REFERENCES & NOTES
References & Notes

P.1, ll. 6-7, 'sthitāḥ kṣaṇam ...':
Kumārasambhavar, V. 24.

P.1, ll. 12-13, 'nāsāgranyasta ...':
The source cannot be traced. However, similar verses are noticed in the Gheraṇḍa-Samhitā of Gheraṇḍa. See, Upadēsa II. 9, 45.

P.2, ll. 13-16, 'niḥśeṣacyutacandana ...':
Amaruṣātaka, Verse No. 105.

P.3, ll. 21-24, 'gacchāmyacyuta darśanena ...':
Cited in Kāvyapraṅgāsā V. 127.

P.4, ll. 4-7, 'praharavirata maḍhye ...':
Amaruṣātaka, Verse No. 12.

P.4, ll. 13-14, 'navapalāsāpalāśavananam ...':
Sisūpāla-vadha VI. 2.

P.4, ll. 16-17, 'sa cchinnamūlāḥ ...':
Raghuvamśa VII. 43.

P.5, ll. 5-21, 'candra iya ... upamā':
Vidyācakravartin, author of the commentary Saṅjīvanī on the Alakhāra-Sarasvati of Ruyyaka, is perhaps the first to show that the same idea contained in the expression "the face is beautiful" can be rendered in different ways so as to illustrate many a figure of speech. How closely, did our author follow Vidyācakravartin, has been discussed in detail in our Introduction, Ch. 'Appaya and his predecessors ...'.

P.7, l. 11, 'udāharisyamāne':
It refers to the verse 'bahi vataḥ yātah' etc., which is quoted in p. 30, ll. 6-7.
P. 8, ll. 1-2, 'na nityam asmin ...':
Pratāparudrīya, p. 285.

P. 8, ll. 5-6, 'candrabimbād iva ...':
Kāvyādārśa II. 39.

P. 8, ll. 9-10, 'ubhau yadi vyomni ...':
Śisūpalavadha < III. 8.

P. 8, ll. 13-14, 'anantaratanaprabhavasya ...':
Kumārasambhava < I. 3.

P. 8, ll. 19-20, 'anantaratakanaavitarana ...':
Cited in Kāvyaprakāśa X. 412.

P. 8, ll. 24-25, 'rajbhīṣ syandano ...':
Raghuvaṃśa < IV. 29.

P. 9, ll. 4-5, 'upādade tasya ...':
Kumārasambhava < VII. 41.

P. 9, ll. 6-7, 'dvāram dvāram atan ...':
cf. 'dvāram dvāram raṭantīha bhikṣukāh pātrapānayaḥ /
darṣayantyeva lokānām adātuh phalam īṛṣam //</
   Subhāṣita-Ratna-Bhāngāgāra, p.74, No. 10.

P. 9, ll. 15-16, 'pañyo'yan asārtpitalambahārah ...':
Raghuvaṃśam VI. 60.

P. 9, ll. 22-23, 'yadv phalādānā ...': Raghuvaṃśam IV. 12.

P. 10, ll. 15, 'tatprakaraṇa':

Here 'tatprakaraṇa' denotes the chapter on Śleṣa.
Appaya Dīkṣita expressed his desire to deal with it later on; but unfortunately, that portion, if at all our author's desire was implemented in practice, has been lost in oblivion and as such, no discussion on Śleṣa is noticed in the present available text.
P.11, ll. 8-9, 'itarāṇyāpī rakṣāmsi ...':
Raghuvarśa V. XII. 82.

P.11, ll. 14-15, 'aham eva guruḥ ...':
Cited in Kāvyaprakāsa X. 556.

P.12, ll. 4-7, 'tadvalgunā yugapad ...':
Raghuvarśa V. 68.

P.12, l. 6, 'suḥrī ...':
'suḥrī' = lit., friend. By Lakṣaṇā - intimate.

P.12, ll. 9-10, 'jyotsneva nayanānandāḥ ...':
Cited in Kāvyaprakāsa X. 411.

P.12, ll. 13-19, 'na padman mukham ...':
Kāvyādāra II. 36.

P.12, ll. 21-22, 'tvadānānam adhirāksam ...':
Kāvyādāra II. 44.

P.13, ll. 1-2, 'sa kāraṇ mahatīm ...':
Raghuvarśa4 IV. 32.

P.13, ll. 4-5, 'sa goyou phāśānam ...': Raghuvarśa4 IV. 33.

P.13, ll. 9-10, 'āsimātrasahāyo'pi ...':
Cited in Kāvyaprakāsa X. 464.

P.13, l. 13, 'vana ...':
Vana - lit. forest. Here, a garden; because of hornet's association with flowers.

P.13, ll. 21-22, 'sasaṇjur avakṣūṇānām ...':
Raghuvarśa4 IV. 47.

P.13, ll. 24-25, 'udgarbhahūnaparānti ...':
An unusual idea, the full implication of which is difficult to understand without going into the original text. The text may belong to a period close to Hûna invasion. The idea contained in the simile may have some bearing on the sexual life of the Hûnas.

P.15, II. 7-8, 'ākāryaya sarojākṣi ...' :
Cited in Kuvalayānanda, p. 13, No. 15.

P.15, II. 10-11, 'garvam asambhayām imam ...' :
Kāvyālaṅkāra (Rudrata) VIII. 78.

The verse may be taken as an example of Pratipa in so far as the lotuses are intended to be comparable with the eyes of the heroine. It may also be taken as an example of Upameyopama in so far as the lotuses and the eyes of the heroine are mutually comparable.

P.16, I. 4, 'kāvyaprakāśikā ...' :
The reference is to Mammata's text-book on poetics which however is widely known as Kāvyaprakāśa. We are not certain whether any manuscript bears the name Kāvyaprakāśikā by which Appaya Dīkṣita refers to the work.

P.16, I. 10, 'tatra ...' :
Here 'tatra' indicates the verse beginning with 'ubhau yadi vyomni". The entire verse has been quoted in p.8, II. 9-10.

P.16, II. 14-15, 'rākāyām akalānakam ...' :
Cited in Kāvyaprakāśa X. 451.

P.16, II. 17-18, 'pupam pravālopahitam ...' :
Kumārasambhava, I. 44.
P.16, ll. 23-24, 'vastusadarthanibandhano ...':
The N.S.P. edition has 'vastusadarthanibandhana' for 'vastusadarthanivandhana'. But the former does not give the intended sense.

P.17, l. 16, 'visistopamadi':
'ādi' in the expression 'visistopamadi' may refer to Paramparitopamā.

P.18, ll. 6-7, 'vāgarthāvivasaṃprktau ...':
Raghuvamsā I. 1.

P.18, ll. 21-24, 'yāntyā muhur ...':
Mālatīmadhava I. 32.

P.18, l. 25, 'bimbapratibimbabhāvena ...':
Here, Bimbapratibimbabhāva lies between 'kandhāra' and 'bynta' whereas the Vastuprativastubhāva lies between 'vālita' and 'āvṛttā' (both bearing the same idea in different words only) which qualify not the 'kāta-kṣa' (side-glance) but the shoulder and ultimately the face of the heroine with which 'kāta-kṣa' is qualified. Thus Vastuprativastubhāva belongs to Viśeṣa (i.e., the face of the heroine).

P.19, l. 4, 'atra .... nirdiṣṭah':
The Vastuprativastubhāva between the first half and the second half lies in the fact that the same property has been expressed in two different words, viz., 'kampita' and 'āhūta'. The property here belongs to 'sādhvī', the qualified and to anything qualifying the same.

P.19, ll. 8-9, 'narasimha mahīpāla ...':
Ekāvalī VIII. p. 200.
P.19, ll. 15-16, 'taya vivṛddhānana ...':
   Kumārasambhavaṁ VII. 74. Reads 'pravṛddha' in place of 'vivṛddha'.

P.19, ll. 19-20, 'bhīmakāntair nrpagunaih ...':
   Raghuvamsaṁ I. 16.

P.19, l. 24, 'sobhate':
   Though the verb is in the present tense, it perhaps refers to a past incident of the death of the elder son of the race after which the race was deemed unfortunate until the birth of the addressee.

P.19, l. 25, 'santānaḥ':
   'santāna' = Progeny.
   'santāna' = 'saṃyak tanāh yasya saḥ' = 'that which occupies great expanse, i.e., a tree; here, the Parijāta. Though the use of the word in this sense is not found in literature, such a sense may be discovered etymologically in favour of the Śleṣa.'

P.20, ll. 5-6, 'syenapakteparidhūsarālakāh ...':
   Raghuvamsaṁ XI. 60.

P.20, ll. 10-11, 'liṅgair muḍaḥ ...':
   Raghuvamsaṁ VII. 30.

P.20, ll. 19-20, 'sa kīlā śvāsita ...':
   Raghuvamsaṁ XII. 5.

P.20, l. 23, 'yad āhuḥ ...':
   This refers to Dandin's statement in Kavyādarsa I.

P.20, ll. 24-25, 'nistiḥyūtadgīrṇa ...':
   Kavyādarsa I. 95.

P.21, ll. 3-4, 'nrpaṁ tam ...':
   Raghuvamsaṁ VI. 52.
P.21, 11. 8-9, 'asam maruc cumbita ...' :
Mahānātaka VI. 4.

P.22, 11. 4-5, 'kailāsagauruṃ vṛṣam ...' :
Raghuvaṃśa II. 35.

P.22, 1. 10, 'kākātiyaṃ ...' :
This refers to the kākātiya-nyāya or the maxim of the crow and the palm-fruit which again refers to the unexpected and sudden fall of the palm-fruit on a crow's head so as to kill it. It thus comes to mean an accident. (See Apte's Dictionary under the word 'nyāya'.) Many people, however, take this 'nyāya' as referring to two accidental occurrences mis-interpreted as causally related (post hoc ergo propter hoc). This has its origin from a funny incident of a crow coming to sit on a palm-tree and falling of a palm-fruit from the tree instantaneously. The former is by no means the cause of the latter though it may appear to be so. However, in our text, the expression 'kākātiyaṃ' has not been used as referring to such incident.

P.22, 1. 11, 'vṛtti ...' :
Here Vṛtti is Samāsa-vṛtti or a compound. However, according to the grammarians, compound is only one of the five vṛttis, the other four being kṣat, Taddhita, roots formed with the suffix 'san' etc., and Ekaśeṣa.

P.22, 1.12, 'samāsac ca tadviṣayat ...' :
'samāsac ca tadviṣayat' (Pa. 5. 3. 108). Here, the affix 'cha' has to be understood from 'kusāgrāc chaḥ' (Pa. 5. 3. 105). The word 'tad' in the Sūtra refers to 'iva' to be found in the Sūtra 'ive pratikṛtān' (Pa. 5. 3. 96). The Sūtra, thus, prescribes the addition of contd ......
suffix 'cha' in the sense of 'like this' to a compound noun already involving a sense of similarity. Thus the compound noun 'kākatāla' means 'the coming of the crow and the falling of the palm-fruit' is accidental like each other. The suffix 'cha' is now added in a further sense of similarity. The whole expression would thus mean something which is accidental just like the coming of the crow and the falling of the palm-fruit on its head so as to kill it, are accidental.

p.23, l. 1; 'dharmalopātram etc.' ...

The elision of the other two factors, namely, the standard of comparison and the expressive word, cannot be prevented so far as the compound word 'kākatāliya' is concerned.

P.23, l. 11, 'ive pratikṛtau ...':

'ive pratikṛtau' (Pa. 5. 3. 96). Here, the suffix 'kan' has to be understood from the Sūtra 'avakṣepāṇe kan' (Pa. 5. 3. 95). Hence, the Sūtra would mean — the affix 'kan' means (also) 'like this' when the imitation of a thing is to be expressed. Thus, 'āsva iva pratikṛtih' = āsvakah, i.e., an imitation of a horse.

P.23, l. 12, 'lum manuṣye':

'lum manuṣye' (Pa. 5. 3. 96). Here 'saṃjñāyām' (i.e., when it denotes a 'name') has to be understood from the Sūtra 'saṃjñāyām ca' (Pa. 5. 3. 97). The affix 'kan' is also understood from 'avakṣepānem kan' (Pa. 5. 3. 96). Thus it follows — when a man is denoted, the affix 'kan' is elided. Thus 'cañceva manuyah' = cañcā, i.e., an effigy in straw.
The introduction of the epithet 'atmahitakṛti' in the second half points to the property common to 'caṇḍa' and 'martya'. This is clear. The similar significance of the expression 'sukhamaya', in the first half, is not clear. The idea, however, seems to be this — the 'samsāra' is full of gross enjoyments (which involve equal amount of pain). 'apavarga' is diametrically opposed to this (as it consists in supreme bliss, unmixed with any amount of pain). Thus, the point of similarity is their extreme position (with regard to supreme bliss and painful enjoyment). Cf. Appaya's comments on the verse beginning with 'yathā tvam' etc., p. 21, in our text.

A compound word may further enter into a Bahuvrahi compound with the first compound member as Upamāna and the second as Upamita. In such a compound word, the second member of the first compound member is elided. Thus, in 'haripanayanā', the compound is between the deer's eyes and eyes. When the two are compounded, the first 'nayana' is elided. The whole compound word would mean — 'one whose eyes are similar to the eyes of the deer'. See Siddhāntakaumudi, Vol. II, pp. 113-114.

Verses appear to be the reproduction of Mammata's Kāvyaprakāśa. Otherwise, we have to surmise that he is citing from a common tradition on which he relied, since, it is indicated by 'yad āhuh' and 'iti'.
P.25, ll. 4-5, 'ivena nityasamāso ... ca':

'ivena nityasamāso' etc., is a Vārtika, to be found in the Siddhāntakaumudi under the Sūtra 'supo dhāturprātipadikayoḥ' (Pa. 2. 4. 71; Bhāṭṭoji's serial No. 660). The Vārtika means — a word enters into the Nityasamāsā (a form for which there is no optional Vyāsavākyā) with 'iva' and in such a compound form, the case-ending of the first member is not elided. Such a compound form retains the accent of the first member. The Siddhāntakaumudi, however, omits the expressions 'nitya' and 'pūrvapadapraṇāṁ śāristvān ca', whereas the Mahābhāṣya of Patañjali omits the expression 'nityasamāsā'. (See Siddhānta-kaumudi, Vol.II, p.5 and Mahābhāṣya, Vol.I, p. 359).

P.25, l. 6, 'tatra tasyeyā ...':

'tatra tasyeyā' (Pa. 5. 1. 116). Here, the affix 'vati' has to be understood from the Sūtra 'tena tulyam kriyā ced vatī' (Pa. 5. 1. 115). Thus the Sūtra means — the affix 'vati' comes in the sense of 'like what is there in or thereof'. For example, 'mathurāvat' i.e., 'like that in/of Mathurā'.

P.25, l. 10, 'tena tulyam kriyā ced vatī' ...':

'tena tulyam kriyā ced vatī' (Pa. 5. 1. 115). The affix 'vati' is added after a word in the third case in construction, in the sense of 'like that', when the meaning is similarity in action. e.g., 'brāhmaṇavad adhitē'.

P.25, ll. 20-21, 'ive pratikṛtāu':

See our notes for p.23, l. 11.

P.26, ll. 7-8, 'parasparākṣisāorṣyam ...':

Raghuvaṃśa I. 40.
P.27, 1. 3, 'ṇaṃsāta' in the word 'vākyasamāsayaḥ':

Appaya says that the standard of comparison is elided in the sentence — 'sruto'stī tena kim samah' and in the compound 'tatsamaḥ'. It is difficult to understand how the standard of comparison is elided here, since, Mahāśēva, though not mentioned by name, is clearly referred to by the pronouns 'tena' and 'tat'.

P.27, 1. 4, 'dharma' in the expression 'dharmanopamanaluptā':

Here, 'dharma' is the point of equality, i.e., the common property, which has been dropped.

P.27, 1. 5, 'cakoraklyatu ...':

'ātmānam cakoram ivācarati' — the expressive word 'iva' and 'ātmānam' are dropped here.

P.27, 1. 5, 'śaśiprabhe ...':

'śaśināḥ prabhā iva śobhanā prabhā yasyāḥ sā' — śaśiprabhā. Here, the common property, namely, 'śobhanā', has been dropped. So also is the Upamāna, the first of the two expressions 'prabhā'. The expressive 'iva' also is dropped.

P.27, 1. 11, 'prakīrṇa guṇavacanasaya ...':

'prakīrṇa guṇavacanasaya' (Pa. 8. 1. 12): A word signifying a quality is reduplicated when the idea of similarity is denoted. The rule comes under the 'adhikāra' of 'karmacchāraye vad uttareṣu' (Pa. 8. 1. 11) as per which, such a reduplication is treated like a 'Karmacchāraya' compound, i.e., they are compounded in the pattern of a Karmacchāraya. Thus 'bhitabhīta' would mean 'like someone afraid'.

P.27, 1. 13, 'karmacchāraye vad uttareṣu' (Pa. 8. 1. 11)

The reduplication, admitted in the following rules, is treated like a Karmacchāraya compound for the purpose of making the first-member masculine, eliding the case-suffix and regulating the accent.
P.27, 1. 25, 'kāvyāloka' :

It cannot be ascertained which book is referred to here. There is another reference to this work in p.58, where the reference bears a close similarity with the Kavyadarsa of Daṇḍin. For further discussion, see our Introduction, Ch. 'Appaya and his predecessors....'.

P.28, 1.5, 'uktārthopapādanaparā' :

The simile supplied by the second half of the verse (Kumārasambhava - I. 3.) actually establishes the idea contained in the first half, namely, that huge amount of snow did not mar the charm of the Himalaya, the abode of innumerable gems.

P.28, 11. 11-12, 'darpāndhagandha ...' :

Cited in Kāvyaprakāśa IV. 62.

P.28, 11. 23-24, 'paśyātra nalinipatre ...' :

A similar verse in Prākṛta has been cited in Kāvyaprakāśa II. 8.

P.29, 11. 14-15, 'evamvādini devarsau ...' :

Kumārasambhava VI. 84.

P.29, 11. 19-20, 'kirati prakaram ...' :

Cf. 'vitarati guruh prājñē' etc. Uttararāmacarita II. 4.

P.30, 1. 8, 'sitāmukhasādṛśyām vajjyate' :

Contact of the body with the air blowing from the place where Sitā is staying is stated to be contact of the eyes with the moon. According to Appaya, contact of the eyes with the moon is suggestive of the semblance of Sitā's face with the moon. It is difficult to appreciate such a suggestion, since, the aforesaid statement appears contd ......
to be suggestive of a comparison between the pleasure arising out of the contact of the body with the air and that of looking at the moon.

P.30, ll. 22-23, 'candali ira yugmabhīḥ ...':
Cited in Kavyālamkārasūtra (Vāmana), under 4.2.9, p.51.

P. 30, ll. 24-25, 'ayan paḍmāsanāsīnas ...':
Cited in Sārvatikkanthābharaṇa I. 61.

P.31, ll. 1-2, 'patalam iva nābhis te ...':
Cited in Kavyālamkārasūtra (Vāmana), under 4.2.11, p. 53.

P.31, ll. 6-7, 'sa munir lāñchito ...':
Cited in Kavyālamkārasūtra (Vāmana), under 4.2.9, p. 51.

P.31, ll. 8-9, 'sa pītavasāḥ ...':
Cited in Sarasvatikāntabhārāṇa I. 165.

P.31, l. 13, 'bhāgyābhāvāt etc. :
The construction of the verse as well as the exact meaning is not clear. 'saktavo bhakṣitā' and 'kula vaḍhūr iva' are difficult to construe as the Upameya and the Upamāna. Ours is only an attempt at giving the total idea.

P.31, ll. 21-22, 'tasyāpanodāya ...':
Raghuvaṃśa, XIV. 39.

P.31, ll. 24-25, 'sarīramātreṇa nārendra ...':
Raghuvaṃśa V. 15.

P.32, ll. 2-3, 'āśāsyam anyat ...':
Raghuvaṃśa V. 34.
P.32, l. 6, 'grathnāmi kavyāsāśīnam ...' :
Cited in Kavyālāmkārasūtra (Vāmana), under
4. 2. 16, p. 54.

P.32, ll. 10-11, 'esa vindhyacalah ...' :
Pratāparudrīya, p. 229.

P.32, ll. 13-14, 'nipetur āsyād iva ...' :
Cited in Kavyālāmkāra (Bhāmaha) II. 47. Reads
'nipetuh' in place of 'nipetuh'. Stated to be of
Sākhāvarūdhana.

P.32, l. 20, 'utpalasya' :
The word 'utpala' means the blue-lotus or the
lotus in general. The lotus is definitely a well-known
Upamāna for the face. But the point is perhaps that the
use of the word 'utpala' as referring to the Upamāna for
the face is not found. It is to emphasise this point
that we have not translated the word 'utpala'.

P.33, ll. 13-14, 'iti vijñāpto rājā ...' :
Raghuvamśa I. 73.

P.33, ll. 17-18, 'jyāninađam ...' :
Raghuvamśa XI. 15.

P.33, ll. 20-21, 'atithim nāma ...' :
Raghuvamśa XVII. 1.

P.33, ll. 25-26, 'rasāntrāny ēkarasam ...' :
Raghuvamśa X. 17.

P.34, ll. 15-16, 'tadveso' sañcṛto'ṇyābhiḥ ...' :
Cited in Kavyaprakāśa X. 593.

P.34, ll. 19-20, 'āveśyo'pi sammataḥ ...' :
Raghuvamśa I. 28.
P.34, 11. 21-22, 'pravṛddho hiyate candrāḥ ...':
RaghuvamŚa XVII. 71.

P.35, 1. 19, 'sadyomundita ...':
Cited in Sāhityadarpāṇa VIII, Sūtra No. 19.

P.35, 11. 22-23, 'sacchāyāmbhojavādanāḥ ...':
Cited in Alāmārasarvasva, under Sūtra 13, p. 41.

P.36, 11. 1-2, 'janasya tasmin samaye ...':
RaghuvamŚa XVI. 53.

P.36, 11. 5-6, 'tasya dvipānām ...':
RaghuvamŚa XVI. 30.

P.36, 11. 22-23, 'sacchāyā ... ivāṅganāḥ,':
Vastupratīvastubhāva lies between 'sacchāyāmbhojavādanāḥ' and 'sacchāyāvādanāmbujāḥ' in so far as they practically convey the same idea, viz. similarity between the face and the lotus though expressed differently; namely, in one case, it is a 'rupakaragrabhabhubrihi' ('sacchāyāmbhojāṇī eva vādanāni yāsām' — adjective to 'vāpyaḥ') and in another case, it is an'upamāgarbhahabhubrihi' ('sacchāyāvādanāṇi ambujāṇi iva yāsām' — adjective to 'āṅganāḥ').

P.37, 1. 3, 'upameyopama':
The very word 'upameyopama' means that the simile is drawn with the 'upameya' as the standard of comparison. The condition is fulfilled in 'yugapadupameyopama'.

P.37, 11. 19-20, 'pitāsmārādhana-tatpareṇa ...':
RaghuvamŚa XVIII. 11.

P.38, 1. 9, 'purvocāharaṇa':
It refers to the verse beginning with 'sacchāyāmbhojavādanāḥ'. See p. 36.
P.38, 1., 15, 'ityuktam' :

The exact reference of the expression 'ityuktam'
is not clear.

Pp.36-39, ll. 25 and 1-4, 'vyaktyā .... paryavasyati' :
Here two Vṛttis are counted, namely, Abhidhā and
Vyāñjana. Laksana is not a separate Vṛtti according to
old grammarians. Adopted by Ānanda vardhana as well in
classifying 'artha' into 'vācya' and 'pratīyamāna' . cf.
'vācyapratiyamānākhyā ...' etc., Dhvanyāloka I. See
Paramalañghumañjūsā where Nāgėsa refutes the claim of
Laksana as a separate Vṛtti (pp.20-22).

P.39, 1. 7, 'tayā grhitum ...' :
Nowhere in Citramānamsā the entire verse is
quoted as expected from the reference to it. Possibility:
the verse was widely known and often cited by the
Ālāpkārikas.

P.39, 11. 7-10, 'evaḥ hi .... bhavati' :
The reference is to the figure of speech 'upameyo-
pamā' and the suggestion of figure 'upameyopamā'. In the
latter case, though 'upameyopamā', it would fall in the
category of Dhvani and not an 'alaṁkāra' ('analaṁkārabhūtā
upameyopamā') as in the case of 'upamādhvani'.

P.40, 11. 6-7, 'kham iva jalam ...' :
Cited in Kāvyālāmākasūtra (Vāmana), under
4. 3. 15, p. 62. Stated to be of Avantivarman, in the
Index of verses in K.P. Sukla's edition of the Citra-
mānamsā.

P.41, 11. 2-3, 'na kavalam bhāti ...' :
Cited in Kāvyaprakāsā X. 414.
P.41, ll. 4-7, 'nanu pitur niyogad ... na ca tatrānanvayāh':
The answer is so obvious here that even the prima facie objection seems to be futile.

P.41, ll. 5-6, 'pitur niyogad ...':
Raghuvaṃśa XIV. 21.

P.41, ll. 13-14, 'upādade tasya ...':
Kumārasambhavam VII. 41.

P.42, ll. 24-25, 'adya yā mama ...':
Cited in Kāvyādarsa II. 276. Stated to be in the Mahābhārata in the Index of verses in K.P. Śukla's edition of the Citramīmāṃsa.

P.43, ll. 7-10, 'apī turagasmipād ...':
Raghuvaṃśa IX. 67.

P.43, ll. 12-15, 'divyānām api ...':
Śisupālavadha VIII. 64.

P.43, ll. 20-23, 'saumitrē namu ...':
Mahānāṭaka IV. 23.

P.44, ll. 1-4, 'atyuuccāh paritaḥ ...':
Vikramārīta or Śīhāsana-Dvātriṣṭaka (Jainistic Recension), Story IX, verse 4, p.236. Reads 'tathā' in place of 'tathā' (1st line).

P.44, ll. 8-9, 'sa tatheti ...':
Kumārasambhava VI. 3.

P.44, ll. 14-15, 'āropaviṣayasya ...':
Pratāparudriya, pp. 268-69.
P.45, ll. 12-15, 'suchābaddhgrāsair ...' :
Viddhasālabhānjikā, I. 31. But in the edition of this work at our hand, the second half of this verse precedes the first half and thereby begins with 'upaprākārāgram'. In the Index of Verses in K.P. Sukla's edition of Citramāṁśa, this verse has been stated to be a citation from Amaruśataka. But we could not find out the same in Amaruśataka.

P.46, ll. 1-2, 'tvatpādenakharatnānām ...' :
Vikramāṅkadevacarita VIII. 9.

P.46, ll. 7-8, 'āṅghridaṇḍo harer ...' :
Cited in Kuvalayānanda, under Sutra 53, p. 59.

P.47, ll. 19-20, 'tataḥ kumudānāthena ...' :
Mahābhārata, Drona Parvan, 184. 46.

P.47, ll. 22-23, 'yat tu ... prasāṅgāt' :
It is difficult to understand how Appaya Dīkṣita admits that in 'gaur vāhika', there is no strikingness and still there has been an 'aṅamkāra'. Again, the argument that an 'aṅamkāra' has to be admitted here on the mere ground that in similar cases there has been an 'aṅamkāra', is difficult to appreciate. Further, the example 'gaur vāhika' does not appear to have much affinity with 'netrānandena candreṇa' where 'vicchitti' has been admitted.

P.48, ll. 1-4, 'āyur-dānamahotsavasya ...' :
Cited in Ekāvalī II. p. 76.

P.48, l. 8, 'upamaiva tirobhūta ... upameyayoh' :
The first half of this verse quotes the definition given by Mammaṇa. Whereas the latter half, quotes the definition given by other. Thus one single verse comprises of two different definitions.
P.48, ll. 11-12, 'bhrāntimati ... anāhāryyatvāt':

The text is a little difficult here. Any identification between objects poetically described is 'āhāryya' from the point of view of the listener. Here, however, the naturality of the identification has to be understood from the standpoint of the objects described. Thus, when the illusion on the part of a black-bee which makes it rash after the heroine's face in place of the lotus, is described, the identification between the lotus and the face must be considered natural in so far as the black-bee has really mistaken the face for the lotus. In the case of 'mukham candraḥ etc., it is the poet who artificially superimposes the moon on the face and there is no way to take it as natural.

Another point of difficulty in this is 'svataḥ kalpitasya vā'. Any literary image is bound to be 'kavikalpita'. Why, then is the alternative 'kalpitasya vā'? Here probably the reference is to the degree of poetic imagination.

P.48, 1.18, 'arṇyaruditaṃ kṛtam':

The entire verse is:

'arṇyaruditaṃ kṛtam śavaśāriṃ uḍvartitam
sthale 'bjam avaropitaṃ suciram ūsare varṣitam /
śwupuccham abananitaṁ vadhīrkarṇaṁ jāpah kṛto
dhṛto 'nāhamukhadarpaṇo yād abudho janah sebitāḥ' //

(Pancatantra)

P.48, 1.22, 'viṣeṣya':

Rendering of the word 'viṣeṣya' into English creates a little problem. It is usually rendered as 'to be distinguished or qualified or particularised, a substantive noun, the object or subject of a predicate...'

contd....
etc. (cf. Dictionary of H. Williams).

None would suit here. The word 'viśeṣya' points to a contrast with 'avayava' and to emphasise this, we have rendered it as 'the whole'.

P.49, 11. 19-22, 'kurāṅgīvāngāni ...':
Cited in Kāvyaprakāśa X. 423.

Pp.49-50, 11. 23-24 and 1-2, 'saundaryasya taraṅgini ...':
Cited in Kāvyaprakāśa X. 424.

P.50, 11. 4-7, 'jyotsnābhasmacchuraṇaḍhavalā ...':
Cited in Kāvyaprakāśa X. 421.

P.50, 11. 14-15, 'ālukikamahālaka ...':
Cited in Kāvyaprakāśa X. 427.

P.50, 11. 19-22, 'vidvanmānasahamsa ...':
Cited in Kāvyaprakāśa X. 425.

P.50, 11. 24-25, 'niravadhi ca nirāgrayam ca ...':
Cited in Kāvyaprakāśa X. 428.

P.51, 1.3, 'muralapati':

The lord of Muralā. Shortening of 'ā' is by 'nyāpo saṁjñā ...' which would apply if 'muralapati' be a proper name. The allusion however, is difficult to trace. As a proper name, 'muralapati' may refer to 'varuṇa' or 'samudra' (ocean) but this would not be suitable in the present context.

P.51, 11. 7-8, 'ābrnvato locanamārgam ...':
Raghuvamśa VII. 42.

P.51, 11. 10-13, 'saunjyābumarusthalī ...':
Cited in Sāhityadarpaṇa X, under Sūtra, 46, p.25.
P.51, ll.18-19, 'tataḥ prasthāte kauberīm ...':
Raghuvaṃśa, IV. 66.

P.51, ll. 21-22, 'netair ivotpalaiḥ ...':
Cited in Kāvyālaṃkāra-Saṣā-Saṃgraha I. 19.

P.51, l.23, 'viśeyopamā gamyate':
The simile resting in the whole, namely, the charm of the pool is like the heroine, is not expressed but to be understood.

P.52, ll. 1-2, 'dūrādayas ca kṛsanibhasya ...':
Raghuvaṃśa, XIII. 15.

P.52, ll. 6-9, 'astrajvālāvalīgha ...':
Venīsaṁhāra III. 7.

P.53, ll. 3-4, 'hasta iva bhūtimaliṇo ...':
Vāśavadattā (of Subandhu), verse 9, p.5.

P.53, ll. 9-10, 'tvadānanaṃ ...':
Cited in Kāvyādarśa II. 44.

P.53, l. 13, 'āropyamānasya ... pariṇāmaḥ':
Alaṃkāra-Saṃśaya, 16, p. 50.

P.53, ll. 14-15, 'kisālayakarair latānaṃ ...':
Kāvyālaṃkāra (Rudraṭa) VIII. 50.

P.53, l.16, 'ityevamādyā rasanārūpakādyā rūpakavikalpa ...':
'Rasanārūpaka' has been admitted by Bhogarāja. See 'Jārasawatīkanthābharaṇa' under IV. 28, p.413. It may be noted here that Māmata does not consider the 'Rasanārūpaka', a figure of speech since it lacks in charm. Cf. Kāvyaprakāsa (Gadkar's edition, under Sūtra 9, p.53).

P.53, l.17, 'kāvyāloke ...':
Bears close similarity with Kāvyādarśa II. 98, pp. 171-'72.
P.54, ll. 1-2, 'nirıkṣya vidyunnayanaih ...':
Stated to be a verse of Pāṇini. See Index of Verses in K.P. Sūkla's edition of the Citramāṃśā.

P.54, ll. 3-4, 'etānyavantīvévara ...':
Navāšahasāṅka-Charita I. 18.

P.54, ll. 8-9, 'ātmānam rathinam ...':
Kāthopāniṣad I. 3. 3.

P.54, ll. 12-13, 'ānunānika ... ityatra rūpakam saṅgīkṛtam':
The admittance refers to the Bhāṣya which runs as follows - 'sarīrān yatra ratha-rūpakavinyastamāvyakta-
sabdena parigṛhyate; kutah? prakāraṇāt pārisēśācā. tathā
yanantarātīto granthā ātmāsarīrādānim rathirathādikṛptim
darśayātītī'. (See Vedāntādarsāṇā, Bhāṣya, on 1. 4. 1.)

P.54, ll. 15-18, 'bhinneṣu ratnakiranāḥ ...':
Śiśupālavadha, IV. 46.

P.54, ll. 20-23, 'vikasād amaranārī ...':
Śūktimuktāvalī, p. 23, No. 44.

P.54, ll. 25-26, 'urobhubā kumbhayugena ...':
Naiṣadha-carita I. 48.

P.55, l. 21, 'mayūravyāṃśakādi':
The eyes like the lotus in place of the lotus in the form of eyes.

P.55, ll. 23-24, 'upamitam ... sāmānyāprayoge':
'upamitam vyāghrādibhiḥ sāmānyāprayoge' (Pa. 2.1.56):
A word denoting Upamita is compounded with Upamāṇa like 'vyāghra' when the common property is not mentioned. For example, 'puruṣavyāghraḥ' - 'a man (valourous) like a tiger'. The compound belongs to the 'adhikāra' of Tatpurusā.
P.56, ll. 7-10, 'so' pūrvo rasanāya...':
Cited in Kavyaprakāsa X. 448. Stated to be of Bhallatā-Satakā.

P.57, ll. 5-8, 'tirvā bhūtesāmauli...':
Anargharāghava V. 2.

P.57, ll. 23-26, 'āvirbāvahā pugpaketor...':
Cited in Ekāvāli II. p. 76.

P.58, ll. 3-4, 'narasimha dharānātha...':
Cited in Ekāvāli III, under Sūtra 1, p.110.
Reads 'dharapāla' in place of 'dharānātha'.

P.58, l.22, 'śleṣaprakaraṇe vyavasthāpayisyamānatvāt':
It is unfortunate that the portion on pun is not available. Had it been so we could know the details as to how he refutes the generally accepted distinction between 'Śleṣa' and 'Śabdāsaktimulavyaśajana'. In the former case both the sense are contextual or non-contextual; whereas in the case of latter one idea is contextual and the other non-contextual. In the present portion of text, Appaya says that in the context of Śleṣa, he will show that no such distinction is admissible. But we are deprived of that opportunity of knowing his arguments.

P.60, ll. 9-12, 'ayam mārtanḍaḥ kim ...':
Cited in Kavyaprakāsa X. 418.

P.60, ll. 13-16, 'kim tāvat sarasi ...':
Śisupālavaḍhaṇ VI. 29.

P.61, l. 16, 'sasandehālambākāravatīyāptiḥ':
The point of 'anavadhāraṇa' is apparently involved with the expression 'kim kanisthā kim u jyeṣṭhāḥ', which contd.....
implies a lack of determination regarding youngest or eldest. It is however difficult to realise how should this be treated as a case of 'Sasandeha'. What is meant here is that — a wicked person is wicked by nature and has got nothing to do with his being a young or elderly person.

P.61, l.21, 'ativyāptiḥ virodhena' :
The additional reading between 'ativyāpti' and 'virodhena', namely, 'sambhābanāya utkāṭakotisamdeha-rūpatvat viruddhānekakotyavagāhitvām tadāti cet tathāpi mukhacandra ityādī rūpake'ativyāptiḥ', — available in MS. 'Ka' does not seem to be justified. The question of 'ativyāpti' with regard to Rūpaka, as referred to here, does not arise since in Rūpaka there exists not even an iota of 'anavadhāraṇādhi' as in the case of Utpreksa etc.

P.62, ll. 1-4, 'asyāḥ sargavidhau ...' :
Vikramorvaśīya I. 8.

P.63, l. 8, 'dharmirūpārtha' :
The word 'dharmin' implies that in the preceeding line 'dharma' has to be understood. Generally the alternatives ('koṭi') relate to 'dharma'. But if it does relate to 'dharmin' the figure would stand.

P.63, ll. 17-18, 'darpaṇca ...' :
Kumārasambhavaḥ VIII. 11. Reads 'upabimbam' and 'na cakāra' in place of 'anubimbam' and 'api cakāra' respectively.
P.64, ll. 7-10, 'kapāle mārjārah ...' :
Cited in Kavyaprakāśa X. 552. Stated to be of Bhāsa. See the Index of V. Jhālkkīr's edition of the Kavyaprakāśa.

P.64, ll.14-17, 'ballāla kṣonipūla ...' :
Bhojaracabandhaḥ, verse No. 276, p. 180.
P.65, 1.3, 'ityatra bhrūntimād alanākāro vyāṅgyah':
Brahmā rests on white lotus. Fame also, according to literary convention, is white. Hence the mistake.
Similar mistakes are in other cases too.

P.65, 11. 6-7, 'anuṣya dhīrasya ...':
Naiṣadha-carita I. 45.

P.65, 11. 8-9, 'dāmodarakarāghāta ...':
Subhāṣita-Ratna-Bhadāgāra, p.188, No.10. Stated to be of Bāṇa.

P.66, 1.21, 'ādikam':
'ādi' is unnecessary. All the three are mentioned.

P.67, 11. 6-13, 'yas tapovanam iti ...':
Harṣa-carita III. pp. 288-'69.

P.67, 11. 19-24, 'niḥsneha iti dhanaiḥ ...':
Harṣa-carita II. pp. 208-'09.

P.68, 1.11, 'ullekhālamkāro gamyaḥ':
An attempt at making the verse an example of 'Gamya Ulleka' instead of a 'vācyān' on the ground of reference to learnedness etc. instead of learning etc. ('vidyā' etc., as mentioned in the verse) seems to be strenuous. A subtle difference like this in the present case does not have much bearing on the implication of the verse.

P.68, 11. 2-5, 'bhinneṣu ratnakaranāḥ ...':
Śīśupāla-vadhaka, IV. 63.

P.68, 11. 19-20, 'akṣām kucayoḥ kṣam ...':
Subhāṣita-Ratna-Bhadāgāra, p. 263, No. 28.

P.68, 11. 21-22, 'gurur vacasi ...':
Harṣa-carita III. p. 275.
P.69, 11. 9-11, 'yasya vahnimayo ...':
Harṣacarita IV. pp. 344-'45. Reads 'ca' after 'yasya'.

P.69, 11. 18-20, 'kecit tu-ityāhuh':
Alankāra-Sarvasva, Vyartiti under Sūtra No.22, p.75.

P.69, 1.25, 'visayanisēdhamātra':
It is however difficult to appreciate this as a case of 'visayanisēdhamātra' and not 'anyatvākālpanam' as well. 'Visayanisēdhamātra' is clear; but if this be the utterance of a messenger sent by the heroine to her lover, is not a fact that the speaker is superimposing on her person the pangs of separation of the heroine?

A clear answer to this question, is perhaps not available unless we get the full verse. At any rate, that it is not a case of Apahnuti owing to the fact that no idea of similarity is involved, can be spoken of safel.

P.70, 11. 14-17, 'avāptah prāgalbhyaṃ ...':
Sūktimuktāvalī, p.265, No.33. But begins with 'avāpya' and reads 'ratisrāntā' in place of 'ratisrāntā' (fourth line, first word).

P.70, 11. 19-20, 'nēdām nabho ...':
Cited in Sāhityadarpaṇa X, under Sūtra 54.

P.70, 11. 22-25, 'aṅkam ke'pi ...':
Bhojaprabandhah, Verse No. 258, p. 119.

P.71, 11. 1-4, 'vikasād amaranārī ...':
Sūktimuktāvalī, p.23, No. 44.

P.71, 1.8, 'chāyā':
cf. 'chāyā hi bhūmaḥ ...' Raghuvamśam XIV. 40cd.
P.71, ll. 12-15, "bata sakhī ..." :
Cited in Kāvyaprakāśa X. 431.

P.71, ll. 16-19, "amusmiṁ lāvaṇyāmṛta ..." :
Sūktimuktāvalī, p.167, No.69. Stated to be a verse of Rāma, an unidentified poet. However, he was older than the author of the Kāvyaprakāśa. Only one verse of this poet, is noticed in the Sūktimuktāvalī.

The Saduktikarṇāmṛta (3. 51. 4., p.223) cites another verse, assigned to him, which begins with 'ekā gāṅgā prayāge'. For a discussion on Rāma, see Foreword (p.54) in the Sūktimuktāvalī, edited by E. Krishṇamāchārya (GOS. LXXXII, 1938).

P.71, ll. 23-24, "kecit tu ... vāanti" :
Alāṃkāra-Sarvasva; Vṛtti under Sūtra No.33, p.132.

P.72, l. 1, "udāharanti ca ..." :
Alāṃkāra-Sarvasva; Vṛtti under Sūtra No.33, p.131.

P.72, ll. 2-5, "ākṣyādāvamandagraham ..." :
Subhāṣita-Ratna-Kośa, p.151, No. 820.

P.72, ll. 12-13, "apahnutir apahnutya ..." :
Kāvyādārśa II. 304.

P.72, ll. 14-15, "candanaṁ candrikā ..." :
Cited in Kāvyādārśa II. 305.

P.72, ll. 16-17, "amṛtasyandī ..." :
Cited in Kāvyādārśa II. 307.

P.73, ll. 5-6, "bālenduvaktrāṇya ..." :
Kumārasambhava III. 29.

P.74, ll. 3-4, "tesu hi ..." :
Kāvyaprakāśa X. 14, p. 63.
P.74, 11. 5-6, 'yadyarthoktan ca kalpanam' :
Refers to the Kavyaprakāsa of Mammata. The full text is:

nigṛtyādhyavasānam tu prakṛtasya pareṇa yat //
prastutasya yad anyatvam yadyarthoktau ca kalpanam //
kāryakāraṇayos ca paurvāparvaparyayah //
vijñeyaitīśayoktih sā ...

(K.P. X. 14ff.)

P.74, 11. 6-7, 'sambhāvanam ...' etc. :
Cf. Candraloka of Jayadeva, v. karūk. no. 12, p. 73.

P.74, 1. 7, 'nirnimitta' :
'nimitta' (Base) is the relevant point of similarity owing to which the contextual e.g. the face is compared to be the non-contextual, the moon.

P.74, 11. 13-14, 'viraktasandhyāparusam ...' :
Raghuvamsa) XIII. 64.

P.74, 11. 18-19, 'narasimha mahīpāla ...' :
Cited in Ekāvalī VIII, under Sūtra 50, p. 308.
Reads 'vidmah' in place of 'viduh'.

P.74, 11. 23-26, 'indur liptam iva ...' :
Mahānāṭaka VI. 13.

P.75, 11. 5-8, 'asmaḍvikramaceṣṭitāni ...' :
Bālarāmāyaṇa V. 2.

P.75, 1. 9, 'anyatraḍṛṣṭastrītvasya' :
'anyatraḍṛṣṭastrītvasya' means 'anyatra ċṛṣṭasya strītvasya' i.e. the nature of woman that is noticed elsewhere. The compound is not a happy one.

P.75, 1. 20, 'saṁke hanumatkathitapravṛttiḥ' :
For the entire verse, beginning with 'viraktasandhyāparusam' see p. 74.
P.75, ll. 27-28, 'āngulībhītaḥ iṣva ...' :
Kumārasambhava VIII. 63.

P.76, ll. 1-4, 'bhūyastarāṇī yad amūni ...' :
Anargharāghava II. 81.

P.76, ll. 10-11, 'sāiṣā sthalī yatra ...' :
Raghuvaṃśa, XIII. 23.

P.76, ll. 15-16, 'colasya yad bhītipalāyitasya ...' :
Vikramāṅkadevacarita I. 116.

P.76, ll. 21-22, 'pinaṣṭīva taraṅgāgraṅi ...' :
Subhāṣita-Ratna-Ekāṅgagāra, p.313, No.4.

P.76, l.24, 'dīgaṇganādi' :
'ādi' in the text seems to be superfluous.

P.77, ll. 6-7, 'vṛttānuṃpurve ...' :
Kumārasambhava I. 35.

P.77, ll. 12-13, 'hṛtasāram iṣva ...' :
Naiṣadhcacarita II. 25.

P.77, l.18, 'yadbālendu ... mukham' :
In 'yadbālendu' etc. 'tasyā mukham', the subject of description has been connected with the standard of comparison 'bālendukalocayāt' etc. with the co-relative 'yat ... tat' etc.; but the same is lacking in the verse under discussion. Consequently, 'yadbālendu' etc. is not a case of 'aprakr̥tadharmaikotpriksā' as in 'hṛtasāram' etc.

P.79, ll. 15-16, 'maḍhyandinārka ...' :
Cited in Kāvyādāraśa II. 222.

P.79, ll. 17-18, 'saṅtum pātum ...' :
Cited in Kāvyādāraśa II. 223.
Pp.78-79, ll.25-26 & 1-2, 'unmeṣaṃ yo ...' :
Cited in Kāvyaprabhāsa X. 416.

P.80, ll. 17-18, 'āvarjita kimcid ...' :
Kumārasambhava III. 54.

P.81, ll.14, 'akṣepena' :
'akṣepena' has been translated as 'by denial'
on the basis of its paraphrase as 'apahnutyā' in the text
a little later before the verse 'kimśukavyapadesena' etc.

P.81, ll.18-21, 'asyām muninām api ...' :
Naigañdhacarita VII. 95.

P.82, ll. 4-5, 'kimśukavyapadesena ...' :
Cited in Kāvyālaṃkāra (Bhāmaha) II. 92.

P.82, ll. 19-22, 'ākṛṣṭivega ...' :
Cited in Sāhityadarpāna X, under Sūtra 128.

Pp.83-84, ll. 23-29 & 1-2, 'sa vah pāyād ...' :
Subhāṣita-Ratna-Kośa, p.9, No.46. Stated to be
of Rājasēkhāra.

P.84, ll. 6-7, 'nivesitam yāvakarāgadiptaye ...' :
Naigañdhacarita XV. 43.

P.84, ll. 11-12, 'atha sāṅghya ...' :
Śisupālavadha IX. 16.

P.84, ll. 16-20, 'ekaikam uḍgatagunam ...' :
Naigañdhacarita XI. 57.

P.85, ll. 5-6, 'limpatriva tamoṅgāni ...' :
Mrochakatika I. 34.

P.85, ll. 14-15, 'vilalāsa jalāsayodare ...' :
Naigañdhacarita II. 79.
Our rendering is however based on the idea intended by the poet. Literally 'akumkumāsoda' and 'anājanoīlekhā' mean 'with no saffron powder applied' and 'with no application of collyrium' respectively.

P.86, ll. 21-22, 'vahato bahuśāivalakṣatam ...' :
Naśadha-carita II. 6.

P.87, l.14, 'ravicandrayor jatidravyayoh' :
It is difficult to understand why the author takes the sun to be a genus.

P.87, ll. 25-26, 'rathasthitānām parivartanāya ...' :
Vikramāṇkadeva-carita VII. 6.

P.88, ll. 1-2, 'dugāhārnavasahasrāyā ...' :
Pratāpara-vrātiya, p.286. Reads 'sātāya' in place of 'sahasrāya'.

P.88, ll.3(--) 4, 'dugāhārnav ... dravyāṇi' :
The neat result of the action of spreading forth fame ('yaśo dīkṣu prasaritām') is a thousand milky ocean and a crore of Kailāsa mountains and since the milky ocean and Kailāsa mountain are 'things' ('dravyā'), this is a case of 'dravyotpreṣā'. If the idea of creating a thousand milky oceans and a crore of Kailasa mountains is emphasised, this would be an example of 'kriyotpreṣā' which the author does not intend to be.

P.88, ll. 9-10, 'aranyavāsāj jitavāṁdhavāsu ...' :
Pratāpara-vrātiya, p.285. Reads 'aranyavāsociita' in place of 'aranyavāsāj jitā'.

P.88, ll.11-12, 'hemādrikumjėṣu ...' :
Pratāpara-vrātiya, p.284. Reads 'śimādrikumjėṣu' in place of 'hemādrikumjėṣu'.

Pratīyakṣāṇa — p.283. Corrects 'vahato' to 'vahato' and 'prakṣāṇa' to 'prakṣāṇa' in the text.
Since the rays are poetically imagined to be falcons engaged in killing the crows in the form of darkness and not that falcons are imagined to be the rays, the accurate expression in Sanskrit would have been 'kiraṇarūpāṇāṃ dhvāntakākapramaṇāśyenarūpāṇāṃ' instead of 'dhvāntakākapramāṇāśyenarūpāṇāṃ kiraṇānāṃ'.

The reference is to 'abhāva' (absence) as the source in Utpṛekṣā.

The question is not clear in the context provided.
P.90, ll. 21-22, 'avaimi hamsābalayo ...' :
Naiṣadacarita VIII. 35.

P.90, ll. 23-26, 'udupariśada ...' :
Naiṣadacarita XIX. 19.

P.91, ll. 8-11, 'droṇah sa tatra ...' :
Naiṣadacarita XI. 69.

P.91, 1. 22, 'Īḍrksām kṣamatāṁ gatau' :
For the entire verse, see p. 92.

P.91, 1.26, 'kapūlenomuktāḥ sphaṭikādhavalenāṅkura ēva' :
For the entire verse see p. 83.

P.92, ll. 5-6, 'magnā sudhāyam ...' :
Naiṣadacarita VII. 5.

P.92, ll.14-15, 'kapolaphalakāvasyān ...' :
Cited in Alamkāra-Sarvasva, under Sūtra 22, p.72.

P.92, 1.16, 'saṭpratyayo' :
By the rule 'lakṣaṇaḥ etdvoc kriyāyāḥ' (3.2.133).

P.92, ll.16-19, 'mādanatāpabhareṇa vidīrya ...' :
Naiṣadacarita IV. 10.

P.92, 1.23, 'pañcāmyādīnām' :
As in 'saiṣā sthalī' etc.

P.92, ll. 26-27, 'prāpyābhisekam etasmin ...' :
Cited in Alamkāra-Sarvasva, under Sūtra 22, p.78.

P.92, ll. 4-5, 'smarasi smara ...' :
Kumārasambhava IV. 8.

P.93, ll. 8-9, 'kṛtavān asi vipriyam ...' :
Kumārasambhava IV. 7.
P.93, ll. 17-18, 'hrt tasya yam ...':
Naiśadhacarita III. 107.

P.93, l.19, 'auciti in 'sakhyauciti':
'ucita + sva' (in the sense of act by the rule —
'guna-vacanabrahmanādibhyah karmāni ca' — Pa. 5. 1. 24) =
'aucitya'. 'auciti' is its feminine form by the rule
'sid gaurādibhyas ca' (Pa. 4. 1. 41).

P.94, ll. 1-2, 'smarāsugībhūya ...':
Naiśadhacarita VI. 67.

P.94, ll. 7-8, 'asyaiva saṅgāya ...':
Naiśadhacarita VII. 72.

P.94, l.16, 'hetau vidhāne'pi phalasyāpi':
In certain cases, grammarians admit the result as
the cause and accordingly use it in the prescribed case-
ending (i.e. trṭīyā). cf. 'phalaṃpiha hetuḥ' (Bhaṭṭojiś statement under 'hetau' — Pa. 2. 3. 23).

P.94, ll. 24-25, 'munidrumah korakito ...':
Naiśadhacarita I. 96.

P.95, ll. 7-8, 'ajasrabhūmi ...':
Naiśadhacarita I. 59.

P.95, ll. 23-24, 'rater grhītānunayena ...':
Raghuvaṃśa VI. 2.

P.96, ll. 12-13, 'pūraṃ vidhur ...':
Naiśadhacarita XXII. 61.

P.97, ll. 7-8, 'udaram parimāti ...':
Naiśadhacarita II. 35.

P.97, ll. 12-13, 'ajasram ārohasi ...':
Naiśadhacarita III. 106.
P.97, 11. 16-17, 'pratipabhupair iva ...' :
Naisadhacarita I. 13.

P.97, 11. 20-21, 'dhruvam adhita ...' :
Naisadhacarita IV. 3.

P.97, 11. 26-27, 'gauriva patyā ...' :
Naisadhacarita VII. 83.

P.98, 11. 4-5, 'gatāsu tīrum ...' :
Navasāhasāṅka-Charita I. 52.

P.98, 11. 8-9, 'mugdhaḥ sa mohāt ...' :
Naisadhacarita VIII. 39.

P.99, 11. 4-5, 'patatriṇā tadṛucimena ...' :
Naisadhacarita I. 127.

P.99, 11. 6-7, 'lokāśrayo maṇḍapam ...' :
Naisadhacarita XXII. 26.

P.99, 11. 10-11, 'varanaḥ kanakasya ...' :
Naisadhacarita II. 86.

P.99, 11. 12-13, 'svadhākrtaḥ yat tanayaiḥ ...' :
Naisadhacarita XXII. 121.

P.99, 11. 15-19, 'evam-pūrṇendah ... //' :
Alaṅkāra-Sarvasva, under Sūtra No.20, p.64.

P.100, 11.4-5, 'vīraudrabṛhatan ...' :
Pratāparudrīya, p.61. Reads 'jayalakṣaṁvṛtān'
in place of 'jayalakṣaṁvṛtān'.

P.100, 11. 8-9, 'velāstikramya prathuḥ ...' :
Naisadhacarita VII. 4.
P.100, ll. 14-15, 'vigayasyānupādānāt ...':
Pratāparudrīya, p. 287.

P.100, ll. 16-19, 'kamalam anambhasi ...':
Subhāṣita-Ratna-Bhāṅḍāgāra, p.379, No.10. Stated to be of Śaṅkara.

P.100, ll. 20-21, 'anyeyaḥ rūpasampattih ...':
Cited in Kuvalayānanda, No. 37.

Pp.100-101, ll. 22-23 & 1-2, 'asyāḥ sargavidhau ...':
Vikramorvaśīya I. 8.

P.101, ll. 3-6; 'dāho'ṃbhah praśrtippacaḥ ...':
Viddhasālabhaṉājīka II. 21. But the initial word has been noticed as 'tāpo'ṃbhah'.

P.101, ll. 19-20, 'pallavataḥ kalpataror ...':
Cited in Ekāvalī VIII, under Sūtra 13, p.238.

P.101, ll. 24-25, 'urobhuvā kumbhayugena':
Naisadhacarita I. 48.

P.102, ll. 6-7, 'dhvāntasya vāmoru ...':
Naisadhacarita XXII. 36.