finds pleasure in nothing, and one day, when she thinks the situation intolerable, she leaves her husband's house and goes to that of her mother.

2. दुक्ख दुक्खु etc.—'With great effort, she could control her mind.' साहारिड= संवृतम्, concealed, checked.

3. धिय गरुया etc.—'She stood, consigning her mind to great pride, and harbouring jealousy and great self-conceit.'

4. तिणिण काल—Acc. (pl.) of time. 'Thrice a day (or, always) she says 'victory' to the highest Jina, i. e. she prays to him.

7. अच्छहि काइं एत्थु etc.—'The husband now directly asks her to leave his house and go to her beloved' (whoever he was); or पियमंदिर to be taken to mean 'father's house.'

9. छहिपरियणु—Read सहिपरियणु. Translate the line, 'Her friends and servants stood looking on.' छहि—छह् is however not bad.

X The young wife and mother finds little consolation even at her mother's house. When, being asked by people, she does not give them any reply but silently experiences her grief, people grow suspicious. 'Has she perhaps done something which is apt to tarnish the good name of the house'?

1 आउर and दुखाउर are Nom. Sing. Fem., the आ of which is shortened for the sake of metre, as often happens in the Prakrits.

2. जणेह etc.—'The father, seeing this, got suspicious, and with his honour stained (as he thought) he stood with his face turned downwards.'

3. जाणह—Read जाणह instead.

4. आदंसि-यावन्ति cf. Pischel § 335.

5. वल्लगी—The अ of अव० is dropped, as it was an initial, and before the accent; cf. also हेदा for अधस्ताद् in हेदाखुहुं in l. 1 above.

6. एवविं etc. Lines 4, 5 and 6 contain one connected idea and describe how 'she who at her house was in the enjoyment of every pleasure, went now on horse-back, now on elephant-back, is seen weakened in body and humbled in spirits.'

7. कारण किंपि बन्धि णड भन्ती—'There is no doubt that there is no cause.' The father thinks that perhaps the son-in-law's suspicion is the only cause.

9. गिहयु जंतु etc.—'Let the evil thoughts of women perish (सियमहदं-कीमलयः), which cause a stain to appear on spotless families.'

10. महल्लुड like वयणवियक्सयु in an Adj. of भल्लुड—a proper name. महल्लुड from महत्; अल्लुड in a characteristic Prakrit termination.

11 & 12. ति—refers to भल्लुड, the messenger sent by वणवह to his father-in-law. We would therefore expect either तेण or तें. ति apparently is only a weakened form of तें. Translate:—'This your daughter, who with spotless mind follows the trodden path (of duty) of her own family, and who is of noble behaviour, has been sent (back) by her husband to whom the virtues of his wife have ceased to give pleasure.'

13. Translate—'The servants were then delighted, as a slight (on their mistress's character) that had caused much anger, had been removed.'

XI. In the meanwhile, the boy became inquisitive and knew from the servants the humiliation of his mother. He went to his grand-father's house. The mother received him with affection and shed many a tear over him.

3. बुन्नउं दिसउं etc.—Read बुन्नउं दिसइ which is more sensible. Translate:—'He appeared dejected and asked his attendants.' बुन्न through विन्न from विग्र.

5. गियजणेरिपरिहवपज्जालिउ—'He became incensed at the disgrace of his mother'.

10 and 11 Translate—'My dear child! (wanton one) what shall I do with you, born as you are in the house of a bad father? My son, on my account, abode of sorrows as I am, you too had to travel' (to this place).

XII Kamalāsiri's mother was touched with the scene and wiped her daughter's tears. She taunted Dhanavai with having deceived them. Her husband Hariyatta also put in his word, saying he was perhaps deceived. He however hoped that everything would be for the best.

2. Translate—'Enough, daughter, check your grief, wipe off your tears and restrain your mind'.

3. Translate—'Dhanavai has indeed behaved well, in that he has brought low our high estate (as merchants).'

4. वरि दिज्जंति आसि—'It would have been better if you had been given to another young merchant, equal in status to us.'

8. को जाणइ चिरकाल भवीसइ—A forced construction meaning 'Who knew what was going to happen in the fulness of time?'

10. कवि होसइ etc.—'Perhaps the whole affair is going to end happily; for is it for nothing that a faithful woman is crying?'

XIII The boy takes part in the conversation. 'If he does not care for us,  
[Bhaviṅga—3]

why should we care for him; one for whom you have ceased to have regard, why should you be sorry for his sake? For, tit for tat is the law of the world.'

2. तो किं etc.—'Would we be abandoned by our kinsmen'?

3. जह्वि तेण विद्यु—'Although it might not be possible to do without him, shall we, mother, talk in an abject manner.'

4. जह्वि णिरारिउ—'Although you are going to meet certain death, still you should shun from a distance one who is averse from you'.

5. हियवइ जासु etc. 'One whom you do not respect at heart, for him you should not grieve.'

6. तहो वंगणु—'His own courtyard is dear to him; we also, may be, shall have our own big house'.

8. दरिसइ etc. 'For, in this mortal world, you should show as much to a man as he has shown you';—i. e. you should behave with him, as he has behaved with you.

10. The boy gallantly promises, that before a few days would pass, he would be brought to her.

XIV. Thus the boy comforted his mother and all thought he was destined to satisfy the desires of every body and that he was no ordinary one. He is specially attended to by all; and he too, by his conduct, his intellect and bravery, tries to satisfy all.

1. जणेदि—Is Apbh. of जनयित्री.

2. लखइं हियइ चमक पईसइ—'A flash went through the heart of all' i. e. it occurred to all (at the same time) instinctively.

सामानु—Read सावणु which agrees with पिय सावणु एहु नउ दीसइ III 5 above and is in conformity with Apbh. phonology.

5. तेणवि तं जि नेहु उज्जोयउ—'He, on his part, (because he was looked upon as an excellent jewel by people), enlightened the house'. The correct Apbh. from उज्जोयउ would be उज्जोहउ; the ए therefore is either *Ardhamāgadhism*, or due to recital which is apparently copied faithfully.

7. फुलइं—'Blooming (flowers), which is the object of गिणवइ. Translate latter part 'He wears clothes that are costly'.

8. गुरुवच्छसु-गुरुवात्सल्यम्. The object of केरइ. He was a dutiful son.

11. 'Kamalsiri's misfortune came to an end; her son was adorned with virtues.'

12. इत्तहि—Hem. IV 436 has एत्तहेअत्र. We can explain the weakening of the final ए into इ as due to metre, but not so of the initial ए. It has therefore got to be recognised as an alternate form of the same word. The Apbh. is rich in such alternate forms of words.

## SANDHI III

How Bhavisayatta travels to another continent.

I How Dhanavai, having abandoned his first wife, married another, a daughter of Dhanayatta, with great eclat and pomp.

3. कमलमहासिरिदेवि Acc. Sing. of feminine ई base. It is to be noted how the Apbh. tends to drop case terminations. Sometimes they may be due to metrical exigencies, but more often, they are due to this linguistic tendency. cf. उज्ज्वालात्त पद्मसद्, (सो) गियज्जणि ण पिक्खद् etc.

4. अवगणिवि—The doubling is not due to an original conjunct, for there is none in Sk. in the case of this root. गणयित्वा ought to give मणेवि, गणेपिय, where the ए represents Sk. अय्. But this is a case of change of conjugation, as is हृच्छद् II 13. The root is to be regarded as belonging to the 4th conjugation.

सुहि—See remark in the same word above.

6. Read सुहिसज्जण and मणि separately. Friends, good people were satisfied at heart. Or adopt the reading of B सुहिसज्जणमण—‘the hearts of friends and good people were satisfied, The reading in the text gives no good sense.

8. पुरि भणाविड—‘It was announced in the city.’

9. पयद् etc.—‘Steps were arranged in the various ceremonies.’

11. भविसत्तहो वच्चे Is significant. The periphrasis for वणवद्, reminds the reader of Dhanavai's inexplicable conduct to his wife.

13. The last line apparently refers to the effect of the new marriage on the minds of Kamalāsiri and her attendants. The sound of the marriage drums caused anxiety in the heart of Hariyatta's attendants and anger (lit. shot) in the heart of Kamala.

The line perhaps should be read thus:—हरियत्तहो परियण रणरणत्त कमल कल्लु मणि व्वहद्, where मणि व्वहद् is common to both परियण and कमल. There is a confusion of constructions here. The author began with a locative construction and gave it up when he came to कमल. Separate मणि from व्वहद्.

II Sarūva, the beautiful daughter of Dhanayatta, at once assumed the role of the mistress of the house; kept the servants well pleased and her husband in love.

1. परिणिय—Has a short final owing to metre; but not so घीय, सरुव, which could be read as घीभा, सरुवा without disturbing metre. Their shortening is thus due to a general Apbh. tendency.

2. पुण्णिमहद्दं दत्तसिवयणी—Perhaps to read पुण्णिमहद्दं, although there would thus be tautology. ‘Having a moonlike face, as full as the full-moon.’ Deś VII. 1-14

6. विवपद्दहरो नेद्द etc.—She intensifies her love for her husband and his house and thus causes Kamalāsiri (her rival) the grief of humiliation.’

7. विरहदग्नि भंगि पञ्जालः—Is to be regarded as referring to Kamalāsiri. Understand कमलतिरिहि before भंगि.

10. रणरणं दिति पंक्यतिरिहि—Throughout the last four lines the poet describes the happiness of Sarūvā, in contrast with the misery of Kamalāsiri.

III This Kaḍavaka describes how the husband and his second wife are enjoying the sweetest fruits of love.

4. ससलिलरमणसमन्पथु—Does not make any sense. We have perhaps to read सललितं or सललित रमणसमन्पथु—'A charming self-surrender to the lover.'

9. मयथुकोवणंगुपयदावयु—Is one compound. We should therefore read मयथुकोवणंग and not °णंगु. 'Exposing of limbs that fanned love.'

12. The simile requires that we should have the first compound word in the locative. Construe जेम भमठ पंकई सरइ (तेम) धणवइवि पियवयणकमळमयरंदरसि सरइ.

IV. Sarūvā in course of time became pregnant and gave birth to a son, named Bandhuyatta.

1. हियइच्छिय and विलास are Acc. Pl. The more usual forms would be च्छियइ etc.

3. दुक्कियदुक्कनिहाण वणञ्जइ—Is prophetic. The embriyo was as it were the treasure of pain due to evil action' (in the previous birth).

4. The epithet रिउ applied to the embriyo, whose gradual growth is described in this and the following lines, is also prophetic. He was to be the enemy of Bhavisayatta.

6. Read तिवळितरंगइ as one word; तिवळितरङ्गान्.

8. पुत्तुप्पन् is the usual Apbh. sandhi, the initial vowel of the second word asserts itself. Cf. दग्नि which is formed of दग् and अग्नि; cf also भोगंतराउ.

10. Read जुवाणभात्रि. पडरि and महायणि should be read पडरमहायणि.

V The boy grows into a strong but turbulent youth; roaming about in the city at pleasure, behaving wantonly. He becomes in fact a terror to the citizens. But fortunately for them, he decides to go to Kañcaṇa country, accompanied by other traders.

2. रावळि सण्णमाथु etc.—'Respected and honoured at court.'

4. This line requires reconstruction thus. विणयविहेय छहिय संभावइ etc.—'He was well disposed towards those who were meek to him; but he showed the strength of his pride towards those who were crooked.' The reading of the text विणय विहेय छहिय is disjointed and does not make good sense. The reconstruction is naturally suggested by the second half. विणयविहेयं हिय etc would be still better.

7. छत्तविछत्तइ चाइइ—'He was fond of the scandals of the town.' छत्तविछत्त the good and bad things happening in the city; the tangled thread of the city life. चाइइ Cf. Hindi Mar. चाहणें and चहा. Cf. Pr. Pai. 19 जो चाइहि सो लेहि.

10. अञ्जुमहर्षिगारमई—Drop the unnecessary *anuswāra*. It is an Adj. of *Bandhuyatta*.

VI. He goes to his father to seek his consent. As an experienced man and fond of his son, he explains to him the difficulties of the undertaking and wants to dissuade him.

1. He went to his mother and consulted her and then hastened to his father.

4. तुङ्गिहि चङ्गि=तुङ्गि प्राप्य—‘Having come to fight a quarrel.’

6. Translate ‘Do not disclose your heart even to friends’. *सुहृद्वि सुहृत्*. This and the following forms the code of ethics of a respectable merchant. The second requisite is that a budding merchant should be chary of words. The third is that he should acquire wealth (*अत्यु विद्वन्*) in various ways, even deceiving people; 1. 7. The fourth is that he should extol his goods and thus try to induce the mind of his customers; 1. 8. Next that he should not expose his side, but try to feel that of others; 1. 9. Then, he should be deaf to others’ projects, although hearing them, but should stick to his own one; 1 l. 10. And, lastly he should try to know others’ character but should not disclose his own character; 1. 11.

VII. The father’s appeal to the boy, that he need not go out, as what he was to get he would get even without stirring out, fell flat on him. Living upon patrimony was usual with people who had no grit in them, no courage, no intellect.

1. *विद्वत्तवियद्ददं तेण समप्पह*—‘It is given away to those who are rich in learning’. *विद्वत्-विद्वत्*.

3. ‘The wealth that you have already acquired in a previous birth, comes inquiring after you.’ (lit. ‘inquiring after the yard of your house’).

5. ‘What you say would be dear to bastards (*कनीनहं*), and cowardly fellows’.

11. ‘The money that one acquires in this manner (*एण विहाणे*), is a treasure-house of misery; what is the use of it?’

13. *तं षण्णु विलसंत वयंतहंमि*—Seems to be an obscure reading; connect *विलसंत-वयंतहंमि* together.

VIII. The father entreats the boy not to become a merchant if he disliked it; but says that he should stay at home and enjoy the riches amassed by him. The young blood would do nothing of the kind. Such a living is to him only contemptible. He persists and the father has to acquiesce.

2. *समहक्कड*—Perhaps to read *समहक्कड*—‘With pride’? (*Deś VI 120.*) But metre speaks against it.

3. *सुहु भणिवि* etc.—‘No one would behave inimically after calling one ‘friend.’

विकसति—'Enjoy,' here and in the last Kaṭavaka.

6. पियरि विशु अत्थु etc.—'What fame, what fame has that man, although living, who enjoys the money earned by his father?'

9. समइ सरुवइ etc.—'He consulted his wife Sarūvā.'

10. बन्धुयत्तु असगाहि etc.—'Bandhuyatta appears to be actuated with a wrong idea.' (असद्भवत्त)

11. छइ appears to be a word by itself, unconnected with the following sentence; and should mean 'well, all right or let it be.' छे is still used in this way in upper India.

IX The young man prepares to set out and receives a send-off even from the king. His announcement that he would supply capital to needy people, soon gathers round him a host of poor and wanton merchant youths. No wonder that Bhavisayatta also, hearing that, desires to go.

3. इडमणि घोसण दिण्ण—This was a time-honoured custom: the towncrier, with a drum, went from place to place in the town and between two rounds of drum-beating announced what he was commissioned to announce. See Mṛcchakaṭika, Act X. The custom has not yet died out.

4. चङ्गड—An example of how roots change their conjugation in the Prakrits. The form presupposes a Sk. चङ्गत्. cf मण्डित and रुच्यइ.

5. साहुमाणि वणिउत्तहं चाइइ—'He desires the good will of merchants sons.'

6. पमायपउत्तहं and धोवविइववणिउत्तहं are Gen. Plurals, but they hardly suit the context. Keeping them, the construction has to be regarded as compressed and a verb like अभूत् (वणिकपुत्राणां मंत्रितमभूत्) to be understood. But to emend as पमायपउत्तहि ect, would be hazardous, as no ms. apparently has that reading.

8. पइसहुं—Like सेवहं is Imp. 2nd Pl. The Apbh. has the latter in common with the Māhārāṣṭrī, but the former is exclusively Apbh. The nasal is not found in Pischel, § 467 ff; but it appears to be genuine.

9. वणितथुरुइ रहसेण etc.—'The sons of merchants hastily gathered together'.

9. करइवसहमहिसइ सय—Bullocks and buffalos were common enough as beasts of burden, but when he yokes to them the bulky elephant, he is perhaps mixing up states of things at different places.

X Bhavisayatta opens the topic to his mother and appeals to her to allow him by travel to tempt his fate. The Mother is disconsolate. Having lost the company of her husband for no fault of hers, she does not want to lose her son, especially as he is going with the son of her rival.

2. समाथु in Apbh. has the sense of समथु or साथेथु 'together with.' मइमि—The Instr. Sing. of the pronoun, with अपि, which, as we have often seen, drops the अ and is softened into वि, when joined to a word with an end-vowel; this वि becomes मि when an *anuswāra* precedes. An instance of progressive assimilation. Hemacandra and Pischel do not mention this मि.

सं वेदितुम्—'The boat or bark.' The word is from the root वृ and the termination न, Apbh. स्थ.

4. 'Although all happenings are controlled by fate, yet a man ought to do his business.'

8. पद्—Loc. but the Adj. जंतहो ( यातः ) is Gen. पजलंतहो stands for पजलंतिए or हे. This use of an Adj. in Masc. form, to qualify a noun in the feminine gender is certainly remarkable. It can not be said that the form is due to metre, for पजलंतिए would not have disturbed it. It is, therefore, deliberately used. Still, जंतए Loc. to qualify पद् Loc. would be better.

11. '(Who knows) the secret wickedness of my rival ( सख्वा ) who possesses a crooked nature.'

XI Kamalasiri still further wants to persuade him to her view. After all, the two might quarrel. Perhaps Surūvā might give her son wicked advice. The uncle also joins Kamalasiri in her entreaties. Should Bandhuyatta become jealous he would deceive them all and do them harm.

3. एकद्वय etc.—'Who knows how relations that have set their heart on common property would behave with each other ?' The meaning is that they would quarrel.

5. तो तव करह अमंगल etc.—'He would do you harm in the way (जंतहो-यातः); and thus while thinking of interest, you would lose the capital (itself.)

7. अम्हं वसंतहो—Shows again an Apbh. peculiarity. The Adj. is in Sing. while the pronoun which it qualifies is in Pl. The form वसंतहं, grammatically regular, would have equally fitted in the metre. So that metrical exigency can not be urged in favour of the form वसंतहो.

XII Bhavisayatta persists in his intention. Bandhuyatta would certainly feel shame before denying him any share. Although born of a different mother, he claims the same father. And then there would be fifty other merchants with them.

1. तुम्हं भीरत्तणिण समप्यइ—'All would be over by your timidity'.

5. अहयारिं सब्वहो गुयु णासइ—'Everything carried to excess loses its virtue'. He wants to convince them that their fears are perhaps exaggerated.

8. Read विहि and भायहि separately. 'From two wives.'

13. सुइइ—Loc. Sing. of Adjective qualifies कम्मि understood. 'When Karma has stopped, one would not live on; similarly so long as it continues there would be no death.' Jain philosophy has preserved the *karma* doctrine, among those other things that it owes to Hindu philosophy.

XIII Having thus, by arguments and persuasion, convinced his relations, Bhavisa goes to Bandhuyatta. The latter receives him affectionately.

1. महन्तरवयणहं सजणहं—'His people whose words were weighty.' The change of gender in Apbh. should be noted.

4. अम्भुत्वायु कियह—Is pass. construction and कियह corresponds to किञ्ज-  
कियते. In 2 above, however कियह means कृतानि.

7. अद्भुणियकजागमणवियपि—'He did not mind the thought (वियप्प), that Bha-  
visa might have come on some purpose,' but received him gladly.

8. सुपरिद्वियणायरियहं भासहं—'Well placed (chosen) and genteel (णायरिय) words.'

XIV Bandhayutta then asks him why he had come. Bhavisa, after  
complimenting him on his good fortune, says he intends to accompany him.  
Bandhu gladly accepts the proposal.

2. एत्थुवि—'Although living (सम्माह्वि) in the same city Hatthiṇayara, you  
anyhow never speak to me.'

5. अम्हं जीवहं करिवि सेव etc. 'We make our living by serving your father.'  
Note the form जीवहं. Pischel mentions a form in हुं only for the 1st pers. pl.

6. उज्जड evidently must be changed to उज्जडं. It is object to आयणिवि.  
Either the scribe or the author is rather careless in this matter. Or is this to  
be ascribed to a tendency in Apbh? अम्हं—perhaps a misreading for अम्महं?  
The meaning then would be, 'having persuaded the heart of my mother.'

8. करंतव एहउ is bad text. Perhaps to read करहु तउ एहउ—'Please do so much.'  
समण्णउ—समन्वितं.

11. होह सच्चु परिवारिहए पुण्हं—'Everything happens through the series of  
merit' (one has achieved).

13. Read आसि गहयु महु तउ च्छंतहो एयहिं तउ णवि सउ च्छंतहो.

Subject of आसि—असीव is गहयु. 'So long as you did not join me, it was to  
me all dark; now that you are accompanying me it is no longer so.'

XV Bandhuyatta gladly goes to his mother and tells her of his acquisi-  
tion of friendship with Bhavisa. The mother is also glad at the first  
instance, but she begins to fear, and expresses the same to her son,  
lest Bhavisa, remembering the affront to his mother, should try to do  
them harm.

2. भविसयल्लु etc—'Bhavisa is going with me.' समउ through समवं from समकं  
(i. e. सघ).

7. अच्छह कट्कटंतु मणि खारिउ—'Embittered in mind he is seething with anger.'

8-9. (I am afraid) If he, winning over his father by his pure virtues,  
bears in mind his mother's words, he would certainly strike us by (means of)  
dreadfully poisoning his (father's) ears and humiliate us in turn.'

XVI She dissuades her son from forming friendship with one, who had  
been inimical, and advises him to drown Bhavisa in mid-ocean. Bandhuyatta,  
although pained to hear it, promised to abide by his mother's advice.

1. आएं सहुं=अनेन समम्. आएं is Instr. of the pronominal stem इदम्, which  
according to Pischel § 429 is preserved in the Prakrits. Neither he nor  
Hemacandra, however, mentions this form.

2-4. 'While he does not change his mind (चित्तान्तरेण विजृम्भते), while he has not held (the affection) of the great populace, while the great affection between you has not been shattered, while he has not ingratiated himself into the king's favour, think out a remedy whereby the very root of the quarrel will be cut out.'

6. तं संकेत etc.—He pondered (भाविड) the advice in his mind.'

7. माह अणिष्ट तुम्ह जो थामहो etc.—Mother, I shall wipe out the (very) line (लीह) of the name of her son, who is adverse to your stability.'

XVII Bhavisayatta, after devoutly worshipping the images of Jina, goes to his mother to take his leave of her. She is touched at the parting and gives him salutary advice.

3. समारिबि-समारच्य अच्छिज्जहि सुहसाथु समारिबि-सुलभ्यानं समारच्य स्याः, be always mindful of your happiness.'

7. दहिदुष्वक्खय सिरि संजोहवि—Putting curds, grass and fried rice on his head.' This was an old custom, while giving farewell to persons going on a long journey.

XVIII The mother advises her son, never to do anything that would tarnish the name of the family, to beware of youth which distinguishes not between good and bad and especially of young girls who entice youths away.

3. दुरविण्ण etc.—Is this the time (age) to go to distant lands'?

4. रसिज्जहि is to be taken in the sense of 'keep away.'

6. चलत्तियमहहि—By the changing caprices of women'. Connect this line with the next. 'Do not indulge in amorous talk with young, proud, capricious widowed girls.'

7. बहुरह—separate बहु from रह and join the latter to the following word वयणाणउ; or take the whole as one compound. 'Do not show much interest in them, nor talk much with them. Turn your eyes earth-wards when they talk.'

8. सुद्धउ and तरुणिउद्धउ are evidently adjectives of जयणहं. They should be therefore read as सुद्धहं and उद्धहं.

XIX. The mother further advises him as to how he should acquire wealth, consider other's possessions indifferently and others' wives like mothers and above all to remember her even at the height of his prosperity.

1. पुरिसिध्वउ—Appears to be a mislection for पुरिसम्भउ.

3. सुहपाणिग्गहणि should be read as सुहपाणिग्गहणि-सुवपाणिग्रहणे. विदत्तउ from वा with वि with the lingual without cause. Pischel § 223.

7. सुमारिज्जहि and दिज्जहि in this and मणिज्जहि, गणिज्जहि in the next line are Optative forms. For the formation see Pischel § 459.

अम्हहि—Perhaps to read अम्हहं=अम्मान्? or अम्हहं=अत्माकम्?

[Bhavisā—4]

2. परिडुक्चाय etc. Separate as चाय and चकलियः. The young merchants are compared to vultures flying in circles.

3. किवि is a contraction of के and अपि, just as कवि is of का and अपि. Regularly we should get केवि; but perhaps metre requires a short vowel.

6. 'The forest was charming (खन्ध) on account of trembling तमाल, ताळी, मादर, माल and सालहू (=सलकी) trees.' The व for म in खन्ध is genuine Apbh. phonology.

8. कथह-कुञ्चित्. 'At places there were reservoirs of water, into which elephants had dived; at places there were torrents, resounding and covered with spray of water.'

12. करगिज्जवरफलाहं—Fruits that were within reach of the hand.' Cf. हस्तप्राप्यस्तवकनमितः. For झहरसाहं better read मधुरसाहं Adj. of फलाहं

13. 'While he was roaming thus, picking up flowers and measuring the earth.' (i. e. the distance ?)

XXV. Bandhuyatta commands them to make the boats ready for sail, telling them that his brother's coming and staying was no affair of theirs. He persists in his orders and they set out, leaving Bhavisa alone in that forest.

1. Better to read मद्दु आहं समाशु वरि अत्थि etc.—Do I (or did I) have any respect for or pride in him at home?'

3. करुणह सुमीस—Full of pity.'

5. 'Even under dire calamity, no body does harm to one's own body'

6. इह रत्तिपरत्तिवि अहियदोसु etc.—Read इहरत्ति परत्तिवि etc. Translate the whole line:—'How could we bear, either here or hereafter, the chorus of scandal which is very painful?' इहरत्ति on the analogy of परत्ति.

7. कोवग्गिदित्तु—Burning with the fire of anger, he flamed forth like oblation (in fire) sprinkled with ghee.'

11. बोहित्थहं—For वहिन्नाणि on the analogy of पओहण from प्रवहणम्.

XXVI As they sailed, the young traders were still astonished at the conduct of Bandhuyatta. 'After all it is not a good deed; this sin will redound upon him.'

2. थिय etc.—They all stood astonished, full of doubt, making signs with their hands.'

3. अगम्मं पि गन्तुण etc.—Having gone where we should not go, we have eaten what was not to be eaten.' A periphrasis for having done a bad deed.

4. हुवं अम्ह गोत्तम्मि लज्जावणिज्जं—Something has happened of which our race should be ashamed of'.

6. गयउरे दूरदेसे पइहं—We entered a country distant from Gayaura.' गयउरे is an example of attraction, due to the Loc. दूरदेसे. Regularly it ought to be गयउरा or गयउराहु the Abl.

8. कर्म दुष्कर्म—He has done a wicked deed, this wicked, wretched one who is abandoned to all good conduct.'

दोहणम्—either दौर्भगेन or दुहर्दयेन.

उदाहारं—कुभाषार, although छद्म might also stand for छद्म, context requires कुम्भ.

11. Construe—सं दुःखरिडं पिक्खेविणुं णवि विसुरिअं सो णस्थि—'There was none who was not dismayed on looking at that wicked deed.'

12. इत्यु विधि—Here on this way.' For विधि see Hemachandra IV 421.

### SANDHI IV

Bhavisayatta, abandoned by his brother on the Tilakadvīpa, finds after long wandering, a desolate city with a Jina-temple in it.

1. Bhivasa, when he returns from his rambles, finds that his brother has already sailed and is struck with great sorrow.

3. Unlike the beginning of other Sandhis, which have only two introductory verses, this has three. 'Oh men, worship the Jina, do not deceive others, control your senses, and (thus) store merit or virtue.'

6. कोह is evidently used for कंथिद and has therefore to be regarded as an Acc. and object of पिक्खइ.

अज्ञणियं—Not knowing what to do.'

9. दुःखहो भरिड—He was filled with sorrow, troubled in heart as he was.' One would expect Instr. दुःखे or दुःखे.

11. कर्हि अञ्जुहरणउं—There is no rescue.'

12. अण्णण्णइं चिन्तिअंति etc.—Other things are thought in the mind (by man), but wicked fate remembers quite others.' i. e. Man thinks about things in one way but fate wills them in quite a different manner.

13. इहउ परम्यइं—Is to be regarded as parenthetical, between गुणसयभरिड and किं करइ—'Although he was well brought up, and possessed of hundred virtues, what could he do when fate was against him?'

II. How Bhavisayatta reflects upon the deceit practised upon him by his half brother !

1. महवज्जिय, हयबुद्धि and अलज्जिय are Vocatives, addressed to the absent Bandhuyatta. पावकम्म may be taken with अञ्जु, construed with किउ; or it may be regarded as a Vocative along with the others.

2. दुज्जणजणि etc.—He has given cause to wicked people to scandalise'.

3. आये etc.—He has to be ashamed before virtuous people, who etc'. Instr. of the Sk. stem इदम्.

7. जइ सं तेम—If it happened in this way, it was through him only; what is the use of my grieving over it? तेणइ-तेनचित्त ( एव ). Combine विदूरिष and एणइ into one word.

8. विसार मिळिड—Is passive construction. The meaning is 'he shook off (lit. abandoned) dejection.'

9. इड वणु etc.—Here is this forest, here is my body duty-abiding; do, (with it) oh wicked fate, what you have begun.'

11. The latter part of the line is badly printed. Read सुकंकुस मत्तगड instead of सुकंकं कुसमत्त गड.

III. How Bhavisa enters a thick forest, which is full of beasts and birds and comes to rest on a slab of stone under the shade of a bower of *atimukta*-creeper.

1. पहिदो तहिं ett.—The bold one, entered the dense forest which was impenetrable to the gaze.'

2. पहाये पि etc.—Where it was difficult to know that it was morn'.

3. गियच्छेइ etc.—With anger, he sees an impenetrable darkness there.'

5. गिएडं णरिंदं etc.—At another place, the best of men sees a lord of beasts, proud and excited. णरिंदं Acc. for णरिन्दो metri causa. गिएडं Inf. serves as verb.

6. भुंढिणीसावराहं वराहं—A boar, that was at fault with his mate.'

7. हुओ पायडो etc.—A fire blazed forth in a thicket of bamboos.' समुण्णोण्ण may be from उन्नतोन्नत with सम्, which through समुण्णओण्णअ, would give समुण्णोण्ण by contraction.

IV. How in the evening, Bhavisa took wild flowers and made an offering to the Jina. The dark fearful night is described further.

2. फासुयसुयंवरस etc.—Adj of तरुहाइ. Fruits of trees full of juicy fragrance and pleasant to the touch.

4. The sun in his evening glory is fancied to have clad himself in a red garment. Jacobi reads संग and तेयतंभिर separately, thus making संघ्या the subject of the line.

5. The detailed description of an evening thickening into night testifies to the genius of our poet.

विहलिय रहंग—The Chakravāka birds (pairs) are separated or scattered.' रहंग stands for रथांगनामन्.

8. हुअ कसण सवत्ति व मच्छरेण—'Turned dark like a rival wife with jealousy.'

11. गहमूअजक्खरक्खलतवमालि—Noisy on account of spirits and goblins, imps, demons.' An Indian poet would scarcely feel satisfied unless he mentions these as the denizens of the night. जक्ख in Marāṭhī has acquired the meaning 'very old and decrepit:' but जखीण has preserved both the senses.

13. परमिद्धि पंच—'The five exalted ones.' viz. the Arhats, the Siddhas the Gaṇadharas, the Upādhyāyas and Sādhus.

14. मंसु सप्तक्षरउ—'The prayer of seven syllables' viz. नमो अरिहन्ताणम्.

V. How in the morning Bhavisa discovers an old track leading into hills and resolves to follow it, whatever might happen.

1. पयडिउ विहायु etc.—'It dawned.' Sk. प्रकटितं विभानं.

3. गयपयहिणंति—Separate the words as गय पयहिणंति, which alone can give good sense. 'Went by his right side.' साम-श्यामः the black bird, i. e. the crow.

4. रुदुरुह—'rustles.' The wind rustles on his left, evidently a good omen. The word रुदुरुहिका is used in the figurative sense of उत्कण्ठा.

पियमेलावउ—'Who readily brings about union' (of lovers etc.). This belief is so deep-rooted that Indian women of all classes believe in it even today. Cf. कुरुकिउ वायसेण चरपंगणि Sandhi VIII kaḍ. I.

5. किलिकिचिउ—Is onomatopoeic for the notes of the लावक or lark.

7. भविण वि णं जिणसमयगंधु—As a blessed person finds an (old) manuscript of Jina's teachings, पुरायु पंधु is evidently used to suggest that the Jina-doctrine also is an 'old path' and no newfangled doctrine.

8. होमि—I shall go by this.' This idiom is preserved in Hindi as in ये रस्तेसे होके जाना. He then reasons with himself that since gods and spirits can not leave a track, this must be frequented by men and thus to be pursued.

9. उह is idiomatic like Sanskrit पश्य, which is not always to be translated.

12. निव्विहउ कज्जु—Perhaps to read निव्वहउ. निष्पद्यतां कार्यम् or स्पष्टीभवतु.

13. दुत्तर दुलंयु etc.—'So long only is (a forest) impassable and distant, so long as one does not enter it.' Compare the familiar Sk. proverb अगच्छन् वेनतेयोपि पदमेकं न गच्छति.

14. अवगणंतहं is Gen. singular. Generally however—हं is termination for the plural. But that it came to be used for the singular also is clear from this and other examples. It is not due to metre, though some-times some forms are made to suit metrical exigencies.

VI. How, after crossing the mountaneous region and a thick black forest of Tamāla trees, Bhavisa sees a city with palaces and archways and white-painted houses, but quite noiseless.

1. सुहिसयण—Is evidently an attribute of Bhavisa. He was 'a talented (सुधीः) and good man (सज्जन). But often as in I 9. सुहिसयण stands in our work for सुहृत्स्वजन.

2. हियवह—हृदयके. Apparently the ह in the Sk. word is represented by व, as in चिन्तवह for Sk. चिन्तयति. This might be called वञ्चति.

3. अंतरिउ णाहं कालेण कालु—'Distanced, as time is by time.' i. e. Just as one moment of time succeeds and distances another, so every step of Bhavisa brought him further into the hilly country.

5. Read गिरुह and पक्वच्छदेण as one word, and not separate as in the text.  
6. चिन्तित has to be taken in active sense. 'Made thoughtful on account of an indescribable happiness.'

11. सियवंतु-श्रीमत्. विच्छायच्छवि—Which had lost its splendour.' Evidently because there were no inhabitants at all there.

VII—There in that city there were temples but no one to worship, flowers but none to smell them, corn but none to reap it etc.

1. पक्वस्समाणएण—प्रविशता.—The *ātmanepada* मानक applied to a root which is *parasmaipadi*. Then the double स्स is to be noted, though sporadic.

2. मदविहारदेहुरेहिं—A मठ is a single establishment; a विहार is a large one, containing many smaller ones, where teachers and pupils live together.

देहुर-देवगृह, through देवहर where the व, vocalised, has transferred itself to the following ह.

3. अंतरं गियच्छए—Looks into.' 'But he finds no one in the city who wants to worship.' पुज्जिण पिच्छए-पूजयित्वा प्रेक्षेत. The Absolutive is used like an Infinitive, as if it were पूजयितुं प्रेक्षेत. It is very likely that the poet read पुज्जिं ण पिच्छए, but the Jain scribe, by misunderstanding, wilfully joined पुज्जिं ण made it an Absolutive.

4. पसअएहिं फंसए—(There was none) who could experience the gentle fragrance of flowers.'

5. पिकसालिवण्णयं etc.—There was no one who could save the ripe rice-corn from perishing and carry it home.'

7. तोहिं ण भक्खए is an instance of an Infinitive used as an Absolutive. Really it ought to be तोहेवि ण भक्खए.

8. पिच्छिज्जण etc.—There was no one who would be affected by others' riches, covet it, take it to himself and think about doubters.' अप्पणम्मि अप्पए—आत्मनि अर्पयेत्. वियप्पएस्स should be read as one word.

10. आसि इत्थु etc. is rather elliptical, construe—इत्थु जे पटुं आसि (ते) कहं गयं ण याणिमो—We do not know where the king who used to be here, has gone.' पटुं may be looked upon as due to change of gender, or more probably as due to the attraction of जाणिमो, with whose object it is confused.

VIII. The houses in that city, with their half open doors and windows and the market place rich in wares, but no one to buy them, presented a sorry appearance.

1. There is again a change in the metre.

1 and 2. The houses, with their windows half open, looked like the side glances of young women, which seem to see by half only.'

अधुग्धाडियजालगवक्खइं of the houses, corresponds to अहपलोयराहं of the glances.

3-4. The comparison for the half-open doors which show the hidden parts of the houses, is rather indecent. अहपयंघिय perhaps अर्धप्राप्त.

5-6. 'The markets, with the wares (पण्य=पण्यम्) exposed to view, appeared like the marks on the heads of serpents which indicated that they were serpents'; (पण्य=पन्नग). The comparison is based upon a pun on the word पण्य which is capable of a double interpretation.

7. 'Like people, who had set their heart upon a common treasure, the market places were illuminated in dark places (रधि)'. In the case of the people, रधिपलित will mean 'who flare up with abuses'.

9. 'They were like the disputations of Yogins, where there were Yaugic (जोह्य) practices (थंभइ). The markets had crowds (थंभइ) seen (जोह्य) in them'. The comparison is only based upon a pun and is highly artificial.

13-14. 'The palatial buildings which were once full of people, were now silent (without noise) like couples after enjoyment'. The reading सुरवहसम्मत्तइ makes no sense, and rudely disturbs the metre. I suggest सुरइ समत्तइ मिद्वणइ which makes very good sense and restores the metre.

15-16. 'Those holy waters that were perennial to people who carried water from them, now were in a pitiable condition and without noise' (as no body went there).

Omit the वि before विहिवसेण and read णिसदसुदुत्यइ which metre requires.

IX. Bhavisa rambles through the city and wonders what should have made it so.

2. Read सुदु and रवण्णउं apart.

4. टिटउ is the same as टेटउ. The line means 'Like a gambling den without gamblers, or passionate women without youth'.

5. वरघरपंगणेहिं आहोयइ etc.—The parts of the city, with the courtyards of good houses, did not look well without people.'

6. सोवरणइ and रसोहपणसंइ—The kitchens with the utensils and other belongings.'

8. 'How could he be confronted with that, which had disappeared at the time of the destruction (of the town?)' appears to be the sense of the line. पहीवउ—Opposite, against.'

X. He casually went to the palace of king Yaśodhana and found the palace and its out-houses also untenanted.

4. दिक्खइ णिग्गयाउ etc.—He sees the menageries of elephants empty (निर्गजा); they look like ladies of good families who have lost their character.'

5. तुरयवळत्थपएत्तइ—तुरगपयंस्तप्रदेशान्—The stables without horses'. They look like blighted hopes that chase away desires'. Sk. विगताशान् प्राथनाभङ्गान्. The poet is fond of comparing concrete objects with abstract notions.

[Bhavisa—5]

8. 'The throne, with the royal umbrella and the chouries without the king to occupy it, was as it were laughing in chagrin and shame.'

10—11. The house, seeing a stranger strolling in the council hall of king Yaśodhana, is as it were shedding tears in the form of the pearls that dropped from a wreath'. A beautiful Utpreksā.

XI. He goes through the places for keeping weapons and musical instruments etc. one after the other and at last coming to a Jina temple, enters it.

3—4. अग्घाहउ सुअंघु... णं णीसाह etc.—He smelt a fragrant smell, which was as it were a sorrowful sigh of the presiding deity of the house'.

6. 'All the musical instruments had assumed a silence with the thought that there would be no body to play upon them.'

XII. He enters the temple, that was beautifully constructed and richly decorated. He bathed in the beautiful lotus-pond in front of it and went in to worship Jina Candraprabha.

1. Bhavisa is नरिन्द only by courtesy. Or the literal meaning of the word should be taken 'the best of men.'

1. णंदीसरदीउ—This island is said to have been discovered by Indra.'

4. सहं चिनु व etc.—(The temple in the lustre of the best jewels with which its walls were inlaid) appeared like a picture with a girdle firmly fixed.'

6. It was marked with a thick layer of Sandal ointment.

9. 'He approached the bearer of pure lustre,' i. e. Candraprabhanātha.

11. सामाहउ करेवि-सामायिकं कृत्वा.

XIII. Bhavisayatta offers a prayer to the Jina, whose advice liberated the world, who single-handed brought enlightenment to people, etc. etc.

1. One चदण्ह is an adjective and the other the name.

2. भरहखेत्तम्मि is a Locative usual to the Māhārāṣṭrī, but we find it not infrequently in Apabhraṃśa. Cf. *Tisatthilakkhaṇagunālankāra* of Pupphadanta.

2. जण वट्टमाणम्मि etc.—When (the period of) victory was running and when Tassa was the Tīrtheśa.'

4. 'Whose tallness was measured by the span of hundred bows.'

7. मिच्छत्तमोहं निष्णासियं—Who has dispelled the ignorance of falsehood or illusion'. Mark the change of gender of the word मोह.

9. संती—Is an object of वेत्तिउं and yet it shows no case ending. Translate 'Who, in order to give perpetual quietude to his unswerving devotees, promulgated the doctrine of compassion in the world of mortals.'

#### SANDHI V.

Bhavisayatta, sleeping in that temple gets a dream, following which he sees, in a house near the temple, a beautiful young girl all alone. He knows

the sad story of the sack of the town by a demon from her; and ultimately marries her.

I Bhavisayatta sleeps in the temple. In the meanwhile Muni Yaśodhara of Videha is asked by Acyutanātha the lord of gods about Dhaṇamitra, who, at his word, had adopted the Jaina faith.

4. चउविहसवणरुंषु etc.—चतुर्विधभ्रवणसंघं अभिनन्ध.

6. सोवह निद—Is an example of cognate object, although निद does not belong to the same root as सोवह. 'He sleeps a sleep.'

तामनित्तहि—ताम अनित्तहि—'Otherwhere'. Translate the latter half 'By that time another part of the story was progressing otherwhere.'

7. पुव्वविदेहि—'The eastern part of the Videha country.' A sage, Yaśodhara, stayed there, practising hard penance' (सुकज्जाणि).

चउविहदेवागमणु—चतुर्विधदेवागमनं, Adj. of नाणु.

II Yaśodhara tells him the whereabouts of Dhaṇavai (who is the same as Dhaṇamitta of VI above).

3. ससिकंतए is a synonym of चन्दप्पहे. Although as a proper name, it should not have any paraphrase, still poets take that liberty whenever it suits them to do so; e. g. पउमसिरि or पंकयसिरि for कमलसिरि.

पंचपयारि नाणि पवहंतए—'Living in five-fold knowledge.' The five sorts are मति, श्रुत, अवधि, मनःपर्यय and केवल.

4. हीह दिवडु etc.—compare line 4 in IV 13.

5. वीसदल्लवुध्वाउसि—See 17-4 for the same expression.

6. हत्थिनायपुरि etc.—The य is only for the sake of lengthening out a syllable, which is wanted.

9. सप्परिवाउ—Should be read as सप्परिवाह. The doubling of प is only euphonic or perhaps metri causa. cf. सुकिय.

III Yaśodhara briefly repeats the story of Dhanapatis marriage and subsequent separation.

1. सीलचरित्तकुलकमज्जु—As this is an adjective of कमलसिरि, it can not end in-उ. Read सीलज्जुत्ति वि. instead, which would rhyme with गुणवंति वि.

10. परिपालिउ etc.—Lakṣmī brought up the boy thinking that he was a grandson; (on daughter's side). A child that is adopted by the grand-father (on mother's side) by a previous stipulation called पुत्रिकावर्म, is meant by the word दौहित्र here. There was of course no previous agreement in this case, but since she is abandoned by the husband, she regards her son as no longer belonging to him, but to her (sonless) father.

IV The sage repeats how Dhaṇavai marries another woman and has another son; who accompanied by Bhivisa goes to the strange land. The latter, abandoned by his half-brother finds a city called Tilayanagara.

4. The second word महामह is a Karmadhāraya and should mean 'a great plan.' Translate—for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिसुओ वि गड (instead of गयड) खेरिदि. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायरदीवि of the text. That is the real name of the island.

8. जणणिहित्तणह् should rather be read as one compound word. cf. ताहतणियं तहितणिय in I. 2 and I. 8.

9. रणि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणि from इदानीम्, वि from अपि.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्र, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. भामरि देवि—Having given a turn, i. e. having gone round.

समड आहासिदि—समयं आभाष्य Muttering formulas of faith.'

9. सहं कंतिहि—Together with his wife' i. e. whom he is going to marry at that place.

10. पह मेलेव्वड सज्जणविद्दो—You should unite him with his people.' That is what is meant; but the word is सज्जणविद्द and not सज्जणविद्. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. उज्झिदि—The object evidently is निंद or some such word. Or it may be regarded as intransitive—उत्थाय.

3. उट्टह् etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.

6. सा तडतणिय etc.—That blessed one of sweet words belongs to you.' तडतणिय is predicate. धणिय—धन्या or प्रिया. Or धणिय may be regarded as predicate.

7. किं सेरड—Why are you sleeping?' The form सेरड is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तडकेरड with which सेरड rhymes) has lent a helping hand.

तडकेरड and तडतणड are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarāṭī.

8. ते वायंतु करइ साहारण्—The subject is माणिभद्र. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारण्. संवरणम्.

जाणह्—should rather be जाणमि. For evidently with एड begins the speech of Bhavisa.

10. अश्रुत असंभव अच्यरित—unheard, impossible and strange' Adjectives of that occurrence (विहाय).

VII. Bhavisa was startled for a time, but abandoned the idea that some body was luring him out in order to kill him. He therefore started for the house indicated.

1. 'Since the powder (of scratched surface) is seen at the foot of the wall, the writing undoubtedly is fresh.'

2. वेयारह—lures away? from विकारयति. क्वचिं has to be pronounced long for metre.

3. The स of सवियल्पे is hardly necessary, as एण वियल्पे काहं—Why this doubt? gives a very good sense.

4. Construe the line—जेम सुदृह नाहिं जीविज्जह, तेम अणसुदृह वि न मारिज्जह—One won't live when life has ceased, nor would one die if it has not ceased.'

9. एउ जाणिवि etc.—If, knowing this, one gives up adventure, he is said to be without manliness.'

VIII. He enters the richly decorated houses where he finds the beautiful girl.

1. चाम ought to mean different appartments of the house. They were brightened by the moonlike lustre (पह) of the wreaths of pearls.

योर through यूर from Sk. सूर.

2. 'The darkness (in the corners) was removed by the light of jewels' etc.

5. The beautiful girl that he met there, was 'like humanity to the sixfold living things in the Jina scriptures; or like attainment of good state on the death of a wise man.' The latter comparison is rather dismal !

8. सा पिक्खह् ought to be तं पिक्खह्. सा therefore may be looked upon as having assumed the functions of both the cases.

'He sees her through sphaṭika and she on her part (naturally) does not notice his coming.' कांति=कांतिम्.

9. Construe the line न जुवाणजणि विषणसील वम्महभङ्गि—Like the javelin of the God of love, that pierces young hearts.'

IX. The beautiful girl is described in detail.

1. The first half is metrically faulty. Read रत्नुप्पलद्धक.

2. Take मि with सुणियत्यहं; it is an equivalent of पि (अपि) after an anuswara, and therefore corresponds to वि. The text wrongly connects it with जग्गीणपरिवासं whose fragrance is mild or has faded away'.

3. 'All her limbs, manifest through her thin garments, are apparently having a concealed laughter at him.'

5. The comparison of the row of hair on her stomach (which Indian poets are so fond of describing) with a line of ants is certainly original. At least it is not classical and therefore hackneyed.

न and नावह—Double comparative particle is due to metre.

7. किसमज्जड—Is to be read as किसमज्जड. The ड in the body of the word is hyper-Apabhramśa ! 'The leanness of the waist is measured by the span of the hand.'

8. तिवकितरंगह—Is evidently Instrumental. To be explained (1) either as due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hem.

IV अपभ्रंशे लिङ्गमत्तन्त्रम्. 'The naval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरलंगुलि, सुरेह, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उवहिवकंठि ought to be उयहिवकंठि, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमावकन्त्रम्य. उल appears to be a common termination, although not so common perhaps as इल.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडकसकनहुविक्लेवि instead of कड.....विक्लेवि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and अस्य.

6. She does not know by what name or attribute (विलेसय) she should address him.'

8. Perhaps we have to read दंस्तपायास instead of दंस्तपायाम. But even if we retain °याम, विओहि certainly ought to be changed to विहोरे.

9. 'If you are thinking about the formalities of entering the house,' etc.

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव होहविचकणसनां. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. सुवक्रमेणभिगार is a jar, beautifully coloured, made of lac or wax.

4. She offered him Tāmbula first. This was only preliminary to dinner.

7. Combine कमलामहासिरि and आयु into one word 'the soul (i. e. the son) of Kamalasiri.'

XII The girl, getting confidence, relates her story and becomes tearful on remembering her parents.

1. होंतउ and झुंजंतउ, although present participles, have to be regarded as predicates.

3. मयणवेय and छहचिटी—मदनवेगा and शुभचेटा. Any noun could take the ई of the feminine in Apbh; even when it originally ended in आ.

4. In the latter part one word तिहि appears to be redundant, as ताहं पाण मि पियारी is complete in itself.

Perhaps read तहंमि-तथापि, which would suit well.

5. तिभि stands for all genders.

10. गिगिरवाय is as much as Sk. गद्गदाक्. इडिय and आइडिय agitated. Sk. आस्फालित.

XIII. The girl tells how a certain demon had devastated the town, having left alive her only. She entreats him not to stay in the island, and to take her away also.

2. हेदामुहमुहकमळपल्लोयण—Both her face and eyes were cast downwards.' The word मुह in the compound हेदामुह has ceased to have its literal meaning; the compound means simply 'turned downwards.'

4. ढळ वट्टिवि—Should be read as one word. The meaning is 'to pound down, to subdue. Cf. Marāthī तळवट.

7. मइ is here equivalent of मम. लेहि should be लेवि, which would construe better with जाहि. Perhaps this latter हि has influenced the earlier form. 'If possible, you please take me away.'

10. जाणहं stands for जाणउं or जाणमि. 'I do not know, how you have fallen into this danger.'

XIV Bhavisa then tells his story and remarks that they were apparently made to suit each other. The girl naturally becomes bashful.

2. अच्छेरयविभिड—Struck with wonder.' For the form अच्छेरय see Pischel § 176. Cf. बंभचेर, वेरन्त etc.

5. दीविं दीउ-द्वीपाद्वीपम्. Cf. इत्थिहत्य, दियहिंदिंयहु. सेरंउ-स्वरं—At random.'

8. विदिवळणि—By a turn of fate.'

XV The girl showed her willingness; but there was a difficulty. There was none who could offer her hand. And Bhavisa was too honourable to do otherwise.

1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with जंपिजह. 'It was so said by her who' etc.

3. परपेरियमणाहं—परपेरितमनसा.

5. Construe मुद्धि परिष्कुडमाणहो महु अरुतादानहो निवति अस्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सव्वु ते होसह—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताहं and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताहं and to be construed with वेवि—they both.'

2. हृच्छावसर etc.—Controlling their passions.'

3. नियकुलमग्न etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरुहंताणम 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराहृणराओ—The king of demons.' The derivation is rather involved. अराहृण would appear to presuppose an अरात्रिण—Those who know night', i. e. nightly beings. The reading of B अराहृणराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यराज.

2. Construe the latter half—सुष्णुवाण सुआण कुले भित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंद्दहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. मूलतामंगुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वसुनंद is apparently the name of the weapon. मंडलग्ना is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अगिगुक्तिर्दित्तु—Giving out sparks of Fire.'

2. क्रुद्ध... दरिसावयु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

5. **दंडवाक**—Is apparently a Deśī for a demon. **भक्षयोह्य**—‘Devourer of soldiers?’

4. **चर्वति** is the same as **चर्वति** below. Or on the authority of *Deśināmamāta* it may be taken to mean **शकुवता**.

7. Translate the 2nd half ‘He was obstructed by Bhavisa like a cloud by the season.’

8. **चन्पिड** and **झडपिड** are true Deśī words, meaning ‘struck, lopped off.’

9. **झकिड** is as much as ‘taken aback.’

XIX The demon at once feels that this man must not belong to this city. He thinks a while and is reminded of his former birth, when Bhavisa had helped him. He therefore speaks kindly to Bhavisa and bestows upon him the town and that girl.

2. He remembers that even king Yaśodhana had not offered him resistance.

5. ‘Thus thinking, he remembered his births; **जाड जाईसरु** (जातः जातिस्मरः) and **भवपच्छहण सरिड जन्मंतरु** (भवप्रत्ययेन स्मृतं जन्मान्तरं) are almost identical expressions.

6. **विहंगि** seems to mean **विहंगदृष्ट्या**—with a quick eye of perception.’

XX He tells him how he was formerly one Kausika, was deprived of power and influence by one Vajrad ara who persecuted him, and how dying in that condition, he became a demon and took revenge upon the enemy who had become king here.

**अवहत्पिड**—Disrespected or disregarded. Translate second half ‘and although a king, was wade to serve another.’

5 and 6. There is repetition in the lines. But the sense is clear, that having died in that mental condition, he became a demon, and the minister became king in **तिलयदीव**. Drop the first half of the 6th line. It does not rhyme with the latter half.

8 and 9. ‘Enmities do not die away. Sometime or another they create danger. They bring one to a bad state, but although ignored do not disappear’.

XXI The demon was so mightily pleased with Bhavisa, that he in a moment made the city living again and well decorated, and in the presence of fire married the couple and then went away.

1. ‘The words of the demon gladdened the hearts of both’ i. e. Bhavisa and the girl.

3. ‘If indeed your angry (sinful) feeling has ceased.’

4. **अविचारि** should be taken to mean ‘without a moment’s consideration’ and not ‘thoughtlessness’ as usual.

7. ‘From all sides was caused to swell an auspicious sound.’

9. Latter half. ‘which (garments) are commended or recommended at the time of marriage.’

[Bhavisa—6]

14. 'She was bestowed in the hands of Bhavisa.' काह्य is the causal of root क् and means 'caused to accept.'

15. Perhaps to read बहुताविपिषु? The content requires it. But it occurs in this form too frequently to be a mistake and may be regarded as=बहुताविपिषु.

XXII The two thus united went together to the Jina temple and returning home performed auspicious ceremonies. They then lived happily together.

1. The words ending in ह् in this and the following two lines are Nom-plurals to be construed with ताह्, which, although it refers to Bhavisa and his wife, is neuter, according to Apbh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4. The first half is badly printed. Read instead मामरि देवि विद्महत्तणाहो-Going round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years.

11. Read एतियहं. एतियह of the text is due to the scribe's ignorance of Apbh.

## SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of Suyapañcāni for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

I. This Kadāvaka describes how Kamalasiri become disconsolate on the departure of her son.

1. गुणनइय—An adjective of सुवपंचमि. The reading of B गुणुणइय is preferable. गुणोक्तिका सुवपंचमी

2. सुवपंचमि and सुयपंचमि are identical. The change of व to ब, as in सुय and सुव for सुत. चिन्तवह, हियवह.

4. 'A wonderful story commenced etc. (happened) in Gayāūra, where Kamalasiri was'.

विचिन्तयदा—विचिन्तयदा. in the line is metrically faulty, as the word सिरि which is compounded with गयउर, has to be read in the first half. Separate the two words as सिरि and गयउरि.

5. Read दुक्खमहण्णवि and खिन्ती separately and not as one word as in the text.

6. वायस उड्ढवह—Causes a crow to fly away, This belongs to the province of folklore. The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly (of course by scaring or pelting it) and ask it to come back with the relative. Cf. Marāṭhī उड्ढ उड्ढ काऊ तुझे सोन्यां महविन पाउ.'

7. For रडि read उडि. A carelessly written उ can be mistaken for a र.

8. साहउ-संस्कार: According to the *Deśināmamālā*. But it is better to regard it as Apbh. equivalent of साह through साय(उ) and then साहउ.

11. महं जेही-अहंयावृशी i. e. अहंइव. Mark the Nominative use of महं, what usally is Instrumental.

14. She is so weary of life that she would either have fate unite her with her son or give her instant death (संखेविं मरथु).

II A great nun named Suvratā taking compassion on Kamala, gives her a good advice, and makes her adopt the छयपञ्चमी vow.

1. Perhaps to read अज्जियगुणसारी (अजितगुणसारा)? महव्यवधारी-महाप्रतधारिणी; for the doubling of the consonant see supra.

3. वयणामय (वचनामृत) and मण are objects of संजोयहिं.

4. अवगमहिं and ममहिं are 2nd sing. present. The double न in the latter case is correct, as it represents न्य. But in the first case, it is sporadic, perhaps due to analogy.

6. मं-इहु-Read as one word. It probably means as much as, 'I am sure,' 'surely.'

7. 'Was it because you evidently did some evil deed, that you are separated from the happy company of your husband and son?' ति-इति.

8. धंयउ—The *Deśināmamālā* has V 57 धंया-लज्जा, but that sense does not suit here. We have to connect it with Guj धंयो, Mar. धंदा.

9. अजवि—Even now go to him (the Guru) and serve him so that you will get the greatest tranquility of mind,

गह्वि, however, is strange to Apbh; it will have गम्पि. It would be better to read एमगह्वि, which would be equal to एवंगते, although the construction thus would be highly Sanskritized.

10. One न is redundant in this line.

III. Suvratā now explains the nature of the vow Savapañcami.

1. कमलंइ वुत्तु—This passive construction is changed in the next line for no reason.

2. महावयधारिण—Cf. महव्य above. When the double consonant is retained the preceding vowel is short; when it is simplified, the vowel is lengthened.

3. पदमागमि नंदीसरपव्वहो—In the first chapter of the scripture called नंदिसुत्त. See VI 2 below.

4—5. अह करिण—The Pañcami falls in Kārtika, Phālguna or Āśāḍha and on the fifth day of the bright half. It is, therefore legitimately लिख-लित्त- (white) पञ्चमी; but since it is observed in obedience to the scriptures it is called छयपञ्चमि, also some times छवपञ्चमि. This is an attempt of the poet to explain the name.

6. अक्खभि—I say.' Translate the line—'It is both approved (सिद्धी) by the sages and told in the highest scripture of the Jina.'

7. Separate **सहस्रोवाणपति** and **कामोक्त्वहो**. The text has wrongly combined them. The two phrases are parallel—**सा सुक्त्वहो चिन्तिकापधेय** and **(सा) मोक्त्वहो सहस्रोवाणपति**. Read **सहस्रोवाणपति कय मोक्त्वहो**.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' **जाणेशु** is here evidently used in the sense of **जाणेशु**.

IV Details of the observance of the vow are then given. It begins by a half-fast on the Caturthi and ends also by a half-fast on the Śaṣṭhī.

1. Construe **एकाहाह तव तन्द्दं करिवि, चउत्थिअ-वरन्दं सुमरिष्वउ**. **तव** thus becomes a second object of **करिवि**, and **तन्द्दं** an Instrumental used as an adverb.

3. **रयणि वसिवि**—Having passed the night apparently in wakefulness'.

6. **अछिज्जहि सुह्मायु समारिवी**—You should live exercising tranquil contemplation.'

9. **ताद्विगु**—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate **कर** from **मउलि**.

VI. Kamalā observes the vow and carefully follows the instructions of Suvratā. Her hope was, that at least by means of this vow, she might get back her son.

4. **परीस** for **परीसम**. Jacobi reads °**परीसम-संती**.

5. Read **अखलिय° सासणभती** instead of **सासणभती**. The latter would perhaps be taken as an *aluk* compound and therefore give a highly sanskritised colour to the expression, which is unnecessary.

8. **पुनक्कउ**—The doubling of **क** is perhaps due to metre. Cf. **परम्पसाइ** V 5 in the first Sandhi and note thereon, compare **पविस्समाप, पुक्किय, उवरि** etc.

10. **दीणहि**—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine **सिव** and **सासयसुहनिउ**

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return.

2. तिनाणवहाणउं—'Conversant with the threefold knowledge.'
3. Separate बहुकदुख and जणेरी.
7. कर्हिमि—'Somehow or somewhere.' मि, represents पि, and is the form अपि assumes after Anuswāra. Pischel § 143 knows it not. cf. ताईमि in V 6 above.

VIII The sage tells her that her son was all right, that he would soon return and share half the kingdom with the king. Pleased with this she returns home. Now is the turn of Bandhuyatta's mother to be anxious for his safe return.

5. असावसरविश्विप पोसिय—'Fed on imagination engendered by hope.' विकल्प in the sense of thought idea and not doubt.

6. झुणितं पई एउ—'(I hope) you have noted or considered this.' झुणितं has almost the sense of झुणिव्णुं here.

7. Read थिय and झुणिवयणरसायणि separately. The subject of थिय is तिती-तुमि: or सा, if we take तिती to be an Adj.

8. मूरुह and विसूरुह are pure Desis. The former is preserved in modern Marāthi मुरणे—to pine away.'

9 and 10.—Dhaṅavai's words.

IX. Danapati also feels worried and bewails the lot of his two sons in the presence of the king. The latter causes inquiries to be made amongst sea-traders, but everybody shakes his head in token of ignorance.

2. विन्नि can not be explained except on the analogy of तिन्नि where the double न is regular.

3. परावह is a combination of परा+आवह.

4. झुंझुंहु हुं etc.—'Verily have I become the object of ill-fame.'

4 & 5.—To be construed together. From गयवइयाहि to परिचत्तइ is one sentence; 'From house to house have young merchant-women, whose husbands have gone away, and who no that account bear grief and anxiety, left off their usual duties.'

6. सासुरिय वाणिज्य—Merchant carrying on sea-borne trade.'

'Have you ever heard of a calamity (पमाउ) that has befallen certain merchant-ships?'

X. Sarūpā is dejected. She is reminded of her evil advice to her son and suspects that he has fought with his brother and come to grief.

1. विराणउं=विद्राणकं—Dejected or anxious.

नियचरियहि etc.—'Who was baffled by her own deeds'. अण्य is the same as लइं.

2. 'Oh fate, the wicked thing that I taught (my son), has recoiled on my own head.'

3. The harm that one thinks of doing to others, turns back upon him and troubles him.' तासह is a form of the Gen. less frequent than तासु or ताहो.

XI. In the meanwhile things were progressing in Tilakadvīpa. One day the young wife of Bhavisa asked him who he was, where he came from etc. This naturally caused him some grief,

4. तद्द-त्वदीयं—We should expect an *anuswāra* here. 'My lord, I know nothing about you; somehow or other I did not ask you up to now.'

5. 'I pondered long on what I desired (to ask)' Sk. वाञ्छितव्ये छचिरं चिन्तन्ती स्थिता अहं; 'and somehow or other there was no occasion to ask.'

6. तुहारड—The base तुह, plus the termination आर, which has the same meaning as केर. Preserved in old Hindi as तुहार or तोहार.

8. For संचरिड read संभरिड i. e. संस्मृतय. 'On hearing it he remembered with regret his own country.'

9. कळुणसरहो-करणस्वरेण. The heart was filled with a moaning sound.' Perhaps to read कळुणरसहो?

XII. Reminded of his country and mother Bhavisa blames himself for thus living in pleasure. He began to shed tears, which his wife wiped away.

1. सा has to be regarded an accusative going with जन्मभूमि, the object of सुमरंतड. Jacobi's reading सो is simpler. समर and सर are both from स्मृ; one due to स्वरभक्ति, the other to progressive assimilation.

2. 'What is the use of my prosperity or enjoyment.'

3. दुक्खाल्लिय either from दुक्ख plus a termination अल्ल which is usual in Apbh. or from दु and खाल्लिय i. e. खलित.

4. सुआसहं and ०पियासहं are Instr., and agree with जारं-पया. 'Who long thought of me, with great hope, and with yearnings at the time of child-bearing.' पियासहं may be पिपासया. Or perhaps we should read पयासह. 'Who suffered the yearnings at the time etc.'

XIII. After both had consoled themselves, Bhavisa begins to tell his story.

5. जणणु—One would rather expect जणड.

6. कन्वळ—The व often becomes nasalized व (व) in the Prakrit especially in Apbh.

6. तुम्हारी—from base तुम्ह. Just as तुहारड above is from the base तुह.

9. 'They were engulfed in the waves that rose up.' उत्तित्यहं-(उत्तीर्यभृतानि) i. e. gone into the sea.

XIV His story of shipwreck and desertion by his half brother continued and ended. Bhavisa doubts whether his mother is still living or dead.

8. सा वार्यहु—Leaves no doubt that सा is Acc. also.

XV. They then agree that a lovely life, even with heaps of gold surrounding them, is useless and concert a plan of escape from the Mayanāyadīva.

निययसजणहं should be read as निययसजणहं. The doubling of ज is perhaps caused by metre.

2. Combine छहि with वंचवलोहं and read सहिवंचवलोहं, which is a frequent word in this poem. cf दुहितजण also.

4. 'The pleasure of living in this lovely city, is like that of seeing a dream or dancing in darkness. Like pleasure of eating to a recluse.'

5. पंजहं and पुंजहं are second pers. pl. Imp., but are used for the first person. 'Let us act thus and heap together (jewels and ornaments).

6. 'Both should now and again lift it up), and carrying it, put it on the the seashore'.

XVI They then heaped together all the wealth that they could easily carry and brought it, through the hole in the mountain, to the seaside.

1. वासनहं समारिवि—Bringing together the clothes'. Cf. coll. Mar. वासन. Or it should mean pots.

2. Read हेवि and तल्ल separately. 'Having measured (counted) the jewels etc.

4. अहसुसातंढवि...लयमढवि—In a bower of creeper dancing with Atimukta flowers.' If however तंढवह be regarded as the same as Hc's (V5) तल्लवह, then the compound will mean '(over) spread with Atimukta creepers.'

8. 'Clothes of various colours.' जाहजाह—of various sorts.' Guj. जातजातहुं. These were marked with their names and were cented with camphor. See lines 9 and 10.

XVII A description of the ornaments and other valuables that they carried away.

1. Pearl necklaces and other pearl ornaments.

2. Golden pots and pans and jars; 3 golden seats inlaid with coral etc., 4 mirrors and chouries 5, scented things like pigment, saffron etc. 6 jars and dishes etc. 7 mothers-of-pearls, conches and the like.

4. कढयवेयडियं etc.—inlaid or surrounded with golden rings and made of coral and gold.'

7. Read अवराहं मि—अपराण्यपि

8. 'They took out (परियडिवि) the treasures and arranged them,

Perhaps to read वणि वडसवणरिदि संचारिअ for वणिवह स वणरिदि etc. which makes good sense; 'they carried to the forest the wealth of Vaiśravaṇa' i. e. rich treasures. This is Jacobi's reading.

XVIII Bhavisa and his wife waited in the forest, with bow ready and flag hoisted on a tree for a signal. They there again meet Bandhuyatta and company who had met with a shipwreck and been very miserable.

1. उवपरि the double consonant perhaps for metre.

2. Read अच्छडि for अच्छडिमि, and छरकिजरविजाहरकीलहु together.

5. तिस्त्रियतित्यु—तीयांतीयं from place to place.' Comp. also दियहिं दियहु and हस्त्रि हत्यु.

Combine छहि and निवुह and read छहनिवुह.

6. Separate गलियगव्व and ववसाय and join अणायर to the latter.

10. एउ has to be read as हुउ for metre.

13. हकारह a pure Deśi. Compare Marāṭhi हाकारणं. Translate the line 'As if the śrī of Bhavisayatta was calling them by sign, an Utprekṣā on the white flag hoisted on high by Bhavisa as a signal to merchantmen.

XIX The company of Bandhuyatta approach the tree and find there the young man and his wife. They return to their master and tell him that they have seen a god and his wife. He approached them, together with his people and is ashamed to stand before Bhavisa.

3. कनोसन्निय वायहिं should be read together. 'With words whispered in the ear.' Cf. कनोसन्नइ in I 13,10.

4. बंधुयत्तहो has to be read only with a slightly nasalized व, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky, you please go quickly to see him.'

6. उत्पड्डिउ—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए तं पिक्खवि-तस्यास्तत् (भयादिकं) ह्वद्वा, or with the following as बंधुअनु ताए लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and लप्परिण together 'iukpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काडु किम सेविउ—'How did you pass your time.'

10. इहल्लोयहो...दोहउ—The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix स्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहिं—are forms of the Gen. pl. The latter look like Loc., but we have genuine forms like घणवइहि before.

5. ते न नहु—That indeed is not lost, which is found (lit. received) again.' बलिवि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāti वळी.

6. सव्वंहवि किल्लेतहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधमलय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

so repentant would never do so again. In the meanwhile the company return from bath and are welcomed.

1. विह्वलसहावि-मृदुत्वभावेन. Des. VII 96. Cf. Marathi वेल्हाळ.

3. Separate पर and इतिउ.

6. 'If he be struck with the sword-like bad words, he will do now, what he would have done after some time.'

12. Read महि सारविय रविदहि अंचिय—'The ground was cleared and decorated with lotuses.' The loss of initial अ of रविदहि is due to its having merged in the previous word.

XXIII. They have sumptuous meals and all else connected with them and are astonished that such a thing could be done by them in the forest.

1. बहसारिय—The sense is that of 'were made to take their seats.'

3. सालिदाडिसालणय—Rice and dal in clear; but what is सालणय or सारणक.'

4. Read विसेत and विहोरे as one word.

XXIV. Bandhuyatta then in meek words eulogises Bhavisa and asks him how he could thus have been prosperous in a forest, after he was abandoned by them.

2. अम्हं दिवि दीउ भमंता—We were travelling from island to island.' दीवीदीउ see also हत्थिहत्यु, तित्थि तित्यु, दियहि दियहु, which have become fixed idioms.

3. 'We have lost our capital (also).'

4. दुपेच्छि from दुप्पेच्छि, Sk. दुप्पेक्षे is due to metre as the doubling in पुव्वकिय below is also due to metre.

8. वियप्प-विकल्प, appears to mean thought and with हुर before it, to mean 'forethought, prudence'.

## SANDHI VII

I Bhavisa then honours everyone of his brother's company with presents of Jewels and clothes. They give him blessings and rejoice to go back home with him.

3. नियकसमरहो perhaps to read नियकम्मयरहो like Jacobi? But what is the sense? कम्मर may be from कर्मकार through कम्मभार and कम्मर. The reading is supported by कम्मरयहि in line 6 below. The artisans on the boat are perhaps meant. He knew their number (from Bandhuyatta or his friends.)

4. विज्जय लिहिय is one word. 'He distinctly remembered what was written in books of medicine' or rather chemistry. Because the reference here is to sealing vessels of gold, embossing names on them etc.

[Bhavisa—7]

5. पच्छमई is to be read as if it were पच्छमह for metre.

8. निवसहसु वरुंतर्हि—Returning to their own countr. Perhaps निवसहसु? सहसु is as much as स्वदेशं, the ह being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on.

1. ससहो is the right word for Sk. स्वदेशस्य. The सहसहो of I 10 and elsewhere appears to be due to metre. The genitive is governed by संभरिवि, as its original Sk. संसृ does.

3. भोवाह्य—Carried away by storm? तरेसहं for नरेसहं?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसत्तु, as he often does for metre's sake.

6. घोसण हेवि—Having made a (proud) proclamation?

8. च्छेयोहो अप्पणड etc.—One said 'Do not say crooked things, for our own calamity;' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. सुकबंध etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. लह्य पवण—They took wind.' कंहवह is the head of the sailors.

5. भविषानुरूप—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa.

8. विजाहरकरणु—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāthī, counterpart of it, म्णून, has. Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विदिवरुणु—Turn of fortune,' i. e. fortune.

2. Read कृत्वांगण and गेहहो separately.

3. 'Once a man incurs suspicion, his very birth is doubted by people'.

5. 'I shall now be false to myself, if I behave well'.

9. They pondered for a time and in a trice the cry arose 'go on, go on.'

VI. Bhavisa then saw through the perfidy of Bandhu and stood bewailing his lot. He was sure, that when Bandhu reached home, his mother, not finding him, would die.

1. रुणुरुणहं—रणरणकं वहति. A noun-verb.

3. Read दुक्कलमहलवि and वलित्त—Tossed again in the ocean of misery.'

5. Read बन्धुयत्त or बन्धुयत्ति पविल्लंतए—The construction is locative absolute.

8. Separate बन्धुयत्तु from वरिड and read वरिड in place of latter. The sense and metre both require it. 'I resorted to Bandhuyatta, who well showed his wickedness'.

9. होउ दिदि—Let there be satisfaction' (viz. of adverse fate).

VII. Bhavisa also thinks of his wife, who had been carried away by Bandhu and wonders whether she will continue faithful to him, when Bandhu coaxes and threatens her.

2. झुणहं—Is 2nd pers. pl. Imperative, used for the first person; 'whatever one has seized, belongs to him'—meaning that, as she was now in the hands of Bandhu, he would look upon her as his possession.

8. मत्तरक्खिवि Is an obscure word in connection with the fingers. What is perhaps meant is that he knacked his fingers, in token of anger or disappointment.

9. 'Being afraid of the sound made by birds and trees.'

VIII This section describes how Bhavisa returns to the city, where he feels the absence of his wife with double force; he goes to the Jain temple and bows down to Candraprabha.

2. तय अण्णहओ—Brought back to his senses again'. तहं (i. e. प्रकृति ) आण्णहितः

6. 'The last syllable of पण्ण will have to be read short for metre.

8. 'He sees the things dear to his wife, but not herself'? एता for Accusative.

IX. The boats in the meanwhile were making progress. Bhavisa's wife was in one of them, disconsolate and sorrowful. Bandhuyatta approaches her there and wants to reconcile her.

3. Read पोयंतर वरखवणि as one word. Jacobi's text has not got this and the following line. But in the foot notes he says 'After this पोयंतण्णिय, evidently the remnant of a verse.' Our text fortunately has preserved the line, which is necessary. For line 8 below expressly refers to it.

6 and 7 contain similies, show how Bandhu looked absurd by her side. (1) Like a bard beside a king's splendour, (2) a black bee beside a beautiful white lotus' (3) like poverty in carnate beside riches.

10 Construe सुदि, जाहि अंगि अणु रइ माणइ, तुज्जु को परिह आणइ—Who would do harm to you, in whose body love delights in residing ?'

12. छहियणजणभार्णहुजणरेड—One जण is redundant here. Should we read मण instead of जण? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being a mean and sinful man.

3. दोच्छिउ—The छ perhaps has been misread for त्य. The Jain manner of writing both the letters is so much alike that such a confusion is notun usual.

5. Read टक्कु साणु गरहु सरु.

6. पछवहं for पछहं. The व however can be explained as a representative of क through अ, which latter becomes व by the influence of the preceding उं. पछक पछअ, पछव.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief) ?'

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सह्यनिवारणि—Here again confusion between छ and त्य. Read सह्य-निवारणि. 'Is there anything to blame if I try to satisfy my desire' ?

6. मरण सरणु आवगउ—Is as much as मरणु आवगअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सडिल आवत्तहं together. गहिरीजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अस्वाः

बोहवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. अत्तमत्य and ओणामियमत्य are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

1. नाहत्त, has the sense of 'a class' rather than of 'a race' or 'caste.'
3. Better to read वियकल्लणजणमण thano मणि.

XIV Bhavisa's wife abhorred the life that she had to lead and once thought of committing suicide, when she was prevented from doing so by a deity in a dream. The boats went forward, until they came to the Jumna; a messenger of good news was then sent to Hastināpura.

## SANDHI VIII

Bandhuyatta returns from the Dvīpa and is welcomed home. He has brought Bhavisa's wife and passes her off as his bride. His father settles the date of their marriage. Bhavisānurūvā like Kamalā, is disconsolate.

1. The messenger breaks the news of Bandhu's return and everybody in the city is glad at heart. The young women, whose husbands had accompanied Bandhu, were naturally more affected.

2. Read पवंचुअ and विचुदमणु separately.

7. अणुराहउ—from अणुरायउ. The change of य to इ is common to Jain Māhārāṣṭri and the Apbh. Possibly the Apbh. has borrowed this peculiarity from the Jains, into whose hands it had fallen. Cf also संपाहउ for संपायउ; Hindi पाया. See also पराहउ in Kaḍavaka II below.

II Dhaṇavai thinks the news too good to believe in, but the messenger convinces him.

2. सुहृत्पिय—'Pleasing only outwardly'. सुखप्रियम्. The following line makes it clear that सुहृत्पिय=सुखप्रियम् and not ममप्रियम्.

3. Jacobi's reading पभणइ 'वत्तयारु मं मुज्झहि' makes no sense; whereas our वत्तयारु मं मुज्झहि is most natural. The messenger (वत्तयारु) says 'do not be infatuated; know clearly that Bandhu has come.'

4. 'I left him sailing swiftly, crossing the waters of the Jumna.' परिहृत्य is evidently परिहृच्छु, with the usual confusion of च्छ with त्य, which means पद according to *Deśināmamālā* VI 71. The परिहृत्यु of B is no improvement.

5. पयाणउं in a collective sense 'all the boats' with the horses, elephants etc. They resemble a king's army or military camp.'

7. सिमिर for सिविर, through सिविर, shows phonology peculiar to Apbh. only, where व is changed म, and to म to व. Cf. मि for वि (अपि), and रवण for रमणीय, खेउ for खेम.

III Hariyatta, knowing the news, tells Kamalā of it. Everybody in the town is delighted. People go out to receive Bandhu, who is brought into the town with joy.

1. क्कलहिं—The anuswāra is sporadic and the ह् is only the Jain way of writing the short ह्; so that the form is to be regarded as being क्कलहे Gen. sing. Our edition always represents short ह् by ह्.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परप्पर see परोप्पर supra.
2. सहियरि compare Guj. सहियर. To be derived from Sk. सहचरि, the ह् of हि being due to attraction. The word सहि-सहि also perhaps might have influenced the phonology of सहियरि.
4. वीरचरिह for वीरचरीड.
5. भमंतिह् has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'
8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhasvatta's young wife also gets down and is surrounded by women, who take her to be bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जपाण—a palankin or Meṇa ?
2. पदम etc.—With formalities due at the arrival of a person for the first time.'
4. Separate निय from वरदिल्याहिं.
6. Construe विणड करेवि, आसण्णए नेवि, एह तड साह (इअ) सन्नइ पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयड वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सरुवा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendants to take the bride to her apartments.

1. अणुज्जे through अणुज्जुअ from अणुज्जु. Jacobi reads अणजे, which rhymes closer with अलजे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविताणुमइ—Bhavisānumai appears to be the same as Bhavisānuruvā in VII 3, 6., the name of Bhavisa's wife.

VII The young bride is attended upon by several women, with curiosity to see her, who try to comfort her with all sorts of enjoyable things and agreeable services.

3. Read दंतणकोकहलापिय इतिउ for दंतणु कोउहलपियइतिउ. 'Women who were very curious to see her.'

7. निहित वित्त should be read together. The double त्त in the first word is due to metre and to attraction of the following double consonant.

VIII All good men of the city celebrated the return of the young men in their own way.

2. पइसरइ is verb to जयनंदिघोह and सरइ to जणु.

6. सोहळंड—The festivity in honour of the happy return'. Comp. Mar. मोहळा.

7. 'The song of the bards could be heard above the sound of the drums etc'.

8. जम्मणि is a pure Sanskritism, perhaps due to metre. Regular Apbh. would be जम्मैं or जम्मि.

IX How the five hundred young merchants also celebrated their happy return.

4. Read मरुंड and वणयइवणय separately. For इवणय compare Marāthī इवणा.

X The poet describes the festive appearance of the city, made still more beautiful by the advent of spring.

2. धवलपुंजवियइं—is a participle of the denominative from धवलपुज. The houses were whitewashed.

वणनूइउ of Jacobi makes a better reading.

7. A Palāsa tree full of red flowers compared to blazing fire. There is a propriety in the simile, when we consider that a Palāsa in flowers does not show any leaves and that the flowers are flame coloured. Compare the name 'forest fire' given to Gulmor which has flowers of the same colour.

XI Kamalā sees the festivity of the town, but no where hears even the name of Bhavisa mentioned. She then goes from house to house of the young traders and inquires but no one is able to tell her anything.

1. धणपद्मपयासिरि from धण, पद्म and पयासिरि. पद्म is प्रस्तव. It is believed that the great love of a mother for her child of whatever age will cause a flow of her breast-milk on hearing of or seeing the child after long separation.

4. The whole sentence from अनेह गविठुउ is an object of कहिउ 'We searched everywhere, but no one found Bhavisa anywhere.'

5. The analogy of चमकिय would suggest a like derivation of दमकिय. दमत्+कृत,] where दम=to the vanquished, to be overpowered.'

8. In the meanwhile, Saruvā's son, bearing well in mind his mother's advice, went to Kamalā.

XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. कण्डं—Compare Marathi कण्ड—A treasure, a hidden store.'

8. समुच्चयवाहिर्हि is an attributive Instrumental.

अहवाहि and जि should be read separately.

विणिगय and वाहिर्हि should be read separately.

'She went away midway, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियदुःक्षणदिवस—A day of festivity, a holiday.' Comp. Marāṭhi सणदिवस or सणवार.

7. नयननयलं सयण—Relations of all people.' In the first word, it should be merely जण and नयण.

10. वणु वरिमिड etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोमियमणु is the same as दुम्मियमणु elsewhere.

3. न मुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आएं वदवणड नऊज्जह—Why he does not stop the festivity.' People begin doubt the wisdom of Dhanavai. This talk, as the next line indicates, took place in the courtyard of Daṇavai's house and hence it was heard by him and Saruva.

9. आएं मंऊहु.—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवहंतारि is the correct word.

5. Read अग्गहं and सिय separately.

6. पदुज्ज from प्रतिज्ञा. Compare Marāṭhi पैज. The other word पैन is from the same Sk. word, but through another Prakrit word viz. पदन्.

8. सको-शकः. The second सको means शकः.

9. तवंग-see हुंगतवंग in Sandhi I and तवंगि वहुंसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and if

necessary, to die. Suvratā, the Jain nun, again took Kamala to her preceptor and told him her plight.

2. Sk. वरं आत्मा घातितः न पतिमवने दोष उत्पादितः

4. दुष्वासिदि=दुर्वासिनी—The unlucky one.'

7. Read दुष्कर्ममहन्नि दोहय—She was caused to go (i. e. thrown into) the ocean of misery.'

8. हियवहं साहाय्य is as much as हृदयसमः—As dear as one's heart.'

XVII The sage told her that her son would return on the thirtieth day the fifth of Vaiśākha; he would also become king. Thus Kamalā would be called queen (mother).

1. जियंतड Pres. part. Comp. Marāṭhī जिवंत, by such a व-भ्रुति as is usual in Apbh.

2. पच्छिलपर is the last प्रहर, from पच्छ+इल.

3. चाह is a pure Deśī, preserved in Hindi चाहना, Mar. चहा or चाहा. 'To expect, to desire.'

9. 'She kept counting the days by scratching lines' (on the wall etc). This was the time-honoured custom with women of counting. cf. विन्यस्यन्ती भ्रुवि गणनया देहलीदत्तपुत्रैः Megha. II 27. Even now, women in villages (even amongst higher castes) count things by marking lines of cow-dung on the wall.

XVIII Dhaṇavai then presented his son to the king and gave large presents. The king gladly received him at his court and then gave leave to them all to go. Dhaṇavai was astonished to see the splendour of his son's wealth and became thoughtful.

1. Jacobi has not got this and the following two lines. His Kadavaka, therefore, has become inordinately short. It has also become abrupt, because then one does not understand who gave leave (विससिय) to people, why and where they had gathered etc.

5. कयकजिय—People who had done their duty' viz. of paying obeisance to the king.

7 to end—Shows the state of mind of Dhaṇavai. He is struck with the fact that his young son should have become so rich in one trip. But he satisfies his doubts, by wisely putting it down as the fruit of good deeds done in a previous birth.

11. णड तज्जइ—That riches can not be renounced like straw.' This he puts down as the law of former action.

XIX. Sarūvā, delighted with her son's wealth, tries to cajole the young bride, saying that she was fortunate indeed in having got her glorious son for a husband. On receiving no reply, she turns in disgust to her son, who somehow excuses her and says that all would be right when the marriage

would be celebrated. Dhanavai then begins to make preparations for his son's marriage.

4. Read सा भमियेण instead of साभमियेण.

5. तव सौभाग्येन जनः मुकुलितः appears to be the sense.' पोमाइय Denominative from पोम, Sk. पद्य.'

9. 'Tell me, how I should entreat her ?

16. Read विवाह किय (विवाहक्रिया) together.

17. 'A word was sent round to relations' (?). सम्माइय is evidently from सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक दुवक महाइय तेवि नरवइहिं चित्तिं सम्माइय. The reference is to two sons of a Brahmin that had *endeared* themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—इत्यु वि इत्थिणयरि सम्माइवि. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads हियवइ जासु न सम्माइजइ—If you can not enter into one's heart i. e. endear yourself to him.'

XX Bhavisāṅgurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equivalent. But सज्ज or सज्जि and किय means सैव क्रिया (तया प्रतिपन्ना), namely a vow to wait no longer than thirty days.

## SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṅgibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. सएसभूमि for सहएसभूमि. Metre requires the dropping of ह. Note the Accr without termination.

8. The first part is metrically faulty. Jacobi reads जि before महानर, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंबिय and चीरि together.

3. 'He speaks words that touch the heart.'

4. वित्तकलत्रवत्-वित्तकलत्रवाताम्—The suffixless Accusative.

5. 'If he can see from a far-off country, then how has not he known that (both my wife and my wealth) have been carried away?'

6. असणिवेद the demon, who had devastated the city, and had given Bhavisa the gift of it.

III. Māribhadra reminds him of a dream and a writing on the wall and says that he was his friend by the command of Indra. He now entreats him to get into his विमान and go back to Gayaura.

2. चिह्न—Long ago'.

4. In the latter half of the line, Jacobi's edition shows a lacuna after हेवि. His note is 'The lacuna is not indicated.'

5. Jacobi's text omits this whole line, of which he apparently is not conscious. The next line in his edition shows a lacuna of the first half, which he has indicated by dots.

गरुडदुत्तरि—Perhaps to read गरुडदुक्खतरि?

IV. The Yakṣa called for his balloon and it came in all its brilliance. Bhavisa was astonished to look at it.

5. जालगवक्खपक्खपडियक्खहिं makes a better reading than Jacobi's जल्लगवक्ख-एक्खपडियक्खहिं.

7. वेयहो, if it does not mean घ्येयात्—'from its gaol,' is unintelligible. Jacobi's वेयहो is easier.

10. फिट्ट of course means चट्टा. Compare Marāṭhī फिटणं फिटला.

V. He then consented to go and took with him immense treasures. The balloon gently rose up, and like a bird flew into the sky.

5. Jacobi's (धण) रिद्धिसुह etc. is metrically faulty. रिद्धिविद्धिसुह etc. is free from flaw and supported by the same expression in IX 6 below.

11. उप्पमिडं—Jacobi reads उप्पह्व which is simpler.

VI. The balloon came where Kamalā, almost hopeless, was passing a wakeful night on the 5th of Vaiśākha. The balloon got down and all became struck with wonder. Kamalā too went out to see it.

VII She finds her son in it and with great joy receives him with caresses. Then there is a sweet welcome home.

1. Jacobi's edition does not show this line, and has the next line also mutilated.

6. निवडिवि कम—'Falling at their feet in due order.' कम is for क्रम i. e. क्रमेण.

7. अंसु सुआइयाहं etc. There is a pun here on the word अंसु, which means (1) tears and (2) rays. 'The eyes were shedding tears, just as jewels shed rays.'

13. कीयहं metri'causa. The form is कियहं.

VIII Then they tell each other many loving things. Bhavisa asks his mother about his half-brother who, he learns, has returned with huge wealth.

3. I had feared that about yourself, which, (one desires), should befall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तद्दे would be preferable, although तद्दे is not quite wrong.

5. Combine सुहृदंगलज्ज and जगियायल्लहो. आयल्ल is as much as मंगल or सुहृ.

Does आयल्ल here represent आयल्ल—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियसुदंरि महएवि सणहहो should be read as one word.

11. न एणवि मह संबु अत्थि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पद्दसारवाह is प्रतिसारद्वार the mainentrance; same as प्रतिसारद्वारम्.

5. तथु पच्छन्नु करेप्पिणु—Means 'incognito'.

7. Read हकारउ in place of हुकारउ. Jacobi also read हकारउ. Cf. Marāthī हाकारणें, हाका मारणें.

9. किंत is किं ति or किं तद्. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तउ-वृत्तम्—Compare Marāthī वित्तणें, वेत्तणें.

3. वयणि दिदु होज्जहो—Be firm in your talk.' वयणि-वचने (वचने also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. बहल्लतरुतंडवि is only a synonym of वणगहणि. For. तंदव compare Marāthī ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

7. केवल in the sense of कैवल्य or highest knowledge. केवलवाहो—Of one who carries highest knowledge,

9. From इदिकान्तरे to सुदलकलण at the end of the next line, we have the object of इदेसई. 'It (वरकल्पति) purported that' etc.: Perhaps to separate इदि from कलन्तरे as Jacobi has done.

XIII. He continues to say how he saw a girl there, and married her etc.

2. We have split up सविणयाए and सविसिद्ध. So reads Jacobi also.

3. उज्जादिदं—Made desolate; a true Deśi. Compare Marāṭhī उजाह केले. Guj. उजादिपुं.

विम्भादिदं—Destroyed or killed' also a Deśi. Perhaps to compare with Marāṭhī वाभाडे काहले which means 'tattered into shreds,' 'torn asunder.'

10. दियहं stands perhaps for दियहइ.

XIV. He mentions the second perfidy of Bandhu and finishes the story.

3. धनिय=धनिया his beloved wife.

6. आहलु can not be taken in the sense given by Hc. viz. आरुच. It should mean आहल or some such thing. The sense of the latter part is 'He had been long told (about it) by Indra'.

10. कद्रुमिय to rhyme with पिय of the previous line. The regular form would be कद्रुमई=काद्रुमयी. 'She also looked wooden.' Or is it कद्रुमिता ?

XV The mother's grief, on hearing her son's past privations, was revived and doubled.

2. One न is redundant in the latter half. Jacobi's edition also has got it.

4. 'The latter half lacks one syllable.' If we add a हा at the beginning, the flaw would be removed. Jacobi has it.

10. झपिवि—Covering, screeding.' Compare Marāṭhī झांप, झांपह, also झांकण, A Deśi. Jacobi's edition does not know the last word and reads दुव्योचरथु for दुव्यावरथु.

11. पदं here in the sense of machinations. Jacobi reads विचरि ठोउ which makes no sense at all. The Metre requires that we should have समच्छरई (instead of समच्छरहो) to rhyme with परंपरई of the next line. It suits the sense also better. Translate 'Lessen the pride of those who are jealous of you.'

XVI He consoles her and shows her all the treasures he has brought with him. At his instance she wears the ornaments.

2. आणितं जं तहो नयरहो होन्तउ—What had been brought from that city.' होन्तउ, which really is the Present Participle of हो—, is used to denote the perfect tense. In Marāṭhī too the same state of things exists. होता, होती, होतें, which are now regarded as forms of Past Part., are really Present Participles; which when placed after Past Participles of verbs, gave them the sense of the perfect tense. आणितं होतउ exactly corresponds to Mar. आणितें होतें. and Guj. आणियु होतुं.

Compare जह पदमर्षं मि हुंसु तुहुं एव II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीण्डितं—Worn tightly.' Jacobi reads पीण्डितं which would mean 'worn'; Cf. Hindi पेनना.

3. तदकिण्डितं—Tightly, sitting closely on the body.' Compare Marāṭhī तदतवित कंचुकि.

4. Read कंठु कंठ कंदलिए रवजडं—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्भु कन्दलि प.....रवजडं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नज्जह does not make good sense. तज्जह of Jacobi's edition would suit. 'He again speaks to his mother.'

7. Separate पिय मंथर चिर लील वहन्ती for पियमंथरचिरलील वहती.

किं सा होह न होह व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होह व (रगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयङ्गड appears to mean something like आनन्द.

XIX Dhaṇayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडकसपकसविकसेर्वि—Kamalā casts at Saruvā a withering glance.'

6. जह परचाक लहह—यदि प्रचारं लभते. Better to separate as जह पर चाक लहह—If she is pleased,

11. वालिवि-वळिवि. The lengthening is metricausa.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ला-हरणि. बहु and अनवल्ल० is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लाहरणि. He has आहरणेहि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

12. Jacobi reads उरुं खरिड and in the glossary gives the meaning 'highly or greatly rough.' He connects उरुं with ऊर्ध्वम्.

XXII. The bantering talk of the girls continued. Kamalā then returns to her house and tells Bhavisa all that had happened.

1. The text again is hopeless. Read the latter half thus मंङ्गलमबद्दं सुप्तं वराई—The poor one had slept on a couch full of bugs'—and hence the marks on her body which had made them suspect that she had been married. This is of course said sarcastically. Jacobi has not understood the spirit of jest, and hence reads मंङ्गल मबद्दं सुप्त etc. and gives सुद्गति as the meaning of मबद्दं.

2. विष्णु सुप्ते किय गति कंचुली—Also refers to the thick nail marks on her body, which another girl sarcastically compares with a close half-bodice.

3. That the view above propounded is correct, is shown by this line. One girl says 'Do not joke please'.

4. Separate एहावत्य and कुमारिहू.

11. नाहु नवमउं the ninth Tīrthānkara.

### SANDHI X

Describes how Bhavisatta exposes the perfidy of Bandhu and becomes the king's right hand man.

1. Bhavisa goes again to the king's assembly hall, which is described.

9. 'Whenever any king or vassal entered, he was announced by the tap of a golden staff.'

11. अरुभोद्दजट्टजालंधर etc.—these are names of countries whose kings waited upon the king of Hastināpura.

अरुभोद्द not yet traced.

जट्ट is very likely the country of the Jāts.

मरु the present Marwar.

जालंधर the country of that name in the Punjab. मारुभ not to be traced.

दक or as Jacobi reads it दक, the country of Dakka. कीर, खस and बर्बर are also not known, although the खस tribe is said in the *Mahābhārata* to have sprung from Vasiṣṭha's cow. बर्बर s are the Barbaroi of the Greeks in the North West frontier.

वेयंग and कुंग not to be traced. The latter perhaps corresponds to कौंगुदेश of the south.

वेराट or वैराट—The ancient विराटनगरी, the modern North-Western Rajputana. गुज्जर is Gujarat. How much of the modern Gujarat should be included under the name is not clear.

गोड is गौड, modern Bengal.

लाह is लाट, a twin country with गुज्जर.

कनाड is कर्नाटक, Canara and Mysore of to-day.

13. Separate ह्य from एमाह. Even with that the line does not make good reading. The meaning is obvious. 'Thus these and other countries (lit. the earth) and all great men wait upon the pleasure of the king.' Perhaps ह्य एमाह्म सख्य वरुणर was the original reading. स might have been misread as उ and the previous अ joined to it. Sk. इति एवमारिक सर्व वरुणर. Jacobi's उरुणर-वरुणर is worse still.

II He approaches the king and giving the presents bows down to him. The king asks him to name any person legally connected with him, he would fetch him before his court.

3. सखावसेर परिद्विड of Jacobi is no improvement. सखावसरपरिद्विड—Sk. सखावसर-प्रतिष्ठितः illustrious on all occasions.' (?)

4. ओसाद्यजसाद्य i. e. उच्छ्वासः—'Breathing time.' Jacobi's doubts about this word, and the suggested emendations in his glossary are unnecessary.

III Bhavisa requests the king to call Dhaṇavai and his son to court. A messenger is sent, but he returns with a word from Dhaṇavai that he was busy with a marriage ceremony in the house and would attend as soon as it was over.

6. संबन्ध here and in II 10 above, appears to have a legal sense, as is shown by the word बाह्य-वादी here. 'A mighty opponent (or Complainant) has come who has a legal-action (lit-relation) with you.'

8. Join पदरकम्म and संखेव्वड. The double अ is unnecessary, but it appears to be called forth by करिव्वड.

14. कुतमि-स्पृशामि. I touch i. e. I call into question' viz his marriage. It can not be taken in the usual sense, also given by Hc. and followed by Jacobi, viz. 'wipe off.' For the legal sense of स्पृश see Mṛcchakaṭika IX.

IV But Bhavisa boldly says that he objects to the marriage, whereupon the king sends another messenger with sharp words. Dhaṇavai is now afraid and asks his son whether he had committed any offence abroad.

7. तो कहि, करहकज्जु, कोणच्छिड—Is obscure. The sense however seems to be, 'Tell me (if you have committed any offence in foreign land); who would spoil (णच्छिड) the business already done?' The text therefore will have to be read, as if it was करिउं कज्जु को णच्छिड. Or retain करह and translate 'who would spoil the business out of his hands?'

V Bandhu tells his father that some one of his five hundred companions has perhaps become jealous and means to do him harm. He suggests that the fellow should be punished at the hands of the king.'

२३ गहणु-गहनं—'Difficulty.' Here perhaps 'enmity.'

७३ विहजिबि—The Absolutive is used for an Infinitive. The form ought to have been विहजिबिं. सम्माणु should be read समाणु—'Equally.' The doubling is due to metre.

9. Read काडरिसहिं. It is an Adj. of वरायहिं and must be in the same case.  
 10. पम्सुहुं for पडहु metri causa.  
 12. करहु is made to rhyme with हरहो. This only means that हो is to be read very short almost like हु.

VI Dhanavai approves of the suggestions, calls together all the five hundred comrades of his son and accompanied by them, goes to the court. There Bandhu challenges his opponent to show his face.

1. For पवरु—read पउरु the people' i. e. who had accompanied Bandhu. Jacobi also has पउरु.

3. पहु and पुरउ should not be separated as in Jacobi's edition.

3. 'Although he was proud, yet he behaved well with the king.'

6. This and the following lines contain Dhanavai's words with the king. Jacobi's text has got the latter part only, which is read as first half, and the remaining half line is blank. Our edition supplies it well. Here too, the line would improve in sense and appearance, if we transpose the two halves and read 'जह सुहि etc.—जह अवरहु etc. 'If (I am a) friend, then you should not do so. If at fault, even then it (your treatment of me) is not proper,

VII Bhavisa answers the challenge, and Bandhu and his accomplices hang down their heads for shame. The king rebukes them severely.

3. निएवि is obviously used for निएउं.

9. अणिओयणित्तहं is equivalent in meaning of अकार्यकरणाम्.

12. Here is a case of attraction, by भीसिवि of the verb चवेवि. It ought to be चविउं the predicate to पियवयणु. Translate the line—'without being daunted, Bhavisa said these soothing words.'

म भीसिवि-न भीषयित्वा. Rather to be regarded as active and not causal. न भीत्वा. The use of म should be noted. It is not restricted to the Imp. construction.

VIII Bhavisa interposes on behalf of the young companions, saying that servants should not suffer for their master's fault. They then tell the king the whole story.

1. न करिखुउ अवरहु वरायहं—these poor people should not be blamed for the fault.'

IX. They finish their story, saying that both were the sons of Dhanavai and would be all right at home but that they themselves would be punished. The King and his attendants then recognised Bhavisa and were glad that he had returned.

5. Why should we conceal (तिसह—lit. leave unfinished,) this from our lord? For deceit (छेय-छक) would bring in meanness.'

10. नेह and सणेह both from the same word स्नेह.

X. The King gives vent to his delight and is astonished that he should not have recognised him before. He is reminded of Bhavisa's childlike pranks.

6. Read सियतारहार सियहारतार in place of.

XI. The King then holds Dhaṇavai and Bandhu as prisoners and brings over Sarūvā. He then calls together the leaders of the city and tells them the offence of both Dhaṇavai and Bandhu.

6. षडिड परिखेयहो? Perhaps to read परिखेयहो?

7. 'Pretending to be greatly afraid'—appears to be the sense.

XII The king puts to them, what should be done with the two. They, howsoever deploring the deed, want that Dhaṇavai should be saved.

3. अह्यारिं with पुराहयकम्महु—the excess of.'

4. छायाभंग—falling away from his position, (lit. splendour).

6. Read महारड-महारहम.

5. अविशणियसत्ते-अज्ञातसत्रेण not knowing or not minding the king.' Perhaps to read अविशणियसत्ते not knowing himself (his great family etc.)

XIII Their leader entreats the king to look to the position and the respect of Dhaṇavai and let him go without punishment. They also say that Bhavisa should get back his wealth and marry the bride.

2. Read कुरुजंगलि वि पहाणडं for विपहाणडं.

4. 'It he had been guilty, would he have been the leader of people?'

5. 'One body (of Dhaṇayatta) was enjoyed by two wives'? that would be the meaning approximately, but what is the sense?

5-6—Perhaps the reading of B is better. तिभायविहित्तड—divided into three parts.' The meaning is the father and the two sons are really joint and what they have acquired is also joint. Bandhu would, therefore, be a thief only if he robbed a stranger.

XIV. The king does what the leaders recommend. The young merchants come and beg Bhavisa to forgive them.

3. संमिलिवि for संगिलिड which is only a mistake.

5. Jacobi's reading संवरि अविहायड seems to be preferable. The men propose that the wealth Bandhu carried away from Bhavisa should be restored without interest.

8. Read नयरहो for मयरहो.

9. This is a gentle threat of Bhavisa. 'Celebrate the marriage with care, after inquiring of those who had gone as his helpmates.'

11. It has its effect. They meet together, consult and resolve firmly (to disclose the saddest part of the story).

XV The companions of Bandhuyatta then disclose the whole secret, especially with reference to the abduction of Bhavisa's wife.

3. साहारिड cf. साहरइ-संवृणोति Hc. IV 82. 'How has the best citizen (viz. Dhanavai) yet made a secret of a very weighty thing?'

11. Perhaps to read समासिण in place of समासि एण which makes no sense.

XVI They complete the story, declaring on oath that it is true. Good people hang down their heads for shame. The king in wrath orders the father and son to prison; and the whole city is in mourning.

8. परिणेषह वण्डह is an example of contamination. What should have been an infinitive is changed to a finite Verb. परिणेषिडं वण्डह.

10. The latter part is mutilated. Read with Jacobi अन्हइ मि छित्त एय रायहो- 'We shall touch the feet of the king' in token of the truth of what they had averred.

XVII Every body in the city is disconsolate. The king therefore calls Bhavisa and tells him to take whatever steps he deems necessary.

1. Combine भग्न with मडकक.

4. Read अंगे and संगे for अग्नो and सग्नो. अग्नो—personally; Dhanavai according to them, was not personally responsible for the calamity.

11. जं थोइलयं पि दुत्तरि दुप्पवंसि (वि) पडइ—'That an illustrious (lit. big) (family) too should be involved in this hopeless fraud.'

थोइलयं through थोरयं from स्थूरकं. The इ is only for euphony and metre. 'a great or illustrious (family). दुप्पवंसि is evident mislection for दुप्पवंसि.

XIII. Bhavisa philosophises on virtue and sin and says that although the King had honoured him and justly punished wrong doers, he was for mercy.

2. पहावइ for पहावइ for metre's sake.

4. इहरत्ति on the analogy of परत्ति, where र is legitimate. The regular form would be इहत्ति=इह.

5. निकउ पुरपरिवाडिए किजइ—Atonement is done according to the custom of the town.'

8. Although the King had raised him to a high position; he would not assume it if people did not approve of it.

9. This is an obscure line. देवजणिगारिय makes no good sense. Jacobi read देव जणि गारिय. This is a slight improvement on our reading. But जणि and गारिय should not be separated, as then ग for initial क could not be explained. The first line then should read न ल्हमि छुद्धि देव जणिगारिय—where छुद्धि should mean peace of mind

The second line, as Jacobi reads it, is metrically faulty. He reads विद्धिं पडइ जणणै घारिय; where all the एs (which he transcribes by e) are short. The

meaning also is obscure. If we stick to our reading विद्धहिं पडरिं जणणि वंघारिय, with a slight change viz. separating वंघारि and य, the meaning of the two lines would be 'Lord! I do not get peace of mind due to people, so long as people are averse, and my father (जणणि loc.) is in prison' (वंघारि from वंघगृह or वंघागार).

11. अणुज्जुअवित्तिहिं of our Mss. is better than Jacobi's अणुज्जुअवित्तिप which (चित्ति) makes no sense. The king compliments Bhavisa on his straight-forwardness. उज्जुअवित्ति-ऋजुकवृत्ति. In the latter half read, with Jacobi, पड वि-पद्मपि.

## SANDHI XI

How the citizens prevail upon the king and effect the release of Dhaṇavai. The test of Bhavisāṇuruvās fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhaṇavai.

4. Better to read चरपुरिस, with Jacobi, for वरपुरिस. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वग्दे.

13. इकम्मुहु-एकखलः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate देव from सिद्धि.

7. अह रद्द should be read separately. अस्य विनाशिक (वैनाशिक i. e. बुद्ध?) धर्मो रतिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणदो for देवपट्टणदो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मडलि

4. Construe जाम्व न विसप्पह ताम्व य अन्नुवि किपि तुम्ह पुरउ विन्नप्पह. 'Before dispersing, I have to make another request.' Jacobi reads वि सप्पह separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अनह किर को वीत्तासउ (which by the by is metrically faulty), presupposes some clause,

'If he, who in this world has (his wife) attached to his half-body, has such experiences (viz. of having his wife carried away by others), then what guarantee is there in the case of others'—makes a very good preface to Bhavisa's following speech.

8. एह कुमारि भणिवि जा उत्ती has an exact idiomatic parallel in Marāṭhī ही कुमारी म्हणून (भणिवि) जिळा म्हणतात (उत्ती).

12. कलहं—Compare Gujarāti काले.

13. महल्ल तिय तंडवि should be combined as in Jacobi's edition.

IV The king agrees and sends two trusted and clever women, Jayalacchi and Candaleha to observe the girl minutely and bring her to the assembly hall together.

3. Read कुहिलवयणपडिवयणअमूदउ—clever in cauning (sarastic) talk and repartee.' This makes better sense than Jacobis कुलि वयणपीडवयण etc. which is not quite faultless metrically.

4. पुनिमइंदरुंदसुइवतउ compare पुनिमइंदरुंदससिवयणी III 2,2 supra.

9. पवंचु. Our poet seems to be fond of this word, which has acquired a bad meaning—'cunning, deceit. cf. एक पवंचु तरुवदिकेरउ X 17,5.

11. Jacobi's edition shows a lacuna after विनिवि, which, he says in the footnotes, has not been indicated.

13. Read सुइह—सुभगे, as in Jacobi's edition. सुइह is a clear mislection. There is also तुधु for our तुज्ज. But our edition has consistently this form only of the pronoun up to now.

17. Perhaps to read तहु for the second तउ in the first half. The first तउ is perhaps responsible for the second in place of the right word तहु. Jacobi has तहो.

V They tell her that Bandhu was taken in favour by the king and Bhavisa was lost and that she should now care for the former. If not, she should go with them to the assembly hall and speak for him. The young wife thinking that all was now lost, made bold to go to the assembly-hall.

2. The trend of the latter half requires that महु should be read as पहु, like Jacobi. 'People praise what the king does.'

7. Perhaps to read महप्पर ? 'With pride.' Of course it would not rhyme well with चहकर (read thus for चडकह; but the harmony of the two last syllables, although the usual rule of the stanzas, may not be very strict by observed. Compare उर and सुहु, संचउ and गतउ, सुइवतउ and अणतउ, in the 4th Kadavaka above.

VI. Jayalacchi runs before the two to the King and tells him that she was a faithful wife. In the mean while, the young wife enters the hall in the glory of superb innocence and wounded pride.

2. Combine नरवह and नियह. It is a Compound.'

7. This and the following two lines contain similes, some of them really good. e. g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate फादियनित्त and चीर. The latter is no doubt वीर, as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful श्लेष, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i. e. possessed of सिरि or glory); although the best of women (वरंगण), her best limbs were sweating; although simple मुग्ध (another sense 'foolish'), yet she was full of thought; although without collirium (निरंजन), yet she was of enticing beauty (रंजन-सोह).

VII. She elicits applause from all. The Kancuki appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhaṇavai then goes home with Kamala and the young couple.

4. एहु does not suit. एहु (joined to परिवार) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between होइ and महारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is तेण वि मस्वि निवहो पोयणपुरे । कहिय वत्त तहिं थहु विट्टरहरे.

VIII. Dhaṇavai then celebrates the first entry of the young couple into his house.

3. भावयता is perhaps another name of भविसयत्त's wife. We have had भविसायुहवा and भविसायुमह before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; छहि perhaps might be dropped.

3. The words are badly split up. Read सा वि समउ वरविलयाहिं.

X The two then go to rest in their richly decorated bedroom (which is described).

5. Read तंबोलकुलमसुपवित्तं for तंबोलकुलम सुपवित्तं.

XI The young wife, in the extreme happiness of the husband's close contact, is reminded of all that happened to both of them. She thought that no other woman has suffered so much as she.

6. Jacobi's edition lacks four syllables in the first half.

8. दोमिडे for दूमिडे.

11. Read महं जेहि य.

XII The husband consoles her, saying that such was the way of the world and that she should be happy that all ended well.

6. ते काहड जं जणि जीविज्जहं—for the sentiment compare *Raghuvamśa* Viii क्षणमप्यवतिष्ठेत् असन् ननु जन्तुर्यदि लाभवानसौ.

6. The great planet (Guru or Śani) is now in the eleventh place for you.'

9. Read सुहृद्सह together.

13. The last line does not mention the number of the Sandhi, as is usual with the poet.

## SANDHI XII

The happy young couple is loved by all and enjoys itself. Kamala then, goes to her parents, house, as Dhaṇavai has not yet atoned for his past acts. How he repents and falling at her feet fetches her back home.

I Bhavisa and his wife are loved by the king and queen. The former is almost regarded a *yavurāja*; and the king promises to marry his daughter Sumitrā to him.

There is a slight change in the metre here, every kaḍavaka being made to begin with a *Duvai*.

7. The queen calls her तिळयसुंदर, evidently because she comes from तिळयदीव.

II. Kamala is delighted with her son and the whole happening. She celebrates a great religious festival at the time of breaking her Suyapañcami fast.

3. नियसुहण should be read as नियसुहण; metre requires it. Usually our text has the Instrumental in-हण; cf. षणवहण, गणहरिण, करिण; and that in-एण when metre requires it, as in उष्मन्तएण in this line.

4. देविड जाहं जाहं ओवाहयई is strange syntax, judged by the Sanskrit standard. We should either have देविड जाहं जाहं ओवाहयाड—Whatever the Goddesses were prayed for, or देविहु जाहं जाहं ओवाहयाई—Whatever was prayed of the Goddesses.' The present sentence has therefore to be regarded as due to contamination of the two indicated.

9. जिणहरि जिणहरि पंचतराहं—this and the following line are not found in Jacobi's edition. Nor are they very much wanted. Line 10, हरिसिड पंचविहु is

especially out of place, if we consider the second line of the वृत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the वृत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुज्ज and is mentioned by the poet himself in l. 28 as being a metre liked by wise men सुभंगो बुद्धारेजणो नाम छंदो.

6. सुस्सारमुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुस्सार-मुग्गा and आयवत्ता meaning सुस्सार-मुद्गा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of साडिभत्तं, the following of वयं, the next one of कचरा and पपडा, all eatables. It is highly incongruous to find an umbrella amongst such things! मुग्गा: can only mean some preparation of the corn called मुग, मुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सुराईहि हहिणहिं जित्तंपवित्तं वरं आसुरीयं छहं देह दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिणहिं from a real दहिणहिं. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and छ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after च्छ and त्य.

13. सुभच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between च्छ and त्य which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्हाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत्त Pr. एअ. The regular Prakrit is ए and Apbh. एह according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

His latter half reads सखलं निवासं सवा तस्य भोए.

19. दिहं should be construed with सरीरं.

20. Read हृच्छ for हृत्यं and join it to ए=हृच्छए.

Both the editions, the present one and that of Jacobi have read च्छ for स्थ and vice versa at will. Compare, for instance, नरेणेच्छकुलं of this edition with Jacobi's नरेणेत्य कुलं, where evidently the former has the better of it.

21. After the eatables have been exhausted, the auther thinks of betel-leaves ( पत्रया-पर्णकानि ) treated with camphor-smoke.

22. ववरा suits eminently in the context; it is a herb (Sk. ववा) which is supposed, when eaten, to give one the Koyal's sweet throat. Jacobi's ववरा is unintelligible.

24. This is in illustration of the law enunciated above, viz. 'as you give so will you get.'

Translate—'If you have sown Kodrava (an inferior sort of corn) how can you reap rice therefrom.'

Read जत्य for जस. The word सुपायनवा is obscure.

26. सुहासद्विहे metrically long for सुहसद्विहे.

28. The last two words are obscure. Still so much is clear that इद् must be separated from its previous part. The metre Bhujaṅga is the King (इन्द्रो) of ' ? We expect a word for metres before इन्द्र in the Genitive. The आण of the gen. is also there. So that the two last words will be गिहवरोहाण इन्द्रो or with Jacobi गिहचरोहाण. What should गिहचर or गिहवर mean ?

29. Read, like Jacobi, अन्न ससत्तिपमाथ (स्वसक्तिप्रमाणं) instead of ससत्तिपमाथ. Or even the latter may be retained, to mean, 'according to one's own devotion.'

IV. The festivities over, Kamala again begins to brood over her husband's repudiation of her, (for he has as yet made no atonement for it). She one day says to her son, that she has stayed there so long according to the King's command, but would now go to her father's house. Bhavisāṅurivā also goes with her.

7. पोत.—The texture of a piece of cloth, inside, womb.' The first meaning is applicable here. Camp. Marāthi पोत.

10. पालेवद् an Infinitive. Really the Loc. of the Fut. Participle in एव्व. 'If a treasurer, who is appointed (only) to guard a treasure, does not return it, he is to blame.' She is perhaps sarcastic. She means to say, that she had been so long the keeper of the house; now she must hand it over to him and his wife (line 9).

V. Kamlā, with her daughter-in-law goes to Hatibala's house and stays there. He compliments her on her tact in not disobeying the King for a time and allows her to do as she likes.

[Bhavisā—10]

3. अहरकुरन्तवत्तभो should rather have been कुरन्तअहरवत्तभो—कुरद्वरवत्ताः  
 7. मन्नरवद्—Jacobi reads मन्नववद्—Our new bride'.  
 9. चयवि a misreading for सुयवि, तादिवि i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.  
 11. विदुक्कभो-विलोकितः—Haribala, through grand-fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus-face, although I should not.' (line 12).

19. Separate वि and अणक्खे—Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read पुत्त and मज्जाय separately, as Jacobi rightly does.

VI. Dhaṇavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read सामणि which qualifies अणि. Jacobi's emendation सा (मिणि) मणि अणे is not happy.

7. Read पर तउत्तणउं for परतउ तणउं which is bad splitting up.

11. Again a bad splitting up of words. पर सव्वुइ (=वि) च्छज्जइ etc. 'Even if a king does an improper thing, it becomes (च्छज्जइ) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine जं and तइ—Who was going.'

VIII. Dhaṇavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read चरमम्मवेद् together. 'That she also smiled, is to be connected with भवित्ततोवि हसित नयणहिं०.

12. Read मणसंलोहिं-ममःसंघोभेण.

13. पुत्र is alternative form of धीअ or धीय—Daughter.'

IX. Dhaṇavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयत्तहिपक्खवायपरितुट्ठहि निरुवमगइत्त ( व ? ) माल्लो. By (kamalā) her who was pleased with Kañcanamālā standing by her side: (Kauacanamālā) who had many (वमाल) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलाविहाइ.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.

2. Read सा for मा.

7. चरियाल is misreading of चिरयाल.

XI At last he falls at her feet, and she, unable to restrain herself any longer, is softened and forgives him. They all, forgiving and forgetting, return home.

1. पचन्तह is the same as पचुतह.

8. 'Her garment dropped away from the upper part of her body, thinking as it were that it was a strange (or new) meeting.'

10. विगुलण—read विगुल ण separately. The double न is for metre. Jacobi reads (न)विगुल ण etc.

XII Bhavisa's happy night with his wife. The richly furnished bedroom described. The bride is reluctant, as she has a rival in the king's daughter.

3. पहिवनहं वियालि—Jacobi, in a foot note, throws out the suggestion, that the first word perhaps belongs to a gloss because the line has two *Mātrās* too many.

9. Read पसाहिअं. Jacobi's text lacks this line of the Gāthā and reads the second also differently. निसि पभोसि पहिवनया रहविहोसम्मि, which is metrically faulty.

11. Read भणिया ओसुबिजण for भणियाओ सुम्बिजण.

12. Combine ओवच.

18. 'The beloved slips out of her hands.' Read सो पिठ इत्यहो उत्तरह.

XIII The young husband notices the change in her countenance and wants to reassure her. She reminds her of his second wife (or bride) and says that he should go to the palace and give her the pleasure of his company for a few days at least; for who knows if he might not marry again?

8. 'Let alone now your sport, smilings, enjoyments, and embraces'. Sarcastic. She knows that these are all now insincere.

9. कहवि दियहह—At least for a few days.' The sarcasm in the words is obvious.

11. Construe latter half जो तुम्ह पत्तियह सो अयाथ.

XIV He protests that he does not at all love Sumittā. As his prosperity would grow, he would require some body to look after it and perhaps Sumittā would do that.

4. चन्पहपाय छित्तं—read चन्पहया छित्तं (?).

5. मह apparently stands for महं. 'Why will you increase in vain your pride towards me'.

For पिय पइ किउ सयाथ, Jacobi has पिय किउ सयाथ, which he himself rightly thinks strange. Our reading is better and more intelligible.

## SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhavisa and Sumittā should now be celebrated.

7. Read वरु for वरु.

II In the meanwhile Bhavisa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिष्ठु—Possessed of all the arts and all good virtues.'

6. Take आवह with the previous line, विसंगु वारि आवह. न मुणई केणवि छलेण I do not know with what pretext.'

अहिणह पाहुहु are the words that the King addressed (अह्वयिड) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपपसु for सायरंतरपवेसु.

9. Either सन्धारमज्जु or सन्धारिमज्जु.

11. 'To you alone I am not inimical; rest quite assured in Kurujāṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Paucāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °भयंकर and कुरु न कालहो. The व in the latter word is both for euphony and metre.

2. विहिमिपाल—Note म for व which is usual in Apbh. phonology. सिमिर for शिविर, एम for एव, ताम for तावत्, जाम for यावत्. The intermediate forms जाम् and ताम् show that the व first became nasalised as वै and then changed to म. This change is parallel and opposite to that from म to वै and then to व; e. g. भवर fr. भमर, नवेविणु from नम्, एवज्ज form रम् etc.

13. Join नियपरिवार and वारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Pr̥thumati) and other ministers and asks them advice. One of the ministers, Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

5. कज्जेण कज्जु अंतरीह-कज्जु the marriage they were going to celebrate. कज्जेण- the incident that has happened and that is going to assume huge proportions.

6. अण्णव जं तं चित्तिव विवाह—the intended marriage ceremony.

9. Combine नरवह् with अलंघु, an Adjective of लोहजंघु. 'Whom (whose advise) even the king could not set aside.'

11. तत् भुत्वा सहतां अशक्यम्—We should have expected either सहितं or सहिवि or सहणहं. सहितहं is certainly superior to Jacobi's emended ( सपुरि ) सहं.

VI Another one, a vassal of Bhūvāla, would have nothing to do with Citrānga, who was an emissary only; but would go and attack the army of his king. Anantapāla sees disaster in battle.

2. Pavvayaghaṇu is perhaps the name of the chief of the Khasas.

5. सुहिए ण etc.—Glory, which is farseeing, is not attained by soft-heart; it dwells amongst the company of the proud.' पारियच्छि is adjective of लच्छि. The contrast between सुहिए and लंहीरहं is evident. Jacobi's सुहिएण is not so good.

7. 'If you forgive him his (haughty) words, then surely you will get yourself besieged.'

8. 'The messenger (पहाणु—the minister) should be punished for his bad words (दुक्कयणहो—the Ablative); for pride is the treasure (पहाणु) of warriors'.

11. निहृदियगतहं—appears to mean 'having their limbs shattered or broken.'

VII The prudent councillor thinks that the king should yield and give what is demanded. The queen scornfully rejects the advice and says that that would be cowardice.

2. The sense appears to be—'Fighting them, therefore, will not be conducive to your well being'.

4. 'Whose pride is not humbled (broken), while fighting (lit. coming into contact) with the king of Kaccha.

VIII Dhaṇavai then puts in his words. He sarcastically characterizes the advice as cowardly, by giving a parable. Anantapāla makes an angry retort by calling him a 'Bania', when Bhavisa angrily puts in his words.

2. 'Who never went and faced an hostile army.'

6. Read तुग्धि for तुग्धि. The parable is this. There was once a simple, faithful, young woman. A cunning fellow once told her, that she was the only woman he loved and that she should admit him into her house. The simple girl sought advice from a friend of hers, who was a bad woman. The latter taught her wicked thoughts. The conclusion was obvious. The girl lost both her character and her home.

10. 'Ananta's advice would bear just that fruit which the bad woman's advice bore' i. e. by accepting Citraṅgas terms, they would lose their girls and also respect and the kingdom in the end.

16. मनु-मान्यः—Although in the good graces of the king, Dhaṇavai after all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a spy of the enemy. The king is delighted with him for his dash and thinks of making him commander of the army.

1. One syllable appears to have been dropped while printing. Read एककुवि. अण्णुवि of the second line requires it.

2. We would rather read नियज्जेरपरिनिदम्—which would suit पलित्तभो better. 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) is far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोत्तिवि—Appears like a denominative from जुन, Sk. युक्त. Compare vulgar Marāṭhī जुतणे, alternative to जुपणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words अणवहार्हे etc. to निवत्तु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवहवहृ without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिओ for कोविपडिच्छिओ.

8. संपहारि is Absolute—संप्रसार्य.

11. तुहं बहुमहवियात्त is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue that talked of Sumitrā and to blind him etc. Dhaṇavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. ससिओ-संसितः—Inflamed.'

2. To read बहुगाहवराह? But both our text and Jacobi have the identical reading.

मह भेलिवि—भीषयित्वा. भीसिवि would be more regular. Jacobi reads ह्युभय which would be a good attribute to Bhavisa. But the Loc. would be more suited to बहुगी(गा) हवराह—Very deeply offended at (by) the haughty man,' viz. Citrānga.

3. Jacobi reads संसह. This would be more in keeping with the following line, where the suggestion is pointedly made of an ominous bird—say a crow, or an owl. पवणंतरियदेह would also then suit that suggestion. 'Like an ominous bird, behind the wind, speaks words that bode no good, casts an evil eye (दिह) on the house.' The crow is, in popular belief, Yama's bird. Hence कालि चोहउ is appropriate.

9. आयहो पहरंतहो (जसु न होह) is an example of attraction. पहरंतहो is Gen. of a Present Participle and has an object, which should have been in the Acc. case: e. g. आय or आयउं पहरंतहो—by striking or killing him.' But the Gen. of पहरंतहो has attracted the Gen. of the previous word.

11. अणिट्टियउं is only a lengthening of अणिट्टिउ or अणिट्टउं=अनिट्टम्. For metre apparently.

12. 'But it will not kill me; I am restraining my anger, as I am sent on a mission' (आएह) (which I must fulfil).

XIII At a sign from the king, he is driven out of the city. He and Ananta then join the army of the Prince and tell him how Bhuvāla is unbending and would prefer to fight, but neither to give ransom nor girl. The king of Poyaṇapura gave orders to his army to move against Gayaura.

5. Perhaps to read पिच्छह—प्रेक्षते? Jacobi's मित्यह also makes no sense.

10. Read हरमलहु together.

11. Text badly read. It should be धर हलमलेतु, cf. M. हलमळणे

#### SANDHI XIV

The prince of Poyaṇapura, incensed at this, attacks Karujaṅgala. A battle ensues, which, with varying fortunes, results in Bhuvāla's favour. The credit of the successful end of course belongs to Bhavisa.

I Bhavisa first proposes to the king that he should go and attack the king of Kaccha, who was a traiter. But some one having given the latter word that Bavisa was marching on him, he sends an emissary saying that he would remain loyal.

1. There is one syllable more in the first word. परिवट्टियगव्वाह or as Jacobi reads, परिवट्टियगावहं.

6. नियउ—नियमं, here 'command.'

9. सहपमि—true Deśī. Compare Marāṭhī सउपणे.

10. We have to understand that the king has given him the order or permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर, having चारु—Spying' as its object.

II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्गुग्वाद्. Jacobi reads उद्गुग्वाद्, which is not preferable to अद्गुग्वाद्—half—open.'

4. Jacobi reads परिवद्दुह—परिवर्तयति for our परिवद्दुह—परिवर्षयति. The same difference,—द् for द् is seen a line below in कद्दहि and कद्दि.

9. अंगपाहरिभो—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयणयनिउत्तहो—परिणयणयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परिणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. मुक्के-शुष्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is इअ, read badly. Jacobi has इअ.

7. From पेषाद् यक्कु to end, is object of विसंद्—points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajāṅgha, Kacchādhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वद्दुह for वद्दुह (वद्दुहां) makes no good sense.

दन्तदन्तहि makes a difficulty. Jacobi's दन्तिदन्तहि would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. किउ भवउ—They wheeled round', for a flank attack(?).

8. Read सध्वहि for सध्वहं.

9. पडुमडहं भंगुरावत्तु दिवु is a forcible way of saying that they were made to turn back and run away. भंगुरावत्तु of Jacobi's edition is badly written or read, and makes no good sense.

10. Join कडु and आविड. The word is a denominative. Sk. कटुकृतम्—Bitterly treated, hard pressed.'

V The news of the defeat reaches Poyañavai, who calls his councillors together and decides that peace should be made with the king of Kurujān-gala. He sends word to his son who was in command. The young man is too far gone to recede.

3. Perhaps to read संमिलिड; although संगिलिवि—Having spoken to' would not make a bad sense.

4. इसंभविड कज्जु—The cause will be spoiled.' Jacobi reads इएं भविड कज्जु which means 'the messenger has made (got up) that business.' But how does it suit the context? Our reading is more satisfactory.

5. वारंतहो मज्जु असम्मण—Without the approval of myself, who was preventing.' Jacobi's असम्मण—to which he doubtfully sets अममंज्ञेन as a synonym, is evidently due to confusion between म and स, which might have been miswritten and misread. Again ममंज्ञ can not by any rule give मम्मअ.

6. भणु अज्जवि एम is addressed to the messenger who is described in line 6, and from गयारि onwards is the message to be delivered to the king's son.

7. गयार—a stupid fellow, Camp. Hindi गवार.

10. तड ताए is the message.

13. Separate पर and सुहडत्तणु.

VI The son sends back the messenger to his father, saying that peace was now impossible. The king of Poyaña then sends him help. The tables are now turned. King of Kaccha is beaten and the enemy is near Gayanra.

4. The latter part is wanting in one Mātrā. Perhaps to read उत्पारि or like Jacobi उत्परिड.

9. Separate हयभेरि from पयाणडं.

13. Combine कडु+आविड. See note supra.

VII News being brought to the king, he gives order to the cavalry and elephants to march and Bhavisatta meets the brunt of the battle.

1. Perhaps to read नियसंतिण.

6. Read सहलवयण. Separate अब्भोट्ट from भडत्तणि. Jacobi's text drops त्त, in whose place he suggests हं to be joined to भड and र to the following णि. The word then would read भडहं रणि. A genial guess; but our त्त hits the mark.

7. मंडमंड—perhaps means 'bit by bit.' Compare II 8, 8 मंड वळंति नियन्तहो नयणहं—हंषद् बलन्ति etc. V 4, 16 अणइच्छन्तिहि मंड जणेरिहिं. etc.

10. Read पहिवक्ख खेरि as one word. The king was in great anxiety about the enemy. Read सत्त and समाहय separately.

11. Read पक्खित्त for पक्खत्त.

[Bhavisatta—11]

VIII How Bhavisa goes out for the battle on the back of an elephant.

1. **सुरंगम युत्त** should be separated.

3. **महच्छह** is badly read for **महयह**, which is a standing battle expression with our poet.

10. This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the *Duvaī* is an independent line by itself.

12. **वणिवावारकिय-वणिग्यापारक्रिया**, one word, subject of **छद्मिय**.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read **पुच्छंतिहिं** for **पुच्छंतेहिं**.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes; he returns her sympathetic glances.

2. The first **सह** means **सती** i. e. **इन्द्राणी**, the second **सह=सहं** i. e. **स्वयम्**.

5. Better to separate **चूडामणि** and **नायसुह**.

**सहितसुह** and **दुरियहं रउह** are meant to show contrast. 'He was always agreeable (**ससुह**) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. **माए** together. 'Mother-goddess.' Many such are believed in by the Jainas.

6. **नियउ** adj. of **आएसु**. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhipa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read **दरमलंतु** together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no *Toraṇa*.'

4. Separate **पह** and **सखगु**.

9. Read **पहराउर** and **अयसमोह** separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in *Gayaura*.

3. Read **कुरुवहं** for **करवहं**. That is the usual form of the word in our edition.

7. आरोविड is perhaps आरोहिड, as in Jacobi. The mistake probably arises on account of the similar appearance of ह and ङ in the mss.

9. लढतजीङ्ग together.

XVI People get to the tops of their houses and do not know what to do. Dhaṇavai prepares to fight, when messengers come and announce the critical position of the army.

1. सामिसिभि one word.

10. चरिहिं for वरिहिं. व and च are similar in appearance in Jain mass and may be mistaken.

12. पर धकड for परधकड.

XVII How the king himself assists Bhavisa, who, with the kings of Paucāla, Matsya and Kaccha, rushes into the fray.

9. पंचालमिच्छ etc. Read पंचालमच्छ etc.

10. पिहुमह for पहुमह. That is the name of the warrior.

11. परजिदि can not be connected with परज्ज—Sk. पराजि. The kings are only putting the strings to their bows.

XVIII A hand to hand fight between Bhavisa and Poyaṇavai's son in which the latter is discomfited.

8. गयवरि for गयडरि

XIX How, when the prince is taken alive, the whole army automatically ceases to fight and victory crowns Bhavisatta.

1. जं पाविड—to be connected with जीवगाहि—when the Prince (i. e. Poyaṇavai's son) was taken alive by Bhavisa. जंपाविड is absurd.

4. Jacobi reads कइ for कहु, which however makes no sense.

9 to 14 describe how the enemy with his paraphernalia and without his glory, is led like a robber-chief into the city.

17. These words are to be understood as coming from the prince of Poyaṇapura.

Jacobi reads कोवि विलोदह, which does not make much difference.

XX This is the poet's peroration. He admonishes us not to be proud, for rise and fall come even to the greatest. He illustrates by giving the story of Bāhuvali, the son of the 1st Tirthaṅkara.

2. Read क्षणपरित्त विसमसमसंकुल गह संसारधम्महो—The way of the Samsāra has sudden changes, and is full of ups and downs,. Jacobi's edition also shows equally bad splitting up.

4. Jacobi's सय-पंच-सचायशुद्यमाथु does not make good sense. The attribute mentions the height, which the Jainas always measure in bows e. g. चशुसउ-दिवङ्ग above. Sk. शतपंचसपादधतप्रमाणः

7. Read संताणि with Jacobi.

10. सहासि-सह आसीन् (sic श्रीडन् रमणीभिः)

12. मामईसादि for मामई सादि.

17. The poet says that he has utilized old versions of the story.

18. Read ह्यणै for the sake of metre. तस्म मिच्छामि are words quoted from the Āgama.

### SANDHI XV

How Bhavisatta is crowned Yuvarāja. He lets the captives go to their countries. Bhavisa's happiness. His wife, soon expected to become mother, wants to visit the Jina temple in Tilayadīva; her desire is fulfilled.

I Bhavisayatta is crowned Yuvarāja and married with pomp to Sumitrā, the king's daughter.

1. संगामि नियत्तए विसमि सप्तए—When the battle was over and the difficulties removed.'

6. Jacobi separates पोसियं दो वि पक्खा, which makes difficulties. How is पोसियं to be construed.' As it stands, our reading means 'the enemy, who were being then fed, were given satisfaction by all sorts of enjoyments, rich presents. Should we read नमाभोमिया पोमिया दो वि पक्खा?

7. Read पसाहाविया दाविया सा.—The splitting up of the word is egregious.

10. Rather read सुवित्थिन्नमज्झा.

II The king gives him half the kingdom and makes presents of all that was important of the insignia of royalty.

12. Read पुवक्कयसहकम्महं for कम्महं. फलेन governs that word.

Read घर for वर—The sense requires it.

III Bhavisa is happy in the company of his two wives, mother, grandmother and mother-in-law. His mother advises him, once in secret, either to let his enemy go entirely free, or to enchain him.

9. दरमलिवि for दर मलिवि.

7. बहुअ सच्छ-वयूः साध्वात् of our edition is better than बहुअसच्छ of Jacobi.

IV He consults his father and the king, who mentions the names of all the princes that had been vanquished and were then at his court.

V The king proposes that they should be but into prison and well-guarded. A strong band of soldiers is asked to catch all the enemy's people together.

VI This creates a commotion amongst the captives, who perhaps even think of offering resistance. In the meanwhile, two spies from Poyaṇapura come to the new king and tell him how Poyaṇapati has become helpless.

VII The king then gives orders that the captives should be set free. He calls them to the court, pays them respect and makes presents.

VIII He says very good words to the prince of Poyaṇa and especially to Citrāṅga.

2. लीह of our edition makes capital reading. Jacobi's जीह makes no sense. But he says in the footnote that the letters could be read as लीह.

IX The prince submissively says that everything now belongs to Bhavisa and that he should take care of those lands, whose kings he had conquered. Bhavisa, however, pays them proper honour and lets them go to their countries.

X Thus Bhavisa, a bania's son, becomes king and makes all other kings submissive. He thus has all he could covet; his wife too shows signs of coming motherhood.

5. गुरुहार is गुरुभार. गुरुहार is only a popular etymology of the Sk. word गर्भं (वती).

XI The young queen, Bhavisa's wife, expresses a desire to go to the Jina temple in Tilakadvīpa. While the king is anxious how to fulfil it, some semi-divine person appears at the door for an audience of him.

XII The newcomer tells the king that he was a Vidyādhara named Maṇaveya, and that he had been commanded by his master to go to Gayaura and try to fulfil the desire of Bhavisānurūvā.

XIII The king however asks him why he had been so kind to him. The latter says that there was something from a former birth, which made him do so.

1. Read आमोहवि and पलोहवि. Metre requires it.

XIV He has been sent by the Muni, to take them to Tilakadvīpa and he would do so by means of his baloon. Bhavisa agrees and lets his people know accordingly.

1. नह तिलय० is evidently a mistake for तह तिलय०

5. Read वम्महवारणकेसरि.

7. दसदिसि वहकयंव ओरालिउ—This is an obscure line. What is वहकयंव? Jacobi guesses that वह might be an instrument. The guess is based on the previous half of the line, which refers to वूरय; and the word दसदिसि in this half. Then what is ओरालिय? Pischel gives औदारिक as its equivalent, but this ओरालिय is not used in that sense here; it is common to Ardhmāgadhī literature. In our book ओरालिय occurs in the following passages.

(1) आसन्न विह्वर उच्छ्रावहर्हि ओरालिउ णर्हि निजावहर्हि VII 11, 10.

(2) मुहि करयल्ल देवि पुणु ओरालिउ मुहकमल्ल XV 12, 12.

(3) The present passage.

In (1), the sense of 'making a loud sound, raising a cry,' seems to be clear. But it does not suit (2). In our passage it does.

XV. There is a commotion in the city when the news spread all round. The people gathers at the city gates to see the spectacle.

XVI. The young King rides an elephant, with his two wives and followed by the old king, Dhanavai and others, goes to the Jina temple first and out of the city afterwards.

2. Read तिलयज्यव..

XVII. The baloon rises up in the presence of the people and reaches Tilayadīva, where they worship Jina.

### SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayanandaṇa and Ahinandaṇa. Ahinandaṇa explains to the king and his wife the principles of conduct laid down in the Jain religion.

I. How they go into the Jina-temple and worship the image.

2. One syllable is lacking; it may be त-अहिमित्त. Jacobi reads अहिंसिचिउ.

10. ईयउ is the same as एयउ-एता; and stands for मालउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्नि.

9. Jacobi reads तं वय परिअंघिवि अणुरारं and looks upon वय as synonym of वचः. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तं वयपत्ती), he moved round the Ārtikya incense (or lamp)'.  
III Worship Continued.

8. Read जिण कालहोइ (य) कंतिरिहंतउ. कलहोय is कलधौत gold.

IV The five-fold worship-Pañcopacārapūjā-described in detail.

3 Read रिदिसमिद्धमणोहरफंसि.

4. छरसम्भहिरें—an Adj. of दहिरें; छरसाभ्यधिकेन. Jacobi reads छर सम्भारं and gives सद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिरें. He himself is conscious of it; when giving the reference to our passage under सम्भारं, he places the question mark.

Again दहवडसड of his text makes the metre faulty. Read दहवहरवड as our edition does.

5. Jacobi has two lines more after this line. They are अणुचिनुभवषणुरुपणो (Sic) । पित्तुदेयपणासणगणणे (Sic) ॥ सरससुमिदुरसहिं जिणु न्हाविउ । कम्मकळंकपुं कुपवहाइओ

They are not required, as, in the Pañcopacārapūjā no other रत्स are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पित्तुदेय.

10. झुणि आलत्त—Made a sound.' Jacobi reads कुणि (?).

11. गुमगुमन्तसरमदुरमइन्हिं बहलकुंदवचकुंदतकुंदहि—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (मदुर for महुअर) humming inside them.' What is तकुंद ?

V. When the King has worshipped, two sage-like Cāraṇas also come and worship. They are pleased to find a king so devoted to Jina—doctrine and compliment the king upon it.

1. जयनंदण and अहिनंदण are their names.

6. 'One who, without attachment to it, bathes in milk, he indeed belongs to the Tīrthakaras.' Meaning thereby that it is very difficult to live in the midst of enjoyments and yet not to be attached to them.

10-11. The king, however, says that without proper initiation (विनय), it is not possible for a layman like him to attain to purity of mind, speech and body.

VI The king expatiates on the difficulties of a layman trying to attain purity of thought, speech and body. The sage points out the way to do that. It is self-restraint.

4. Read करसु, the Prakrit for स्पर्श. परसु is misread.

8. चन्निस्सहि is due to attraction, from चकसु.

VII The king asks further questions, viz what are the eight basic qualities, the fine guṇavratas and soon.

3. For सवायहं read सावयहं.

VIII Ahinandaṇa tells him what are the eight qualities, the fine subsidiary vows. Three of them being Jivadayā, Satyavacana and Adattādāna.

7. Read ङ्मु for हिमु.

IX The fourth Aṇuvrata is explained. It is Brahmācāryam or Kāmavirati.

2. Perhaps वयारि or better वियारि? We have seen व and च being mistaken for each other, as they are very similarly written in Jaina Mss.

5. Read अल्लिय and बंमचारि together.

9. Read तिय and वेस separately. 'If one knows that a woman is a Veśyā.' वेस अणिवि, Mar. वेदया म्हणून. Sk. idiom would be वेदयेति कृत्वा.

X. The fifth Aṇuvrata is explained. It is Aparigraha. All the five are again mentioned for emphasis.

XI. The three Guṇavratāni are mentioned and explained.

XII. The four Śikṣāpadāni are mentioned and explained

- (1) Jīṇavandaṇam, (2) Posahovavāsa, (3) Dārāvikkhaṇu, (4) Sallehaṇa.

## SANDHI XVII

The story of a Brahmin with his sons Suvakka, Duvakka, daughter Tiveyā and her husband. The latter's failure in doing the errand of the King of Kāmpilya, brings calamity on all.

I. The Prince asks the sage, why the Vidyādhara Maṇaveya should have helped him. The sage says it was due both to his pious, tranquil character now, and to things done in a former birth.

6. किं कज्जे-केन कार्येण. कि is Instrumental sing. of the pronominal base क. It is not necessary to compound it with कज्जे, as Jacobi's edition does.

10. Read अत्थि for अच्छि. For confusion in distinguishing between त्थ and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and a Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimāla gets jealous of them on account of the king's favour to them.

6. It is better to read जाइससुण्णयमाणउं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्थामूलु in Jacobi's edition, for मत्थासूलु, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महराय etc.—Jacobi reads महराय separately, as a vocative. Not bad. But our महरायसहहिं makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो तं जीवणु अन्नहो दिज्जइ in V 5 below.

8. Read विमलु and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law. in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि छकेस आस न पूरइ. नउ will mend matters.

6. First word of latter half in Jacobi is जीवलु, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवलोइ which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमलु and मंति have got to be separated.

7. अज्जवि दियहा केवि चिरावइ—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

wealth and how he would return a veritable beggar on the thirtieth day.' The two disputants then returned to the court.

6. Separate विमह and मंति.

IX The two returned to tell the king what the astrologer had said, the one doubtfully, the other believingly. It happened that the messenger returned on the thirtieth day.

11. Jacobi's edition reads उक्मह म्ह and भिहदिए as separate words, which is scarcely correct. In that case उक्मह and म्ह can only mean the Brahmin messenger; but we know that he is not उक्मह, much less can we call him म्ह. Joining the words as in our edition, we get very good sense. 'With an angry threatening brow, the king said, etc.

Combine उक्महमहभिहदिय ( ए ).

X The king was angry and sent soldiers to take the Brahmin's son-in-law captive. The whole family was under royal displeasure.

5. The latter half lacks one syllable. If we read प्हसिदि, the number of syllables will be made up and the sense too clear.

10. Jacobi's edition reads प्ह परिवारु separately, which is scarcely correct. प्ह remains in the sentence without any syntactical connection. Join प्हपरिवारु as in our edition.

11. Read पिहणपवेसपरंपरि. Jacobi's edition reads पिहणपवेसि and परंपरि separately where परंपरि, by itself, can make no sense.

12. We would rather expect अवराहि in the latter half, to correspond to पसाह in the first.

### SANDHI XVIII

How Suvakka, Duvakka, Tiveiya etc. were reborn, all somehow in connection with Bhavisa.

I. Duvakka went to Khullaka, the astrologer and told him how his words had wrought disaster in his family. Khullaka was sorry and preached Duvakka philosophy of life.

7. 'तस्स भिच्छामि' Āgama quoted again.

II Duvakka, despairing of appeasing the king, assumed Jina-garb and after death went to Suhamma svarga. His mother Sukesā also took to Jina's teaching and after death became Indra.

III They then are reborn. Duvakka as Maṇavea, the Vidyādhara and Sukesā as Ravipabhā first and the garbha of Bhavisāṇurūvā afterwards.

IV The prince then asks the sage what had happened to the messenger, Suvakka, Tiveiyā, the wife of the Brahmin messenger, etc. Suvakka became a serpent.

1. Tiveiyā got her husband released by an appeal to the king.

2. विहायह—Can not mean विहातः as Jacobi suggests in the glossary. It has to be connected with विधा—to do to.' काहं विहायह—what has been done to.

[Bhavish 12]

5. **सुहितो**—Through grief for relations,' Jacobi reads **सुहितो** which does not make any good sense here.

7. Read **सुदुम्भणवंतर** for **सुदुम्भणवंतर**.

8. Read **पिड राणडं** separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily.

1. Combine **मरणमहन्नि** and separate **दोड** from it.

VI The two went through various births. The husband became the Yakṣa Māṇibhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisa's daughter.

2. For **बेन्निवि** read **विन्निवि**.

8. **सोहिणि** of Jacobi's edition is preferable, as it avoids repetition. We have already got **ससिरोहिणि** at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons **सुप्रम** etc. and two daughters **तारा** and **सुतारा**.

8. Our edition rightly reads **सयण पणचिय गुंदलहं** separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. **गोचळ**.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate **तिवार** from **घार**.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advises religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

## SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhaṇamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests **संपाविय** for **संभाविय**, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

5. मरु is misread for मरु. Join the latter to नरवह and read नरवहवर नासु etc. Jacobi's edition reads correctly.

6. Separate पिय from कमलकल्प.

9. Read लो and लुदेवि apart.

12. दुपयवर—is evidently दुपयवर etc., as in Jacobi's edition.

III Vajjyara's daughter one day sees a merchant's son Dhanamitta and falls in love with him.

1. Separate वरजुवह from निरारिड.

4. The latter half has one Mātrā more; the इ therefore has to be regarded as having one Mātrā only.

9. Read तणुहजति together—Sk. तनूभवन्ती.

IV Her friend Guṇamālā, wife of Dhanamitta, observing the love-lorn condition of the minister's daughter, asks her the reason.

9. पं भति—त्वयिभक्तेन attached to you' makes capital sense. Jacobi's पंहुति is unmeaning.

V Vijjyara's daughter tells her frankly how she had seen Dhanamitra and how she was in love with him. Guṇamālā proposes that her friend should get her wish fulfilled, but the latter despises the proposal.

VI She confesses that it was unfortunate that she should love him; but she also knows she is a married woman and as such must regard Dhanamitta as her brother.

8. Separate वि and भाइ.

VII Guṇamālā here-upon begins to love the Minister's daughter more and more. The Minister too, out of affection for his daughter, makes Dhanamitta purveyor to his king. People hail it with delight. The minister's daughter and Dhanamitta become both devotees of Kosiya and secretly continue their love.

VIII & IX Dhanamitta has a friend Nandimitta. The two manage all business in the town. In the mean-while people get scent of Kosiya's hypocrisy and are infuriated. Another sage Samādhigupta comes there and exercises great religious influence over the king and the city.

9. Read परिकल्पण हेमविहित्तिय together.

13. पदो is पदु lengthened for the sake of rhyme.

X How Samādhigupta explains the tenfold duty to them all and expatiates on the sorrows of worldly life. How human life is very difficult to attain.

XI How it was still more difficult to get birth in a good family and how, having got it, to utilise it properly.

XII On a question of the king, the sage says that liberation was possible to a follower of Jina. The things necessary are व्रत, दशेन, ज्ञान, चारित्र्य आर्हिता etc.

4. Read जरमरणावस्थ for जरमरणावच्छु.

5. Read वयदंसणि नाणि वरिसि रम्ह for वयदंसणिनाणिवरिसरम्ह.  
 11. Separate छोह from विरुह.  
 XIII Further principles of Jainism explained.  
 XIV The sixteen obstacles, the four *Kaṣāyas* etc. explained.  
 XV Conclusion of the Muni's exposition.  
 XVI The king and the minister like the muni's teaching; other people too leave off going to Kosiya and turn to the new Muni.

### SANDHI XX

I Dhaṇamitta and Nandimitta keep going to the place of Kosiya. One day Dhaṇamitta says to Nandimitta, 'Friend, Guṇamālā keeps wondering at your very meritorious behaviour. Will you go and see her.' The latter declines, saying that he never goes to his house in the evening.

II Dhaṇamitta says some one in his house is attached to Nandi. The latter should therefore go. The latter again declines to go in the evening and dine with him. He has had bitter experiences.

3. 'I had not marked so long, that you had not visited my place of an evening. I shall therefore not let you go unless you tell me.,

Read न वि अविसड instead न विअविसड of the text.

10. देवसणह—Infinitive.

III Nandimitta, who has had enough bad experience of *nisibhojana*, persuades his friend to give it up. The latter protests, saying that the whole army and attendants of king Pahanjana dined by night; but for the sake of his friend he is ready to give it up.

पंचुबराह—Compare xvi 8, 1.

4. The first line lacks one syllable. Read like Jacobi वरि जपिड जं अलिड अलजित

12. Read अज्जुपवित्ति together. 'From today, hence forward.' We would rather expect a form like अज्जपहुत्ति. That this can be an equivalent of प्रवृत्ति has apparently escaped Jacobi, who gives प्रवृत्ति as its synonym. What can it mean? Rather from प्रवृत्त—beginning.'

IV Dhaṇamitta has from that day begun to become devout and follows Jina's religion.

V Still he and the minister's daughter keep going to the anchorite Kosiya. The latter, deserted by people, nurses hatred against Vajjyara, who has dissuaded people from going to him, and dying in that mental state, becomes Aśanivega, the fearful demon in Tilakadvīpa.

Vajjyara too dies while fighting for his king.

VI. His death is a serious blow to his daughter Kīrtisenā. She faints and is revived by Dhaṇamitta. Her lamentation.

2. Read वरि and सयकलोड separately.

3. Separate पवण from सिसु. The latter is connected with चंदणरसेण.

4. अत्यमिदं ताव—The adjective has the neuter form, although the noun ताव is masculine. But this is a phenomenon too common in Apbh.

VII. Further lamentations of Vajjoyara's daughter.

6. कृत्रियाहं—Compare Marāṭhī लाव. कृत्रिय means therefore the fond behaviour (with dear elderly persons) of fondled children.

8. जेज जीति etc.—Has got to be connected with ताव अवसार्णि in line 10.

VIII Dhaṇamitta then offers consolation and advice. There are occasions when courage is put to the test and one should stand them.

3. Separate गुण from वल्लहविहोह, which is an object of सुमरंतहं.

4. Combine अणुमरणु ( ण ) करणु—Dying after a dear person which is done by cowards.'

IX Vajjoyara is born again as king Yaśodhana in Tilakadvīpa. Kīrtisenā passes life in a devont manner in the company of Dhaṇamitta and Nandimitra. The latter, following Jina-religion, starves himself, and dies the death of a Paṇḍita (i. e. a wise man). He becomes the king of Gods Viddyut-prabha in the sixteenth heaven.

2. वल्ल वल्लिड ताहंवि तिलयदीवि—वल्ल can not mean Sk. वल्ल here. 'She two cast (or threw) 'dalu' in Tilayadīva.' How could she know that her father would go to Tilayadīva? Knowing that, what could she have thrown out there?

X He gets a beautiful and youthful form and looking about is astonished to see himself in a new world. He then remembers his previous life, and going to the place where he had left his old body, takes final leave of it.

2. उकस्सनिबदपरिप्पमाणु should be read as one word; it is a contrast to to झीणाउमाणु of the previous line.

3. Combine सोलह and आहरण.

4. अवहिणाणु is one of the four kinds of knowledge, which are मति, सुन, अवधि and केवल.

XII How Dhaṇamitta, his parents and Kīrtisenā follow the Jina-law and become purified. The mother observes Suvapancami for 67 days.

XIII Dhaṇayatta and his wife are reborn at Hastināpura. Their son, who had gone to the Gauḍas, was struck by lightning and then born again as Bhasisayatta in Gayaura.

XIV Both Guṇamālā and Kīrtisenā are sorrowful on account of Dhaṇamitta. The former abandons all auspicious signs of conjugal life and assumes various vows. After death she becomes Bhuvāla's daughter. The latter, after death, is born in Tilayadīva and becomes Bhasisa's wife. Vajjoyara, who was born as Yaśodhana, was, together with his subjects, devoured by the demon, who was no other than the anchorite Kosiya.

XV The sage sums up by saying that they were all happy then, on account of the good deeds they had done in previous births. The lines on the wall of Jina-temple in Tilayadīva were written by the lord of Accyuta-svarga, who was no other than Nandimitra, the friend of Dhaṇamitta.

## SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his son Suppaha. Kamalā and Bhavisāṅgurūvā follow him.

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वसुमह् and रज्जु separately. But it is scarcely necessary to do so. वसुमह्-रज्जु—the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुत्ररज्जु together.

V But Bhavisāṅgurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala, Priyasundari and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two ःs in the line, one of them being unnecessary.

3. तिञ्जिवि—Jacobi's edition has विञ्जिवि.

4. Read तिञ्जिवि for तिण्णिवि.

Read सत्यवाय for सच्छवाय.

8. Jacobi's edition lacks one word of four mātrās. दिज्ज् of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविहेयउवहि परिभासमंत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिभासमंत; he is of course doubtful.

4. सवति of our edition is unintelligible. Jacobi's नवति should be preferred. Or perhaps समति is meant. The line then would read capitally. जसु समति ( समन्त्रि ) चंडमंडलाहिव सेवन्ति चारु अवसरु नियन्ति. The latter half of the line in Jacobi ( परिवारु ) वारु अवसरु नियन्ति is not so intelligible. Possibly there is a mis-reading of व for च.

11. Read जो अणिलुड-यः अनिलुयः 'houseless.'

13. पउर stands for प्रवर. तव पाणे मम मतिः प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिड.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaṇinda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

1. Read कि बहुअए ( इ ) उत्तपहसियाइ—What is the use of question and answer.'

3. करणइ—Gen. of verbal noun, used as Infinitive. See note on वणणणइ I iv. 1.

IX The younger brother declines. The mother, Sumitrā, persuades Suppaha to obey the king-father; for has she not herself submitted to his will that she should not accompany him ?

2. 'If any body (a king) does not give you ransom, we shall attack him and level down his pride.'

11. पट्टि परिद्विड-पट्टे (throne) परित्थापितः

X Bhavisa and Kamalā forgive people and ask their forgiveness, and set out, amidst the lamentations of people, for a forest.

5. Jacobi's edition reads the latter half thus—पच्छइ भविसए पि ( यद्धं ) रीए for our पच्छइ भविसइ पियजंपिरीए. Both, however, refer to Bhavisānurūvā.

XI How Bhavisa and his mother and wife assume Pravrajyā at the hands of a guru. The sight is too pathetic for the people to be able to control tears.

3. Jacobi's edition wants two syllables after विय in the latter half. Our edition has वियसिय, which is exactly what is wanted.

#### SANDHI XXII

I. The people have a sleepless night. Every body is disconsolate on account of the renunciation of their most beloved King.

8. The first half lacks two Mātrās in both the editions. Supply जय or some such word.

11. Jacobi's परिचाए चाए makes no good sense. The idea is this. 'One who slept in his palace in the close embrace of his young wives, how does he (now) sleep on the bear ground, his body exposed to wind ?'

II. The people that have accompanied him to the place of the Guru now go back to Gayaura.

5. Join पहय to अणंतपाळे—or read पहए अणंतवाळे. Similarly आणिए for आणिय.

III. Sumitrā's grief. Dhaṇavai and Hariyatta's lamentations.

6. छुवे is to be read with a short ए—almost like इ.

10. Read अम्बर, to rhyme with कुम्बर.

IV How Kamalā and Bhavisānurūvā, after a severe penance and abstinence from food, die and go to the tenth heaven as Pahacūla and Rayanacūla, i. e. manly beings.

6. There are two mātrās more in the latter half. If we read (विवि shortened *metri causa*) the difficulty will be removed.

V Bhavisa also dies by starvation, and going to the same heaven, joins his former mother and wife. They then once descend on the earth in order to see what their children are doing there.

4. Read दिवसंकिड. जि० is a misprint. Jacobi reads निवसंतड which is equal to निवसान्तः

VI They then go to Gayaura, Tilayadīva, and travel over the sixteen seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निरवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read मालु निरवि for मालुनिरवि.

8. रायहिँ at the end of both the halves is equal to राजभिः (=राजा) and रामैः. Jacobi reads •छहभूभहं for •छह रायहिँ and चित्तिवक्वहं for चित्तिव रायहं, which also makes capital sense.

VIII. Rayanacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads हकजुवाणमड together, which is surely not preferable to our reading.

11. Jacobi reads गहाभसतगड. He should either have read गहयाससिगड (गुरुकासकिगतः) or like our edition गहयाससियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvaṇa. Thus ends the story.

3. Read गय. ग is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkada clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चित्तिवक्वहनिहाय together.

7. Jacobi's इद्विद्वि does not make as good sense as our इद्वि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavissatta and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This address, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निघणहं, अहो जिथु अंचहु of VI ii 3 and such other phrases also corroborate this view.

## Emendations and Corrections to Mr. Dalal's text.

(The Roman figures indicate the Kaṣṭavaka and the arabic ones the line.)

### SANDHI I

I 1	Read सारु for सातु	
9	संकरु	संकरु
II 2	दुग्धरवावारि	दुग्धरवावारे
4	घणसंपय	घणुसंपय
5	कह सुवमि	कहसुवमि
III 4	वरकरैहुं	वरकरैहि
	महासईहुं	महासईहि
IV 1	अच्छउ	अत्थउ
3	०संचयर्हि	संचयर्हि
	तत्थ हो	तत्थहो
6	वद्धमाथु	वडभाथु
V 1	कुरुजंगलु	कुरुजंगलु
3	०वित्तिविदु	०वित्ति विदु
V 3	०कलमगोहण०	०कलभि गोहण
6	०अवरुप्पर	०अवरुप्पर
	०परिवडिय	०परिवडिय
10	तरु	तरु
VI 1	पयत्थु	पयत्थु
4	चकेसरु	चकेसतु
5	सणकुमारु	सणकुमातु
VI 3	०दिवदु	०दिवदु
6	०सारु	०सातु
	०वारु	०वातु
VIII 1	०वरु	०वतु
3	मणहरणत्थिण्दुअरविद०	मणहरणच्छ- ण्दुअरविद०
8	पुरवइ	पुरुवइ
IX 6	संपहारु	संपहातु
	०सारु	०सातु
12	सुसुहुत्तु	सुसुहुत्तु
X 2	सुवियदु	सुवियदु
4	कनावक्खिपरि	कनावक्खिपरि
8	अहरुकरंतियाहि	अहतु करंतियाहि

10	अवरुंडइ	for अवतुंडइ
XI 2	सुहमंडथु सई	महमंडथु सिउं
3	अप्पुथु सई	अप्पुथु सिउं
6	वरु	वतु
	वरतरुणि	वरतरुणि
9	घरु	घतु
XII 1	सासणमत्ती	सासणिमत्ती
XIII 2	पच्छण्ण समासइ	पच्छण्णसमासइ
3	सविणय कुळमजाय	सविणयकुळमजाय
XIV 3	अम्हत्थु	अम्हतु
9	तिवळितरंगई	तिवळि तरंगई
6	गुरुवयथु	गुरुवयथु

### SANDHI II

I 1	पाडनिनासयरु	पाडनिनासयतु
9	अहरु	अहतु
12	पदमंङ्करु	पदमंङ्कतु
II 1	गुरुवयण	गुरुवयण
III 1	घरु	घतु
IV 2	ताई तं जि	तं जि ताई
VI 8	गुरुवयणई मि	गुरुवयणइम्मि
VIII 7	कंति पई	कंतिपई
8	मंड वळति	मंडवळति
X 13	Transfer whole line to the beginning of XI	
XI 10	दुळ्ळिय	दुळ्ळिए
XII 1	मंभीसिवि कच्छिए	मं भीसि विलच्छिए
8	मग्गिवि	मग्गेवि metre requires it
XIV 2	सावणु	सामाणु. The former is the true Apbh. form and often occurs elsewhere in the poem.
7	परिहाणई	परिहणाई

### SANDHI III

I 6	०जण मणि	०जणमणि
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9 कन्दु	for कण्डु
13 परियणु	,, परियणि
मणि ध्वइ	,, मणिध्वहइ
III 4 सल्लिअ	,, ससल्लिअ
9 मयणुकोवणंग०	,, मयणुकोवणंगु
12 मयरंदरसि	,, मयरंदरसइ
IV 7 अहिंसिच्चिय	फलमंगल० ,, अहिंसिच्चिय- फलमंगल०
10 जुवाणभावि	,, जवाणुभावि
V 4 दप्पसाह	,, दप्पसाइ
विणयविहेय	,, विणय विहेय
VII 5 पर महु	,, परमहु
IX 9 वणितणुरुह रहसेण	,, वणितणु रुहरहसेण
X 6 जं पिउ	,, जंपिउ
XI 4 सरूव दुट्ठत्तणु भासइ	,, सरूवदुट्ठत्तणुभासइ
XII 8 एकसरीर०	,, एककुसरीर०
बिहि भायहिं	,, बिहिभायहिं
XIII 9 ऊडु तडवियडपट्टत्तरिण	,, ऊडुतडवियड०
XIV 5 तउ	,, तव
8 करहं तउ	,, करंतउ
वि मण्णिउं	,, विमण्णिउं
13 आसि गइय	,, आसिगइय
णवि सउं	,, ण विसउ
XVI 3 णेहमहातरु	,, णेह महातरु
4 कलितरुवरहो	,, कलितरु वरहो
XVIII 7 बहु रइवयणाळाउ	,, बहुरइ वयणाळाव
XIX 1 पुरिसव्वउ	,, पुरिसिव्वउ
3 छहपाणिग्गहणि	,, छहिपाणिग्गहणि
7 अम्हहं	,, अम्हहिं,
although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.	
XXI 3 चायदायपाडिवाय	,, चाइदाइ etc.
But the latter, though a bit obscuring the sense, is not incorrect.	
5 नरिंद हो and ससइइविंद हो	,, नरिंदहो
ससइइविन्दहो. Jacobi reads नरिन्दो.	

7 चोरं	for चोरइ
अणुज्जुअ-वक्कइ	,, अणुज्जु अवक्कइ
XXII 12 किं खवयइ	,, किंखवयइ
XXIII 8 तुरिय?	,, तरिव०
तुरिय पसुहाइ	,, तरिवपसुहाइ. Ja- cobi reads पसुहोइ and doubt- fully suggests पसुहा इइ as explanation. But our read- ing gives a clear sense 'the people, i. e. the leader and others.'
XXXIV 2 परिखुक्काय चक्कलिय०	,, परि- खुक्कायचक्कलिय०
12 महुरसाइ	,, सुहरसाइ
16 कोवि च्छुडु	,, कोविच्छुडु
SANDHI IV	
II 6 मंच्छुडु	for मं च्छुडु
7 विसुरियणइ	,, विसुरिय एणइ. Ja- cobi's text lacks some words in the first half of the line.
11 सुक्कं सु मत्तगउ	,, सुक्कं कुसुमत्त गउ
III 10 अइसुत्तयमंडइ दुभहो	,, अइसुत्तयमंडइदुभहो
IV 4 संज्जेतयंतं विर सराय	,, संज्जेतयंतं विर सराय
6 वित्तु	,, वित,
V 3 गय पयहिणंति	,, गयपयहिणंति
14 सउरिसहं	,, सउरिसहो The former would be more in keeping with अवगणंतं
VI 1 छहितयणमरणभउ	,, छहितयण मरणभउ
5 णिरुद्धपवणुच्छवेण	,, णिरुद्ध पवणुच्छवेण
VII 8 वियप्पएछ	,, वियप्पए छ
9 पुत्ति चोज्जु	,, पुत्तिचोज्जु also in l. 10 and 11.
VIII 7 ०पुरसा इव	,, ०पुरसाइव
रंथि पलित्तइ	,, रंथिपलित्तइ
14 छरइ समत्तइ	,, छरवइसम्मत्तइ
16 विहिवसेण	,, विविहिवसेण
णीसइसुदुत्थं	,, णीसइसुदुत्थं
IX 2 सुट्टु रवणणउं	,, सुट्टुरवणणउं

6 सोवरणं	for सो वरणं
XIII 4 जस्त माणं	„ उस्तमाणं
SANDHI V	
II 9 सप्परिवाह	„ सप्परिवाह
III 7 चरितकुकुलकमजुति	„ चरितकुकुलकमजुत्तु
IV 6 गड	„ गयड. य is metrically redundant.
मंड जणेरिहि	„ मंडजणेरिहि
7 गिरिमयणाय	„ गिरिमयणायर
The र is metrically useless; and मयणाय is the name occurring everywhere else.	
VIII 9 विंघणसील जुवाण०	„ विंघणसीलजुवाण०
1 रत्तुप्पलदळ०	„ उत्तपलदळ०
which lacks one syllable metrically.	
IX 2 मि ज्झीणपरिवासइं	„ मिज्झीणपरिवासइं
11 सरलंगुलि छरेह कोम- लकर	„ सरलंगुलिछरेहकोम- लकर
संघ्रावयव	„ संघ्रावय व
नह तंबिर	„ नहतंबिर
10 किउअ-पमाण-णित्तु	„ किउअपमाणु णित्तु
X 8 ०दंसणायामविहोएं	„ ०दंसणायामविओहिं
मइमोहें	„ मइमोहिं,
9 परमत्थु	„ परइत्थु
XI 1 करिणि व रोह०	„ करिणिवरोह०
2 पिहियसिंगारिं	„ पिहिय सिंगारिं
7 कमलमहासिरिआयड	„ कमलमहासिरि आयड
XIII 4 दलवट्टिवि	„ दल वट्टिवि
XIV 5 दीविदीड	„ दीवि दीड
10 सज्जसि विगयाइं	„ सज्जसिवि गयाइं
XVI 5 थक्कइ ताम विट्ठरु पव्वजिउ	„ ताम थक्कइ विट्ठरु पव्वजिउ. The line as it is, is metrically very faulty. The readjustment removes all the flaws.
7 नियवि क्किड	„ नियविक्किड
8 मंभीसिय	„ मं भीसिय

XVII 6 कुळिदुग्गिलन्तो(?)	for इवि दुग्गिलन्तो
7 कराळुग्गदादो	„ करातुंगदादो
8 पइट्ठोसि तं	„ पइट्ठो सितं
XVIII 1 अग्गिक्कलिंद दिंतु	„ अग्गिक्कलिंददिंतु
5 ढंड वालभड भोइय	„ ढंडवाल भडभोइय
XXI 2 तुम्हइमि	„ तुम्हइमि
11 हरियंदणच्चंक्किय	„ हरियंदण च्चंक्किय
XXII 4 देवि विट्ठइसणाहदो	„ देविवि इइ सणाहदो
SANDHI VI	
I 5 महण्णवि खिली	„ महण्णविलिखिली
सुअविओअ०	„ सुअविओ०
II 1 अज्जिय गण०	„ अज्जियगण०
4 चंचळजीवलोइं	„ चंचळजीव लोइं
6 मंडुइ	„ मं डुइ
9 एमगइ वि	„ एम गइवि
III 7 सोवाणपंति कय मोक्खहो	„ सोवाण- पंतिकयमोक्खहो
IV 1 तवतन्हइं	„ तव तन्हइं
चउत्थि-अवरन्हइं	„ चउत्थिअ वरन्हइं
V 3 पंचपयाह	„ पंच पयाह
10 कर मउलि	„ करमउलि
VI 1 हियन्धि	„ हियन्ति
5 सासणभत्ती	„ सासणभत्ती
11 सिवसासयसुह०	„ सिव सासयसुह०
VII 3 बहुदुक्ख जणेरी	„ बहुदुक्खजणेरी
VIII 7 थिय सुणिवयण	„ थियसुणिवयण०
XI 8 संभरिउ	„ संचरिउ
XIII 10 गिरिमयणायदीवि	„ गिरिमयणायरदीवि
XIV 14 निरु	„ नितु
XV 2 सुहिवंधवलोएं	„ सुहि बंधवलोएं
9 रयणपुंजपुंजइं	„ रयणपुंज पुंजइं
XVI 20 जयकारिवि	„ जय कारिवि
XVI 2 देवि तूळ	„ देवितूळ
XVII 8 वणि वइसवणरिद्धि	„ वणिवइ स वणरिद्धि
11 नायसुइ सिज्जइं	„ नायसुइसिज्जइं
XVIII 2 अच्छहिं	„ अच्छमि
०विजाहरकीळइं	„ ०विजाहर कीळइं
5 सुहनिम्बुइ	„ सुहि निम्बुइ

6 गलियगम्ब ववसायअणायर for गलियगम्ब- ववसाय अणायर	
9 मयणाउदीउ	„ मयणाउ दीउ
XIX 2 मउअरूपङ्गकि	„ मउअरुलि पङ्गकि
8 कओसभियवायहिं	„ कओसभिय वायहि
10 मसिखप्परिण	„ मसि खप्परिण
XX 2 नं राइउ	„ नंदाइउ
XXII 3 पर इत्तिउ	„ परइत्तिउ
7 बहुवहं मि	„ बहु महंमि
XXII 12 महि सारविउ	„ महिसारविउ
14 उच्चवरासणहं	„ उच्च वरासणहं
XXIII 4 विसेसविहोएं	„ विसेस विहोएं
XXIV 7 पुव्वकियच्चहकम्मि	„ पुव्वकिय च्चहकम्मि

## SANDHI VII

I 3 कम्मरहो	„ कसमरहो The स म were evidently so read from a badly written म्म.
4 विजयलिहिय	„ विजय लिहिय
6 बहुबंधं	„ बहुबंधं
9 भंडारहं	„ भंडारहिं, latter influenced by the foregoing वहणहिं.
8 नियसहएछ	„ निवसहएछ
II 2 परिवदिदय	„ परिवदिय
3 तरेसहं	„ नरेसहं due to careless writing.
4 भविसत्तु	„ भविसयत्तु Metre requires only four syllables.
4 जाएसह	„ जा एसह
8 अणुज्जुअजंपणउं	„ अणुज्जुअ जंपणउं
III 10 भणहं	„ घणहं
V 2 कुळंगण गेहहो	„ कुळंगणगेहहो
VI 3 दुक्खमहन्नवि वित्तिउ	„ दुक्ख महन्न विवि- त्तिउ
5 बन्धुयत्ति	„ बन्धुयत्तु
०दुव्वयणपवित्तिए	„ ०दुव्वयणभवित्तिए
8 बन्धुयत्तु चरिउ	„ बन्धुयत्तुचरिउ
IX 3 पोयंतरवरभवणि	„ पोयंतर वरभवणि
6 नियळच्छिहिं	„ नियळच्छिहिं

3 दोत्थिउ	for दोत्थिउ
5 साणु गरुहु	„ साणुगरुहु
XI 2 सइच्छ०	„ सइत्थ०
7 हुअ	„ हुअ
8 सळिळआवत्तहं	„ सळिळ आवत्तहं
परम्भइपत्तहं	„ परम्भइ पत्तहं
9 आसन्नविहुरउल्लावइहिं	„ आसन्न विहुर उल्लावइहिं
XII 7 असंति	„ अ संति
XIII 7 जाणजंपाणहं	„ जाण जंपाणहं
8 ०छनिउत्तहिं	„ ०छनिउत्तहं
वणिविहूइ	„ वणि विहूइ

## SANDHI VIII

I 2 पवंचुअ विछदमणु	„ पवंचुअविछद०
II 4 परिइच्छु	„ परिइत्थु
8 सयल्लछहिं०	„ सयल्लछहिं०
IV 4 वीरचरिउ	„ वीरचरीउ
V 5 निय वरविलयहिं	„ नियवरविलयहिं
8 अणेय उवाय	„ अणेयउ वाय
9 ०संगिच्छणहं	„ ०संगिच्छणहं
VII 3 दंसणकोऊहळपिय इत्तिउ	„ दंसणु कोऊह- ळपियइत्तिउ
7 निहितचित्त	„ निहित चित्त
9 ताहं	„ ताह
IX 5 छरेशुरइपिअरीउ	„ छरेशुरइपिअरीउ
X 3 वणपूरउ	„ वणतूरउ
XI 6 गुज्झावरणगुदुछणिउत्तहं	„ गुज्झावरणगुदु छणिउत्तहं
XII 8 अद्ववहि जि	„ अद्ववहिजि
विणिग्गय धाहिहिं	„ विणिग्गय धाहिहिं
XV 3 एवइंतरी	„ एवइंतरी
5 अम्हहं सिय	„ अम्हहंसिय
XVI 7 दुक्खमहन्नवि दोइय	„ दुक्ख महन्न विदोइय
XIX 4 सा अभियेण	„ साअभियेण
16 विवाहकिय	„ विवाह किय

## SANDHI IX

I 8 तहिं जि महानु	„ तहिं महानु
II 1 अवळंबियधीरिं	„ अवळंबिय धीरिं

- III 5 गरुयदुक्ततरि for गरुयदुसंतरि, un-  
less दुसंतरि is Sk. दुष्टन्म
- IX 4 तहवि हु ,, तहविहु  
5 छहमंगलजणियायल्लहो ,, छहमंगल-  
जण जणियायल्लहो  
8 पियछंदरिमहएविसणाहहो ,, पियछंदरि मह-  
एवि सणाहहो
- 11 नएण वि ,, न एणवि
- X 2 पइसारवार ,, पइ सारवार  
7 हकारड ,, हुकारड  
10 महल्ल कह ,, महल्लह, which  
lacks one syllable and is  
metrically faulty.
- XI 5 तेहिं (?) ,, ताहिं  
6 बहु आरिय ,, बहुआरिय  
9 भय-भीसइ ,, भय भीसइ
- XII 9 छहि कन्नन्तरि ,, छहिकन्नन्तरि
- XIII 2 सविणयाए सविसिद्धु ,, सविणयाएसवि-  
सिद्धु
- XIV 10 समसज्जसिद्धअ ,, समसज्जसिद्धअ.
- XV 4 Add हा in the beginning of  
the latter half; हा महु पुत्त etc.  
Metre requires it.  
13 गहिल्लीहई ,, गहिल्ली हई.  
14 समच्छरहं ,, समच्छरहो
- XVI 2 रयणु पजळंतउ ,, रयणुपजळंतउ  
7 उव्वट्टिअ अंगउ ,, उव्वट्टिअ अंगउ
- XVII 4 कंडुकंड कंदलिये ,, कंडु कंडकंदलिये
- XVIII 1 तज्जइ ,, नज्जइ  
6 संचल्ल ,, संचल्लि  
7 थिय मंथर चिर लील ,, थियमंथरचिरलील
- XIX 7 वि संकिउ ,, वि आसंकिउ Me-  
tre requires one syllable less.
- XX 2 समिद्धि ,, समिद्धि.  
XX 3 कडकखपकखविकखेवि ,, कडकखु पकखु  
विकखेवि
- 9 पणियाउ ,, पणवाइउ
- XXI 3 वहुअ नवल्लाहरणि ,, वहु अनवल्लाहरणि  
12 उरुमं खरिउ ,, उरुमंखरिउ

- XXII 1 मंहुणमच्छइ for मं हुण मच्छइ  
4 एहावत्थ कुमारिहु ,, एहावत्थकुमारिहु  
दीवंतरि नारिहु ,, दीवंतरिनारिहु  
6 छअहिं ,, छवइहिं
- SANDHI X
- I 8 तुक्खारतुरङ्गम ,, तुक्खार तुरङ्गम  
13 इय एमाइ ,, इयएमाइ
- III 8 पवरकम्मसंखेव्वउ ,, पवरकम्म संखेव्वउ
- V 9 काउरिसहिं ,, काउरिसहं
- VI 1 पवर ,, पवर  
3 अणुट्टिउ(?) ,, अणुट्टिउ
- VII 6 लज्जइ ,, लज्जइ  
11 मंभीसिवि ,, मं भीसिवि
- VIII 7 जणवइ लज्जणउं ,, जणवइलज्जणउं  
8 पियरतुल्लु ,, पियरतुल्लु
- X 2 कमलहिं तणउं ,, कमलहिंतणउं  
X 6 सियतारहार ,, सियहारतार  
X 4 चरियहिं ,, चरियहिं
- XI 4 पवरपडुहुं ,, पवरुपडुहुं
- XIII 1 पवरु पडुहुं ,, पवरुपडुहुं  
2 कुरुजंगलि वि पहाणउं ,, कुरुजंगलि वि-  
पहाणउं
- 4 पुरपवरहो ,, पुर पवरहो  
5 तिभायविहि ( ह )त्तउ ,, तिभायहि हुत्तउ  
The emendation adopted is  
the reading of B with a  
slight change. It suits the  
context and sense admirably.
- XIV 3 संमिळिउ ,, संमिळिउ  
संवरि अविहायउ ,, संवरिअविहायउ
- XV 11 समासिएण ,, समासि एण
- XVI 10 मि च्छित्त पय रायहो ,, मिच्छित्तपरायहो  
which is metrically lacking  
in one syllable and hope-  
lessly confused on account  
of bad joining of words.
- XVII 11 दुप्पवंवि ,, दुप्पवंवि
- XVIII 9 देव जणमारिय ,, देवजणमारिय

## SANDHI XI

I 4	वरपुरित	for	वरपुरित
14	एकवच	„	एकवच
II 4	देव सिद्धि	„	देवसिद्धि
7	अह रर	„	अहरर
9	देव पट्टणहो	„	देवपट्टणहो
III 2	कर मउळि	„	करमउळि
13	महल्लतियतंडवि	„	महल्ल तिय तंडवि
IV 4	पुनिमइंदुळंद०	„	पुनिमइंदुळंद०
3	कुडिलवयणपडिवयण०	„	कुडिलवयणु पडि- वयण०
12	मंभीसिवि	„	मंभीसिवि
18	तहो तंडवि	„	तड तंडवि
V 2	पहु	„	महु
7	मडकर	„	मडकड
	चडकर	„	चडकड
VI 2	नरवइनियड	„	नरवइ नियड
9	फाडियनित वीरजय०	„	फाडियनित- चीर जय०
12	असिरि वि सिरिवत्त	„	असिरिविसिरिवत्त
VII 11	सियपियवयणिहिं	„	सियपियवयणिहिं
IX 2	Drop लहि which is metrically redundant.		
3	सा वि समड वरविलयहि	„	सा विसमड अरविलयहि
X 5	तंबोलकुसुमसुपवित्तइं	„	तंबोलकुसुम सुपवित्तइं
XII 10	खइइसह	„	खइ इसह

## SANDHI XII

II 3	नियसुएण	„	नियसुएण
5	पडुरवेण	„	पडुपडइरवेण
III 8	जयंताण	„	जयं ताण
20	इच्छए	„	इत्थ ए
25	जत्थ	„	जत्त
29	अन्न ससत्तिपमाणु	„	अन्नसभत्तिपमाणु
V 9	सुएवि	„	सुएवि
19	वि अणक्खें	„	विअणक्खें
20	पुत्त मज्जाय	„	पुत्तमज्जाय
VI 3	सामण्ण	„	सामण्ण

7	पर तडत्तणइं	for	परतड तणइं
12	पर सवुइ छजइ	„	परसवुइ इच्छजइ
VII 8	सुपुत्तगुणकित्तणेण	„	सुपुत्त गुणकित्तणेण
11	जंतड	„	जं तड
VIII 3	घरमम्मवेहु	„	घर मम्मवेहु
12	मणसंखोहिं	„	मणिसंखोहिं
IX 2	०पक्खवायपरित्तुइहिं	„	०पक्खवाय परित्तुइहिं
9	निरुवमगाइवमालहो	„	निरुवमगाइ तमालहो
X 2	सा	„	मा
7	चिरयाळ	„	चरियाळ
XI 10	विग्गुत्त एण	„	विग्गुत्तएण
XII 3	सिज्जावत्ति	„	सिजावत्ति
	नायभोयपडंक्कूळि	„	नायभोय पडंक्कूळि
9	पसाहिअं	„	पसाहिओ
11	भणिया ओचिम्भिज्जण	„	भणियाओ सुम्भिज्जण
12	ओवष	„	ओ वष
XIV 4	चन्दप्पहपाय छित्त	„	चन्दप्पहपायछित्त

## SANDHI XIII

I 7	घरहु	„	भरहु
III 7	सायरंतरपपेछ	„	सायरंतरपपेस
9	खन्धारि मज्झु	„	खन्धारिमज्झु
IV 1	०भयंकर कुरुवकालहो	„	०भयंकरकुरुव- कालहो
13	नियपरिवारचार	„	नियपरिवार चार
V 9	नरवइअळंघु	„	नरवइ अळंघु
VIII 6	तुण्हि	„	तुण्हि
IX 1	एक्कवि	„	ए वि
2	नियजणेरपरिणिंदए (?)	„	नियजणेर परिणि- दिइ
XI 2	कोवपडिच्छिओ	„	कोविपडिच्छिओ
XII 2	बहुगादवराहु	„	बहुगीदवराहु
	भीसिवि(?)	„	भेसिवि
XIII 5	पिच्छइ	„	मिच्छइ
10	दरमळहु	„	दर मळहु
11	घर दरमळंतु	„	घरदळ मळंतु

## SANDHI XIV

I 1	परिवड्ढियगआवह	„	परिवड्ढियगआवह
III 5	इअ	„	इअ

IV 8 सञ्चहि	for सञ्चहं
IV 10 कडुआविड	„ कडु आविड
V 3 संमिळिड (?)	„ संमिळिडि
V 13 पर छहडत्तणु	„ परछहडत्तणु
VI 4 उत्थारि (उत्थरिड ?)	„ उत्थरि
6 अहिओयचडिड	„ अहिओय चडिड
9 ह्यभेरि पयाणडं	„ ह्यभेरिपयाणडं
13 कडुआविड	„ कडु आविड
VII 1 नियसंतिए (?)	„ निहसंतिए
VII 6 सरुलवयण	„ सरुलवयण
अठभोट्ट भडत्तणि	„ अठभोट्टभडत्तणि
VII 10 सन्न समाइय	„ सन्नसमाइय
VIII 1 तुरंगम जुत्त	„ तुरंगमजुत्त
3 भडथड	„ भडथड
9 राया	„ ताया
12 वणिवावारकिय	„ वणि वावार किय
IX 10 पुच्छंतिहिं	„ पुच्छंतेहिं
X 1 अवलोइवि	„ अवलोएवि
5 चूडामणि नायसुइ	„ चूडामणिनायसुइ
XI 9 माए	„ मा ए
XIII 10 दरमलंतु	„ दर मलंतु
XIV 4 पर सखगु	„ परसखगु
9 पहराउर अयसमोह	„ पहराउरअयसमोह
11 मिळिड	„ मिळिड
XV 3 करुवहं	„ करुवहं
7 आरोहिड	„ आरोहिड
9 ललंतजीहु	„ ललंतु जीहु
16 कडुआविय	„ कडु आविय
XVI 1 सामिसिनि	„ सामि सिनि
4 पय असत्थ	„ पयअसत्थ
10 चरिहिं	„ चरिहिं
12 पर थकउ	„ परथकउ
XVII 9 पंचालमच्छं	„ पंचालमिच्छं
10 पिहुमइं	„ पिहुमइं
XVIII 1 पयत्त हो	„ पयत्तहो
2 भविसयत्त हो	„ भविसयत्तहो
9 गय वरि	„ गयवरि
उउडपहारि	„ उउडिपहारि
XIX 1 जं पाविड	„ जंपाविड

XX 2 खणपरियत्त विसमसमसंकुलगइ	for खण-परियत्तविसमसमसंकुलगइ
संसारधम्महो	„ संसार धम्महो
6 संताणि	„ संताणि
12 मामहंतालि	„ मामहं तालि
मिच्छामि	„ मिच्छा मि

## SANDHI XV

I 1 संगामि नियत्तए विसमि समत्तए	„ सं-गामिनियत्तए विसमिसमत्तए
7 पसाहाविया दाविया सा	„ पसाहा वियादा वियासा

10 छवित्थिन्नमज्झा	„ छवित्थेन्नमज्झा
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II 12 पुवक्कयसुहकम्महं	„ पुव्वक्कयसुहकम्महं
धर	„ धर

III 9 दरमलिडि	„ दर मलिडि
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III 1 आमोइवि पमोइवि	„ आमोएवि पमोएवि
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IV 1 तह लिनय	„ तहलिनय
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5 वारणकेसरि	„ वारणुकेसरि
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XV 7 कया सारिसिज्जा	„ कयासारिसिज्जा
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XVI 2 तिलउउभम	„ तिलउउभम
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## SANDHI XVI

I 2 अहिंसिचिड	„ अहिसिड
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II 7 सिद्धमन्ति	„ सिद्धमन्ति
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III 8 जिण कलहोइ	„ जिणकलहोइ
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IV 3 रिद्धिसमिद्धमणोहरफंसि	„ रिद्धिसमिद्धमणोहरफंसि
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VI 4 परसु	„ परसु
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VII 3 सावयहं	„ सावायहं
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VIII 7 इंधु	„ इंधु
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IX 2 वियारि (?)	„ चयारि
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5 अखलियबंधचारि	„ अखलिय बंधचारि
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9 तिय वेस	„ तियवेस
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XI 1 वि चरिड	„ विचरिड
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2 कण्णुअकअहिं	„ कण्णु अकअहिं
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## SANDHI XVII

I 10 अत्थि	„ अत्थि
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II 6 जाइससुअयमाणडं	„ जाइ ससुअयमाणडं
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III 10 मंत्तिहि	„ मंत्तिहि
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IV 8 विमलु मंति	„ विमलुमंति
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VI 3 न	for नं	
6 विमलु मंति	„	विमलुमंति
VIII 6 विमलु मंति	„	विमलुमंति
पफुल्लियवत्तउ	„	पफुल्लियवत्तउ for Metre's sake.
IX 11 उम्भडभडभिउडिए	„	उम्भडभडभिउडि य
X 5 पइसिवि	„	पइसि
11 पिछण-पवेस-परंपरि	„	पिछणपवेसिपरंपरि
12 अवरहि	„	अवराहु
SANDHI XVIII		
IV 2 पाहुडइं	„	पाहुडइं
7 छदुम्मणवंतए	„	छदुम्मणवंतए
8 पिउ राणउं	„	पिउराणउं
V 1 मरणमहन्नि दोइउ	„	मरणमहण विदोइउ
VI 2 विन्निवि	„	वेन्निवि
8 सोहिणि	„	रोहिणि
IX 3 वंदणहत्तिए	„	वंदण हत्तिए
X 9 तिवार धार	„	तिवारधार
SANDHI XXIX		
II 5 नरवइवक नासु	„	नरवइ मरुनासु
6 पिय कमलक्खण	„	पियकमलक्खण
9 सो च्छुहेवि	„	सोच्छुहेवि
III 1 वरजुवइ निरारिउ	„	वरजुवइनिरारिउ
9 तणुइज्जन्ति	„	तणु इज्जन्ति
VI 8 वि भाइ	„	विभाइ
IX 9 परिक्खणहेउविहत्तिए	„	परिक्खण हेउ- विहत्तिए
वंदणभत्तिए	„	वंदण भत्तिए
XII 4 जरमरणावत्थ	„	जरमरणावच्छ
6 वयदंसणि नाणि चरिति रम्भु	„	वयदंस- णिनाणिचरितिरंभु
11 लोइ विरुहु	„	लोइविरुहु
XIV 4 सायारमणायारि विणिओइ	„	सायारम- णायारिविणिओइ
SANDHI XX		
II 3 न वि अक्खिउ	„	न विअक्खिउ
III 4 जंपिउ जं अलिउ	„	जंपिउ अलिउ
12 अज्जुपवित्ति	„	अज्जु पवित्ति
V 4 अरिपुरराएं	„	with अरि पुरराएं

VI 2 धरि सयल्लोउ	for धरसयल्लोउ
3 पवण सित्तु	„ पवणसित्तु
VIII 3 गुण वल्लहविहोइ	„ गुणवल्लहविहोइ
4 अणुमरणकरणु	„ अणुमरणु करणु
X 2 उक्कत्तनिवहपरिप्पमाथु	„ उक्कत्त निवह परिप्पमाथु
3 सोलहआहरण	„ सोलह आहरण
XV 3 विजावच्चु	„ विजावच्चु
SANDHI XXI	
I 12 तं असदु	„ अंतसदु
IV 13 पुत्तरज्जु	„ पुत्त रज्जु
V 9 पहु पुत्तरज्जु	„ पहुपुत्त रज्जु
VI 4 सत्थवाय	„ सच्छवाय
VII 3 उवहिपरिहासमंत (?)	„ उवहिपरिआसमंत
4 समंति	„ सवंति
11 जो अणिलउ	„ जोअणि लउ
VIII 1 किं बहुअए उत्तपहुत्तियाइं	„ किंबहुअएउ- त्तपहुत्तियाइं
SANDHI XXII	
II 1 रवि नं देखणहं	„ रविनंदे खणहं
II 5 पहए	„ पहय
आणिए	„ आणिय
III 10 अम्बर	„ अवर
V 4 दिक्खंकिउ	„ पिक्खंकिउ
VI 1 मंदरि	„ मंदिरि
VII 4 निएवि	„ निवि
5 मालु गिएवि	„ मालुणिएवि
6 तेय पणटु	„ तेयपणटु
8 देवलोइ छहभूअहिं	„ देवलोइछह रायहिं
मणचिंतियरूअहिं	„ मणचिंतिय रायहिं
13 हुउ	„ हुउ
VIII 5 तवचरण	„ तव चरण
IX 3 गय	„ मय
8 बिहि खंडहिं	„ बिहिखंडहिं
X 1 चिंतियछहनिहाणु	„ चिंतिय छहनिहाणु
6 नियसिंवि भरेण	„ नियसिंविभरेण
XI 7 छतेय पहचूल०	„ छतेयपहचूल०

## II

## GLOSSARY.

I have not given the places where the words occur in the text. This was found both unnecessary and tedious. Places are quoted where I have differed from Jacobi, or where I have satisfactorily explained a word left doubtful by Jacobi or where I have myself not been sure of the meaning. These latter places have ? against them.

I have indicated by D what I clearly think to be Deśis, irrespective of whether they are so held by Hemacandra.

Sanskrit equivalents only are given. 'Skt.' is placed after words that are *tatsama*. Wherever possible, I have given Marāṭhī, Gujarāṭī and Hindī words derived from the Apbh. words. (M.G.H.)

Such compound words only are given, one of whose members does not occur in the text independently. E. G. अङ्गार, where आर (चार) never occurs alone, or अङ्गवाय, where वाय is not used by itself.

Deśi stands for *Deśināmamālā* of Hemacandra.

Hc. Gr. for Hemacandra's Prākṛit Grammar.

Pāi for *Pāialacchīnāmamālā* of Dhanapāla.

Pischel for Pischel's Grammatik der Prākṛit Sprachen.

## अ

अङ्-अति  
 अङ्गार-अतिचार  
 अङ्ग-अङ्ग  
 अङ्गुल्य-अतिमुक्तक  
 अङ्गुला- ,, ,,  
 अङ्गवय-ऐरावत  
 अङ्गय-अतिशय  
 अङ्गयवन्त-अतिशयवत्  
 अङ्गव D-( वायविशेषः )  
 अङ्गवसंस्तरकययोसहिं III 1, 10  
 अङ्गव-अपूर्व  
 अङ्ग-अपूर=अपूर्ण  
 अङ्ग-अशु  
 अङ्गवाय-अशुपात  
 अङ्गय-अङ्गक  
 अङ्गव-,, ,,  
 अङ्ग-अकार्य  
 अङ्ग-आख्याति

अङ्ग-अक्षर

सिद्धकक्षर=नमो अरिहंताणं

अङ्ग-अक्षताः

अक्षतं तण्डुलादि धान्यं

,, ,, -अक्षत

अङ्ग-आख्याण

अङ्ग-आख्यानक

अङ्ग-अग्र

अङ्ग-अग्नि

अङ्ग-अग्निम

अङ्ग-अग्निमित्त-अग्निमित्त a name.

अङ्ग-आग्नेयी

अङ्ग-अर्घ

,, ,, -अर्घ्य

अङ्ग-आग्रह

,, ,, -(=विराजित )

पृष्ठगुणहिं अङ्ग-आग्रह XV 12, 3

अङ्ग-Skt.

अङ्ग-अङ्कित

अंकर-Skt.

अंकुस-अङ्कुष

अंग-Skt.

अंगण-Skt.

अंगण-अङ्गना

अंगरुह-Skt. (=रुत )

अंगार-Skt.

अंगिय-(अङ्गानि)

मज्जणभवणि ताहं तसु अंगिय XI 9, 4

अंगुलि-Skt.

अङ्कित-अङ्कित्य

अङ्कण-अङ्कन

अङ्करिय-आङ्कर्य

अङ्कुर्य-अङ्कृत

अङ्कुर्यनाह-अङ्कुर्यतनाथ a name.

अङ्कुर्यसगा-अङ्कुर्यतस्वर्ग

अङ्कुर्यभद-अङ्कुर्यभद

अङ्कुर्य-अस्ति B. आछे

अङ्कुर्य-अप्सरा:

अङ्कुर्य-आङ्कर्य

○अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-आङ्कर्यक

अङ्कुर्य-Skt.

अङ्कुर्य-Skt.

जीवाजीव

अङ्कुर्य-अयोगेन (=अङ्कुर्य) निहण्य नेमि पइ अङ्कुर्य

अङ्कुर्य V 18, 6

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-आङ्कुर्यखण्ड

देवविशेषनाम

अङ्कुर्य-आर्या

अङ्कुर्य-अङ्कुर्य

-आर्यिका

अङ्कुर्य-अङ्कुर्य M. आज, G. आजे

अङ्कुर्य-अङ्कुर्यति

अङ्कुर्य-Skt.

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-Skt.

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य M. आज

अङ्कुर्य-अङ्कुर्य M. आजवा G. आजमो

अङ्कुर्य-अङ्कुर्य M. आजवा G. आजमो

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य M. हङ्गी by Metathesis, अङ्कुर्य

अङ्कुर्य-आङ्कुर्य

अङ्कुर्य-अङ्कुर्य H. अङ्कुर्य

अङ्कुर्य-अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य (=अङ्कुर्य ) एतद्दिं वि अङ्कुर्य

XII 5, 19. Jacobi's अङ्कुर्य makes

no sense.

अङ्कुर्य D-(अङ्कुर्य)

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य-opp. of अङ्कुर्यखण्ड q. v.

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य

-अङ्कुर्यपाठ a name.

अङ्कुर्य-अङ्कुर्यपाठ:

○पाठ in Jacobi is a Sktism.

अङ्कुर्य-अङ्कुर्य:

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य D-(=अङ्कुर्य)

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य

अङ्कुर्य-अङ्कुर्य

अशुभंशिवि D-(अशुभ्य acc. to Ho.Gr. IV 187 referred to by Jacobi, is unsuited). Perhaps अशुभ-अंशिवं meaning अशुभमण Deśi I 49 gives the clue. अशुभस्य. नियनियपद् अशुभंशिवि आयत् III 20, 8.

अशुभतद्-अशुभतते ( वर्तते, तिष्ठति )

अशुकम्पिय-अशुकम्पित

अशुज-अशुज्

अशुज्जुभ-अशुज्जु

अशुणद्-अशुणयति

अशुत्तर-अशुत्तर

पञ्च अशुत्तरस्वर्गाः

अशुदियु-अशुदिनं

अशुत्पमाशु-अशुत्प्रमाणं

अशुबन्ध-अशुबन्ध

अशुर्बिबिय-अशुर्बिम्बित

अशुभाव-अशुभाव

अशुमरणे-अशुमरणेण

अशुमज्ज-अशुमन्यते

अशुमरण-अशुमरण

अशुमालिवि-अशुमाल्य (=मालां रक्षयित्वा )

अशुमोय-अशुमोद

अशुमोयण-अशुमोदन

अशुमोदय-अशुमोदित

अशुयत्त-अशुदृति XII 7, 3

अशुरंजियं-अशुरंजित

अशुराय-अशुराग

अशुरादय-अशुरागिन्

अशुवल्गदि-अनुपालयसि

अशुवासिय-अशुवासित

अशुव्वय-अशुव्वत

अशुसंग-अशुसङ्ग

अशुसंशिवि-अशुसंशाय

अशुसरद्-अशुसरति

अशुसार-अशुसार

अशुहरमाण-अशुहरत् (=अशुहर्वत् )

अशुहवद्-अशुभवति

अशेय-अनेक

अणोपम-अणुपम

अण्ण-अन्य old M. आण, आन

अण्णव-अर्णव

अण्णाणिय-अण्णानिन्

अण्णित्ति-अण्णित्त

अत्तर-Skt.

अत्तु-Skt.

अत्तुळिय-अत्तुळित्त

अत्तोरण-Skt.

अत्तु D-अत्तुत्त्व XIII 3, 5 Pāi quotes

यद् under गर्वित cf. M. चद्

अत्थ-अर्थ

अत्थक D-अनवत्तर Deśi I 14 अनवत्तर Or

अत्थक=अथक (c. f. छकिय for छकिय), which means अस्थित i. e. अस्थिर.

XI 12, 5

अत्थमिय-अत्थमित्त

अत्थवण-अत्थमन

अत्थाण-आत्थान

अत्थाणिय-आत्थानिक (=सभासद्)

अत्थाह-अत्थाह Deśi I 54 M अगाह आयाम

ठाणेछ M. अथाक.

अत्थि-अत्थि A. Prākritism, for अच्छ is

the regular Apbh. representative of Sk. अद्

अत्थिर-अत्थिर

अदत्तादाण-अदत्तादान. अपरिग्रह of the Jainas

अदत्त-अदर्थ

अदिन्नदान-अदत्तादान

अदिय-आदित्त

अद-अर्थ M. आद in आदपाव etc H. आधा

अदरत्त-अर्धरात्र

अद्वहि-अर्धपथे

अद्भु-अद्भुत. करिकरपवरद्भुअद्भुण XIV 1, 5

अद्भुत could give both अद्भुअ and

अद्भुअ

अधण-अधन

अंत-Skt.

अंतर-Skt. (=मनः ) छदियंतर

अंतरिक्ष-अन्तरिक्ष  
 अंतरिवि-अन्तरित्या  
 अंतराय-Skt.  
 अंतराल-Skt.  
 अंतरिक्ष-अन्तरिक्ष  
 अंतेवर-अन्तःपुर  
 अंदोलय-आन्दोलक M. आंदोला  
 अंघ-Skt.  
 अंघयार-अन्धकार  
 अंघयारण- „ „  
 अंघलय-अन्धः M. अन्धळा.  
 अंधार-अन्धकार M. अन्धार, अन्धेर (G.  
 H. also)  
 अंधारिय-अन्धकारित  
 अन्न-अन्य  
 अन्नय-Our text and Jacobi's reading  
 VI 1, 1. The *Deśi* I 19 gives  
 तित्तः-तृप्त as equivalent. But this  
 is an Adj. of स्रवपंचमि and so  
 highly unsuited. To prefer B's  
 reading षण्णइय? See Notes.  
 अन्नन-अन्यान्य  
 अन्नाण-अज्ञान  
 अन्नाय-अन्याय  
 अन्नेक-अन्यैक M. आणीक  
 अन्नोन्न-अन्योन्य  
 अपत्थिय-अप्रार्थित  
 अपरजिय-अपराजित Sktism  
 अपवर्ग-अपवर्ग  
 अपहत्थ-अपहस्त Sktism.  
 अपार-Skt.  
 अपाव-अपाप  
 अपिच्छणिज्ज-अप्रेक्षणीय  
 अपिच्छमाण-अप्रेक्षमाण  
 अपुज-अपूज्य  
 अपूर-अपूर्ण  
 अप्य-आत्मा M. आप H. आप  
 अप्यइ-अर्पयति  
 अप्यइ-अर्पयति One expects अप्यइ, but the

preceding forms सुभए, सुभए  
 have influenced this one. अर्पयेत्  
 in the Notes on IV 7, 8 is less  
 correct. [tism  
 अप्यइकूळ-अप्रतिकूळ Sktism or Prakri-  
 अप्यण-आत्मन् cf. M. आपण G. also  
 अपमत्त-अप्रमत्त  
 अप्यमाण-अप्रमाण  
 -अल्पमान I 2, 5  
 अप्यसाय-अप्रसाद  
 अप्यायइ-आपादयति. तथु अप्याइ VII 8, 2.  
 See Notes  
 अप्याण-आत्मन् M. आपण  
 अप्याइD-(संदिशति). Hc. Gr. IV 180.  
 अप्युण-आत्मन् Vul M. आपूण  
 अप्याइ-आस्फालयति. M. आफळणें  
 अचभंजण-अभ्यञ्जन  
 अचभंजिय-अभ्यञ्जित  
 अचभत्थिय-अभ्यर्थित  
 अचभंतर-अभ्यन्तर  
 अचभरहुल्ल-अभ्यईणीय  
 अचभहिय-अन्यधिक  
 अचभास-अभ्यास  
 अचभासइ-अभ्यासयति  
 अचभुत्थाण-अभ्युत्थान  
 अचभुद्धरइ-अभ्युद्धरति  
 अचभुद्धरण-अभ्युद्धरण  
 अचभोय-आभोग  
 अचभोट्ट-a people. See Notes  
 अभय-Skt.  
 अभक्ख-अभक्ष्य  
 अभंग-Skt.  
 अभोयण-अभोजन  
 अभय-अमृत  
 अभग-अमार्ग  
 अभंगल-Skt.  
 अभगूत्त-अमृत्यु  
 अभरिइ-अमरेन्द्र  
 अभल-Skt.

अमाया-Skt.  
 अमिय-अमृत  
 अञ्जणिय-अज्ञात  
 अमोह-अमोघ  
 अंब-आम्ब  
 अंबर-अम्बर  
 अंबिल-आम्ब Vul. M. आम्बिल  
 अम्म-अम्ब  
 अम्ह-वयम् M. आम्ही, G. अम्हे  
 अम्हारय-अस्मदीय. G. अम्हारं, H. हमार  
 अम्हारिस-अस्माद्दृश  
 अयंग-अचङ्ग (=अचार)  
 अयस-अयशः  
 अयाण-अज्ञ  
 अयाणिय-अज्ञात. Also Feminine  
 अर-The 18th Tirthankara. See Notes  
 अरन्न-अरण्य Sktism for रन्नु  
 अरविंद-Skt.  
 अरविलय=वरविलय q. v.  
 अरहंत-अर्हत्  
 अराय-अराग  
 अराइन्न-अरात्रिण ( न रात्रिं जानन्ति ते निशाचराः )  
 V 17, 1  
 अराइण-अरातीनां  
 अरि-Skt.  
 अरि-अरे in अरि अरि  
 अरिउर-Name of a city  
 अरिनयरं- ,, ,,  
 अरिपुर-Skt.  
 अरिहंत-अर्हन्  
 अरुण-Skt.  
 अरुह-अर्हत्  
 अलय-अलक  
 ,, ,, D-(=विद्रुम) Deśi I 16 अलयं विद्रुमं  
 अलयजल्लु-IX 16, 9 for अलयजालु changed  
 for rhyme with कलयजल्लु  
 अलकस-अलक्ष्य  
 अलकस्वण-अलक्षण  
 अलकिलय-अलक्षित

अलंकरण-Skt.  
 अलंकारिय-अलङ्कृत Sktism  
 अलंकार-Skt.  
 अलंकिय-अलङ्कृत  
 अलंघ-Skt.  
 अलज-Skt.  
 अलजिय-अलजित  
 अलहंत-अलभनान  
 अलि-Skt.  
 अलिय-अलीक  
 अलिविय-आलपित  
 ,, ,, D-अर्पित V 19, 11; XIII 2, 7;  
 XV 11, 15; XXI 6, 11 Jacobi  
 reads अलिविउ in all these cases.  
 He has on his side the weight  
 of Hc's authority who in Gr.  
 IV 39 gives अलिविउ for अर्पयति  
 अलीदइ-तं अत्याणु अलीदइ लंघिउ X 2, 5 Only  
 here. Adv. of लंघिउं. Quickly  
 अलोह-अलोभ  
 अवहन्-अवतीर्ण  
 अवकु-अवाक्यम्  
 अवकसु-अपक्षं or अवाक्यं with sporadic ल?  
 अवकसु किंपि उप्पायउ XIX 4, 4  
 अवकस्वए-अवाचष्टे. गउ पहुपुरउ अवकस्वए खेविउ  
 XV 11, 9 Hc. Gr. has अवकस्वइ  
 among the 15 synonyms of ह्य  
 See Pischel § 499. This Atmane-  
 pada is very rare in Apbh.  
 and in the Prākritis generally.  
 अवखेरइ D-(=अवगणयति) I 14, 2; II 9,  
 6 This is to be connected with  
 the Noun खेरि which means खेद  
 अवगणणइ-अवगणयति  
 अवगाहण-अवगाहन  
 अवंक-अवक्र  
 अवणिद-अवनीन्द्र A name  
 अवणीसर-अवनीश्वर The same as above.  
 अवत्थ-अवस्था

अवत्थु-अवस्तु

अवबोध-अवबोध

अवमाण-अपमान

अवमाणद्-अवमानयति

अवयरद्-अवतरति

अवयव-Skt. संभावयव नाहं नह तस्मिन् V 9,

11. The parts i. e. rays of the evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरद्-अपराद्

अवराह-अपराध

अवरुंहण D-(=परिरम्भ) Desi I 11

अवरुत्परु-परस्परम्

अवलक्षण-अपलक्षण

अवलम्बिय-अवलम्बित

अवलेव-अवलेप

अवलय-अवलोक

अवलयद्-अवलोकयति

अवलयण-अवलोकन

अवस-अवश्य

अवसर-अपसन्द

अवसत्पिय-अपसर्पित

अवसत्पिणी-अवसर्पिणी See Notes

अवसर-Skt.

अवसाण-अवसान

अवसेस-अवशेष

अवहत्थिय-अपहस्तित

अवहरद्-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारद्-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII

4, 15 Suits all these.

अवहेरि-(=अवधारणं) Coll M. हेरणं

अविकक्षण-अवेक्षण

अविच्छ-*Skt.*

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियद्-अविदग्ध

अवियत्प-अविकल्प

अवियल-अविचल

अवियाणिय-अधिज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसद्-अविसृष्ट (=अत्यक्त) तेहइवि काठि अवि-  
सद्मोह XIV 14, 5. Jacobi's  
प्रसाधित does not suit at least  
here.

अविसन्न-अविषण्ण

अविस्त्राय-अविवाद

अविसिद्ध्य-अविशिष्ट meaning 'common,  
vulgar'.

अविच्छद्-अविशुद्ध

अविहत्य(त्)-अविभक्त. भाइहुं पुण् अविहत्यु(त्तु)  
हरंतं X 13, 7 'Brothers, sharing  
common property'

अविहाय-अविघात

अविहेय-अविधेय

असद्-अभाति

-असती

असंहमं-असंभमम् कारणं न याणिमो असंहमं IV  
7, 11

असक-असक्त

असगाह-असद्गह

असंक-अशङ्क

असंस्-असङ्ख्य

असंग-Skt.

असन्न-असत्य

असद्-असस्तम्-forbidden or bad. लह अज्जवि  
किज्ज सं असद् XXI 1, 12. See  
Emendations

असणिवेय-अन्ननिवेग A name

असणेह-अजेह

असत्य-अस्वस्थ  
 असप्त-अज्ञान्त  
     -अमत्  
     -असत्  
 असन्ति-अद्यान्ति  
 असन-असंज्ञ  
 असम-Skt.  
 असमत्य-असमर्थे  
 असमाणिय-असमाप्त  
 असमाहि-असमाधि  
 असंभव-Skt.  
 असम्मय-असंमत  
 असरण-अक्षरण  
 असरिस-असदृश  
 असरीर-अक्षरीर ( अल्पायं नम् )  
 असहन्ती-असहमाना  
 असहाय-Skt.  
 असार-Skt.  
 असासय-अज्ञाप्त  
 असि-Skt.  
 अस्य-अश्रुत. अस्य असंभय अच्छरिड V 6, 10  
 असुर-Skt.  
 असुरत्तण-असुरत्त  
 असुह-असुभ  
 असेव-असेवा  
 अह-अथ  
 अहंकार-Skt.  
 अहम्-अधर्म  
 अहर-अधर  
 अहव-अथवा  
 अहवद्-अथवा  
 अहिय-अधिक  
 अहियरिषि-अधिकृत्य  
 अहियार-अधिकार  
 अहियोय-अभियोग  
 अहिंसा-Skt.  
 अहिं-अधि or अधः (?)  
 अहिट्ट-अधिष्ठ (=अधिष्ठित) सुणिवरु तवतेयाहिट्टु-  
     XVIII 9, 11

अहिट्टिय-अधिष्ठित  
 अहिणंदद्-अभिनन्दयति  
 अहिणंदण-अभिनन्द्य  
 अहिणव-अभिनव  
 अहिणाण-अभिज्ञान  
 अहिमन्तण-अभिमन्त्रण  
 अहिमाण-अभिमान  
 अहिमुह-अभिमुख  
 अहरम्म-अभिराम  
 अहिराय-अधिराज  
 अहिलसद्-अभिलषति  
 अहिळास-अभिळाष  
 अहिव-अधिप  
 अहिवद्-अधिपति  
 अहिवायण-अभिवादन  
 अहिवाल-अधिपाल  
 अहिवाह-अधिवास (=अभिनिवेश) in घरगम-  
     णाहिवाह XII 8, 10

अहिसिय-अभिषिक्त  
 अहिसिचद्-अभिषिञ्चति  
 अहिसित्त-अभिषिक्त  
 अहिसेय-अभिषेक  
 अहीरु-अभीरु  
 अहो-Skt.

आ

आह-आदि  
 आहद्-आविद्  
 आउच्छद्-आपृच्छति  
 आउंचद्-आकुञ्चयति  
 आउर-आतुर  
 आउळ-आकुळ  
 आउस-आपुस  
 आवह-आपुघ  
 आऊरद्-आपूरयति  
 आपस-आदेक्ष  
 आपसिय-आदिष्ट  
 आओहण-आयोधन  
 आकंस-आकाङ्क्षा  
 आकुंचद्-आकुञ्चयति

आखं च D-(=आकर्षति) M. खं च, G. खिचु,  
H. खीचना

आगत्य-आगत

आगम-Skt.

आगमण-आगमन

आयुष्ट-आयुष्ट

आचार-Skt.

आजन्तु-आजन्त

आदत्त D-( आरब्ध )

आदत्तः D-( आरभ्यते )

आण-आज्ञा M. आण

आणह-आनयति M. आणणे

आणत्त-आज्ञत्त

आणंद-आनन्द

आणंदह-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दिन्

आणावह-आनाययति

आमंगण-अभ्यञ्जन

आमलय-आमलक M. आवळा G. आमळो

आमुरीयं-some dish eaten with curds  
XII 3, 9

आमिष्ठ D-(=मिष्ठति)

आमोय-आमोद

आमोयह-आमोदते

आय-आयात or आयाता G. आयो, H. आया

आय-इदम; for आपं, एण, आयहो see Apbh.

Grammar in Introduction

आयय-आत्मज

आयच्छु-(आत्माक्षरं i. e. आगमाक्षरं ?) जह  
नियमेण छणहि आयच्छु, XV 13, 6

where the question is of 'hear-  
ing daily' some अक्षर, which  
must be आगमाक्षर

आयत्त-Skt.

आयत्तह-आकर्णयति

आयंविह-आत्माघ

आयर-आदर

आयल्ल-(=आकल्ल=आकलितं once)सज्जसवसि वहंतु

आयल्ल, VI 20, 4 where Jacobi

reads आवल्ल wh. is unmeaning

सुहमंगलजणजणियायल्लो IX 9, 5

आयल्ल जगंति पइपरियणि IX 18, 10

परिहरि तोवि ताह आयल्ल XI 4, 17

आयल्ल-आचलति. See चल्लह. केसकलाउ नियमि

आयल्ल XIX 4, 6 अंगह मयणायल्लियई

XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt. (=वळं )

आयार-आकार

-आचार

आयात्त-आकाश

आयात्ततिलय-आकाशतिलक Name of a city.

आयु-आयुस्

आरत्तिय-आर्तिक्य ( दीपः )

आरंभिय-आरब्ध

आराम-Skt.

आराहह-आराधयति

आरिय-आर्या

आरुहह-आरोहति

आरुद-Skt.

आरोसिय-आरुष्ट

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरुद

आलय-Skt.

आलग्ग-आलय

आलत्त-आलपित

आलवण-आलपन

आलाव आलाप

आलावण-आलापन

आळिगण-आळिगन

आळिगिय-आळिगित

आलोय-आलोक

आवह-आयाति G. आवुं, H. आना

आवग्गउ-आपवृतः तो परसरणु मरणु आवग्गउ

VII 11, 6 पसरह समह मरणु आवग्गउ

XXII 7, 10 एवहिं लहु नाह आवग्गउ

XVIII 5, 7 See Note on the first

आवगण-आवङ्गण  
 आवङ्ग-आपयते  
 आवङ्ग-आवर्तते  
 आवण-आपण  
 आवत्त-आवर्त  
 आवय-आपद् कवि आवद् पत्तु VI 24, 7  
 आवरण-Skt.  
 आवल-आकूल कवण इत्य मणि आवलु XII  
 13, 13=आउलु, as it rhymes with  
 सुराउलु in the next line  
 आवलि-Skt.  
 आवास-Skt.  
 आविल्ल-आविल Pāi has आविलं कलुसं  
 आवीलिय-आपीहित  
 आवेस-आवेश Vul M. आवेस  
 आस-अश  
 आस-आश M. आस  
 आस-आशु ? आसु न काइमि XXII 7, 10  
 आसय-आशय in पंचासय. But in पट्टुआसए चंगड  
 अवसलु जाणावहि XV 11, 7 it is  
 perhaps equal to पासए=पाशे cf. M.  
 आसपास  
 आसंका-आशंका  
 आसंक-आशंकते  
 आसंघ-आशंसा Deśi I 63 असंघेच्छाइ; for  
 derivation see Pischel § 267  
 आसंघइ-आशंसते  
 -लंघते XIII 7, 2.  
 आसण-आसन  
 आसत्त-आसक्त  
 आसत्तिय-आसक्त XXII 8, 11  
 आसन्न-Skt.  
 आसम-आश्रम  
 आसमन्त-आसमन्तात्  
 आससुइ-आससुद  
 आसवार-अश्वार  
 आसाइय-आसादित  
 आसाद-आषाद Vul M. आसाद  
 आसासिय-आशसित

आसि-आसीः, आसीद and आसन्  
 आसीविस-आशीविष  
 आसीस-आशिष्  
 आह-आभ  
 आहय-आहत  
 आहणइ-आहन्ति M. हणणे  
 आहरइ-आहरति  
 आहरण-आभरण  
 आहलइ D-आसकालयति. आहलिय, आहलुड=शुब्ध.  
 This word can not be separated  
 from हल्लोइलिय which also means  
 शुब्ध or व्याकुल.  
 आहव-Skt.  
 आहाणय-आभाणक M. आहाणा  
 आहार-Skt.  
 आहासइ-आभाषते  
 आहुक-? लक्खणचलणचञ्जलाहुकं II 2, 6  
 आहुत्त D-(=अभिमुख) रणाहुत्तकाले XIV 8, 7  
 Deśi VIII 70 हुत्तोभिखुहे  
 आहोय-आभोग  
 इ  
 इ-for जि in तासइ, जेतथइ etc.  
 इक-एक  
 इक्खण-ईक्षण  
 इच्छइ-इच्छति  
 इच्छिय-ईप्सित or इच्छित  
 इट्ट-दिष्ट  
 इत्तहि-(अत्र)  
 इत्तिय-एत्तिय  
 ,, ,, -त्ती  
 इत्थ-एत्थ  
 इत्थु-एत्थु  
 इंद-इंद  
 इंदवाय-A name  
 इंदिय-इंद्रिय  
 इंदीवर-Skt.  
 इंदु-Skt.  
 इंधण-इन्धन M. H.  
 इमम्-इदम् Prākṛitism

इय-इति  
इयर-इतर Old M. येर, येह  
इव-Skt.  
इह-Skt.  
इहरति-इह and रति in M. आरती परती  
इहु-इह

ई

ईस-ईस  
ईसर-ईसर  
ईति-ईपत्

उ

उअय-उदय  
उअहि-उदधि  
उइय-उदित  
उकण्ठिय-उत्कण्ठिय  
उकस्त-उत्कर्ष  
उकोयण-उत्कोयण  
उकोवण-उत्कोवण  
उकखय-उत्खात  
उकखमिय-(=उत्तमित) from उत्+स्कम्  
उकखणइ-उत्खनति M. उखणणं  
उक्खित-उत्खित  
उक्खिवइ-उत्खिपति  
उक्खेवि-उत्खनिवुं Absolute for Infinitive, very usual with our poet.  
तहो पुनु तुम्ह उक्खेवि भाउ XV 4, 6  
'who came to root you out'  
उक्खेविय-उत्खेपित  
उगम-उत्तम M. G. उगम  
उगिग्न-उत्तीर्ण  
उगिलइ-उत्तिलति in M. उगाळा H. उगाल  
उग्घाह-उद्घाट M. G. H. उग्घाह  
उग्घाडिय-उद्घाटित  
उग्घोसइ-उद्घोषयति  
उच्च-Skt.  
उच्चडिय-उच्चडित  
उच्चलइ-उच्चलति To lift up M. उच्चलणं H.  
उच्चलना

उच्चारइ-उच्चारयति  
उच्चिणइ-उच्चिनोति  
उच्छंग-उत्संग  
उच्छण-उत्सन्न  
उच्छलइ D-(क्षुभ्यति) M. उसळणं, H. उछळना  
उच्छव-उत्सव Vul M. उच्छव, उच्छाव  
उच्छहइ-उत्सहते  
उच्छाडिय D-(आच्छादित, स्तृता)  
उच्छाह-उत्साह Vul M. H. उच्छाह  
उच्छ-इच्छ M. ऊस, H. ऊल  
उजय-उजयत  
उजम-उजम  
उजमण-उजमण M. उजवणे Finishing of a  
vow with a feast.  
उजमित-उजमित  
उजल-उज्वल M. उजळ  
उजवण-उजमण See उजमण  
उजाडिय D-(उच्चाटित) devastated M. उजाड  
(करणे)  
उजाण-उजान  
उजाळिय-उज्जळित H. उजाला  
उज्जुअ-ऊज्जु M. उजू  
उज्जोय-उज्जोत  
उज्जोअइ-उज्जोतयति  
उज्ज्जा-उपाध्याय G. ओज्जा  
उज्जिय-उज्जित  
उट्ट-ओठ M. G. ओठ  
उट्टइ-उत्तिष्ठति M. उठणं H. उठना  
उट्टावइ-उत्थापयति M. उठावणं H. उठाना  
उट्टुयण-उट्टुगण  
उट्टावइ-उट्टाययति M. उट्टवणं G. उट्टाना  
उठणिय-गुणित ( विठणिय )  
उत्त-उत्त  
उत्तम-Skt.

० उत्त-पुत्र ( वणिउत्त )  
 उत्तर-उत्तरति M. उतरणें H. उतरना  
 उत्तरण-Skt.  
 उत्तरावह-उत्तरापथ North-Western India  
 west of the Sarasvatī  
 उत्तारिय-उत्तारित M. उत्तारका  
 उत्तिस्थ-उत्तीर्थानि VI 13, 9 said of ships  
 going into the sea  
 उत्तुंग-Skt.  
 उत्थर D-(=आक्रामति) Pāi उत्थरि ओवगियायां  
 अकन्तं. Also Deśi I 169  
 उत्थल D=उच्छल which see. Pāi उत्थल्लिय  
 सुच्छलियं H. उथलना  
 उत्थामिय-उत्थापित VI 17, 9  
 उदय-Skt.  
 उदण्ड-Skt.  
 उदाळ-उदालयति  
 उदीविय-उदीपित  
 उदेस-उदेश  
 उदेसइ-उदिशति  
 उद्व-ऊर्ध्व  
 उद्वर-उद्वरति  
 उद्वयभो-उद्ववितः  
 उद्वूय-उद्वूत  
 ० उन्न-पुण्य ( कयउनी )  
 उन्नय-उन्नत  
 उन्हाळा-उष्णकाल M. उन्हाळा G. उन्हाळो  
 उप्पइय-उत्पतित M. उपाई येणें  
 उप्पजइ-उत्पथते M. उपजणें, H. उपजना  
 उप्पण-उत्पन्न  
 उप्पमि वि D-( उत्पत्य )  
 उप्परि-उपरि H. उप्पर  
 उप्पल-उत्पल  
 उप्पायइ-उत्पादयति  
 उप्पायण-उत्पादन  
 उप्पीलिय-उत्पीडित  
 उत्कुल-उत्कुल  
 उम्माहल D-(=उत्कण्ठा) Deśi I 136 रणरण-  
 याणिट्टे

उम्माहलिय D-(उत्कण्ठित)  
 उम्भइ-ऊर्ध्वम् बालहिं उम्भं लरिउ तट्ट IX 21  
 12=very much cf. सुखंररीचरिय  
 p 19 उम्भ-लर-केसपम्भारा  
 उम्भइ-ऊर्ध्वयति Old M. उम्भणें  
 उम्भइ-उम्भट्ट  
 उम्भण्ड-उम्भण्ड  
 उम्भन्तय-उम्भन्त  
 उम्भव-उम्भव  
 उम्भिन-उम्भिन  
 उम्भेय-उम्भेद  
 उम्माय-उम्माद  
 उम्माइय-उम्मादित  
 उम्मालिय-उम्मालित  
 उम्माहय-उम्मायक  
 उम्माहिय-उम्मायित  
 उम्माइल-उम्मीलित M. उमल्लें  
 उम्भइ-उम्भुल  
 उर-उरस् M, H. ऊर  
 ० उर-पुर ( गयउर )  
 उरय-उरग  
 ० उल-कुल  
 उल्लवइ-उल्लपति  
 उल्लव-उल्लाप  
 उल्लवइ D-उल्लपति  
 उल्लूर D-(=बुल्लयति) Pāi उल्लरियउल्लियं Hc.  
 Gr. IV 116 तुडेनेव आदेशाः भवन्ति of  
 wh उ० is one  
 उल्लोव-उल्लोच  
 उल्लइ-उल्लपति  
 उल्लस-उल्लस  
 उल्लकण्ठ-उल्लकण्ठ  
 उल्लुव-उल्लुव  
 उल्लदान-उल्लदान  
 उल्लव-उल्लव  
 उल्लभोय-उल्लभोग  
 ० उल्लम-उल्लम  
 उल्लमिइ-उल्लमीयते  
 उलय-उदक पुण्य गन्धोवण्य सुपविति XVI 4, 5

उवय-उदय  
 उवयार-उपकार  
 ,, ,, -उपचार  
 उवरि-उपरि  
 उवरोह-उपरोध  
 उवलकखड्-उपलक्षयति  
 उवलकखण-उपलक्षण  
 उवलकिस्रम-उपलक्षित  
 उवलग-उपलग्न  
 उववास-उपवास M. उपास  
 उववासिय-उपवासित  
 उवसग-उपसर्ग  
 उवसंघरइ-उपसंहरति  
 उवसंत-उपशांत  
 उवसत्पिणि-उपसर्पिणी See अवसत्पिणी  
 उवसम-उपशम  
 उवसमिय-उपशमित  
 उवसिजइ-उवसिजइ, by haplology or for  
 metre  
 उवसेवय-उपसेवक  
 उवसोह-उपशोभा  
 उवसोहिय-उपशोभित  
 उवहसइ-उपहसति  
 उवहासइ- ,,  
 उवहि-उदधि  
 उवाय-उपाय  
 उविय-उपेत  
 उव्वगइ-उद्वल्गति ( आक्रमते ? Pāi. उत्थरि  
 ओवगिआइ अकन्तं ) Pischel § 73  
 Mg. ओवगदी=अपवल्गति  
 उव्वट्टिय-उद्वर्तित  
 उव्वत्तइ-उद्वर्तयति  
 उव्वत्तण-उद्वर्तन M. उटणं  
 उव्वहइ-उद्वहति  
 उव्वहण-उद्वहन  
 उव्विलइ D-(for उव्विलइ=प्रसरति ) Pāi उव्वेलं  
 पसरिअं  
 उव्वेव-उद्वेग

उहय-उभय

ऊ

०ऊरय-पूरक  
 ०ऊरु-पूर  
 ऊरु-ऊरु  
 ऊसरइ-उत्सरति  
 ऊसार-उत्सार  
 ऊसारइ-उत्सारयति  
 ऊसास-उच्छ्वास M. उसासा

ए

ए-(=हे or अरे) An interjection, al-  
 though doubtful, in सुसाहण जो देह  
 ए मच्छोए XII 3, 18  
 एइ-एति M. एणं or येणं  
 एउं-एतत्  
 एउंजि-एतदेव  
 एक-Skt.  
 एकल-एक M. एकला, H. इकला  
 एक-एक  
 एकचक-एकचक  
 एकइ-एकाकिनी ( Lit एकाचित् )  
 एकंग-एकांग alone  
 एकन्त-एकान्त  
 एकन्तर-एकान्तर  
 एकमेक-एकैक With a enphonic IV 7, 11  
 M. एकमेक  
 एकमित्त-एकमात्रम् (?) एकमित्तएहिं कस्स दिज्जे  
 उविचममम् IV 7, 11  
 एकम्भइ-एकम्भुव  
 एकयार-एककार  
 एकलिय-एकाकिनी See एकल  
 एकवय-(=एकपाद in Mbh. as a tribe of  
 mountaineers)  
 एकवार-एकवार  
 एकासण-एकासन  
 एकाहार-एकाहार  
 एकैक-एकैक  
 एतइय-इयत् this इ is common in G. e. g.  
 मनइं for मन

एतद्दि D-(अत्र) also इदानीं in एतद्दि महामासदो  
 आगमण्य VIII 8, 9 etc.  
 एतिय-इयत् M. इतकें  
 एत्थ-अत्र M. एथें, येथें  
 एत्थन्तरि-अत्रान्तरे  
 एत्थु-अत्र  
 एम-एवम् Hc. Gr. IV 418 gives एम्  
 एमद्दि D-Hc. Gr. IV 420 एम्वर्हि=इदानीम्  
 एमाद्-एवमादि From एवमाद्, loss of a whole  
 syllable  
 एमेव-एवमेव  
 एय-एक, and Demon. Pronoun  
 एयारहम-एकादशम  
 एरिस-ईदृश  
 एळा-Skt.  
 एवकार-Skt.  
 एवहु-इयत् M. एवदा See Notes p. 136  
 एवमाद्-एवमादि  
 एवद्दि-इदानीं  
 एव्व-एवम् See एम  
 एव्वमाद्-एवमादि  
 एव्वर्हि-( एम्वर्हि=इदानीम् ) See एवद्दि  
 एतद्-एत्थयति  
 एह-एषः-एषा or ईदृश  
 एहु-एषः ओ  
 ओचुम्बद्-अवचुम्बति  
 ओच्छाहवि-अवच्छाय  
 ओणल्ल-अवनत (ओणअ+अल्ल Apbh. termin-  
 ation) Construe as adj. of स्फन्ध  
 केसकलाउ खन्धि ओणल्लद्द XIX 4, 6.  
 ओणाविय-अवनामित  
 ओत्थाडिय D-(=अवस्तृत ?)  
 ओमाल्लद्-अवमाल्लयति  
 ओरसद्द D-(अवतरति) Hc. Gr. IV 8 5  
 अवतरेरोहओरसौ  
 ओराल्लिय-See Notes p. 85 औदारिक the  
 usual sense in Amg. does not  
 suit. M. आरोळी?  
 ओळक्खिय-उपलक्षित M. ओळखणें

ओळग्ग-अवल्ल  
 ओळि-आवळि M. ओळ  
 ओल्लव-उल्लाप  
 ओल्लिय-आर्दित M. ओळें  
 ओवग्गद्-See उव्वग्गद्  
 ओवष-अपवज A word in Māhārāṣṭri,  
 occurs in the Māh. gāthās in  
 XII 12.  
 ओवाइय-उपयाचित  
 ओसरिय-अपसृत M. ओसरणें  
 ओसह-औषध  
 ओसार-उत्सार  
 ओसारद्-अपसारयति  
 ओसास-उच्छ्वास M. उसासा  
 ओह-ओष M. ओहोळ (?)  
 ओहद्द D-(अपसृत) M. ओहटी Deśi I 166  
 ओहद्दो ओसरिय  
 ओहल्ल-Read ओहुल्ल as it rhymes with  
 कुल्ल XIV 11, 5.  
 ओहुंजद्-उपसुंत्ते  
 ओहुल्ल-(अवकुल्ल, opp. of इल्लकुल्ल) Deśi I  
 157, quoted by Jacobi has ओहुल्ल  
 for खिन्न. But is ओहुल्ल=ओहल्ल ?  
 Doubtful. जाम न वहरिखुहर्हं ओहुल्लं  
 XIV 11, 5. See वुल्ल

क

कद्-कति  
 कद्-कवि vul M. कई  
 कद्दय-कृता  
 कद्दयद्-कदापि M. (poetry) कई  
 कउ-कुतस्  
 कएकचक्क-कृतैकचक  
 कक्कस-कर्कस  
 कक्ख-कक्ख M. काख, by Metathesis खाक  
 कक्खह-(पीन ?) पद्दुआएउ सक्कखहमाणवं X 4, 1  
 Deśi II 11 कक्खहो पीणे does not  
 suit, also in X 4, 4 where it is  
 an adj. of वयण. कर्कस harsh seems  
 to suit

कंकण-Skt.  
 कंखिर-कांखिन्  
 कक्षरा D-Some entable M. काख्या,  
 कचो-या पुणो कक्षरा पप्पहा दित्तभेया XII  
 3, 8  
 कबोल D-a kind of pot M. कचोलें  
 कच्छ,-a country. See Introduction  
 कच्छव-for कच्छ, like कुरुव for कुरु  
 कच्छादिव-कच्छाधिप  
 कज्ज-कार्य M. काज्ज H. कज्जा  
 कज्जल-Skt. M. काजल  
 कंचण-काञ्चन  
 कंचणपुद्द-काञ्चनपृथिवी  
 कंचणमहि-काञ्चनमही  
 कंचणमाल-काञ्चनमाला A name=कणयमाल  
 कंथि-काञ्ची  
 कंचुअ-कंचुक M. कुंची  
 कंचुली-a bodice, to be tied with a  
 string at the back. M. कांचोळी  
 कट्ट-कर्तयति M. काटणें, G. काटवुं, H. काटना  
 कट्ट-कट्ट Vul M. कट  
 कट्ट-काठ M. काठी stick, H. काठ  
 कट्टमय-काष्ठमय  
 कट्ट-See कट्टय  
 कट्टय-कट्टक M. कट्टें  
 कट्टकल-कटाक्ष M. कहाखा with change of  
 meaning  
 कट्टकलइ-कटाक्षयति  
 कट्टकलण-कटाक्षण  
 कट्टन्तरिय D-(दारित) See कप्परिय below  
 Deśi II 20 कप्परिअकट्टन्तरिआ दलिअम्मि  
 कट्टप्प D-(निकर) Deśi II 13 गिअरे कट्टप्प  
 M. कट्टपा  
 कहाह-कटाह M. कट्टे कट्टे,  
 कट्टियल-कट्टितल  
 कट्टिण-कट्टिन  
 कहिल-कट्टिवल Deśi II 52 गिच्छिहे कट्टिवल्ले  
 कट्टिल्ल  
 कट्टिल्लल-कट्टिल्ल

कट्टय-कट्टक M. कट्टे  
 कट्टुआविय-कट्टुकृत in the sense of "wor-  
 ried, worsted"  
 कट्टुह-कर्षति M. काटणें  
 कट्टकदन्त-कट्टयन् (क्रोधेन उवलन्) M. कट्टणें  
 कणय-कनक  
 कणय-कणयकन्ति  
 कणयकन्ति-कनककान्ति A name  
 कणयतेय-कनकतेज A name  
 कणयदीव-कनकद्वीप Name of an island  
 or country  
 कणयप्पह-कनकप्रभ Same as कणयतेय  
 कणयमय-कनकमय  
 कणयमाल-कनकमाला A name; see कंचणमाल  
 कणिट्ट-कनिष्ठ  
 कणिर-कणिन्  
 कणिस-किंशार, Deśi II 6 किंशारअम्मि कणिसं  
 कणेरि D-(=स्फुरणं?) Pāi कणी कुरणं उव्वहइ  
 समरसंगमकणेरि XIV 2, 3  
 कंटइय-कण्टकित  
 कंटय-कण्टक  
 कंट-Skt.  
 कंटवइ-काण्डपति VII 3, 4 M. काण्डारी-  
 helmsman  
 कंटु-कन्दुक धम्मिय कन्दु कइय नेराइय. III 1, 9  
 See Emendations  
 कण्णुअकजहि-कर्णोपकर्णेषु (through कर्णोवकर्णहिं)  
 सुअणहिं कण्णुअकर्णहिंसीसइ XVI 11, 2  
 'He (about him) is told from  
 ear to ear by good men.'  
 See Emendations  
 कत्तरि-some warlike feat amongst  
 the things learnt by Bhavisatta  
 दोकरकत्तरिकरणपवंचइ II 2, 7  
 कत्तिय-कार्तिक  
 कत्थइ-कच्चिद् Hc. Gr. II 174  
 कट्टम-कर्दम  
 कंत-कान्त

कंति-कान्ति

-कान्ते

कंतिउर-कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.

कंद-Skt.

कंदह-कन्दति

कंदप्प-कन्दर्प

कंदर-Skt.

कंदलि Skt. A kind of ornament round the neck कम्बुकण्ड कन्दलिय रवणं IX 17, 4

कन्दिर-कंदिन्

कंदुकह-? VIII 19, 17

कंदोह- (=नीलोत्पलम्)

कन्न-कन्या B. कने

कन्न-कर्ण M. कान

कन्नधारी-कर्णधारी .

कन्नपंगुरण-कर्णप्रवरण A mountain tribe

कन्नाह-कर्णाट M. कानडा

कन्नारिय D- (=कर्णयोः अङ्कुशेन प्रेरितः) आरोहं

कन्नारिउ गहन्दु XIV 17, 8

कन्नोसन्नहं-कर्णोपसन्ने (=कर्णमूले) 'in whispers'

कन्नोसन्नहं चवह जणु I 13, 10

कप्प-कल्प (=कर ransome) सो नात्थि जो न

महु देह कप्पु XIII 3, 8 and others

कप्पह- (दारयति) M. कापणं, G. कापणुं

कप्पह-कपट M. G. कापह

कप्परिय- (=दारित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G. कपूर

कब्बुरिय-कर्बुरित

कम-कम

कमडु-कमठः (=भिष्टुभाजनं?) Desi II 55

Comm. कच्छपे भिष्टुभाजने दैत्ये च कमठ

शब्दभव एव. किं सो कमठ कहिमि संपाइउ

XIX 4, 4 Or possibly दैत्य=an

evil spirit. 'Have you some-how

contracted the evil spirit'

कमळ-Skt.

कमळ-कमळसिरि A name

कमळाएषि-कमळादेवी Same as above

कमळमहासिरि-कमळमहाश्री Same as above

कमळसिरि-कमळश्री Same as above

कंपिय-कम्पित

कंपण-कम्पन

कंपावह-कम्पयति

कंपिल्ल-काम्पिल्या Name of a city.

कंडु-Skt.

कम्म-कर्म M. काम

कम्मयर-कर्मकर M. (poetry) कामारी

कम्मधर-कर्मधर

कम्मर-कर्मकर cf. Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-क्रय

कयउन्न-कृतपुण्य

कयंजलि-कृतांजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाइ-कदाचिद्

कयार D- (=तृणायुत्कर) Pāi कज्जवो कयवरो,

Desi II 11 पुजे कयारकज्जव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करह-करोति

करण-Skt.

करणाहिवह-करणाधिपतिः

करणिय-करणीय

करंबिय-करंबित

कररुह-Skt.

करवाल-Skt.

करह-करभ

कराल-Skt.

करालिय-करालित

करि-करिन्

कंकण-Skt.  
 कंखिर-कंखिन्  
 कबरा D-Some entable M. काचव्या,  
 कचो-या पुणो कबरा पप्पहा दिक्कभेया XII  
 3, 8  
 कबोल D-a kind of pot M. कचोलें  
 कच्छ,-a country. See Introduction  
 कच्छव-for कच्छ, like कुरुव for कुरु  
 कच्छाहिव-कच्छाधिप  
 कज्ज-कार्य M. काज H. कजा  
 कज्जल-Skt. M. काजळ  
 कंचण-काञ्चन  
 कंचणपुह-काञ्चनपृथिवी  
 कंचणमहि-काञ्चनमही  
 कंचणमाल-काञ्चनमाला A name=कणयमाल  
 कंचि-काञ्ची  
 कंचुअ-कंचुक M. कुंची  
 कंचुली-a bodice, to be tied with a  
 string at the back. M. कांचोळी  
 कट्ट-कर्तयति M. काटणें, G. काटवुं, H. काटना  
 कट्ट-कट्ट Vul M. कट  
 कट्ट-काठ M. काठी stick, H. काठ  
 कट्टमय-काठमय  
 कट्ट-See कट्टय  
 कट्टय-कट्टक M. कट्टें  
 कट्टकल-कटाक्ष M. कट्टाला with change of  
 meaning  
 कट्टकल-कटाक्षयति  
 कट्टकलण-कटाक्षण  
 कट्टन्तरिय D-(दारित) See कट्टरिय below  
 Deśi II 20 कट्टरिअकट्टन्तरिआ दलिअम्मि  
 कट्टप्प D-(निकर) Deśi II 13 णिअरे कट्टप्प  
 M. कट्टपा  
 कट्टाह-कटाह M. कट्टई कट्टें,  
 कट्टियल-कट्टितल  
 कट्टिण-कट्टिन  
 कट्टिल-कट्टिवल Deśi II 52 णिच्छिअरे कट्टिवल्ले  
 कट्टिल्ल  
 कट्टिल्लत-कट्टिल्लत

कट्टय-कट्टक M. कट्टें  
 कट्टआविय-कट्टकृत in the sense of "wor-  
 ried, worsted"  
 कट्टइ-कर्षति M. काटणें  
 कट्टकट्टन्त-कट्टयन् (कट्टेन उवलन्) M. कट्टणें  
 कणय-कनक  
 कणय-कणयकन्ति  
 कणयकन्ति-कनककान्ति A name  
 कणयतेय-कनकतेज A name  
 कणयदीव-कनकद्वीप Name of an island  
 or country  
 कणयप्पह-कनकप्रभ Same as कणयतेय  
 कणयमय-कनकमय  
 कणयमाल-कनकमाला A name; see कंचणमाल  
 कणिठ-कनिठ  
 कणिर-कणिन्  
 कणित-किंसाह, Deśi II 6 किंसाहअम्मि कणिसं  
 कणेरि D-(=स्फुरणं?) Pāi कणी कुरणं उव्वहइ  
 समरसंगमकणेरि XIV 2, 3  
 कंटइय-कण्टकित  
 कंटय-कण्टक  
 कंट-Skt.  
 कंटवइ-काण्डपति VII 3, 4 M. काण्डारी-  
 helmsman  
 कंडु-कन्दुक यम्भिय कन्दु कइय नेराइय. III 1, 9  
 See Emendations  
 कण्युअकट्टहि-कण्युअकण्यु (through कण्युअकट्टहि)  
 सुअणहि कण्युअकट्टहि सीत्तइ XVI 11, 2  
 'He (about him) is told from  
 ear to ear by good men.'  
 See Emendations  
 कलरि-some warlike feat amongst  
 the things learnt by Bhavisatta  
 दोकरकलरिकरणपवंचइ II 2, 7  
 कलिय-कार्तिक  
 कल्यइ-कचिद् Hc. Gr. II 174  
 कलम-कलम  
 कलन्त-कान्त

कंति-कान्ति

-कान्ते

कंतिउर-कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.

कंद-Skt.

कंदह-कन्दलि

कंदप्प-कन्दर्प

कंदर-Skt.

कंदलि Skt. A kind of ornament round the neck कम्बुकण्ठ कन्दलिए रवणउं IX 17, 4

कन्दिर-कंदिन्

कंदुकह-? VIII 19, 17

कंदोह- (=नीलोत्पलम् )

कन्न-कन्या B. कने

कन्न-कर्ण M. कान

कन्नधारी-कर्णधारी .

कन्नपंगुरण-कर्णप्रावरण A mountain tribe

कन्नाह-कर्णाट M. कानडा

कन्नारिय D- (=कर्णयोः अङ्गुशेन प्रेरितः) आरोहं

कन्नारिउ गइन्दु XIV 17, 8

कन्नोसन्नइ-कर्णोपसने (=कर्णमूले) 'in whispers'

कन्नोसन्नइ चवइ जणु I 13, 10

कप्प-कल्प (=कर ransome) सो नात्थि जो न

महु देइ कण्डु XIII 3, 8 and others

कप्पइ-(दारयति) M. कापणं, G. कापडुं

कप्पह-कर्पट M. G. कापड

कप्परिय- (=शरित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G. कपूर

कण्डुरिय-कण्डुरित

कम-कम

कमडु-कमठः (=भिष्टभाजनं ?) Deśi II 55

Comm. कच्छपे भिष्टभाजने दैत्ये च कमठ

शब्दभव एव. किं सो कमडु कहिमि संपाइड

XIX 4, 4 Or possibly दैत्य-an

evil spirit. 'Have you some-how

contracted the evil spirit'

कमळ-Skt.

कमल-कमलसिरि A name

कमलाएषि-कमलादेवी Same as above

कमलमहासिरि-कमलमहाश्री Same as above

कमलसिरि-कमलश्री Same as above

कंपिय-कम्पित

कंपण-कम्पन

कंपावइ-कम्पयति

कंपिल्ल-काम्बिल्या Name of a city.

कंबु-Skt.

कम्म-कर्म M. काम

कम्मयर-कर्मकर M. (poetry) कामारी

कम्मधर-कर्मधर

कम्मर-कर्मकर cf. Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-क्रय

कयउन्न-कृतपुण्य

कयंजलि-कृतांजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाइ-कदाचिद्

कयार D- (=वृणायुत्कर) Pāi कज्जवो कयवरो,

Deśi II 11 पुञ्जे कयारकज्जव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करइ-करोति

करण-Skt.

करणाहिवइ-करणाधिपतिः

करणिय-करणीय

करंबिय-करंबित

कररुह-Skt.

करवाल-Skt.

करह-करभ

कराल-Skt.

करालिय-करालित

करि-करिन्

करिणि-करिणी  
 करुण-Skt.  
 करोडि-करोटी  
 कल-कला  
 कलयज्जल-Watery pigment for the lip.  
 रसणि अण्यु अहरि कलयज्जल XI 9, 10  
 कलयल-कलकल  
 कलइ-कलयति  
 कलंक-Skt.  
 कलंकइ-कलंकयति  
 कलत्त-कलत्र  
 कलमि-कलम  
 कलस-कलश M. कळशी  
 कलहंस-Skt.  
 कलहोथ-कलधौत  
 कलाव-कलाप  
 कलि-Skt.  
 कलिय-कलित  
 कलुण-करुण  
 कलेवर-Skt.  
 कलइ-कल्यम M. काल with changed sense  
 G, काले, H. कल  
 कल्लाण-कल्याण  
 कल्लाणमाल-कल्याणमाला A name  
 कल्लोल-Skt.  
 कवय-कवच  
 कवड-कपट  
 कवण-कः पुनः Old M. कवण  
 कवाड-कपाट M. कवाड  
 कविस्थ-कपिस्थ  
 कवोल-कपोल  
 कव्व-काव्य  
 कव्वड-कपट M. कावडी  
 कस-कशा  
 कसण-कृष्ण  
 कसाय-कषाय  
 कसार-कंसार  
 कह-कथम  
 ,,-कथा

कहइ-कथयति  
 कहाणय-कथानक M. कहाणी  
 कहि-कुव Konkanī M. खे  
 काओसाग्ग-कायोत्सर्ग  
 काणच्छि-काणाक्षि  
 काणण-कानन  
 काणीण-कानीन  
 काम-Skt.  
 कामधेणु-कामधेनु  
 कहु-कस्मान्  
 काइ-कि Old M. काई  
 काउं-कृत्वा  
 काउरिस-कापुरुष  
 कामिणि-कामिनी  
 काय-काक  
 कायर-कातर G. कायर  
 कारण-Skt.  
 कारण्ड-कारण्डव  
 कारिय-कारित  
 कारुण-कारुण्य  
 काल-Skt.  
 कालागुरु-Skt.  
 काहल-An instrument of the horn M.  
 कहळा  
 काहार-Cf. M. काहार. काहारखोर भडभंडभोइ  
 XV 2, 10. Deśi II 27 काहारो परि-  
 खंधे-परिखंध-*menial servant*  
 किउअ-चिबुक किउअपमाण निउत्त V 9, 13  
 किम्-Skt.  
 किंकर-Skt.  
 किंकिणि-किंकिणी  
 किजइ-क्रियते Old M. कीजे  
 कित्तण-कीर्तन  
 किति-कीर्ति  
 किति-कित्तिसेण A name  
 कित्तिसेण-कीर्तिसेना  
 किंदुअ-कंदुक  
 किन्न-किन्न  
 किन्नर-Skt.

कियत्थ-कृतार्थ  
 किम-कथम्  
 किमि-कृमि  
 किय-क्रिया  
 किय-कृत G. कियं, H. किया  
 किर-किठ Old M. कीर  
 किरण-Skt.  
 किराड-A petty Bania, (here in ridicule) See Tribes and Castes of Bombay, Vol I  
 किरिया-क्रिया  
 किल-Skt.  
 किलन्त-कान्त  
 किर्किचिय-(किलिविलारवः कृतः) Onomatopoeitic for the note of the bird  
 लावक  
 किलिट्ट-किलिट्ट  
 किलीण,-किलिण्ण=किलिण्त  
 किलेस-केश  
 किलेसह-किलिभाति  
 किवाण-कृपाण  
 किविण-कृपण  
 किस-कृश  
 किसलय-Skt.  
 किसिय-कृशित  
 किसोयरी-कृशोदरी  
 कीड-कीडा M. कीड, with changed meaning  
 कीय-कृत  
 कीर-a people mentioned with खस and बल्लर X 1, 11  
 कीरइ-क्रियते  
 कीळ-कीडा  
 कीलइ-कीडते  
 कीलण-कीडन  
 कुइय-कृपित  
 कुकुड-कुकुट M. कुकुड-(कुंभा)  
 कुभिल-कुभिलि  
 कुकुम-Skt.

कुंग-कोंगुदेश Modern Coimbatore and Salem, roughly  
 कुच्छिय-कुत्सित  
 कुंचिय-कुञ्चित  
 कुट्टिम-Skt.  
 कुडिल-कुटिल  
 कुडिल-"  
 कुडुम्ब-कुडुम्ब  
 कुणइ-करोति  
 कुण्डल-Skt.  
 कुतित्य-कुतीर्थ  
 कुद-कुद  
 कुंत-Skt.  
 कुयु-Name of the 17th Tirthankara  
 कुंद-Skt.  
 कुपह-कुपथ  
 कुप्पइ-(कुप्पयति) But in VIII 19, 9 and IX 20, 6 it appears to mean भाषते  
 कुमार-Skt.  
 कुमारि-कुमारी  
 कुंभ-Skt.  
 कुरु-Skt. The name of a country and its people. Also कुरुव  
 कुरुवेत्त-कुरुक्षेत्र Indraprastha  
 कुरुजंगल-कुरुजांगल A country, Delhi province of to-day  
 कुरुड D-(वक्र or चञ्चल)  
 कुरुल D-(कुटिलकेश) M. कुरुळे  
 कुरुलइ D-(आक्रन्दति)  
 कुरुव=कुरु  
 कुरुवइ-कुरुपति  
 कुल-Skt.  
 कुलकुलइ D-(आक्रन्दति)  
 कुलफंस-कुलपांसन  
 कुलुत्तिय-कुलुत्ती उत्तिय for इत्तिय owing to the preceding उ  
 कुवर-कुमार M. कुवार  
 कुवल्य-Skt.  
 कुविय-कृपित

कुसरीर-कुशरीर  
 कुसल-कुशल  
 कुसलत्तण-कुशलत्व  
 कुसासन-कुशासन  
 कुसम-Skt.  
 कुसमाउह-कुसमाउध  
 कुहइ-कुषयति decay cf. जइ उट्टभइ तो कुहइ  
 अइ डजइ तो छार Hc. Gr. IV 365, 3  
 कूह-कूट M. कोहें  
 कूर-कूर  
 कूल-कुल  
 कूव-कूप G. कुवो  
 कूवार D-Plaintive wail, सं कूवार छणिवि  
 VIII 14, 1, एम करेवि छइरु कूवारउ  
 IX 15, 12 कूव+आरव or रव  
 केजर-केधर  
 केणय-क्रयणक Old M. केणें-valuable  
 केत्तिय D-क्रियत्  
 केत्थु-कुत्र  
 केम-कथम् G. केम  
 केय-केकी  
 ०केर-(=संबंधिन्) A possessive suffix  
 like तण, तणिय  
 केलि-केली  
 केवल-Skt.  
 केस-केश  
 केसरि-केसरिन्  
 केह D-कीहस्  
 कोइल-कोकिल G. H. कोयल  
 को-कः  
 कोऊहल-कौहल  
 कोकइ D-(व्याहरति) M. कोकणें  
 कोदि-कोटि  
 कोइ D-आश्रयं M. कोह  
 कोइव-कोद्व  
 कोमल-Skt.  
 कोव-कोप  
 कोस-कोष  
 कोलिय-कौशिक A name

कोह-क्रोध  
 क्रिय=क्रिय  
 ख  
 खइय-खाइत=खाय Pāi विलुम्पिअवम्पिअं खइअं  
 ,, -क्षपित  
 खग्गा-खद्गा  
 खज-खाय M. खाजा (करंजा)  
 खजइ-खायते  
 खंचइ D-(कषति) M. खेचणें H. खिचना  
 खण-क्षण Vul M. खिण  
 खणइ-खनति M. खणणें  
 खंड-Skt.  
 खंडइ-खण्डयति  
 खंडण-खण्डन  
 खत्त-क्षत्र G. खत्री  
 खद्-भुक्त G. खाधुं  
 खंत-क्षान्त  
 खंतव्व-क्षन्तव्व  
 खंति-क्षान्ति M. खन्त with changed  
 meaning  
 खंध-स्कन्ध M. खान्दा  
 खंधार-स्कन्धावार  
 खंधावार-Sktism  
 खप्पर-खर्पर M. खापर  
 खमइ-क्षमते Coll M. खमत्तें (घेणें)  
 खंपइ D-(आदीं करोति)  
 खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ  
 खम्मइ-क्षाम्यति  
 खय-क्षय vul M. खय-(रोग)  
 खयर-खचर  
 खयाल-(खजाल?)=तरुबंध  
 खर-Skt.  
 खरिय D-(भुक्त) Pāi. खइखरिआय भुत्तम्मि  
 But 'rough' would suit more.  
 See उरुम  
 खल-Skt.  
 खलइ-खलति M. खलणें  
 खलभलिय D-(=भुत्त) M. खलभलणें  
 खलु-Skt.

खवव D-(खन्व) Desi II 67 खवओ खन्वे  
 खवइ-क्षपयति  
 खस-खस people  
 खाय-खादित  
 खाम-खाम  
 खारिय-धारित cf. M. खारवट  
 खिजइ-खियते M. खिजणे  
 खिइ-क्रीडा  
 खित्त-क्षिप्त  
 खिवइ-क्षिपति  
 खीण-क्षीण  
 खीर-क्षीर i. e. पयः M. खीर a dish pre-  
 pared from milk  
 खुट्ट D-(=खुटित) M. खुट्ठे He. Gr. XIV  
 118  
 खुडइ D-(=खुष्पति) M. खुडणं  
 खुइ-खुइ  
 खुभए-खुभयते  
 खुर-Skt.  
 खुलय-खुलक  
 खुइइ-खुभयति  
 खेरय-खेदित  
 खेरजइ-खेयते  
 खेउ-खेम O. M. खेव  
 खेड D-(=खेटक) M. खेडे  
 खेडी D-(क्रीडानीः) खुडे  
 ऐथ्य सखिले एमेव न खुच्चए खेडी XII 12, 16  
 खेइ D-(=क्रीडा)  
 खेइय D-  
 खेइइ D-(रमते)  
 खेत्त-क्षेत्र  
 खेम-क्षेम  
 खेयर-खेचर  
 खेर D-(=खेद) परिवड्डियखेरउ X 17, 5  
 खेरि D-  
 खेळइ D=खेइइ  
 खेवइ-क्षेपयति  
 खेविय-खेदित  
 खोणी-क्षोणी

खोर-A people कीरखोर खसवव्वर X 1, 11  
 खोइ-क्षोभ  
 खोइइ-क्षोभयति  
 ग  
 गइ-गति  
 गइन्द-गजेन्द्र  
 गउरव-गौरव  
 गगिर D-(गग्गइ)  
 गंगा-Skt.  
 गजिय-गर्जित M. गाजणं  
 गंजोछिय D-(रोमांचितम्)  
 गण-Skt.  
 गणइ-गणयति  
 गणण-गणना  
 गणहर-गणघर  
 गंठि-ग्रन्थि M. गांठ  
 गंड-Skt.  
 गत्त-गात्र  
 गत्तिय  
 गद-गदा  
 गइइ-गर्दभ  
 गंतूण-गत्वा Prktism  
 गंध-ग्रन्थ  
 गंध-Skt.  
 गंधि-Skt.  
 गंधोवय-गन्धोदक  
 गन्न-गणनं सारासारपरिखुखणगन्नइ. II 2, 8  
 गडभ-गर्भ M. गामा interior  
 गड्ढिय-गर्धन् M. गामण  
 गंभेसरि-गंभेशरी  
 गम-गमनं i. e. from that island, VII  
 3, 6.  
 गमइ-गमयति  
 गमण-गामन  
 गमं=अगम Prktism जेण तुद्धाण पासं गमं  
 तकुओ IV 13, 10  
 गंपि-गत्वा  
 गंभीर-Skt.  
 गंभीरत्तण-गंभीरत्त्व Prktism

गम्मह-गम्यते

गय-गज

गयवर-गजपुर Hastinapura, Capital of  
Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयचक्ष-गतपतिका

गयसाल-गजशाळा

गया-गत G. H. गया

गयारि-गजारि

गरिट्ट-गरिष्ठ

गरुय-गुरु G. गरवी

गल-Skt.

गलह-गलति

गलत्थह-(क्षिपति) Hc. Gr. IV 143 क्षिपे:

गलत्थ etc. from गल+हस्त ?=गल्हत्थ,  
then गलत्थ to eject by putting  
the hand on the throat

गलथलह D-(=निःसारय) To be connected  
with the above XIII 8, 21;  
13, 2.

गवक्ख-गवाक्ष G. गोख

गविट्ट-गवेपित

गवेसय-गवेपक

गवेसह-गवेपयति

गव्व-गर्व

गसेह-असते

गह=ग्रह

गहगहह D-(=संकुलंभवति) रहसिंह गयउरु गहगहह  
III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल-ग्रहिल

गहीर-गभीर

गाइय-गाइका (गीतवती)

गाद-Skt.

गाम-ग्राम M. गांव, G. गांम, H. गाम

गामिय-गामिन्

गामिणि-गामिनी

•गार-कार

गारउ-गौरवम्

•गारि-कारिन्, कारिणी

•मारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-प्रास

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिजह-गीयते Old M. गीजे

गिज्चह-गृह्य

गिन्हह-गृण्हाति

गिर-गिर्

गिरि-Skt.

गिल्ह-गिलति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाभ्रम

गीय-गीता

गीह-गाह

गुल्लर-गुर्जर M. गुजर G. गुजरात

गुज्ज-गुह्य M. गुज्ज a secret

गुड-Skt.

गुडिय D-(अलंकृत अजीकृत) cf. *Kumar-Prati* p. 449 तह पक्खरसन्नाहगुडभसि  
पसुहाउहसत्थु

गुण-Skt.

गुणअत्तम्-गुणवत्वम्

गुणमंजरि-A name

गुणमाळ-गुणमाला A name

गुणवय-गुणप्रत

गुणव्वय- " "

गुणवन्त-गुणवत्

गुत्ति-गुप्तिः (बन्धनम्) Desi II 101

गुंदल D-(=आक्रन्दः) M. गोन्धळ Confusion

गुमगुमन्त D-(=शब्दं कुर्वन्) M. गुमणें

गुरु-Skt.

गुरुकी-गुरुका

गुरुहार-गुरुभार

गुलियड-(गुडमिश्रं) Pāi कंदुओ गुलिओ does  
not suit here

गुलुगुल D-(=गुलं करोति) M. गुलुगुल (गोडी  
करणे)

गुड-Skt.

गेय-Skt.

गेह-गृह

गेहिणि-गृहिणी

गोयद-गोचर

गोउर-गोपुर

गोट्ट-गोष्ठ M. गोठा

गोड-गौड name of a country Bengal

गोतम-गौतम

गोपय-गोप

गोत-गोत्र M. गोत गोतवळा

गोयद-गोचर

घ

घय-घृत G. H. घी

घग्घरय-घर्घर

घड-घट M. H. घडा

घड्ड-घटते M. घडणे

घण-घन

घणसार-घनसार

घंटा-Skt.

घत्तिय D-(=कर्तित)

घर-गृह M. घर G. घेर

घरवड-गृहपति

घरवास-गृहवास

घरिणि-गृहिणी

घल्ल D-(=क्षिपति) Hc. Gr. IV 334,  
422 etc. M. घालणे

घवचवन्त D-(=परिमलःप्रसरन्) M. घमघमाट

घाय-घात M. घाय-घाव

घाडय-घातित

घाडज्जड-घात्यते

घाण-घ्राण M. घाण bad smell

घारिय D-(घृतपूर्ण) Suggested by Desī

II 108 घारन्तो घेवरे घेभ

घिय-घत G. H. घी

चित्त D-(=क्षिप्त)

घुठ-घुष्ट

घुम्मड-घूर्णते M. घुमणे

घुलड-घूर्णते M. घोळणं

घुलिवि-A bs. of above

घुसिण-घुसुण

घोर-Skt.

घोळड-घूर्णते

घोस-घोष

घोसण-घोषणा

च

च-Sktism

चरत्त-चैत्य

चउ-चतुर् M. चौ

चउक-चतुक्क An auspicious figure made  
up of grains of wheat M.

चौक भरणे

चउकान्ध-चतुःस्कन्ध

चउक्कासण-चतुष्कासन

चउथ-चउत्थ

चउत्थ-चतुर्थ M. चौथ

चउपासिय-चतुष्पार्श्वक

चउप्पय-चतुष्पाद

चउरंस-चतुरश्र

चउरंग-चतुरंग M. चौरंग

चउविह-चतुर्विध

चउवीस-चतुर्विंशति M. चौवीस, चोवीस

चउव्विह-चतुर्विध

चक-चक M. चाक

चकळ-(=वर्तुल)

चकळिय D-(=चक्रवत् भान्त)

चक्रेसर-चक्रेशर

चकलु-चक्षुस्

चंग D-(=चारु) Deśī III 1 चंगं चारु.

Coll M. चांग, चांगट

चचंकिय-चचाङ्कित

चचरि-चचरी

चचल-Skt.

- चडइ D-(=आरोहति or प्राप्नोति) M. चडणें  
 चडकर D-चटत्कार  
 चडुल-चडुल M. चाटल (?)  
 चडुण D-(=मर्दन) Hc. Gr. IV 126  
 चंड- Skt.  
 चंद-चन्द्र  
 चंदण-चन्द्रन  
 चंदणह-चन्द्रप्रभे the 8th Tirthankara  
 चंद्रासि-चन्द्रराशि A name  
 चंदलेह-चन्द्रलेख A name  
 चणपइ D-(=आक्रमते) M. चाणणे ?  
 चमक-चमत्कृति M. चमक  
 चमर- Skt.  
 चंप-चम्पा A mountain city, different  
 from चम्पा of upper Bihar  
 चंपइ=चणपइ  
 चम्म-चर्मन् M. चामडी  
 चयइ-च्यवते  
 " -त्यजति  
 चयारि-चत्वारि  
 चर- Skt.  
 चरइ D-चरति  
 चरह D-(=चोर)  
 चरण- Skt.  
 चरिय-चरित M. (दिन-) चरिया  
 चरित-चरित्र vul M. चरीत  
 चरिम-चरम  
 चरुय-चरु  
 चल- Skt.  
 चलइ-चलति  
 चलण-चलन  
 चलइ-चलति  
 चवइ D-(=रुणयति) Hc. Gr. IV 2  
 ,, -च्यवते A technical Jain word for  
 rebirth  
 चवण-च्यवन  
 चवल- Skt.  
 चहोड D-(=पिच्छन) C. M. चहाड  
 चाय-त्याग  
 चाउरंग-चतुरंग  
 चाहुय-चाहु  
 चाणक-(=चाणाक)  
 चामर- Skt.  
 चामरगाहिणि-चामरप्राहिणी  
 चामीयर-चामीकर  
 चार- Skt.  
 ,, -(=इच्छा)  
 चारण- Skt.  
 चारहइ-चारभट  
 चारित-चारित्र  
 चारु- Skt.  
 चालइ-चालयति  
 चाव-चाप  
 चाहइ D-(=वाञ्छति) M. चाहणें, H. चाहना  
 ° चिठी-चेष्टा  
 चिणइ-चिनोति  
 चित्त-चित्र  
 चित्त- Skt.  
 चित्तंग-चित्राङ्ग a name  
 चितइ-चिन्तयति  
 चिन्तवइ-"  
 चिन्ता- Skt.  
 चिन्तामणि- Skt.  
 चिन्ध-चिह्न See इन्ध  
 चित्र-चीर्ण  
 चिन्ह- Skt.  
 चिर- Skt.  
 चिरयाल-चिरकाल  
 चिराणय-चिरातन  
 चिरावइ-चिरयति  
 चिठाय-चिरात Hc. Gr. I 183  
 चिहुर-चिहुर Hc. Gr. I 186  
 चीरइ D-( नखभिजान् करोति ) M. चिरणें  
 चुअ-च्युत  
 चुकइ D-(= चक्षयति) M. चुकणें H. चुकना  
 चुट्टिय D-( चुट्टकीकृत )  
 चुणइ-चिनोति See चिणइ  
 चुण्ण-चूर्ण

चुंबह-चुम्बति  
 चुंबण-चुम्बन  
 चुंबिजन्त-चुम्बयमान  
 चुंबिर-चुम्बिन्  
 चूह-(= वलयानि ) M. चुहा bangles  
 चूहामणि-Skt.  
 चूरिय-चूर्णित M. चुरलें  
 चूर-चूत  
 चूर-"  
 चेय-चेतना M. चेष  
 चेहय-चेटक Kon. M. चेहा  
 चेण-चेतना  
 चेठिय-चेळ  
 चोहय-चोहित  
 चोज-चोष (=भ्राश्रयं) M. चोज Deśi III  
 14 चुजमच्छरिए  
 चोर-Skt.  
 चोरतण-चोरत्व  
 चोरह-चोरयति  
 चोरण-Skt.  
 चोळ D-(= अंगवस्त्र ) M. चोळी, of women  
 only  
 चोडह D-(= मुञ्चति) M. सोडणे, G. छोडवुं, H.  
 छोडना

## छ

छ-षप्  
 छक्क-षट्क M. छक्का  
 छज्जह-( राजते ) M. साजणे  
 छठ-षष्ठ  
 छह-षष्  
 छह-छटा  
 छहय D-(=सिञ्चनं) M. सहा  
 छहह D-(=मुञ्चति) Hc. Gr. IV 91 मुचेश्छह  
 etc.  
 छण-क्षण M. सण  
 छंहर-छंहर G. छांढवुं, H. छांढना, M. सांढणे  
 छत्त-छत्र M. छत्त  
 छत्तधार-छत्रधार  
 छन्द-छन्दस्

छन्दाइत्त-छन्दस्वत् (स्वछन्दाइ) वतीं M. छंदिह  
 छन्न-Skt.  
 छल-Skt.  
 छलह-छलयति  
 छवि-छविस्  
 छाहय-छादित  
 छाय-  
 छाह-छाया  
 छिज्जह-छिद्यते  
 छित्त-क्षेत्र 15, 3 M. जेत  
 छित्त D-(स्पृष्ट) H. छीना M. शिवणें to touch  
 Deśi III 27 छित्तं छिविए  
 छिह-छिद्र  
 छिन्दह-छिनत्ति H. छीनना  
 छिन्न-Skt.  
 छिवह D-(=स्पृशति) M. शिवणें  
 छुट्टह D-(=मुच्यते) G. छुट्टवुं, H. छुटना M.  
 सुटणें,  
 ,, D ( =भक्षयति )  
 छुहु D-( =यदि)  
 छुहु D-( =क्षिप्त)  
 छुहह D-( =क्षिपति)  
 छुह D-( =क्षिप्त )  
 छेय-छेद

## ज

ज=यत् Pronoun  
 जह-यति  
 "-यदि Old M. जहं  
 जहयहँ-यदा  
 जवण-यजुना H. जवंणा  
 जक्ख-यज्ञ M. जक्ख very old, जखीण a  
 semihuman being  
 जक्खकरम-यज्ञकरम  
 जग-जगत्  
 जगहन्त D--( =पृष्यन् ) M. जगहणें  
 जग्गह-जागर्ति M. जागणें  
 जंगम-Skt.  
 जंघ-जंघा

जट्ट-A country, probably, Jat-country  
round about Bharatpur

जट्ट-Skt.

जण-जन

जणह-जनयति

जणण-जनक

जणणि-जननी

जणवय-जनपद

जणेर-जनक

जत्ता-यात्रा

जत्थ-यत्र

जत्त=जम्+न

जम-यम H. जम

जम्पइ-जल्पति

जम्पणय-जल्पन

जम्पाण D-( वाहनविशेष )

जम्बुदीव-जम्बुद्वीप

जम्म-जम्मन्

जम्मण-

जर-जरत्

जय-जगत्

„-Skt.

जयइ-जयति

जयकारइ-( जय जयेति करोति )

जर्यत्त-Skt.

जयनंदण-A name

जयसुंदरि-A name

जयासि=जया आसि

जरा-Skt.

जळ-Skt.

जळइ-ज्वलति M. जळणें

जळजन्त-जळयन्त्र (=नौका)

जळण-ज्वलन M. जळण

जळदेवय-जळदेवता

जळन्तरि-जळान्तरे

जळबम्म-जळवस्त्रं (=नौका)

जळवाहिणी=जळवाहिनी

जळहर-जळधर

जत्त-यत्त

जसहण-यशोधन A name

जसामेइ=जसाम्+एइ

जसोहर-यशोधर

जसोह-यशओघः

जहा-यथा

जहि-यत्र

जहिच्छिय-यथेप्सित

जा-यावत्

जाइ-जाति

„-याति

जाइय-याचित

जाईसर-जातिस्मर

जाण-जात

„-ज्ञात

„-यान

०जाणय-( ज्ञानृ )

जाणइ-जानाति

जाणु-जातु

जाम-यावत्

जामहि-यावत्

जामाय-जामात्

जामाइय-जामात्क M. जांबाई, H. जमाई

जामाउव-

जाय-जात

जायइ-जायते

जार-Skt.

जाल-Skt.

„-ज्वाला M. जाळ

जालन्धर-Name of a tribe and country  
probably in the Doab in Punjab

जालिय-ज्वलित M. जाळला

जि-(एव) M. चि, च, G. ज

जिट्ट-ज्येष्ठ

जिण-जिन

जिणइ-जयति

जिम-यथा

जिम्मइ D-(=भुजयते) M. जेवणें, G. जमवुं

जिव-(यथा) See जिम, M. जेवि

जिय-जित

जियद्-जीवति  
 जिहं-यथा  
 जिहं-,,  
 जीय-जीवित  
 जीव-Skt.  
 जीवद्-जीवति  
 जीवगाह-जीवगाह  
 जीवण-जीवन  
 जीविय-जीवित  
 जीह-जिह्वा M. जीम  
 जुअराय-प्रवराज  
 जुअद्-पुज्यते  
 जुअ-पुद् M. झज, झंज  
 जुअद्-पुद्ध्यते  
 जुत्त-युक्त  
 जुत्ति-युक्ति M. जुगत  
 जुय-युग  
 जुयल-युगल  
 जुयलय-युगलक  
 जुव-युत  
 जुवड-युवति  
 जुवईयण-युवतिनन  
 जुवलय-युगलक M. जुळं  
 जुवाण-युवन M. H. जवान  
 जुअ-युत M. जुआ (वा)  
 जुआर-युतकार M. जुगार, जुवार  
 जुड-जूट M. जुडी  
 जुह-युथ  
 जेट्ट-ज्येष्ठ M. जेठा  
 जेतिय-यावत् M. जितकें  
 जेत्यद्=जेत्पुजि  
 जेत्यहि-यत्र M. जेथें  
 जेरथु-यत्र  
 जेम-यथा M. जेम in जेम तेम  
 जेह-बाहद्  
 जोअण D-(=लोचन)  
 जोह्वि-योजयित्वा  
 जोरसर-योगेश्वर

जोग-योग M. G. H. जोग  
 जोग-योग्य M. जोगा  
 जोयद् D-(पश्यति) G. जोहुं  
 जोयंगण-ज्योतिर्गण (through जोहंगण)  
 जोयण-योजन  
 जोवद्-जोयद्  
 जोवण-यौवन M. H. जोवन  
 जोह-योध coll M. जोधा a strong man,  
 originally, a fighter  
 जोहर-युध्यते

झ

झकिय D-(=वचनीय)? Deśi III 55 वयणिजे  
 झकिय  
 झंखद् D-(=विलपति) He. Gr. IV 148  
 विलपेझंख  
 झदत्ति-झटिति M. झट quickly  
 झदप्पद् D-(=अवस्कन्दयति) M. झदपणें, G. झदपहुं  
 झत्ति-झटिति  
 झंप D-(=अवपात) M. झंप, झंप a leap.  
 झंपिभि D-(=छादयित्वा) M. झापणें, झंकरणें H.  
 झंपना  
 झलझलन्त D-(=दीप्यमान) M. झळकणें, झळाळणें  
 झलरि-वायविशेषः  
 झळोझळिड D-(=झुञ्चं)  
 झसिवि-ध्वंसित्वा  
 झाण-ध्यान  
 झायद्-ध्यायति  
 झीण-धीण  
 झुणि-ध्वनि झुणि आलत्त सिरिण संचालिभि XVI  
 4, 10  
 झुलुक् D-(=वायुलहरी) झुत्ताहलमालझुलुक्करहि IV  
 10, 11 M. झुळ्ळु  
 झुलुक्किय D-(=प्लुष्ट) विरहरवग्निझुलुक्कियफायड  
 III 20, 8 of M झळ लागणें to be  
 scorched  
 झूरद् D-स्मरति

ट

टक्क-A name for Punjab between

the Beas and the Indus. See  
Cunningham, Ancient Geo-  
graphy, P. 148

दंकार-Skt.

दिंड D-(=युतस्थानं) Deśi IV 3 डेण्टा  
जूअपयम्मि

दिंटाउत्त-डेण्टायुत्र

ठ

ठविय-स्थापित vul M. ठिव, ठेव

ठाइ-तिष्ठति vul M. ठाकतो

„-स्थाने Old M. ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डंकइ-(दक्षति) M. डांक

डज्जइ-दक्षते

डंभ-दम्भ M. डंभ

०डर D-दर H. डर

डसन-दशन M. डसणे

डइइ-दइति M. डाइ

डाल D-(घासा) M. डाली, डाली, Deśi IV 9

डाली साहाए

डिंभ-Skt.

डोहिय-Deep M. डोइ

ढ

ढक-ध्वाङ्क Pāi ढंसाय कायला काया

ढकइ D-(=च्छादयति) I 10, 12 M. दांकण, दांपण

ढण्टवाल or ढंढ-? V 18, 5

ढकइ-दौकते (=संगच्छति)

दोयइ D-(=क्षिपति) of दुक्खमइणवि दोइय

ण

All Apbh. ण has been deliberately  
changed to न as shown in the  
Notes. Some words that have  
escaped are given below

ण-न

णइ-नदी

णइ-न

णं-(=इव) remnant of णृणं-नृणं

णच्छिड-नासयतु करइं कज्जु को णच्छिड X 4, 7

See Notes

णज्जइ-ज्ञायते

णठु-नष्ट

णडंत D-( गोपयन् ) Deśi IV 20 Comm.

णडइ गुप्पयति

णत्थि-नास्ति

णंइणु-नन्दनः

णर-नर

णरकेसरि-नरकेसरिन्

णरनाह-नरनाथ

णरवइ-नरयति

णरवर-नरवर

णरवरिन्द-नरवरेन्द्र

णराहिय-नराधिप

णरेस-नरेस

णरेसर-नरेसर

णव-नव

णवर D-( केवलं )

णवि-नापि (=न )

णह-नभस

णाइ-न(चित्त)

णाइं D-(=इव)

णाइणि-नागिणी

णाउं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj. of भासई; polite. Ja-  
cobi's आयरियइ is a misreading.

णावइ-ज्ञायते

„ D-(=इव)

णासइ-नक्षयति

णाह-नाथ

णाहि ( हि )=न M. नाहीं

णिइवि=णिपवि ( वृष्टा )

णिउत्त-नियुक्त

णिगुण-निर्गुण

गिजिणाह-निर्जयति  
 गिज्जर-निर्जर M. निजरर्जे  
 गिज्जुण-निर्ध्वनि  
 गिद्धण-निर्धन  
 गिद्धुअ-निर्धुत  
 गिण्णासयर-निर्णासक  
 गिण्णासिय-निर्णासित  
 गिण्णह-निण्णम  
 गिण्णल-निण्णल  
 गिण्णमह-निबध्यते  
 गिण्णर-निर्भर  
 गिण्णिभण-निर्भिन्न  
 गिण्मल-निर्मल  
 गिय-निज  
 गियय-निजक  
 गियह D-(=पश्यति)  
 गियच्छह-नियच्छति (=पश्यति)  
 गियाणु-निदान  
 गिरंकुस-निरंकुस  
 गिररथ-निरर्थ  
 गिरंतर-निरन्तर  
 गिरवज्ज-निरवय  
 गिरवसेस-निरवशेष  
 गिरारिड D-(=निश्चितम्)  
 गिरुद्ध-निरुद्ध  
 गिरुय-निरुय  
 गिरुहोह-निरुहोभ  
 गिरिविह-निरिविह  
 गिरिव्वहह-निरिव्वहति  
 गिरिव्वुह-निरिव्वुति  
 गिरिव्वुद्ध-निरिव्वुद्ध  
 गिरिति-निष्ठा  
 गिरिहाण-निष्ठाण  
 गिरिहि-निधि  
 गीसह-निःशब्द  
 गीसास-निःशास  
 गेह-जेह

त

त-Demonstrative Pronoun

तह्य-त्वदीय  
 तह्यय-तृतीय  
 तह्यहँ-तदा  
 तह्योय-त्रैलोक्य  
 तड-तव  
 तडो-ततस्  
 तक्काल-तक्काल  
 तक्कण-तक्कण  
 तज्जह-तर्जयति  
 तड-तट M. तड (कावणें)  
 तड-(almost=स्पष्ट ?)  
 तडकिय-(तटकृत) M. तडफणें  
 तडि-तडि  
 ०तणय-तनक (संबन्धित्) See केर  
 तणु-तणु  
 तणुज्जह-तणुक्रियते  
 तणुग्गव-तणुद्गव  
 तणुहह-तणुहह  
 तणुव D-(=समूहः) M. तांडा  
 तणुवहह-(=वृत्ति) Pai कासं तंडवं suits  
 for तणुवहहिय वण्ण I 9, 1 colours  
 were displayed  
 तत-तत  
 ,, -तत्व  
 तत्थ-तत्र  
 तत्थहो-,,  
 तदिण-तदिण  
 तंत-तंत्र  
 तन्ह-तृष्णा M. तहान, also rarely तान्ह, तान  
 तन्हविय-( तृष्णायित ) M. तान्हवळेका  
 तम-तमस्  
 तमाल-Skt.  
 तंविह-तास M. तांवेरा, तांबडा  
 तंबोळ-ताम्बळ in M. ताम्बोळी  
 तरह-तरति M. तरणें, G. तरे  
 तरंग-Skt.  
 तरण-Skt.  
 तरणि-Skt.  
 तरंड-Skt.

तरल-Skt.

तरलाविय-तरलित

तर-Skt.

तरुण-Skt. Also in M. and H.

तरुणि-तरुणी

तलि-तले

तलेर D-(=नगररक्षकः) Desi V 3 णयरारुखे  
तलारो अ XV 5, 6 This was a high  
police officer or magistrate cf.  
*Nāyādhammakahā* XVI अक्षेय  
बहवे राईसरतलवरमाहं वियकोहुं वियइभसिद्धि-  
सेनावतिसत्यवाहपभियओ

तव-तपस्

तवइ-तपति in M. ताव G. and H. also

तवंग D-(=मञ्चक) See Notes तमंग=प्रति

तवसि-तपस्वी

तस्सेय-तव श्रेयस्

तह-तथा

ता-तदा

ताडइ-ताडयति

ताणय-त्राण

ताम-तावत्

तामहि-

ताय-तात

तार-Skt.

तार-तारा A name

तारिय-तारित

ताल-Skt.

ताव-तावत्

तावस-तापस

तावेळ-तद्वेळा

तासिय-त्रासित

ताही-त्रास्यति

ति-त्रि

तिडणिय-त्रिडणित

तिय-त्री

तिकाळ-त्रिकाळ

तिक्ख-तीक्ख M. तिक्खा

तिळक-त्रिषट्क

तिण-वृण M. तण

तिणवन्त-वृणवत्

तित्त-वृत्त

तित्तय=तेत्तिय

तिरथ-तीर्थ

तिस्थयर-तीर्थकर

तिस्थंकर-तीर्थकर

तिनाण-त्रिज्ञान

तिण-तीर्ण

तिभाय-त्रिभाग

तिम-तथा

तिमिर-Skt.

तिरिक्ख-तिरश्च (पश्चिन्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-Skt.

तिलय-तिलक

तिलयदीव-तिलकद्वीप

तिलयसुन्दरि-तिलकसुन्दरी Said of भविताशुरूवा

तिलोय-त्रिलोक

तिळ-तैळ

तिळायरु-तैलादरः or तैलाचारः A ceremony  
immediately preceding marri-  
age, where तैळ, हरिद्रा are to be  
first used by the bride and  
then by the bridegroom

तिवग्ग-त्रिवर्ग

तिवळि-त्रिवलि

तिवार-त्रिवार M. तिवार

तिविह-त्रिविध

तिवेय or तिवेइय-A Name

तिसट्ठि-त्रिषट्ठि M. ते (त्रे) सट्ठ

तिड्ढि-त्रिड्ढि

तिह-तथा

तिहुं-?तिहुं संपन्न गुणंतरिण XXII 10, 10

तिहुअण-त्रिभुवन

तीर-Skt.

तीवण D-(=अज्ञानविशेषः) तेमंतें RA तेवण

तीस-त्रिसात् M. H. तीस, G. त्रीश

तीसम-त्रिसम G. त्रीसमो, M. तिसावा  
तुक्सार-(=तुष्कार) Tokharian? An attribute of horses from place of origin, like सैन्धव, वनायुज

तुंग-Skt.

तुङ्ग-तुङ्ग

तुष्टि-तुष्टि

तुष्टि-तुष्टि M. तुटी, Coll M. तुष्टी

तुष्ट D-(=तुष्ट) Jacobi's वासण रुष्ट VII 1, 5 is bad

तुष्टि-तुष्णीम

तुम्ह-तुम्ह

तुम्हार-तुम्हदीय H. तुम्हारा, G. तमारा

तुरय-तुरग

तुरंग-Skt.

तुरंगम-Skt.

तुरंत-स्वरमाण M. तुरुत, G. तरत ?

तुरिय-त्वरित

तुलङ्ग-तुलङ्गति

तुलङ्ग-तुलङ्ग

तुलङ्ग-त्वम

तुर-तुर्य

तुरिय-,,

तूल-Skt.

तुलिपलङ्क-तुलपलङ्क M. G. पलङ्ग, Old M. तुळी a bed

तुसङ्ग-तुसङ्गति

तेतीस-त्रयञ्जिषत् M. तेतीस, G. तेत्रीश

तेत्तेहे-तत्र

तेत्तिय-तावत् Old M. तेत्तुलें

तेत्तिय-तत्र चित्, like कत्तिय. Coll M. तिथेय

तेत्तिय-तत्र M. तेथे or तिथे

तेम-तथा M. तेम, G. तेम

तेमङ्ग-तथाचित्

तेय-तेजत्

तेरस-त्रयोदश M. in धनतेरस, G. तेरस

तेत्तिय-त्वेषित ? पर उम्भेत् तेत्तिओ XIII 7, 2

तेह-तादृश

तो-ततत्

तोह-ततोऽपि H. तोई or तोबी

तोहङ्ग-त्रोटयति M. तोहणें, G. तोहडुं

तोणीर-तूणीर

तोय-Skt.

तोरण-Skt.

तोरि-तव ? तोरि वसिष्णु मङ्ग वासङ्ग XIII 8, 4

तोस-तोष Vul M. संतोस

तोसङ्ग-तोषयति

तोसविय-तोषित

थ

थङ्ग-तिष्ठति Old M. थाके

थङ्ग D-(सौभाग्य) M. थाट

थङ्ग D-(अभेद्या पंक्तिः) M. थट or थड, G. थट थ्.

थङ्ग D-(गर्वित) Pāi. थडाय गव्विजा

थण-स्तन M. H. थान

थन्त-तिष्ठत् G. थत

थंभ-स्तम्भ

थंभङ्ग-स्तम्भते

थंभण-स्तम्भन M. थंभणें

थरहरङ्ग D-(=कम्पते) M. थरथरणें H.

थरहरिय D-(=कम्पित) Pāi. वेविअं च थरहरिअं

थळ-स्थळ M. थळ in पाणथळ, उसाचें थळ, G. थळ

थविय-स्थापित

थवक-स्तवक

थाङ्ग-तिष्ठति

थाण-स्थान

थाम-स्थानम् (=बलं) Pāi. थाम बलं

थाळ-स्थाळि M. थाळा G. थाळ

थावङ्ग-स्तौति

थिय-स्थित

थिर-स्थिर M. H. थीर, G. थिर

थुञ-स्तुत

थुङ्ग-स्तुति

थुङ्गङ्ग-स्तौति

थुत्त-स्तोत्र

थुत्तुकारिय=(=थुत्तुकारित) M. थुत्तुकरणें

थुव्व-स्तव्य

थुव्वङ्ग-स्तव्यते

धूलाइल-स्थूलफल. स्थूलानि फलानि i. 6. प्रत्येकं

मौक्तिकं यस्य

धोअ-धोव-स्तोक M. धोहें G. धोहं

धोइलय-स्तोकक

धोर-स्थूल M. G. H. धोर

द

दइ-(इयाः)

दइया-दयिता

दइव-दैव

दइवायत्त-दैवायत्त

दंस-दंश

दंसण-दर्शन

दंसिय-दर्शित

दक्ख-दक्ष

दक्खवइ-दर्शयति M. दाखवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिन्न-दाक्षिण्य

दहति D-(=तहत् इति कृत्वा) M. दहदह

दहवह-(इददइ इति रत्वं कृत्वा) cf. M. दवादव  
पहणारें दहीं. In Hc. Gr. IV 330

दहवह होइ विहाणु seems to mean

'soon' and in IV 422 मयर-

इयदहवहइ पहइ अपूरइं काळि 'a hasty

attack'

दह-दह

दंह-Skt.

दंहावइ-दण्डयति

दत्त-Skt.

दंत-Skt.

दंति-दन्तिन्

दप्प-दर्प

दप्पयंत-दर्पयत्

दप्पण-दर्पण

दमक्खिय-appears to be coined to rhyme

with चमक्खिय and may be con-

connected with दम्- to harm, to

overpower

दम्मइ-दम्यते

दय-दया

दयावह-दयापरः

दयावण=दीनः Deśi IV 35 दयावणो दीणे

दर-(=ईषत्)

दरमलइ D-(=कम्पते) M. डळमळणें

दरिसइ-दर्शयति

दरिसावण-दर्शक

दळ-Skt.

दळइ-दलयति

दळण-दळन

दळमलइ=इरमलइ

दळवट्टइ D-(=निर्दलयति) M. तळपट करणें (समृळ  
नाश करणें)

दवग्गि-दवाग्नि

दवणय-(=दमनक) M. दौणा a kind of  
fragrant shrub held sacred

दव्व-द्रव्य

दस-दश G. H. दस

दसण-दशन

दसविह-दशविध

दह-दश M. दहा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दहीं

दहीय=दहि for metre

दाइ-ददाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दादा-दंष्ट्रा M. G. H. दाद

दाण-दान

दाम-Skt.

दाय-Skt. ( or आदान )

दाया-दाव

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति Coll M. दावणें, G. दावुं

दावइ-दापयति

दास-Skt.

दासि-दासी

दाह—Skt.

दाहिण—दक्षिण H. दाहिना

दिक्ख—दीक्षा

दिज्जइ—दीयते Old M. दीजे

दिट्ठ—दृष्ट Coll and Old M. दीठ.

दिट्ठंत—दृष्टान्त

दिट्ठि—दृष्टि Old M. दिठी

दिद—दृढ

दिण—दिन

दिणवर—दिनकर

दिणमणि—दिनमणि

दित्त—दीप्त

दिति—दीप्ति

दित्त—ददत् M. देता

दिन्न—दत्त

दिप्यंत—दीप्यमान M. दिपणें

दिय—दिज

दियेवर—दिगंबर

दियह—दिवस

दियावह—दापयति

दिव—दिव

दिवहू—द्वर्ष

दिवस—Skt.

दिवसयर—दिवसकर

दिब्ब—दिव्य

दिस—दिशा M. दीप्त

दिसइ—दिशति

दिसि—दिशा

दिहि—धृति

दीण—दीन

दीव—दीप M. दिवा, G. दिवो

„—द्वीप In M. लखदीव, मालदीव, islands in the Indian Ocean.

दीविय—दीपिका M. दिवली

दीसइ—दृश्यते M. दिसे

दीह—दीर्घ

दीहर—,,

दुकम्म—दुष्कर्मन्

दुकिय—दुष्कृत

दुक्कह—दुष्कृत

दुक्कदिर—दुष्कान्दिन्

दुक्कम्म—दुष्कर्म

दुक्कर—दुष्कर

दुक्कलियारय—दुष्कलिकार

दुक्कह—दुष्कथनीय

दुक्काळ—दुष्काळ Coll M. दुक्काळ

दुक्किय—दुष्कृत

दुक्कल—दुःख Coll M. दुख

दुक्कलद—दुःखद

दुक्कल्लिय—दुःखित M. दुखलेला

दुक्कलविय—दुःखापित M. दुखावणें

दुक्कह—द्विस्वणह

दुग्ग—दुर्ग

दुग्गइ—दुर्गति

दुग्गाम—दुर्गम

दुग्गह—दुर्गह

दुग्गवर—दुर्गह

दुग्गोद्ध—हस्तिन् Desi V 44 दुग्धुद्धणया इत्थी

दुच्चरिय—दुश्चरित

दुच्चार—दुश्चार

दुज्जण—दुर्जन

दुज्जय—दुर्जय

दुठ्ठ—दुष्ट

दुठ्ठिय—दुष्टा

दुत्तर—दुस्तर

दुत्थ—दुःस्थ

दुत्थिय—दुःस्थित

दुद्धर—दुर्धर

दुल्लय—दुर्णय

दुल्लिरिक्ख—दुर्निरीक्ष

दुल्लिवार—दुर्निवार

दुप्पेच्छ—दुष्प्रेक्ष

दुप्पह—दुष्पति

दुप्पय—द्विपद

दुप्पयार—दुष्प्रचार

दुप्परिणाम—दुष्परिणाम

दुप्पवंस (च?)—दुष्प्रपञ्च See Notes

दुप्पवंच—,,

दुष्पवण-दुष्पवन  
 दुष्पियर-दुष्पितृ  
 दुष्पेच्छ-दुष्पेक्ष  
 दुष्पुत्त-दुष्पुत्र  
 दुम-दुम  
 दुम्मह-दुर्मति  
 दुम्मह-दुनोति  
 दुम्मण-दुर्मनस्  
 दुम्मणवन्तय=दुम्मण  
 दुम्मारुय-दुमारुत  
 दुम्बह-दुम्बल  
 दुरकस्वर-दुरक्षर  
 दुरकस्वस-दुराक्षस  
 दुरायारिय-दुराचारिन्  
 दुरालोयण-दुरालोकन  
 दुरास-दुरास  
 दुरिय-दुरित  
 दुलंघ-दुलंघ्य  
 दुलंभ-दुलंभ  
 दुल्लकखय-दुल्लक्ष  
 दुल्लंघ-दुल्लंघ्य  
 दुल्ललिय-दुल्ललित  
 दुल्लह-दुल्लभ  
 दुल्लालह-दुल्लालीयति  
 दुवार-द्वार  
 दुवियप्य-दुर्विकल्प  
 दुविरुद्ध-दुर्विरुद्ध  
 दुविह-द्विविध  
 दुध्व-दुर्वा  
 दुध्वयण-दुर्वचन  
 दुध्वयणय-दुर्वदनक  
 दुवक-दुर्वाक्य A Name  
 दुध्वसण-दुर्व्यसन  
 दुध्वसंत-दुर्वसन्त  
 दुध्वाय-दुर्वात  
 दुध्वासण-दुर्वासना  
 दुध्वासिर-दुर्वासिन्  
 दुध्विणीय-दुर्विनीत  
 दुध्वियद-दुर्विदग्ध

दुध्विसह-दुर्विषह  
 दुसंकह-दुःसंकट  
 दुसंकर-दुःसंकर  
 दुसम-दुषमा Technical Jain term for a  
 cycle of years. See Notes

दुसह-दुःसह  
 दुतील-दुःशील  
 दुह-दुःख  
 दुहिय-दुहितृ  
 दुअ (दूय)-दूत  
 दुमह-दूनयति  
 दूर-Skt.  
 दूरास-दूरास  
 दूस-दूष्य  
 दुसइ-दूषयति  
 दूसण-दूषण  
 दूसह-दुःसह  
 दुहव-दुर्भग  
 देह-ददाति M. देह, G. H. दे  
 देकखइ-पश्यति M. देखणं, H. देखना  
 देखइ=देकखइ  
 देव-Skt. As Voc., addressed to a  
 king

देवय-देवता  
 देवंग-देवाङ्ग Adj. of clothes  
 देवत्तण-देवत्व  
 देवर-देष्ट M. दीर, H. देवर  
 देवलोय-देवलोक  
 देवि-देवी  
 देस-देस G. H. देस  
 देसिय-देशित  
 देह-Skt.  
 देहुर-देवगृह M. देहारा a miniature  
 wooden temple for domestic  
 gods

दोकर-दुष्कर  
 दोखंड-द्विखण्ड  
 दोखंडइ-द्विखण्डयति  
 दोस्थिव-दुस्थिव-दुःस्थित

दोमिय=दूमिय  
 दोस-दोष Vul M. दोस. H.  
 दोस-दोष  
 दोह-दोह  
 दोहय-दोहक  
 दोहग-दोभाग्य  
 दोहत्तण-दोहत्त्व  
 दोहलय-दोहलक M. दोहाळे  
 दोहिय-दोहिन्  
 दोहितय-दोहित

ध

धकड-धकट Name of a Bania family to  
 which our author belongs  
 धगधगन्त D-(=उग्रं ज्वलन्) M. धगधगीत  
 धण-धन  
 धण-धणमित्त A name  
 धणमित्त-, A name  
 धणयत्त-धनदत्त A name  
 धणपदित्ति-धनदीप्ति: A name  
 धणयत्तच्छि-धनलक्ष्मी: A name  
 धणवद्-धनपति A name  
 धणवाळ-धनपाल A name  
 धणसिरि-धनश्री: A name  
 धणिय-धन्या: (=प्रिया) Desi V 58  
 धणु-धनुस्  
 धणुह-धनुष्य  
 धणुहर-धनुर्धर  
 धंघड D-(आग्रह) Desi V 57 धन्धा-लजा  
 does not suit मं तुं करि असगाहिं  
 धंघड VI 2, 8 Don't persist in  
 a wrong idea.'  
 धत्र-धन्व  
 धम्म-धर्म  
 धम्मिल्ल-Skt. has borrowed this word  
 form the Pr. Pāi. कबरी धम्मिल्ल  
 धय-ध्वज  
 धयवह-ध्वजपट  
 धर-धरा  
 धरइ-धरति

धरण-Skt.  
 धरणि-धरणी  
 धरणिद-धरणीन्द्र A name  
 धरणीधर-Skt.  
 धवल-Skt.  
 धवलिय-धवलित  
 धाह ( धाहड ) D-(=रुदनं) विणियत्तु लोड धाहड  
 सुअंतु XXII 2, 8 and अहवहिजि  
 विणियय धाहिहिं VIII 12, 8 (=धाहिं)  
 cf. M. धाय मोकलणें-to cry aloud  
 धाहय-धावित  
 धाहिय D-(=प्रेषितः) M. धाहणें to send  
 धाम-Skt.  
 धार-धारा M. G. धार  
 धारय-धारक  
 धारइ-धारयति  
 धावइ-धावति M. धावे  
 धाहाविय=धाविय-धावित The ह for metre's  
 sake. कर उब्भेवि धाहाविड भणइ VII  
 3, 10  
 धाहि=धाइ (ह for metre) which see.  
 धिट्ट-धृष्ट M. धीट  
 धीय-दुहित्  
 धीर-Skt.  
 धीरायट-धैर्याकर  
 धीरिय-धीरित  
 धीरिम-धैर्यं  
 धुअंत-धुवन्  
 धुकु D-(=मंदं स्थितं) M. धुकुधुकणें said of  
 life's last breath  
 धुणइ-धुनाति  
 धुत्त-धूर्त  
 धुय-धुत  
 धुर-धुरा  
 धुरंधर-Skt.  
 धुव-धुव  
 धुवइ-धुनाति  
 धूम-Skt.  
 धुय-दुहित्

धृष्टि-Skt.

ध्रुव-ध्रुप

ध्रुववति-ध्रुपवर्ति

ध्रुवरिय-ध्रुवरित

धोरणि-Skt.

धोवह D-(=प्रधाकयति) M. धुणें, H. धुना

न

नह-नदी Vul M. नई

नड-न

नडल-नकुल

नं-(=इव)

नखह-नृत्यति M. नाखणें, G. नाखडुं, H. नाखना

नजह-ज्ञायते

नहु-नष्ट G. नाठे

नस्थि-नास्ति G. नथी

नंदअ-नन्दकः

नंदह-नन्दति

नंदण-नन्दन

नंदि-नन्दिमित्त A name

नंदिमित्त-नन्दिमित्र A name

नंदिबहुण-नन्दिवर्धन A name

नंदिबहुण-

नंदीसर-नन्दीशर

नंदिष्ठय-नन्दिष्ठत

नमंसह-नमस्यति M. नवसणें with changed meaning

नमिय-नमित

नञु-नमः

नमोश्च-नमोस्तु

नयण-नयन H. नेन

नयर-नगर M. नेर in जामनेर, पारनेर names of towns

नयवंत-नयवत्

नर-Skt.

नरय-नरक

नराहिय-नराधिप

नरिंद-नरेन्द्र

नरेस-नरेस

नरेसर-नरेशर

नव-Skt.

नवह-नमति

नवकारह-नमस्कारोति

नवम-Skt.

नवर D-(=केवलम्)

नवल्ल-(=नव) M. G. नवल

नवहलिय-नवफलित

नवि-नापि

नह-नभस्

,,-नख

नहमिलय-नभोनिकय (=देव)

नहु-नखलु

नाह D-(=इव)

नाहत्त-ज्ञाति(?)अहिच्छहमिलिय सयलनाहत्तं VII.

13, 1

नाडं-नाम Old M. नाड, M. नांव

नादि-नाडी

नाण-ज्ञान

नाम-Skt.

नामगाहण-नामग्रहण

नाय-ज्ञात

नायभोय-नागभोग Same as नायसेज which see.

नायखर-नागखुद्रा

नायर-नागर

नायरि-नागरी

नायरिय-नागरिका

नायरियायण-नागरिकाजन

नायसिरि-नागश्री: A name.

नायसेज-नागशय्या

नारह्य-नारक

नारसिंह-Skt. name of a tribe

नारसीह-नारसिंह

नारि-नारी

नाळियर-नाळिकेर Vul M. नारिएळ, नारेळ

नावह D-(=इव)

नास-नास Vul M. नास

,,-नासा

नासह-नश्यति

नासाय-नासया or नासायै ?

ययं देह नासाय पेयं पसत्यं XII 3, 7

नाह-नाथ Old M. नाहो husband

नाहि-न

नाही-नाभि

निर्जह-नियुक्ते

निवत्त-नियुक्त

निओय-नियोत्ता

निकाय-Skt.

निकय-निष्कय

निकारण-निष्कारण

निकसंत-निष्कान्त

निकखेवय-निक्षेप

निकखेदिय-निक्षेपित

निर्गंत-निर्गच्छत्

निर्गंथ-निर्गन्थ

निग्गय-निर्गत

„- निर्गंत्र in णिग्गयात्त गयसात्त IV 10, 4.

निग्गह-निग्रह

निग्घिण-निर्घुण

निग्घोत्त-निर्घोष

नियोत्त- „

निच्च-नित्यम् Old M. नीच्च always

निच्चल-निश्चल

निच्छय-निश्चय Vul M. निच्छय

निज्जावय-निर्यामिक

निज्जिय-निर्जित

निज्जीव-निर्जीव

निज्जायइ-निष्प्रायति (=पश्यति)

निज्जण-निर्धनेनि In M. (रुण-)श्रुण

निट्टइ-नितिष्ठति

निट्टरिय-निर्दरित M. बेडर, G. निडर

नित्त-नेत्र

नित्ति-नीति

निद्-निद्रा Vul M. नीद्, नीज

निद्दु-निर्दग्ध

निद्दलेइ-निर्दलयति

निद्द-निर्ध

निद्दण-निर्धन

निद्धारिय-निर्घाटित Cf. माळवणरिद्धारिए ढहीप  
मन्त्रलेहन्मि Pai end

निन्द-निन्द

निनाद-Skt.

निन्द-निद्रा H. नीन्द

निन्द-निन्दति

निन्देहय-निन्देह

निष्कं किय-निष्पङ्क

निष्कंद-निष्पन्द

निष्कळ-निष्कळ

निबह-Skt.

निबंध-Skt.

निबंधण-निबन्धन

निबिड-Skt.

निभर-निर्भर

निर्भिट-? निर्भिटइं हारावळियइं V 9, 9

निमाणिय-निर्मानित

निच्च-Skt.

निमित्त-Skt.

निम्मच्छइ-निर्घञ्जति

निम्मच्छण-निर्घञ्जण

निम्मज्जइ-निर्भञ्जति

निम्मळ-निर्मळ

निम्मइ=निम्महण

निम्महण-निर्मथन

निम्माणिय-निर्मानित

निय-निज

„-नीत

नियय-निजक

नियइ D-(=पश्यति)

नियडं-नियम

नियच्छइ D-पश्यति

नियड-निकट Coll M. आड ना नीड (?)

नियत्त-निवृत्त

नियत्तइ D-निवर्तयति

नियत्थ-( परिहित ) Deśi IV 33 णिअत्थं

परिहित It could however be traced to नि+वत्थ+त्, where व undergoes यभ्रुति and त्त regularly becomes थ. Not a Deśi therefore.

नियम-Skt.

नियंभ-नितम्ब

नियर-निकर

नियळ-निगड

नियवि=नियवि ( दृष्ट्वा ) नियवि क्विड ( कृतं ) कयं-  
तरंतंतक V 16, 7

नियसिबि-न्युष्य (=उपोष्य) निव्वाहह जो नियसिबि  
भरेण XXII 10, 6

नियाण-निदान

निरंजण-निरञ्जन

निरम्मणा(ण)य D-Desi I 22 has अम्माह्वा  
for अद्धमार्गंगामिनी and I 49 अम्मशु-  
अंचिअं for अनु(मार्गं) गमनम्. अम्मण  
thus seems to mean pursuit.  
निरम्मणाड therefore should mean  
of which no one is in pursuit,  
or which no body seeks. This  
sense suits the context very  
well. हुड काळिं जइवि निरम्मणाड XVI  
8, 10

निरळंकार-Skt.

निरवराह-निरपराध

निरवसंक-निरपशङ्क

निरवसेस-निरवशेष

निरवेकख-निरपेक्ष

निराउह-निराशुध

निरारिड D-( निश्चितम् ) See निरु

निरावराह=निरवराह

निरावसन्न-निरवसन्न (=विषण्ण) निरु has inten-  
sive sense here.

निरिक्खइ-निरीक्षते

निरिक्खण-निरीक्षण

निरु-निश्चितम्

निरुज्जम-निरुज्जयम

निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्तं

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुत्तयमाण-निरुत्तयमान

निरुम्भण D-(=निरोधन)

निरुवम-निरुपम

निरुवसत्ता-निरुपसर्ग

निरोह-निरोध

निरोवम-निरुपम

निलय-Skt.

निलीण-निलीन

निव-रुप

निवहिं D-(=निष्पत्य) cf. Hc. Gr. IV 444

वळयावळिनिवडणभएण धण उद्धुअ जाइ.

चम्मट्टिसरीउ निवहिं जाइ मत्ताणि खड XX

9, 9. The anusvāra, however,

makes it difficult. Possibly it is

a mistake.

निवडइ-निष्पतति

निवसइ-निवसति

निवइ-Skt.

निवाण (=निव्वाण)-निर्वाण, in the sense of

निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV

419 has निवाणु for निव्वाणुं-‘अहवा तं

जि निवाणुं’. वरभवणहो पिकखंतु निवाणं

V 7, 7. M. निवाणं

निवारइ-निवारयति

निवारण-Skt.

निवास-Skt.

निविट्ट-निविष्ट

निविति-निवृत्ति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वन्न-निष्पन्ना (=जाता) भविसत्तहो गेहिणि निव्वन्नी

XX 14, 2

निव्ववसाय-निव्वेवसाय Old M. वेवसाव

निव्वइ-निर्वहति

निव्वाहइ-निर्वाहयति

निव्वइइ (=निव्वइइ)-निष्पत्यते. निव्वइइउ कज्जु

किं वित्थरेण IV 5, 12

निव्वइ-निवृत्ति

निव्वय-निर्वेद

निसन्न-निषण्ण

निसायर-निशाचर  
 निसि-निशा  
 निसियर-निशाचर  
 निच्छदिय D-(=भरानत) Pāi निच्छदियमकन्तभरोगयं  
 निच्छणइ-निष्णोति  
 निहदइ-निघट्टयति  
 निहण-निघन  
 निहणइ-निहन्ति  
 निहम्मइ-निहन्यते  
 निहसन्ति-नियसन्ति See Emendations  
 निहाय-निघात  
 निहाण-निघान  
 निहाळइ-निभालयति M. निहाळणें निहाळवुं  
 निहि-निधि  
 निहित-निक्षिप्त  
 निहीण-निहीना  
 निह्य-निधुत (=निधुवनं छरतं)  
 निहेळण D-(=गृह) Desi IV 51 निहेळणमगार-  
 जघणेछ  
 निहोळइ D-(पातयति)  
 नीर-Skt.  
 नीसइ-निःशब्द M. नीसाइ  
 नीसंदेह-निःसंदेह  
 नीसरइ-निःसरति  
 नीसळ-निःशस्य  
 नीसार-निःस्सार 'passage', if in कवडि  
 जिणभवणहो नीसारइ V 7, 2 नी० is  
 a noun  
 नीसारइ-निःसारयति  
 नीसारय-निःसारक  
 नीसास-निःशास  
 नीसाहार-निःसन्धार or निःसंवार acc. to Hc.  
 Gr. IV 82. बलु भज्जइ नीसाहार साउ  
 XIV 16, 6 unmitigated defeat  
 नीसेस-निःशेष  
 ढ-किन्नु  
 ण्णं-नलम् Prktism  
 नेइ-नयति M. नेई  
 नेउर-नपुर M. नेवरें

नेत-नेत्र  
 नेमित-नैमित्त  
 नेमित्तिय-नैमित्तिक  
 नेराइय-नीराजन  
 नेवरथ-नेपत्थ  
 नेसण-निवसन, as reference to छरत shows  
 विहदियनेसणाइं मिहुणाण व छरयारंभइं IV  
 8, 10 M. नेसणें  
 नेह-जेह  
 नोकसाय-नोकषाय  
 न्हाइ-ज्जाति  
 न्हवण-जपन  
 न्हविय-जपित  
 न्हाण-जान M. न्हाणे, न्हाणें  
 न्हावइ-जापयति

प

पइ-पति  
 पइज-प्रतिज्ञा M. पैज  
 पइठ-प्रविष्ठ old M. पैठा  
 पइत्त-पयत्त which see.  
 पइत्त-प्रकीर्ण  
 पइव्वय-पतिव्रता  
 पइसइ-प्रविशति old M. पैसणें.  
 पइसरइ-प्रतिसरति (=प्रविशति)  
 पइसार-प्रतिसार (प्रवेश or मार्ग) old M.  
 पैसार  
 पइसारइ=प्रवेशयति  
 पइहर-पतिगृह  
 पइसइ=पइसइ  
 पइजइ-प्रयुक्ते  
 पइत्त-प्रयुक्त  
 पउत्थ-प्रोषित  
 पउर-पौर  
 ,, -प्रउर in M. (भर-)पूर, also Vul. M.  
 पचूर  
 पउरिस-पौरुव  
 पएस-प्रदेश  
 पओळि-प्रतोळी  
 पओसि-प्रदोषे

पओहण-प्रवहण  
 पओहर-पयोधर  
 पक-पक M. पका and also पाका G., H.  
 पकल-पक्ष M. पाखा (wing of a house)  
 पकलय-पक्ष side  
 पकलत-प्रक्षित? (=प्रक्षुब्ध) रणरसपकलति घण-  
 वइयुति XIV 7, 12  
 पकलरिय D-(=संनद्ध) Deśi VI 10 पकलरा-  
 तुरयकवचे. See गुहिय  
 पकलवाय-पक्षपात  
 पकलाह-प्रक्षालयति  
 पकिल-पक्षिन् M. पांखरूं, H. पंली  
 पकिलय-पक्षिक meaning 'partial'  
 पकिलत-प्रक्षित  
 पगळिय-प्रगळित  
 पगळ-प्रकामम्  
 पगुण-प्रगुण  
 पघोल-प्रघोष  
 पघोलिय-प्रघोषित  
 पंक-Skt.  
 पंकय-पंकज  
 पंकयसिदि-पङ्कजश्री: (=कमलश्रीः)  
 पंकिय-पंकिल  
 पंगण-प्रांगण  
 पंगुरइ D-(=प्राट्णोति) M. पांघरणें  
 पंगुरण D-(=प्रावरण) M. पांघरण  
 पणय-प्रत्यय  
 पणकल-प्रत्यय  
 पणकलइ-प्रत्याख्याति  
 पणकलाण-प्रत्याख्यात  
 पणोरइ D-(=उपालभते) Hc. Gr. IV 156  
 उपालम्भेक्षपकार  
 पणालन-प्रत्यासन  
 पणुत्तर-प्रत्युत्तर  
 पणुत्त-प्रत्युत्त  
 पणुत्त D-(=प्रत्युत्त) पणुत्त आयहो पिउ वुचइ  
 VI 22, 5 Hc. Gr. IV 420 gives  
 पणुत्त for प्रत्युत्त  
 पणुत्त-पणुत्त G. पाणे, H. पीणे

पणुत्त-To rhyme with नियच्छणं  
 पणुत्त-प्रणुत्त  
 पणुत्तइ-प्रणुत्तइत  
 पणुत्त-पश्चिम Vul M. पणुत्त  
 पणुत्त-,, G. पाणुत्त  
 पणुत्तविय-पश्चात्तापित cf. Vul M. पणुत्ताप  
 पणुत्त-प्रणुत्त  
 पणुत्त-पर्याप्त  
 पणुत्तिय-प्रणुत्तिय  
 पणुत्तइ-प्रणुत्तइयति M. पाणुत्तणें  
 पणुत्त-पर्युत्त  
 पणुत्त-Skt.  
 पणुत्त-पणुत्त  
 पणुत्त-Skt.  
 पणुत्तिय-पणुत्तिय  
 पणुत्तिय-पणुत्तिय  
 पणुत्त-Skt. Name of country and  
 people in the Doab, contiguous  
 to कुरुजंगल  
 पणुत्तिय-पणुत्तिय  
 पणुत्तिय-पणुत्तिय Possibly five vari-  
 eties of fruits of the Ficus  
 Religiosa kind were prohibited  
 महु मज्जु मच्चं पणुत्तराहं खजंति न XVI 8,  
 1 See also XX 3, 3  
 पणुत्तिय D (=विनाशित) appears to have  
 similar sense with फेडिय wh.  
 occurs in the same line जेण लोयस्स  
 लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पणुत्तियं  
 IV 13, 8. Deśi VI 15 has पणुत्तियं...  
 छसले, so that our word means  
 छसलितं=छसलेन हतं-totally crushed.  
 पणुत्त-Skt.  
 पणुत्त-Skt.  
 पणुत्त-पणुत्त पाणुत्त as latter part of names  
 of many cities.  
 पणुत्त-पणुत्त (=सिंहासन)  
 पणुत्त-प्रस्थापयति M. पाणुत्तणें  
 पणुत्त-पणुत्त M. पणुत्त

पढंद्-पढंद्  
 पढाय-पताका  
 पढिकूळ-प्रतिकूळ  
 पढिकसल्ल-प्रतिस्खलति  
 पढिगाह-प्रतिगृह्णाति  
 पढिगाहय-प्रतिग्रह  
 पढिच्छ-प्रतीच्छति  
 पढिच्छण-प्रतीच्छन (=स्वीकारः)  
 पढिजंघ-प्रतिजल्पति  
 पढिपट्ट-प्रतिपट्ट  
 पढिपरिहव-प्रतिपरिभव  
 पढिपहर-प्रतिप्रहर  
 पढिपिह- D-क्षिपति  
 पढिबंध-प्रतिबन्ध  
 पढिबिंब-प्रतिबिम्ब  
 पढिबिंब-प्रतिबिम्बयति  
 पढिभट्ट-प्रतिभट्ट  
 पढिभमिय-परिभ्रंशत  
 पढिम-प्रतिमा  
 पढिमल्ल-प्रतिमल्ल  
 पढियकल्ल-प्रतिपञ्च जालगावकल्ल-पकल्लपढियकल्लहि  
 IX 4, 5 contrast to पकल्ल (not  
 एकल्ल as in Jacobi) a wing of a  
 door or some such thing  
 पढियंक्रिय-प्रत्यङ्कित  
 पढियच्छ-परियच्छ which see  
 पढिरक्खिय-प्रतिरञ्जित  
 पढिरव-प्रतिरव  
 पढिवयण-प्रतिवचन  
 पढिवहर-प्रतिवैर  
 पढिवक- (=प्रतिवाक्यं करोति )  
 पढिवकल्ल-प्रतिपञ्च  
 पढिवज्ज-प्रतिपथते  
 पढिवन-प्रतिपन्न  
 पढिवमिय- ,,  
 पढिवाय-प्रतिवाच (=प्रतिवाक्यं)  
 पढिवाहय-प्रतिपारित  
 पढिवाळ-प्रतिपाळयति  
 पढिसक-परिसक which see

पढिसर-प्रतिघञ्च M. पढसाद्  
 पढिसर- (=प्रतिकूल) Probably from प्रतिस्वर  
 Deśi VI 18 पढिसरो वेञ्च पढिकूळे  
 पढिहार-प्रतिहार  
 पढीच-प्रतीच  
 पडु-पट्ट  
 पडुत्तर-प्रत्युत्तर  
 पडुत्तिय-प्रत्युक्ति cf. उत्तपडुत्तियाइं XXI 8, 1  
 पढ-पठति M. पढणे, पाढे, H. पढना  
 पढम-प्रथम  
 पढक-प्रदौकित Probably a Prākṛitism  
 in Sanskrit  
 पणय-प्रणत  
 ,, -प्रणय  
 पणहणि-प्रणयिनी  
 पणच्चिय-प्रणर्तित  
 पणट्ट-प्रनट्ट  
 पणमिय-प्रणमित  
 पणवह-प्रणमति  
 पणवाय-प्रणिपात  
 पणाम-प्रणाम  
 पणासण-प्रणासन  
 पणासिय-प्रणासित  
 पणीह- (प्रणिधि) पुणु पुणु वि छमित्तहि कयपणीह  
 XIII 12, 5 Loss of find इ for  
 rhyme. Pāi चरो पणिही suits here.  
 पंडरिय-पाण्डुरित  
 पंडव-पाण्डव  
 पंडिय-पण्डित  
 पत्ते-पत्र M. पत्ता in a diff. sense, H. पत्ता  
 पत्त-प्राप्त  
 पत्तल-पत्रल M. पातळ ?  
 पत्ताणइं-प्रत्याययति, सो तुम्हं विवाड पत्ताणइं  
 XVII 7, 2  
 पत्ति-पत्नी In XX 3, 2 our text rightly  
 reads परत्ति and not पत्ति.  
 पत्तियइ-प्रत्याययति  
 पत्थण-प्रार्थना  
 पस्थान-प्रस्थान

परिधिव-पार्थिव  
 पदरिसिय-प्रदर्शित  
 पदेकस्त्र-प्रपश्यति  
 पषाहय-प्रधावित  
 पंति-पंक्ति Old M. पांति  
 पंथ-पथिन्  
 पंथिय-पथिक  
 पन्नय-पन्नग

पन्नया-पर्णकानि Betel leaves झुणीं तथा  
 पन्नया जेहि दिना XII 3, 21

पन्नारस-पञ्चदश  
 पन्हु-प्रखव M. पान्हा  
 पप्पदा-पर्पट M. G. पापद  
 पप्कल्लिय-प्रकुल्ल  
 पम्भट्ट-प्रभ्रष्ट M. बाट

पम्भार-प्राग्भार  
 पभणह-प्रभणति  
 पभोव-प्रभोग  
 पमत्त-प्रमत्त

पमाण-प्रमाण  
 पमाय-प्रमाद  
 पमायह-प्रमायते

पमुक्क-प्रमुक्क  
 पमुह-प्रमुख  
 पमुहोह-प्रमुखः चित्

पम्मुह-प्राह्मुख  
 पय-पद Vul M. पय

„-पयस्

„-प्रजा

पयह-प्रकृति

पयंग-पतङ्ग

पयहह-प्रवर्तते

पयह-प्रकट

पयहह-प्रकटयति

पयहावह- „

पयहावण-प्रकटीकरणं

पयदि-प्रकृति

पयंह-प्रचण्ड

पयत्त-प्रयत्न

„-प्रहत्त

पयरथ-पदार्थ

पर्यथिय-प्रगन्थित

पयन=पहन ( प्रकीर्ण, सिद्धित )

पर्यपह-प्रजल्पति

पयरक्ख-पादरक्ष

पयल्लय=पय-पद plus an Apbh. diminutive  
 termination of M. पाउल्ले

पयहिणम्-प्रदक्षिणम्

पयाणय-प्रयाणक

पयार-प्रकार

पयाव-प्रताप

पयास-प्रकाश

„-प्रयास

पयासह-प्रकाशयति

पयासय-प्रकाशक

पयासिर-प्रकाशिन्

पयाहिण-प्रदक्षिण

पयाहिणह-प्रदक्षिणं करोति

पर-परम्

परएस-परदेश

परम-Skt.

परमत्थ-परमार्थ

परमप्पय-परमात्मन्

परमेट्टि-परमेष्ठिन्

परमेसर-परमेश्वर

परम्पर-परम्परा

परम्मुह-पराह्मुख

परव्वस-परवश

परस-स्पर्श

पराइय-परायात

पराणए-परायणति

परामरिसह-परामृच्छति

परायय-परागत

पराहव-पराभव(=आपह्) जंमज्झ पराहवि...इह

अणुहविउ पहं XII 10, 12

परि-परि

परिउंभह-परिचुंबति

परिउंभण-परिचुंबन

परिभोस-परितोष  
 „-परिद्वेष  
 परिभोसइ-परितोषयति  
 परिक्रम-परीक्षा  
 परिक्रमइ-परीक्षते  
 परिक्रमण-परीक्षण  
 परिखिवइ-परिक्षिपति  
 परिखुदिय-परिक्षुभित  
 परिगलिय-परिगलित  
 परिग्गइ-परिघइ  
 परिचत्त-परित्यक्त  
 परिचाय-परित्याग  
 परिचित्त for परचित्त I 9, 6  
 परिद्विय-प्रतिष्ठित  
 परिद्विय-प्रतिष्ठापित  
 परिणयणय-परिणयनय. परिणय and नय are  
 synonymous XIV 3, 1.  
 परिणइ-परिणयति  
 परिणाम-Skt.  
 परित्त-परीत  
 परिपुंगल-(=श्रेष्ठ) जंपइ भविमयत्तु परिपुंगल IX  
 8, 6 See पुंगल  
 परिप्पमाण-परिप्रमाण  
 परिप्फुइ-परिष्फुट  
 परिप्फुरिय-परिष्फुरित  
 परिभावइ-परिभावयति  
 परिभूय-परिभूत  
 परिमल-Skt.  
 परिमलिय-परिमृदित M. मळणं  
 परिमाइ=परिमाति i. e. परिमाणं. Or perhaps  
 to read like Jacobi छगइपरिमा इव  
 V 8, 5  
 परिमिय-परिमित  
 परिमुक्क-परिमुक्क  
 परिमुत्तइ-परिमृत्तति  
 परिमोक्कल-परिमुक्क  
 परियच्छइ-(=पश्यति) Old M. परियेसणे  
 परियंचइ=परि+अंचइ which see

परियइइ-परिवर्तयति  
 परियण-परिजन  
 परियत्त-परिवृत्त  
 परियत्तइ-परिवर्तते  
 परियत्तिय-परिवर्तित  
 परियर-परिकर  
 परियरिय-परिचरित  
 परियल-(परितल ?) a small dish. M. परेळ,  
 परळ  
 परियाण-परिदान  
 परिरक्खइ-परिरक्षति  
 परिवज्जइ=परिवज्जइ-परिवर्तयति  
 परिवत्तर-परिपक्कन्निम. निम्मज्जिउ परिवत्तरतोएँ  
 XVI 2, 5  
 परिवत्थ-परिवत्त  
 परिव्वाहि-परिपाटी  
 परिव्वाय-प्रतिवात XXII 1, 11  
 परिव्वार-Skt.  
 परिव्वात्त-परिवत्त छणियत्थइं मि ज्झीणपरिव्वात्तइं V  
 9, 2  
 परिवीढ-परिपीठ  
 परिव्वेयइ-परिवेदयते कायरत्तरिणि कावि परिव्वेयइ  
 XIV 11, 7  
 परिसक्कइ-परिप्पक्कते ( परिक्रमते )  
 परिहइ-परिदधाति  
 परिहण-परिधान H. पहिरण  
 परिहत्थ D=(दक्षः) Pāi परिहत्थो दच्छो. मइं मि  
 छिउ परिहत्थु व्हंतउ VIII 2, 4  
 परिहव-परिभव  
 परिहाइ-परिधापयति  
 परिहाविय-परिधापित  
 परिहात्त-Skt.  
 परिहुय-परिभूत  
 परिहोइ-परिभवति  
 परिसम-परिश्रम  
 परोप्पर-परस्परम्  
 पलय-प्रलय  
 पळब-प्रकम्ब  
 पळबिय-प्रकम्बित

पकाव-५ . ५  
 पकाविय-प्रकापित  
 पकाव-प्रकापक  
 पकित-प्रदीप्त M. पकित a torch  
 पकित-प्रदीप्यते  
 पकोहर-प्रकोकिन्  
 पकोहर-प्रकोकते  
 पकोषण-प्रकोकन  
 पकोष-प्रकोषद्  
 पलंग-पर्यङ्क M. पलंग  
 पलङ्ग D-पर्यस्त्यति  
 पल्लव-Skt.  
 पल्लव-A country, whose capital is  
 given as कपिल XVII 2, 2  
 पवज-प्रपथते  
 पवच-प्रपञ्च  
 पवक्षुय-प्रवर्षित  
 पवण-पवन  
 पवत-प्रवर्षयति  
 पवन-प्रपन्न  
 पवर-प्रवर  
 पवरिस-प्रवर्षति  
 पवह-प्रवहति  
 पवाशु-प्रमाणं  
 पवाल-प्रवाल  
 पवास्त-प्रवास्त  
 पवाह-प्रवाह  
 पवाह-प्रवाहयति  
 पवित्त-पवित्र  
 ,, -प्रवृत्त  
 पवित्तविय-प्रवर्षित  
 पवित्ति-प्रवृत्ति, (=प्रभृति in अज्जुपवित्ति गिसिभो-  
 थु परिहरिच मं XX 3, 12  
 पविस्समाण-प्रविच्छन्  
 पवेस-प्रवेश  
 पव्य-पर्वन्  
 पव्य-प्रमजित  
 पव्य-पर्वत  
 पव्य-Name of a country between  
 the Ravi and the Sutlej

पव्य-King of the above  
 पव्यनरिन्द-,,  
 पसय-शुगविशेष Desi VI 4 पसभो शुगविशेषः or  
 प्रसूत would suit पसयच्छि both in  
 V 14, 2 and in V 15, 4  
 पसंस-प्रसंसति  
 पससय-प्रसंसक  
 पसंग-प्रसंग  
 पसस्य-प्रसस्त  
 पसन्न-प्रसन्न  
 पसर-प्रसर  
 पसर-प्रसरति  
 पसाय-प्रसाद Old M. पसाय  
 पसारिय-प्रसारित  
 पसाह-प्रसाधयति  
 पसाहण-प्रसाधन  
 पसिद्ध-प्रसिद्ध  
 पसिद्धि-प्रसिद्धि  
 पसुव-पशु  
 पसुय-प्रसूत  
 ,, -प्रसूत  
 पह-पथिन्  
 ,, -प्रभा  
 पहय-प्रहत  
 पहचूल-प्रभचूड A name  
 पहजण-प्रभञ्जन  
 पहण-प्रहन्ति  
 पहर-प्रहर  
 ,, -प्रहार  
 पहर-प्रहरति  
 पहरण-प्रहरण  
 पहरिस-प्रहर्ष  
 पहस-प्रहसति  
 पहाण-प्रधान  
 पहार-प्रहार  
 पहाय-प्रभात M. पहाट  
 पहाव-प्रभाव  
 पहाव-प्रभवति  
 पहिय-पथिक

पहिद्-प्रष्ट in पहिदो तर्हि दुभिरिक्खे खयाले IV  
3, 1

पहिदय-प्रष्ट

पहिरद्-(from परिद् by Metathesis) परि-  
द्धाति M. पेहेरणे, H. पेहेरना, पेहेराव

पहिलय-प्रथम M. पहिलें

पहु-प्रभु

पहुचद्-(प्रभवति) Hc. Gr. IV 390 M.  
पोहचणे, H. पहुंचना

पहुत्त D-(प्रभु) सगुहो को न पहुत्तव XII 3,  
30

पाद्क-पदाति Old M. पाईक, H. पाई (दल)

पाद्वि=पाविनि see पावद्

पावत्-प्राष्टृ M. पाऊत्, H. also

पाद्विय-पादित

पाण-प्राण

पाणि-प्राणि

पाणिगहण-पाणिग्रहण

०गहण-

पाणिय-पानीय

पाणियहारि-पानीयहारिणी

पापर-Skt.

पाय-पाद M. पाय. चंदप्पहपाय छित XII 14, 4  
=पादौ स्तुष्टौ.

पायड-प्रकट

पायडद्-प्रकटयति

पायत्-Skt.

पायार-प्राकार

पार-Skt.

पारक-परकीय M. पारखा

पारणय-पारणक M. पारणे

पारद्ध-प्रारद्ध

पारंपर-परम्परा (=पुराण) पारंपरकव्वहं लहिवि भेड  
XIV 20, 17 परंपरा suits well.

पारंभिय-प्रारब्ध पारियच्छि

पाल-Skt.

पालद्-पालयति

पालण-पालन

पाव-पाप

पावद्-प्राप्नोति

पावज-प्रवजया

पाविद्-पापिद्

पात्-पार्थ. जेण तुम्हाण पासं गमं त्थुओ IV 13, 10

M. पात्, पार्थी, G. पात्ते, H. पात्

"-पात्

पासिदं-पार्थे, पार्थात्. अण्णहिं पासिद अण्णहिं  
लिज्ज् II 1, 7

पासंदिय-पाण्डिक

पासाय-प्रासाद

पासेइय-प्रस्वेदित H. पत्तीना? G. परसेवो

पाहण-पाषाण

पाहरिय-प्राहरिक

पाहाण-पाषाण

पाहुड-प्राभृत (=उपायनं)

पि-अपि Prktism

पिड-पीतं

पिडहर-पितृगृह

पिक-पक M. पीक, पिकलेळें

पिकखद्-प्रेक्षते

पिच्छद्-प्रेक्षते H. पीसना?

पिज्जद्-पीयते

पिजर-Skt.

पिट्ठिवि-(मारयित्वा) M. पिट्ठे

पिड-Skt.

पिडवात्-पिण्डवद्य ? (=हृद्जन)

पिपीलि-पिपीलिका

पिम्म-प्रेमन्

पिय-पितृ

"-प्रिय G. H. पिडुं, पिया

पियद्-पिबति

पियद्दत्त-प्रीणयिद्

पियडल्लिय-प्रिया

पियम्म-प्रेमन्

पिययम-प्रियतम

पियर-पितृ

पियल्लय-प्रिय

पियच्छदरि-A name

पियार-प्रियतर H. पियार, प्यार G. also

पियात्-पिपासा

पिहृ D-( प्रेरयति, क्षिपति )

पिहृण-पिहृण

पिहृय-पिहृय

पिहृमिपाळ-पृथिवीपाळ

पिहृ-पृथु

पिहृमह-पृथुमति A name

पीढ-पीढा

पीढिजंति-पीढ्यमाना

पीण-पीण

पीणिय D-(=धारित) H. पेना

पीळ-पीळा

पीळिय-पीळित

पीवर-Skt.

पुंगळ D-(=श्रेष्ठ?) तुहुं वणिवरकुमारि कुळि पुंगळे  
V 14, 7 See परिपुंगळ.

पुंगव-Skt.

पुच्छह-पृच्छति G. पूंछवं, H. पूछना

पुच्छण-पृच्छा M. पुसणें

पुच्छिय-प्रोच्छित(=प्रसृष्ट) लिहिवि नं पुच्छिउ X 7,  
22 M. पुसणें

पुज-पूजा

पुजह-पूजयति

पुजह-पूर्यते

पुज-Skt.

पुंजह-पुंजयति

पुंजविय-पुंजित

पुट्ट-पृष्ठ M. पुट्टा

पुणस-पुनर्न

पुण-पुनर्

पुंड-पुण्ड

पुत्त-पुत्र

पुत्ति-पुत्री

„-उत्ति in पुत्तिचोञ्जु an interjection  
often occurring in IV 7

पुत्र-पुण्य

पुत्रिमा-पूर्णिमा Vul M. पुनिवा

पुष्क-पुष्प

पुर-Skt.

पुरओ-पुरतः

पुरसव-पुरदेव

पुरंदर-Skt.

पुरंधु-?

पुरय-गोपुर ? in IX 4, 4; gardenhouse?  
in VIII 10, 5

पुरयण-पुरजन

पुरवह-पुरपति

पुरवाल-पुरपाल

पुराह- (पुराकृत )

पुराण-Skt.

पुरि-पुरी

पुरिस-पुरुष

पुरिसयार-पुरुषकार

पुरुस-पुरुष occurs much less frequently  
than पुरिस

पुरेस-पुरेस

पुरय-पुरक

पुरहय-पुरकित

पुरिह-A name of a wild tribe men-  
tioned with बग्बरसवर XIX 11, 2

पुव-पूर्व

पुवस-पूर्वदेश

पुववास-पूर्वपार्थ

पुवविदेह-पूर्वविदेह a country

पुव्वि-पूर्वम्

पुहह-पृथिवी

पूय-पूजा

पूर-Skt.

पूरह-पूरयति

पूरय-पूरक

पेस-प्रेमन्

पेय-Skt. occurs in XII 3, which is  
mainly in Māhārāṣṭrī

पेरह-प्रेरयति

पेसह-प्रेषयति

पेसण-प्रेषणं (=कार्यं)

पेसल-पेसल

पेसज-पेसज्य

पोय-पोत

पोषणहर-पोतनपुर identified with तक्षशिला  
पोड-प्रौढ

पोत-पोष (=वृष) M. पोत

पोष्य-पुस्तक M. पोषी

पोष्कल-पूगकल M. पोष्क

पोमलच्छि-पषलक्ष्मी=कमलश्री: Paraphrase of  
of proper names is our author's  
habit

पोमाइड-for पामोइड overjoyed. तड सोहणें  
अणु पोमाइड VIII 19, 5 Jacobi's  
genial suggestion

पोसइ-पुष्यति

पोसह-पौषध

फ

फंस-स्पर्श M. फांस

फंसइ-स्पृशति

फंसण-पांसन

फण्णुण-फाल्णुण Mārṣādī फाणण, फाण

फइइ D-(स्फटति)=शारयति

फंदइ-स्पन्दते

फरइ-परशु M. फरस

फरहरंत-onomatopætic

फल-Skt.

फलप-फलक

फलह-,,

फलिह-स्फटिक

फलेइ-फलति

फार-स्फार M. फार

फारिय D-(स्फाटित) M. फाहलें

फाडय-(स्पर्शक) स्पर्शयोग्य

फिइइ D-(भइयति) M. फिटणें

फुइइ-स्फुटति M. फुटणें, H. फुटना

फुह-स्फुट

फुडिय-(=इत said of अघर) स्फुटित M. फुटलेला

फुरइ-स्फुरति

फुल-Skt.

फुलइ D-स्पृशति (=नाडि) Hc. Gr 1V 105

फेइइ D-(स्फेटयति?) M. फेइणें. Causal of  
फिइइ? see पंचेडिय of. थाड वि फेइइ ताडु

फह D-(=मण्डली) in ज्अप्फदि. M. फह

व

वइइ-see वइसइ Past Part M. वैठ, वैठक,  
H. वैठ

वइसइ-उपविशति Col M. वइस, वैसणें

वइसणय-उपवेशनकं (=सिंहासन) In all the  
passages where it occurs it is  
closely associated with रज्जु. एह  
संपय इड वइसणहं रज्जु XXI 6, 9;  
8, 7 and 9, 7

वइसारइ-उपवेशयति Causal of वइसइ

वईसइ=वइसइ

वडइइ-वडयते

वड-Skt.

वधुयत-बन्धुयत Loss of anuswāra for  
metre

वंदिग्गह-बन्दिग्गह

वंदिण-वंदिन् Bard

वंध-बन्ध

वंधइ-बध्नाति

वंधण-बन्धन

वंधव-बान्धव Coll M. वंधव

वंधु-Skt.

वंधुयत-बन्धुयत A name

वप्प D-(=पितृ) M. H. वाप, G. वापु, वापुजी

वंभयारि-ब्रह्मचारिन्

वंभचेर-ब्रह्मचर्य

वंभत्तण-ब्रह्मत्व (=ब्राह्मणत्व)

वय-वक

वल-Skt.

वलवंत-वलवत्

वलि-वलिन्

वलिक्किय-वलिक्किया

वळिवण्ड D-(=वळास्कार) करइ वळिवंडव च वळरु  
मंडल अहिइइं Sar. Kapth p. 130  
M. वण्ड?

वण्वर-वर्वर a tribe, coupled always with  
the Khaśas

वहल-Skt.

बहव-बहु  
 बहिष्-भगिनी M. बहीण, G. बेण, H. भेण  
 बहिरिय-बधिरित M. बहिरा  
 बहु-Skt.  
 बहुभ-बहु  
 बहुत- " M. बहुत, बहुतेक, II. बहोत  
 बहुविह-बहुविच  
 बहुह-बहुवा  
 बाण-Skt.  
 बार-द्वार G. बारखुं  
 बारस-द्वादस Coll M. G. H. बारस, mean-  
 ing the 12th day of the month.  
 बारद- " M. बारा  
 बाळ-Skt.  
 बाळहारि-बाळचारी भविस्तहो बाळहारि XII 6, 8.  
 बासण-बण Coll M. बासन a rich garment  
 बाह-बाण्य  
 ,, -बाहु  
 बाहिर-बहिष् M. बाहेर, H. बाहार  
 बाहु-Skt.  
 बाहुबळि-Skt. Son of the Tirthankara  
 R̥abha  
 बि०-द्वि०  
 बिण्णि-द्वौ  
 बिलि- "  
 बिच-Skt.  
 बीय-द्वितीय  
 बुझ्जर-बुध्यते Old M. बुझणें, बुझाविणें  
 बुद्ध-Skt.  
 बे-द्वि M. G. H. बे  
 बोह D-(=भाषणं)  
 बोहड D-(=कथयति) Hc. Gr. IV 2  
 कथेर्वज्जर etc.  
 बोहवह-Causal of above  
 बोहि-बोधि  
 बोहिय-बोधित In कालागुरुलण्डहं बोहियाहं I 9,  
 3 caused to burn like incense.

भ

भडहा-(=भूः)

भक्ख-भक्ष्य  
 भक्खह्-भक्षयति  
 भक्का-भंग  
 भंग-Skt.  
 भंगि-Skt.  
 भंगुर-Skt.  
 भज्जह्-भज्यते  
 भंजह्-भनक्ति  
 भंजण-भंजन  
 भट्ट-भट्ट  
 भट-भट  
 भट्टह्=भण्डह्-भाण्डानि ships III 22, 12  
 भट्टारय-भट्टारक  
 भट्टारिय-भट्टारिका  
 भणह्-भणति  
 भंढ-भाण्ड  
 भंढण D-(कलह) Deśi VI 101 कलहे भंढणं  
 M. भांढण  
 भंढारिय-भाण्डारिक  
 भंहुल्ल-भाण्ड M. भांढवल्ल with a slight  
 change in meaning  
 भण्णह्-भण्यते  
 भत्त-भक्त  
 भत्तार-भर्तृ  
 भत्ति-भक्ति  
 भत्तिवत्-भक्तियह्  
 भंति-भांति H. भांति  
 भमह्-भमति  
 भमर-भमर  
 भमाडह्-भमति This ह is common in M.  
 G. ताबाडणें, उनाडणें, देखाडणुं, भमाडणुं  
 भमिर-भमिन्  
 भय-Skt.  
 भयंकर-Skt.  
 भयभीसह्-(=भयेन भीतो भवति)  
 भयावण-भयानक M. भयाण  
 भर-Skt.  
 भरह्-भरति  
 " -स्मरति

भरदक्षिण D- (=विस्कारित) भरदक्षिणकोयथ

भरद्-भरत

भङ्ग-भङ्ग

भङ्गि = F. for Skt भङ्ग a spear.

भव-Skt.

भवयत्-भवद् a name.

भवण-भवन

"-अमण M. भौवणे with slight change in sense

भवत्-भवत्

भविय-भव्य

भवियण-भव्यजन

भविवत्-भववत्

भविति-read पविति=प्रवृत्ति see Emendation to VII 6, 7

भवित्=भवित्यत्

"-भविष्य

भवित्शुक्व=भविताशुक्व

भवित्त=भवित्यत्

भवित्यत्-भविष्यद् a name

भविताशुमद्=भविताशुक्व

भविताशुक्व-भविष्यादरूपा A name

भवीत्-भविष्य

भवे-भवेत्

भव-भव्य

भसल D-( भमर)

भा-भास

भाथ-भाद्

भायद्-भयति

भामरि-(=अमण, i. e. प्रदक्षिणं)

भाय-भाग

"-बाद् Vul M. भाय brother-in-law, G. H. भाई

भावण-भाजन

भायर-भाद्

भार-Skt.

भारिय-भारिक M. भारी very much, G. भारी Heavy

भाल-Skt.

भालयत्-भालयत्

भाव-Skt.

भावद्-भावयति

भावण-भावना

भावयत्=भविताशुक्व in XI 8, 3

भास-भाषा

,"-भा:

भासद्-भाषते

भासंतरेणं-भाषांतरेण IV 13, 7 Prktsm.

भासिय-भाषिणी

भासिणि-"

भासुर-Skt.

भिददि-बुद्धि

भिगार-भृंगार Old M. भांगार

भिद्-भृत्य

भिजंत-भियमान

भिद् D-(=आक्रमते) M. भिदणे, H. भिदना

भिति-Skt.

भित्त-Skt.

भित्तं-भृशम्

भुञ्ज-भृत् Sktsm. अणिदं कणिदं भुञ्जं सप्पहारं III 26, 9

"-भुज

भीम-Name of the King of सिंहलद्वीप

"-Skt.

भीरु-Skt.

भुञ्ज-भुञ्जप्रयातम्

भुञ्ज-भुञ्जे

भुञ्जिणी D (वराही) Deśi VI 106 कोकमि

भुञ्जुञ्जिरी

भुत्त-भुक्त

भुव-भुज

भुवण-भुवन

भृय-भृत् Sktsm.

भृमि-Skt.

भृलया-भृलता Prktsm

भृवाल-भृवाल A name

भृलिय-भृलित

भेय-भेद्

भेरि-Skt.

भेसिबि-भीषवित्वा  
 भोहय-भोगिक  
 भोग-Skt.  
 भोग-भोग्य  
 भोज-भोज्य  
 भोय-भोग  
 भोयण-भोजन  
 भोवाल=भूवाल

म

म-मा  
 मइ-मति  
 मइंद-सुगेंद्र  
 „=सीहकन्धर A name  
 मइंदकंधर-सुगेंद्रकन्धर A name  
 मइल-मलिन H. मैल  
 मइलइ-मलिनयति  
 मइवंत-मतिमत्  
 महअ-सुदु M. मऊ  
 मउह-सुकुट  
 मउण-मौन  
 मउलइ-सुकुलयति  
 मउलि-मौलि  
 मऊर-मपूर  
 मऊह-मयूख  
 मंभीसइ-(=मा भैषीः इति वदति)  
 मं-मा  
 मंस-मांस  
 मग-मार्ग M. माग  
 मगाइ-मार्गयति M. मागणं, H. मागना  
 मंकुण-मत्कुण  
 मंगल-Skt.  
 मंगल-मांगलय  
 मचकुंद-सुबुकुन्द  
 मच-मरयं  
 मचइ-(=सुद्राति)  
 मच्छ-मत्स्य Vul M. माछडी  
 „-मत्स्य A country  
 मच्छर-मत्सर (=इंसमक्षकादि) इंसमसयमच्छर  
 संगर्हि XIX 10, 10. M. मच्छर

मच्छरिय-मत्सरित

मज-मय

मजइ-मजति

मजण-मज्जन

मजा=मजाय. पिट्टिवि मजारहि निमाणि XVII

10, 9 He was beaten and dishonoured beyond limit

मजाय-मर्यादा

मजार-मार्जार M. मांजर

मज्झ-मध्य

मज्झस्थ-मध्यस्थ

मंजुइ-मंजु

मंजरि-Skt.

महक D-(=वट) M. महकं

महकइ-महक्कर which see

महक्कर D-(=गर्व) Pāi मरट्टो महक्करो गध्वो

मडंन D-(=पल्ली)

मद-मठ

मण-मनस्

मणजोएँ-मनोजवेन

मणप्पिय-मनःप्रिय

मणवेय-A name

मणहर-मनोहर

मणाड-मनाक्

मणि-Skt.

मणिट्ट=मण+इट्ट

मणिवलय-Skt.

मणुअ-मनुज

मणुज्ज-मनोज

मणोज्ज-

मणोरह-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for. मणाहिराम

मंड-मंड

मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ  
रणभरपुरहो संबु XIII 8, 14 or मंडयति

मंडण-मण्डन

मंडल-Skt.

मंडलग-मण्डलग (असिः) Pāi करवाळं मंड-  
लगं च

मंडलिय-माण्डलिक  
 मंडव-मण्डप M. माण्डव  
 मंडाय- D(=मोदकादि स्थायम् )  
 मत्त-Skt.  
 ,, -मत्थं  
 मत्तवारण-Skt.  
 मत्थय-मस्तक  
 मत्थासुख-मस्तकसुख  
 मद्गण-मर्दन  
 मंत-मन्त्र  
 मंतद्-मंत्रयति  
 मंतणव-मंत्रणं  
 मंति-मंत्रिन्  
 मंतिण- ,,  
 मंथर-Skt.  
 मंद्-Skt.  
 मंदिर-Skt.  
 मन्म-मान्य  
 मन्मद्-मन्यते  
 मन्मर-?मन्मरबहु कमलई समउ आहया XII 5, 7.  
 मम्म-मर्म  
 मम्मण-मन्ममः  
 मय-मत  
 ,, -मव  
 ,, -सुग  
 ,, -सुत  
 मयगळ-मयकळ  
 मयंक-सुगांक  
 मयण-मदन  
 मयणवेय-A name  
 मयणाय-मैनाक name of an island  
 country  
 मयरद् D(=वारवनिताः) णं गयजोब्बणाउ मयर-  
 इउ IV 9, 4. Is it to be connected  
 with Sk. मवरक ?  
 मयरद्धय-मकरध्वज  
 मयरंद्-मकरन्द  
 मयरहर-मकरपुह (=मदन )  
 मयराय-सुगाराज

मरद्-म्रियते  
 मरद् D-(=गर्वं) Pāi. मरद्दो मरुत्फरो इत्थो  
 मरण-Skt.  
 मरणत्त-मरणत्वम् जाइजरामरणत्तविणासणि XX  
 11, 8  
 मराल-Skt.  
 मरु-Skt. Name of a country  
 मरुकुन्द-Name of a flower of the  
 Jasmine variety  
 मरुवेय-मरुद्वेग A name  
 मरु-Skt.  
 मलय-Skt.  
 मलद्-सुदनाति  
 मळिण-मळिन  
 मळित्त-मळित्व  
 मळ-Skt.  
 मळर-? मळरगणाइ III 23, 1  
 मळ्हांत D-(लीलायमान) Deśi VI 119 मळ्हांत  
 लीला  
 मसय-मसक  
 मसरक्क D-(Snap one's fingers)  
 मसाण-इमसान M. म(श्च)सण  
 मसि-मषी  
 मह-महा  
 महएवि-महादेवि  
 महग्घ-महार्घ  
 महग्घिम-,,  
 महण-मथन  
 महत्तण-महत्व  
 महत्तर-Skt.  
 महत्थिम-महार्थत्व  
 महंत-महत्  
 महंतय- ,,  
 महंतर-महत्तर  
 महमहद् D-(=प्रसरति) Hc. Gr. IV 78  
 महमहो गन्धे  
 महल्ल-सुद्ध  
 महवा-मघवा  
 महव्वय-मद्वावत्

महा०-Skt.  
 महाह्य D-(=महत्त्वम् )  
 महायण-महाजन  
 महत्कल-Wrong for महाजसेण XV 7, 7  
 महि-मही  
 महिम-महिमन्  
 महिय-मथित  
 महियल-महीतल  
 महिल-महिला  
 महिवद्-महीपति  
 महिवाड-महीपाड A name  
 महिस-महिष  
 महीयल-महीतल  
 महीहर-महीधर  
 महु-मधु  
 महुत-सुहृत्  
 महुमास-मधुमास  
 महुपर-मधुकर  
 मधुर-मधुर  
 महेस-महेस  
 महोयर-महोदर A name  
 माह-माति  
 माह्य-माहृ  
 माएसर-मायेसर A name  
 माण-मान  
 माणद्-मानयति  
 माणण-मानन  
 माणयारी-मानकारिणी  
 माणिणि मामिनी  
 माणिभद्-माणिभद् A name  
 माशुस-माशुष  
 माणेसर=माणिभद्  
 माम-मातुल  
 मामद्=माम  
 माय-माहृ M. माय, H. माई  
 मायंग-मातंग  
 मायरि-माहृ  
 मायहिय-मागधी  
 मारद्-मारयति

मारुज-name of a people and country  
 मारुव-मारुत  
 मारु-मारु  
 मारुद्-मारुती  
 मारु-सक्त.  
 मारु D-(=भीकड )  
 मास-मांस  
 „-Skt.  
 माह्य-माहात्य  
 माहुळिग-माहुळिग M. माहाङ्ग  
 मि-अपि  
 मिग-मृग  
 मिच्छ-म्हेच्छ a barbarous people and  
 their country  
 मिच्छद् D-(=म्हेच्छति ) मिच्छद् न दण्ड XIII  
 13, 5  
 मिच्छत-मिच्छार  
 मिच्छा-मिच्छया  
 मिणद्-मिमीते  
 मित-मात्र  
 „-मित्र  
 मिरिय D-(=मिरुः)? VII 2, 9  
 मिल्द्-मिळति  
 मिल्द्-मुञ्चति  
 मिसल-मिथ M. मिसळ  
 मिसलद्-मिभयति M. मिसळणें  
 मिद्रुण-मिधुन M. मेद्रुण  
 मीसिय-मिभित  
 मुभ-मृत H. मुवा  
 मुभद्-मुञ्चति  
 मुक्-मुक्त  
 मुक्क-मुक्क  
 मुग्ग-मुग्ग M. मुग्ग, H. मुग्ग G, मग्ग  
 मुक्क-मुच्यते, मुच्यति  
 मुच्छ-मुच्छ  
 मुक्क-मुक्कति  
 मुद्दि-मुद्दि  
 मुणद्-(=जानाति) from मा  
 मुणति-(=गणयन्ति)

मुनाल-मुनाल  
 मुणि-मुनि  
 मुंर-मुण्डयति  
 मुताइक-मुकाफल  
 मुर-मुदा  
 मुरिय-मुदित  
 मुदध-मुग्ध  
 „-मुधेन्  
 मुव-मुभर  
 मुस-मुषति  
 मुह-मुल  
 मुहलोहमल-मुह्यलोहमल  
 मुहपति-(=मुसपत्रावकि) कयमुहपति पसाहियतिक-  
 यहि XI 9, 3 ?  
 मुहपिय-मुसप्रिय  
 मुहक-मुसर  
 मुहवत-मुसवद  
 मुहाइदि-मुसइकि  
 मुहिय-मुली  
 मुहिय-मुधिकायाम् (=मुषा)  
 मुहुत्त-मुहर्त  
 मुहुल्लय-मुल  
 मुह-Skt.  
 मेहणि-मेदिनी  
 मेत्त-मात्र  
 मेरय-मामक  
 मेरु-Skt.  
 मेरु-मेरुयति  
 मेलावय-मेलापक  
 मेलाव-मेरु which see  
 मेल-मिल्ल  
 मेत्त-मेव  
 मेह-मेव  
 मेहुण-मैथुन  
 मेहसर-मेघेवर A name  
 मोहय-मोचित  
 मोकल-=(मोचयति) M. मोकळें (करणें) मोकळणें  
 with change in sense.  
 मोकल-मोच

मोगर-मुदुर M. मोगर  
 मोर-मोटवति  
 मोत्तिय-मौक्तिक M. G. मोर्ती  
 मोय-मोर  
 मोल्ल-मूल्य M. मोल  
 मोर-मूर M. मोर G. H.  
 मोह-Skt.  
 मोह-मोहयति  
 मोहण-मोहन  
 मोहिणि-मोहिनी

य

This has entirely disappeared from the Prākritis, with the exception of the Māgadhī. It has been changed to ज. But a secondary य has appeared in some Prākritis, especially the Aṃg. and through it the Apbh. This however, only in the body of the word and not initially. Therefore there are no words beginning even with this secondary य. A few cases like यण् are sporadic. The words that have been given below, are all second members of compounds etc., or such as have an affix or preposition before them.

० यण-जन

० यणिय-जनित

„-तनित

यवला-यवत्रा (preparation of यव)

० यळ-तळ

० यळ-चळति

याण-जानाति

याणि-शातुम्

र

र-रति

र-रचित

र-रौद

रडरव-रौरव रडरवकाळ means the time a fetus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्ख-रक्खत्  
 रक्खइ-रक्खति  
 रक्खण-रक्खण  
 रक्खस-राक्खस  
 रक्खसि-राक्खसी  
 रंगावलि-Skt.  
 रक्खंत-रक्खयमान  
 रज्ज-राज्य vul M. राज  
 रंजइ-रंजयति  
 रंजण-रंजन  
 रडइ-रडति M. रडणें  
 रण-Skt.  
 रणणणंत-(नारं कुर्वन् ) Onomatopoeitic.  
 रणरणय-रणरणक  
 रणरणंत-(=कणत् ) Onomatopoeitic  
 रत्त-रत्त  
 रत्ति-रानी Vul M. रात  
 रंथ-रंथ  
 रत्त-अरण्य M. रान  
 रमइ-रमते  
 रमण-Skt.  
 रमणि-रमणी  
 रमणीय-Skt.  
 रंम-रम्मा  
 रम्म-रम्म्य  
 रम्मइ-रम्म्यते  
 रय-रजस्  
 ,, -रत्त  
 रयण-रत्त  
 रयणचूळ-रत्तचूळ A name  
 रयणायर-रत्ताकर  
 रयणि-रजनी  
 रव-Skt.

रवड-in इडवडरवड पडंति इडिं XVI 4, 4  
 Onomatopoeitic.

रवण-रमण  
 रवण-रम्म्य .  
 रवि-Skt.  
 रविइ-अरविन्द  
 रविप्पइ-रविप्रभ A name  
 रस-Skt  
 रसणा-रसना  
 रसंत-रसत्  
 रसायण-रसायन  
 रसोइ-रसवती (=पाकः) Old M. रसोय, H.  
 रसोइ, रसई  
 रइ-रथ Old M. रइवर  
 रइस-रभस  
 रइय-रइत  
 राइ-रात्री  
 राई-राजी or राजिका  
 राडळ-राजकुळ (=प्रासाद) Old M. राजळ  
 राणड-राजा M. G. H. राणा  
 राणी-राज्ञी M. G. H. राणी  
 राम-रामा  
 राय-राग  
 ,, -राजन् M. राय  
 रासि-रासि M. रास  
 रिड-क्रतु mensis रिडसोणियजळ थंभइ III 4, 4.  
 ,, -रिपु  
 रिक्ख-क्रख (=नक्षत्र )  
 रिक्खइ-क्रध्यति  
 रिंछ-क्रख  
 रिंछोळि-वंक्ति  
 रिह-क्रह  
 रिहि-क्रहि  
 रिहंत D-(=सोभमान) कळहोयकंति रिहंतड  
 XVI 3, 8  
 रिसइ-क्रबभ  
 रिसि-क्रधि  
 रुअ-रुज्  
 ,, -रुत

कभइ-रोदिति H. रोगा. रोदति in Jacobi is incorrect Skt.

ककल-कृष M. महारुल

कवइ-रोचते

कज्जंतउ-कड्यमानः in X 10, 5, is more natural than Jacobi's ओज्जंतउ

कट्ट-कट

कणकण D-(=कणकणितं )

कणकणइ D-(=कणकण रोदिति )

कद-Skt.

कंद D-(=विपुल )M. कंद

कट्टयुजंत D-निःभसन् or गप्रदकण्ठ in II 9, 9; VII 7, 8; VIII 12, 7 etc.

कवइ-रोदिति

कहकहइ-(=मन्दं वहति ) वामंगि क्षति कहकहइ वाउ IV 5, 4

कहुकहय D-(=उत्कण्ठा) In III 20, 11 etc.

Not in II 5, 8, where our text reads हुंउ हुहुं

कव D-रूप

कसइ-कष्यति M. कसणे

के-Skt.

केणु-Skt.

केर-? भमिय केर XV 5, 6

केह-केखा M. केव

केहइ-(=राजते ) राजति in Jacobi is a mistake

केमंच-रोमाञ्च

केमंचिय-रोमाञ्चित

केवइ-रोदिति

केस-केव

केसिय-केवित

केह-केहक

केहिणि-केहिणी

क

कइ-का Imperative of

कइ-Interjection. H. के

कइय-(=गृहीत, स्वीकृत ) from का

कज्जइ-see केइ Passive

कउवि-कगुह

कएवि, ०विथु-see केइ. Absolutes

ककल-कक

ककलइ-ककयति

ककलण-ककण

कग-कग

कगइ-कगति

कंघइ-कङ्कयति

कच्छि-कक्षीः

,, -mother of Kamala

कज-कजा

कजइ-कजते

कजणय-कजाकर

कजावणिज-कजनीय

कजिर-सकज

कंछण-कंछन

कहइ D-(=सुकुमार or सुन्दर)

कहिय-Fond behaviour of fondled children. M. काह

कहुअ-कहुक M. काह

कह-कहय M. कायणे

कभइ-कभ्यते M. कामणे

कंपह-कंपट

कंबकन-कंबकर्ण See कनपंगुरण

कय-कता

,, -see केइ. Past Participle

कलंत-ककत्

कलिय-कलित

कव-Skt.

कहइ-कभते

कहु-कधु

कहुआरी-कधुतरा, आ for अ metri causa or कधुकारिणी, an epithet of blame.

काह-काट Name of Gujarat without Kathiawar. M. काह in काहवाणी, a sub-caste of Banias

कायइ-कगयति M. कावणे

काडिय-काडित



वंचद्=वचद् In the text XV 17, 2 चञ्चिवि  
wrong for वञ्चिवि

„-वञ्चयति

वञ्चण-वञ्चन

वञ्चद्-वाञ्चञ्चति

वञ्च-वञ्चते

वञ्च-वञ्चते

वञ्चवाणल-वञ्चवानल

वञ्च D-(=महद्) Desi VII 29, वञ्चो महान् O.

M. वाच in वाचें कोरें. Jacobi's वुञ्च  
in XII 6, 3 is not happy

वञ्चर-वञ्चर Comparative

वञ्चमाण-वर्धमान

वञ्चद्-वर्धते M. वाढणें

वञ्चार-see वञ्चद् Causal XII 4, 8

वण-वन in M. वणवा ?

„-वण M. वण

वणय-वनज

वणि-वणिञ् M. वाणी, G. वाणिओ, H. वनिया

वणिञ्च-वणिक्रुपुत्र

वणिञ्च-वाणिञ्च Coll M. वणजेंला जाणें

वत्त-वक्त्र

„-वार्ता M. H. वात, Guj. वात

वत्तद्-वर्तते or वर्तयति

वत्तयार-वार्ताकर & messenger

वत्तिय-वर्तित

वत्थ-वत्थ

वद्धारिय-वधांपित G. वधारे, वधारवुं

वद्धारवण-वधांपन Vul M. वरधावा

वद्धारिय-वधांपित

वद्धारिय-वर्धित

वद्धार-वन्दते

वद्धार-वन्दन

वद्धारहति-वन्दनभक्ति

वद्धार-वर्ण

वद्धार-वर्णयति M. वानणें

वद्धार D-(=कलकलः) Pāi कलयको वमालो

य-or (पुञ्ज) Hc. Gr. IV 102

पुंजेरारोलवमालौ

वम्भद्-वम्भय

वम्भहंती-वम्भधायमाना Denominative.

वय-वयस्

„-वत

„-वाप्

वयद्-वदति तं वयु विलसंतवयंतर्हभि III 7, 13

वयंस-वयस्य

वयंसिया-वयस्या

वयण-वचन

„-वदन

वयणिञ्च-वचनीय

वर-Skt. (=श्रेष्ठ)

„- „ (=वरयिद्)

„- „ (=प्रसादः)

वरद्-वरयति

वरद्-वरयति

वरंग-वराङ्ग

वरंगण-वराङ्गना

वरयर-वरतर

वराइय-वराकी

वराडिय-वराटिका

वराय-वराक

वराह-Skt.

वरि-वरम् M. वरे, G. वारं

वरिय-वृत्त

वरिद्-विरिद्

वरिस-वर्ष Coll M. वरीस, G. वरस

„-(=प्रेषजलं)

वरिसद्-वर्षति H. वरसे, वरसात

वरेद्-वरयति

वलद्-वलति M. वळणें

वलग्गद् D-(=भारोहति) Pāi. वलग्गामारुदं, Hc.

Gr. IV 206 आरुहेश्रहवलगौ. M. वळणें

वलण-वलन

वलत्थ D-(=पर्यस्त)

वलय-Skt.

वलि-Skt. (=विलि)

वल्ह-In कुरुवल्हं पोयणवल्हं XIV 13, 14 is

a. suffix meaning 'belonging to.'

M. G. H. वल्हवाळा, विल्हीवाळा

वल्लह-वल्लह O. M. वाल्हे, G. बाला  
 वल्लह-वल्लह  
 वल्लहाय-वल्लहाय O. M. वेवसाव  
 वल्ल-वल्ल  
 वल्लह-वल्लह  
 वल्लहाय-वल्लहाय Sktism.  
 वल्लत-Skt.  
 वल्लह-वल्लह M. G. वल्लो  
 वल्ल-Skt.  
 वल्लनन्द-वल्लनन्द a sword.  
 वल्लपर-वल्लपर  
 वल्लपरि- ,, ,, A name  
 वल्लमह-वल्लमह  
 वल्लह-वल्लह  
 वह-(!) इति इति वहकयं ओराकिड XV 14, 7  
 वहह-वहह  
 वहण-वहण  
 ,, -वसन VII 1, 7 ब० भंडारहि संजवियं  
 वहु-वहु G. वह, H. वह, B. बह, also in M.  
 वोहर-वोहर  
 वहुअ- ,,  
 वाहय-वाहित  
 ,, -वादिन्  
 वाहणी-वाहिनी  
 वाहत-वाहित  
 वाणि-वाणि M. वाणी, G. वाणिया XIV 8, 5  
 वाणिय- ,,  
 वाणिज-वाणिज्य  
 वाणिजिय-वाणिज्य  
 वाणी-Skt.  
 वास-Skt.  
 वासीसिय-व्यामिशित  
 वामोह-व्यामोह  
 वामोहन-व्यामोहन  
 वाय-वाय in अंशुवाय  
 वाय-वाय  
 ,, -वात  
 ,, -वाह  
 ,, -वात

वायह-वायवति  
 वायरण-व्याकरण  
 वायस-Skt.  
 वावर-वार (=वेला)  
 वावर-वारयति  
 वारण-Skt.  
 वावरवार-वारंवारम्  
 वाळ-वाळ e. g. भूवाळ  
 वाळह-वाळयति  
 वावरह-व्याप्रियते M. वावरणे  
 वावरण-व्यापरण M. वावर and वापर  
 वावार-व्यापार  
 वावि-वापी H. G. वावही  
 वास-Skt. (=वसतिः)  
 ,, -Skt. (=गन्ध)  
 ,, -वासस्  
 वासह-वासति  
 ,, -वासयति  
 वासन-वासना  
 ,, -वस (from वस्)  
 वासर-Skt.  
 वासव-वासवदत्त A name  
 वासवदत्त- ,,  
 वासहर-वासहृह  
 वाह-वाह in केवलवाहो an Adj. of  
 चन्द्रपहनाह  
 वाह-व्याथ  
 वाहह-वाहयति  
 वाहन-वाहन  
 वि-अपि  
 विअणकसें-(विअण=वेदना Pāi and अकस=अधि,  
 with a pained eye. Or. वि and  
 अणकस which see. XII 5, 19  
 विउज्जह-विउज्ज्यते  
 विउणारह-विउणत  
 विउह-विउह  
 विउल-विउल  
 विउलहरि-विउलगिरि One of the five hills  
 surrounding Rājgir in Bihar  
 विउस-विउस

विप्लव-विप्लव  
 विओय-विओय  
 विओह-विओह  
 विंसय-विंसय  
 विकुच्छिप-विकुच्छित  
 विक्रम-विक्रम  
 विक्रय-विक्रय  
 विक्रिय-विक्रीत M. विक्रि-ठं  
 विक्रयाप-विक्रयात  
 विक्रयाद्-विक्रयाति  
 विक्रयेव-विक्रयेव  
 विगाह-विकृति  
 विगस्थय-विकृत्पक  
 विगय-विगत  
 विगह-विगह  
 विगुत D-(=व्याकुलीकृत) Desi VII 64,  
 विगोवो आउलया  
 विगुप्पह-विगोप्यते  
 विगोव-विगोप  
 विग-विग  
 विचल्लिय-विचल्लित  
 विचिन्त-विचिन्त  
 विच-वर्त्मन  
 विचड D-(=समीपमायाति) जह एहउ विचड मम  
 सररीरि XIX 6, 3  
 विच्छाय-Skt.  
 विच्छेय-विच्छेदक  
 विच्छोय D-(=विरह)  
 विच्छोह्य D-(=विरहित)  
 विजय-वैष्णव  
 विजा-विजा  
 विजावच-वैयाहस्य  
 विजाहर-विजाधर  
 विजिजह-वीज्यते  
 विज्जुजळ-विज्जुजळ  
 विज्जुप्पह-विज्जुप्पह A name  
 विज्जुळ-विज्जुळ  
 विजे D-(=भारोग or अर्थे) कयविजे in III  
 9, 4 etc.

विहं-*Skt.*  
 विहंवर-विहंवर्यति  
 विहंवरण-विहंवरण  
 विहत्त D-See विहत्त Past Part  
 विहत्त D-See विहत्त Pass.  
 विहत्त D-(=अर्जयति) He. Gr. IV 108  
 अर्जविहत्त etc.  
 विणद्-विणद्  
 विणय-विणय  
 „-विणय  
 विणास-विणास  
 विणासह-विणयति  
 विणासण-विणासण  
 विणिय-विनीत  
 विणित्त-विणियुक्त  
 विणिओय-विणियोग  
 विणिओयह-विणियोजयति  
 विणिगय-विणिगंत  
 विणिम्मिय-विणिर्मित्त  
 विणियत्त-विणित्त  
 विणिरह-विनिरोध  
 विणिवारह-विनिवारयति  
 विणीय-विनीत  
 विण्य-विना  
 विणोय-विनोद  
 वित्त-Skt.  
 „-दत्त M. वित्तं, G. वीत्तं  
 वित्तंत-दत्तान्त  
 वित्तविय-वर्तित्त  
 वित्ति-दत्ति  
 विरथय-विस्तृत  
 विरथर-विस्तर  
 विरथरिय-विस्तरित  
 विरथार-विस्तार  
 विरथारह-विस्तारयति  
 विरथिन्-विस्तीर्ण  
 विदिस-विदिशा A name of a city  
 विदिवि-विद्रावित (=नाशित)  
 विदाण-विद्राण

विदारणि-विदारणी

विदाविच-विदावित

विद्रुम-विद्रुम

विदेशिय-विदेशित

विद्ध-Skt.

„-ट्ट

विद्धंसद्-विद्धंसते

विनहद्-विनहति

विन्द-वृन्द

विधण-वेधन

विमत्त-विमत्त

विमत्तपद्-विमत्तप्यते

विमवद्-विमवयति M. विनवषे

विमाण-विमान

विनास-विन्यास

विप्प-विप्र

विप्पिय-विप्रिय

विष्कुरद्-विष्कुरति

विष्मम-विष्मम

विष्मवँ- „ „

विष्माडिय D-(=नाशित) Desi VII 70

विष्पाडिय. M. वामाडे काढणे to tear  
into shreds

विभीसावण-विभीषण

विमण-विमनस्

विमद्दण-विमर्दन

विमल-Skt.

विमल-Skt. Name of a person

विमल=विमलबुद्धि

विमलबुद्धि-Skt. A name

विमाण-विमान

विमीसिय-विमिभित

विमुक्क-विमुक्त

विमुह-विमुख

विभय-विस्मय

विभल-विहल

विभिय-विस्मित

वियक्खण-विचक्षण

वियद-विकट

वियद्-विदग्ध

वियण-विजन

वियणिय-वितनित

वियप्प-विकल्प

वियप्पद्-विकल्पते

वियंभद्-विजृम्भते

वियंभण-विजृम्भण

वियरद्-वितरति

वियल्लद्-विचलति

वियसद्-विकसति

वियाणद्-विजानाति

वियार-विकार

„-विचार

वियारण-विचारण

वियारिय-विदारित

वियाळ-विकाल

वियाळिड-विगाळितं? सा अमिण्ण वियाळिड मग्गद्

VIII 19, 4 She wants strained  
amrta.' The reading पियाळिड  
noticed in foot notes would  
mean dearer, better. 'She wants  
something better than amrta.'

वियास-विकास

वियुज्जद्-विबुधयति

विरद्दय-विरचित

विरक्षमाण-विरज्यमान

विरत्त-विरक्त

विरल्लिय D-(=कृषीभूत) M. विरळ होणे

विरस-Skt.

विरह-Skt.

विरुआर-विरूपतर VI 10, 8

विरुद्द-Skt.

विरुअ-विरूप

विरुअ-विरूप (=अयुक्त) विरुअस कियड जज समा-  
णित VIII 15, 7

विरोल्लिय-विलोडित

विरोह-विरोध

विरोहय-विरोधक

विलय D-(=वनिता)



XVIII 5, 3 and of करोडि in XX  
12, 5  
विहव-विभव  
विहवसण-विहवत्त्व  
विहसद्-विहसति  
विहाण-विधि  
,, -विमान (=प्रभात)  
विहाय-विघात (?) परमेसर तहो काहं बिहायउ  
XVIII 4, 2. It appears how-  
ever to mean 'happened' and  
thus should be connected with  
Skt. विधा  
विहार-Skt.  
विहावर-विभावयति  
विहास-Skt.  
विहि-विधि  
विहिय-विहित  
विहिन-विभिन  
विहणद्-विधुनोति  
विहुर-विधुर  
विहल्ली-( विहल्ला ? ) IX 22, 2 नियकजविहल्ली  
heartily delighted in her work,  
enthusiastic over it.  
विहुर-विभृति  
विहसिय-विभृषित  
विहोय-विषेय  
विहोय-विभव  
वीढ-पीठ  
वीणाठावणि-वीणालापनं cf. M. लावणी a kind  
of popular song, sung to the  
accompaniment of a stringed  
instrument.  
वीरराय-वीतराग  
वीर-Skt.  
वीस-विशति  
वीसद्-विसृष्य  
वीसमद्-विश्रामयति  
वीसरद्-विस्मरति M. विसरे  
वीसवद्-विश्रामयति M. विसावे

वीसाल-विशाल  
वुषद्-उच्यते  
वुट्टि-ट्टि  
वुट्टिय-व्युत्थित  
वुत्त-उक्त  
वुत्त D-(=विषण्ण)  
वेग्ग-वेग  
वेदद्-वेदयति M. वेदणें  
वेय-वेग  
,, -वेद  
वेयंग-A Country-मरु वेयंग कुंग वेराह वि  
X 1, 12  
वेयडिय D-(=प्रत्युत्त ) Deśi VII 77 वेअडिअं  
पच्चुत्ते  
वेयहु-वैतादय  
वेयण-वेदना  
वेयारद् D-(=प्रतारयति ) विकारयति ? Deśi  
VII 95 वेआरिअमवि पयारियकचंछ.  
वेराह-वैराट Name of country. The मत्स्य?  
The present Alwar and round  
about it.  
वेराय-विराग  
वेला-Skt.  
वेलाउळ-वेलाकुळ  
वेल्लद् D-(=कोमळ ) Deśi VII 96 वेल्लहलो  
मउअविलासीछ M. वेल्हाळ  
वेस-वेष  
,, -वेदया Coll M. वेस्वा  
,, -वेष  
वेसत्तण-वैश्यत्व  
वेहव-वैभव  
वोह्य-व्यपेत  
वोळ D-( कळकळ ) Deśi VI 90 तुमुले बमाल  
M. वोळ बोला  
वोळद् D-(=गच्छति ) O. M. वोळणें  
वोहिरथ D-(=प्रवहण)  
वोहिरिथव D- ,,  
स  
सद्-शची

सह-सती  
 सह-स्वयम्  
 सह D-(=इदित) Deśi VIII 5 सयत इदित  
 Possibly from सचित ?  
 सहस्य-स्वत्व (अभिमानः)? महलियहं न होंति  
 कुल्लु सहस्य चारहदि XV 8, 10  
 सह-शत  
 ,, -समम् (=सह)  
 सह-,,  
 सहण-शकुन  
 सहन-सपुण्य  
 सहसि-सपुरुष  
 सहसुं-सम्बुलम्  
 सयस-स्वदेश  
 संवच्छर-संवस्सर  
 संवहण-संवर्धण  
 संवरह-संष्टणोति  
 संवरण-Skt.  
 संवलय-संवलित  
 संवार-Skt.  
 संवारह=संवरह  
 संवासिय-(=समाथासितः)? ति वयणि धणवह सं-  
 वासिड III 8, 9  
 संवाहह-संवाहयति  
 संविहाण-संविधान  
 संसह-शंसति  
 संस्य-संशय  
 संसार-Skt.  
 संसिय-शंसित  
 सकलंकह-कलङ्कयति  
 सक-शक्र  
 सकह-शक्रोति  
 सकसामंत-स्वकसामन्त Doubling of क  
 sporadic or metri causa  
 सकार-सत्कार  
 सकेय-साकेत ? शाकेय see Introduction  
 p. 7  
 सकल-साख्य  
 सकिल-साखिन्

सग-स्वर्ग  
 सगहं-? Deśi VIII 4 quotes सगह=इक  
 as the view of some. If we read  
 सगहं adj. of दारहं, the sense  
 would be clear. 'He then  
 goes to open doors' i. e. to  
 courtezans, as the next line  
 in the Kadvaka shows. सो सगहं  
 दारहं परिसकह XVI 9, 8  
 सघण-सघन  
 संक-शंका  
 संकिय-शंकित  
 संकुल-Skt.  
 संकेय-संकेत  
 संल-शंख  
 ,, -संख्या  
 संखुत्त-संखुट्टि  
 संखेव-संखेप  
 संखोह-संखोभ  
 संखोहह-संखोभयति  
 संग-Skt.  
 संगह-संगति  
 संगम-Skt.  
 संगय-संगत  
 संगर-Skt.  
 संगह-संगह  
 संगहह-संगृहाति  
 संगाम-संगाम  
 संगिच्छण-संगृहण ? तो बहुमंगलसंगिच्छणहं चंहण-  
 चउकनिम्मच्छणहं VIII 5, 9  
 संघ-Skt.  
 संघट्टह-संघट्टे  
 संघहह-संघट्टे  
 संघहण-संघट्टन  
 संघाय-संघात  
 संघारिय-संघारित (=मारित) H. संघार  
 सघविय D-(=अभिप्रेत) Deśi VIII 17  
 सघविअं तह अहिप्पेए  
 सच्छ-साधाव

संचलद्-स्वच्छन्द

सच्छाय-Skt.

सजल-Skt.

सज्ज-Skt.

सज्जण-सज्जन

सज्जिय-सज्जीकृत

सज्जस-साधवस

संच=संचय ? मल्लज्जसभावगणसंचद् (=परिचय)

II 2, 7

संचद्-सञ्चिनोति

संचय-Skt.

संचर-Skt.

संचरद्-सञ्चारति

संचरण-Skt.

संचलद्-सञ्चलति

संचलद्- „

संचार-Skt.

संचारद्-सञ्चारयति

संचालद्-सञ्चालयति

संचुण्णिय-सञ्चूर्णित

सच्छवाय-for सत्यवाय

संजय-संयत

संजम-संयम

संजहिय-संज्वलित

संजवद्-संयच्छति

संजाय-संजात

संजुय-संयुत

संजुत्त-संयुक्त

संजोय-संयोग

संजोयद्-संयोजयति

संजोय D-( दृष्ट ) See जोयद्

संजोत्तिवि-संयोज्य

संक्ष-संख्या M. सांज

सद्द-(=सत्य meaning स्वस्थ) ? पीयुण्णयसद्दई...

यणवद्दई II 1, 4

सट्ठि-षट्ठि

सण-सण M. सणकादी

सण्हमार-सनत्तुमार

सणाद्-सनाय

सणिद्-सनिद्

सणेह्-स्नेह

संठवद्-संस्थापयति

संडिय-संस्थित

संठेवय-संदेवक ( आरट्ठ ) or सीमा (?) Deśi

VIII 7 संदेवो सीमा. गामहं कुकुडसंठेव-

याहं I 5, 6.

सततं-स्वतन्त्र

सत्त-सप्त

„ सत्व

सत्तक्खर-सप्ताक्षर

सत्तम-सप्तम

सत्ति-शक्ति

सत्तु-शत्रु

सत्थ-सार्थ

„-शास्त्र

सत्थरथ-शास्त्रार्थ

सत्थवाय-सार्थवाह

सत्थवाहिक- „

सत्थिण्णय-सार्थ

सद्-शब्द

सद्दण-श्रद्धानं

सद्दण-श्रद्धान

सद्दुल-शार्दूल

सद्दुलवयण-शार्दूलवदन a people

सद्धिम्-सार्थम्

संत-शान्त

„-सत्

संतत्त-सन्तप्त

संतप्पद्-सन्तप्यते

संताण-सन्तान

संतावय-सन्तापक

संतावद्-सन्तापयति

संति-शान्ति

सत्तिहर-शान्तिगृह

संतोस-सन्तोष

संथुय-संस्तुत

संथुण्णद्-संस्तौति

संदिद्-संदिष्ट

संदीविय-संदीपित  
 संदेशय-संदेश  
 संदेश-Skt.  
 संघाण-संघान  
 संधि-संधि The Apbh. word is feminine  
 संधुकण-संधुकण O. M. सांदुकणें  
 संन-संज्ञा  
 संनज्झइ-संनज्झति  
 संनद्ध-Skt.  
 संनहइ-संनहति  
 संनाह-Skt.  
 संनिय-संनित  
 सन्निड-शनैः  
 सप्पइ-सर्पति  
 सप्परिवार-सपरिवार  
 सप्पुरित्त-सत्पुरुष  
 सवर-शबर  
 सवभाव-सद्भाव  
 संबज्झइ-संबध्यते  
 सम-Skt.  
 समउ-समम्  
 समक्ख-समक्ष  
 समग्ग-समग्र  
 समगाल-समग्रल  
 समच्छरिय-समत्सर  
 समंजस-Skt.  
 समडक्क D-(सगवं to be connected with  
 महप्फर ) II 5, 9 and III 8, 2  
 समत्त-समाप्त  
 समरथ-समर्थ  
 समंति-समन्त्रि  
 समन्नि-समन्वित  
 समप्पइ-समर्पयति  
 „-समाप्यते  
 समप्पण-समर्पण  
 समप्पइ-समप्रभ  
 समय-Skt. समइ in XXII 7, 10 is also  
 a Sktism  
 समर-Skt.

समलद्ध-समालब्ध  
 समवय-समवयस्  
 समवसरण-Skt.  
 समवाय-Skt.  
 समसमइ-onomatoptico दुहसायरि समसमंतु  
 अच्छइ VIII 20, 5  
 समहर-समभर (समहरु करेवि=संभूय ) उट्टिय सय-  
 लवि समहरु करेवि XIV 15, 16  
 समाउल-समाकुल  
 समाएसण-समादेशन  
 समाओसिओ-समातोषितः  
 समागम-Skt.  
 समागमण-समागमन  
 समागय-समागत  
 समाण-समान  
 समाणइ D-(भुंके ) He. Gr. IV 110 भुजे-  
 भुंज...समाण  
 „D-(समाप्यते ) He. Gr. IV 142 समापेः  
 समाणः  
 समाणु-समानम्  
 समायय-समागत  
 समायरण-समाचरण  
 समारइ-समारचयति He. Gr. IV 95 समार-  
 चेरुवहत्थ...समार  
 समारुहइ-समारोहति  
 समालविय-समालपित  
 समालहइ-समालभते  
 समार्किगित-Skt.  
 समालीद-Skt.  
 समावडइ-समापतति  
 समावत्त-समावृत्त  
 समास-Skt.  
 समासइ-समास्ते  
 समासेइ- ” ”  
 समाहय-समाहृत  
 समाहरइ-समाहरति  
 समाहि-समाधि  
 „=समाधिगुप्त  
 समाहिगुप्त-समाधिगुप्त

समाहृत-समाहृत  
 समिच्छण-समीक्षण  
 समिच्छिय-समीक्षित  
 समिद्-समृद्  
 समिदि-समृदि  
 समिद्वि=संमिद्वि see मिलद्  
 समीर-Skt.  
 समील-(सम ?) हुष्म रयणि बहुलकज्जलसमील  
 IV 4, 9  
 समीव-समीप  
 समुचय-Skt.  
 समुचलिय-समुचलित  
 समुज्जल-समुज्जल  
 समुत्थिय-समुत्थित  
 समुत्तरेवि-समुत्तीर्यं  
 समुत्तुंग-Skt.  
 समुद्र-समुद्र  
 समुन्नय-समुन्नत  
 समुष्णोष्ण-समुन्नतोन्नत=ever louder and  
 louder समु० घोसो हुष्मो पायदो वंसयाले  
 हुयासो IV 3, 7  
 समुष्फालिय-समुष्फालित  
 समुष्मद्-समुष्मद्  
 समुष्मव-समुष्मव  
 समुष्मिय-समुष्मीकृत  
 समुष्महर-समुष्मद्वहति  
 समुद्-समुत्सल  
 समुद्-Skt.  
 समेद्-समेति  
 समोसरद्-समवसरति  
 संपर्द्-सम्पर्द्  
 संपदत्त-संप्रयुक्त  
 संपजद्-संपद्यते  
 संपत्त-संप्राप्त  
 संपय-सम्पद्  
 संपहार-संप्रधारण ?  
 संपाहय-संपातित  
 संपालद्-संपालयति  
 संपावद्-संप्राप्नोति

संपुद्-संपुद्  
 संपुद्द्-संपुटीकरोति  
 संपुन-संपूर्ण  
 संपेसद्-संप्रेषयति  
 संपेसण-संप्रेषण  
 संपालद् D-(संपाटयति) M. फाल्ठणं  
 संबञ्जद्-संबञ्जयते  
 संबन्ध-Skt.  
 संदल-संबल  
 संबोद्द्-संबोधयति  
 संभम-संभ्रम  
 संभरद्-संस्मरति  
 संमलद् D-(श्रुणोति) G. सांभळुं  
 संभव-Skt.  
 „-संभ्रम  
 संभवद्-संभवति  
 संभालद् D-(=संश्रुणोति) M. संभाल्ठणं  
 संभावद्-संभावयति  
 संभासद्-संभाषते  
 संभासण-संभाषण  
 संभूअ-संभूत  
 सम्मद्-सम्मति  
 सम्मजिय सम्मार्जित  
 सम्मत-सम्यक्त्व  
 „-Skt.  
 सम्मविय-सम्मापित counted amongst  
 सम्माद्द्-सम्मीयते  
 सम्माद्द्वि-सम्यग्द्वि  
 सम्माण-सम्मान  
 सम्माणद्-सम्मानयति  
 सम्मिलद्-सम्मिलति  
 सय-शत  
 „-स्व  
 सयज्ज-स्वकार्यं  
 सयण-शयन  
 „-स्वजन  
 सयस्थ-स्वार्थं  
 सयल-सकल  
 सयवत्त-शतपञ्च

सयसङ्कर-शतशर्कर  
 सया-सदा  
 सयाह-सदाधिद  
 सर-स्वर  
 „-सरस  
 सरह-सरति M. सरे  
 „-स्मरति  
 सरण-शरण  
 सरय-शरद्  
 सरळ-Skt.  
 सरस-Skt.  
 सरसह-सरस्वती  
 सराय-सराग  
 सरिस-सह्य Old M. सरिसे, Coll M. सरसे  
 सरीर-शरीर  
 सरीरवय- „ with ड added  
 सरुव-सरुपा A name  
 „-सरुप  
 „-स्वरुप  
 सलकल-सलक्ष्य  
 सलहह-लाघते  
 सलाय-शलाका  
 सलिल-Skt.  
 सल्ल-शलय  
 सल्लिय-शल्लियत  
 सल्लेहण-संलेखना  
 सवकल-स्वपक्ष  
 सव=सव्व which see  
 सवडम्भुह D-(=अभिञ्जल) Desi VIII 21  
 सवडम्भुहो अहिञ्जहे  
 सवण-भ्रमण  
 „-भवण  
 सवति-सपत्नी  
 सवंति-for समंति which see.  
 सवियप्पह-विकल्पते  
 सव्व-सर्व  
 सव्वगण=सव्वगण (doubling of व metri-  
 causa)-सव्वगण(?) तार्हिमि करिचि हियय  
 सव्वगण XV 16, 8

सव्वहड-सर्वतः ? Pai सवत्तो सर्वतः. सज्जेतरि  
 भिंगारहं सव्वहड धरिचि XII 12, 7  
 सव्वाय-सवात  
 सव्वुह-सव्वु+ह. पर सव्वुह छजह XII 6, 12  
 ससि-शशिन्  
 \*ससियत्ते-शशिद्वेतेन भाळयलेण अदससियत्ते V  
 9, 16  
 ससिप्पह-शशिप्रभ A name.  
 ससिरोहिणि-शशिरोहिणी A name.  
 ससर-शशुर M. सासरा, H. ससरा  
 सह-सभा  
 सहह-सहते  
 सहपस-स्वदेश  
 सहस्य-स्वहस्त Perhaps to read सयत्थु-  
 स्वार्थ. ववगयपयाव नासह सहत्थु XIII  
 7, 14  
 सहसकल-सहस्राक्ष  
 सहसत्ति-सहसा  
 सहसाSkt.  
 सहाय-Skt.  
 सहाव-स्वभाव  
 सहारंब- ? Does it mean a particular-  
 region celebrated for mangoes  
 सहारंबसंजयया भव्वअंबा XII 3, 17. Or  
 सहकाराच ?  
 सहास-सहस्र  
 सहासिय-सहास  
 सहि-सखी  
 सहियरि-सहचरी  
 सहिट्ट-सधुठः भूवाळकजि सधुठ सहिट्टु XIV 12, 9  
 सहिय-सहित  
 सहु-सह  
 साकेय-साकेत See सकेय  
 साड D-सह ( =भवसाद )  
 साण-शन्  
 साम-इयाम  
 सामग्गि-सामग्री  
 सामंत-Skt.  
 सामन-सामान्य

सामक-इषामक  
 सामाहय-सामायिक  
 सामि-स्वामिन्  
 सामिणि-स्वामिनी  
 सामिय-स्वामिन्  
 सामिसाक-,,  
 साङ्गरिय-साङ्गदिक  
 साय-साद  
 सायइ-आसादयति  
 सायर-सागर  
 सार-Skt.

सारवइ D-(समारचयति) Hc. Gr. IV 95  
 समारचेरुवइत्यसारव etc.

सारिसज्ज-(twice) and सारिसिज्ज (once)  
 शरसैन्यं, or शरसज्ज. सार=शर lengthen  
 ed metri causa, as in Pāi. Piṅg.  
 सिज्ज-सैन्य The usual Pr. for सैन्य  
 is no doubt सित्र; but सिज्ज is not  
 impossible; or सज्ज=सज्ज which is  
 less objectionable. In two  
 places (1) निज्जीव जाय करिसारिसज्ज  
 XIV 4, 11 and (2) सज्ज करिवि  
 करिसारिसज्ज XIV 16, 13, it is  
 preceded by करि and means  
 'elephants and archers.' In (3)  
 कया सारिसिज्जा गया कीळगंढा XV 15,  
 7 it is also coupled with गया,  
 although not compounded.  
 The इ in सारि is due to the  
 influence of करि in (1) and (2)  
 and thus continued in (3) where  
 also the influence of सिज्ज is  
 seen.

साळ-शाळा

साळणय-सारणकं a kind of dish like curry  
 VI 23, 3

साळय-शाळक G. साळो, H. साळा

साळि-शाळि M. साळ

साव-शाव

सावस-सापल्य

सावज-सामान्य

सावय-भावक

सास-वास

सासण-शासन

सासय-शाशत

साह-दवभू M. साह, G. H. सास

साहइ D-(कथयति) Hc. Gr. IV. 2

साहण-साधन

साहम्मिय-साधर्मिक

साहस-Skt.

साहारइ D-संधारयति Hc. Gr. IV 82 संटणे:

साहरसाहट्टो does not suit any of  
 our passages, where मयु साहारिड,  
 मयु तयु साहारमि occur. See II 5,  
 6; 9, 2; 12, 2; VIII 20, 6 etc.

साहारण-साधारण

साहिट्टिय D-(सह अजितं)? Pāi साहट्टिअ  
 साहरिअं

साहिय-साधित

साहु-साधु

साहुकार-साधुकार

सि=भासि which see.

सिडं-समम् In अट्पुणु सिडं, सिडं पुत्तेण etc.

सिहडर-सिहडुर-a town and country on  
 the north side of the Salt-range  
 in the Punjab. It bounded on the  
 Indus in the West. M 6 h. says  
 it was conquered by Arjuna.  
*Geographical Dictionary of Dey.*

सिहडदीव-सिहडद्वीप

सिहासण-सिहासन

सिक्कार-सीत्कार

सिक्ख-सिक्खा

सिक्खवइ-सिक्खयति

सिक्खावय-सिक्खापद or वत

सिगार-शुद्धार

सिगारइ-शुद्धारयति

सिज्ज-सज्जा

सिञ्जावति-सञ्जावतिः

सिञ्जद्-सिञ्जति

सिञ्जद्-सिञ्जति

सिद्ध-सिद्ध See सीसद्

सिद्धि-सिद्धिन्

सिद्धि-सिद्धि

सिद्धि-सिद्धि

सिद्ध-सिद्ध

सिद्ध-Skt.

सिद्धकक्षर-सिद्धाक्षर ( नमो अरिहंतानं )

सिद्धि-Skt.

सिधव-सिधव

सिधु-Name of a country, on the banks of the Indus, after all the tributaries have joined it.

सिध-सिध

सिधि D-( शक्ति ) Coll M. सीप, H. सीप

सिधिया-सिधिका

सिधिर-सिधिर

सिध-सी

„-सित

सिधवंत-श्रीमत्

सिधवाह-श्रीवाह or सितवाह. But the latter won't do, as there is धवळ before सिध० already. An attribute of चन्द्रप्रभनाथ. अहिभुङ्गं चलिञ्च धवळसिधवाहो चंदपहणाहो IV 12, 9

सिर-शिरस H. सीर

सिरि-श्री

सिरियाहर-श्रीहर obj. of गण XI 1, 10

सिरिवदन-श्रीवर्धन A name.

सिरिवन-श्रीवत् See Notes, on XI 6, 12

सिरिहर-श्रीहर A name.

सिरीक्षण-श्रीक्षण

सिरीयल-श्रीलातल

सिरीसद्-श्रीस्यति

सिध-सिध

सिधवयर-सिधवयर (=निर्वाण) गय सिधवयर  
XXII 9, 3

सिधिण-स्वप्न

सिसिर-सिधिर

सिहर-सिहर

सिहासन-सिहासन

सिद्धि-सिद्धिन्

सिधिण-स्तन

सीयल-श्रीतल

सील-श्रील

सीस-श्रीसं

सीसद् D-( कथयति ) Ho. Gr. IV 2 कथेवं-  
जरपजर...सीससाहाः

सीह-सिह

सीहकंधर-सिहकंधर A name of महंरकंधर

सीहासन=सिहासन

स-सkt.

सभ-सुत

„-सुत

सभद्=सुवद् ( सु-पति )

„-स्वपिति

सभण ( सुयण )-सुजन

सभच्छ-Skt.

सभंध ( सुयंध )-सुगन्ध

सभपंचमि-सुतपञ्चमी

सभास=सभ+भास

सद्-सुति

सद्-सुचिरम्

सक्य-सुकृत

सकिय- „

सकुल-Skt.

सकेल-सुकेला A name.

सकेसिय- „ „

सक-सुक

„-सुष्क

सकिय-सुकृत

सकिल-सुक

सकल-सौरुय

सद्-सद्

सणद्-सणोति

संधीर-सौंधीर

सुतार-सुतारा A name.

सुतारिव- ,, "

सुत-सुत

„-सुत

„-सुत

„-सुतसु

सुदक-सुदक

सुद-सुद

सुदि-सुदि

सुंदर-Skt.

सुन-सुन्य

सुन्द-सुन्दा M. सुन

सुपायनवा- ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.

सुप्पसन्न-सुप्पसन्न

सुप्पह-सुप्पह A name.

सुप्पद्वव-सुप्पद्वव

सुमर-सुमरति

सुमित्त-सुमित्रा A name.

सुम्मह-सुम्मह

सुद-Skt.

सुदय-सुदय

सुदहि-सुदहि

सुदालय-सुदालय

सुदालय-Skt.

सुदरि-सुदरि

सुदरेसर-सुदरेसर

सुव-सुव

सुवह-सुवह

„-सुवह

सुवक-सुवक A name.

सुवपंचमि=सुवपंचमी The fifth day of the bright half of कार्तिक (rarely of काल्पुन and आषाढ also see VI 3, 4)

सुवन्न-सुवन्न

सुवद-सुवद

सुवसंघर-A name.

सुविण-सुविण

सुवय-सुवय A name.

सुवह-सुवह

सुवह-सुवह

सुवम-सुवम

सुवसार-सुवसार

सुव-सुव

„-सुव

सुवकम्मिय-सुवकम्मिक

सुवचार-सुवचार

सुवचिद्दी-सुवचिद्दी

सुवह-सुवह

सुवह-सुवह ( दानशील )

सुवह-सुवह

सुवहिय-सुवहिय

सुवहिय-सुवहिय

सुवहिय-सुवहिय A name.

सुवह-सुवह

सुवहसेव-सुवहसेव

सुवह-सुवह

सुवह-सुवह

सुवहवय=सुवहवय (? शोभनक )

सुवहवय-सुवहवय

सुवहवह-सुवहवह

सुवहसिय-सुवहसिय

सुवह-सुवह

सुवहिय- ,,

„-सुवहिय

सुवह-सुवह

सुव-सुव

„-सुव

सुवह-सुवह A name.

सेद-सेदित G. परसेवो

सेद-सेद

सेज-सेज M. सेज

सेट्टि-सेट्टि M. G. सेठ

सेणाव-सेणाव M. सेणव

सेणिय-सेणिक King Bimbisāra of मगध, who figures prominently in legends.

सेव-सेव  
 सेवस-सेवास The eleventh Tirthankara  
 "सिय ( सिता ) in XII 3, 11  
 सेरव-सेरव  
 सेव-सेवा  
 सेवह-सेवते  
 सेवय-सेविका  
 सेस-सेष  
 सोभह-सोभति  
 सोमज-See सभह ( भृगोति )  
 सोमस-सौम्य  
 सोमिय-सोमिन्  
 सोण्डीर-सौण्डीर  
 सोमपह-सोमप्रभ A name.  
 सोमल-सुकुमाल M. सोमळ tepid  
 सोय-सोक  
 सोरंभ-सौरभ्य  
 सोलसविह-बोडसविध  
 सोलह-बोडसन् M. सोळा  
 सोलहम-बोडस (ordinal)  
 सोवह-स्वपिति  
 सोवण-सोवन्न  
 सोवन्न-सौवर्ण  
 सोवरण-सोपकरण  
 सोवाण-सोपान  
 सोवासिणि-सुवासिनी Coll M. सवासिणी  
 सोसह-सोचयति M. सोस  
 सोह-सोभा  
 सोहह-सोभते  
 सोहण-सौभाग्य  
 सोहम्म-सौधर्म one of the Svargas  
 सोहलय-(=सोभनक ? ) M. सोहळा  
 सोहिणि-सोभिनी  
 सोहिण्य-सोभिन्  
 ह  
 हं-अहम्  
 हंस-Skt.  
 हकारह D-(=आकारयति, अम्हापयति )

हह D-(=आपण ) M. हाट in बाजारहाट  
 हणह-हन्ति M. हण्णे  
 हति-भक्ति in वन्दणहति  
 हथ-हस्त G. हाथ  
 हरथापहथ-हस्तापहस्त  
 हत्यावार D-( साहाय्यं ) Deśi VIII 60  
 हत्यारं साहजे  
 हथिय-हस्तिन् Old M. हाथिहं, G. हाथी  
 हथियार D-(=सज्ज ) M. हत्यार, H. हत्तियार  
 हथियनायपुर-हस्तिनापुर  
 हम्मह-हन्यते  
 हय-हत  
 " -Skt.  
 " -हत  
 हयगीव-हयगीव A name  
 हयास-हतास  
 ०हर-घृह See जिणहर, पद्दहर, सयहर  
 हरह-हरति  
 हरण-Skt.  
 हरि-Skt.  
 हरिणि-हरिणी  
 हरिबळ-A name.  
 हरियत्त-हरिदत्त A name.  
 हरियंदण-हरिचंदन  
 हरिवाहण-हरिवाहन  
 हरिस-हर्ष  
 हरिसिय-हर्षित  
 ०हल-फल in सुप्ताहळ, थळाहळ  
 हळि-हला  
 हळिय D-(=चलित ) Deśi VIII 62 हळिभं  
 चळितं M. हाळणें, हाळचाल  
 हळुत्ताळ-हळ+उत्ताळ 'agitated'  
 हळोहळिय D-(=व्याकुलित ) See हळिय  
 हळोहळिहव-(=व्याकुलीभूत )  
 हसह-हसति  
 हा-Skt.  
 हाणि-हानि  
 ०हार-भार in गुरहार etc.  
 हार-Skt.

•हारि-हारिन्

हारिय-हारित

हाव-Skt.

हाहाकार-Skt.

हाहारव-Skt.

हिङ्ग-हीयते

हिङ्-नायरजोऽयं पयङ् परहिङ्ग XVIII 9, 11

Deśi VIII 67 आङ्गुल does not suit. अवस्तात्?

हिङ्गाङ्ग-हेङ्गाङ्ग

हिङ्ग-हिङ्गति

हिम-Skt.

हिमगिरि-Skt.

हिय-हित

हियय-हृदय Old M. हिये, G. हिं, H. हिया

हियवय-हृदयक This व popular in G.

हियं, मनं

हियवय-हृदयक

हिलिहिलि-onomatopotic

हीण-हीन

हु-स्रु

हुअ-भूत H. हुवा

हुअ(य)-भूत

हुअवह-हुतवह

हुंकार-Skt.

हुत-अभिमुख Desi 70 हुतोऽभिमुखे

हुयास-हुतास

•हुत-हुत

हुवय-भूत

हुयास-हुतास

हे-Skt.

हेव-हेव

हेङ्गाङ्ग-अधोङ्ग Coll M. हेङ्गा inferior, G.

हेरळ

हेमंगय-हेमाङ्ग A name.

हेतिय-हेपित

हो-भवति M. हो, H. हो

Addendum

अम्हतउ-अत्मतः or अस्माकं? किं अवसाणि

अम्हतउ होस I 14, 3

वंच-wrong for वंच which see.

पडजोविय-प्रोयोतित

पत्ताण-प्रत्याययन

पुच्छाइय-to be connected with पुच्छ-

प्रोच्छति? पुच्छाइय करेवि न सुच VI 22, 5

he should not be left after making him dejected (lit. 'wiped off').

बंदि-बन्दिन्

बंदिय-

बावीस-द्वाविंशति

बुडु D-(=निमज्जति) M. बुडे

भंगुरावत्त-भंगुरावर्त (=राजनं-rout XIV

4, 9.)

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११ सोड्डूलकृतोदयसुन्दरीकथा ...	२-४-०
१२ भट्टवादीन्द्रकृतमहाविद्याविडम्बनम् ( भुवनसुन्दरसूरिटीकायुतम् )	२-८-०
१३ प्राचीनगूर्जरकाव्यसङ्ग्रहः ( प्रथमो भागः ) ... ..	२-४-०
१४ सोमप्रभाचार्यकृतकुमारपालप्रति- बोधः ... ..	७-८-०
१५ भासवैश्वकृतगणकारिका सटीका ( कारवणमाहात्म्योपेता ) ...	१-४-०

१६ नारदकृतसङ्गीतमकरन्दः ...	२-०-०
१७ कवीन्द्राचार्यसूचीपत्रम् ... ..	०-१२-०
१८ वाराहयजुसूत्रम् ... ..	०-१०-०
१९ लेखपद्धतिः ... ..	( सम्पूर्णप्राया )
२० धनपालकृतपञ्चमीकहा ( अपभ्रं- शभाषायाम् )	
२१ जेसलमेरुभाण्डागारीयमन्यानां सूची ( सम्पूर्ण- प्राया ) ... ..	२-८-०
२२ परशुरामकल्पसूत्रं सव्याख्यम् ( सम्पूर्णप्रायम् )	
२३ परशुरामकल्पसूत्रोपरि उमानन्दपद्धतिः ( सम्पूर्ण- प्राया )	
२४ रामानुजाचार्यकृतं तन्त्ररहस्यम् ( सम्पूर्ण प्रायम् )	

## मुद्रमाणग्रन्थाः

- १ भोजकृतसमराङ्गणम्
- २ शान्तरक्षितकृततत्त्वसङ्ग्रहः  
कमलश्रीकृतपञ्जिकायुतः
- ३ दिङ्नागकृतन्यायप्रवेशः हरिभद्रसूरिकृतवृत्तिप-  
र्श्वदेवकृततत्पञ्जिकाम्यां विभूषितः

