CHAPTER II

TEXTUAL CRITICISM ON KADAMBARI
acakita cakora etc. p. 272, 1 4.

v.l. cakita cakora.

acakita cakora is the reading of Bhānu., NSP.,¹ Kane² and Ckalā.³

It means the shoots of mārica plants which are kissed by cakora bird that are not frightened. The idea is: as the cakora birds are not frightened there is no danger of any poisonous plant, since the contact of poison changes the colour of their eyes.

Mr. Kale⁴ reads cakita for acakita. It is difficult to find the propriety of this reading - cakita.

1. Kāda., p. 272, 1 4
2. Kane, II. p. 2, 1 30
3. Ckalā, p. 383, 1 6
4. Kale, p. 204, 1 7
acirodbhūtaḥ p. 276, l. 5.

v.l. acirodhṛta; acirodhutaḥ.

Bhānu reads – acirodbhūtaḥ and explains – 'svalpakāloṭkhaṭaḥ', (dug just before some time). This is also the reading of NSP.¹

'acirodhutaḥ' is the reading of Kane² and Kale,³ which means recently plucked.

CKalā read acirodhṛtaḥ.⁴

1. Kāda, p. 276, l. 5
2. Kane, II. 3, 28
3. Kale, p. 207, l. 8
4. CKalā p. 289. l. 1
anavarata pāṇi prahāra: p. 257, l. 6.

v.l. anavarata pāṛṇiprahāra.

Anavarata pāṇi prahāra is the reading of Bhānu and NSP.1 Bhānu, explains - anavaratam nirantaram vah pāṇi-prahārah hastabhīghātah2 etc. It means 'by incessant spurring or with the strokes of hands'.

M.R. Kale comments on this 'it is not appropriate in case of a horse'3

'Pāṛṇiprahāra' is the reading of Kane,4 Kale5 and CKalā, to mean striking with the heels. Judging it from the point of view of the context it may seem that pāṇiprahāra is better, because Candrāpiḍa could not strike Indrāyudha with his heels.

2. Bhānu, p. 257, l. 12
3. See his notes p. 140
4. Kane, p. 80, l. 28
5. Tattva pra. p. 194
6. CKalā, p. 364, l. 2.
anivṛtti p. 119, 1. 2.

v.1. anivṛtti

Anivṛtti is the reading of Bhānu. He comments:

anivṛttir anirvārapatā maṇipradiśānām. Natu lokānām
anivṛttir anuparamah. 'nivṛttisvād uparame'.¹ It means: there was no extinguishing in the case of jewelled lamps only but there was (nivṛtti) extinction of evil desires among the people. This is also the reading of Peterson, Kane,² NSP.,³ Kale,⁴ and CKala.⁵

Bhānu quotes 'anivṛtti' as a variant and explains:

tatra nivṛttih sukham⁶.

Thus, in this, the meaning will be: 'Want of rest as they had to keep constantly blazing but no want of happiness among men.'⁷ Kane, NSP., Kale also record this as v.1.

However A and D. read 'Anivṛtti'.⁸

1. Bhānu, p. 119. 1. 5
2. Kane, p. 35, 1. 17
3. Kāda, p. 119, 1. 2
4. Tattvapra, p. 91, ll. 2-3
5. C Kalā, p. 166, 1. 1
6. Bhānu, p. 119, 1. 6
7. cf. Kāda, p. 10, ll. 6 ff., cf. Manu, v. 56
8. vide Kane p. 149
Anyacintita svabhāva is the reading of Bhānu, NSP., Kane, and C Kala. It means - that conveys the thoughts, the dispositions and objects of others with both 'kulam' and 'kāvyam'. This does not make any good sense, though the reading seems to be authentic.

One of the Cal. edns., Kale, read ananya cintita etc. which means - 'that conveys characters and sentiments not thought by other man' with 'kāvyam' and 'that makes one acquainted with natures and objects not thought of else where', with rājakulam. This seems to be a better reading.

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1. Kāda, p. 201, 12
2. Kane, p. 61, l. 17
3. C Kalā, p. 281, l. 2
4. Vide Kane p. 239
5. Tattva pra. p. 150, l. 5.
  v.l. apatalam (aisvaryatimirā...)

'aparam aisvarya... etc. is the reading of Bhānu, NSP,¹ Kane,² Kale³ and C Kalā.⁴ It means 'of a different kind (aparam) is the blindness produced by the timira in the form of riches, which is painful and not to be cured by common blindness.

A and D. read apatalam for aparam A. timirasvevāvasthā purastani kathyate budhain patam.⁵

2. Kane, p. 69, l. 8
3. Tattva pra, p. 166, l. 15
4. C Kalā, p. 313, l. 5.
5. Vide Kane, p. 262.
abhicārakriyāḥ krūraikasprakṛtayeḥ: p. 236, 2.

v.1. abhicārakriyākakrūraikasprakṛtayeḥ

Bhānu reads abhicārakriyāḥ krūraikasprakṛtayeḥ and comments abhicārakriyā krtyāpratiṣṭvādirūpakriyā. Krūrā nisṛiṃśaikā dvitīyā prakṛtiḥ svabhāva¹ etc. This is also the reading of NSP.² This reading is not suitable in comparison to the other.

Kane,³ Kale,⁴ CKalā,⁵ read kriyākrūraikasprakṛtayeḥ making it a compound and abhicārā krivyā as the adjective of prakṛti. abhicāra krivyā krūrā ekā prakṛtiḥ yeśām—whose nature are simply cruel on account of their performance of malevolent rites.

2. Kāda, p. 236, 1. 2
3. Kane, p. 73, 1. 20
4. Tattva pra, p. 171, 1. 7
5. CKalā, p. 335, 1. 4.
Bhānu reads 'abhībhavāniyakṛttim' which is also the reading of NSP. According to Bhānu, it means 'śabara chief was worth - condemned - tiraskarāṇīva' and this meaning is quite fitting to the context that the parrot had a very bad feeling about the 'śabara'.

However, Peterson, Kane, Kale, Cal. edn., and CKalā read anābhabhavākṛttim, to mean 'not to be insulted' or 'subjected to humiliation' - hence commanding.

The editor prefers this reading and criticises Bhānu. However a close look in the situation may favour the former reading though the latter is more fitting to the description.

1. Bhānu, p. 69, l. 10
2. cf. 'aho mohaṃprāyo etc. p. 69, ll 5 ff.
3. Peterson p. 32;
   Kane, p. 21;
   Tattva pra p. 59;
   CKalā p.
4. Tattva pra. p. 219, l. 13
5. See his notes No. 1., p. 69, l. 1.
amulamantragamy: p. 222, l. 2

v.l. ... damya;
... 'amya.

amulamantragamy is the reading of Bhānu, NSP.,\(^1\) Kane\(^2\) and Kale.\(^3\) The enjoyment of pleasures of sense causes infatuation which does not yield with the treatment of 'mūla' and 'mantra'.\(^4\)

A and D. read 'damya'\(^5\) which is obviously a better reading in comparison to gamya. A - na damyāḥ śakva nigrahaḥ. C Kalā, reads 'āmya,\(^6\) which has hardly any authority though the meaning suits the context.

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1. Kāda, 222, l. 2
2. Kane, p. 69, l. 9
3. Tattva pra. p. 166, l. 16
4. cf. satatam nistārayam mūlamatrair agamy.
   mūlamantaṃi upalaksanam maṇi madhukaraṇādi
   viṣottāraṇa hetūnām sarvaśām api samgrahaḥ

Bhānu. p. 222, l1. 56

5. Vide Kane p. 262.
avarachadmanā: p. 207, l. 8.

v.l. cīvarachadmanā

avarachadmanā is the reading of Bhānu. He comments
avarachadmanā sevaka mīṣaṇa vinavenānurāgo vidvate
yesām.¹

Kane,² Kale,³ CKalā⁴ read cīvarachadmanā. Under
the guise of their ragged garments they were as though
clads in garbs of dharma.

1. Bhānu, p. 207, l. 15
2. Kane, p. 62, l. 29
3. Tattva pra., p. 155, l. 12
avicala santāpa tantra: p. 447, l. 1.

v.l. avirala santāpa tivra

'avicala santāpa tantra' is the reading of Bhānu,\(^1\) NSP.,\(^2\) Peterson,\(^3\) Kane\(^4\) and Kale.\(^5\) "The meaning is 'I know on account of what pain this disease dependant on constant torment (avicala')"

'Avirala' etc. is the reading of Cal. edns\(^6\) and CKalā.\(^7\) This is a good reading to mean 'torment or pain not experienced or not known before'. But the authority of this reading is doubtful. It seems to be a conjectural emendation.

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1. Bhānu, p. 446, ll. 18 ff.
4. Kane, II, p. 64, l. 18
5. Tattva pra, p. 328, l. 1.
6. Vide Kane notes II. p. 233
7. CKalā, p. 625, l. 1.
(asiparivāresu) akusāla yoga: p. 126, l. 6. v.l. kalaṅkavōga

Bhānu, reads akusāla yoga. The reading of M.M. Kane, Kale, is also the same. It means there was union with akusāla (sword) only in the covering of swords and not in the parivāra, (na vidvate kusalam yasmāt sa akusāla).

A. gives another explanation of akusāla - akur dārūmaya kośah salaś caramamayah smṛtaḥ. D. akusalo nāma dravva-viśeṣa.

Bhānu, notices another reading namely kalaṅka yogaḥ for akusāla yoga, where kalaṅka means rusty spot or stain in character, which is more simple and natural.

CKalā accepts this reading. It is obviously clear that this reading of CKalā is from Bhānu.

1. Bhānu, p. 126, l. 22 ff.
2. Kane, p. 37, l. 9
3. Tattva Pra., p. 96, ll. 10-13
5. cf. kecit asi parivāresu kalaṅka yogaḥ.
7. CKalā p. 176, ll. 7-8.
asau tu manu paryāptam: p. 405, l. 7
v.l. asau tu na paryāptam

'Asau tu manu paryāptam' is the reading of Bhānu., Darpana,¹ NSP.,² Peterson³ and Kane.⁴ Bhānu., comments:
asau kādambarī manasā vihasyeti prakāśa-prakātaṁ avadat.⁵

Āmoda,⁶ Kale⁷ and CKalā⁸ read '... na paryāptam'.

The reading 'na paryāptam' would mean: 'is not the
radiance in the thousand of the hearts of woman sufficient
for her.

'Asau' refers to Kāda. She inwords laughing to
herself with the thought - he has gained indeed a sufficient
havilation in the thousands of the hearts of woman.

1. Vide Kane notes II. p. 174
2. Kāda., p. 405, l. 7.
3. Peterson, p. 196, ll. 6-7.
4. Kane II. p. 48, l. 25.
5. Bhānu., p. 405, l. 9.
6. Āmoda, vide Kane op. cit.
8. CKalā, p. 564, l. 7.
ahitātapatra pundarīka khandana tusārena; p. 249, l. 8.

v.l. ahitātapatra pundarīka sandatusārena;

ahitātapatra pundarīka khanda tusārena.

Ahitātapatra pundarīka khandana tusārena is the reading of Bhānu., NSP.,¹ and Kane.² It means ahitānām ātrunāṁ ātapatrāṇi eva pundarikāṇi tesām khandane tusā – umbrellas are white like lotuses, and snow destroys it. The dust of Candrāpida’s army indicated the destruction of the umbrellas of the other kings.³

1. kāda, p. 249, l. 8
2. kanē, p. 78, l. 13
3. cf. ahitānām vipakṣānām vānyāta patrāṇi
Peterson,¹ and Kale² read 'ahitātapatra
pundarīka khandatusārenā. In that case the meaning
will be ātapatrāṇīeva pundarīka khanda (bed of totuses)
tasva tusārenā.³

CKālā reads Pundarīka śanda tusārenā., and gives
a similar explanation.⁴

1. Vide Kane fn. 1, p. 78
2. Tattva pra. p. 189, l. 2.
3. cf. ibid. p. 189, ll. 1 ff.
4. CKālā, p. 354, l. 1.
ākalita kalikā p. 273, l. 5.

v.1. ākalitakalikā etc.

Bhānu. reads ākalita kalikā with NSP. ¹ Kale also accepts this reading. ²

Bhānu. explains: ākalitaḥprādurbhutāḥ vā kalikāḥ korakāḥ, to mean bristling with buds those are produced. ³ Kale translates it as: they looked uneven on account of clusters of (innumerable), buds. It is not clear from his translation the meaning of the reading - ākalita (produced as he has given in his comm.) ⁴

Kane ⁵ and Ckalā ⁶ read ākalita - which gives a very good sense. It means: looked bristling with the masses of buds those are not plucked. The word ākalita also can be taken in the sense of innumerable or countless.

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1. Kāda., p. 273, l. 5
4. Tattva pra. p. 205, l. 12
5. Kane, II., p. 3, l. 7.
Bhānu. reads ādhāramayaḥ, and comments: ādhāra
avaṣṭāphaḥ tan meir iṣa.¹ That were as though full of
support, i.e. they supported the proper regulations of the
royal palace, or 'as though they (the chamberlains) were
full of stability.

This is also the reading of NSP.,² Kane,³ Peterson,
and Kale.⁴

A., D., Cal. edn.,⁵ and C Kalā⁶ read: 'ācāramayaḥ'
- i.e. they were full of proper conduct.

The first reading is better and preferrable.

1. Bhānu., p. 197, l.
2. Kāda., p. 197, l. 2
3. Kane, p. 60, l. 16
4. Kale, p. 145, l. 11
5. Vide Kane p. 85, l. 23
6. C Kalā p. 273, l. 3
**Isat avalambita karṇapāṣa**: p. 375, l. 8.

*ālambita karṇapāṣa.*

*Isat avalambita karṇapāṣa* is reading of Bhānu.,¹ NSP.,² and Kane.³ The meaning is the ear hung down on account of the weight of the ornaments.

Peterson,⁴ Kale⁵ and C Kalā read *ālambita* etc. This reading is not good; for *ālambita* generally mean supported or seized and this meaning is not applicable here.

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1. Bhānu., p. 375
2. Kāda., p. 375, l. 8
3. Kane, II. p. 38, l. 7.
4. Vide Kane II. fn. 1, p. 38.
5. Tattva Pra p. 273, l. 58.
urūpindika: p. 214, l. 8

v.l. urūpindaka

Urūpindika is the reading of Bhānu., NSP's Āmoda, and Darpana. It means the muscles of the thighs were developed by ceaseless exercise.

Bhānu, comments urūpindike janghā picindike.

M.M. Kane, Kale and C Kala read urūpindaka and the meaning is the same.

1. NSP. p. 214, l. 8
2. Vide Kane, p. 254
3. ibid.
4. Bhānu., p. 214, l. 19
5. Kane, p. 66, l. 15
utkampitalocanā: p. 231, l. 8.

v.l. utkupīta locanā.

Utkampīta locanā is the reading of Bhānu., and NSP.¹ Bhānu. comments 'utprā valyena kaṃpitam dhūtam locanam netram ivam vidhā iva² that is whose eyes are tremulous.

Kane,³ Kane,⁴ C Kalā⁵ read utkupitalocana and explain utkupitāṇi locanāṇi yeṣām - whose eyes are sore or inflamed. Such persons cannot look at bright objects.

1. Kāda., p. 231, l. 9
2. Bhānu p. 231, l. 20
3. Kane, p. 72, l. 11
4. Tattva pra., p. 175, l. 12
5. C Kalā p. 329, l. 4
**Utsāhakāri** is the reading of Bhānu.\(^1\) This is also the reading of NSP., Kane, Cal.edn.,\(^2\) It means 'which feels them with joy and thus leads them into danger.'

According to Kale this is a mis-lection.\(^3\) Dr. Peterson also favours this reading though he accepts the latter.\(^4\) In favour of this reading he comments: 'utsāha is perhaps right in the sense of joy.'\(^5\) It is because the deer have no sense that they delight in the song which is to be their ruin.

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1. Bhānu. p. 70, l. 2.
2. Kada. p. 70
3. See his notes p. 53
4. See his notes p. 141
5. cf. Rāmā. III. 33.4.; Sāk. 23.12.
However Bhānu interpretes it as: śabdāvidhāyi.\(^6\)

Peterson,\(^7\) Kale\(^8\) and C Kala\(^9\) accept the other reading and quote the latter as V, l., which means the cause of destruction. Their singing is the cause of their own destruction being attracted by which they are caught.\(^10\) It may be observed that the music becomes the 'hetu' for the destruction of the deer.

6. Bhānu. p. 70, l. 2
7. Vide his notes p. 141
8. Vide his notes p. 53.
9. C Kalā, p. 98, l. 4.
10. cf. lubdhakāt gītalobhena

\textit{mṛgo mṛgayate vādham}

Kāma NS. 143.
(Unmatayeve) aneka krte talayā: p. 284, 1. 2.

v.1. ... aneka tānayā.

Aneka krtatālayā is the reading of Bhānu. NSP.,
Peterson, Kane, Kale and C Kalā. Bhānu explains -
aneka bahaveh kṛtā vihitās tālāḥ
... pakṣe tālā hasta samyogāḥ

A. and D. read aneka tānayā for anekakṛte talayā.
D. - ekatānāḥ ekacittāḥ ekatānāḥ na bhavati iti aneka
tānāḥ, anvatra anekāni bahūni tānāni vasyāḥ.

A. Tānānīgīta dharmāḥ... aneka tānā naikāgrā
bhavatyevam ucyeṭā.6

1. Kāda., p. 284, 1. 2.
2. Kane II. p. 5, 1. 31
3. Tattva pra. p. 213, 1. 2.
6. Vide Kane Notes II. p. 27.
upalabhamānānam iva: p. 351, l. 3.

v.l. upālabhamānānam iva

'Mām upalabhamānānam' is the reading of NSP.,
Peterson, Kale and C Kalā, which would mean 'obtaining' and is meaningless in the context.

He means that he saw her only once and fell in love with her but she never again condescended to pay him a second visit.

Bhānu. reads 'upalabhamānānam' which is also the reading of M.M. Kane. 'upalabh' means 'to reproach'.

Bhānu. comments - upālabhamānānamiva upālabham dadānamiva.

1. Kāda., p. 351, l. 3
2. Peterson, p. 166, l. 2
3. Tattva pra., 25b, l. 7
4. C Kalā p. 488, l. 3
6. Kane, II. p. 29, l. 3
kanaka mayyā caranau badhvā: p. 269, l. 7.

v.l. ... Carane badhvā.

'kanaka mayyā caranau badhvā' is the reading of Bhānu., NSP.,1 Peterson,2 and CKalā.3 Bhānu. explains -
kanakamayyā suvarṇa nirmityā hasta pāśa śrūkhalayā
hasta bandhanārtham yah pāśa tayā caranau badhvā.4

Kane5 and Kale6 read caranae baddhva with Cal.edn.7
to mean: having tied it by its foot to the principal branch of a tree. This reading is good and more preferable than that of the former. Because, in the case of caranau badhvā, badhvā will govern two objects - apagata khalinam and caranau which cannot be so construed on to yeild a good sense.

1. Kāda., p. 269, l. 7.
2. Vide Kane fn. 1, II. p, 2.
3. C Kalā, p. 380, l. 3.
4. Bhānu., p. 269, l. 16
5. Vide Kane. II. p. 2. l. 3.
7. Vide Kane, II. p. 5.
(kapoladhṛte) madhura sarasa lulita;
v.l. madhu rasa lulita;
madhurasa lava lulita.

Madhura sarasa is the reading of Bhānu., NSP.,\(^1\)
Kane\(^2\) and C Kalā.\(^3\) It means 'who were chewing in the
hallow of their chicks mouthful of (madhura) sweet and
tasty white grains.'

Madhurasa lulita is the reading of Kale which means
'grains mixed with honey'.\(^4\)

The third reading viz.... lava lulita is of Peterson
which would mean mixed with little or drops of honey.\(^5\)

From the point of view of context, all the readings
seem to be correct and acceptable.

1. Kāda, p. 192, l. 6
2. Kane, p. 59, l. 6.
3. C Kalā, p. 268, l. 4
5. Vide Kane p. 59, f.n. 2.
**kavaca sahasra vartini:** p. 10 l. 3.  

v.l. karasahasra vartini.

*Kavaca sahasra vartini* is the reading of Bhānu.\(^1\) Peterson, Kane,\(^2\) Kale\(^3\) and C Kala.\(^4\) It means *Subhaṭānāṁ urāṁśi eva kapāṭāni tebhvaḥ vighāṭitāni kavaca sahasrāṇi.* Bhānu gives a similar explanation.

However 'Śivarāma' reads karasahasra with the following note - *uraḥ kapāṭena vighāṭita vyavahita kara sahasro ravir vasmāt tādṛśandhākāraḥ madhyavartini.*\(^5\)

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2. Kane, p. 3, l. 7  
3. Kale, p. 12, l. 3.  
4. C Kalā, p. 15, 11. 3-4  
5. Vide Peterson notes p. 117
kesarabalaih p. 192, l. 5.

v.l. balapallavaih.

'kesarabalaih' is the reading of Bhānu. NSP.,¹ Kale,² and C Kalā³. Bhānu. comments - mañjisthavyā prasiddhayā lohitā raktikṛtā skandha kesarāṇām bālā yesām.⁴

Kane⁵ reads 'bālapallavaiḥ'. This reading also fits the context.

1. Kāda., p. 192, l. 5
2. Tattva pra., p. 142, 11
3. C Kalā, p. 268. l. 2
4. Bhānu. p. 192, l. 17
5. Kane, p. 59, l. 4
kokila kulapralāpinī: p. 42, l. 5.

v.1. kokilakulakala pralāpinī.

'Kokilakulapralāpinī' is the traditional reading, found in the NSP, Kane and Kale edns., which means: resounding with the cooing of numbers of chuckoos or talking indistinctly like cuckoos. Even the original text of Bhānu has this reading.

However, from the comm. of Bhānu, it is evident that he accepts 'kokilakula Kala pratāpinī' as the proper reading.2

Obviously 'kokilakulakala ...' would be a better preferable reading in comparison to the earlier one. C Kalā. also favours this reading.3

1. Kane p. 12, l.29
   Kale, p. 39, l. 7
2. Kokilānām ... kulāni tesām kala etc.
   Bhānu. p. 42, 1. 21
3. Kokila kulavat kalam etc. CKalā p. 59, l.25
kodandapāṇi: p. 214,

v.l. Konapāṇi;

dandapāṇi

Kodandapāṇi is the reading of Bhānu, NSP,¹ Kane,² Kale,³ CKalā⁴. To mean kodandah dhanuḥ pāṇau yasām.

A. and D. read 'konapāṇibhih'⁵ where kona means club.

1. Kāda, p. 214, l. 9
2. Kane, p. 66, l. 16
3. Tattva pra. p. 161, l. 2
4. CKala, p. 302, l. 7
5. Vide Kane, P. 255.
kosāsyāksīnatā: p. 303, l. 9.

v.l. kosāsyāksīnatā; kauśalasyāksīnatā

Bhānu., reads kosāsyāksīnatā, Ckalā¹, also have the same reading. The reading of Kane² and Kale³ is also the same but they read 'kosa' for 'kosa'. 'Kauśalasva' is the reading of Peterson.⁴ Bhānu., also records this variant - Kauśalam iti pāthē tu niśpādane vat upakaranam vyāpāra-viśeṣa-tatra kauśalam daksatā tasyāksīnatā⁵

In the case of Kosāsya (śasya) the meaning is how wonderfully inexhaustible is the treasure (Kośa) of the means (upakaranam) for creating the highest perfection of beauty.

The reading 'kauśalasva' is not so good as kosāsya of Bhānu. Considering the word akṣ-sinanatā.

1. Ckalā p. 423, l. 5
2. Kane. II. p. 12, l. 10
3. Tattva pra. p. 225, l. 15
4. Vide Kane II. f.n. 1, p. 12.
5. Bhānu p. 302, l. 24
This reading, it seems is accepted by the comm. as it is given in the original text. In the commentary, however the reading is 'patuvesah'. He comments: dagdhum iccavā ... krtah vihitah kapatena patuh spasto vesah. But this reading does not fit properly to the context. Because he (that sage) appeared as it were fire incarnation in disguise. If the reading 'patuvesa' is accepted - whose form was obviously noticed or distinctly known (spaśta) as adopted in the comm., the charm of the expression kapatina' i.e. in disguise goes.

Further the reading 'vatuvesah' is supported by mythological reference. In mahā. Bhā, it is narrated that 'Agni' in the disguise of a 'Brāhmaṇa vatu' consumes the 'khāndava', forest.

This is also the reading of Kane, Kale and CKala. 4

1. krtakapata batuvesa iva bhagvana pāvakah. p. 78, l. 7.
    CKalā, p. 110, 1. 11-12
    Krtah vihitah kapatena vyājena vatu veso dvijarūpam yena
    Vide Kale p.56.
kvacid utpannomātantu pāṇḍurah: p. 248, l. 1.

v.1. patromṇa tantu pāṇḍura

Bhānu., reads utpannomātantu pāṇḍurah along with NSP.,¹ and explains - utpannah samudbhūta vah urnā tantur jalakārakas tadvat pāṇḍurah śveta raktah². It looks white like urnātantu (spider’s wave)

'Patromatantu' is the reading of Āmoda, Darpaṇa,³ Kane,⁴ Kale⁵ and CKala⁶. Parab also favours this reading.⁷ It means pale like the threads of woven silk.

1. Kāda. p. 248, l. 1
2. Bhānu. p. 248, ll. 2-3
3. Vide Kane, p. 294
4. ibid p. 77, l. 24
5. Tattva pra. p. 187, l. 11
6. CKala p. 351, l.2
7. cf. vastutastu patromṇa tantu pāṇḍurah ityevapāṭhah, p. 248, f.n. 2.
The text in the reference image is readable and contains the following content:

**gahana grāma tikavā**: p. 45, l. 2.

v.l. ... kaṭikavā.

Gahana grāma tikavā is the reading of Bhānu,¹ NSP.,² Peterson,³ Kane,⁴ Kale⁵ and CKala⁶. To mean 'small hamlets dense thickets of bushes. This is also the reading of Cal. edns.⁷ The idea is: passing the whole day through a lonely forest where the presence of small hamlets full of bushes are to be inferred from the barking of the dogs etc.

The other reading 'grāmakatika' is peculiar and not used where as the usage of grāmatika in the sense of ksudragrāma is very common.

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1. Bhānu. p. 45, l. 2
2. Kāda. p. 454, l. 2
3. Peterson, p. 223, l. 21
4. Kane II. p. 66, l. 29
5. Kale, p. 333, l. 7
6. CKala, p. 634, l. 6
7. Vide Kane II p. 243
Grhācala gatām: p. 441, l. 7

v.l. guhātala gatām,

mahitāla patitām.

'Grhācala gatām' is the reading of Bhānu., NSP. and Peterson. It means resting in the stony house. Bhānu. explains: himavatāh parvatāt grhācala gatām grhasilām etc.

Kane,\(^4\) Kale,\(^5\) and CKalā\(^6\) accept guhātalagatām as the reading. To mean resting in a cave of the mountain 'himālaya'. The idea is kādambarī surrounded by her friends seemed like 'ganges' with its retiny of all tribunary streams, resting in a cave of the mountain 'himālaya'.

1. Kāda. p. 441, l. 7
2. Peterson. p. 217, l. 19
3. Bhānu. p. 441, l. 14
4. Kane II. p. 62, l. 2
5. Tattva pra. p. 324, l. 5
6. CKalā, p. 641, l. 7.
The third reading mahitala patitām means fallen in the earth from the snow mountain and the word 'himavatāh' is to be understood as an ablative.

Grahagrāmeu: p. 369, l. 1.

v.l. grahagrāmanīsu

Grahagrāmeu is the reading of Bhānu.,¹ NSP.,² Kale³ and CKalā⁴. This is a good reading which means 'when clusters of stars etc.' Kane reads grahagrāmanīsu⁵ to mean when the principal stars began to sparkle forth according to their magnitude. This is also a good reading.

1. Bhānu. p. 369
2. Kāda. p. 369, l. 1
3. Tattva pra. p. 268, 14
4. CKala, p. 312, 8.
5. Kane, II, p. 35, l. 25
(Gāvatrī varnair eva) granthana sphitataṁ upagatai: p. 282, 1, 8

v.1. ... grathitataṁ upagatai;
    ... grathanatāṁ upagatai;
    ... grathanāmupagatai

Bhānu. reads 'grathana sphitataṁ' with the NSP.,¹ to mean 'as if they were the letters of gāvatrī appearing plentiful on account of being wreathed together'. This reading of Bhānu quitey suits the context and yeilds a good sense.

'Grathanatāṁ upagatai' is the reading of Kane,² and Kale,³ The reading 'grathanam upagataiḥ' would be better than 'grathanatāṁ upagataiḥ' because 'grathana' being itself an abstract noun with affix 'tā' is useless.

D. reads 'grathānām upagataiḥ' with the caledn. which is also good.⁴ The reading grathitataṁupagataiḥ of Ckala⁵ is not preferrable in comparison to the reading of Bhānu. or Cal.edn.

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1. Kada. p. 281, 1. 8
2. Kane, II. p. 5. 1, 12
3. Tattva pra. p. 211, 1. 8
4. Vide Kane notes, II. p. 22
5. CKala p. 395, 1. 4.
Guruṇām apagata niyantrāṇa: p. 172, l. 7

v.l. guruṇām upagata etc.

Bhānu. reads guruṇām apagata etc. and explains

\textit{guruṇām apagata niyantrāṇam nirodham}.\textsuperscript{1} Who is no longer under the restrain for education, who is free now, the education being completed.

This is also the reading of Kane\textsuperscript{2} and Kale.\textsuperscript{3}

NSP., has the other reading which means being under the control of ealders, or teachers. But this explanation does not suit the context.

\begin{itemize}
  \item 1. Bhānu., p. 172. l. 14
  \item 2. Kane, p. 52, l. 6.
  \item 3. Tattva pra., p. 128, l. 20
\end{itemize}
'Cakrīkṛta' is the reading of Bhānu., NSP.,\(^1\) Kale,\(^2\) and CKalā\(^3\). Cakrīkṛta means 'made to whirled like a wheel by the whirling movement of the mountain 'mandara'.

Kane\(^4\) reads 'Vakrīkṛta' to mean 'made to assume a circular motion?'

1. Kāda: p. 242, l. 1
2. Tattva pra., p. 183, l. 9.
3. CKalā, p. 343, l. 5.
4. Kane, p. 75, l. 22.
'Caranāvasakta' is the reading of Bhānu.\textsuperscript{1} NSP.,\textsuperscript{2} Kane,\textsuperscript{3} Kale\textsuperscript{4} and CKalā\textsuperscript{5}. Bhānu. comments Caranāvasaktaḥ pādāvalagnaiḥ maṇī mayaiḥ. To mean (attached to the feet) of the ladies. The idea is the sweet cries of the swan were doubled by being mixed with the jingling of the jewelled anklets worn on their feet by ladies. On their ascending the stair case.

A. and D. read 'Kanṭhāvasaktaḥ'\textsuperscript{6} which means the anklet which means 'the anklet slipped off from the feet of the ladies and fell on to the neck of the swans while ascending the stair case.

It is clear that the reading of Bhānu.is better and more fitting.

\textsuperscript{1} Bhānu. p. 196, l. 21
\textsuperscript{2} Kāda. p. 196, l. 8
\textsuperscript{3} Kane, p. 61, l. 13
\textsuperscript{4} Tattva pra p. 149, l. 9
\textsuperscript{5} Ckalā. p. 274, l. 1.
\textsuperscript{6} Vide Kane. Notes p. 230
Bhānu, NSP., 1 Peterson, 2 and Kale read celāmsuka to mean 'as if she was screened (antarita) by an extremely white garment.

Celāmsuka is the reading of Kane 3 and Cal edn. 4. The reading celāmsuka is preferrable for two reasons.

1. Celāmsuka was well known in India as a fine kind of texture. 5

2. Further celāmsuka makes no sense, the two namely, 'cela' and 'āmsuka' being synonym. Bhānu inorder to avoid this difficulty explains 'celāmsuka' as vastravisesa. 6

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2. Vide Kane, II. f.n. 1. p. 4
3. Kane, II. p. 4, l. 7.
5. C f. Cēnāmsuka iva ketoh āk. II.
Jyotinivāryamidam: p. 331, l. 1.

v.l. Jyotinivāryamidam

'Jyotinivāryamidam' is the reading of Bhānu. NSP.,¹ Peterson² and Kane.³ Nivāryam here refers to both 'jñāna' and 'jyotih'. The idea is Pundarīka corresponds to khadyota, his knowledge of the real nature of visāyās to 'jyoti' he of the khadyota and both are nivārya. That is Pundarīka's knowledge is rendered useless (nivārya) and the light of the 'khadyota' is concealed (nivārya) in the day by sunlight. Jyotih and nivārya are to be taken as separate word, where 'nivāryan' should qualify 'jyotih' and 'jñānam'.

1. Kāda. p. 331, l.1
2. Peterson, ILP. 22
3. Kane, II, p. 22. l.5
Bhānu. takes 'jyotirmivāryam' as one word to qualify 'jñānam' only and we have nothing corresponding to 'jñānam' in the case of the 'khadyota'.

Mr. Kale reads 'nivīryam' and comments - 'nivārya' seems to be a mistake for 'nivīrya' due to the careless of some scribe. CKalā also reads 'nivīrya' which is of no efficacy whatsoever. This is a good reading though not supported by many manuscripts.

A. also read 'nivirvam' - nivirvam viryam ekatra mahātmyam saktireva vā.

4. Bhānu. 331, l.l
5. Vide his notes p. 166
7. Vide Kane, notes II. p. 8i.
**Taṅkana haya khura khandita** is the reading of Bhānu., NSP.,' Kane,2 Kale3 and CKalā.4 Bhānu., explains -

*taṅkana* tallaksanae you haya khuro aśva saphas tene khandita-
tam śakali kṛtam5 etc. It means dusty with the powder of orpiment pulverised by the chisel-like hoofs of horses. Kale,6 CKalā7 and other give a similar explanation.

A. and D. read as *taṅkana khura khandita* and explain that 'taṅkana is a kind of wild deer. D. Taṅkaṇo himsra mṛga viśesah. A. Tankano rallaka śobhau mṛgabhedāv uḍāḥṛtau.8

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1. kāda. p. 261, l. 4.
2. Kane, p. 82, l. 14.
3. Tattva pra. p. 196, l. 6
4. CKalā, p. 369, l. 6.
5. Bhānu. p. 261, l. 9
7. CKalā p. 369, l. 24 ff.
8. Vide Kane p. 306.
TaDomayim: 284, l. 5.

v.l. tejomayim.

TaDomayim is the reading of NSP. Parab has also accepted this reading. Peterson on the reading 'tapomayim' comments - 'there does not seem to be any real authority for the variant tapomayim which Parab has admitted into the text.'

Kane, Kale, and CKala read tejomayim.

Bhānu. seems to have accepted 'tejomayim, though he comments on tapomayim also. He comments tapomayim tapasah tejorūpatvāt, pakṣe tejomayim prakāśrūpatvāt

1. Kāda. p. 284, l. 5
2. Vide Peterson notes p. 205
3. Kane, II, p. 6, l. 4
5. CKala, p. 399, l. 1.
Bhānu. reads tarala tāra sāraih and comments ajīhvā kuṭilā taralā tāra kanīṇikā caiva sāram pradhānam etc. It means 'the essence of which where the restless and slightly turned pupils'. The courtesans stood motionless whose eyes were long and resembled a garland.

It is also the reading of Kane, and NSP.

The calcutta editions⁴ kale⁵ CKala⁶ reads tarala tāra sāraih, which means variegated, darkened. The glances were long like a breath of lotus leaf shaken by the wind and variegated with the pupils, which were restless and turned askance. This is a better reading in comparison to the former.

1. cf. Bhānu., p. 204, l. 10
2. Kane, p. 62, l. 23
3. Kāda., p. 204, l. 6
4. Vide Kane p. 244
5. Tattva pra p. 153, l. 12
6. CKalā, p. 287, l. 5
Trṣṇāvisamūrchitā: p. 232, 1.2

v. 1. Trṣṇāvesa mūrchitā

Bhānu., NSP., ¹ Kane, ² Kale, ³ and CKalā⁴ read

Trṣṇāvisamūrchitā and explain Trṣṇā eva visam tena
mūrchitah - one who is about to faint through the effects
of poison might see yellow spots before his eyes. So also
one who faints for water sees yellow spots. Persons who
hanker after riches see the world as made of gold.

A. and D. read Trṣṇāvesa mūrchitā. D. āvesaśabdena

bhūtā vesāe ca sphurati⁵

1. Kāda. p. 232, 1. 2
2. Kane, p. 72, 1. 14
3. Tattva pra. p. 176, 1.1
4. CKalā p. 330, 1. 2
5. Vide Kane, p. 276.
drdhaguna sandāna etc. p. 225, l. 9.

v.1. drdhagunapāśasandāna

Drdhaguna sandāna etc. is the reading of NSP.,\(^1\) and Bhānu. Bhānu. comments- drdham gādham guṇāḥ sauryādayah tallakṣanam yat sandānam bandhanam tena nispandī krtaśi
niscali krtaśi nāvyati prapalāyate.\(^2\)

The idea is a person bound firmly with string and made motionless cannot disappear. But Lakṣmī though bound by good qualities vanishes.

Drdhagunapāśa is the reading of Kane\(^3\) Kale\(^4\) and CKala.\(^5\) Their explanation is drdham guṇāḥ eva pāśāh teṣām sandānena nispandikṛtā Lakṣmī though bound by ties (pāśāh) of good qualities vanishes.\(^6\) It may be noticed here that the reading of Bhānu.is better, because the word pāśa in the latter reading can be dropped.

1. Kāda. p. 225, l. 9
3. Kane, p. 70, l. 14
4. Tattva Pra. p. 170, l. 6
5. CKalā. p. 320, l. 2
Bhānu. reads dānavaśīrṇa āśayākāra sambhāvyamāna etc. It means who (the king attendants) on account of their great strength and harsh exterior looked like demons and whose valour could be inferred from their mien and their spirit (āśaya). This is also the reading of NSP., Kane, and Kale.

Āśayākāra is the reading of some manuscripts and is accepted by CKalā. This reading seems to be better in this context.

1. cf. dānavaśīrṇa danuśāśīrṇa āśaya cittābhīprāyata, ākāra ākṛtih tābhyaṃ sambhāvyamānaḥ parākramāḥ Bhānu. p.203, 1.13
2. NSP., p. 203, 1. 7.
3. Kane, p. 62, 1. 11
4. Tattva pra. p. 152, 1.12
5. CKalā p. 286, 1.2.
napratārvyase akusālaṁ;  p. 236, l. 7.

v.1. na pratārvyase kusālaṁ;
na prahasyase kusālaṁ

Bhānu reads 'na pratārvyase akusālaṁ.' It means he was not cheated by fools. This is also the reading of NSP.¹

Kane,² Kale,³ CKalā⁴ read na pratārvyase kusālaṁ, to mean 'he was not cheated even by experts'. This reading is better than Bhānu's reading. The editor Parab comments na prahasyase kusālaṁ ityeva pāthah.⁵ However, the reading na prahasyase is not good in comparison to na pratārvyase.

1. NSP., 236, l. 7
2. Kane, p. 73, l. 26
3. Tattva pra., p. 179, l. 14
4. CKalā, p. 336, l. 3
5. See his notes No. 5, p. 236
Navinavāsā is the reading of Bhānu, Kane and Kale. CKalā accepts the other reading namely 'cinavāsā'.

Though Kale accepts the former reading says that the latter is a better reading.

1. Kane, p. 49, l. 13
2. Tattva pra. p. 124, l. 3
3. 'cinavāsāmi sūkṣmavāstrāni'

   CKalā, p. 227, l. 2.
4. See his notes p. 43.
Patanabhayaḥ īva vāyuskandha lagnaḥ: p. 51, 1.2

Vāyu skandha lagnah is the reading of Bhanu.¹ He does not record any other reading or variants and interprets it as meaning - take resort to (literally touched) the shoulder, with the fear of falling down which is quite appropriate. Kāle interprets the reading of Bhanu., as: the wind touched its shoulder not the top and shock it forcibly,² which is not correct.

The editor prefers the reading 'gagana skandha lagnah'³ which is also the reading of Kāle, Kāṇe, A & D. It may be noticed here that whether it is 'vāyu skandha lagnah' or 'gaganaskandhalagnah,' it makes little difference so far as the semantics of the expression is concerned.

1. purāṇastava patanabhayaḥ īva prapaṭa saṁkhyaeva vāyoh skandhe lagnah ... tiraskartum ca vāyoh skandhe lagnah. Bhānu., p. 51, 11. 4-5.
2. Vide Kale notes, p. 43.
3. Vāstuṭastu 'gagana skandha lagnah ityeva pāṭhaḥ'
   see his notes 1, p. 51.
But the reading वायु etc., has additional advantage of making a reference, to the seven 'वायुस्कन्धस; there being a pun on the word 'स्कन्धा'.

Thus there is no ground in saying, as, for example, is said by the editor, that the reading 'गगान' is proper.⁴ Rather it is more probable that भानु, being the earliest commentator; the reading preserved in it, would be more nearer to the original text of बाण. The comm. Cकलां also prefers this reading.⁵ The reading पवना etc., is also not preferable.

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⁴ Kale, p. 46, l.10. Kane, p. 15, l.8
⁵ वायु पवनान स्कन्धेप्रकन्धे लग्नान।
Cकलां, p. 72, l. 6.
"Paṭutarābadhyamāṇa" is the reading of NSP.,¹ which means 'tied cleverly'. The humming bees resembled tinkling bells tied cleverly. Bhānu reads paṭutara bādhya mānā and explains: bādhyaṁ mānā niruddhyā.² This is also the reading of Kale³ and CKalā.⁴ Kane⁵ glosses 'badhyamāṇa' as vyāpyamāṇa.

There is a third reading paṭuravena bodhyamāṇa, which means indicated by the fine notes.

1. Kāda, p. 439, l. 7
2. Bhānu, p. 439, l. 16
3. Tattva pra., p. 322, l. 9
4. CKalā, p. 614, l. 4
5. Kane II. p. 162, l. 1.
payodhara bhāra: p. 186, l. 8.

v.l. payodhara bhāga.

Payodhara bhārena is the reading of Bhānu., NSP.¹
Peterson,² Kane,³ Kale⁴ and CKalā.⁵ and the sense is very clear.

The other reading payodharabhāgena would mean by the expanse of the breast.

1. NSP., p. 186, l. 8
2. Peterson, p. 85, l. 4
3. Kane, p. 56, l. 30
4. Tattva pra., p. 138, l. 5
5. CKalā, p. 157, l. 2
pallava candana mālikā: p. 438, l. 2.

v.l. ... vandana mālikā.

... 'candana mālikā' is the reading of Bhānu., NSP,¹
Kale² and CKalā.³ Bhānu., explains: āvadehā lavaṅgam
devakusumam tasya pallavā yesu evam vidhā candana mālikā
toranārthe maṅgalyam. dāmam yesām - toranārthe tu
maṅgalyam dāma candana mālikā iti kosa.⁴

Kane⁵ and Peterson⁶ read 'Vandana mālikā'. It is
an auspicious garland suspended on the outergate of a
mansion - maṅgala srak toranordhe bhavet vandana
mālikā iti.

1. Kāda., p. 438, l. 2
3. CKalā, p. 612, l. 1.
4. Bhānu., p. 438, ll. 3-5
5. Kane, II. p. 61, l. 15.
6. Peterson p. 215, l. 19
pavanavasyena punjitasya: p. 73, l. 8

v.l. pavanavaśāt punjitasya:

pavanavaśā sampunjitasya.

The comm. accepts the reading... vasýena¹... and justifies it. This is also the reading of NS². The other reading ... vasa sampunjitasya is not proper. A better and more acceptable reading as pointed out by the editor is: pavanavaśāt punjitasya etc.² which means collected together by the force of the wind. Kane, Kale CKalā., accept this reading.³

According to the present context, which refers to the falling of the bird on the collection of dried leaves, there is no reason in accepting the reading 'pavanavasyena' to mean ... with the control of the wind. It is a normal case of experience and observation that the dried leaves are gathered together in one place by the force of the wind. It would be far fetched to accept that the dried leaves are collected by the control of the wind, as is done by Bhānu.

1. pavanah samiranās tasya vasya tadāyattatā
tenā punjitasya pinditasya. Bhānu. p. 73. l. 19
2. Editors note, No. 5, p. 73.
3. Kane. p. 29. l. 29, Kale, p. 62, l. 7

pavanavaśāt vāyu samyogena punjitasya. CKalā p. 103, l. 19
pāśānabhedaka mañjarī: p. 261, l. 3.

v.1. pāśāna bhedana mañjarī;
pāśāna mañjarī

'Pāśānabhedaka mañjarī' is the reading of Bhānu. NSP.1 Kane, 2 and Kale.3 Bhānu explains pāśānabhedaka nāmnyo vā mañjiryo vallaryas tābhīh4 etc. He takes pāśāna bhedaka as a plant. Kale also takes pāśāna bhedaka as a medicinal herb.5 CKalā reads pāśānabhedana and explains in a similar mannor.

A. and D read pāśānamañjaribhīh which would mean

the bloom like stones. D. - kutilā krtayah pāśāna
visēsāḥ evam mañjarī tvena rūpitāḥ A. tribhir visēsānir
atra mañjarītvam prasādhyate.6

1. Kāda. p. 261, l. 3
2. Kane, p. 32, l. 12
3. Tattva pra., p. 196, l. 5
4. Bhānu p. 261, l. 6
(पुर्णकालसाधिष्ठित) पक्षाकेय: p. 152, l. 6
v.l. द्वार पक्षाकेय

Bhānu reads पुर्णकालसाधिष्ठित पक्षाकेय. This is also the reading of NSP and CKalā. It means 'the side of which had jars full of waters.

M.M. Kane, Kale read द्वार पक्षाकेय to mean the sides of door were placed with jar full of water. Kale records the former as a v.l.

1. पुर्णकालसाधिष्ठित पक्षाकेयम पक्षाकेयम पक्ष द्वारम 
vasmin. Bhānu., p. 152, l. 18.
2. Kāda, p. 152, l. 6
4. Kane, p. 45, l. 19
5. Tattva pra. p. 114, l. 4.
pratigraha. p. 111, l. 1

v,1. pratibhavana;

prativesabhavana

Pratigraha is the reading of Bhānu. This is also the reading of NSP, Peterson Kane, Kale. CKala reads pratibhavana and the explanation is same.

A and D. read prativesabhavana and suggest that the description is that of the house of yevyā. A. comments saubhāgya sūcakatvāt vēsā strināṁ tathocpute ghaṇṭā. vēsā bhavanam tu vēsyājanāśraya kathyate bhavanam. D. also gives similar explanation - saubhāgyaghaṇṭanāma yuvatināṁ anyonya rūpa spardhayā grhopari sthāpanīvā ghaṇṭā

1. Bhānu, p. 111, l. 4
2. Kāda, p. 111, l. 1
3. Kane, p. 33, l. 24
4. Tattva pra, p 85 l. 8
5. CKalā, p. 155, l. 2
6. Vide Kane p. 139
pratihārya prasārita bāhu: p. 35, l. 5
v.l. prasāritam.

... bāhu is the reading of Bhānu, Peterson, NSP, Kale, and CKalá.1 Bhānu comments pratihāriti tayā prasāritah sannihitah kṛto bāhu bhujas tat avalambya.2 This reading of Bhānu is quite suitable to the context. It may be mentioned here that the princes are presented in a drāma as resting on the arms of pratihāri while moving.

However Kane reads prasāritam and comments that the other reading is not good. Because in that case 'prati-hārya' is to be connected with 'prasārita' which is part of a compound.3

1. Peterson, p. 17, l. 1; NSP. p. 35, l. 5;
   Tattva pra. p. 33, l. 12;
2. Bhānu. p. 35, l. 12-13
3. Vide his notes p. 51.
(pranṛta) kalamūka etc., p. 165, l. 6.

v.1. vikalamūka.

Pranṛtalakalāmūka is the reading of Bhānu.,¹ NSP,² Kane,³ Kale⁴ etc. The sense is that were proceeded by dancing of kalamūka etc. Here kalamūka means deaf and dumb.

However Bhānu.,though has the reading, interprets differently - kalā manoijnā mūkāḥ asphutavācaḥ⁵ etc.

A. gives another reading viz., vikalamūka to mean 'maimed and dumb.'⁶

Kalā also has the same reading with a different explanation.⁷

1. Bhānu, p. 165. l. 19
2. Kāda, p. 165, l. 6
3. Kane, p. 49, l. 16
4. Tattva pra., p. 124, l. 6
5. Bhānu, p. 165, l. 19
6. Vide Kane p. 196
7. cf. vikalā vyagṛa etc., CKalā, p. 227, l. 14
prāśritakaraḥ karamiva kārsati: p. 345, 1. 8.

v.1. prāśritakaraḥ kārsati

prāśrītā karaḥ karamiva kāsatī is the reading of Bhānu, and NSP.1 Bhānu. comments - dūram prāśrītāḥ vistāritāḥ karaḥ hastā venaivam vidhāḥ sāśi candrahā
karamiva hastāmiva mām kārsatī. This reading of Bhānu is good and natural.

The other reading namely, prāśritakaraḥ kārsati
is of Peterson, Kane, Kale, and CKalā. This reading is also equally good.

2. Bhānu p. 345, 1. 19
3. Peterson, p. 163, 1. 9
4. Kane, II, p. 27, 1. 10
5. Tattva pra. p. 256, 1.5
6. CKalā, p. 481, 1. 1.
(prārabdha kamalini) parimandala īva: p. 116, l. 6. v.l. parimalana; parimilanā.

prārabdha kamalini kamalini parimandala īva is the reading of Bhānu. He explains it as lunthana¹, that is 'rolling'. When the rays fell on the emerled, they seemed to be rolling on the green lotus plant. This is also the reading of NSP.² CKalā.³

The explanation given by CKalā is similar to Bhānu.⁴ M.M. Kane,⁵ Kale⁶ read 'parimalana' and give ... mandala as v.l., to mean: seemed to have as though rolled. The cal.edn., A. and D. read ... parimalanāḥ and explain parimalana as mīśraṇa.⁷

2. Kāda. p. 116, l. 6
3. CKalā p. 163, l. 13
4. cf. parimandalam mandala rūpena avalunthanam - ibid.
5. vide Kane p. 34, l. 4.
6. Tattva pra. p. 90. l. 3
7. Vide Kane, p. 147.
priyaṅgu latāyamāna: p. 385, l. 7

priyaṅgu vanāyamāna rocanā etc.

Priyaṅgulatāyamāna is the reading of Bhānu. and CKalā.¹ It means: the women were appearing like a grove of priyaṅgu creepers, appearing blue with the paintings drawn with kṛṣṇāguru.

Kane² and Kale³ read priyaṅgu vanāyamāna rocanā, which is not good, though available in many manuscript. Because rocanā is yellow in colour and it is difficult to explain how the road appeared like priyaṅgu with the mark of rocanā. The priyaṅgu creeper is dark so that its other name is āyāmā.

1. CKalā, p. 536, l. 3
2. Kane II. p. 41, l. 31
If we read priyaṅgu... kṛṣṇāguru patrabhaṅgai
dropping rocana etc., as is done by NSP., and Bhānu.
there is no contradiction. The reading either vanāyamāna
or latāyamāna makes no difference.
Brāhmanam iva is the reading of Bhānu., NSP., 1 Kane, 2
Kale. 3 Bhānu. comments - Brāhmaṇa miva dvijamiva padmāsana-
padesēna dārśitam bhūmandalam yasmin. Pakse padmāsana
brahmat, tasvopadesāh vedas tena dārśitam anyebhyah prakā-
sitam bhūmandalam yena. 4 It means where a piece of ground
was specified for teaching 'padmāsana', or where the whole
world of illustrated for the teaching of the science of
politics. In the otherway who exhibits the whole world
by means of the Vedas taught by 'Brahma'.

Brāhmaṇam is the reading of CKalā and others. 5 If we
accept this reading then the meaning will be who manifested
the whole world at the direction of Viṣṇu, who is the abode
of 'padmā' i.e. laksī. However, CKalā interpretes different-
ly - Brāhmaṇam brahmacārīṇamiva padmā rājyasrīh tasyāh
āsanāya bahukāla paryantam sthitaye yah upadesa. 6

1. NSP., 201, 4.
2. Kane, p. 61, 21
3. Tattva pra., p.150, 8
5. CKalā., p. 282, 1.3.
6. ibid. p. 282, 1. 13
bhagiratha iva asakṛt drṣṭa gangāvatāra. p. 81, ll. 2-3.

vl. drṣṭa gangāvatāra.

'Asakṛt-drṣṭa gangāvatāra' is the reading accepted by commentator, without quoting the vl.¹ According to the editor the reading drṣṭagangāvatāra dropping the word 'asakṛt' is better and a proper one. He comments: Bhāgiratha iva drṣṭa gangāvatāra ity eva pātha samucitah.² He gives the reason: Bhagiratha pakṣe asakṛt padasya svārasvābhāvāt.³

However, the reading 'Bhagiratha iva asakṛt' as accepted by Bhānu, seems to be more proper and fitting to the context. It can be well explained without losing any poetic beauty whatsoever, incase of both the paksas. The criticism namely, it lacks poetic charm in the case of Bhagiratha,⁴ is not right. In fact, it goes very well as well with Bhagiratha and is authenticiated from the reference of mythology. Bhagiratha has, indeed, seen the descend (avatāra) of Gangā from heaven to the head of lord śiva, these from to the mountain Himālaya etc.⁵ Thus the word asakṛt' is well justified with Bhagiratha.

This reading also is accepted by Kāne, Kale and NSP edn.⁶

¹. Bhānu, p. 81, 1.
². Editors note, 2, p. 81, ll. 3-4. This is also the heading of CKalā. Vide CKalā, p. 113, 1.3.
³. Ibid. 1. 4.
⁴. Ibid.
⁵. NSŚ. vs. 10
Bhānu. reads 'Bhatso' and says that it is the name of the teacher of Bāna. This is also the reading of NSP.

Bālakrana reads 'Marccuh' and notes prabandhakartr guru. 'Sukhākara' reads pitro. 'Mahādeva' reads Bharvo, and explains it as the genitive dual of Bharū. Dr. Peterson approved this. This is also the reading of CKalā. This explanation of Peterson is seems to be wrong. According to the quotation given by Peterson it appears that 'Bharū' refers to 'Hari' and 'Hara'. Thus if we accept Peterson's view or rather Mahādeva’s explanation it would amount to repetition. Because in the preceding verses 'Śiva' and 'Visṇu' have already been glorified. Further the word Caranāmbuja dvayam clearly indicates that a single person intended in this verse.

Thus it appears that whatever may be the word the poet bows to his teacher.

1. Bhānu. p. 3, l. 11.
2. NSP. p. 3, vs. 4.
4. ibid
5. ibid
Bhitamiva stabdha karnam is the reading of Bhānu., NSP,¹ Kane,² Kale³ and CKalā.⁴ It means: whose ears are paralysed i.e. terror stricken cannot hear properly.

A. and D. read 'stabdhavālam'⁵ which is better. It means who's tail is motionless, whose hair is erect.

1. Kāda. p. 177, l. 1
2. Kane, p. 53, l. 23
3. Tattva pra. p. 131, l. 9
4. CKalā, p. 243, l. 11
5. Vide Kane p. 208.
bhūtileśa: p. 141, l. 4
v.l. bhūtilekha.

Bhūtileśa is the reading of Bhānu,¹ NSP.,² Kane³ and Kale.⁴

It means 'a little ashes' - who had a little ashes mixed with white mustard seed. This meaning is quite fitting to the context.

The other reading 'bhūtilekha' is also equally good, which means line of ashes. CKalā has this reading.⁵

1. Bhānu, p. 141, l. 12
2. Kāda, p. 141, l. 4
3. Kane, p. 41, l. 3
4. Tattva pra. p. 106, l.10
5. CKalā, p. 195, l. 24
Mandara parivartāvarta bhrānti p. 226, l. 6.

v.1. mandara parivarta bhrānti

Mandara parivartāvarta bhrānti is the reading of Bhānu., NSP.,¹ Kale² and CKalā³. It is also the reading of A. and D. A. and D. explains parivartaḥ paribhramanaṁ tatrabhavaḥ āvartaḥ tene bhrāntiḥ⁴. The idea is the revolution (parivarta) caused whirling (bhrānti) in the sea in which Laksmi stayed.

Bhānu and Tattva prakāśikā gives a similar explanation.⁵

Kane reads mandara parivarta bhrānti and the explanation is almost same.⁶

1. Kāda. p. 226, l. 6
2. Tattva pra., p. 171, l. 7
3. CKalā, p. 321, l. 1
4. Vide Kane p. 268
5. Parivartaḥ paribhramanaṁ tajjanito ya āvarta payasām bhramanaṁ etc. Bhānu. p. 226, l. 16; cf. Tattva pra p. 171, l. 12
6. Kane, p. 70, l. 21
(manibhājana) sāram: p. 217, l. 5.

v.l. ... sāram

'Manibhājana sahasra sāram' is the reading of Bhānu, NSP., and Kane. Bhānu comments: mani bhājanāni ratna pātrāṇi tesām sahasram tena sāram pradhanam.

Kale, and CKalā read... Sāram, which means the vessels being set with various jewels, the mandapa was varigated.

1. Kāda., p. 217, l. 5.
2. Kane, p. 67, l. 14
3. Bhānu, p. 217, l. 9
4. Tattva pra., p. 163, l. 3
5. CKalā p. 30b. l. 2.
This is the reading of Bhānu. This reading is also accepted by Kale. However the editor prefers the reading ... Nābhigarta, explaining the reason namely, karālah... vah śankah tasya mandalāvartaśat nābhigartah yasya saḥ (Nṛsimhah) etc. He declares ... nābhigarta ityeva mūlapāthah samanjasaḥ.¹

But the close look on the context would favour the reading accepted by Bhānu. He justifies the reading by pointing out the fact that such a mark of Āvarta is the sign of a great sage.²

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1. Vide his notes no. 1, p. 81
2. Tādṛśā vartas' ca mahātapasvi laksanam, Bhānu. p.8, l.7.
madhya cārīṇā. p. 50, 1.3
v.l. madhya cārīṇā;
vanamadhya cārīṇām;
pathi cārīṇā

Bhānu reads 'madhya cārīṇā' and explains it as:
yasmin sarasi... madhya cārīṇā vanāntabhramanakārīṇā, and understands it as moving or roaming around the forest. Bhānu also records another reading viz., pathicārīṇā and interprets it as: looked at by the travellers.

However, the reading 'madhya cārīṇām' is better and preferable than the other, which means 'moving in the midst', as observed by the editor. It can go with both namely, the lake or the lotuses NSP. Kane, Kale and CKalā accepts this reading.

In the reading 'vanamadhya' etc., 'vana' is to be understood in the sense of water. It may be observed here that the reading - vana etc., is also equally good.

1. Bhānu. p. 50, 11. 8-9
2. Pathicārīṇā iti pāthe pathikene itvārthaḥ. ibid. 1.9
3. vastutas tu madhyacārīṇām iti pāthaḥ, pampāsara madhyacārīṇām, see his note 1. p.50
4. Kane, p. 1; Kale, p. 46, 1.4; madhyacārīṇām pampā sarovarāntar bhramaṇa kārīṇām., CKalā, p. 71, 1. 3.
mangalapāthakānāṁ: p. 30, l. 4.

v.1. mangalam pāthakānāṁ

'Mangalapāthakānāṁ' is the reading of Bhatnu. This is also the reading of others. Bhānu notes - mangalam pāthakānāṁ vandinām.

However D. reads - mangalam - pāthakānāṁ iti, and comments - puroyāvināṁ mangalam pāthatāṁ pāthakānāṁ iti.

The first reading is better and preferable.

1. Bhānu p. 30, l. 11
   Kane, p. 9, l. 6;
   Kale, p. 30, l. 4;

2. Bhānu. p. 30, l. 11

3. Vide Kane p. 45.
mandarapātaih: p. 240, l.1
v.l. mandaraghātaih.

Mandarapātaih is the reading of Bhānu, NSP.¹ Kane,² and Kale.³ Bhānu., comments-- udadhiḥ samudras tadvadiva mandaro merus tasya pātaih punah punah patanaiḥ⁴

Mandaraghātaih is the reading of Ckala and Parab prefers this - mandaraghātaih ityeva pāthah. He comments mathyamānātā dasāyam vilodanakṛto ghāta eva bhavati na punahpāthah⁵ However this comments of the editor is not proper. In the context there is a reference to the churning of ocean where mountain mandara was used as a handle. Before churning Mandara is to fall in the ocean and that makes the ghosa. As such this context does not describe the churning of the ocean. So, the reading mandara pātaih is quite appropriate and authentic.

1. Kāda, p. 240, 1.1
2. Kane, p. 74, 1. 33
3. Tattva pra. p. 182, 1.2
4. Bhānu, p. 240, 1. 5
5. Vide his notes No. 2. p. 240
mātrānusvāra saṃskāra yogāṃ p. 26, l. 9

v.l. mātrāsvara saṃskāra

Mātrānusvāra etc., is the reading of Bhānu and others.¹ From the comm. of Darpana it appears that he reads mātrāsvara etc. D. comments mātrāsvaradīrghādikā svara udāttādi.²

1. Bhānu p. 26, ll. 21-22;
   Kane, p. 8, l. 3;
   Kale, p. 27, l. 7;

2. Vide Kane p. 41.
\textit{adyendriyopaplawah} is the reading of Bhānu.

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NSP.,\textsuperscript{1} and Kane.\textsuperscript{2} It means 'whence comes this strange perturbation (upapalava) of your senses seen for the first time (ādya).

Kale and CKalā read \textit{adyendriyopaplawah} for \textit{adyendrio}. which is equally good.

1. Kāda, p. 313, 1. 7.
2. Kane, II, p. 16, 1.1
3. Tattva pra., 232, 1. 22
4. CKalā p. 438, 1.3
Raktapataiḥ is the reading of Bhānu., NSP.,¹ Kane,² Kale³ and CKalā.⁴ It is either an adjective of dhaureya or is an independent word. The Buddhist mendicants wore red ropes (raktapaṭa).⁵

A. and D. read bhikṣubhiḥ for raktapataiḥ.⁵

1. Kāda, p. 208, l. 1
2. Kane, p. 62, l. 30
3. Tattva pra., p. 155, l. 13
4. CKalā, p. 262, l. 14
5. Vide Kane, p. 247
rajaśtapasenaśāpati: p. 242, l. 9.

v.l. rajaśāpta senāpati;
ājñāpta senāpati.

"Rajaśtapasenaśāpati" is the reading of Bhānu. and NSP.¹
Where 'āpta' means trusted (rajaśaḥ āptaḥ rajaśāptaḥ). Bhānu.,
explains - rajaśaḥ ya āptaḥ pratvavitāḥ senāpatiḥ² etc.

"Rajaśnapasenaśāpati" is the reading of Kane³ and
CKalā⁴ The meaning is 'the senāpati with the instruc-
tion of the king Tārāpīda'. Ordered to announce the
names of the vassal kings to Candrāpīda.

Kale reads 'ājñāpta senāpati',⁵ in a similar sense.

1. Kāda, p. 242, l. 9
2. Bhānu, p. 242, l. 23
3. Kane, p. 73, l. 3
4. CKalā, p. 345, l. 1
5. Tattva pra. p 184, l. 6
rupa sampannam. p. 23. 1.3.

v.l. aksata rupasampannam;
anya aksata vehusabhirupam.

'rupa sampannam' is the reading of Bhānu., which is quite fitting to the context. He explains: she was possessed of beauty. The similarity with forest being: it possesses animals like 'rupa' etc. This is also the reading of NSP.

However, the other reading viz. 'aksatarupa' & C. seems to be more appealing in comparison to the present one, which is accepted by Kāne, Kāle and CKalā. For the expression of a being possessed of faultless beauty is more common and preferrable than just saying possessed of beauty.

This can also go very well with the forest; viz. having 'aksa' trees. (aksataru upasampannam).

The third reading namely 'anya aksa' etc., is the obviously not good, in preference to either the first or the second.

   aranyam atavi ... rupam akritesah tena.
2. Kale, p. 26; aksatam kena'py asambhuktani vay rupam;
   CKalā p. 33, 1. 22.; Kane. p. 6. 1.29.
vāna viśrama bhramāri: p. 225, 1. 6.

v.1. vāna vibhrama bhramāri

Bhānu., NSP.¹ Kane,² read vāna viśrama bhramāri,
(subhatānām khadgamandalam eva utpala vanam tatra viśramah
 tasmin bhramāri) - means swords are dark like blue lotuses
lakṣmi rests with warriors. Bhānu. explains khadgānām
vanmandalam sanghātah tadeva kṛṣṇatva sāmyāt utpala vanam
tatra viśamo avasthitih tasmin cañcalatva sāmyāt bhramāri
madhukarī lakṣmīḥ.³

The reading of A., D.,⁴ Kale,⁵ and CKalā⁶ is
vibhramabhramāri which is also good. Lakṣmī is called
bhramāri because she is cañcala.

1. Kāda, p. 225, 1. 6
2. Kane, p. 70, 1. 10
3. Bhānu, p. 225, 1. 11-12
4. Vide Kane, p. 266
5. Tattva pra p. 110, 1. 2
6. CKalā, p. 319. 1. 5
vasundhārā pītham iva: p. 240, l.1

v.1. vasundhārā bhogah;

vasundhārā pitha iva.

Vasundhārā pītham iva is the reading of Bhānu. Kale\(^2\) and CKalā\(^3\) Bhānu comments - Vasundhārā prthvī
tasyāḥ pītham mūlabhāgas tadvad iva yugānte nirghātā\(^4\)
etc. vasundhārāpīthā means the foundation of the earth.
pītha is nuter.

Kane reads vasundhārāpīthā\(^5\) in a similar sense.
A. reads vasundhārā bhogah.\(^6\)

1. Kāda. p. 240, l.1
2. Tattva pra. p. 182, l.3
3. CKalā p. 340, l.6
4. Bhānu. p. 240, 11. 5-7
5. Kane p. 75, l. 1.
6. ibidw p. 285
vikramatrayāvāsita bhuvana trayam: p. 9, l. 5.

v. l. vikramatrayāvāsitam;
vikramatrayāsita bhuvanatrayam.

Vikramatrayāvāsita bhuvanatrayam is the reading of Bhānu. It is also the reading of Peterson, Kane² Kale³ CKalā.⁴ It means Vikramatran pavāsita - who has worried by having to take three steps. This reading is quite proper and fitting to the context. Even the reading... bhuvanatrayam is also good.

The other reading - vikramatrayāsita bhuvana trayam (vikramena āvāsita bhuvanatravya is not so good in comparison to the reading of Bhānu. Bhānu. records a further reading.⁵

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1. Bhānu. p. 9, l. 15
2. Kane p. 2. l. 29
3. Kale, p. 11, l. 5
4. CKalā p. 13, 11. 11-13
vinoditavyam: p. 443, l. 3

v.l. noditavyam

'vinoditavyam' is the reading of NSP.¹ and adopted by Bhānu. He comments: jīvatasya sparśo dānam tanmayam sāzinam īva candram īva etc. adya tvaya vinoditavyam. Nyaastu śasi śokapradah, tvaya tu vinoditavyam² etc. The explanation of Bhānu. is not clear. Noditavya is the reading of Āmoda, Darpana,³ Peterson,⁴ Kane,⁵ Kale,⁶ and CKalā.⁷ The idea is: she made the jewelled mirror placed on her bosom take an oath by her life as if it were the moon thus it will not rise today. Therefore, the reading 'noditavyam' is better.

1. Kāda. p. 443, l. 3.
2. Bhānu. p. 443, l. 8-10
3. Vide Kane II. notes, p. 227
4. Peterson, p. 278, l. 78
5. Kane, II. p. 63, l. 58
6. Tattva pra. p. 325, l. 7
7. CKalā, p. 620, l. 2.
**Visvarūpatvam**: p. 227, l.2

v.l. *vaisvarūpyam*

*Visvarūpatvam* is the reading of Bhānu., NSP,¹ Kane,² Kane³ and CKalā.⁴

Bhānu, comments - *Vīśam pravistam yasmin rūpe tat athavā vīśvena nirūpyate yat rūpan tat vīśva rūpan tasva bhāvah etc.*⁵

A. and D. read *Vaisvarūpyam* for *visvarūpanam* and the idea is same.⁶

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1. Kāda. p. 227, l.2
2. Kane, p.10, l.25
3. Tattva pra p. 171, l.1
4. CKalā. p. 322, l.1
6. Vide Kane p. 269.
**Varsavara** is the reading of Bhānu. NS	extsuperscript{1} Peterson,	extsuperscript{2} Kane,	extsuperscript{3} Kale	extsuperscript{4} and CKala	extsuperscript{5} It means 'it was full of numerous hunch-backs, enuch, etc.' employed as servants. They are naturally weak, womenish and tame.

A. and D read 'barbara'	extsuperscript{6} which means 'a low person', an ordinary man. D. - *barbara pāmarajña*.

Bhānu.'s reading is better and proper. Normally in the king palace enuch are appointed as servants.

1. Kāda, p. 195, l. 5
2. Vide Kane fn. p. 59
3. ibid. p. 59, l. 29
4. Tattva pra. p. 144, l. 92
5. CKala. p. 279, l. 5
'Sakuni ānām' is the reading of Bhānu. Which means that 'their intelligence lies only in knowing the behaviour etc. of birds: 'Sakunayah patatrīṇaḥ teṣām sthūla mahatvādīni ānām'.

This is also the reading of NSP., Cal.edn., Kane, Kale, and CKalā.

A. and D. reads 'śakunā,ānām' which appears to be better.

1. Bhānu. p. 69, l. 19
2. Kane p. 21, l.10;
   Tattva pra. p. 59;
   CKalā. p. 98, l.2
3. Vide Kane's notes, p. 97.
This reading is accepted by the comm., This is also the reading of Kale and Kane. The comm., interprets it as: ksititale samsarpanam gamanam tasmaty bhramo bhrāntis tenātursya. which may mean (i) being painted tired by the confusion due to the movement on the earth'ground. (ii) being tired due to wandering'roaming about'moving to anāfro (ohrānti) due to the movement in the ground. (iii) being over powered by the whirling of the head due to the movement'walking on the ground.

But none of these meanings fits the context. Because as per the context the young bird does not know how to walk. His feet could not move steadily; he is falling on its face and trying to move. Thus it is quite natural that he will be tired or pained. But it cannot be accepted that this paid is due to either moving or whirling of the head as desired by Kale. Because it is not convincing that the

1. Kale. 55
2. Kane. p. 22. 1.22
2. Bhāru. p. 75. 1.20
pain or the tiredness is caused by the whirling of the head. Even the meaning, 'overpowered' by the whirling of the head though seems to be proper is not right, looking from the point of view of the situation. Further, the meaning moving or roaming around for 'bhrama' is also not fitting; for, in that case the further usage of the term 'samsarpana' would be irrelivant and redundant.

A convincingly better reading, in this context, would be 'samsarpana śramātura', as suggested by the editor. We are supported further by the comm. ČKalā on this point. It reads: bhūtale samsarpenegro gamanerno vah śramam khedas tena āturasye.3

It would mean being pained or tired by the fatigue or labour strain or exhauresson or toiled etc. and that fatigue could occure due to the repeatedly falling on the ground while trying to move.

It is obvious that one would be tired due to the strain while moving, which is the case with the young bird. Thus the reading of Bhānu, is not proper. It may be interesting to note that Bhanu himself favours the reading 'śrama' just a few lines later. In the same context he accepts 'etena eka pada sthāpaneti śrama bāhulyam vya.ijate.4

3. ČKalā. p. 106, 1.10
4. Bhānu p. 76, 1.2
śūrabhīmapurusa: p. 198, l. 6
v.l. śūravirapurusa;
sūrasena vīra.

Bhānu reads 'śūrabhīma purusa' and interpretes yaduvamśamiva... śūrāḥ āaurva gūṇa vuktāḥ bhīmāḥ krūrākṛtavāḥ
purusāsa muhyāḥ teṣām bātena sainyena paripālitam...
pakṣe śūrināma purusottama viśnu bala baladevāḥ ebhi pari-
pālitam. It means it was like the race of 'yadu' kings
which was protected by 'śūra', 'bhīma', 'krṣna', and
'Balarāma'.

It is also the reading of Kane, NSP, Kale, and
CKalā. A. and D. read 'vīra' for 'Bhīma'. D. - 'śūravīrau
yādava viśesau'. A. - Śūro vīraḥ puruṣottamo balāscātha
yādavāḥ prathitāḥ A. notices a reading 'sūrasena vīra'
eetc. Whether 'Bhīma' was the name of a 'yādava' or not is
not known. On this Bhānu. says Bhīma nāma kascīt.

2. Kane. p. 60. l. 31
3. Kada., p. 198, l. 6
4. Tattva pra. p. 147, 5.
5. CKalā, p. 277, 11. 9-10
6. Vide Kane, p. 234
7. ibid.
sakalabhuvanārghāham: p. 177, l. 2

v.l. sakala bhuvananārthāham.

Sakalabhuvanārghāham is the reading of Bhānu.,¹ NSP.² Kane³ and Kale,⁴ CKāla⁵ It means: he was equal in value to the whole world or worthy to be worshipped - sakalam samagrum bhuvam jagadeva argho mulyam tasyārha yogam ... pakṣe sakala bhuvanasvargāha pūja tasyārha.⁶

Bhānu, records another reading sakala bhuvana nāthārham as v.l.7 And explains: tatra samagra bhuvanasvā nāthah svāmi tasyārhaḥ, pakṣe sakala bhuvanasvā nāthah āsīs tasyārhaḥ.⁸

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1. Bhānu. p. 177, l. 1
2. Kāda. p. 177, l. 2
3. Kane, p.53, 23
4. Tattva pra., p. 131, l. 19
5. CKāla, p. 253, 11. 19-20
6. Bhānu. p. 177, 11. 3-4
7. sakala bhuvana nāthārham iti kutracit pāthah ibid. l.4.
8. ibid.
SANĀTHAMIŚA GAṆGĀṆ is the reading of BHĀNU., NSP.,¹ KANE,² and CKALĀ.³ THE GIRL IS COMPARED TO THE GANGES.

ŚVETAGAṆGĀṆ is the reading of PETERSON⁴ AND KALE.⁵ THIS READING IS NOT VERY GOOD, BECAUSE THE GANGES BEING WELLKNOWED TO BE WHITE THE ADJECTIVE ŚVETA BECOMES SUPERFLUOUS.

1. KĀDA. p. 282, l. 3
2. KANE, II. p. 5, l. 16
3. CKALĀ, p. 296, l. 2
4. PETERSON p. 130, l. 15
5. TATTVA PRA. p. 211, l. 12
sārasvarāmṛtena p. 119, l. 1
\( \text{v.l. grhasārasa (vi) rūtena.} \)

'Sārasasvarāmṛtena' is the reading of Bhānu.¹ Peterson, NSP.,² and ČKalā.³ But this reading is not good in comparison to the other. Because this should mean the sound of the crane to be sweet. The harsh sound of 'sārasa' cannot be compared to nectar. ... virūta is the reading of Kane,⁴ Kale,⁵ which means simply the sound of the crane and the sense in the context is quite natural.

1. Bhānu. p. 119, l. 1
2. Kāda p. 119, l. 1
3. ČKalā p. 165, ll. 16-17
4. Kane p. 35, l. 15
Siddhajanopasrsta jalam: p. 286, l. 8
v.1. ... sprsta jalam.

'Siddhajanopasrsta jalam' is the reading of Bhānu.,
NSP., ¹ Petersen,² Kale.³ Here upsrstā means 'to come in
contact', made or processed of - whose water is used (comes
in contact with or possessed of by the semi-divine being.)
Śrīn. explains - Siddhajanaih upsrstam sevitam etādsam
jalam.⁴

'Upasprsta jalam' is the reading of Kane⁵ and
Cal. edns.⁶ Āmoda also has this reading⁷ - to mean whose
water is used for bathing by the Siddhas along with
CKalā.⁸

1. Kāda. p. 286, l. 8
2. vide Kane II. fn. 3, p. 6
4. Bhānu. p. 286, l. 17
5. Kane II. p. 6, l. 2
6. Vide Kane notes II, p. 31
7. Upasprstam kṛtasnānam kṛtāca manam vā, ibid.
8. CKalā. p. 401, l. 5.
susumna nāmnā: p. 303, 1.5.

v.1. susuṃṇānāmnā;

susumna nāmnā;
susuṃṇa nāmnā.

Bhānu. reads 'susumna nāmnā'. This is also the reading of NSP.¹ and Peterson.² Kale reads susuṃṇā nāmnā³ and susuṃṇa nāmnā is the reading of CKalā.⁴ Whatever may be the reading here the meaning is 'waning in the dark fortnight by the ray of the sun' is called susuṃṇa or susuṃṇa or susuṃṇā'.

Visnu Purāṇa reads 'susumna'.⁵ The Nirukta reads susuṃṇa⁶ and HarsaC. has both 'susumna and susuṃṇā'.⁷ Thus it is difficult to determine the actual reading here.

1. Kāda. p. 303, 1. 5
2. Vide Kane II. fn. 2, p. 12
3. Tattva pra. p. 226, 1.5
4. CKalā. p. 424, 1.4
5. Vis P II. 11.22
6. Susumnaḥ sūrya rāmis candramā gandharvaḥ itvapi
   nigamo bhavati. Nirukta II. 2.2.
sūkṣma daṇṭa khaṇḍika: 283, 1.3.

v.1. sūkṣma śaṅka khaṇḍika.

Sūkṣma daṇṭa khaṇḍika is the reading of Bhānu, and NSP. Bhānu interprets daṇṭa khaṇḍika as 'a piece of ivory' and the meaning is alright.

Kane,2 Kale3 and CKalā4 read sūkṣma śaṅkha khaṇḍika which is equally good.

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1. Kāda. p. 282, 1.3
2. Kane II. p. 5, 1. 24
3. Tattva pra. p. 212, 1.6
4. CKalā, p. 397, 1.3
Sevakavrkaĩh is the reading of Bhānu., NSP.,\(^1\)
Kale,\(^2\) Kane\(^3\) and CKalā\(^4\) Bhānu. explains sevakahr
sapyākaraṁ eva vrkā ithāmṛgāṁ tena avalupyaṁ\(^5\) - 'that
you may not be torn to pieces by the wolfish servants'.

A. and D. read Vakaĩh for vrkahi.\(^6\)

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1. NSP., p. 236, l.8.
2. Tattva pra. p. 171, l. 13
3. Kane, p.73, l. 27
4. CKalā, p. 336, l.3
5. Bhānu., p. 236, l.18
Sat purusa vyawahārāṇām: p. 229, 1.4

v.l. satpurusāvyahārāṇām.

Satpurusāvyahārāṇām is the reading of Bhānu., A.D., NSP., kale and CKalā. Bhānu. comments - sat purusāḥ ēśistas tesām vyawahārāḥ ācaraṇāni tesām utsāraṇām dūrikaraṇām tat hetukā vetralataḥ vetra vaṣṭīḥ. It means 'as vetralataḥ drives off the doings of man i.e. as it does not tolerate man doing anything near the king.'

Kane reads satpurusāvyahārāṇām which is a better reading in comparison to the first one. It means as the care of the door-keeper drives away people who talk loudly - (vyāhārāṇām). So Lakṣmī (rich man or kings) drives away the words (vyāhārāṇ) of the good.

1. Vide Kane, p. 272
2. Kāda., p. 229, 1.4
3. Tattva pra. p. 174, 1.2
4. CKalā, p. 326, 1.1
5. Bhānu. p. 229, 1.9
6. Kane, p. 71, 1.17
satyayam: p. 258, l. 9

v.l. yat satyam

'satyayam' is the reading of Bhānu. NSP.,¹
Kane,² Kāle,³ and CKalā⁴

However the reading yat satyam is better. For, it means 'to tell the truth'.

1. Kāda, p. 258, l. 9
2. Kane, p. 81, l. 15
3. Tattva pra., p. 194, l. 17
4. CKalā, p. 366 l. 1
Samupāṣṭta: p. 182, l. 9
v.l. samapāṣṭta.

Samupāṣṭta is the reading of Bhānu., NSP.,¹
Kane² and kale.³

Bhānu., comments: sarvataḥ sarvatra samupāṣṭtam sam
samupāṣṭtam samudghāṭitam kapāṭa puṭam⁴ etc.

It is obvious that this reading is authentic and
accepted by all. However, M.M. Kane, in spite of the
fact that he accepts this reading suggests that
samapāṣṭta is a better reading.⁵

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1. NSP., p. 182, l. 9
2. Kane, p. 55, l. 24
3. Tattva pra. p. 135, l. 14
4. Bhānu. p. 182, l. 18-19
5. See his notes p. 213
sarvaśrutinām: p. 301, l. 9

v.l. sarvaśrutānām.

'sarvaśrutinām' is the reading of Bhānu. NŚP,¹ Kane,² Kale³ and CKala. It means 'of all the vedas' who was as if the meeting place of all the vedas.⁴ The idea is all the vedas met in him that means he had them at his finger's end.

Peterson reads 'śrutānām⁵' which would mean 'of all knowledges.' This is also good and acceptable reading.

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1. Kāda, p. 301, l. 9
2. Kane, II, p. 11, l. 30
3. Tattva pra. p. 225, l. 4

⁴ Sarvaśrutinām samagrasāstrānām saṅketasya sthānam
   Bhānu. p. 301, l. 19

⁵ Vide Kane II. fn. 1, p. 11
sphatikopalopama: p. 6, vs. 16

v.l. sphatikopalāmala.

'Sphatikopalopama' is the reading of Bhānu,¹ Kane and Peterson.² This means who was spotless and pure like crystal and is quite proper here.

The other reading: sphatikopalāmala is accepted by śivarāma,³ kale,⁴ Caledn. and CKalā.⁵ This reading is equally good, which may be interpreted as - sphatikopalavat amalam with both 'tanava' and 'kailāsa' or spaťikopalaih amalam. It is very difficult to say the actual reading of Bāna.

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1. Bhānu, p.6
2. Vide his notes p. 114
3. ibid.
5. CKalā, p.9, 11. 5-6.
'Haritāla' is the reading of Bhānu. NSP.,\(^1\) Kane,\(^2\) Kale,\(^3\) and CKalā.\(^4\) Bhānu., explains Haritālasya pinjharasva vah parimalo gandhah etc.\(^5\)

CKalā explains - haritālasva svanāma prasiddha dhātu vīsesaya.\(^6\)

A. and D. read 'Haritailā' for 'haritāla'.

D. - haritailā āskamelā vījam. This a good reading in comparison to the former.

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1. Kada, p. 247, l. 1
2. Kane, p. 77, l. 13
3. Tattva pra., p. 187, l. 1
4. CKalā, p. 350, l. 2
5. Bhānu, p. 247, l. 1
6. CKalā, p. 350, l. 8.