

The Haravijaya of Ratnākara
and the Commentaries thereon by
Utpala and Ratnakaṇṭha :
Sargas 1 and 2

Wissenschaftliche Hausarbeit
zur Erlangung des akademischen Grades
eines Magister Artium
der Universität Hamburg

vorgelegt von

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Hamburg 2011

Contents

Preface	1
1 Introduction	2
1.1 Ratnākara's life and work	2
1.2 The Haravijaya	3
1.3 Commentaries on the Haravijaya	4
1.3.1 Alaka's Viṣamapadoddyotā	4
1.3.2 Ratnakaṅṭha's Laghupañcikā	5
1.3.3 Utpala's Haravijayasāravivarāṇa	6
1.4 Reception of the Haravijaya	6
2 Sources	7
2.1 Editions	7
2.1.1 Kāvyaṃālā Edition 1890	7
2.1.2 Critical Edition by Dr. Goparaju Rama from 1982	9
2.2 Manuscripts	9
2.2.1 MS Stein 187 and 189	10
2.2.2 MS Stein 188	10
2.2.3 MS of Utpala's Haravijayasāravivarāṇa	10
2.2.4 MS 757 from Srinagar Library	11
3 Sanskrit Text	12
3.1 Sarga 1: Purāripurīvarṇanaḥ	12
3.2 Sarga 2: Tāṇḍāvavarṇanaḥ	56
4 Translation	79
4.1 Canto 1: Description of the Cities' Enemy's City	79
4.2 Canto 2: Description of Tāṇḍava	92
5 Conclusion	108
6 Bibliography	111

Preface

The present M.A. thesis deals with the first two cantos of the Haravijaya, "Śiva's Conquest [of Demon Andhaka]", an epic poem or Mahākāvya, composed in Sanskrit by 9th century Kashmiri poet Ratnākara. Its first canto deals with the description of Śiva's city and Śiva himself, the second canto with his prominent exploit, the Tāṇḍava dance. I have reedited and translated these two cantos. For their edition and that of the corresponding parts of two so far unpublished commentaries on the Haravijaya by Utpala and Ratnakaṅṭha also included in this work, I have used manuscripts¹ in Śāradā script, mostly from the collection of Marc Aurel Stein at the Bodleian Library at Oxford, where I travelled to produce digital photographs of them and other Haravijaya related MSS described below. I am grateful to Prof. Harunaga Isaacson of Universität Hamburg who has supervised this thesis as well as to Prof. S.N. Mishra, retired from Benares Hindu University, with whom I also had the pleasure of reading the Haravijaya at his home in Varanasi. Also I wish to apologise to the reader for the many imperfections that undoubtedly still remain in this work.

¹From now on I use the abbreviations MS for "manuscript" and MSS for "manuscripts" (plural).

1 Introduction

1.1 Ratnākara's life and work

Rather little is known about Ratnākara's life. In the Haravijaya's praśasti he speaks of himself as the son of Amṛtabhānu², who was a descendant of a certain Durgadatta from Gangāhrada³. Ratnākara is mentioned in Kālhana's Rājatarāṅgiṇī, the chronicle of the Kings of Kashmir, as one of the poets gaining fame during the reign of Avantivarman⁴, 855 - 883, but in the colophons of each sarga of the Haravijaya he is referred to as a dependant of Bālabṛhaspati, which is a sobriquet of the earlier king Cippaṭa Jayāpīḍa, hence it can be assumed that the Haravijaya was composed during his reign, between 826 and 838⁵. As his poem is based on Śaiva mythology we can assume that he was practising Kashmiri Śaivism, in fact Prof. Sanderson has pointed out that the hymns to Śiva and the goddess in its cantos 6 and 47 respectively are also the earliest dateable evidence of Mantramārgic Śaivism in Kashmir⁶. From the way he describes life in the Haravijaya one can assume that he lived in prosperous circumstances. Possibly Ratnākara's only other preserved work is the Vakroktipañcāśikā⁷, fifty verses of dialogue between quarreling Śiva and Pārvatī, all employing the device of *vakrokti*

²I could not find any further information about Amṛtabhānu, in the New Catalogus Catalogorum [NCC(1968), Vol.1, p350] he is only listed as father of Ratnākara. Rama though is referring to Amṛtabhānu as a "famous poet of his day", [Rama(1982), p.13].

³Haravijaya Praśasti, 1:

*śrīdurgadattanijavaṃśahimādrisānugaṅgāhradāśrayasutāmṛtabhānusūnuḥ |
ratnākaro lalitabandham idaṃ vyadhata candrārdhacūlacaritāśrayacāru kāvyam || 1 ||*

⁴Rājatarāṅgiṇī 5.34:

*muktākāṇḍaḥ śivasvāmī kavir ānandavardhanaḥ |
prathāṃ ratnākaraś cāgāt sāmrajye 'vantivarmaṇaḥ ||*

⁵Cippaṭa Jayāpīḍa's dating via the Rājatarāṅgiṇī, as that of the kings preceding him, appears problematic, Avantivarman being the first king for whom it is reliable, see [Stein(1900), Vol. I, pp. 95-97], [Bühler(1877), p.43] and [Warder(1988), p.138] for discussions relating to Ratnākara's dating.

⁶See [Sanderson(2007), pp. 425 - 426]

⁷See [Durgaprasad and Parab(1886), pp. 101 - 114] for an edition of the Vakroktipañcāśikā, including a commentary on it by Vallabhadeva; for partial translations and discussions of it see [Bernheimer(1909)] and [Bronner and McCrea(2001)].

or verbal distortion.⁸⁹¹⁰

1.2 The Haravijaya

Ratnākara's magnum opus is the Haravijaya, a mahākāvya or epic poem based on the theme of god Śiva's victory over his demonic son Andhaka. Myth¹¹ has it that during his conception his mother Pārvatī is covering Śiva's eyes with her hands. Consequently he is born blind and given away. Andhaka practises the most extreme penance to please god Brahmā who eventually bestows sight upon him. With the enormous powers gained by his asceticism he then conquers and terrorises the world. Tormented, the gods come to Śiva for help, who after a long war finally slays the demon. Before this background Ratnākara describes, as per the convention of Mahākāvya, many aspects of life, such as a city, the ocean, a mountain, the seasons, the rising of moon and sun, amorous play in a garden or in the water, drinking of wine and the feast of sexual enjoyment; separation and marriage, birth and growing up of a son, consultation and a messenger, a campaign, a battle and the rising of a hero.¹² Ratnākara also deals with many Śaiva subjects, like describing the iconographic features associated with Śiva, such as moon, Gaṅgā or elephant skin, he describes Śiva's Tāṇḍava dance and gives an exposure of Śaiva Philosophy in the ode to Śiva in canto six.

The Haravijaya belongs to a later phase of the development of kāvya, in which the emphasis of the poet was not so much on the sentiments or rasas, as in the

⁸Another work called Dhvanigāthāpañjikā, according to [Warder(1988), pp. 157-158], appears to be by some later Ratnākara, also [Smith(1985), p.22] doubts the identity of its author with the one of the Haravijaya.

⁹[Lienhard(1984), p.200], when ascribing to him the authorship of a commentary on the Yudhiṣṭhiravijaya of Vāsudeva, probably confuses him with Ratnakaṇṭha.

¹⁰There are also works and quotes ascribed to someone named Vidyādhipati, which also Ratnākara uses as an sobriquet, but ascribing these to him is doubtful, as Vidyādhipati is also used as a title by other scholars and poets. See [Dyczkowski(1987), pp. 297 - 298].

¹¹The story of Andhaka is found already in the Purāṇas. Rama refers to Vāyupurāṇa (Śivapurāṇa) chapters 42 - 49 and Matsyapurāṇa 170 - 179 [Rama(1982), p.13]; Warder refers to the Kūrma Purāṇa I.15.125 ff.. [Warder(1988), p.139].

¹²As listed by Daṇḍin, in Kāvyaḍarśa 1.16-17, see [Dimitrov(2002), p. 160 - 161]:

nagarārṇavaśailartucandrārṅkodayavarṇanaiḥ |
udyānasalilakrīḍāmadhupānaratotsavaiḥ || 16 ||
vipralambhair vivāhaiś ca kumārodayavardhanaiḥ |
mantradūtaprayāṇājināyakābhyudayair api || 17 ||

universally appreciated works of Kālidāsa, but on excelling at the display of knowledge, command of language and poetical devices.¹³¹⁴ This makes it a rather difficult work. Ratnākara for example makes liberal use of concepts and technical terms from the various śāstras or scientific treatises on the fields poetically described in his work¹⁵, so that even for a basic understanding of some of his verses, let alone catching all the subtle jokes, one would have to concern oneself with all these different subjects, but even his commentators seem to be giving up on the more difficult of his verses at times.¹⁶ Another challenging aspect of the Haravijaya is its size: It is the largest Mahākāvya or epic poem extant in Sanskrit, spanning over 50 cantos containing a total of 4321 verses.

1.3 Commentaries on the Haravijaya

So far I am aware of three commentaries on the Haravijaya, i.e. Alaka's Viṣamapadoddyotā, Ratnakaṇṭha's Laghupañcikā and Utpala's Haravijayasāravivarāṇa. MS 757 from Srinagar Library contains fragments of yet another commentary for some of the verses. In some places a commentary of Vallabhadeva is mentioned. Krishnamachariar¹⁷ in this regard is referencing to page 76 of "Stein's Kash. Cat", probably the "Catalogue of Six Thousand Sanskrit Manuscripts of Maharaja Ranbir Singh Raghunath Temple Library", to which I do not have access presently, possibly it is a confusion with Vallabhadeva's commentary on Ratnākara's Vakroktipañcāśikā.

1.3.1 Alaka's Viṣamapadoddyotā

The only published commentary on the Haravijaya is the terse Viṣamapadoddyotā of Alaka. It is included with the edition of Durgaprasad and Parab, but breaks off

¹³See [Sharma(1990), pp. 61 - 62].

¹⁴See [Sharma(1990), pp.38 - 132] for examples and statistics of Ratnākara's use of rasas, alaṅkāras, metres, poetic conventions and styles but also of the defects of their use.

¹⁵See [Sharma(1990), pp. 14 - 30] for a discussion of Ratnākara's learning.

¹⁶See here for example the commentaries on verse 2.19, which describes drums being beaten according to all the rules musicology prescribes for that. Alaka ends his commentary on this verse: *iha tu samagraṃ lakṣaṇam ānetuṃ nahi phalaṃ kiṃcit || alpāir vacobhir eṣāṃ na ca śakyaṃ tattvam ākhyātum | eṣāṃ ataḥ svarūpaṃ tata eva yathāvad avadhāryam ||*, and Utpala: *atra sarvatra lakṣaṇam granthagauravabhayān nālekhi |*.

¹⁷See [Krishnamachariar(1970), p. 161]

in the 46th sarga. I have had access to and photographed, but did not thoroughly consult yet, MS 189 from M.A. Stein's collection in Oxford, which could well be the one Bühler describes¹⁸, as it begins in the fifth verse of the first sarga and breaks off¹⁹ in the 46th sarga, at exactly the same position²⁰, filling its last folio completely, so that it appears as if further folios existed but were lost. This raises the question of the Kāvyaṃālā edition's commentary on the verses 1.1 to 1.5. I find it worth noting that the commentary of Utpala in these beginning verses resembles the commentary in the edition quite a bit.

Not much is known about Alaka. The colophon of Alaka's commentary describes him as son of Rājānaka Jayānaka. Krishnamachariar takes him to be a contemporary and disciple of Ratnākara²¹, but the New Catalogus Catalogorum refers to him as living in Kashmir in the first half of the 12th century. It is uncertain whether he is identical with the Alaka, also spelled Alaṭṭa, who co-authored the Kāvyaṃālā with Mammaṭa. That being the case, he would also have composed a commentary on Ruyyaka's Alamkārasarvasva.²²

1.3.2 Ratnakaṇṭha's Laghupañcikā

Ratnakaṇṭha's Laghupañcikā commentary, available as an autograph manuscript²³ from 1681 / 1682²⁴, is more detailed than the commentaries of Alaka and Utpala, but it covers only the first canto, I am not aware of any other manuscript of it extending further. About Ratnakaṇṭha more is known than about Alaka or Utpala. He lived in Kashmir in the 17th century, belonged to the Dhaumyāyana Clan, his father's name is Rājānaka Śaṅkarakaṇṭha²⁵. He was a prolific writer, composed

¹⁸See [Bühler(1877), p. 45]

¹⁹[Krishnamachariar(1970), p.161], based on the breaking off of Alaka's commentary in canto 46, suggests that its last Sargas are not by Ratnākara, this argument is picked up and rejected by [Warder(1988), pp. 139 - 140] and [Sharma(1990), pp. 9 - 12].

²⁰In [Durgaprasad and Parab(1890), p.638], Alaka's commentary ends with *nagaropa*, just as MS 189.

²¹See [Krishnamachariar(1970), p. 161]

²²See [NCC(1968), p.395]

²³See below, p. 10.

²⁴See the colophon at the beginning of his commentary: *trinabhoṣṭi 1603 mite śāke [...]*, as well as on the last folio: *likhitaś caiṣa mayā rājānakaratnakaṇṭhena saṃ 57 śāke 1603*.

²⁵See his colophon: [...] śrīśārādācaraṇarajaḥpavitrasthalavāstavyarājānakaśrīśaṅkarakaṇṭhātmajarājānakaratnakaṇṭhakṛtāyāṃ [...]

some poetry of his own, commentated on kāvya works, he copied many works, among which that MS to which M.A. Stein refers to as the codex archetypus of Kalhaṇa's Rājatarāṅgiṇī²⁶. In his commentary to stanza 1.1 he is also referring to an ancient commentator of the Haravijaya whom he does not name, reproducing the interpretation of the word sukhāṇi as "good sense organs" just as in Alaka's commentary.

1.3.3 Utpala's Haravijayasāravivarāṇa

Virtually nothing is known about Utpala and his commentary Haravijayasāravivarāṇa. The New Catalogus Catalogorum lists him only with a reference to that single entry in the catalogue of Stein's MSS in Oxford being dealt with below.

1.4 Reception of the Haravijaya

Ratnākara and his work found mention and praise in Sanskrit anthologies and works on rhetorics.²⁷ A famous quote is the following punning²⁸ verse by Rājaśekhara:

*mā sma santi hi catvāraḥ prāyo ratnākarā ime /
itīva sa kṛto dhātrā kavī ratnākaro 'paraḥ* |²⁹³⁰

Also among Indian Sanskrit scholars of today the Haravijaya is a work held in high esteem, but seldom it is actually studied, due to its high degree of difficulty.³¹ Apart from the two editions on it described below I am only aware of Dr. (Miss)

²⁶See [Stein(1900), vol. I, pp 46 - 47, footnote 6] for a full account of Ratnakaṇṭha's work as known to M.A. Stein as well as some anecdotes about him referring to his ability of writing very quickly.

²⁷See [Sharma(1990), Appendix II] for a comprehensive list.

²⁸*ratnākara*, literally meaning "abode of jewels", is a word used for "ocean".

²⁹See Jalhaṇa's Sūktimuktāvalī 4.77 [Krishnamacharya(1938), p.46].

³⁰

Thinking the four oceans were not enough,
the creator
made another ocean,
the poet Ratnākara.

(Translation by David Smith), see [Smith(1985), p.3].

³¹S.N. Mishra, (Personal Communication 2009)

Santosh Kumari Sharma’s book³² of which a major portion deals with analysis of the application of the rules and devices in the Haravijaya as defined in works of Alamkāraśāstra.

In the west, the entire genre of Mahākāvya has not received much attention. Kālidāsa was highly appreciated, but the technically more complicated Kāvya composed after him was essentially considered a genre in a state of decay, and the judgements passed on the Haravijaya by late 19th / early 20th century scholars like Schmidt³³ or Keith³⁴ gave the Haravijaya the reputation of simply being one of its most notorious examples. Consequently it is not surprising that the Haravijaya has received little attention by western scholars. The only comprehensive study of it by a European is that of David Smith published in 1985.³⁵ His book is a literary study which presents a positive perspective of the Haravijaya, describing Ratnākara’s dealing with various in the Haravijaya like gods, women, politics. He sets the Haravijaya into its historical and literary context and, as he apparently likes it, defends it against the criticism it has met.³⁶ More than a quarter century later, so far neither a translation of the Haravijaya into a European language nor any other comprehensive study of it has been published.

2 Sources

2.1 Editions

2.1.1 Kāvyaṃālā Edition 1890

This edition was prepared by Pandit Durgaprasad and Kasinath Pandurang Parab. It is the edition of the Haravijaya which is still most easily available in India as

³²[Sharma(1990)]

³³[Schmidt(1915), p. 260] "[...] als Ganzes betrachtet ist das Haravijayam schlechthin ein Monstrum."

³⁴[Keith(1920), p. 135]: "[...] his poem is a hopeless blunder [...]. No more striking instance exists than this of the utter lack of proportion which can afflict the minds of poets with considerable technical facility and abundant knowledge."

³⁵[Smith(1985)]

³⁶See [Smith(1985), pp. 7-13] for a thorough refutation of Jacobi’s argument that the Haravijaya lacks originality, which he sees as the origin of the Haravijaya’s bad reputation in the west.

a reprint. It also contains the commentary of Alaka up to canto 46. About their MS sources they write the following in their introduction:

Even in Kashmir this poem, the Haravijaya, is not distributed widely. Only in the collection of Gaṇeśarājānaka one MS of it written on birch bark leaves exists of this poem. It is only copies of this, taken by some people which are found in different places in Kashmir. Also of its commentary, the Haravijayapadoddyota [sic.] there exists only one incorrect MS, which is broken off in the end, in the collection of the aforementioned person. We have taken a copy of exactly that MS as other local people. As of today, apart from copies of it no other MSS of commentary on the Haravijaya have come to our notice. And now one MS of the mūla of which the thirteen cantos at the beginning and in the middle two or three folios are missing, which is mostly correct, written in the town of Lahore in the year 1655 of the Vikrama era has been sent to us from the town of Gwalior by the Paurāṇa Bhaṭṭa Śrī Puruṣottama Śāstri. Thus, basing ourselves on two or three MSS of mūla and ṭīka we have made efforts to print the crown jewel of Mahākāvya, comprising fifty cantos, which bears all the characteristic marks of a kāvya.³⁷

At places the editors have identified quotes by Alaka, also testimony of Ratnākara's verses in the Alaṅkāraśāstras or anthologies has been recorded. Variant readings are recorded beginning in the 13th canto using the sigla ka for the MS from Kashmir and kha for the MS from Gwalior / Lahore³⁸, prior that some emendations by the editors are documented as footnotes. This, however, is not relevant to the present work, as it does not occur in the first two cantos. There the only Siglum used for readings from Durgaprasad's Edition is E_D.

³⁷[Durgaprasad and Parab(1890), p.2]: idaṃ haravijayakāvyaṃ kāśmīreṣv [em. for kāśmīreṣv] api viralaprācāram asti. kevalaṃ gaṇeśarājānakasaṃgrāhe 'sya kāvyasyaikaṃ bhūrjapatreṣu likhitaṃ pustakaṃ asti. tatpratirūpakāṇy eva kaiścana gṛhītānītas tataḥ samupalabhyante kāśmīreṣu. ṭīkā- (haravijayapadoddyota-) pustakaṃ caikam evāśuddham, samāptau trūṭitaṃ ca pūrvoktasya saṃgrāhe 'sti. tatpratirūpakam eva asmābhir anyaiś ca tatratyair gṛhītam asti. tatpratirūpakāṇy apahāyānyad dharavijayaṭīkāpustakaṃ nādyāpi ḍṛggocarībhutam. adhunā caikam mūlapustakaṃ prārambhe trayodaśasargahīnaṃ madhye ca dvitrapatravikalpaṃ prāyaḥ śuddham lāhoranagare 1655 mite vikramavarṣe likhitaṃ gvāhleranagarāt paurāṇikabhaṭṭaśrīpuruṣottamaśāstrībhīr asmābhyam prahitam. evaṃ dvitrāṇi mūlaṭīkāpustakāṇi samavalambya pañcāśatsargātmakasyāsya nikhilakāvyalakṣaṇākṛāntasya mahākāvyaśīromaṇer mudraṇe samudyuktāḥ smaḥ.

³⁸See [Durgaprasad and Parab(1890), p.185].

2.1.2 Critical Edition by Dr. Goparaju Rama from 1982

This Critical Edition comes in two volumes and was published in the Ganganatha Jha Kendriya Sanskrit Vidyapitha Text Series from Allahabad. It contains only Ratnākara's verses, no commentary. It is based on six MSS³⁹ which are all described as being in Devanāgarī script. Rama finds that the variants between the MSS he has used are not of serious nature and from that concludes that they might have been scribed from a single MS.

In my edition I have used following sigla for readings coming from his edition: E_R for the reading he accepts; E_{R_A} for his MS A, 486 of 1887-91, BORI, Poona; E_{R_B} for his MS B, 215 of 1875-76, BORI, Poona; E_{R_C} for his MS C, 216 of 1875-76, BORI, Poona; E_{R_D} for his MS D from Rajasthan Pracya Vidya Pratisthan, Jodhpur; E_{R_E} for his MS E from Royal Asiatic Society, Bombay; E_{R_F} for his MS F from Benares Hindu University, Varanasi. If several MSS of this group agree on a reading I combine like e.g. $E_{R_{ABC}}$

2.2 Manuscripts

All the MSS I have seen so far were all in Śāradā script. As far as the first two cantos are concerned, there is relative agreement between them, all the verses are complete and in the same order, with the exception of verse 2.20 which is missing in two MSS, there being an alternative reading for 2.19. Apart from the MS of Ratnakaṇṭha's Laghupañcikā I cannot be specific about the age of the MSS I've seen, but all of them were on paper, not on birch bark, which implies that they are not that old.⁴⁰ All of the MSS I physically had access to so far are part of the collection of Marc Aurel Stein, held at the Bodleian Libraries at Oxford, and they had been catalogued by Clauson⁴¹

³⁹Dr. G.C. Tripathi, the editor of the series, in his foreword to it, [Rama(1982), p.6], refers to these six MSS procured from different MS libraries in India as "all what is available".

⁴⁰[Bühler(1877), pp. 29 - 34] describes that there are three kinds of MSS that can be found in Kashmir, old ones on birch bark written in Śāradā, younger ones on paper written in Śāradā and even younger ones which are written in Devanāgarī.

⁴¹See [Clauson(1912), pp 600 - 601]. I have made digital photographs of all the Haravijaya related MSS listed therein, except MS 244b, which, according to the librarians, has never been at the Bodleian Library. I am attaching a CD with these photos to this thesis.

2.2.1 MS Stein 187 and 189

MS Stein 187 is bound together with MS Stein 189 into the Volume Stein Or. d. 52, in the style of a western book. MS Stein 187 contains the verses of the Haravijaya without commentary, MS Stein 189 contains Alaka's Viṣamapadoddyota commentary on the Haravijaya, starting in verse 01.05. The condition of the MSS is good. Stein 187 contains 159 folios, Stein 189 96 folios. The scribal colophon at the beginning of Stein 187 is *om svasti // śrīgaṇeśāya namaḥ // śrī sarasvatyai //*, the one at the beginning of Stein 189 is *śrīgaṇeśāya namaḥ*. They appear to be written by the same hand. In the apparatus I use the siglum \acute{S}_C for MS Stein 187.

2.2.2 MS Stein 188

MS Stein 188 is the only manuscript contained in Stein Or. c. 11. It contains the first sarga of Ratnākara's Haravijaya together with the Laghupañcikā commentary of Ratnakaṇṭha, and is an autograph manuscript by Ratnakaṇṭha. It is bound horizontally and contains 13 folios. The mūla text is written in the lower third of each page, indented, with the commentary written on top and below of it. Ratnakaṇṭha's hand is very hard to read. In the apparatus I use the siglum \acute{S}_A for this MS for its reading of the mūla and C_R for the commentary.

2.2.3 MS of Utpala's Haravijayasāravivarāṇa

This MS, Stein 294, a fragment containing the beginning of a copy of Utpalas Commentary up to somewhere in the third sarga is contained in a codex numbered "Stein Or. d 70" together with several other apparently unrelated MSS, most of which birch bark in bad condition, but Stein 294 is well preserved and readable. The commentary follows the convention that as pratīka for each verse the first two akṣaras are used, without appending *iti* to them. The numbers of the verses the commentary is referring to are not given. Also the pages were not bound in the proper order. In the catalogue of the Stein Collection it is described as written on 17th century paper and by Ratnakaṇṭha, the latter doesn't seem plausible to me, as the handwriting looks rather different from MS Stein 188 and also the quality of the text is not very good, it needs a lot of emendation. In some places the scribe has left some space apparently to mark lacunae in the MS he copied from. The

scribal colophon at the beginning of the MS is *śrīgaṇeśāya namaḥ // om⁴² svasty astu prajābhyaḥ //*. In the apparatus I use the siglum C_U for this MS.

2.2.4 MS 757 from Srinagar Library

Another MS I have used is MS No. 757 of the Research Library of the Jammu and Kashmir Government at Srinagar. I had access to it only in form of a good scan as a pdf file. It contains the Haravijaya up to 6.30, along with fragments of a commentary in some places, which is identified as Ratnakaṇṭha's on a supplemental sheet and inside the book cover, and the PDF-file containing the scans of this MS is named "Haravijaya_Ratnakantha_Utpala.pdf". I have read it up to the end of canto two, up to which point it gives no reference to the author of the commentary. In places there are resemblances with the other commentaries, but all in all it appears to be yet another commentary. The MS is not dated, it is on paper and in good condition. It contains 87 folios. The scribal colophon at its beginning is *om svasti // śrīsarasvatyai //*. In the apparatus I use the siglum \acute{S}_B for this MS.

⁴²The character used in the MS is something different from the standard *om*, I am following [Slaje(1993), p. 61] in my transliteration here.

3 Sanskrit Text

3.1 Sarga 1: Purāripurīvarṇanaḥ

Utpala: [fol.01v, l.1] om̐ || sargārambhe 'py ajātāya bījarūpeṇa tiṣṭhate
| dhātrā kṛtapraṇāmāya gaṇādhipataye namaḥ || om̐ namo vighnahantre 'stu
vighnavāraṇahāriṇe | ahīndrahāriṇe durgabhavāmbunidhitāriṇe || om̐ iha hi sama-
gragranthārambhe svābhimatadevatāsaṅkīrtanam avaśyakartavyam iti sadācāram
anupālayan | pra □ nudvaitātaṅkakaṅkitaacetovṛtti tām prakāṣayan □ pi devatām
5 kām̐cin namasyet †santha†devatā iti | haribrahmaśivān api pratyūhaśāntaye kavis
saṅkīrtayati | kaṅṭhaśriyam ityādi □ | [fol.01v, l.8]

Ratnakaṅṭha: [fol.01v, l.1] om̐ namaḥ śrīśivabhaṭṭarakāya | om̐ namo vigh-
nahantre | om̐ namaḥ srīśiddhalakṣmyai || śreyaḥ śivādvayajuṣo diśatāt sa eko
vakṣojahemakalaśo girirājaputryāḥ | ṣaḍvaktrahastivadanāv amṛtaṃ yadīyaṃ pā-
tuṃ mithaḥ kalaham ātanuto nitāntam | rakṣatu kalahherambas trijagadvandyas
sa herambaḥ | bahuvidhaśṛṅgāracitaṃ yadvadanam śambhunā racitam | sevaka-
5 janasiddharamām̐ tām̐ devīm̐ namata siddharamām̐ yā vandyā vibudhagaṇaiḥ
stutyā yā bhūtale ca vibudhagaṇaiḥ | trinabhoṣṭi 1603 mite śāke dhaumyāyana-
kulodbhavaḥ kaśmīradeśavāstavyo ratnakaṅṭhābhidhaḥ sudhīḥ | vipaścinmaṅḍalī-
ratnaratnākaramahākaveḥ gabhīravitate kāvyē karoti laghupañcikām̐ | yugmam̐ |
[fol.01v, l.6]

Utpala 0.0 sargārambhe] conj.; sargānvape C_U **Utpala 0.1** kṛtapraṇāmāya] em.; kṛ-
tapraṇāmāya C_U **Utpala 0.2** durga] punctuation removed; durga | C_U **Utpala 0.3** ārambhe]
[punctuation removed]; ārambhe | C_U **Utpala 0.3** svābhimata] em.; svāntābhimata C_U **Ut-**
pala 0.3 iti] [Punctuation removed.]; iti | C_U **Utpala 0.4** anupālayan] em.; anupālaya
 S_U **Utpala 0.4** kalaṅkita] kalaṅkitaṃ C_{Uac} **Utpala 0.4** prakāṣayan] em.; prakāṣa □
Utpala 0.6 kaṅṭhaśriyam ityādi □ |] em., [The scribe did not mark a lacuna here, as he
did in other places. Also the pratīka for the next verse is missing.] ; kaṅṭhaśriyam
ityādi | C_U **Ratnakaṅṭha 0.6** trinabhoṣṭi 1603 mite śāke] Marked red in C_R . **Rat-**
nakaṅṭha 0.7 vipaścinmaṅḍalīratnaratnākaramahākaveḥ gabhīravitate kāvyē karoti laghupañ-
cikām̐] Marked red in C_R .

Ratnakaṅṭha 0.1 śreyaḥ śivādvayajuṣo diśatāt sa eko] With this verse and the following four,
up to *yugmam*, Ratnakaṅṭha also commenced his commentary on the Stutikusumāñjali, ad-
justing the latter two verses to the date and the name of the work he comments on. Cf.
[Durgaprasad and Parab(1891), p.1].

mahākāvyaṃ mahākaviḥ sahr̥dayajanaprotsāhanārtham āśirvākyam
10 prayūkte | [fol.01v, 1.7]

kaṅṭhaśriyaṃ kuvalayastavakābhirāma-
dāmānukārivikaṭacchavikālakūṭām |
bibhrat sukhāni diśatād upahārapīta -
dhūpotthadhūmamalinām iva dhūrjaṭir vaḥ || 1 ||

Utpala: [fol.01v, 1.8] dhūrjaṭiḥ śaṅkaro yuṣṣmabhyam sukhāni śreyāṃsi dadyāt
diśyāt vitaratu | kīdr̥śaḥ | kuvalayastavakair nīlotpalagucchair abhirāmaṃ cāru
yad dāma sragdāma tattulyo vikaṭacchavir bahalakāntiḥ kālakūṭo viṣam yasyās
tathāvidhām kaṅṭhaśriyaṃ dhārayan | ataś ca upahāreṣu pūjāsamayeṣu | bhakta-
5 janadayālutvāt pīto yo dhūpadhūmas teneva malinām ity utprekṣā | atha dvitīyo
'rthaḥ | dhūrjaṭiḥ sukhāni śobhanāni svakāryakṣamāṇy aviṣayāpavartīni khāni
indriyāni diśatāt sampādayatu | kīdr̥śaḥ | kuvalaye bhūmaṇḍale ye stavakāḥ
stotāras teṣām abhirāmasyābhilaṣitasya dāmā dātā | stavakā ity atra stautīti
stavaḥ stava eva stavaka iti vyutpattir draṣṭavyā | kīdr̥śiṃ kaṅṭhaśriyaṃ |
10 anukāḥ śr̥ṅgāriṇas teṣām ariḥ kāmas tathā vikaṭacchavir bhīṣaṅakāntir yaḥ kālas
tayoḥ kūṭām dāhikām upahāram hārasamīpe yaḥ pītaḥ kapiśo dhūpas santāpo
'rthāc ca hāroragaphūtkṛtāgnisambandhī tadutthena dhūpeneva malinām | etena
vakṣyamāṇaśabdabhaṅgādi kaṭākṣitam || 1 || [fol.01v, 1.21]

Ratnakaṅṭha: [fol.01v, 1.7] kaṅṭhaśriyam iti | dhūrjaṭiḥ | jaṭa jhaṭa saṅghāte
sarvadhātubhya itīn | jaṭir jaṭā śilā śilīti dvirūpakoṣaḥ | dhuras trailokyac-
inta yāḥ jaṭis saṅghāto 'tra dhūrjaṭiḥ dhūr gaṅgā jaṭā 'sya pṛṣodarādītṛvād
ākārasyetvam iti svāmī bhrāntaḥ uktarūpeṇa jaṭisamādhānāt | dhūḥ bhārabhūtā

1a stavakābhirāma] $\Sigma_{\acute{S}}$; *stabakābhirāma* Σ_E **1b** dāmānukāri] $\acute{S}_{ABpc}E_{RD}$; *dhāmānukāri*
 $\acute{S}_{B^ac}C_{ER_B}$ **1d** dhūpottha] Σ ; dhūmottha \acute{S}_B **Utpala 1.2** || [Punctuation added.] **Ut-**
pala 1.3 vikaṭacchavir] em.; viṣamacchavir C_U **Utpala 1.5** pīto] em.; pīto C_U **Utpala**
1.6 svakāryakṣamāṇy] em.; svakāryakṣamāni C_U **Utpala 1.7** || [Punctuation added.] **Ut-**
pala 1.11 dāhikām] em.; dāhikām C_U

Ratnakaṅṭha 1.2 jaṭir jaṭā śilā śilīti] Dvirūpakoṣaḥ

Ratnakaṅṭha 1.3 dhūr gaṅgā jaṭā] Pāṇini 6.3.109

5 jaṭṭāṭṭḥ jaṭā 'syeti kaumudī iti rāyāmukuṭṭīkāraḥ dhūṛjaṭṭiḥ śrī śivabhaṭṭāraḥ vo
 yuṣmabhyaṃ sukhāni bhogāpavargarūpāni diśatāt vitaratu kimbhūtaḥ kaṇṭhasya
 galasya sriyaṃ śobhāṃ bibhrat śrī suśobhā lakṣmī [fol.02r, 1.1] samṛddhiṣv iti
 maṅkhaḥ kimbhūtāṃ kuvalayetyādiviśiṣṭāṃ kau bhūmau valate vala valla saṃ-
 varaṇe taleḥ kayann iti bāhularkādato 'pi kayan kuvalayaṃ | kau valayaṃ śob-
 10 hākaratvād ity svāmī | kuvalayaṃ syād indīvaram ity apīti vyāḍiḥ kuvalayam
 nīlotpalaṃ ca | kuvalayānāṃ nīlotpalānāṃ stavakāḥ gucchāḥ teṣāṃ abhirā-
 maṃ dāma | mālā tadanukārī vikaṭacchaviḥ pracuraruciḥ kālakuṭō viṣaviśeṣaḥ
 | yasyās tām | atrotprekṣām āha | upahāretyādi | śrīśivaśāsanoktā sakalanīṣkaleś-
 varabhairavamahāpūjā upahāraḥ tatra pītena caturdaśāṅgapinākipriyadhūpaprab-
 15 havena [fol.02r, 1.5] dhūmena malināṃ iveti | etasya ca vṛttasya vastusaṃvā-
 daḥ svāmidattaviracite prācīnagranthakṛtkṛtavastuvādasaṅgrāhe cakrapāṇivijaye
 yathā | kaṇṭhaśriyaṃ kuvalayastavakābhīrāmādāmānukārivikaṭacchavikālakūṭām
 iti haravijakāraśrīrājānakaratnākarasya | kālakūṭarucim śyāmaṃ dadhāno maṅ-
 galaṃ galam | diśyāt siddhārcanāpītadhūpadhūmram iveśvaraḥ | iti vararu-
 20 cikaveḥ | kuvalayadaladāmaśyāmasatkālakuṭadyuticayanicitā yaḥ kaṇṭhasīmā
 surāreḥ suramunijanapūjāgṛhātakṛṣṇāgurūtthaprarabahuladhūmasyāmalair vās-
 tubhūtyai | āryabhāṭakaveḥ | evam anyeṣāṃ api mahākavīnāṃ pratibhāsaṃvā-
 daḥ lakṣye drśyate eva ye parapariḍṛṣṭham [fol.02r, 1.10] arthaṃ svapne 'pi
 nā svādayeyuḥ | tathā coktaṃ | tasmād atra yad arthasya sārūpyam avab-
 25 hāti tat | saṃvādaṃ prātibhaṃ prāhuḥ na tu puṣṇāti duṣṭatām iti || tathā ca
 śrīdhvanīkārah dhvaner yas sakuṇībhūtavyaṅgyasyādvāpradarśitaḥ anenānantyam
 āyāti kavīnāṃ pratibhāguṇa iti ya dhvaner kuṇībhūtavyaṅgyasya ca mārgaḥ
 prakāśitas tasya phalāntaraṃ kavipratibhānantyam | katham iti cet ato hy anyata-
 menāpi prakāreṇa vibhūṣitā vāṇī navatvam āyāti | [fol.02v, 1.1] pūrvārthānvayavaty
 30 api | tato hi dhvaner uktaprabhedamadyād anyatamenāpi prakāreṇa vibhūṣitā

Ratnakaṇṭha 1.7 śobhām] C_{Rpc} ; Probably Ratnakaṇṭha first wrote *bibhrat*, then cancelled it and overwrote it with *śobhām*, and finding that it was hard to read wrote one more time *śobhām* below the line. **Ratnakaṇṭha 1.7** [fol.02r, 1.1] [There is a marginal insertion on top of this folio, *iti rāyamukuṭṭyām*, partially covered by material used for binding the codex. I could not find where to insert it.] **Ratnakaṇṭha 1.16** kṛtkṛta] C_{Rpc} ; kṛtkṛta [The akṣara *tkṛ* was first written above a cancelled illegible akṣara, then written again above the line, and a third time on the right margin of the folio.] **Ratnakaṇṭha 1.18** iti] C_{Rpc} ; [An illegible akṣara following the first *i* of *iti* was cancelled and marked yellow, *ti* written above.]

Ratnakaṇṭha 1.8 kau bhūmau valate vala valla saṃvaraṇe] Dhātupāṭha 1.520, 521

satīvāṅṅpurāt anakavinibasthārthasampeśevatyapi navatvam āyāti || tathā hy avi-
 vakṣitavācyasya dhvaneḥ prakāradvayasamāśrayeṇa navatvam pūrvārthānugame
 'pi yathā smitaṃ kiñcit mugdhaṃ taralam apurodrṣṭivibhavaḥ parisvandavo mām
 abhinavavilāsoktir sarasaḥ gatīnām ārambhaḥ kisalatalīlāparimalaḥ sprśāntyās
 35 tām anyām kim iva hi naramyam mṛgadṛśaḥ ity asya || sa vibhramasmitodbhedena
 lolākṣyaḥ praskhalatgiraḥ nitambālasagāmīnyaḥ kāmīnyaḥ kasya na priyāḥ ity
 evamādiṣu ślokeṣu [fol.02v, 1.5] satsv api tiraskṛtavācyadhvanisamāśrayeṇa apūr-
 vatvam eva pratibhāsate | evam anyatrāpi tathā drṣṭapūrvā api hy arthāḥ kāvyē
 ramaparigrahāt | sarve navā ivābhānti madhumāsa iva drumāḥ iti || tad evam as-
 40 mām mahākaveḥ prācīnagranthakṛtpūrvākyaṅnugame 'pi vastusaṃvāde aduṣṭhata
 iti siddham tathāpi anyo 'py artho 'tra prācīnaṭīkākārair vyākhyātas so 'py atra
 likhyate yathā dhūrjaṭiḥ śrīśambhuḥ vo yuṣmabhyam sukhāni suśobhanāni ca
 tāni khāni indriyāṇi teṣām śobhanatvam viṣayair apratibandhāt muktyupāyam
 indriyajayam vaḥ kriyād ity arthaḥ kimbhūtaḥ kaṅṭhaśobhām bibhrat | kimb-
 45 hūtām tām kau bhūme valayam bhūmaṅḍalam gotrārthaḥ pṛthivī pṛthvīty amaraḥ
 tatra stautīti stavaḥ pacādy ac stava eva stavakaḥ stutiparapūjakajanaḥ [fol.02v,
 1.10] tasya abhirāmaṃ vastu dadātīti dāmā dātā tasya te anyebhyo 'pi drṣyate iti
 manin tad evam arthaḥ kṣititalavartino 'pi bhaktajanasya manaḥ priyadah kimb-
 hūto dhūrjaṭiḥ anukaḥ kāmukobhika ity amaraḥ teṣām ariḥ prahantā kāmāḥ tasya
 50 tathā kālasya kṛtāntasya ca kūtā dāhikā kuṭa dāhe dhātuḥ tādrṣīm kaṅṭhaśriyam
 bibhrat kīdrṣīm iva hārasya harīkṛtasya vāsukeḥ viśeṣeṇa kaṭān viśiṣṭatayā gac-
 chan sarvtradeśe kāle ca nirargalapasṛtatayā pravṛttaḥ kaṭakiḥ gatau dhātuḥ
 vikaṭantīcchaviḥ yasyāḥ sā tathā pītaḥ [fol.03r, 1.1] kapiśakāntiḥ yo dhūpaḥ dhūpa
 santāpe iti dhātvarthaparyālocanayā santāpako dahanāḥ tadutthena dhūmenopa-

Ratnakaṅṭha 1.38 anyatrāpi tathā] $C_{R^{pc}}$; anyatrāpi $C_{R^{ac}}$ **Ratnakaṅṭha 1.51** vāsukeḥ
 viśeṣeṇa kaṭān viśiṣṭatayā gacchan sarvtradeśe kāle ca nirargalapasṛtatayā pravṛttaḥ kaṭakiḥ
 gatau dhātuḥ vikaṭantīcchaviḥ yasyāḥ sā tathā] $C_{R^{pc}}$ [Insertion on the bottom left margin
 marked ++; There is another cancelled insertion at the very lower right corner of the folio,
 marked in yellow, reading the same text (*viśeṣeṇa ... gatau dhātuḥ [...]*, in between which and
 the last regular line there is another cancelled insertion marked +, reading pītaḥ kapiśakāntiḥ
 [.]); vāsukeḥ yaḥ vikaṭacchapiḥ $C_{R^{ac}}$ **Ratnakaṅṭha 1.52** dhātuḥ] $C_{R^{pc}}$; [Something illegible
 cancelled after *dhātuḥ*, possibly Ratnakaṅṭha started to write *yasyāḥ* there.] **Ratnakaṅṭha**
1.53 yasyāḥ sā tathā] $C_{R^{pc}}$; yasyāḥ sā tādrṣo [...] $C_{R^{ac}}$

Ratnakaṅṭha 1.46 pacādy ac] Pāṇini 3.1.134

Ratnakaṅṭha 1.47 anyebhyo 'pi drṣyate] Pāṇini 3.2.178, 3.3.130

55 gatena malinām ivātra kālakūṭakṛtaṃ kālatvaṃ yad asti tad eva pratīyamānam
 utprekṣā bījam āśritya vāsukiviṣāgnidhūmajanitaṃ mālinyam atīśayāyotprekṣitam
 iti || atra utprekṣālaṅkāraḥ sambhāvanam athotprekṣā prakṛtasya pareṇa yat |
 1 | iti śrīkāvyaprakāśakāraḥ pareṇeti aprakṛtena atra ca vasantatilakā cchandaḥ
 proktā vasantatilakā tabhajā jagau gaḥ tagaṇaḥ bhagaṇaḥ jagaṇaḥ jagaṇaḥ gu-
 60 rudvayaṃ ceti | māṃsīparpaṭasilhakṣaudramalayam [fol.03r, 1.5] mustām śārālam
 nakhaṃ bolam kundurakam puram ca tagaram sarvais samam guggulam | sand-
 hāyātra śāsāṅkanābhighuṣṇam cāloḍya nikṣepayet maṛṣam silharasena manditam
 ayam dhūpaḥ pinākipriyaḥ | [fol.03r, 1.6]

jṛmbhāvīkāsitamukhaṃ nakhadarpaṇānta -
 rāviṣkṛtapratimukhaṃ gururoṣagarbham |
 rūpaṃ punātu janitāricamūvimarśam
 udvṛttadaityavadhanirvahaṇam harer vaḥ || 2 ||

Utpala: [fol.01v, 1.21] jṛmbhā | jṛmbhāvīkāsitamukham ityādiviśeṣaṇasā-
 marthyād dhariśabdenātra narasiṃhamūrtir bhagavāṅl lakṣyate | tadrūpaṃ vaḥ
 pavitrīkarotu | nakhā eva darpaṇā ādarśā āviṣkṛtaṃ pratimukhaṃ mukhapratimā
 garbho 'ntaḥsthita □ nirvahaṇam kāryasiddhiḥ rūpaṃ nārasīṃham bhīmo bhī-
 5 masena ityādivat tatrāpi mukhapratimukhagarbhāvamarśanirvahaṇ - [fol.02r, 1.1]
 ākhyāḥ pañca sandhayo bhavanti | iha ca kāvyē mukhādyāḥ sandhayo niṣpannā iti
 kaver abhiprāyaḥ || 2 || [fol.02r, 1.2]

Ratnakaṇṭha: [fol.03r, 1.6] jṛmbheti | viśeṣanasāmarthyād harir iha
 narasiṃharūpo viṣṇuḥ tasya rūpaṃ samsthānam ākṛtyaparaparyāyam vaḥ yuṣmān
 punātu kalimalaśodhanena pavitrīkarotu kiṃbhūtaṃ tat jṛmbhā dhyāmikā
 kaśmīreṣu jāmān iti bhāṣayā prasiddhā madhyadeśe hāmbhī iti khyātā ca tayā
 hetunā vikāsitam vyāttam mukham ānanam yasmin tathā nakhā eva dhavalatvād
 5 darpaṇāḥ teṣu tanmadhye āviṣkṛtaṃ pratimukhaṃ pratibimbanam yena tat tathā

Ratnakaṇṭha 1.62 śāsāṅka] [Insertion above the line: *karpūra.*] C_R **Ratnakaṇṭha**
1.62 nābhi] [Insertion above the line: *kastūrī.*] C_R **Utpala 2.2** dhariśabdenātra] em.; dhar-
 iśabdenānya C_U **Utpala 2.5** nirvahaṇ - [fol.02r, 1.1] ākhyāḥ] em.; nirvahaṇamadhyāḥ C_U
Ratnakaṇṭha 2.3 bhāṣayā prasiddhā] $C_{R^{pe}}$; prasiddhā $C_{R^{ac}}$

guruḥ mahān roṣaḥ garbhe 'bhyantare yasya tat | tathā | janita utpāditaḥ ari-
 camūnām śatruvāhinīnām vimarśaḥ prāṇasaṃśayarūpo yena tādṛśaṃ | tathā | ud-
 vr̥ttaḥ [fol.03r, 1.10] tribhuvanakaṅṭako yaḥ daityaḥ hiraṇyakaśipuḥ tasya yo vad-
 haḥ vidaraṇaṃ tasya nirvahaṇaṃ niṣpādakaṃ | atha ca rūpaṃ rūpakaṃ nāṭakā-
 10 didaśarūpakaṃ | tad iva rūpaṃ iti śabdaśaktyākṣiptā upamātra dhvanyate | tatra
 ca | rūpake mukhapratimukhagarbhavimarśaṇanirvahaṇākhyāḥ pañca sandhayo
 bhavanti bījanāmno 'rthaprakṛter avasthāviśeṣāḥ | uktaṃ ca yatra bījasamutpat-
 tir nānārtharasasambhavā | kāvyē śārīrānugataṃ tad mukham parikīrtitam ityādī
 | tathā pañcasandhi caturvr̥tticatuṣṣaṣṭyaṅgasam yutaṃ ṣaṭtrimśallakṣaṇāpetuṃ
 15 nāṭakaṃ kavayo vidur iti ca | 2 [fol.03r, 1.14]

paryantavartiparipāṇḍurapatrapaṅkti
 padmāsanāsanakuśeśayakoṣacakram |
 yuṣmān punātu dadhad uddhatadugdhasindhu -
 vīcicchaṭāvalayitāmaraśailalīlām || 3 ||

Utpala: [fol.02r, 1.2] parya | padmāsanasya brahmaṇa āsanapadme yat kośa-
 cakram karṇikā tad vaḥ punātu | cchaṭā cchuraṇacarcety arthaḥ | tathā valayito
 veṣṭito yo merus tena līlāsāmyam || 3 || [fol.02r, 1.4]

Ratnakaṅṭha: [fol.03r, 1.14] paryantavarttīti | padmāsano brahmā tasya
 āsanaṃ āsanabhūtaṃ yat kuśeśayaṃ padmaṃ | atra kuśeśayasya sāmānyapad-
 mavr̥ttitvepi viśeṣaṇasāmarthyāt kuśeśayaṃ puṇḍarīkaṃ tatra kośaḥ karṇikā
 | sa eva cakram maṅḍalākṛti | [fol.04r, 1.1] yuṣmān | punātu sakalamalā-
 pasaraṇena pavitrīkarotu kiṃbhūtaṃ paryante vartate iti tādṛśī paritaḥ pāṇḍurā
 5 pattrāṇām paṅktiḥ yasya tat | punaḥ kiṃbhūtaṃ uddhataḥ mahākallololloli-
 taḥ yo dugdhasindhuḥ kṣīrārṇavaḥ tasya yāḥ vīcicchaṭāḥ tābhir valayito veṣṭi-
 taḥ yaḥ amaraśailaḥ hemādriḥ tasya līlām śobhām dadhat bibhrat | atra ca
Ratnakaṅṭha 2.6 roṣaḥ] $C_{R^{pc}}$; yoṣaḥ $C_{R^{ac}}$ **Ratnakaṅṭha 2.6** 'bhyantare] [Avagraha
 added]; bhyantare C_U **Ratnakaṅṭha 2.9** tasya] em.; nasya C_U **Ratnakaṅṭha**
2.12 avasthāviśeṣāḥ || [Punctuation added.]; avasthāviśeṣāḥ C_R **3a** paṅkti] Σ_S ; *paṅkti* -
 [The hyphen is signifying a compound.] Σ_E **3b** koṣa] $\Sigma_E \dot{S}_C$; *kośa* \dot{S}_{AB} **Utpala.3.1** parya]
 em.; *paryu* C_U **Utpala 3.2** punātu] em.; panātu C_U **Utpala 3.2** valayito] valayito C_{U_A}
Utpala 3.3 veṣṭito] em., cf. C_A ; *vaṣṭhito* C_U

ivādyanupādānāt pratīyamanopamā 3 [fol.04r, 1.3]

athāto mahākavir haravijayākhyam granthottamam ārabhamāṇa āha |

asty unnate surasarijjaladhāvyamāna -

bhāge navārkaruci mandaraśailaśṛṅge |

5 jyotsnāvatīti nagarī bhuvanatrayaika -

bhūṣā vṛṣāṅkaśirasīva śaśāṅkalekhā || 4 ||

Utpala: [fol.02r, 1.4] asty | mandarādriśṛṅge jyotsnāvatī nāma nagarī astīti | āliṅganetyādīślokaṃ yāvat kriyā astīti nityatvād vartamānanirdeśo vahanti sarita ityādivat | surasarid gaṅgā navair lokottarair arkākhyais tarubhis sphaṭikair vā ruk kāntir yatra śarvottamāṅge iva candralekhā tatra †navasya aruṇodgatasyeva† ruk
5 kapiśatvāt | sāpi jyotsnāvatī sakaumudīkā | anyat samānam || 4 || [fol.02r, 1.9]

Ratnakaṇṭha: [fol.04r, 1.3] astīti | jyotsnāvatīśabdo 'tra tantranyāyena dviru-
pātto viśeṣyeviśeṣane ca veditavyaḥ itiśabdaḥ prakāre nagarīpakṣe | candrakalā-
pakṣe itiśabdo hetau iti prakaraṇe [fol.04r, 1.5] hetau prakārādisamāptiṣu nir-
darśane prakarṣe syād anutkarṣe ca sammata iti viśvaḥ mandaraśailaśṛṅge man-
darākhyaparvatasānuni | jyotsnāvatī nagarī bhuvanatrayaikabhūṣā asti astīti nitya-
5 pravṛttāyām bhavantyām vartamāne laṭ kā kasminn iva vṛṣāṅkaśirasi śrīśamb-
humūrdhni śaśāṅkalekhā candrakaleva | kiṃbhūte śṛṅge surasarijjalena svargaṅgā-
jalena dhāvyamānaḥ prakṣālyamānaḥ bhāgaḥ taddeśo yasya tat tādṛṣe | tathā |
navārkaruci | arkaḥ sphaṭikasūryayor ity amaraḥ navaiḥ unnate bahuyojanasa-
hasrāṅy aunnatyayukte tathā arkaiḥ sphaṭikopalaiḥ rocate dīpyate kvip tādṛśi
10 vṛṣāṅkaśirasy api kiṃbhūte unnate utkandharatvavati tathā surasarijjalena svar-

Ratnakaṇṭha 3.0 tasya āsanam āsanabhūtam yat] $C_{R^{pc}}$; tasya $C_{R^{ac}}$ **Ratnakaṇṭha 3.5** mahākallolololitaḥ] $C_{R^{ac}}$; [unclear] $C_{R^{pc}}$ **Ratnakaṇṭha 3.7** dadhat bibhrat] [Insertion on the left margin.] $C_{R^{pc}}$; bibhrat $C_{R^{ac}}$ **4d** vṛṣāṅkaśirasīva] Σ ; *girīśaśirasīva* $\acute{S}_{B^{pc}}$; *girīśasarasīva* $\acute{S}_{B^{ac}}$ **4d** lekhā] Σ ; rekhā c.f. C_U *rekhāśabdo* **Utpala 4.2** ślokaṃ] em., c.f. Alaka; C_U ślokaḥ **Utpala 4.4** tatra †navasya aruṇodgatasyeva† ruk] conj., c.f. Alaka tatrodgatasyārkaṣyeva ruk; tatra †nava \sqcup ṇodgatasyeva† ruk C_U **Utpala 4.5** sakaumudīkā |] [Punctuation added.] **Ratnakaṇṭha 4.4** bhuvanatrayaikabhūṣā asti] $C_{R^{pc}}$ *bhuvanatrayaikabhūṣā asti*; asti $C_{R^{ac}}$ **Ratnakaṇṭha 4.8** navaiḥ unnate bahuyojanasahasrāṅy aunnatyayukte tathā] $C_{R^{pc}}$; navaiḥ $C_{R^{ac}}$

Ratnakaṇṭha 4.8 arkaḥ sphaṭikasūryayor] Amarakoṣa 3.3.321

gaṅgāmbhasā dhāvyaṃānaḥ bhāgaḥ ūrdhvabhāge yasya tat tādr̥ṣe tathā navah
prātaḥkāline yaḥ arkaḥ sūryaḥ tadvat ruk dīptiḥ yasya tat tādr̥ṣe | śrīśambhuḥ nīlo
gale lohitaś ca keśeṣu nīllohita ity āgamaḥ candrakalāpi bhuvanatrayaikabhūṣāsti
| kiṃbhūtā jyotsnāvati jyotsnā candrikā asyā astīti tādr̥ṣī | atra śliṣṭaśabdāmūlā
15 upamā | [fol.04r, 1.11]

athātaḥ ślokaikona triṃśatyā mahākulakena nagarīvarṇanam vaktukāma āha
|

yasyāṃ niśāsu gaganam navapadmarāga -

sadmaprabhāruṇitamadhyagatendulekham |

vakṣo nṛsimhanakharair asurādhipasya

sāsr̥kchaṭam viṣamabhinnam ivācakāsti || 5 ||

Utpala: [fol.02r, 1.9] yasyāṃ | padmarāgamayapadmaprabhāruṇitam ca tat
madhyagatendulekham ca | rekhāśabdo 'trārdhacandropalakṣaṇam niśi nabhaso
madhye † kalāmātrasyāsambhavāt † | narasimhanakhais tiryagvidāritam sarakta-
cchaṭam hiraṇyakaśīpor vakṣa iva || 5 || [fol.02r, 1.12]

Ratnakaṇṭha: [fol.04r, 1.11] yasyāṃ iti | sā kā ity āha yasyāṃ na-
garyāṃ navāḥ nutanāḥ ye padmarāgamaṇayaḥ teṣāṃ prabhayā aruṇitā mad-
hyagatā indulekhā ekakalātvād vakrā yasmimś tat tādr̥ṣam sat gaganam
asurādhipasya hiraṇyakaśīpoḥ vakṣa ivā cakāsti rājate [fol.04v, 1.1] atra
5 ivaśabda apadasthapadatvena bhinnakramo 'pi vakṣa ity anena saṃyo-
jyaḥ | vakṣaḥ kiṃbhūtam iva viṣamabhinnam viṣamam kṛtyābhinnam kaiḥ
nṛsimhanakharaiḥ narasimharūpaviṣṇoḥ nakhaiḥ svabhāvataḥ kūṭilaiḥ punaḥ
kiṃbhūtam sāsr̥kchaṭam sarudhirapaṅktiḥ | 5 | [fol.04v, 1.2]

Ratnakaṇṭha 4.13 bhūṣāsti] C_{Rpc} ; bhūṣā asti C_{Rac} **Ratnakaṇṭha 4.16** ślokaikona] C_{Rpc} ;
ślokaina C_{Rac} **Utpala 5.2** ca || [Punctuation added.] **Utpala 5.2** nabhaso] nasabho **Ut-
pala 5.3** kalāmātrasyāsambhavāt] conj., cf. C_A kalāmātrasyāsambhavāt; kalāmātrasyā \sqcup vata
 C_U **Ratnakaṇṭha 5.1** sā kā ity āha yasyāṃ] C_{Rpc} ; yasyāṃ C_{Rac} **Ratnakaṇṭha 5.3** sat
gaganam] C_{Rpc} ; sat C_{Rac} **Ratnakaṇṭha 5.5** ivaśabda apadastha] C_{Rpc} ; ivaśabdo dūrastham
apadastha C_{Rac}

jyotīrasāśmabhavanājiradugdhasindhur
 atyunmiṣatpracuratuṅgamarīcivīciḥ |
 vātāyanasthitavadhūvadanendubimba -
 saṃdarśanād anīśam ullasatīva yasyām || 6 ||

Utpala: [fol.02r, l.12] jyotī | jyotīrasāśmānaḥ sphaṭikopalās tanmayabhavanāny eva dugdhābdhiḥ anīśam sadā iti vyatireko dhvanitaḥ | □ †ka† samudra ullasati || 6 || [fol.02r, l.14]

Ratnakaṇṭha: [fol.04v, l.2] jyotīraseti sā nagarī kā ity āha | yasyām nagaryām jyotīrasāśmanaḥ sphaṭikamaṇayaḥ jyotīrasāś ca galvarkaḥ sphaṭikāś śāsītōpala iti koṣaḥ teṣām yat ajiraṃ gr̥hāṅganam tad eva dugdhasindhuḥ kṣīrārṇavaḥ | abhitaḥ ullasantaḥ pracurā bahulāḥ tuṅgāḥ marīcayaḥ rāsmaya eva vīcayo yasya sa
 5 tādrśaḥ san anīśam sadā ullasati bhrājate ullāsam āśādayati ca atrotprekṣā | kasmād iva vātāyaneṣu gavākṣeṣu jālamārgeṣu sthitaḥ yāḥ vadhūḥ sīmantiyaḥ tāsām mukhendubimbasandarśanād iva | indubimbadarśanam hi dugdhodadher ullāsa-hetuḥ | 6 | [fol.04v, l.6]

gaṇḍasthalīḥ saghanagharmajalā rateṣu
 lagnāvataṃsakusumacyutakesarāgrāḥ |
 abhyāpatanmadanamārgaṇapuṅkhapakṣa -
 pakṣmākulā iva dadhuḥ pramadāś ca yasyām || 7 ||

Utpala: [fol.02r, l.14] gaṇḍa | avataṃsaḥ karṇapūre 'tra pakṣmāṇi sūkṣmapakṣāḥ dadhur †dhatruḥ† || 7 || [fol.02r, l.15]

6b atyunmiṣat] Σ ; *abhyullasat* \acute{S}_A **Utpala 6.1** jyotīrasāśmānaḥ] em.; jyotīrasāśmanaḥ C_U **Utpala 6.1** sphaṭikopalās] em. ; sphaṭikopalā C_U **Utpala 6.2** sadā] conj., cf. C_R ; sarvam C_U **Ratnakaṇṭha 6.3** gr̥hāṅganam] $C_{R^{pc}}$; [something hard to read, marked yellow, maybe *gr̥hāṅganam*.] $C_{R^{ac}}$ **Ratnakaṇṭha 6.5** anīśam sadā ullasati] [Written twice, once above the line, once on the right margin.] $C_{R^{pc}}$; ullasati $C_{R^{ac}}$ **Ratnakaṇṭha 6.6** tāsām] $C_{R^{pc}}$; [unclear, maybe teṣām] $C_{R^{ac}}$ **7b** lagnāvataṃsa] Σ ; *karṇāvataṃsa* footnote of E_R : "Ed. The reading of the contemporary period is *karṇāvataṃsa*, (See kāvyālaṃkārasūtravṛtti of Vāmana 2.2.14)"

Ratnakaṇṭha: [fol.04v, 1.6] gaṇḍasthalīr iti | yasyāṃ nagaryāṃ jālamārgēṣu
 rateṣu nidhuvaneṣu saghanagharmajalāḥ sapracurasvedodakāḥ ata eva lagnāni ava-
 taṃsakusumbhyaḥ cyutāni kesarāgrāṇi yāsu tāḥ tādrśīḥ gaṇḍasthalīḥ kapolab-
 hittīḥ karmabhūtāḥ pramadā varāṅganāḥ dadhuḥ atrotprekṣā kīdrśīr iva | ab-
 5 hyāpatantaḥ abhitaḥ āpatatuḥ ye madanamārgaṇāḥ kāmaśarāḥ teṣāṃ puṅkheṣu
 pakṣapakṣmāṇi pakṣasūkṣmalocāni tair ākulāḥ vyāptā iva | ayam bhāvaḥ
 rateṣu avataṃsacyutakesarāgravyāptāḥ gaṇḍasthalyaḥ pramadānāṃ nāsan kintu
 āpuṅkhāgranimagnamadanaśarapakṣasūkṣmalomavyāptā ivāsan | ity arthaḥ | 7
 [fol.04v, 1.9]

sīmantinījanamanāḥsu samādhībhaṅga -
 kopānalena ciradagdham apīndumauleḥ |
 utthāpayan madanam āśu karair vibhāti
 yasyāṃ himāṃśur avalambitajālamārgaḥ || 8 ||

Utpala: [fol.02r, 1.15] sīma | karai raśmibhir utthāpayan prabodhayan tad-
 darśanāt tāsāṃ kāmavṛddheḥ | avalambita āśrito jālamārgo gavākṣavivaradeśo
 yena | jālamārgaś ca kapaṭaḥ | indrajālī hi kaṃcid dagdham api hastenotthāpayati
 || 8 || [fol.02r, 1.18]

Ratnakaṇṭha: [fol.04v, 1.9] sīmantinīti | yasyāṃ nagaryāṃ avalambitaḥ
 jālamargaḥ gavākṣadeśo yena sa tādrk himāṃśuḥ himakaraḥ indumauleḥ śamb-
 hoḥ kopānalena samādhībhaṅgodbhūtena ciram pūrvasmin kāle [fol.05r, 1.1]
 dagdham api madanam karaiḥ kiraṇair eva karaiḥ pāṇibhiḥ sīmantinījanamanassu
 5 varakāminījanacitteṣu āśu śīghram eva utthāpayan uddīpayan vibhāti | atha ca
 yaḥ ko pi avalambitaḥ jālasya vyājasya indrajālasya mārgaḥ yena ca avalambita-

Ratnakaṇṭha 7.1 nagaryāṃ jālamārgēṣu] $C_{R^{pc}}$; nagaryāṃ $C_{R^{ac}}$ **Ratnakaṇṭha**
7.2 sapracurasvedodakāḥ] $C_{R^{pc}}$; sapracurasvedodakāḥ gaṇḍasthalīḥ kapolasthalīḥ $C_{R^{ac}}$ **Rat-**
nakaṇṭha 7.2 lagnāni] $C_{R^{pc}}$; [Something overwritten.] $C_{R^{ac}}$ **Ratnakaṇṭha 7.2** avataṃsa]
 $C_{R^{pc}}$; [Three akṣaras cancelled and marked yellow after *avataṃsa*, possibly beginning with *bhya*
 and ending with *ānām.*] $C_{R^{ac}}$ **8b** mauleḥ] Σ ; *mauliḥ* Ś_A **Utpala 8.1** sīma] $C_{U^{pc}}$; sīmī
 $C_{U^{ac}}$ **Utpala 8.1** prabodhayan] em.; prābhodayan C_U **Ratnakaṇṭha 8.3** pūrvasmin kāle]
 em.; rvasmin kāle [Something possibly starting with pū is cancelled at the end of folio 4v.] C_U
Ratnakaṇṭha 8.6 jālasya vyājasya] $C_{R^{pc}}$; jālasya $C_{R^{ac}}$

jālamargaḥ aindrajalīkaḥ ciradagdhāṃ api kaṃcit karaiḥ pāṇisparśair utthāpayati
pratyujjīvayati iti śabdaśaktyartha dhvaniḥ | 8 | [fol.05r, 1.3]

yasyām rateṣu pṛthupīnanitambabimba -

śobhā sphuraddaśanapaṅktikṛśāṅgayaṣṭiḥ |

kūrmīva puṣpadhanuṣaḥ priyapāṇijāgra -

koṇāvamarśamadhurakvaṇitāṅganāsīt || 9 ||

Utpala: [fol.02r, 1.18] yasyām | daśanapaṅktiḥ radanākṣatālī priyanakhā-
grāṇaṃ konaś śīkharair avamarṣeṇa kṣatena madhuraṃ kvaṇitaṃ sītḥkṛtaṃ yasyāḥ
kāmasya kūrmī trisarīkeva sāpi pṛthunitambā bṛhatprasthikā sphuraddaśanapaṅk-
tiḥ svararacanārthaṃ kṛtakolambālī kṛśadehadanḍikā ca tatpakṣe pāṇijāgrasthitaḥ
5 koṇo vādanakāṣṭhaṃ tadāhatyām kalam kvaṇitaṃ madhuradhvaniḥ || 9 || [fol.02r,
1.23]

Ratnakaṇṭha: [fol.05r, 1.3] yasyām iti || yasyām nagaryām pṛthuḥ mahān
pīno yaḥ nitambabimbas tasya śobhā yasyām sā tathā sphuranttī daśanānām
radānām paṅktir yasyās sā tādrśī tathā kṛśāṅgayaṣṭiś ca kṛśā aṅgayaṣṭiḥ mad-
hyadeśayaṣṭiḥ yasyās sā [fol.05r, 1.5] rateṣu mohaneṣu priyasya bhartuḥ pāṇi-
5 jānām nakhānām atra koṇaiḥ yaḥ avamarṣaḥ nakhakṣatapradānarūpaḥ tena mad-
hurakūjitaṃ yasyās sā tādrśī aṅganā pramadā puṣpadhanuṣaḥ kāmasya kūrmī tris-
arikā viṇābhedaḥ sairandhrīti prasiddhā iva āsīt sairandhrīviṇāṃ vādyabhāṇḍav-
iśeṣaḥ tathā ca kūrmī trisarīkā 'pi pṛthuḥ mahān pīno yo nitambasya prasthikā yāḥ
alāvasthānī yāyā śobhā yasyām sā tādrśī bhavati tathā spurantī daśanānām ko-
10 lambānām kaśmīradeśabhāṣayā kūrmī iti prasiddhānām paṅktiḥ yasyām sā tādrśī
ca tathā kṛśā aṅgayaṣṭiḥ madhyabhāgasthānaṃ yasyās sā tādrśī ca | tathā priyaḥ
ruciratvād abhimataḥ pāṇijānām nakhānam agre sthito yaḥ koṇo vādanakāṣṭhikaḥ
tenāvamarśo vighaṭṭanaṃ tena ca puraṃ kvaṇitaṃ yasyās sā tādrśī ca bhavati
Ratnakaṇṭha 8.7 ciradagdhāṃ api kaṃcit] $C_{R^{pc}}$; Ratnakaṇṭha first wrote *ciradagdhāṃ api
kaṃcit* twice and then cancelled the latter one. It is marked yellow. $C_{R^{ac}}$ **Ratnakaṇṭha
8.7** utthāpayati pratyujjīvayati] $C_{R^{pc}}$; utthāpayati $C_{R^{ac}}$ **9b** paṅkti] \acute{S}_{AE} ; *paṅktiḥ* \acute{S}_{BC} (un-
metrical) **Utpala 9.3** prasthikā] $C_{U^{pc}}$; prasthisthikā $C_{U^{ac}}$ **Ratnakaṇṭha 9.5** avamarṣaḥ]
 $C_{R^{pc}}$; avamarṣaḥ [The second akṣara is cancelled and marked yellow, so I am uncertain about
the *ma.*] $C_{R^{ac}}$

koṇo vīṇādi vādanam ity amaraḥ atra śliṣṭaśabdanibandhanopamā | 9 | [fol.05r,
15 1.10]

yatrendranīlabhavanam pṛthupadmarāga -
vātāyanair ubhayapārśvagatair vibhāti |
bāṇāsurasya haricakravilūnabāhu -
mūlavraṇair iva vapuḥ kṣatajacchaṭārdraiḥ || 10 ||

Utpala: [fol.02r, 1.23] yatra | haricakraṃ sudarśanaḥ kṣatajaṃ rudhiraṃ || 10
||

Ratnakaṇṭha: [fol.05r, 1.10] yatreti | yatra yasyāṃ nagaryāṃ ubhe eva
pārśve ubhayapārśve ubhaśabdāsamānārtha ubhayaśabdo vṛttāv eva | ubhayapārś-
vagataiḥ pārśvadvagataiḥ pṛthubhiḥ padmarāgāṇām maṇivīṣeṣāṇām vātāyanaiḥ
jālamārgaiḥ karaṇaiḥ indranīlānām maṇivīṣeṣāṇām bhavanam gṛham cakāsti |
5 kim iva kair ity āha | bāṇāsurasya vapuḥ hareḥ śrīkṛṣṇasya cakreṇa sudarśaṇena
vilūnāḥ kṛttāḥ ye bāhavaḥ sahasraparimitāḥ teṣāṃ mūleṣu vraṇair iva | kimbhū-
taiḥ | [fol.05v, 1.1] taiḥ kṣatajacchaṭayā rudhirapaṅktyā ārdraṇi tādrśaiḥ 10

klāntiṃ ratāntajanitām ślathayanti yatra
māṇikyamandiragavākṣapathapraviṣṭāḥ |
abhyarṇavartisuranirjhariṇītarāṅga -
bhaṅgānusāraśīrā maruto 'ṅganānām || 11 ||

Utpala: [omitted]

10b gatair vibhāti] Σ ; *gataiś cakāsti* \acute{S}_A **Ratnakaṇṭha 10.1** yatra] em.; yastra C_U **Rat-**
nakaṇṭha 10.3 pṛthubhiḥ] [C_R has an illegible word after *pṛthubhiḥ*, possibly *bṛhadbhiḥ* or
mahadbhiḥ, in which both cases the sandhi would be wrong.] **Ratnakaṇṭha 10.5** vapuḥ] em.;
vakṣaḥ C_U **11b** mandira] Σ ; *mandara* \acute{S}_C **11c** nirjariṇī] Σ ; *nirjariṇī* \acute{S}_B

Ratnakaṇṭha 9.14 koṇo vīṇādi vādanam] Amarakoṣa 1.7.420

Ratnakaṇṭha: [fol.05v, 1.1] klāntim iti | yatra yasyāṃ nagaryāṃ aṅ-
ganānāṃ kāmīnīnāṃ ratāntasamaye ratāvasāne janitāṃ utpannāṃ klāntikhedam
mānikyamandireṣu padmarāgamaṇigrheṣu ye jālamārgāḥ tatra praviṣṭāḥ marutaḥ
vāyavaḥ ślathayanti dūrīkurvanti kiṃbhūtāḥ marutaḥ abhyarṇavartinī nikaṣṭhā
5 yā suranirjharīṇī svardhuni tasyās taraṅgabhaṅgānusāreṇa śīśīrāḥ śītalāḥ abh-
yarṇavartīty anena māṇikyagrḥhānāṃ atyaunnatyoktiḥ | 11 || [fol.05v, 1.3]

gaṇḍasthalapratimitaṃ sudrśāṃ sacihnam
aśvetatenduśakalaṃ rajanīṣu yasyāṃ |
jyāghātapātakīṇaśāritamīnaketu -
nyāsīkṛtācchamaṇikhaṇḍatalāyamānam || 12 ||

Utpala: [fol.02r, 1.24] gaṇḍa | indukhaṇḍaṃ spaṣṭalakṣma gaṇḍeṣu saṃjā-
tapratimaṃ sadāśvetata śuśubhe | maurvīghātakīṇaśaram kāmēna nyāsīkṛtaṃ
bhagavadbhītyā nikṣepasthāpitaṃ yad acchamaṇikhaṇḍamayam sphāṭikaṃ talaṃ
godhā tattvam ācarati yat || 12 || [fol.02r, 1.27]

Ratnakaṇṭha: [fol.05v, 1.3] gaṇḍasthalīti | 11 | yasyāṃ nagaryāṃ ra-
janīṣu rātriṣu sudrśāṃ varāṅgīnāṃ gaṇḍasthale atisvacche pratimitaṃ prati-
bimbitaṃ sacihnam madhye kalāṅkāṅkitaṃ induśakalaṃ śaśīśakalaṃ asvetata
vyarucat kiṃbhūtaṃ jyāghātapātakīṇena dhanurjyāghātapātakīṇena śāritam yaṃ
5 savalīkṛtaṃ yat mīnaketunā kāmēna nyāsīkṛtaṃ nikṣiptaṃ acchamaṇikhaṇḍata-
laṃ sphāṭikamaṇibhujabandhanaṃ prakoṣṭhakaṃ tad iva ācarat | tatra nyāsīkṛ-
taṃ kāmēna sphāṭikabhujabandham ivety arthaḥ 12 | [fol.05v, 1.6]

yasyāṃ aśāṅkiṣata śāṅkaraśekharendu -
saṃdarśanotsukatayopagataṃ suraughāḥ |
jyotīraseṣṭakacitāambaracumbidīpra -
vapraprabhābharanibhena ca dugdhasindhū || 13 ||

Ratnakaṇṭha 11.2 kāmīnīnāṃ] $C_{R^{pc}}$; kkāmīnīnāṃ $C_{R^{ac}}$ **12d** khaṇḍatalāyamānam] Σ ;
khaṇḍitalāyamānam \acute{S}_B **Ratnakaṇṭha 12.2** rātriṣu] $C_{R^{pc}}$; [Something cancelled and marked
yellow before *rātriṣu*, maybe only one akṣara.] $C_{R^{ac}}$ **13c** jyotīraseṣṭaka] Σ ; *jyotīraseṣṭika* \acute{S}_A ,
possible only p.c.. Just below on the margin there also is a *ṣṭi*.

Utpala: [fol.02r, l.27] yasya | sphatikeṣṭakābhiś citā ye [fol.02v, l.1] abhramliḥā bhāsvarāś ca vaprās tatprabhā dugdhābdhiṃ candradidṛkṣāgatam surā ūhām cakruḥ | iṣṭakāśabdasyeṣṭakeṣīkamālānām iti hrasvaḥ || 13 || [fol.02v, l.2]

Ratnakaṇṭha: yasyām iti | [fol.05v, l.7] yasyām divyanagaryām suraughāḥ devasamājāḥ dugdhasindhuṃ kṣīrarnavam upagatam aśaṅkiṣata amanyanta kayā hetunā upagatam śaṅkarasya śambhoḥ śekharendusandarśanotsukatayā | kena jyotīrasānām sphatikamaṇīnām yāḥ iṣṭikāḥ caturaśraghaṭitāḥ loṣṭakāḥ pakvāḥ
5 iṣṭikābhiś cito dr̥bdaḥ yaḥ ambaracumbī dīpraḥ vapraḥ prākāraḥ tasya prabhāb-
haraḥ kāntisamūhas tasya nibhena vyājena iṣṭakeśīkamālānām citarūlabhāriṣv iti hrasvaḥ prākāro varaṇaḥ sālaḥ syāc cayo vapram astriyām ity amaraḥ | 13 | [fol.05v, l.10]

lakṣmīr na yām bhavanamānasasaṃniveśa -
hamṣībhir ujjvalavilāsagatikramābhiḥ |
strībhir yutām samaṇinūpurajhāmkr̥tābhir
ujjhāmcakāra jhaṣaketanajhallarībhiḥ || 14 ||

Utpala: [fol.02v, l.2] lakṣmī | yām puram lakṣmīr nātyākṣīt | bhavanam eva mānasam saras tatsanniveśe hamṣībhir iva śobhanā vilāso gatau kramāś cānvayaḥ | hamṣīṣu tūjjvalavilāseṇa gamanakrama ity āhuḥ | sanūpurarāvāt vāt kāmasya jhallarībhir vādyabhāṇḍaviśeṣair iva || 14 || [fol.02v, l.5]

Ratnakaṇṭha: [fol.05v, l.10] lakṣmīr iti | evaṃvidhābhiḥ strībhiḥ vadhūbhir yutām yām nagarīm lakṣmīḥ śobhā na ujjhām cakāra nātyajat | strībhiḥ kābhiḥ bhavanam gr̥ham [fol.05v, l.15] purvoktakramenārthāt sphatikamayam tad eva mānasam mānasākhyam saraḥ tatra sanniveśaḥ sthiravaravāso yāsām tādr̥śībhiḥ

Utpala 13.3 cakruḥ] em.; cakre C_U **Ratnakaṇṭha 13.7** sālaḥ] $C_{R^{pc}}$; sāla i[.] $C_{R^{ac}}$ **14d** ujjhām] $E\dot{S}_A$; ujjām \dot{S}_{BC} , or possibly the *jjha* in these MSS looks like a *jhja*. **14d** jhallarībhiḥ] Σ ; *jhālarībhiḥ* \dot{S}_B **Utpala 14.2** śobhanā] em.; śobhana C_U **Ratnakaṇṭha 14.4** tatra sanniveśaḥ sthiravaravāso yāsām tādr̥śībhiḥ] [Marginal insertion.] $C_{R^{pc}}$; tatra $C_{R^{ac}}$

Utpala 13.3 iṣṭakeśīkamālānām] Aṣṭādhyāyī 6.3.65

Ratnakaṇṭha 13.7 syāc cayo vapram astriyām] Amarakoṣa 2.2.45

- 5 haṃsībhiḥ varalābhiḥ punaḥ kiṃbhūtābhiḥ vilāsaś ca gatiś ca kramaḥ strīṇām vyavahāraḥ [fol.06r, 1.1] padavikṣepo vā ujjvalaḥ yāsāṃ tādṛśībhiḥ punaḥ kiṃbhūtābhiḥ sahamaṇinūpurāṇām ratnapādakaṭakānām jhāṅkṛtena vartante yāḥ tādṛśībhiḥ strībhiḥ kābhiḥ jhaṣaketanasya kāmasya jhallaryaḥ vādyabhāṇḍaviśeṣāḥ | tābhiḥ | jhallaryo 'pi nūpuraravasadrśajhāmkarinyāḥ || 14 || [fol.06r, 1.2]

yasyām niśāsu rucirāgurudhūpadhūma -

kalmāṣitaṃ śāśabhṛtaḥ karacakravālam |

śliṣyadgavākṣakaladhautakavāṭapaṭṭa -

saṃdaṃśalagnakiṇalekham ivaiti lakṣmīm || 15 ||

Utpala: [fol.02v, 1.5] yasyām | dhūpadhūmaśāritatvād gavākṣeṣu sauvarṇapaṭṭasandaṃśāl lagnakiṇarājīva || 15 || [fol.02v, 1.7]

- Ratnakaṇṭha:** [fol.06r, 1.2] yasyām iti yasyām nagaryām niśāsu rātriṣu ruciraḥ yaḥ agurudhūpadhūmaḥ tena kalmaṣitaṃ śavalīkṛtaṃ candrasya raśmicakram lakṣmīm śobhām eti | utprekṣām āḥa | kīdṛśam iva pradoṣasamaye ślīśyato gavākṣasya pidhānāt saṃyujyamānayoḥ kaladhautakavāṭapaṭṭayoḥ haimapid-
- 5 hānaphalako yoḥ sandaṃśena niśpeṣena lagnā kiṇalekhā yasya tat tādṛśam iva kiṇasya kṛṣṇatvāṭ utprekṣā | kaladhautam raupyahemnor ity amaraḥ || 15 || [fol.06r, 1.5]

śayyāgrhaṃ suratakelivimardaśīrṇa -

karṇāvatamaṃsavikacotpalapattraṣaṇḍaiḥ |

yatrāṅganā dalayataḥ kusumāyudhasya

bhagnaiḥ kṛpāṇaśakalair iva kīrṇam āsīt || 16 ||

Utpala: [fol.02v, 1.7] śayyā utpalapattraṇām nīlatvāt kāmakhāḍgakhāṇḍasāmyam | kusumāyudhasyeti spaṣṭākūtam prastutānugūnyam || 16 || [fol.02v, 1.8]

15c kavāṭapaṭṭa] Σ ; *kavāpaṭṭa* Ś_A **Ratnakaṇṭha 15.6** utprekṣā | kaladhautam raupyahemnor ity amaraḥ] $C_{R^{pc}}$ [Marginal Insertion, punctuation added.] ; utprekṣā $C_{R^{ac}}$ **16b** ṣaṇḍaiḥ] Ś_{AB}; *khaṇḍaiḥ* Σ_E Ś_C

Ratnakaṇṭha: [fol.06r, 1.5] śayyeti yatra yasyāṃ nagaryāṃ kāmīnām ra-
 timandireṣu śayyāgrhaṃ | suratakelinā yo vimardaḥ tena śīrṇāni yāni karṇā-
 vataṃsībhūtapraphullanīlotpalapattraṇi teṣāṃ ṣaṇḍaiḥ samūhaiḥ kīrṇaṃ vyāptam
 asīt atrotprekṣāṃ āha ṣaṇḍaiḥ kair iva aṅganāḥ mānīnīḥ dalayataḥ khaṇḍayataḥ
 5 kusumāyudhasya kāmasya bhagnaiḥ asiśakalair iva kīrṇaṃ || 16 || [fol.06r, 1.7]

yasyāṃ salīlam asitāgurudhūpadhūma -
 daṇḍā gavākṣavivarodarataḥ prasasruḥ |
 āsannacandrakarabhaṅgabhiyāndhakāra -
 hastā iva sphuritadīrghaśikhāṅgulīkāḥ || 17 ||

Utpala: [fol.02v, 1.8] yasyāṃ | udarato 'bhyantarāt | nikaṭasthebhyaś can-
 drakarebhyo yā bhaṅgabhīs tayā | kvacid bhaṅgadhīyeti pāṭhaḥ andhakārakartṛko
 yaś candrakarabhaṅgas taccikīrṣayety arthaḥ | śikhā evāṅgulyo yeṣāṃ || 17 ||
 [fol.02v, 1.10]

Ratnakaṇṭha: [fol.06r, 1.7] yasyāṃ iti yasyāṃ nagaryāṃ kālāgurudhūpadhū-
 masya daṇḍā jālamārgavivarodarataḥ prasasruḥ nirjagmuḥ ke iva āsannaḥ samī-
 pavartīyaḥ candraḥ tasya karāḥ kīraṇāḥ ta eva karāḥ hastāḥ tebhyo yo bhaṅ-
 gaḥ nāśaḥ tasmād bhiyā bhayena andhakārasya hastā iva nirjagmuḥ kimbhūtās te
 5 sphuritāḥ dīrghāḥ śikhāḥ evāṅgulyaḥ dīrghāgrāṅgulyaś ca yeṣāṃ te tādrṣāḥ sphu-
 ritadīrghaśikhāṅgulīkāḥ || 17 || [fol.06r, 1.9]

rāgānubandhipariṇāmadaśāvamarśa -
 śūnyābhirāmanavayauvanapallavābhiḥ |
 kalpadrumavratatibhiḥ kanakādrikuñja -
 vīthīva yā purapuramdhribhir ābabhāse || 18 ||

Utpala 16.0 śayyā] em.; *mayyā* C_U **Utpala 16.0** kāmakhadgakhadgasāmyam |] conj.; kā-
 makhaṇḍakhadgasāmyam | [It looks the scribe thought this to be beginning of next verse, as he
 did not mark the end of the last verse with a daṇḍa.] **Utpala 16.1** kusumāyudhasyeti] [Punc-
 tuation removed.]; kusumāyudhasyeti | C_U **17c** bhaṅgabhiyā] Σ ; *bhaṅgadhīyā* C_U (v.l.)
Utpala 17.1 bhaṅgadhīyeti] conj., cf. ; bhaṅgabhiyeti C_U **18d** vīthīva] $\Sigma_E \acute{S}_A$; vīthīva \acute{S}_B ;
 vethīva \acute{S}_C

Utpala: [fol.02v, l.11] rāgā | purandhrīpakṣe rāgaḥ priyānuraktiḥ pari-
iṇāmadaśayā vārdhakenāvamarṣo 'bhibhavaḥ | yauvanapallavaṃ praśastam
tāruṇyaṃ | meruparvatagahanamārgo yathā kalpalatābhir bhāti | tatpakṣe rāga
aujjvālyam pariṇāmaḥ pākaḥ navayauvanāni nibhṛtataruṇāni pattrāṇi yāsām || 18
5 || [fol.02v, l.14]

Ratnakaṇṭha: [fol.06r, l.15] rāgānubandhi iti | yā nagarī purapurandhrībhiḥ
puranivāsīmukhyastrībhiḥ ābabhāse aśobhata | kā | kābhir iva | kalpavṛkṣavallībhiḥ
merugirigahanavīthī iva [fol.06v, l.1] purapurandhrībhiḥ kīdrśībhiḥ | rāgo viṣayeṣv
āsaktiḥ tadanubandhī pariṇāmadaśāyāḥ vārdhakāvasthāyāḥ avamarṣo bādhaḥ
5 tena śūnyaḥ abhirāmāḥ navayauvanasya pallavaḥ prasaraṇam udbhedo yāsām
tāḥ tādrśībhiḥ | kalpadrumavratatibhir api kimbhūtābhiḥ rāgasya lauhityasya
anubandhinaḥ parināmadaśāyāḥ paripākadaśāyāḥ jīrṇatvarūpāyās ca avamarṣeṇa
sparṣeṇa śūnyāḥ abhirāmāḥ navayauvanāḥ ajaradhāḥ pallavāḥ pattrāṇi yāsām tāḥ
tādrśībhiḥ || 18 || [fol.06v, l.3]

vaidūryapaṭṭaghaṭitārāribhir niśāsu

dūrād apāvṛtamukhair iva drśyamānaiḥ |

dvārair bibharti pihitair api yatra lakṣmīm

abhraṅkaṣā pratidiśam maṇiharmyapaṅktiḥ || 19 ||

Utpala: [missing]

Ratnakaṇṭha: [fol.06v, l.4] vaidūryapaṭṭeti śrīmadamaracandraviracitāyām
kāvyakalpalatāśikṣavṛttau sarvavarṇanastavake sphuṭaśobhanatāmraśrīḥ vidūra-
maṇidīdhitī | ” vidūramaṇiḥ vaidūryam nīlaratnabhedāḥ tadvat iti kṛṣṇavarṇa-
pakṣe viśeṣeṇa dūram atyartham maṇiḥ vidūramaṇiḥ sūryaḥ tadvat dīdhitayo
5 yasyeti raktavarṇapakṣe ” iti atāḥ vidūraśabda eva sāmyaḥ yatra yasyām na-
garyām niśāsu rātriṣu maṇimayānām harmyānām paṅktiḥ kimbhūtaiḥ dvārāiḥ
vaidūryeti vaidūryam nīlaratnabhedāḥ tanmayapaṭṭaiḥ ghaṭite ararī kavāṭapaṭṭe
yeṣām tādrśāiḥ tathā dūrāt apāvṛtamukhair iva lakṣyamānaiḥ dvārāiḥ pratidiśam
abhraṅkaṣām śobhām bibharti kimbhūtair api pihitair api || 19 || [fol.06v, l.7]

19d abhraṅkaṣā] Σ_E ; abhraṅkaṣām \acute{S}_A ; abhraṅkaṣā \acute{S}_{BC}

yasyām smarahaḥ satatasamnihite 'pi candra -
 cūḍāmaṇau vasati paurapuraṃdhridehe |
 nirmuktabhītir adhirūḍhakaṭākṣabāṇa -
 tadbhrūśarāsanahasrakṛtātmarakṣaḥ || 20 ||

Utpala: [fol.02v, 1.14] yasyām | □ adhirūḍhāḥ kaṭākṣā eva śarā yatra tathāvid-
 hās tāsām purandhrīṇām bhruva eva dhanūṃṣi || 20 || [fol.02v, 1.15]

Ratnakaṇṭha: [fol.06v, 1.7] yasyām smarahaḥ iti | yasyām nagaryām smarahaḥ kā-
 maḥ paurapurandhridehe [fol.06v, 1.13] pauravaravarṇinīṇām dehe nirmuktabhītiḥ
 nirbhayaḥ āste kasmin saty api candramaulau śrīśambhau satataṃ sannihite 'pi |
 kiṃbhūtaḥ adhirūḍhāḥ kaṭākṣā eva bāṇāḥ yeṣu tāni tāḍṛśāni yāni tāsām pauro-
 5 purandhrīṇām bhruva eva śarāsanāni cāpāḥ teṣāṃ sahasreṇa kṛtātmarakṣā yasya
 saḥ || 20 || [fol.06v, 1.14]

krīḍābjiniṣu na daridrati sāndracandra -
raśmicchaṭāpaṭalapāṭalitāni kāntyā /
bibhranti manmathamaṅgajadantakoṣa -
samvāditāṃ kuvalayāni niśāsu yasyām || 21 ||

Utpala: [fol.02v, 1.15] krīḍā | manmathagajasya pratimānasāmyaṃ dadhanti
 kuvalayāni kartṛṇi na daridrati tadyuktāni bhavantīty arthaḥ || 21 || [fol.02v, 1.17]

Ratnakaṇṭha: [fol.06v, 1.14] krīḍābjiniṣv iti [fol.07r, 1.1] yatra yasyām
 nagaryām krīḍābjiniṣu krīḍāpuṣkariṇiṣu niśāsu rātrau kuvalayāni utpalāni sān-
 draṃ yat candraraśmicchaṭāpaṭalaṃ tena kuḍmalitāni saṅkucitāni manmatha eva
Utpala 20.1 yasyām | □ adhirūḍhāḥ] em.; adhirūḍhāḥ || C_U ; It is worth noting that Utpala's
 commentary to verse 18, verse 19 missing, ends with *yāsām* and the pratīka for this verse should
 be *yasyām*. **21b** *pāṭalitāni*] Σ_E ; *kuḍmalitāni* $\acute{S}_A E_{R_E}$ (cf. C_A *mukulitāny api*); *vicchuritāni*
 $E_{R_{AB}}$; *nicchuritāni* \acute{S}_{BC} **Utpala 21.0** sāmīyaṃ] $C_{U^{pc}}$; sāmīyam $C_{U^{ac}}$ **Utpala 21.0** dadhanti]
 $C_{U^{pc}}$; dadhante $C_{U^{ac}}$ **Utpala 21.1** kuvalayāni] $C_{U^{pc}}$; kuvalayāni yatra $C_{U^{ac}}$ **Ratnakaṇṭha**
21.3 manmatha] $C_{R^{pc}}$; [Before *manmatha* one illegible word is cancelled and marked yellow.]
 $C_{R^{ac}}$

matāṅgajaḥ hastī tasya dantakoṣasāmyaṃ dantayoḥ kośaḥ madhyabhāgaḥ pra-
 5 timānaparyāyaḥ tasya sāmīyaṃ tathā ca rāyamukūṭyāṃ pratimānaṃ praticchāyā
 gajadantāntarālayor iti rudraḥ iti pratimānasāmyaṃ bibhranti santy api kāntyā
 rucā na daridrati na hīyante | atra deśe saubhāgyaṃ hetuḥ | syād utpalam ku-
 valayam ity amaraḥ | atra kuvalayaśabdasya padmasāmānyena vṛttiḥ tathā ca
 bibhrantīti vā napuṃsakasyeti nutvam || 21 || [fol.07r, 1.3]

māṅkyatoraṇam adūravilambamāna -

tigmāmśukūvarituraṅgaśārīrabhābhiḥ |

yatra kṣaṇam haritapallavanirmitābhir

ābhāty aśūnyam iva vandanamālikābhiḥ || 22 ||

Utpala: [fol.02v, 1.17] māṅgi | kūvarī rathaḥ toraṇasyaunnatyāt sūryāśvānām
 ca haritavarṇatvāt toraṇam nīlapallavaracitapralambhamālāyuktam iva || 22 ||
 [fol.02v, 1.19]

Ratnakaṇṭha: [fol.07r, 1.3] māṅkyeti || yatra yasyām nagaryām māṅky-
 atorāṇam padmarāgatorāṇam adūre vilambamāno yaḥ tigmāmśukūbarī sūr-
 yarathaḥ tatra turaṅgānām haritām śārīrabhābhiḥ śārīrakāntibhiḥ hetubhūtābhiḥ
 kṣaṇam prātassamayakṣaṇe haritapallavaiḥ nīlavaṇṇapallavaiḥ nirmitābhiḥ van-
 5 danamālikābhiḥ pattramayībhiḥ aśūnyam iva pūrṇam ivābhāti || 22 || [fol.07r,
 1.5]

yasyām bhareṇa galatas taruṇīmukhendu -

lāvānyakāntivisarāmṛtanirjharasya |

Ratnakaṇṭha 21.4 dantayoḥ kośaḥ madhyabhāgaḥ pratimānaparyāyaḥ tasya sāmīyaṃ tathā
 ca rāyamukūṭyāṃ pratimānaṃ praticchāyā gajadantāntarālayor iti rudraḥ iti pratimānasāmyaṃ
 bibhranti] [Insertion from top right margin.] $C_{R^{pc}}$; bibhranti $C_{R^{ac}}$ **Ratnakaṇṭha 21.7** syād
 utpalam kuvalayam ity amaraḥ | atra kuvalayaśabdasya padmasāmānyena vṛttiḥ tathā ca
 bibhrantīti] [Marginal insertion.] $C_{R^{pc}}$; bibhrantīti $C_{R^{ac}}$ **Ratnakaṇṭha 21.8** amaraḥ ||
 [Punctuation added.]; amaraḥ C_R **22a** māṅkyatoraṇam adūravilambamāna] E_R separates
 differently: *māṅkyatorāṇa-madūra-vilambamāna-* **22b** kūvari] \acute{S} ; *kūbari* Σ_E **Utpala**
22.2 nīlapallavaracitapralambhamālāyuktam] conj.; nīlapralambhācitapralambhamālāyuktam
 C_U **23b** visarāmṛta] $\Sigma_{\acute{S}}$; *bisarāmṛta* Σ_E

Ratnakaṇṭha 21.7 syād utpalam kuvalayam] Amarakoṣa 1.10.591

aṭṭālasālavālayaṃ vikaṭālavāla -

līlāṃ viḍambayati cumbitabhānubimbam || 23 ||

Utpala: [fol.02v, 1.19] yasyāṃ | aṭṭālānāṃ yuddhasthānānāṃ śaraṇakalpānāṃ
prākārāṇāṃ valayaṃ taruṇilāvaṇyanirjharasyālavālalīlāṃ anukaroti | cumbitaṃ
sprṣṭam || 23 || [fol.02v, 1.21]

Ratnakaṇṭha: [fol.07r, 1.5] yasyāṃ iti yasyāṃ nagaryāṃ aṭṭālasālavālayaṃ
aṭṭālam upari yuddhasthānaṃ tatpradhānaḥ sālaḥ purīprākāraḥ tasya valayaṃ
vikaṭālavālalīlāṃ āsamantāḥ jalalavam ālāti mūlavibhujādītvāt ka iti svāmī ālūyate
tarusekāṛthaṃ khanyate idam lūṅ chedane āpūrvāt sthāgati sṛjīti ālam ālavālam iti
5 rāyyamukuṭīkāraḥ ālavālam vṛkṣasecanārthaṃ tarumūlakṛtasvalpajalādhāraḥ ta-
sya līlāṃ viḍambayati anukarotīti kiṃbhūtaṃ cumbitaṃ bhānubimbam yena tat
kena bhareṇa samūhena kasya taruṇīnāṃ ye mukhendavaḥ teṣāṃ lavanyākāntivis-
ara eva amṛtanirjhara tasya || 23 || [fol.07r, 1.9]

vyaktīkṛtāvayavacandrakalābhirāma -

rūpā haranti hṛdayaṃ hariṇāyatākṣyaḥ |

yatronmiṣanmadhuraṃ mugdhavidagdhaḥ hāva -

bhāvānubandhikusumāyudhasaudhahāsāḥ || 24 ||

Utpala: [fol.02v, 1.21] vyaktī | avayavā eva candrakalā unmiṣad vikasan mad-
huro 'nutkaṭo mugdho manojño vidagdhāś cāgrāmyo hāvo 'kṣibhṛūvikārādibhiś
śṛṅgārasūcako vyapāro yasya bhāvasya ratyādes tam anubadhnāti yaḥ | kāmasya
ca saudhabhūto viśrāntisthānaṃ hāso yāsām | sudhayā nirvṛttaṃ śubhraṃ hāsāś
5 ca tathā || 24 || [fol.02v, 1.25]

Ratnakaṇṭha: [fol.07r, 1.9] vyaktīkṛteti yatra yasyāṃ nagaryāṃ hṛdayaṃ
haranti vaśīkurvanti kiṃbhūtāḥ vyaktīkṛtāḥ avayavāḥ yābhis tāḥ vyaktīkṛtā-
vayavāḥ candrakalābhirāmarūpāś ca punaḥ kiṃbhūtāḥ [fol.07v,1.1] unmiṣan mad-

23c vikaṭālavāla] $\Sigma_E \acute{S}_A$; *vikaṭālavāla* \acute{S}_B ; *vikaṭāla* (unmetric) \acute{S}_C **Utpala 23.1** prakārāṇāṃ] em.; prakārāṇāṃ C_U **Ratnakaṇṭha 23.5** tat] em.; t C_U **Utpala 24.3** yaḥ || [Punctuation added.] **Utpala 24.4** hāsāś] $C_{U^{pc}}$; hāsasyāś $C_{U^{ac}}$

huro mugdhaḥ vidagdho nipuṇaḥ yo hāvaḥ | śṛṅgārabhāvo ratiḥ tadjā strīṇām
 5 ceṣṭā vilāsādikā hāvaśabdenocyate strīṇām vilāso bibboko vibhramo lalitam
 tathā helā lilety amī hāvāḥ kriyāḥ śṛṅgārabhāvajāḥ ity amaraḥ tathānyatra |
 tatrākṣibhrūvikārādyāḥ śṛṅgārakārasūcakāḥ sa grīvārecako jñeyo hāvo ratyañ-
 gasambhavaḥ iti hāvaḥ strīṇām ceṣṭāviśeṣaḥ bhāvo 'bhilāṣaḥ tau anubadhnāti
 10 tadanubandhī kusumāyudhasya kāmadevasya saudhaḥ nityanivāsakṛto hāso yāsām
 tāḥ || 24 || [fol.07v, 1.4]

yasyām nicketanalinīṣu ca lauhitika -

sopānapaṭṭarucivicchuritāntarālāḥ |

lakṣmīm atāniṣur amandarucaḥ priyāya

vandīkṛtendukiraṇā iva padmakhaṇḍāḥ || 25 ||

Utpala: [fol.02v, 1.25] yasyām | nicketanalinīṣu gr̥hodyānapadminīṣu lauhitīkās
 sā[-] [fol.03r, 1.1] dhikā ye sopānapaṭṭās tatkāntyā cchuritatvād padmaṣaṇḍā aman-
 darucaś caṇḍāmsos tuṣṭaye haṭhāhṛtendukarā iva śriyam vitenire || 25 || [fol.03r,
 1.2]

Ratnakaṇṭha: [fol.07v, 1.4] yasyām iti yasyām nagaryām nicketanalinīṣu gr̥ha-
 puṣkariṇīṣu padmānām tāmarasānām ṣaṇḍāḥ samūhāḥ lakṣmīm śobhām atāniṣuḥ
 vistārayāmāsuḥ kiṃbhūtā iva aśītarucaḥ sūryasya svabhartuḥ priyāya priyam
 nivedayitum asmābhis tv anugrahād gr̥hītamahātmyair arātayaḥ candrakiraṇā
 5 avaṣṭabhyānītā iti iṣṭam nivedayitum bandīkṛtāḥ bandhanagr̥ham prāpita induki-
 raṇāḥ yais te tādrśā iva | kiṃbhūtāś ca padmaṣaṇḍāḥ lauhitīketyādi lauhita
 ivāśrayavaśāl lauhitikaḥ sphaṭīkamaṇiḥ karkalohitādī kak sphaṭīkkamayāḥ ye sopā-
 napaṭṭāḥ teṣām rucyā vicchuritam vyāptam antarālam madhye yeṣām te tādrśāḥ
 madhyagatasphaṭīkasopānarucayā ity arthaḥ || 25 || [fol.07v, 1.8]

māṇikyakhaṇḍakhacitāḥ suramandireṣu

yasyām cakāsati vipāṭalatatprabhābhiḥ |

25c atāniṣur] Σ ; *abhāniṣur* \acute{S}_C **25c** amanda] Σ ; *aśīta* \acute{S}_A **25d** vandī] Σ_G ; *bandī* Σ_E
25d padmakhaṇḍāḥ] Σ_E ; *padmaṣaṇḍāḥ* Σ_G ; *padmapatṭrāḥ* $\acute{S}_{B^{ac}}$ **Utpala 25.2** padmaṣaṇḍā]
 $C_{U^{pc}}$; *padmaṣaṇḍāṇḍā* $C_{U^{ac}}$ **26a** khacitāḥ] Σ_E ; *nicitās* \acute{S}_A ; *khacitās* \acute{S}_{BC}

āliṅgitāḥ śikharakoṭivipāṭitābhra -

saudāminībhir iva kāñcanaketudaṇḍāḥ ||26 ||

Utpala: [fol.03r, 1.2] māṇi | ketudaṇḍāś śikharibhinnameghanirgatābhis saudā-
manībhir vidyudbhir ivāmbhitā bhānti māṇikyakhacitatvāt || 26 || [fol.03r, 1.4]

Ratnakaṇṭha: [fol.07v, 1.8] māṇikyeti | [fol.07v, 1.12] yasyāṃ nagaryāṃ sura-
mandireṣu devagrheṣu kāñcanamayāḥ ketudaṇḍāḥ cakāsati śobhante kiṃbhūtāḥ
māṇikyakhāṇḍaiḥ padmarāgaśakalaiḥ khacitāḥ utkīrṇāḥ | ata eva viśeṣeṇa pāṭalāḥ
yāḥ teṣāṃ prabhās tābhiḥ āliṅgitāḥ kābhir ivāliṅgitāḥ śikharakoṭyā uparyagreṇā
5 vipāṭitānām [fol.08r, 1.1] abhrāṇām meghānām saudāmanyāḥ tadītaḥ tābhir iva ||
26 ||

yasyāṃ vrajaty adhiniśīthini kāntaveśma

līlāgrhītavikacotpalapāṇipadmaḥ |

vaibhāvareṇa rabhasāt timireṇa datta -

hastāvalambana ivāśu purandhrilokaḥ || 27 ||

Utpala: [fol.03r, 1.4] yasyāṃ | adhiniśīthini rātrau vikāsītupalahastatvāt |
naiśāndhakāreṇa dattakarālambana ivābhisārikālokaḥ kāntaveśma yāti || 27 ||
[fol.03r, 1.6]

Ratnakaṇṭha: [fol.08r, 1.1] yasyāṃ iti || yasyāṃ nagaryāṃ adhiniśīthini rā-
trau vibhaktyarthe 'vyayībhāvaḥ purandhrilokaḥ mukhyayoṣillokaḥ āśu śīghraṃ
kāntaveśma dayitagrhaṃ vrajati | kiṃbhūtāḥ līlayā grhītaṃ vikacaṃ phullam ut-
pallaṃ nīlotpalaṃ yena sa tādrśaḥ pāṇipadmaḥ yasya saḥ ata eva vaibhāvareṇa
5 vibhāvaryāḥ vikāraḥ vaibhāvaram naiśam tenāndhakāreṇa rabhasād utkanṭhayā
dattahastāvalambana iva | vikacānīlotpalam andhakāraṣṭānīyaṃ tena dattahastā-
valambana ivety arthaḥ || 27 || [fol.08r, 1.4]

26c śikhara] Σ ; śikhari \acute{S}_C **26c** vipāṭitābhra] $E_D\acute{S}$; *vipāṭitābhiḥ* - (sic) E_R , *vipāṭitāmra* E_{RAB}
26d saudāminībhir] $\Sigma_E\acute{S}_B$; saudāmanībhir \acute{S}_{AC} **Utpala 26.1** śikhari] C_{Upe} ; śikhari C_{Uac}
27d ivāśu] $\Sigma_{\acute{S}}E_{RE}$; *ivāsta* Σ_E **Utpala 27.1** adhiniśīthini] C_{Upe} ; adhiniśīthini C_{Uac}

ākriḍatāmarasinījalayantramañju -

nādaḥ kramānugatakaiśikamadhyamaśrīḥ |
utkaṁdharastimitapādauidhūtapakṣam

ākarnyate bhavanahaṁsagaṇena yasyām || 28 ||

Utpala: [fol.03r, 1.6] ākrī | ākrīḍatāmarasinyā udyānapadminyāḥ | mañjuh
madhuraḥ | kaiśikamadhyamaḥ śuddhagīṭivīśeṣaḥ ūrdhvagrīvāḥ niścalāḥ pādauid-
hūtās ca pakṣa yatra tathā kṛtveti jātiḥ || 28 || [fol.03r, 1.8]

Ratnakaṇṭha: [fol.08r, 1.4] ākrīḍeti | yasyām nagaryām | bhavana-
haṁsagaṇena ḡhapālitasarālakulena ākrīḍatāmarasinyām udyānapuṣkariṇyām
pumān ākrīḍa udyānam ity amaraḥ tatra jalayantram ābīśāro iti bhāṣayā prasid-
dham tasya mañjunādaḥ maduradhvaniḥ ākarnyate katham utkandharam ca
5 stimitapādam ca vidhūtapakṣam ca kriyāvīśeṣaṇam etat mañjunādaḥ kimbhūtaḥ
krameṇānugataḥ anukṛtaḥ kaiśikamadhyamasya śuddhagīṭavīśeṣasya śrīḥ śobhā
yena sa tādrk svabhāvoktir alaṅkāraḥ || 28 || [fol.08r, 1.8]

yatrāśmagarbhakamayūkhaśikhāprakāśa -

śyamīkṛtā bhavanapuṣkariṇītateṣu |
ceto haranti pariṇāmicropabhukta -

śevālasaṁhatirasā iva haṁsayūthāḥ || 29 ||

Utpala: [fol.03r, 1.8] yatrā | aśmagarbhakāni marakatāni tatprakāśasyāmīkṛ-
tatvāt pariṇataśevālasā iva || 29 || [fol.03r, 1.9]

Ratnakaṇṭha: [fol.08r, 1.8] yatrāśmagarbhaketi | yatra yasyām nagaryām |
aśmagarbhakaḥ marakataḥ harinmaṇir iti paryāyāḥ marakatamañīśikhāprakāśena
śyamīkṛtāḥ santaḥ ḡhapuṣkariṇītīreṣu haṁsayūthāḥ sarālayūthāḥ ceto haranti
atrotprekṣā | kimbhūtās te pariṇāmi paripākaṁ gataḥ [fol.08r, 1.13] ciraṁ bahukāle
5 upabhuktaḥ āsvāditaḥ śevālasaṁhatirasāḥ jalanīlīpaṅktirasāḥ yeṣāṁ te tādrśā

28b nādaḥ] $\Sigma_E \acute{S}_{AB}$; *nādaiḥ* $\acute{S}_C E_{RA}$ **Utpala 28.2** ūrdhvagrīvāḥ] em.; ūrdhve grivāḥ C_U
Ratnakaṇṭha 28.2 ākrīḍatāmarasinyām] em.; ākrīḍatārasinyām C_U

iva kāraṇāguṇā hi kārye dṛśyante ity atah [fol.08v, 1.1] pariṇāmam gatena
cirāsvāditenā jalanīlīraseneva āvāptaharitimāna ity arthah || 29 ||

yasyām harinmaṇivinirmitaharmyaraśmi -
līdhodarāḥ pratidiśam niśi tārakaughāḥ |
udbhinnakomalakuśāṅkurakoṭilagna -
naiśodabindupaṭalaśriyam ālilinguḥ || 30 ||

Utpala: [fol.03r, 1.9] yasyā hariṇmanaya indranīlās tatprabhāsprṣṭamadhyās
tārakāḥ kuśāgralagnāvaśyājālabinduśriyam prāptāḥ || 30 || [fol.03r, 1.11]

Ratnakaṇṭha: [fol.08v, 1.1] yasyām iti | yasyām nagaryām harinmaṇib-
hiḥ marakatamaṇibhiḥ vinirmitani yāni harmyāni uttamāgārāṇi teśām raśmib-
hiḥ līdham vyāptam udaraṃ madhyam yeśām tādrśāḥ niśi rātrau tārakaughāḥ
tārānikarāḥ pratidiśam diśi diśi udbhinnāni yāni komalakuśāṅkurāṇi teśām koṭiṣu
5 agreṣu lagnāḥ ye udabindavaḥ jalakaṇṭhāḥ teśām paṭalasya samūhasya śriyam śob-
hām ālilinguḥ prāpuḥ manthaudanetyādinā udakaśabdasyodādeśaḥ || 30 || [fol.08v,
1.4]

lāvaṇyanirbharapuraṃdhrimukhāvadhūta -
cchāyo dadhat kaluṣatām hrdayena yasyām |
indur niśāsu maṇikuṭṭimabimbyamāna -
mūrticchalena viśatīva rasātalāntaḥ || 31 ||

Utpala: [fol.03r, 1.12] lāva | nirbharam pūrṇam jitakāntitvāt pratibimbavyā-
jena yā tālam iva praviśati † yo 'py antena jīyeta sa kalapakṣadayo bhavati † || 31
|| [fol.03r, 1.13]

Utpala 30.1 yasyā] C_{Upc} ; āli | yā purī | patyuh sarvasyābabhau ruruce yasyā C_{Uac}
[cf. 1.33] **Ratnakaṇṭha 30.2** uttamāgārāṇi] C_{Rpc} ; gṛhottama C_{Rac} **Ratnakaṇṭha**
30.6 manthaudanety] C_{Rpc} ; manthaudakety C_{Rac} **31c** niśāsu] Σ ; *nniśāsu* \acute{S}_C

Ratnakaṇṭha 30.6 manthaudanety] Pāṇini 6.3.60

Ratnakaṇṭha: [fol.08v, 1.4] lāvanyeti yasyāṃ nagaryāṃ lāvanyena | rā-
 janakaśrī rucakaviracitāyāṃ sahrdayalīlāyāṃ | taraṅgidravasvabhāvāpyāyine-
 trapeyavyāpisnigdhamadhura iva pītimotkarṣair kasāra iva pūrṇenduvad āhlādako
 dharmāḥ saṃsthānamugdhim avyajño lāvanyāṃ tena nirbharāṇi purṇāni yāni pu-
 5 rāndhrīṇāṃ mukhyastrīṇāṃ mukhāni taiḥ avadhūtani jītā cchayā śobhā yasyāṃ
 tādrśaḥ ata eva hrdayena madhyena cetasā ca kaluṣatāṃ kālūṣyaṃ kalaṅkikat-
 vaṃ ca dadhat induḥ candraḥ nīśāsu rātriṣu | maṇikuṭṭimeṣu kuṭṭimo 'strī ni-
 baddhā bhūr ity amaraḥ teṣu bimbyamānā pratibimbyamānā yā mūrtih tasyāḥ
 cchālena vyajena pātālāntaḥ praviśatīva | yatpaurastrīmukharucitiraskṛtakān-
 titvād vilakṣeṇa pātālam iva praviśatīti bhāvaḥ || 31 || [fol.08v, 1.8]

prātaś cakāṣati gṛhodarakuṭṭimāgra -
 vikṣiptaratnakusumaprakarāvākīrṇāḥ |
 abhyudgatāruṇakarāhatipātyamāna -
 nakṣatrarāśīśabalā iva yatra rathyāḥ || 32 ||

Utpala: [fol.03r, 1.13] prāta | gṛhakuṭṭimān mārjanīvikṣiptaratnapuṣpa-
 prakarāvākīrṇatvād anūrupātitaśārā iva || 32 || [fol.03r, 1.15]

Ratnakaṇṭha: [fol.08v, 1.8] prātar iti | yatra yasyāṃ nagaryāṃ rathyāḥ
 viśikhāḥ rathyā pratoli viśikhā iti amaraḥ prātassamaye cakāṣati śobhante kiṃb-
 hūtāḥ gṛhāṇāṃ udareṣu [fol.08v, 1.13] kuṭṭimāgrāt vikṣiptaḥ anupayogān nirastaḥ
 yaḥ ratnāny eva kusumāni teṣāṃ prakaraḥ tena avākīrṇāḥ vyāptāḥ atrotprekṣām
 5 āha | kiṃbhūtā iva abhyudgataḥ udyan yaḥ aruṇaḥ sūryaḥ tasya karāḥ raśmayāḥ
 te eva karāḥ hastāḥ taiḥ pātyamāno yo nakṣatrarāśīḥ tena śavalā iva || 32 ||

āliṅganādaracitasthitir ābabhau yā
 patyur vikāsiparikhāvalinīvibandham |

32d nakṣatra] Σ_E ; *nakṣatra* Σ_{ζ} **32d** śabalā] Σ_E ; *śavalā* \acute{S}_A ; *śakalā* \acute{S}_{BC} **Ratnakaṇṭha**
32.6 karāḥ] em.; kkarāḥ C_R **33b** parikhāvali] Σ ; *parikhājala* \acute{S}_{A^c}

vistāri sālajaghanam parivartamāna -

nakṣatraratnaraśanāguṇam udvahantī || 33 ||

Utpala: [fol.03r, 1.15] āli | yā purī patyuh śabdasyābabhau ruruce āliṅgā mu-
rajaviśeṣāḥ teṣām nādena racitāvasthitih | sālāḥ prākārā iva jaghanam tad vahantī
nāyikāpi priyāliṅgane naya ādaras tenācitasthitih | ata eva nīver jaghanāṃśuka-
granther vikāsaḥ || 33 || [fol.03r, 1.18]

Ratnakaṇṭha: [fol.08v, 1.14] āliṅgeti | sā kā ity āha [fol.09r, 1.1] patyur īś-
varasya sambandhinām āliṅgānām svarajaviśeṣāṇām nādena racitasthitih yatra
tādṛśī yā jyotsnāvati nagarī ābabhau vyarucat | kiṃbhūtā sālajaghanam sālāḥ
prākārah prākāro valayas sāla ity amarah sa eva jaghanam udvahantī | kiṃbhūtam
5 vistāri savistāram punaḥ kiṃbhūtam vikāsi vistīrṇam yat parikhāyāḥ jalam tad eva
nīvibandhaḥ yasya tat punaḥ kiṃbhūtam parivartamānaḥ bahih paribhraman yo
nakṣatrarāśih sa eva raśanāguṇo yasya tat āliṅgeti | saṅgītaśāstre | nānāprakāre 'py
avanaddhajāte tripuṣkaram vādyam ihādyam āhuḥ yatrāṅkakāliṅgakaśamjñakau
dvāv anyas tathā cordhvakanāmadheyah | nāyikāpi | āliṅgane āśleṣe ya ādarah
10 tena citā sthitir yasyās sā tadṛśī bhavati | tathā vikāsinī vibandhanam parivar-
tamānaraśanāguṇam ca jaghanam vahantī bhavati || 33 || mahākulakam | [fol.09r,
1.6]

tām adhyuvāsa bhuvanānujighṛkṣayātta -

nirmāṇadehaghaṭanaḥ kṣapitāricakraḥ |

cakrīva saudhadhavalām bhujagādhirāja -

mūrtim vibhuḥ śīśiraraśmikalākīrīṭaḥ || 34 ||

Utpala: [fol.03r, 1.18] tāma || tām vibhur adhyuvāseti upānvadyānvāsa
ity ādhārasya karmatvam | bhuvanānām anugrahītum icchayā āttā gṛhītā nir-

33c vistāri] Σ ; *vistāra* \acute{S}_B **33d** nakṣatra] Σ_E ; *nakṣattra* $\Sigma_{\acute{S}}$ **33d** ratna] Σ ; *rāśi* \acute{S}_A **Rat-**
nakaṇṭha 33.3 vyarucat |] [Punctuation added.]; vyarucat C_R **34d** śīśiraraśmikalākīrīṭaḥ]
 $\Sigma_E \acute{S}_B$; *śīśiraraśmikalāvacūlaḥ* $\acute{S}_{AC} E_{RAB}$

Ratnakaṇṭha 33.4 prākāro valayas sāla] Amarakoṣa 2.2.46, although different reading,
prakāro varaṇaḥ sālāḥ.

Utpala 34.1 upānvadyānvāsa] 1.4.48

mānāṛthaṃ svargāya śarīraghaṭanāyaiveti svātantryam uktam kṣapitam aricakram
 śattrusamūho yena saudhaiḥ prakāraiḥ dhavalāḥ śūbhṛā yadvā taiḥ dhavān
 5 taruṇān lāty ādatte yā | cakrī viṣṇuḥ yathā saudhavaś śuklāṃ śeṣamūrtim ad-
 hyāste | tatpakṣe nirmāṇāpārimāṇā dehaghaṭanā | kṣapitā arayo yena yadvā †
 'navaratadaityakaṇṭhakṣepāt kṣīṇā arā dhārāḥ santi † yasya tathāvidhaṃ cakram
 sudarśano yasya || 34 || [fol.03r, l.25]

Ratnakaṇṭha: [fol.09r, l.6] tām ahdhyuvāseti | śísiraraśmikalāvacūlah
 avacūlaś cihnaṃ | evambhūtaḥ vibhuḥ śrīśivabhaṭṭārakaḥ tām jyotsnāvatinā-
 garīm adhyuvāsa aśísrayat kiṃbhūtāṃ tām nagarīm saudhaiḥ svadhāvalitair
 uttamāgāraiḥ dhavalā tādrśī kiṃbhūtaḥ śambhuḥ bhuvanānāṃ lokānāṃ anu-
 jighṛkṣayā anugrahītum icchayā ātta grhītanirmāṇadehasya deśakālādyavacchin-
 5 necchanirmitaśarīrasya ghaṭanā yena saḥ niṣkalo 'pi san visvānujighṛkṣayā ātta
 sakaladeha ity arthaḥ punaḥ kiṃbhūtaḥ kṣapitam aricakram arīṇāṃ tripurānd-
 hakāsuradīnāṃ cakram [fol.09r, l.13] yena saḥ śambhuḥ ka iva cakrī viṣṇur iva |
 yathā viṣṇuḥ bhujagādhirājamūrtim śeśanāgarājamūrtim adhiṭṭhāti | kiṃbhūtaṃ
 śeṣamūrtim saudhavat dhavalā śvetā tādrśī viṣṇur api kiṃbhūtaḥ āttā nirmāṇade-
 10 hāghaṭanā daśāvataraghaṭanā yena saḥ punaḥ kiṃbhūtaḥ kṣapitāḥ saṃhāritāḥ
 arayaḥ madhukaiṭabhakamsān yāḥ yena tat tādrśaṃ cakram sudarśanākhyam
 yasya ca tādrśaḥ || 34 ||

athedānīm maheśvaravarṇanaṃ ślokaikonatrimśatyā mahākulakena varṇayann
 āha |

yasya prapannajanatās caraṇārabinda -

pīṭhapraṇāmakiṇaśāritam udvahanti |

rudrībhaviṣyati vapuṣy upapannabhāsvad -

ūrdhvākṣitāarakam iva sma lalāṭapaṭṭam || 35 ||

Utpala 34.3 ghaṭanāyaiveti] C_{Upc} ; ghaṭanāyaiveti C_{Uac} **Utpala 34.5** śuklāṃ] em.;
 śuklāṃ C_U **Utpala 34.7** arā dhārāḥ] C_{Upc} ; arā[akṣara illegible]dhārāḥ C_{Uac} **35a**
 caraṇārabinda] Σ_S ; *caraṇāravinda* Σ_E **35d** sma lalāṭapaṭṭam] Σ ; *sva*lalāṭapaṭṭam \acute{S}_A

Utpala: [fol.03r, 1.25] yasya | prapannajanatā bhaktalokāḥ | upapannam ucitam | rudrabhaktāḥ kila tādrūpyam yānti || 35 || [fol.03r, 1.26]

Ratnakaṇṭha: [fol.09r, 1.13] yasyeti | prapannāḥ bhaktyullāsenā śaranārtham āgatāḥ prapannajanānām samūhāḥ prapannajanatāḥ yasya maheśvarasya caraṇārabindapīṭhe pādapadmapīṭhe yaḥ praṇāmaḥ daṇḍavat praṇatiḥ [fol.09v, 1.1] praṇāmena yaḥ kiṇaḥ tena śāritam śavalīkṛtam svalalāṭapaṭṭam udva-
5 hanti | atrotprekṣā | kīdṛśam iva | teṣām eva prapannajanānām vapuṣi dehe śrīśambhuprasādāt rudrībhaviṣyati sati upapannā prāptā bhāsvatī dīptimatī ūrdhvākṣṇaḥ dahanāśritākṣṇas tṛtīyasya tārakā kanīnikā yena sa tādṛśam || 35 || [fol.09v, 1.3]

pluṣyan puratrayam aviślathajūṭabandha -

khedākulena phaṇinā sphuraduddhatārciḥ |

sāhāyakārtham iva phūtkṛtamārutena

sandhukṣitaḥ sapadi yasya pṛṣatkavahniḥ || 36 ||

Utpala: [fol.03r, 1.26] pluṣya | nibiḍa[-] [fol.03v, 1.1] jūṭabandhatvāt khedākulena vāsukinā phūtkṛtaiḥ śarāgnis sandhukṣitaḥ || 36 || [fol.03v, 1.1]

Ratnakaṇṭha: [fol.09v, 1.3] pluṣyann iti phaṇinā vāsukinā yasya maheśvarasya pṛṣatkavahniḥ śarāgniḥ sapadi tatkṣaṇam eva tripuradāhe sāhāyakārtham phūtkṛtamārutena phūtkāravāyunā sandhukṣitaḥ sandīpitaḥ śarāgniḥ kiṃ kurvan puratrayam tripuram pluṣyan pluṣyamāṇaḥ kiṃbhūtena phaṇinā aviślatham
5 dṛḍham jūṭabandhena kapardabandhena yaḥ khedaḥ tenākulaḥ tādṛśena punaḥ kiṃbhūtaḥ sphuranti uddhatāni arcīṃṣi yasya saḥ || 36 || [fol.09v, 1.5]

ākarnatāṇḍavitamandaracāpadaṇḍa -

maurvīkṛtoragaphaṇāgaṇaphūtkṛtotthaḥ |

Utpala 35.1 bhaktalokāḥ || [Punctuation changed.]; | bhaktalokāḥ C_U **Utpala 35.1** ucitam || [Punctuation added.] **Ratnakaṇṭha 35.4** svalalāṭapaṭṭam] $C_{R^{pc}}$; lalāṭapaṭṭam $C_{R^{ac}}$ **Ratnakaṇṭha 35.6** prasādāt] em.; prāsāt C_U **36a** pluṣyan puratrayam] \dot{S}_A ; *pluṣyatpuratrayam* Σ **36d** pṛṣatka] $\Sigma_{\dot{g}}$; pṛṣatka Σ_E **37a** ākarnatāṇḍavita] Σ ; *ākṛṣṭatāṇḍavita* $E_{R_{AB}}$

yasyādīdīpad analaḥ prathamam tato 'gni -

jvālākalāpajaṭilas tripuram pṛṣatkaḥ || 37 ||

Utpala: [fol.03v, 1.1] āka | ākarṇam tāṇḍavita ākṛṣṭo mandara eva dhanur-
daṇḍas tatra jyātvam nīto yo vāsukis tatphūtkṛtair uttho 'gnir ādhau tripuram
dadāha paścāc charāgniḥ || 37 || [fol.03v, 1.3]

Ratnakaṇṭha: [fol.09v, 1.5] ākarṇeti | yasya maheśvarasya tripuradāhārtham
karṇāt ākarṇam tāṇḍavita ākṛṣṭaḥ yo mandaraḥ śaila eva cāpadaṇḍaḥ tatra mau-
rvīkṛto ya uragaḥ śeṣanāgaḥ tasya phaṇāgaṇānām phūtkārotthaḥ analo 'gniḥ tripu-
ram prathamam dadāha tataḥ paścāt pṛṣatkaḥ śaraḥ viṣṇuḥ śarabhūtaḥ tripuram
5 ādīdīpat dadāha kimbhūtaḥ pṛṣatkaḥ | śarāgraphalabhūtavahniśikhāsamūhena
jaṭilaḥ || 37 || [fol.09v, 1.8]

mandākinī śirasi maulikapālapaṭṭa -

saṅhaṭṭajarjaratarāṅgaghaṭā vibhāti |

yasyordhvanetraśikhiviplutacandrakhaṇḍa -

viṣyandamānaśīśirāmṛtanirjharasrīḥ || 38 ||

Utpala: [fol.03v, 1.3] mandā | lalāṭanetrāgnigālitacandrakalāniryadamṛtanir-
jharavac chrīr yasyāḥ || 38 || [fol.03v, 1.4]

Ratnakaṇṭha: [fol.09v, 1.8] mandākinīti | yasyeśvarasya śirasi mūrdhni
mandākinī svargaṅgā vibhāti kimbhūtā maulau mahāpralaye kālāgnirudrarūpeṇa
saṅhāritabrahmakapālapaṭṭe yaḥ saṅhaṭṭaḥ saṁśleṣaḥ tena jarjarā taraṅgaghaṭā
yasyās sā tādrśī | atrotprekṣām āha | kimbhūtā mandākinī | ūrdhvanetratṛṭīyane-
5 trabhūtāgninā viplutaḥ dravīkṛto yaś candrakhaṇḍaḥ tasmān viṣyandamānāḥ
[fol.09v, 1.15] ye śīsira amṛtanirjharāḥ teṣām śrīḥ śobhā yasyāḥ sā || 38 ||

37c yasyādīdīpad] $\Sigma_{\acute{S}}E_{RAC}$; *asya* Σ_E **37d** pṛṣatkaḥ] $\Sigma_{\acute{S}}$; pṛṣatkaḥ Σ_E **Ratnakaṇṭha**
37.1 maheśvarasya] em.; maheśvasya C_U **38a** kapāla] $\Sigma_E\acute{S}_C$; *kkaṭā* \acute{S}_A ; *lalāṭa* \acute{S}_B **38b**
jarjara] Σ ; *jharjara* \acute{S}_C **38d** viṣyandamāna] Σ ; *niṣyandamāna* \acute{S}_B **Utpala 38.1** || [Punc-
tuation added.]

yasyānurāgavaśataḥ sphuṭakālakūṭa -
 cchāyāchalena kṛtakelikacāvamardāṃ |
 īrṣyānubandhakaluṣaṃ prasamīkṣya gaṅgāṃ
 āliṅgito yamunayeva vibhāti kaṅṭhaḥ || 39 ||

Utpala: [fol.03v, 1.5] yasya | kṛtakeśagrahāṃ gaṅgāṃ sapatnīm
 iverṣyakaluṣaṃ kṛtvā vīkṣya || 39 || [fol.03v, 1.5]

Ratnakaṅṭha: [fol.09v, 1.15] yasyeti yasyeśvarasya anurāgavaśataḥ
 atipremabhareṇa kṛtaḥ kelinā kacānām [fol.10r, 1.1] keśānām avamarśaḥ sparśaḥ
 yayā sā tādr̥ṣīm gaṅgāṃ īrṣyanubandhena kaluṣaṃ kṛtvā prakarṣeṇa samīkṣya
 sphuṭaṃ kālakūṭaviṣaṣaḥachāyāvyaṅgyajena yamunayā nadyā iva aliṅgitaḥ kaṅṭhaḥ
 5 vibhāti śobhate yathā kācit priyatamasya kṛtakeśāvamarśāṃ sapatnīm dr̥ṣṭvā
 asūyābandhakaluṣamanaskā priyatamaṃ gale dr̥ḍham āliṅgati tathety arthaḥ ||
 39 || [fol.10r, 1.3]

ābhāti yasya himaśailasutābhyasūyā -
 roṣānubandhavaśato 'mbaram āruruḥṣuḥ |
 uṣṇīṣapannaganipīḍitajūṭaratna -
 bhāgotthitā pratipathābhimukhīva gaṅgā ||40 ||

Utpala: [fol.03v, 1.5] ābhā | vāsukinipīḍitajūṭabandhotthā gaṅgā gaurīviṣay-
 erṣyayā pratīpamārgābhimukhīva || 40 || [fol.03v, 1.7]

Ratnakaṅṭha: [fol.10r, 1.3] ābhātīti yasya maheśvarasya uṣṇīṣaṃ
 śiroveṣṭanaṃ tadbhuto yaḥ pannago vāsukiḥ tena nipīḍito yaḥ jūṭaḥ kapardaḥ ta-
 sya bandhena bhāgāḥ vibhāgāḥ tataḥ utthitā pratipathaṃ yasmāt svargāt āgatā
 tasyaiva mārgaṃ prati pratimukhī iva ambaram āruruḥṣuḥ āroḍhum icchuḥ āb-
 5 hāti | atra hetum āha | kutaḥ himaśailasya himācalasya sutā pārvatī sapat-
 nīsthānīyā ekakāraṇotpannatvāt tasyāḥ abhyasūyayā priyatamadehārdhaharaṇena
 yo roṣānubandhaḥ tasmāt || 40 || [fol.10r, 1.6]

39b chalena] Σ_E ; *cchalena* Σ_S **39b** kacāvamardāṃ] Σ ; *kacāvamarśāṃ* \acute{S}_A **Utpala**
39.1 sapatnīm] em.; †*sapatnīr*† **40c** ratna] Σ ; *bandha* \acute{S}_A **40d** mukhīva] Σ ; *mukheva*
 \acute{S}_B

niṣpeṣabhītiśaraṇāgatapūṣavaktra -

śeṣāpareva hasatā vidhutottamāṅgam |

yena vyalokyata purāṇakapālamauli -

bandhacyutā daśanapañktir adhaḥ patantī || 41 ||

Utpala: [fol.03v, 1.7] niṣpe | śeṣā patitāvaśiṣṭā | pūṣṇaḥ kila dakṣayajñe bhagavatā dantapañktiḥ śātītā || 41 || [fol.03v, 1.8]

Ratnakaṇṭha: [fol.10r, 1.6] niṣpeṣeti yeneśvareṇa vidhutam kaṃpitaṃ uttamāṅgam śiro yatra tat hasatā adhaḥ patantī purāṇabrahmakapālasya mūlabandhāt cyutā daśanapañktiḥ dantapañktiḥ vyalokyata | kimbhūtā iva | niṣpeṣāt dakṣakratuvidhvamse hastacapetayā niṣpeṣāt yat bhayaṃ bhītiḥ tayā śaraṇārtham
5 āgataḥ yaḥ pūṣā sūryaḥ tasya vaktre śeṣāyāḥ dantapañkteḥ aparā avaśiṣṭā iva || 41 || [fol.10r, 1.9]

yasyādrirājatanayāvadanāravinda -

lāvaṇyakāntivijitasya salīlam indoḥ |

bandīkṛto 'rbhaka iva ślathajūṭakoṭi -

bandhacyutaś ciram abhāri kareṇa khaṇḍaḥ || 42 ||

Utpala: [fol.03v, 1.8] yasyā | gaurīvadanena jita-kāntivād indoḥ khaṇḍo bāla iva vandī kṛtas saṃvṛttaḥ || 42 || [fol.03v, 1.9]

Ratnakaṇṭha: [fol.10r, 1.9] yasyeti | yasya maheśvarasya kareṇa pāṇinā ślatho yo jūṭaḥ kapardaḥ tasyāgrabandhāt cyutaḥ indoḥ candrasya khaṇḍaḥ [fol.10r, 1.14] kṣaṇaṃ abhāri dṛtaḥ ka iva arbhakaḥ indoḥ vandīkṛtaḥ bandhanāgāraṃ prāpita
41c vyalokyata] Σ ; *vyalokata* \acute{S}_B **41c** kapālamauli] Σ ; *kapālamūla* \acute{S}_A **Utpala**
41.1 patitāvaśiṣṭā || [Punctuation added.]; maybe one could conjecture *śeṣāparā patitāvaśiṣṭā*,
c.f. C_R **Utpala 41.1** dakṣayajñe] [Punctuation removed.]; dakṣayajñe | C_U **Ratnakaṇṭha**
41.3 vyalokyata |] $C_{R^{pc}}$; vyalokyata | kā iva aparā daśanapañktir iva $C_{R^{ac}}$ **Ratnakaṇṭha**
41.3 kimbhūtā iva] $C_{R^{pc}}$; kimbhūtā aparā $C_{R^{ac}}$ **42a** vadanāravinda] Σ_E ; *vadanārabinda* $\Sigma_{\acute{S}}$
42c bandīkṛto] Σ_E ; *vandīkṛto* $\Sigma_{\acute{S}}$ **42c** 'rbhaka] Σ ; *'rbaka* \acute{S}_B **42d** ciram] Σ ; *kṣaṇam* \acute{S}_A
Utpala 42.2 saṃvṛttaḥ] em.; saṃvṛttaḥ C_U

iva atra hetuḥ indoh kīdrśasya adrirājasya himācalasya tanayā [fol.10v, 1.1] pār-
 5 vatī tasyāḥ vadanam eva arabindam mahotpalam tasya lāvanyam prāk nirṇitam
 lāvanyam ca kāntiḥ śobhā ca aṅgopāṅgānām kādakasya rūpa tābhyām salilam vi-
 jitasya ata eva vijitaḥ vandīkrīyate arbhakasya kareṇa dhāraṇam ucitam vātsalyāt
 palāyanabhayāt vā || 42 || [fol.10v, 1.2]

mandākinīsalilanirjharapūryamāṇa -
 gambhīrakukṣikuharodgatātāranādam |
 adyāpi yasya śirasi śriyam ety aśānta -
 vedadhvanīva parameṣṭhīśiraḥkapālam || 43 ||

Utpala: [fol.03v, 1.9] mandā | gaṅgānirjharapūritarandhrabhāgotthitatāra-
 nādatvād adyāpi savedadhvanīva brahmakapālam || 43 || [fol.03v, 1.10]

Ratnakaṇṭha: [fol.10v, 1.2] mandākinīti | yasya maheśvarasya śirasi
 parameṣṭhīśiraḥkapālam brahmaśiraḥkapālam śriyam śobhām eti | kiṃbhūtam
 mandākinīyāḥ svargaṅgayāḥ salilasya nirjharaiḥ pūryamāṇam yat gambhīram
 kukṣikuharam madhyarandhram tasmāt udgataḥ tasyaḥ mandraḥ nādaḥ yasya
 5 tat atrotprekṣām āha | adyāpi aśāntaḥ vedadhvaniḥ yasya tat tādrśam || 43 ||
 [fol.10v, 1.4]

samhārarātrimukhatāṇḍavaḍambareṣu
 doraṇḍakhaṇḍapavanābhihatāḥ purastāt |
 yasya kramād apasaranti parikramaika -
 līlāvakāśaghaṭanārtham ivādrināthāḥ || 44 ||

Utpala: [fol.03v, 1.11] samhāra | samhāra eva rātrimukham tatra tāṇḍavaḍam-
 baram uddhatanṛttaprapaṅcaḥ parikramasyaikasya līlāyā avakāśārtham iva dūram
Utpala 42.4 tanayā] em.; tanaya [Folio cut off, most likely there originally was an ā.] C_U
43a nirjhara] \acute{S}_A , cf. $C_{UR}; nirbhara \Sigma_E \acute{S}_{BC}$ **44a** ḍambareṣu] $\Sigma_E \acute{S}_{AC}$; *ḍambhareṣu* \acute{S}_B ; *pra-*
paṅceṣu E_{RA} **44b** khaṇḍa] Σ_E ; *ṣaṇḍa* $\Sigma_\acute{S}$ **Utpala 44.1** tāṇḍavaḍambaram uddhatanṛttapra-
 paṅcaḥ] conj., c.f. C_R *tāṇḍavam uddhatam nṛttam*; *tāṇḍavaḍambaram uddha [ta (cancelled)] tta*
nṛttaḍprapaṅcaḥ C_U **Utpala 44.2** parikramasyaikasya līlāyā] em.; parikramasyaikasyālīlāyā
 C_U

yānti || 44 || [fol.03v, 1.12]

Ratnakaṅṭha: [fol.10v, 1.4] saṃhāreti | yasya parameśvarasya
saṃhārarātrimukhe kalpāntarajanīprārambhe yat tāṇḍavaṃ uddhatam nṛt-
tam tasya ḍambareṣu ātopeṣu dordāṇḍānām ṣaṇḍāḥ aṣṭādaśabhujam devam
ity āgamokteḥ | tasya pavanenābhihatāḥ purastād agre kramāt pādakramāt
5 adrināthāḥ aṣṭaukulaparvatāḥ himālayādyāḥ apasaranti dūrīgacchanti | ki-
martham iva parikramasya pādasañcārasya yā līlā tasyāḥ avakāśaghaṭanārtham
avakāśadānārtham iva || 44 || [fol.10v, 1.7]

yasyānukārarabhasotthitadaṇḍapāda -

gulphāgrasaṃghaṭitamāṇḍalapūrvarekhaḥ |

paryastaparvataśītāśriviśīryamāṇa -

māṇikyapādakaṭakaśriyam eti candraḥ || 45 ||

Utpala: [fol.03v, 1.12] yasyā | anukāro nṛttam daṇḍapādākhyacārī nirvartya
upacārād daṇḍapāda ity ucyate | tatra saṃlagnamaṇḍalapūrvarekhatvāt par-
vatānām tīkṣṇāśribhir bhagnena pādakaṭakena sāmyam || 45 || [fol.03v, 1.15]

Ratnakaṅṭha: [fol.10v, 1.7] yasyeti | yasya īśvarasya anukāro nṛttam ta-
sya rabhasaḥ utkaṅṭhā | tayā utthitāś cāsau daṇḍapādaḥ daṇḍākāratayā ūrd-
hvam gataś caraṇaḥ ekapādapracāro yas sa | cārīty abhidhīyate | pādābhyāṃ kra-
maṇam yat tu rāṇam nāma tad bhavet iti | dāṇḍapāde gulphāgre saṃghaṭitā militā
5 maṇḍalapūrvā parivartulatvapradhānā lekhā kalā yasya sa tādrśaḥ candraḥ sva-
maulistaḥ paryastāḥ bhujasaṇḍavegena ye parvatāḥ kulāśrayāḥ teṣāṃ śītāśribhiḥ
tīkṣṇāgraiḥ viśīryamāṇamāṇikyō viśīryamāṇamaṇiḥ yaḥ pādakaṭakaḥ haṃsakaḥ
tasya śriyam eti | haṃsakaḥ pādakaṭaka ity amaraḥ || 45 || [fol.10v, 1.11]

dordāṇḍakhaṇḍapavanocchalitā vicitra -

cārivilāsadalitakṣitipīṭhabandhāḥ |

Ratnakaṅṭha 44.5 dūrīgacchanti] em.; dūrīgacchanti [Consonantal *ī* directly after *dū*.] C_U
45b rekhaḥ] Σ ; *lekhāḥ* \acute{S}_A **45d** kaṭakaśriyam] $\Sigma_E \acute{S}_{AB}$; *kaṭakāśrayam* $\acute{S}_C E_{RAB}$ **46a**
khaṇḍa] Σ_E ; *ṣaṇḍa* $\Sigma_{\acute{S}}$ **46a** vicitra] Σ_E ; *vicitra* $\Sigma_{\acute{S}}$

yasya bhramanti girayo 'mbaramārga eva

pātālapātacakitā iva tāṇḍaveṣu || 46 ||

Utpala: [fol.03v, 1.15] dorda | ucchalitāḥ kṣiptāḥ cānya ekapādapracārakalpa-
bhaumya ākāśikyāś ca samapādātikrāntādyāḥ || 46 || [fol.03v, 1.16]

Ratnakaṇṭha: [fol.10v, 1.11] dordaṇḍeti yasya maheśvarasya tāṇḍaveṣu ud-
dhatavilāsaḥ [fol.10v, 1.15] nṛtṭeṣu dordaṇḍaṣaṇḍasya bhujadaṇḍasamūhasya pa-
vanenocchalitāḥ girayaḥ kulādrayaḥ vicittro yaḥ cārī vilāsaḥ ekapādapracāreṇa
nāṭyavidhi | [fol.11r, 1.1] vilāsaḥ tena dalitaḥ kṣitipīṭhabandhaḥ tadādhārabhū-
5 taḥ yeṣāṃ te tādrśāḥ santaḥ ambaramārga eva dordaṇḍaṣaṇḍapavanavegenety
bhrahmanti | atrotprekṣā | pātāle yaḥ pātaḥ tasmāc cakitāḥ iva vyaṃ pātāle
mā patiṣyāma iti hetor ity arthaḥ | || 46 || [fol.11r, 1.2]

saṃhārameghamalinātanukālakūṭa -

cchāyā salīlam adhikaṃdharam ullasantī |

yasya pradakṣiṇayatīva kirīṭakoṭi -

baddhāspadam dayitam indum upetya rātrih || 47 ||

Utpala: [fol.03v, 1.16] saṃhā | adhikandharam grīvāyām ātanvī kālakūṭac-
chāyā rātrir iva kirīṭasthānasthitam dayitam candram pradakṣiṇīkaroti yathā |
kaścit prāptottamapadaḥ kalatrasyāpi gauravāspadam bhavati || 47 || [fol.03v,
1.19]

Ratnakaṇṭha: [fol.11r, 1.2] saṃhāramegheti | yasya maheśvarasya salīlam
savilāsam | adhikandharam kandharāyām ullasantī | saṃhārameghāḥ kalpān-
tameghāḥ saṃvartakādayaḥ tadvat malinā atanuḥ mahatī kālakūṭākhyaviṣav-
iṣeṣasya chāyā śobhā kirīṭadhāmani mukuṭasthāne baddham āspadam yena sa
5 tādrśam dayitam kāntam indum candram rātrir iva pradakṣiṇayati pradakṣiṇam
karoti kālakuṭachayaiva rātrir iti vākyāntam rūpakam || 47 || [fol.11r, 1.5]

47c koṭi] $\acute{S}_{BC}E_{RA}$, $dhāma \Sigma_E \acute{S}_A$ **Utpala 47.1** grīvāyām] em.; grīvāyām C_{Upc} ; gragrīvāyām
 C_{Uac} **Utpala 47.2** rātrir] C_{Upc} ; ritrir C_{Uac} **Utpala 47.2** kirīṭasthānasthitam] C_{Upc} ;
kirīṭasthitasthānam C_{Uac} **Utpala 47.2** yathā || [Punctuation changed];| yathā C_U

gaṅgātaraṅgataralānanarandhralagna -

cūḍāśaśāṅkakalikam sphurad uttamāṅge |

aspaṣṭacañcupuṭadaṣṭamṛṇālakoti -

haṃsaśriyam vahati yasya sitam kapālam || 48 ||

Utpala: [fol.03v, 1.19] gaṅgā | śaśāṅkasya kalaiva kalikā tattulyā bisalatā || 48 || [fol.03v, 1.20]

Ratnakaṅṭha: [fol.11r, 1.5] gaṅgātaraṅgeti yasyeśvarasya uttamāṅge śirasi sphurat sitam kapālam brahmapapālam aspaṣṭam abahirnirgataṃ yat cañcupuṭam tena daṣṭā mṛṇālakotiḥ bisāgram yena sa tādr̥g yo haṃsaḥ sarālah tasya śriyam śobhām vahati kiṃbhūtam kapālam gaṅgātaraṅgaiḥ taralam yat ānanarandhram 5 mukharandhram tatra cūḍāśaśāṅkasya maulisthacandrasya kalā yasya tat tādr̥sam || 48 || [fol.11r, 1.7]

sam̐dhyāsamādhivinimīlitalocanasya

yasyānukāram iva hāraphaṇī cakāra |

uddhūlanonmṛditabhasmaparāgapūra -

paryāptabhītibharakūṇitakātarākṣaḥ || 49 ||

Utpala: [fol.03v, 1.20] sandhyā | bhasmapūrad yaḥ prabhūtabhītibharas tena kūṇitanetratvād anumāram anukṛtim iva cakāra || 49 || [fol.03v, 1.21]

Ratnakaṅṭha: [fol.11r, 1.7] sandhyāsamādhīti | sandhyāyām samādhīḥ cit-taikatānatā tayā vinimīlitāni locanāni yena sa tādr̥sasya yasya maheśvarasya anumāram anukṛtim iva hāraphaṇī vāsukiś cakāra kiṃbhūtaḥ uddhūlanārtham vilepanārtham unmṛdito yo bhasmaparāgapūraḥ bhasmarajaḥsamūḥaḥ tena 5 paryāpto viśiṣṭo yo bhītibharaḥ tena kūṇitāni saṅkocitāni [fol.11r, 1.15] kātarāṇi akṣiṇi yena sa tādr̥saḥ bhasmarajasā kūṇitekṣaṇatvam sandhyāsamādhinimīl-itākṣatvasyānukāraḥ || 49 ||

49b iva] Σ ; *iha* \acute{S}_A **49b** hāraphaṇī] Σ ; *hāraphalī* \acute{S}_B **49d** paryāpta] Σ ; *paryasta* \acute{S}_C
Utpala **49.1** prabhūta] em.; prabhṛtā C_U

premāmṛtena girirājasutāśrayeṇa
na plāvite 'tra hṛdaye 'sti mamāvakāśaḥ |
yasyādhikaṃdharam itīva padaṃ babandha
saṃdhukṣitatribhuvanāgniśikho viṣaughāḥ || 50 ||

Utpala: [fol.03v, 1.21] premā | premaivāmṛtaṃ tena plāvite pūrṇe sandhukṣi-
taṃ trailokyam yābhis tathāvidhā agnijvālā yasya || 50 || [fol.03v, 1.22]

Ratnakaṇṭha: [fol.11r, 1.15] premāmṛteneti | iti hetor iva [fol.11v, 1.1]
viṣaughāḥ kālakūṭaviṣaviśeṣaughāḥ yasyeśvarasya adhikandharam kandharāyām
padaṃ sthitim babandha kimbhūtaḥ sandhukṣitam dīpitaṃ tribhuvanam yābhis
tādṛśyo 'gniśikhā agnijvālāḥ yasya sa tādṛk iti kim itīty āha | girirājasutā pār-
5 vatī tadāśrayeṇa premāmṛtena premaiva amṛtaṃ tena plāvite bharite atra asmin
īśvarasya hṛdaye mamāvakāśaḥ sthānam nāsti na vidyate || 50 || [fol.11v, 1.3]

ākaraṅkṛṣṭakusumacyutareṇupiṅga -
cakrīkṛtātanuśarāsanamadhyasaṃsthaḥ |
prāk cittavṛttivikṛter api roṣavahni -
jvālāparīta iva yasya manobhavo 'bhūt || 51 ||

Utpala: [omitted]

Ratnakaṇṭha: [fol.11v, 1.3] ākarṇeti | yasya īśvarasya samādhibhaṅgārthaṃ
karṇāt ā | ākarṇam kṛṣṭam ata eva kusumebhyaḥ cyuto yaḥ reṇuḥ tena piṅgam |
ākaraṅkṛṣṭatvāc cakrīkṛtaṃ ca yat atanu mahat śarāsanam dhanuḥ puṣpamayam
tasya madhyasaṃsthaḥ manobhavaḥ kāmāḥ | yasya īśvarasya cittavṛttivikṛteḥ
5 krodhāveśāt prāg api roṣāgnijvālābhiḥ parīto valita ivābhūt || 51 || [fol.11v, 1.5]

Utpala 50.1 pūrṇe] C_{Upc} ; pūpūrṇe C_{Uac} **51b** cakrī] \acute{S}_{AB} , $cūrṇī$ $\Sigma_E \acute{S}_C$ **51d** manobhavo]
 Σ ; $mamābhavo \acute{S}_B$

puṣpāyudhena kṛtatīvrasmādhībhedam
 āsphālite dhanuṣi sabhrukuṭīvibhaṅgam |
 tatkṣobhajena rajaseva vīlaṅghyamānam
 ūrdhvākṣi yasya saruṣo mukulībabhūva || 52 ||

Utpala: [fol.03v, 1.22] puṣpā | kṛtas tīvrasya samādheś cittaikāgryasya bhaṅgo vyutthānam yatra tathā kṛtvā tasya dhanuṣaḥ kṣobhajena rajasā kiṅjalkareṇunā saruṣaḥ sakrodhasya || 52 || [fol.03v, 1.24]

Ratnakaṅṭha: [fol.11v, 1.5] puṣpāyudheneti | puṣpāyudhena kāmēna sabhrukuṭīvibhaṅgam sabhrūbhaṅgavicchitti | dhanuṣi puṣpamaye āsphālite iṣu-sandhānāya āsphālite sati kṛtaḥ tīvrasmādheḥ bhedo yena tat tādṛśam yasyeś-varasya ūrdhvākṣi tṛtīyaṃ netraṃ tat kṣobhajena tasya dhanuṣaḥ puṣpamayasya
 5 kṣobhaḥ tajjātena rajasā puṣparajaseva vīlaṅghyamānam ākramyamānam saruṣo roṣākṛāntasya [Cancelled and marked yellow.] iva mukulībabhūva taddāhāya vah-niṃ bahir ānetum ivety arthaḥ || 52 || [fol.11v, 1.8]

bhītaiḥ puraḥ kusumamārgaṇadehadāha -
 saṃrambhaghoravikṛtir dadṛśe surair yaḥ |
 kaṅṭhodarāspadam anargalahumkṛtāgni -
 dhūmacchalena vikirann iva kālakūṭam || 53 ||

Utpala: [fol.03v, 1.24] bhītaiḥ | bhītaiḥ kadācid asmān api dahatīti | kusumamārgaṇaḥ kāmāḥ || 53 || [fol.03v, 1.25]

Ratnakaṅṭha: [fol.11v, 1.8] bhītair iti | kusumamārgaṇasya kāmasya yo dehadāhasamrambhaḥ tena ghorā vikṛtir yasya sa tādṛśaḥ yo maheśvaraḥ kālakūṭam viṣaviśeṣam vikiran iva surair devaiḥ purā dadṛśe kālakūṭam kimbhūtam kaṅṭhasy-

52b vibhaṅgam] Σ ; vibandham \acute{S}_A **52c** rajaseva] \acute{S}_{Bpc} , cf. C_U and C_R ; *rabhaseva* \acute{S}_{ABacC} ; *rabhasena* Σ_E **Ratnakaṅṭha 52.5** saruṣo roṣākṛāntasya [Cancelled and marked yellow.] iva] C_{Rpc} ; saruṣo roṣākṛāntasya iva C_{Rac} **53a** puraḥ] $\Sigma_E \acute{S}_C$; *purā* \acute{S}_{AB} **53c** anargalahumkṛtāgni] Σ_E ; *anargalahumkṛtāgni* \acute{S}_{AB} ; *anargalahumkṛtāgni* \acute{S}_C **Utpala 53.0** dahatīti || [Punctuation added.]

odaraṃ madhyaṃ tatra āspadaṃ sthānaṃ yasya tat kena anargalaṃ yat huṅkṛtaṃ
5 sa eva agniḥ tasya dhūmaḥ tacchalena tadvyājena || 53 || [fol.11v, l.10]

ūrdhvekṣaṇānalaśikhāpaṭalendhanatvam

āsādyā yasya kupitasya samādhibhaṅgāt |

cakre padaṃ makaraketur apāṅga eva

sabhrūvilāsalaḍite laṭabhāṅganānām || 54 ||

Utpala: [fol.03v, l.25] ūrdhve | ūrdhvanetrāgnijvālāpaṭale indhanatvaṃ ca
prāpya kāmaḥ anaṅgo dagdhatvād vigatā[-] [fol.04r, l.1] ṅga eva lalāmalalanānām
apaṅge netraparyante padaṃ cakāra || 54 || [fol.04r, l.1]

Ratnakaṅṭha: [fol.11v, l.10] ūrdhvekṣaṇeti | kāmena kṛtāt samādhibhaṅgāt
kupitasya yasya maheśvarasya ūrdhvekṣaṇasya ṛtīyanayanasya agniśikhānām yat
paṭalaṃ tasya [fol.11v, l.16] indhanatvaṃ kāṣṭhabhāvaṇam āsādyā makaraketuḥ
kāmaḥ sahabhrūvilāsasya laḍitena ullāsenā vartate yas sa | sabhrūvilāsalaḍitaḥ
5 tādrśe laṭabhāṅganānām [fol.12r, l.1] pragalbhāṅganānām apāṅga eva netrā te eva
padaṃ sthānaṃ | yato locanād eva tena makaraketunā dahovāptaḥ tadasūyayā
laṭabhāṅganānām netrānta eva padaṃ sthānaṃ kāmo jagaj jetum akarod iti bhā-
vaḥ || 54 || [fol.12r, l.2]

yasya vyaloki saruṣo mukham arjunena

māyākirātavapuṣaḥ paripāṭalatviṭ |

bhāsvalalāṭavinigūḍhavigilocaṇāgni -

jvālākālāpapariṇāmavaśād ivārāt || 55 ||

Utpala: [fol.04r, l.1] yasya | māyākirātarūpatvān nigūḍhaṃ yat ṛtīyanetraṃ
tajjvālāpariṇater ivārūnatviṭ || 55 || [fol.04r, l.2]

54d laḍite] Σ ; *luḍite* \acute{S}_B **Utpala 54.2** lalāmalalanānām] conj.; lalābhalalanām C_U **Utpala**
54.3 apaṅge netraparyante] em.; apaṅganetraparyante C_U **55c** vinigūḍha] \acute{S}_{AB} ; *vinirūḍha*
 $\Sigma_E \acute{S}_C$ **Utpala 55.1** māyā] em.; mayā C_U

Ratnakaṅṭha: [fol.12r, 1.2] yasyeti pārtham evānugrahītum māyākirātava-
 puṣaḥ saruṣaḥ kruddhasya paritaḥ pāṭalatvik āraktakānti yasya maheśvarasya
 mukhaṃ arjunena pārthena vyaloki dadṛṣe | atrotprekṣām āha bhāsvat kāntiyuk-
 taṃ ca tat lalāṭaṃ tatra vinigūḍhaḥ māyākirāṭavapuṣtvāt pihitaḥ yaḥ vilocanāg-
 5 niḥ ṛtīyanetrāgniḥ tasya yo jvālākālāpaḥ tasya pariṇāmaḥ bahissantāpakṛttvaṃ
 tadvaśād iva katham ārāt samīpe || 55 || [fol.12r, 1.4]

karṇāvatamaṣitaśikhaṇḍipatattrakhaṇḍam

guñjāphalasaragupagūḍhapayodharāgrām |

yasyekṣitum girisutām adhikābhirāma -

rūpām nigūḍham udakaṅṭhata sāgni cakṣuḥ || 56 ||

Utpala: [fol.04r, 1.2] karṇā | avatamaṣitamayūrapakṣmām guñjāphalasarajā ca
 raktikāmālayā śliṣṭastanāgrām gaurīm ikṣitum sāgni lalāṭaṃ cakṣur nigūḍhaṃ sat
 udakaṅṭhata sotkaṅṭham ivābhūd ity utprekṣā dhvaniḥ mūrchayaty eṣa pathikān
 madhau malayamāruta ityādivat || 56 || [fol.04r, 1.6]

Ratnakaṅṭha: [fol.12r, 1.4] karṇāvatamaṣiteti | [fol.12r, 1.11] yasya ma-
 heśvarasya sāgniḥ | vahnyaṅki[ta]ṃ cakṣuḥ ṛtīyaṃ nigūḍhaṃ māyākirātarū-
 patvāt pihitam api adhikābhirāmarūpām girisutām pārvatī[m] ikṣitum avalokay-
 itum udakaṅṭhata sotkaṅṭham abhūt | kiṃbhūtām girisutām nāthasya kirātarū-
 5 patayā | tayāpi śavarībhavantiyā karṇāvatamaṣitaḥ karṇāvatamaṣikṛtaḥ śikhaṇḍinām
 mayūrāṇām patattraṣaṇḍaḥ pakṣasamūhaḥ yayā sā tādrśim tathā guñjaphalānām
 raktikāphalānām srajā mālayā upagūḍhaṃ āśliṣṭaṃ payodharāgram stanāgram
 yasyās tādrśim || 56 || [fol.12r, 1.14]

yasya vyabhidyata manaḥ sutarām kirāta -

rūpasya śailasutayā śabarībhavantiyā |

Utpala 56.1 avatamaṣitamayūrapakṣmām guñjāphalasarajā] em.; avatamaṣitamayūra-
 pakṣmāguñjāphalasarajā C_U **Utpala 56.2** sat] [Punctuation removed.]; sat | C_U **57b**
 śabari] Σ_E; śavarī Σ_ś

563 mūrchayaty eṣa pathikān madhau malayamāruta] Dhvanyaloka 2

karṇāvataṃsitamanoharakekipiccha -

sacchāyadīrghataralocanaśaṅkupātaiḥ || 57 ||

Utpala: [fol.04r, 1.6] yasya | kekipiñchāḥ mayūrapakṣāḥ taiś śobhanāni kāntāni locanāny eva śaṅkavaḥ śaraviśeṣās tatpātaiḥ yasya mano devyā bhinnam || 57 || [fol.04r, 1.7]

Ratnakaṇṭha: [fol.12r, 1.14] yasyeti | śavarībhavantyā pārvatyā | pārhānu-grahāya kirātarūpasya yasyeśvarasya manaḥ vyabhidyata kaiḥ karṇāvataṃsīkṛtāni yāni manorāmāṇi kekipicchāni [fol.12v, 1.1] teṣāṃ sacchāyau sadṛśau yau dīrghatarau āyatatarau locanasāṅkū locane eva śaṅkū mayūrapīñcharacitau śarau tayoh
5 pātās taiḥ || 57 ||

yasyāvalambitakirātatanor nigūḍha -

netroṣmakāraṇa ivāśu kirīṭikopāt |

svedodabindunikaraś cakare kareṇa

nirmṛjya śīkarakarālitadig lalāṭāt || 58 ||

Utpala: [fol.04r, 1.8] yasya | netroṣmakāraṇaṃ yasya tathāvidha iva kirīṭiny arjune kopāt svedakaṇanikaraḥ śīkarācitadik kṛtvā cakare vikṣiptaḥ || 58 || [fol.04r, 1.9]

Ratnakaṇṭha: [fol.12v, 1.1] yasyeti | avalambitamāyākīrātavapuṣaḥ yasyeśvarasya kirīṭikopāt arjunakopāt utpanno 'pi nigūḍhanetroṣmā vahnirūpanetroṣmā kāraṇam hetur yasya sa tādṛśa iva svedajalabindusamūhaḥ nirmṛjya kareṇa hastena cakare kṣiptaḥ kṛ vikṣepe dhātuḥ katham śīkarakarālitadik śīkaraiḥ svedajalakaṇaiḥ karālitāḥ vyāptāḥ diśo yatra tat tathā kṛtvā kṣiptaḥ || 58 || [fol.12v, 1.4]

57c manoharakekipiccha] Σ_E ; *manoramakekipiñcha* Σ_{ξ} **Utpala 57.1** śobhanāni] em.; śobhanā C_U **58d** śīkara] Σ_{ξ} ; *śīkara* Σ_E **Utpala 58.2** śīkarācitadik] em.; śīkarācitadik C_U

līlānatānanatayā pratibimbavarti -

cūḍāśāśānkaśakalaṃ kucam ardhabhāge |
yaḥ paśyati sma dadhatam dhutadugdhasindhu -
kallolalaṅghitasudhākalaśasya līlām || 59 ||

Utpala: [fol.04r, 1.9] līlā | ardhabhāge gaurīsambandhini dugdhābdhikallolat-
ulyam śāsikhaṇḍam || 59 || [fol.04r, 1.10]

Ratnakaṇṭha: [fol.12v, 1.4] līlānateti | ya īśvaraḥ svayam līlayā krīḍayā
ānataṃ ānanaṃ mukhaṃ yasya salīlānatānanaḥ tasya bhāvas tattā | tayā | prat-
ibimbe vartate iti pratibimbavartī cūḍā śāśānkaśakalaḥ yasmin sa tādṛśam ku-
cam ekam ardhabhāge gauryardhabhāge gaurīsvarūpaḥ san paśyati sma kimḥ-
5 hūtaṃ kucam dhutadugdhasindhukallolena laṅghito yaḥ sudhākalaśaḥ amṛ-
takalaśaḥ tasya lakṣmīm śobhāṃ dadhat gaurī kucasya sudhākalaśa upamānaṃ
dhutadugdhasindhu kallolasya candra śakalaḥ || 59 || [fol.12v, 1.7]

yenādrirājatanayākucamaṇḍalāgra -

vinyastahastakamalaṃ bibharāmbabhūve |
vakṣo himācalaśilāvikaṭam satumba -
vīṇāniveśam iva dhūlanavibhrameṣu || 60 ||

Utpala: [fol.04r, 1.9] yenā | śaurebha ⊔ kamalakorakaṃ tadagre nyastaṃ kara-
padmaṃ yatra bhasmanaḥ satumbavīṇā alāvuvīṇā atra sākinnarākhyā ⊔ || 60 ||
[fol.04r, 1.12]

Ratnakaṇṭha: [fol.12v, 1.7] yenetī | [fol.12v, 1.12] adrirājatanayā pārvatī gau-
rīśvararūpārdhabhāge sthitā vakṣaḥ uraḥsthalam bibharāmbabhūva | kimbhūtaṃ
kucakuṭmalasyāgram tatra vinyastaṃ hastakamalaṃ yasmimṣ tattādṛśam kena
59b cūḍā] Σ; *cūḍhā* Ś_B **59b** śakalaṃ] Σ; *śavalaṃ* Ś_C **59c** dugdha] Σ; *śugdha* Ś_B
59d kalaśasya] Σ; *śakalasya* Ś_{B^{ac}} **59d** līlām] Σ; *lakṣmīm* Ś_A **60a** kucamaṇḍalāgra]
Σ; *kucakuṭmalāgra* Ś_A **60b** babhūve] Σ; *babhūva* Ś_A **60c** tumba] Σ; *kāṇḍa* C_R (v.l.)
60d vīṇāniveśam] Σ; *veṇāniveśam* Ś_B **Utpala 60.1** nyastaṃ] em.; nyaste C_U **Utpala**
60.2 satumbavīṇā] em.; ḥ [Upadhmānīya above the *p*, see [Slaje(1993), p.28], ungrammatical
after *bhasmanaḥ* already had a Visarga.] patumbavīṇā

vinyastaṃ yeneśvareṇa | keṣu dhūlanavibhrameṣu bhasmoddhūlanavibhrameṣu |
 5 kiṃbhūtaṃ vakṣaḥ himācalaśilāvat vikaṭaṃ vistīrṇaṃ kīdrśam iva bibharāṃbab-
 hūva | satumbavīṇāniveśam iva tumbavīṇā kinnarākhyā lāvuvīṇā vādanasamaye
 yasyās tumbakasya purodeśe sthitiḥ kāṇḍaviṇeti pāṭhe 'pi ayam evārthaḥ || 60 ||
 [fol.12v, l.14]

saṃdhyājalāñjalim apojjhati yaś cireṇa
 sasvedaśīkaraṇotpulakāṅgayaṣṭiḥ |
 dehārdhabhāgagataśailasutānanendu -
 bimbāvalokanasukhastimitekṣaṇaśrīḥ || 61 ||

Utpala: [fol.04r, l.12] saṃdhyā □ utpulakā romāñcitā | bimbaṃ pratimā ta-
 davalokanasukhena niścalanetraśrīḥ || 61 || [fol.04r, l.13]

Ratnakaṇṭha: [fol.13r, l.1] sandhyājalāñjalim iti | yo maheśvaraḥ sandhyā-
 jalāñjalim cireṇopojjhati tyajati atra hetuḥ dehārdhabhāgetyādi dehārdhabhāge
 gatā yā śailasutā pārvatī tasyāḥ ānanaṃ mukham evendubimbaṃ tasyāvaloka-
 nena yat sukhaṃ tena stimitānām īkṣaṇānām śrīḥ śobhā yasya sa tādrīk pārvatyā
 5 mukhendubimbasya darśanaṃ jalāñjalau pratibimbitatvāt | kiṃbhūta īśvaraḥ sa-
 hasvedaśīkaraṇaiḥ svedajalalavaiḥ vartate yā sasvedaśīkaraṇā tathā utpulakā
 romāñcitā ca sātīvikabhāvena aṅgayaṣṭiḥ yasya || 61 || [fol.13r, l.3]

śliṣṭo 'nayoh kimu bhaved uta naiva saṃdhir
 dehārdhayor ghaṭitayor iti tatparīkṣām |
 āriṣu yasya rabhasād iva cakṣur ardha -
 nārīśvarasya niriyaḥ lalāṭapaṭṭāt || 62 ||

61a apojjhati] $\Sigma_E \acute{S}_C$; *upojjhati* \acute{S}_{AB} **61b** śīkara] $\Sigma_{\mathcal{S}}$; *śīkara* Σ_E **Utpala 61.1** saṃdhyā]
 [Added the pratīka of the verse which must be in the lacuna.] **Utpala 61.1** romāñcitā
 || [Punctuation added.] **Utpala 61.1** tadavalokanasukhena] em.; tadavalokanamukhena
 C_U **Ratnakaṇṭha 61.5** pratibimbitatvāt | kiṃbhūta īśvaraḥ sahasvedaśīkaraṇaiḥ sveda-
 jalalavaiḥ vartate yā sasvedaśīkaraṇā tathā utpulakā romāñcitā ca sātīvikabhāvena aṅgayaṣṭiḥ
 yasya] $C_{R^{pc}}$ [Insertion on top margin of the folio.]; pratibimbitatvāt $C_{R^{ac}}$ **Ratnakaṇṭha**
61.5 pratibimbitatvāt || [Punctuation added.]; pratibimbitatvāt C_R **62a** bhaved uta] Σ ;
bhavet kimu \acute{S}_A

Utpala: [fol.04r, 1.13] śliṣṭo | ittham parīkṣām ivārabdhum icchu sat ṛtīyam
netram nirayau | netradvayasyātisāmīpyena draṣṭum aśaktatvāt || 62 || [fol.04r,
1.15]

Ratnakaṇṭha: [fol.13r, 1.3] śliṣṭo 'naylor iti | yasya ārdhanārīśvararūpasya
ity anena prakāreṇa dehārdhayoḥ parīkṣām iva ārabdhum icchuḥ | āripsu cakṣuḥ
nayanam ṛtīyam lalāṭapattān rabhasāt vegāt niriyāya iti kim itīty āha | śliṣṭo
'naylor ityādi | anayor ghaṭitayoḥ dehārdhayoḥ sandhiḥ śliṣṭaḥ kimu bhavet kim
5 bhavati | uta anayoḥ ghaṭitayoḥ dehārdhayoḥ sandhir naiva bhavet iti parīkṣām
kartum iva vegena ṛtīyam cakṣur alikapattān niriyāyevety arthaḥ || 62 || [fol.13r,
1.6]

yasyānatipravaṇarudradṛśo 'nghriyugma -
śākhānakhāṃśuviśadīkṛtapūrvabhāgāḥ |
āpāṇḍumūlaparipāṭalapuṇḍarīka -
pattraśriyam dadhati vahniśikhāpiśaṅgyaḥ || 63 ||

Utpala: [fol.04r, 1.15] yasya | ānatiniṣṭhānām rudrāṇām dṛśo yasya pādāṅguli-
nakhamayūkhaviśadīkṛtapūrvabhāgās satya āpāṇḍumūlānām raktapadmapat-
trāṇām sāmyam bibhrati || 63 || [fol.04r, 1.17]

Ratnakaṇṭha: [fol.13r, 1.6] yasyānatipravaṇeti | yasya parameśvarasya
ānatau pādapraṇatau pravaṇāḥ lagnāḥ ye rudrāḥ ekādaśa teśām dṛśaḥ dṛṣṭayaḥ
lalāṭasthavahniśikhābhiḥ piśaṅgyaḥ kapiśāḥ | aṅghriyugasya maheśvarasam-
bandhinaḥ yāḥ śākhāḥ aṅgulyaḥ tāsām nakhamayūkhair nirmalīkṛtapūrvodeśāḥ
āsamantāt pāṇḍuramūlānām paripāṇḍurapuṇḍarīkasya sitāmbhojasya pattraṇām
5 śobhām dadhati || 63 ||

mahākulakam athāto 'sya sargasya †niryaṇaḥ† vṛttam ekam āha | [fol.13r, 1.9]

stutumukharamukhās taṃ srastaratnāvatamsāḥ
sthiračaraṇasaparyābandhurāvandhyasaṃdhyāḥ |

Utpala 62.2 nirayau || [Punctuation added.] **63b** viśadīkṛta] $\Sigma_E \acute{S}_A$; *viśadīkṛta* \acute{S}_{BC}

pratidinam upaceruḥ siddhasādhyāmarauḡhāḥ

sphuṭakarapuṭakoṭīśliṣṭabhāsvatkirīṭāḥ || 64 ||

Utpala: [fol.04r, l.17] stuti | praṇāmavaśāt srastai ratnāvataṃsais sthirā bhagavaccaraṇapūjā yeṣāṃ ata eva bandhurā manojñā avandhyā ca saphalā sandhyā yeṣāṃ tathāvidhās siddhasādhyā anye ca devaughās tam bhagavantam siṣevire | kave ratnaśabdāṅkatvāt pratisargam antaśloke † ... † || 64 || [fol.04r, l.20]

[fol.04r, l.20] | utpalakṛte haravijayasāravivarāṇe prathamāḥ sargaḥ || [fol.04r, l.21]

Ratnakaṇṭha: [fol.13r, l.9] stutimukhareti | siddhās ca sādhyās ca devayonayaḥ amarās ca brahmaviṣṇuśakrādyāḥ teṣāṃ aughāḥ samūhāḥ tam parameśvaram devam [fol.13r, l.13] pratidinaniśam upaceruḥ asevanta | kiṃbhūtās te stutyā | mukharam mukham yeṣāṃ te | tathā srastāḥ pādapraṇativaśāt ratnānām avataṃsāḥ śirobhūṣaṇāni yeṣāṃ [fol.13v, l.1] tādrśāḥ | tathā | kiṃbhūtāḥ sthirā anaśvarā | yā caraṇasaparyā pādakamalapūjā tayā bandhurāḥ ramyāḥ avandhyāḥ saphalāḥ sandhyāḥ prātarmadhyāhnasāyantānās tisraḥ sandhyāḥ yeṣāṃ te tādrśāḥ punaḥ kiṃbhūtāḥ sphuṭau nirmalau yau karapuṭau tayoh koṭyā agreṇa añjalibandhāt śliṣṭāni bhāsvanti kirīṭāni maulayo yeṣāṃ te tādrśāḥ atra ca pratisargam paryantavṛtte ratnapadam prayuktavatā mahākavinā nijanāmāṅkam viracitam etad mahākāvyaṃ iti prakāśitam iti śivam || 64 || [fol.13v, l.4]

[fol.13v, l.4] iti śrībālavṛhaspatyanujīvinō vāgīśvarāṅkāparābhidheyasya śrīmadamṛtabhānusūnor mahākave rājānakaratnākarasya kṛtau haravijaye mahākāvye ratnāṅke śrīśāradācaraṇarajaḥpavitrasthalavāstavyarājanakaśrīśaṅkarakaṇṭhātmajarājānakaratnakaṇṭhakṛtāyāṃ laghupañcikāyāṃ jyotsnāvātī purīpurārivarṇanam nāma prathamāḥ sargaḥ | likhitaś caiṣa mayā rājānakaratnakaṇṭhena saṃ 57 śāke 1603 | [fol.13v, l.6]

Utpala 64.0 srastai] $C_{U^{pc}}$; srasrastai $C_{U^{ac}}$ **Utpala 64.1** bandhurā] $C_{U^{pc}}$; babandhurā $C_{U^{ac}}$ **Utpala 64.3** ratnaśabdāṅkatvāt] conj.; ratnadaśāṅkatvāt C_U **Ratnakaṇṭha 64.8** pratisargam paryantavṛtte] $C_{R^{pc}}$; paryantavṛtte $C_{R^{ac}}$ **Ratnakaṇṭha 64.13** mahākāvye ratnāṅke] $C_{R^{pc}}$; mahākāvye $C_{R^{ac}}$

3.2 Sarga 2: Tāṇḍāvavarṇanaḥ

krīḍārasena sa kadācid athādhisānu
līlāvalambitahimādrisutākarāgraḥ |
pratyagrakāñcanalatañcitasamṇiveśam
ākriḍamaṇḍapam amaṇḍayad aśmadhāmnaḥ || 01 ||

Utpala: [fol.04r, 1.21] om̐ namo vighnahantre ||
krīḍā | aśmadhāmno 'dreḥ prakaraṇāc ca mandarasyaiva sānuni udyāna-
maṇḍapam bhagavān alaṃcakāra || 1 || [fol.04r, 1.22]

tasmin kṛtāsanaparigraham adrirāja -
kanyānukūlarasadigdhakathāvidagdham |
anyonyaghaṭṭanavicūrṇitaratnabandha -
hemāṅgadās tam amarādhibhuvo 'dhijagmuḥ || 02 ||

Utpala: [fol.04r, 1.22] tasmi | rasadigdhāḥ śṛṅgārācitāḥ hemamayāny aṅgadāni
keyūrāni amarādhibhuvo deveśās tam abhiyayuḥ || 2 || [fol.04r, 1.24]

vellajjaṭāpaṭalaśevalavallarīkām
cūḍenduḥkaṇḍakuṭilorumṛṇāladaṇḍām |
ākāśasindhūm avataṃsakapālahamaṃsa -
hāsām amī dadhatam aikṣiṣatānam ārāt || 03 ||

Utpala: [fol.04r, 1.24] vella | calajjaṭāvalayam eva śevālatā yatra
cūḍenduḥkaṇḍa eva bisadaṇḍo yasyāḥ tathāvidhām gaṅgām bibhrāṇam enaṃ
haraṃ deveśā aikṣiṣanta | adrākṣur iti | dantaprabhetyādiślokaṃ [fol.04v, 1.1]

Utpala 1.2 krīḍā | aśmadhāmno] conj. (Added the pratika) ; aśmadhāmno C_U **2c**
ratnabandha] $\Sigma_E \acute{S}_A$; *ratnabaddha* $E_{R_{AB}}$; \acute{S}_C is unclear, could be both. **3b** cūḍendu] Σ ;
cūrṇendu \acute{S}_B **Utpala 3.2** tathāvidhām] em.; tathāvidho C_U **Utpala 3.2** enaṃ] $C_{U^{pc}}$;
evaṃ $C_{U^{ac}}$ **Utpala 3.3** aikṣiṣanta || [Punctuation removed.]; aikṣiṣanta | C_U **Utpala**
3.3 dantaprabhetyādiślokaṃ] em.; dante prabhetyādiślokaṃ C_U

yāvat kriyā || 3 ||

5

karṇāvatamaṣgaḥatitotphaṇadandaśūka -
phūtkāramārutaparāhatalocanotthaiḥ |
riktīkṛtām śikhikaṇaprakaraiḥ satoṣa -
gaurīkṣitām suranadīm śirasā vahantam || 04 ||

Utpala: [fol.04v, 1.1] karṇā | dandaśūka uragaḥ | agnikaṇair alpīkṛtatvāt
satoṣayā gauryā īkṣitām sapatnībhūtāt || 4 || [fol.04v, 1.2]

cūḍāgatena jaḍadīdhitinā tanutvam
āseduṣā sarabhasam pravivikṣuṇārāt |
bhāsvallalāṭataṭanākatalārkaḥbimbam
adhyāsyamānam iva bibhratam ūrdhvacakṣuḥ || 05 ||

Utpala: [fol.04v, 1.2] cūḍā | lalāṭam eva vyoma tatrārkaḥbimbam iva ūrd-
hvacakṣur dadhatam | jaḍadīdhitinā candreṇa tanutvam prāptena satā tatraiva
praveṣṭukāmenaivādhyāsyamānam | śaśī hi kṣīṇaḥ san vṛddhaye sūryamaṇḍalam
viśati || 5 || [fol.04v, 1.5]

5

śailātmajāvadanacandramasaḥ katham nu
lekhāpi me na sadṛśī śaśinā saśokam |
ūrdhvekṣaṇotthaśikhinīva nipitsunettham
adhyāsitonnatalalāṭataṭopakaṇṭham || 06 ||

Utpala: [fol.04v, 1.5] śailā | saśokam kṛtvā lalāṭanetrāgnau patitukāmeneva ||
6 || [fol.04v, 1.6]

Utpala 3.4 yāvat kriyā] C_{Upc} ; yāvan kriyā C_{Uac} **4c** satoṣa] $\Sigma_E \acute{S}_B$; *saroṣa* $\acute{S}_C E_{RAB}$; *sakopa*
 E_{RC} **Utpala 4.1** uragaḥ || [Punctuation added.] **5d** adhyāsyamānam] Σ ; *adhyāmayā-*
nam E_{Rac} **Utpala 5.1** cūḍā] em.; cūḍa C_U **Utpala 5.2** jaḍa] C_{Upc} ; jala C_{Uac} **Utpala**
5.3 kṣīṇaḥ] em.; kṣī C_U **6b** saśokam] Σ ; *sakośam* \acute{S}_C **Utpala 6.1** patitukāmeneva] em.;
patitakāmeneva C_U

stamberamājinagalatkṣatajāvaseka -
 saṃpāditāruṇarucā kvacid uttamāṅge |
 tāmbūlarāgaparipāṭalayeva danta -
 paṅktyā virājitakirīṭakapālakhaṇḍam || 07 ||

Utpala: [fol.04v, 1.6] stambhe | stambheramājinam gajacarma kṣatajam
 rudhiram || 7 || [fol.04v, 1.6]

vyotsnārucāmbaram alaṃ vimalaṃ diśantam
 induṃ nidhāya mukuṭe dayitāyamānam |
 tallāñchanacchavim ivātanukālakūṭa -
 cchāyāchalena dadhataṃ pṛthukaṅṭhalagnām || 08 ||

Utpala: [fol.04v, 1.6] jyotsnā | ambaram atīsayena vimalaṃ diśantam
 candraṃ maulau nidhāya tatraivalāñchanacchāyām iva dadhataṃ | anyo 'pi
 durlabhaparivāraṃ kaṅṭhalagnaṃ bibharti || 8 || [fol.04v, 1.8]

saṃhārakālakavalīkṛtasaptalokām
 ambhodhibhārabharamantharameghanīlām |
 kaṅṭhāntarālaparivartinipītadhūma -
 vartitviṣaṃ viṣamayīm dadhataṃ ca lekhām || 09 ||

Utpala: [fol.04v, 1.8] saṃhā | lokagrāsānantaram | pītāyāḥ kaṅṭhāntarvartinyā
 dhūpavarter iva tviḍ yasyāḥ || 9 || [fol.04v, 1.9]

preṅkhatkarālamaṇīśaṅkhasahasraśāra -
 hāroragendraphaṇabhaṅguravīcīcakram

7a stambhera] Σ_E ; *stambhera* $\Sigma_{\dot{S}}$ **7a** kṣatajāvaseka] Σ_E ; *kṣatajānuseka* $\Sigma_{\dot{S}}E_{RA}$ **7d**
 khaṇḍam] Σ ; *ṣaṇḍam* \dot{S}_C **Utpala 7.1** stambhe |] em.; [Pratika missing.] C_U **Utpala**
7.1 stambheramājinam] [Punctuation removed.]; stambheramājinam | C_U **8d** chalena] E_D ;
cchalena $E_R\Sigma_{\dot{S}}$ **Utpala 8.2** tatraiva] em.; tambaiva C_U **Utpala 8.2** lāñchanacchāyām]
 $C_{U^{pc}}$; lāñchanacchāyāyām $C_{U^{ac}}$ **9b** ambhodhi] Σ_E ; *ambhoti* \dot{S}_B ; *amboti* \dot{S}_C **9b** meghanīlām]
 Σ_E ; *meghalīlām* $\Sigma_{\dot{S}}$ **9c** dhūma] \dot{S}_B ; *dhūpa* $\Sigma_E\dot{S}_C$

kaṅṭhasthitotkaṭaviśaṅkaṭakālakūṭa -

kūṭaprabhāprakarakūrmagṛhaṃ vahantam || 10 ||

Utpala: [fol.04v, l.9] preṅkha | sphuranto maṇaya eva śaṅkhās tacchavalasya hārāheḥ phaṇā iva vīcijālaṃ yatrotkaṭo bhīṣaṇo viśaṅkaṭaś chavis tīrṇo yaḥ kālakūṭarāśis tasya prabhā prakaraḥ samūhaḥ kūrmagṛhaṃ samudraḥ || 10 || [fol.04v, l.12]

5

bhasmāṅgarāgadhavalaṃ parapuṣṭapiccha -

cchāyāṅgadoragaphaṇākulitāṃsakūṭam |

aurvāgnidhūmamalinīkṛtavīcibhaṅga -

dugdhormimālisadr̥śīm śriyam āśrayantam || 11 ||

Utpala: [fol.04v, l.12] bhasma | parapuṣṭāḥ kokilāḥ | dugdhormimālī kṣīrāb-dhiḥ || 11 || [fol.04v, l.13]

keyūrapannagaviniḥśvasitāhatāṃsa -

kūṭotthitena navadhūlanabhasmanoccaiḥ

sāvartacakram upari bhramatendubimba -

saṃvāditām upagatena virājamānam || 12 ||

Utpala: [fol.04v, l.13] keyū | aṅgadārthaṃ pannaga uragaḥ sāvartacakraṃ kṛtvopari bhramatāta evendubimbasāmyam gatena || 12 || [fol.04v, l.14]

gambhīrakaṅṭhakuharāspadakālakūṭa -

niryatprabhādhikamalīmasabhogihāram |

vakṣaṣthalaṃ tuhinaśailāśilāviśālam

ālambinīlanalinasrag ivodvahantam || 13 ||

Utpala 10.2 yatrotkaṭo] em.; yatrotkakṣo C_U **Utpala 10.3** prakaraḥ samūhaḥ] em.; prakarasamūhaḥ C_U **11a** piccha] Σ_E ; *piñcha* \acute{S}_C **Utpala 11.1** kokilāḥ || [Punctuation added.] **Utpala 12.1** uragaḥ] C_{Upc} ; ugagaḥ C_{Uac} **13c** vakṣaṣthalaṃ] Σ_E ; *vakṣasthalaṃ* \acute{S}_B , *vakṣassthalaṃ* \acute{S}_C

Utpala: [fol.04v, l.14] gambhīra | nīlanalinasrak kuvalayadāma || 13 || [fol.04v, l.15]

an̄kāśrayāṃ rucirakāñcanabhaṅgapiṅga -
cchāyābhirāmaṅvaṣaṃ himaśailakanyāṃ |
kurvantam aṅjanamalīmasakālakūṭa -
kaṅṭhaprabhābhir abhitaḥ punar eva kālīm || 14 ||

Utpala: [fol.04v, l.15] an̄kā | kanakabhaṅgavat piṅgā gaurī chāyā kāntiḥ
punaḥ kālīm kurvantam yato devyāḥ kālīty aparaṃ nāma || 14 || [fol.04v, l.16]

saṃvījyamānam asakṛt kakudopadhāna -
baddhāspadaṃ dviguṇitonnatābāhudaṅḍam |
lāṅgūlacāmarakarālaśikhāmarudbhir
udbhinnabhaktimanaseva kakudmatārāt || 15 ||

Utpala: saṃvī | [missing] || 15 ||

sevāgatāmaragaṅādhīpapārijāta -
karṇāvatamaṃsasurabhīkṛtam aṅghriyugmam |
gandhānubandhimadhupapratibimbalakṣma -
śārodarair nakhaśaśiprakarair dadhānam || 16 ||

Utpala: [fol.04v, l.16] sevā pārijātākhyam devaṅvaṣaṃ nakhā eva śaśiprakarās
tair upalakṣitam || 16 || [fol.04v, l.17]

14a an̄kāśrayāṃ] Σ; *aṅgāśrayāṃ* footnote of E_R: "A reads *an̄kāśrayāṃ* for *aṅgāśrayāṃ* and it is adopted." **Utpala 14.2** aparaṃ nāma] conj.; a □ nāma **15b** baddhāspadaṃ] Σ; *baddhāspada* Ś_B **15d** kakudmatārāt] Σ; *kakudmatoccaiḥ* Ś_B **Utpala 15.1** saṃvī] [Punctuation added. Commentary to this verse missing, and pratīka to the next verse missing, too, both verses beginning with akṣaras whose consonants are *sa* and *va*.] **Utpala 16.1** sevā] conj.; pratīka missing, see previous verse.

dantaprabhādalitakaṅṭhaviṣāṅdhakāra -
cchāyasya saṁnidhijuṣaḥ karivaktramūrteḥ |
ūrdhvekṣaṅānalaruco ghanacīnapiṣṭa -
dhūlicchaṭā iva mukhe viniveśayantam || 17 || kulakam

Utpala: [fol.04v, l.17] danta | sannidhijuṣo nikaṭavartino vināyakasya mukhe
ūrdhvekṣaṅāgnirucas sindhuracchaṭā iva haṭhād viniveśayantam || 17 || [fol.04v,
l.19]

tasmai praṇamya maṇimauliviṭaṅkakoṭi -
ṭaṅkāhatikvaṇitakāñcanapādapīṭham |
śailādinā nataśiraḥsu nivediteṣu
teṣūcitāsanaparigrahanirvṛteṣu || 18 ||

Utpala: [fol.04v, l.19] [See 2.19.]

ājaghnire svaraviśeṣakṛtāsthāmārga -
citrapracārayatipāṇilayābhirāmāḥ |
vispaṣṭavādyavidhayaḥ karaṅānubandha -
bhājāḥ krameṇa muraajāḥ sphuṭamārjanāṅkāḥ || 19 ||
yugalakam atra pāṭhāntaram

Utpala: [fol.04v, l.19] tasmai | teṣu deveṣu śailādinā śilādāpatyena nand-
inā nivediteṣu | yathocitāsanaparigrahaś ca nirākuleṣu satsu muraajā ājaghnire
Utpala 17.2 sindhuracchaṭā] em.; sindhūracchaṭā C_U **Utpala 17.2** haṭhād] conj.; haṣṣād
 C_U **19a** ājaghnire] Σ ; *ājajñire* $\acute{S}_{B^{ac}}$, same correction probably in the variant of the verse.
19d muraajāḥ] *muraajāḥ* \acute{S}_B **19 variant** atra pāṭhāntaram] *ājaghnire 'tha muraajāḥ prav-*
ibhaktamārga - citrapracārayatipāṇilayaprapaṅcāḥ | saṁmārjanākaraṅayogavibhaktamārga -
cetoharābhimatavādyavidhivyavasthāḥ || (E_D mentions the variant in the mūla, \acute{S}_B has both
readings, the second reading being introduced by *atra pāṭhāntaram* also here, but then reads
...*cetoharābhinava*... here, then numbers this alternate version of the verse as 20, and continues
to count, so that verse numbers starting from here are one higher in respect to the editions. \acute{S}_C
also counts this variant as 20, agreeing textually with E_D . It then omits the next verse *nandīsa*...
. E_R mentions this variant in a footnote only as reading of E_{R^A} , probably with a typo *ājaghnire*
'ya muraajāḥ)

āhatā iti dvābhyāṃ kriyā | maṇimayeṣu mauliṣu ye viṭāṅkā unnatā bhāgās
 tatprāntā eva ṭāṅkāḥ śāstrakāṇi tadāhatyā raṇitapādapiṭhaṃ kṛtvā praṇamya
 5 svaraviśeṣeṣu ṣaḍjādiṣu kṛtasthitayo ye mārgā āliptān tritaḡomukhavitaṣṭākhyāḥ
 cittrā nānāvidhāḥ pracārāḥ samapracārā viṣamapracārās samaviṣamapracārās
 ceti yatayas samās srotogatā gopucchās ceti pāṇayaḥ samapāṇir avapā[-] [fol.05r,
 1.1] ṇir uparipāṇiṣ ceti layā drutamadhyavilambitākhyāḥ etair abhirāmā vādyavid-
 hayas tattvāghānugatākhyāḥ karaṇāni rūpaṃ kṛtapratikṛtaṃ pratibhedo rūpaśeṣa
 10 oghaḥ pariśuṣkā ceti mārjanāḥ māyūrī avamāyūrī karmāravī ceti | ślokasyāṣya
 paro 'prāktano bhedaḥ kevalaṃ tatra vacaḥ kaṭabhāvaḥ pañcamaśūnyāmarahalās
 ca | etacchlokārtha evoddeśaprasaṅganamunināpy artho yathā ṣoḍaśākṣarasam-
 pannaṃ caturmārgaṃ tathaiva ca dvivālaṃ ṣaṭkaraṇakaṃ triyati trilayaṃ tathā
 trigataṃ tripracāraṃ ca trisaṃyogaṃ tripāṇikaṃ | †daśāvapāṇiprahabhaṃ†
 15 tripracāraṃ trimārjanaṃ | viṃṣatyalaṅkārayutaṃ tathāṣṭādaśajātikaṃ | ebhiḥ
 prakāraiḥ sampannaṃ vādyam puṣkaraḡaṃ bhaved iti | atra sarvatra lakṣaṇaṃ
 granthagauravabhayān nālekhi || 19 || [fol.05r, 1.10]

nandīsanirdayaakarāhatapuṣkareṣu

mandraṃ dhvanatsu murajeṣu vibhajya taṇḍuḥ |

āsāriteṣu parikalpitasaptabheda -

paryāptaśobham atha tāṇḍavam abhyagāyat || 20 ||

Utpala: [fol.05r, 1.10] nandī | nandirudreṇāhatāni puṣkarāṇi mukhāni yeṣāṃ |
 ata eva mandraṃ aparusaṃ raṇatsu murajeṣu | tāṇḍur nāma tāṇḍavaṃ tena prok-
 taṃ gītakaviśeṣaṃ vibhajyā 'vāpādinā vibhāgīkṛtya jagau | kecit tu tāṇḍavasya
 sukumārāviddhabhedena dvaividhyād devīstave sukumāraṃ bhagavatsutau
 5 cāviddham iti vibhāgārtham āhuḥ | āsāriteṣu jyeṣṭhamadhyakaniṣṭhapūrveṣu

Utpala 19.6 pracārās] $C_{U^{pc}}$; pracārāśās $C_{U^{ac}}$ **Utpala 19.7** ava] em.; aba C_U **Utpala**
19.10 avamāyūrī] em.; avamāyūrī C_U **Utpala 19.11** 'prāktano] conj.; prāktano C_U **Utpala**
19.12 etacchlokārtha] conj.; eṣāślokārtha $C_{U^{pc}}$; eṣāślokākṛ $C_{U^{ac}}$ **20**] E_R reports the missing
 of this verse in E_{RA} , also in \acute{S}_C it is missing. Most likely the scribes did the mistake of counting the
 alternative reading of 19 as verse twenty and then overlooked the real verse 20, continuing with
 verse 21. **20a** nirdaya] Σ ; *nirmala* \acute{S}_B **20c** saptabheda] Σ ; *satribheda* C_A (v.l.) **Utpala**
20.1 yeṣāṃ || [Punctuation added.]; yeṣāṃ C_U **Utpala 20.2** murajeṣu] em.; murajeṣu C_U
Utpala 20.4 dvaividhyād] em.; ddhaividhyād C_U **Utpala 20.5** āhuḥ || [Punctuation added.];
 āhuḥ C_U

parikalpitā saptabhir bhedair āvāpaniṣkrāmaṅvikṣepapraveśasya tālasannipā-
takhyair bahulā sobhā yatra || 20 || [fol.05r, l.16]

kroḍīkṛtādritanayāḥ śaśikhaṇḍamauli -
maulāpadānaracitastuti mātaraś tat |
līlālālāmalalitābhīnayaprapañca -
saṃcārācāru rasabhāvadṛśo 'bhīnīnyuḥ || 21 ||

Utpala: [fol.05r, l.16] kroḍī | maulam ādyam | apadānaṃ śubhaṃ karma
| garbhībhūtā tadviśayā stutir yatra tan mātaro devatā abhīnīnyuḥ līlayeṣṭa-
janānukāre utkrīṣṭo lalitāś cābhīnayasyāṅgikavācīkā hāryasāttvikabhedaṭ prapañ-
cas tadvaśāt saṃcārīnyāś śūnyādibhēdenāta eva | cārvo rasadrīṣṭayaḥ kāntādyā
5 bhāvadṛīṣṭayaś ca snīghādyā yāsām || 21 || [fol.05r, l.21]

āpītapāṭalasītetarakundagaura -
dehatviśo lalītanartanaṅvībhramasthāḥ |
bhremur gaṇādhipatayo 'bhīnayakrīyāsu
mūrtā rasā iva parīṣkrītarāṅgapīṭhāḥ || 22 ||

Utpala: [fol.05r, l.21] āpī | āpītādīdehakāntaya āhāryābhīnayavaśāt gaṇād-
hipāś cārīprayogavaśād bhremuḥ | parīṣkrītam alaṅkrītam āṅgapīṭhaṃ yair mūrtāḥ
śārīriṇo rasā iva te 'pī nānāvārnāḥ | yad uktaṃ śyāmo bhavati śṛṅgāras sito
hāsyāḥ prakīrtita ityādi || 22 || [fol.05r, l.24]

5

21b maulāpadānaracitastuti] Σ_E ; maulāpadānavīśayastuti \acute{S}_B , cf. C_A *tadviśayā stutir*; *mālā-
padānuracitastuti* \acute{S}_C **21b** tat] Σ ; *tam* \acute{S}_B **21c** lalitābhīnaya] Σ ; *lulitābhīnaya* \acute{S}_B **Utpala**
21.1 kroḍī] em.; kṛīḍī C_U **Utpala 21.1** ādyam || [Punctuation added.]; ādyam C_U **Ut-
pala 21.1** karma || [Punctuation added.]; karma C_U **Utpala 21.4** śūnyādibhēdenāta] C_{Upe} ;
śūnyādinayavaśātabhēdenāta C_{Uac} **22a** kunda] Σ ; *rakta* \acute{S}_B **22d** pīṭhāḥ] Σ ; *śṛśāḥ*, \acute{S}_B ,
cf. C_A (v.l.) **Utpala 22.2** vaśād] C_{Upe} ; vaśāt C_{Uac} **Utpala 22.2** bhremuḥ || [Punctuation
added.]; bhremuḥ C_U **Utpala 22.3** 'pī] [Avagraha added]; pī C_U **Utpala 22.3** varnāḥ]
 C_{Upe} ; vajñāḥ C_{Uac}

Utpala 22.3 śyāmo bhavati śṛṅgāras sito hāsyāḥ prakīrtita] NS 6.3.42

teṣām purah puraripau viṣamaprayoga -
 nṛttopadeśarabhasāt svayam ujjihāne |
 pātālarandhram abhavan natabhūmipīṭha -
 niṣpiṣṭaśeṣaphaṇaratnakaṇāvākīrṇam || 23 ||

Utpala: [fol.05r, 1.21] teṣām | purārau svayam ujjihāne uttiṣṭhati sati || 23
 || [fol.05r, 1.22]

so 'bhyutthito bhuvanam ākulayāṃcakāra
 vispaṣṭadr̥ṣṭatimiravyapalīnahamsam |
 līlāvarāha iva dhūmajaṭāsaṭāgra -
 viṣpandisindhujalaśīkaradurdinārdram || 24 ||

Utpala: [fol.05r, 1.22] so 'bhyu | spaṣṭadr̥ṣṭatimiratvena vyapalīno haṃsaḥ
 sūryo haṃsaś ca śuklacchadā pattriṇo yatra | kecitu dr̥ṣṭas [fol.05v, 1.1] timir
 matsyaprādurbhāvo yasyeti līlāvarāhaviśeṣaṇam pṛthag āhuḥ | jaṭā eva saṭās
 tadagrāviṣyandinī sindhur gaṅgā | aparatra samudrah || 24 || [fol.05v, 1.2]

5

bhasmāṅgarāgadhavaleṣu bhujēsu tasya
 kalmāṣayatsu gaganam karavartanābhiḥ |
 śubhrābhrarājicakitāḥ paripuñjyamāna -
 picchāvavacūlavapuṣaḥ śikhino vidadruḥ || 25 ||

Utpala: [fol.05r, 1.2] bhasmā | karavartanā udveṣṭitā-
 paveṣṭitavyāvṛttaparivartitākhyāḥ kamalavartanādyā vā śubhramegharājitaḥ
 śaratkālabhrāntyā bhramās śikhino mayūrāḥ vidrūtāḥ || 25 || [fol.05v, 1.5]

23a purah] $\Sigma_E \acute{S}_B$; *purā* $\acute{S}_C E_{R_A}$ **23d** kaṇāvākīrṇam] Σ ; *karāvākīrṇam* \acute{S}_C **24c** dhūma] Σ ;
dhūta \acute{S}_B **24d** viṣpandi] Σ ; *viṣyandi* \acute{S}_C **24d** śīkara] $\Sigma_{\acute{S}}$; *śīkara* Σ_E **Utpala 24.2** yatra
 || [Punctuation added.]; yatra C_U **Utpala 24.2** kecitu] em.; keci tu C_U **25c** cakitāḥ] Σ ;
cakitāḥ \acute{S}_C **Utpala 25.1** udveṣṭitāpaveṣṭita] $C_{U^{pc}}$; udveṣṭibhatāpaveṣṭita $C_{U^{ac}}$

gāḍhāṅgadoragaphaṅāmaṅiraśmirāga -

ruṅṅāndhakāranikarāparapārśvabhūmeḥ |

śailasya bhāskararucām avadhes tadīya -

bāhudrumaiḥ sapadi cukṣudire 'śmakūṭāḥ || 26 ||

Utpala: [fol.05v, 1.5] gāḍhā | bhāskararucām avadhes śailasya lokālokasya śṛṅgāṇi cukṣudire cūrṅikṛtāni || 26 || [fol.05v, 1.6]

vikṣiptabāhunivahasya vihasya dikṣu

tasyāṅgahāraḥ karaṅakramakampimūrdhnaḥ |

agrātipāṭisalilā surasindhur āpac

cīnāṅśukojjvalatiraskaraṅīvilāsam || 27 ||

Utpala: [fol.05v, 1.6] vikṣi | aṅgahāraḥ karaṅāni anyās sthirahastādayaḥ teṣāṃ karaṅaṃ prayuktiḥ | yad vā karaṅāni yuddhāny eva talapuṭādyāni gaṅgaiva paṭṭāṃsukanibhā śobhā prāpat || 27 || [fol.05v, 1.8]

agre ninartiṣata eva vilocanāgnir

asyāśu piṅjaritadinmukhacakrabālaiḥ |

tigmāṅśubimbakaṭakapratibaddhavṛttir

arcirbhir ātapatiraskariṅīm nirāsthat || 28 ||

Utpala: [fol.05v, 1.8] agre nartitum icchata ivāsyāgre sūryabimbam eva kaṭakaṃ tadbaddham | ātapam eva tiraskariṅīm netrāgnir arcirbhir nirāsthat | raṅgapīṭhāvātīrṅasya hi naṭasyāgrāḥ javanikā apasāryate || 28 || [fol.05v, 1.11]

26a maṅi] $\Sigma_{\dot{S}}E_{RAD}$; *phaṅi* E !!!!check!!! **26b** nikarā] Σ ; *nikarāḥ* \dot{S}_C **26b** parapārśva] Σ_E ; *paripārśva* $\Sigma_{\dot{S}}$ **26d** cukṣudire] Σ_E ; *cukṣubhire* $\dot{S}_{B^{ac}}$ (marginal correction illegible on file) $\dot{S}_C E_{RAC}$ **27d** cīnā] Σ ; *cola* C_A (v.1.) **27d** tiraskaraṅī] Σ_E ; *tiraskariṅī* $\Sigma_{\dot{S}}$ **28b** cakrabālaiḥ] Σ_E ; *cakravālaiḥ* $\Sigma_{\dot{S}}$; *cakravākaiḥ* E_{RAC} **28c** bimba] Σ ; *bhīm̄ba* \dot{S}_B **28c** vṛttir] Σ ; *vṛttim* $\dot{S}_{B^{pc}}$ **28d** nirāsthat] Σ ; *nirāsthāt* \dot{S}_B **Utpala 28.1** agre] em.; *agne* C_U **Utpala 28.2** ātapam] $C_{U^{pc}}$; *ātam* $C_{U^{ac}}$ **Utpala 28.2** nirāsthat || [Punctuation added.]; *nirāsthat* C_U

ākṣipyamānavividhābhīnayaprabandha -
saṁdarśanārtham iva sarvadiśāṁ purastāt |
vispaṣṭarecakarayākulabāhudaṇḍa -
piṣṭādrikūṭanikarān akarot sa mārgān || 29 ||

Utpala: [fol.05v, 1.11] ākṣi | vividhās catvāro 'bhīnayā āṅgikādyāḥ | recako
viśiṣṭaṁ bhramaṇaṁ | grīvā bāhvādīnāṁ diśāṁ nāyakatvam atra || 29 || [fol.05v,
1.12]

tasyāṅgahāravalitātanunṛttahasta -
bhasmāṅgarāgadhavalonnatapīnabāhoḥ |
sāvartacakravikaṭormighaṭāsahasra -
saṁkīrṇadugdhajaladhipratirūpatāsīt || 30 ||

Utpala: [fol.05v, 1.12] tasyā | aṅgahārārtham valitā bāhavo nṛttahastās
caturaśrādayaḥ | | tadvalanāt tulyam āvartacakram pratirūpatā sāmyam || 30 ||
[fol.05v, 1.14]

vistāraśālikanakācalabījakoṣa -
cakrasya nṛttavalanāsu sahasrasaṁkhyaiḥ |
phullajjapārūṇatalair bhuvanāravinda -
koṣasya pattrapāṭalāyitam asya hastaiḥ || 31 ||

Utpala: [fol.05v, 1.14] vistā | kanakācalo merur eva karṇikā yatra vikasaj-
japākhyapuṣpavad aruṇair hastaiḥ pattrapāṭalatvam ācaritam || 31 || [fol.05v, 1.15]

Utpala 29.1 'bhīnayā] [Avagraha added.]; bhīnayā C_U **Utpala 29.1** āṅgikādyāḥ |] [Punc-
tuation added, Sandhi dissolved.]; āṅgikādyā C_U **30a** nṛtta] Σ ; *vṛtta* \acute{S}_C **30b** bāhoḥ]
 $E_R\acute{S}_B$; *bāhvoḥ* $\acute{S}_C E_D$ **Utpala 30.1** bāhavo] [Punctuation removed.]; bāhavo | C_U **Ut-**
pala 30.2 caturaśrādayaḥ |] C_{Upe} ; caturaśr[illegible character cancelled.]ādayaḥ C_{Uac} **Utpala**
30.2 sāmyam] em.; sāmyaṁ C_U **31a** vistāra] Σ ; *vistāri* \acute{S}_B **31a** koṣa] Σ ; *kośa* \acute{S}_B **31c**
bhuvanāravinda] Σ_E ; *bhuvanārabinda* $\Sigma_{\acute{S}}$ **31d** koṣasya] Σ_E ; *kośasya* $\Sigma_{\acute{S}}$ **31d** pattra] Σ ;
patra \acute{S}_C

pīnāmsakūṭaghaṭitam galakālakūṭa -

cchāyānīśānusaraṇārtham ivābhyupetam |

tenottamāṅgavidhutiślathamaulibandha -

visrastam induśakalam bibharāṃbabhūve || 32 ||

Utpala: [fol.05v, 1.15] pīnā | kālakūṭacchāyaiva rātriḥ || 32 || [fol.05v, 1.16]

tasyordhvalocanamarīcimato viśīrṇa -

piṅgatviśaś ciram abhāvitarāṃ purastāt |

ābaddhavartanatayā vikasatkarāla -

raktāṅgulīdalakulaiḥ karapadmakhaṇḍaiḥ || 33 ||

Utpala: [fol.05v, 1.16] tasyo | ūrdhvalocanam eva marīcimān sūryaḥ tadagre karair eva padmair vikasadaṅgulīdalenaiva bhāvīkūtam || 33 || [fol.05v, 1.17]

saṃdehitādhavalabhāsmanadhūlidigdha -

taddordrumānilarayoddhata vīcibaṅgāḥ |

dugdhodadher nabhasi paprathire muhūrtam

ālīṅgitātanutarotkalikābhraṅgāḥ || 34 ||

Utpala: [fol.05v, 1.17] sande | dhavalayā bhāsmanadhūlyāliptānām tasya bhagavato bāhudrumāṅgāṃ anilavegenoddhatā vīcibaṅgā dugdhābdeḥ sambandhino vyomni prathitāḥ ata eva sandehitāḥ kiṃ bhasmācitā bhagavadbhujā utataraṅgāḥ iti athaś ca āsandehitāśca ā samantād bhasmadigdhair bhujair anilarayoddhatāś
5 ca tā iti yojyam | kecit tu sandehitāḥ dhavalabhāsmanabhaktidigdhā iti pṛthak paṭhanti utkalikā laharyo gaṅgāyāś ca samāsoktyā nāyakatvād †draruhikā† api ||

32d babhūve] Σ ; *bhabhūve* \acute{S}_B **Utpala** **32.1** kālakūṭa] C_{Upc} ; kālakūja C_{Uac} **33c** vartanatayā] Σ ; *nartanatayā* \acute{S}_B **33d** khaṇḍaiḥ] Σ_E ; *ṣaṇḍaiḥ* $\Sigma_{\acute{S}}$ **Utpala** **33.2** vikasadaṅgulīdalenaiva] C_{Upc} ; vikasaddalenaiva C_{Uac} **34a** saṃdehitādhavalabhāsmanadhūlidigdha -] Σ ; *sandehitāḥ dhavalabhāsmanabhaktidigdhā* C_U (mentioned as alternative reading) **34b** drumānila] Σ ; *kramānila* \acute{S}_C **34c** paprathire] Alaka mentions a reading *pupuṣire*. **Utpala** **34.2** vīcibaṅgā] em.; vīcibandhā C_U **Utpala** **34.3** uta] C_{Upc} ; utata C_{Uac} **Utpala** **34.4** athaś] em.; ayaś C_U **Utpala** **34.5** iti] em.; ihi C_U **Utpala** **34.5** yojyam ||] C_{Upc} , [Punctuation added]; ihi yohitāḥ C_{Uac} **Utpala** **34.6** laharyo] [Punctuation removed.]; laharyo] C_U

pātālaveśmagatabandhudidṛkṣayeva
vikṣipyamāṇamaṇibandhanabaddhasaṃsthāḥ |
tasya vyadhuh phañabhṛtaḥ phañacakramukta -
phūtkāramārutaviśīrṇajalān payodhīn ||35 ||

Utpala: [fol.05v, 1.24] pātā | maṇibandhanaṃ bāhuvalayasthānam | vyadhuh
cakruḥ || 35 ||

vyaktāṅgahāraṇakramakīryamāṇa -
dordaṇḍamaṇḍalatayā bibharāṃcakāra |
saṃhāramārutavikampitakalpavṛkṣa -
kailāsaśailasadrśiṃ śriyam indumauliḥ || 36 ||

Utpala: [fol.05v, 1.25] vyakta | kalpavṛkṣatulyā bāhavaḥ || 36 ||

tena vyadhīyatatarām iva vellitāgra -
dordaṇḍabhasmakaṇarājibhir ujjvalābhiḥ |
nirmitsyamānanijanṛttabharābhiyoga -
yogyāntarālabhuvanāntarasūtrapātaḥ || 37 ||

Utpala: [fol.05v, 1.25] tena | nirmartum iṣṭasya nijanṛttābhiyoge yogyān-
tarālasya [fol.06r, 1.1] paratrabhāgasya sūtrapāta iva bhagavatā sthapatineva
kṛtaḥ || 37 ||

ārabdhanartanakarāṅgulikoṭibhāga -
niṣṭhyūtadīdhitiśikhālikhitācchalekham |

35a didṛkṣayeva] Σ ; *didṛkṣayaiva* \acute{S}_C **Utpala 35.1** bāhuvalayasthānam || [Punctuation
added, sandhi dissolved.]; bāhuvalayasthānaṃ C_U **Utpala 37.1** nijanṛttābhiyoge] em.; ni-
javṛttābhiyoge C_U **Utpala 37.1** yogyāntarālasya] em.; yogyāntarālasya C_U **38a** ārabdha]
 Σ ; *ābaddha* \acute{S}_B

tasyābhavat sphuradanekasahasrasamkhyā -

jihmāmṛtāmśukalikāṅkam ivāntarikṣam || 38 ||

Utpala: [fol.06r, 1.1] āra | nakhāgranirgatadīdhitilekhitalekhatvād anekakuṭi-
lacandrakalāṅkitam iva vyomābhūt || 38 || [fol.06r, 1.3]

uddāmarecakarayabhramaṇānubandha -

sambaddhabudbudakaṇākulasiddhasindhuh |

lakṣmīm anujjhitakirātadaśāvanaddha -

nāgendrakañcuka ivāsya babhāra jūṭaḥ || 39 ||

Utpala: [fol.06r, 1.3] uddā | recako grīvāyā evātra | anubandhaḥ paunaḥpun-
yam | nāgendrasya vāsukeḥ | kañcuko nirmokaḥ || 39 || [fol.06r, 1.4]

tadbāhughūrṇanavalanmṛgarājakṛtti -

vajrāsriśātanakhakoṭinipātabhītaiḥ |

digdantibhis tvaritakuñcitaajānuparva -

kharvībhavadvikāṭakumbhataṭair viṣede || 40 ||

Utpala: [fol.06r, 1.4] tadbā | tasya | mṛgarājakṛttis siṃhacarma | tatra
vajrakoṭivat śātās tīkṣṇā ye nakhās tatpātabhītaiḥ diggajair niṣaṇṇam || 40 ||
[fol.06r, 1.5]

tasyāṅgahāraḥkaraṇākulabāhudaṇḍa -

khaṇḍāspadā sapadi kesarirājakṛtīḥ |

Utpala 38.1 nakhāgranirgatadīdhitilekhitalekhatvād] C_{Upc} ; nakhāgranirgatadīdhitilekhi-
talekhatvādad C_{Uac} **39a** uddāma] Σ ; *uddhāma* \acute{S}_B **39b** sambaddha] Σ ; *sambandha* \acute{S}_B
39b siddhasindhuh] Σ ; *sindhasindhuh* \acute{S}_C **Utpala 39.1** paunaḥpunyam] em., [Punctuation
added.]; paunaḥpunyam C_U **Utpala 39.2** vāsukeḥ]] [Punctuation added.]; vāsukeḥ C_U **40d**
viṣede] Σ ; *viṣedhe* \acute{S}_C **Utpala 40.1** tadbā | tasya] [Pratīka added. Next verse begins with
tasyā.] **Utpala 40.1** mṛgarājakṛttis] em.; mṛgarājakṛtis C_U **Utpala 40.1** siṃhacarma]]
[Punctuation added.]; siṃhacarma C_U **Utpala 40.2** vajrakoṭivat] [Punctuation removed.];
vajrakoṭivat | C_U **Utpala 40.2** tatpātabhītaiḥ] em.; taryātabhītaiḥ C_U **41a** daṇḍa] Σ ;
ṣaṇḍa \acute{S}_C **41b** khaṇḍāspadā] Σ ; *daṇḍāspada* \acute{S}_C

tārās cakarṣa karajaiś caṭulīkaḍāra -

cūḍājuṣaḥ priyam ivodupateś cikīrṣuḥ || 41 ||

Utpala: [fol.06r, 1.6] tasyā | caṭulī ulkā tadvat kapilā yā cūḍā tatsevinaś
candrasya kāntāprāpaṇāt priyam iva kartum icchus siṃhakṛttis tārā ācakarṣa ||
41 || [fol.06r, 1.7]

dordaṇḍamārutavighaṭṭitaśailakūṭa -

dhūlicchaṭāpaṭaladhūsaram uṣṇadhāmnaḥ |

uddhūlanonmṛditabhasmarajobhir aicchad

īśaḥ pramārṣṭum iva bimbatalātmadarśam || 42 ||

Utpala: [fol.06r, 1.8] dordaṇḍa | īśo bhagavān bhasmarajobhir uṣṇadhāmno
raver bimbam evādarśam pramārṣṭum ivābhilalāṣa || 42 || [fol.06r, 1.9]

lakṣmīpater iva nirargaladaṇḍapāda -

śākhāgrakoṭighaṭitaḥ kṣaṇam uṣṇaraśmiḥ |

tasyābabhāv adhinabho 'rghajalāvasakta -

padmāsanānamitaratnakamaṇḍaluśrīḥ || 43 ||

Utpala: [fol.06r, 1.9] lakṣmī | nirargalo niṣpratibandhaḥ śākhā aṅgulyaḥ
adhinabho vyomni viṣṇor arghajalārtham iva sakto lagno brahmaṇānamito
ratnamayo yaḥ kamaṇḍalus tattulyaśobhaḥ | hareḥ kila trailokyam ākramato
brahmaṇā pādaḥ kṣālitāḥ || 43 || [fol.06r, 1.12]

5

tasyāstarīṣata navābhinayakriyāsu

dikcakravālam abhitaḥ sthagitāntarīkṣāḥ |

Utpala 41.1 caṭulī] em.; also possible caḍulī, c.f. [Schmidt(1915), p.280].; cuḍulī C_U **Utpala 41.1** tadvat] $C_{U^{pc}}$; tadvayat $C_{U^{ac}}$ **43b** śākhāgra] $\Sigma_{E\dot{S}}$; *pādāgra* E_{RAB} **Utpala 43.2** adhinabho] $C_{U^{pc}}$; a adhinabho $C_{U^{pc}}$ **Utpala 43.2** arghajalārtham] em.; arkajalārtham C_U

ambhodhimārgagamanābhimukhāḥ śīrastha -
sindhupravāhanivahā iva bāhudaṇḍāḥ || 44 ||

Utpala: [fol.06r, 1.12] tasyā | āstarīṣata ācchādayāmāsuḥ || 44 ||

tena vyalokyata valadbhujadaṇḍakhaṇḍa -
caṇḍānilāhativighaṭṭanaviprakīrṇam |
prabhraṣṭam ambaratalād vidhutottamāṅga -
visrastaśekharakapāladhīyendubimbam || 45 ||

Utpala: [fol.06r, 1.12] tena | śekharakapālabhrāntibuddhyā indubimbam
dṛṣṭam || 45 || [fol.06r, 1.13]

brahmāsanāmburuham āhitasarvaloka -
kampe vibhoḥ śīśīrakāla ivānukāre |
paryastabāhuvanadhūlanabhasmadhūli -
nīhārapātadalitacchadaśobham āsīt || 46 ||

Utpala: [fol.06r, 1.13] brahmā | bhayaśītakṛto vepatuḥ | anukāre nṛtte
bhasmadhūli eva himam || 46 || [fol.06r, 1.14]

graiveyakoragaphaṇāmaṇicakravāla -
saṁdhyāruṇoḍuśabalaṁ sthagayāṁcakāra |
dīnmaṇḍalaṁ pralayakālaniśeva tasya
kaṇṭhaprabhā timiranīlaruciḥ sphurantī || 47 ||

44c śīrastha] Σ ; *śīrasstha* \acute{S}_C **44d** nivahā] Σ ; *vivahā* \acute{S}_B **45a** khaṇḍa] Σ_E ; *ṣaṇḍa* $\Sigma_{\acute{S}}$
45d śekhara] Σ ; *śīkara* $\acute{S}_C E_{RA}$ **Utpala 45.1** tena || [Punctuation added.] **46c** paryasta]
 \acute{S}_B ; paryanta $\acute{S}_C \Sigma_E$ **Utpala 46.1** brahmā] em.; kampo C_U [This is the beginning of the
second pada of the verse.] **Utpala 46.1** bhayaśītakṛto] C_{Upe} ; bhayaśetakṛto C_{Uac} **Ut-**
pala 46.1 vepatuḥ || [Punctuation added.]; vepatuḥ C_U **Utpala 46.2** himam] em.; homam
 C_U **47a** graiveyakoraga] Σ ; *graivīyakoraga* \acute{S}_B **47b** saṁdhyāruṇoḍuśabalaṁ] Σ_E ; *sand-*
hyāruṇoḍuśavalā \acute{S}_B , *sandhyāruṇoḍuśavalam* \acute{S}_C

Utpala: [fol.06r, 1.14] graive | grīvālaṅkārasyoragasya phaṇamaṇirāga eva sandhyālohitā uḍavas tārāḥ | uragaphaṇeṣūdgatarāgāṇi ratnāny eva † sandhyāruṇā tarava † iti tu pāṭhaḥ śreyān | timiravat nīlā rucir yasyāḥ kalpāntarātrīś ca raktanakṣattraśavalā sāndhakārā ca || 47 || [fol.06r, 1.17]

5

cūḍajāḍāṃśur api jūṭajaṭānikuñja -
 baddhāspadaḥ pratidiśaṃ sucirād avāpa |
 ārabdhanartanakarānilaghaṭyamāna -
 tārāpuraṃdhriparirambhasukhāni śaṃbhoḥ || 48 ||

Utpala: [fol.06r, 1.17] cūḍā | jaḍāṃśuś candro 'tha ca jalaprakṛtir api †bhagavat kā† vartanāniloddhūyamānās tārā eva puranddhrayas tadālinganasukhāni prāpa | jaṭā eva nikuñjam | śṛṅgārī hi nāyikayā saha nikuñjabhāge āste || 48 || [fol.06r, 1.20]

5

līlāvadhūtaśirasō 'sya valajjaṭāgra -
 viṣyandisāndrasalilokṣitakoṭibhāgāt |
 uccaṇḍatāṇḍavarasasya vinirjagāma
 mandākinī madhuripor iva daṇḍapādāt || 49 ||

Utpala: [fol.06r, 1.20] līlā | asya śambhor līlāvadhūtāc chiraso viṣṇupadād iva gaṅgā niryayau || 49 || [fol.06r, 1.21]

tasyāśu śonitam ivojjagarur gariṣṭha -
 dordaṇḍaghātavidhurā girayas tadānīm |

Utpala 47.1 grīvālaṅkārasyoragasya] $C_{U^{pc}}$; grīvālaṅkārasyorasagasya $C_{U^{ac}}$ **48a** cūḍā] Σ ; cūḍhā \acute{S}_B **48c** ghaṭyamāna] Σ_E ; ghaṭṭamāna $\Sigma_{\acute{S}}E_{R_A}$ **Utpala 48.1** candro] $C_{U^{pc}}$; caṇḍo $C_{U^{ac}}$ **Utpala 48.1** 'tha] [Avagraha added.]; tha C_U **Utpala 48.2** bhagavat] $C_{U^{pc}}$; bhagavatva $C_{U^{ac}}$ **Utpala 48.2** tadālingana] $C_{U^{pc}}$; tadidālingana $C_{U^{ac}}$ **Utpala 48.3** prāpa || [Punctuation added.]; prāpa C_U **Utpala 48.3** saha] $C_{U^{pc}}$; sahanti $C_{U^{ac}}$ **Utpala 48.3** nikuñja] $C_{U^{pc}}$; ntinikuñja $C_{U^{ac}}$ **49b** viṣyandi] \acute{S}_B ; niṣpandī $E_{D^{ac}R}$, niṣyandī $E_{D^{pc}}$, niṣṣyandī \acute{S}_C

udvartanānilarayotthitadhātaviya -

dhūlicchaṭāruṇitanirjharavīcibhaṅgāḥ || 50 ||

Utpala: [fol.06r, 1.21] tasyā | ujjagaruḥ †udavasann† iva | gariṣṭhā gurutarāḥ
| dhātaviyā gairikādisambandhinī || 50 || [fol.06r, 1.22]

tena vyadhāyīṣata bāhuvanaprakoṣṭha -

baddhāsitoragaphaṇāmaṇirāgapiṅgāḥ |

saṃhāarakālarabhasotthitadhūmadaṇḍa -

kalmāṣitānalaśikhā iva digvibhāgāḥ || 51 ||

Utpala: tena | vyadhāyīṣata kṛtāḥ | prakoṣṭham antaram vidyād
āratnimaṇibandhayoḥ | asitāḥ kṛṣṇāḥ || 51 || [fol.06r, 1.24]

tasyādhinṛttam analolbaṇadr̥ṣṭipāta -

lakṣyīkṛteṣu phaṇino maṇibandhaneṣu |

tattāpakhedaparivartanalakṣyamāṇa -

pītodarāḥ kanakakambuvilāsam āpuḥ || 52 ||

Utpala: [fol.06r, 1.24] tasyā | nṛttakāle maṇibandhanasthā phaṇino netrāgni-
lakṣīkṛtatvena aruṇodarāḥ kanakavalayaśobhām prāpuḥ | kambuśabda upacārād
valayamātravācī || 52 || [fol.06r, 1.26]

sānandanandikaratāḍitapuṣkarāgra -

cetoharāṅkikapayodharanādahr̥ṣṭaḥ |

50c dhātaviya] Σ ; *dhātaveya* \acute{S}_C **Utpala 50.1** iva || [Punctuation added.]; iva C_U **Utpala 51.1** tena] em.; tenā C_U **Utpala 51.2** āratni] em.; atni C_U **Utpala 51.2** maṇibandhayoḥ || [Punctuation added.]; maṇibandhayoḥ C_U **52a** analolbaṇa] Σ_E ; *analojjvala* $\Sigma_{\acute{S}}$ **Utpala 52.1** phaṇino] em.; phaṇino C_U **Utpala 52.1** netrāgnilakṣīkṛtatvena] em.; netrāgnilakṣmīkṛtatvena C_U

Utpala 51.1 prakoṣṭham antaram vidyād āratnimaṇibandhayoḥ || cf. Vallabhadeva's commentary of Kālidāsa's Kumārasambhava, 3.41. [Murti(1980), p.79].

ārabdharecakalayaḥ kalayāmcakāra

līlām sa mecakagalaḥ sphuṭacandrakaśrīḥ || 53 ||

Utpala: [fol.06r, 1.26] sāna | nandī nāma gaṇas tatkarābhyām tāḍitam
mukhaṃ yasya so 'ṅkikākhyo muraja eva meghaḥ | ārabdho grīvarecakasya
layaś śleṣo drutādilayena sa mecakagalaḥ śarvo līlām iṣṭhajanānukāram kalayāmcakāra [fol.06v, 1.1] prārebhe | alpaś candraś candrakaḥ | mecakagalo 'pi mayūro
5 meghanādahrṣtas saṃlayaṃ kṛtvā †līlāyāms† candrakaśobhī ca bhavati || 53 ||
[fol.06v, 1.2]

sāvartanābhir abhito lalitāṅgahāra -

śobhā manoramaparikramatām vahantī |

ceto jahāra dayitā rasabhāvahṛdya -

rūpā kriyā puraripoḥ śubhahastadrṣṭiḥ || 54 ||

Utpala: [fol.06 v, 1.2] sāva | sā śambhor līlārūpā kriyā vartanāb-
hir udveṣṭitādikarakriyābhiś cetaḥ ahṛta | aṅgahārāḥ sthirahastādayaḥ |
parikramo vṛttibhedena gativīśeṣaḥ | dayitā ramyā | rasaḥ śṛṅgārādayaḥ |
bhāvā ratyādayaḥ | sthāyivyabhicāryanubhāvarūpāḥ | hastāḥ patākādayaḥ
5 | saṃyutāsaṃyutanṛttahastabhedabhinnāḥ | drṣṭayaḥ kāntādyā rasabhā-
vasaṃcārabhedinyaḥ | ataś ca dayitā kānteva | tasyās sāvartanābhiḥ aṅgahāro
muktādāma paritaḥ kramaṇaṃ parikramaḥ rasaḥ kāntānurāgaḥ | tasya bhāvas
sattā | śubhau hastau drṣṭiś ca || 54 || [fol.06v, 1.9]

53c ārabdha] Σ_E ; *vispaṣṭa* $\Sigma_{\mathcal{G}}$ **53c** layaḥ] Σ_E ; *rayaḥ* $\Sigma_{\mathcal{G}}$ **Utpala 53.1** nandī nāma gaṇas] em.; also possible em.: *nandir nāma gaṇas*; nandinā | mārgaṇas C_U **Utpala 53.1** tatkarābhyām] em. taskarābhyām **Utpala 53.2** muraja] em.; muruja C_U **Utpala 53.3** drutādilayena] em.; drutādivāyena C_U **Utpala 53.4** prārebhe] em.; prarebhe C_U **Utpala 53.4** candrakaḥ || [Punctuation added, Sandhi dissolved.]; candrako C_U **Utpala 53.4** 'pi] [Avagraha added.]; pi C_U **Utpala 53.5** saṃlayaṃ] conj.; sa layaṃ C_U **Utpala 53.5** †līlāyāms†] [There are two dots for Anusvāra here, one of them possibly cancelled. Both *līlāyāṃ* or *līlāyās* would be possible.] **Utpala 54.1** sāva] em.; sāvā C_U **Utpala 54.2** karakriyābhiś] em.; nakarakriyābhiś C_U **Utpala 54.2** sthirahastādayaḥ || [Punctuation added.]; sthirahastādayaḥ C_U **Utpala 54.3** ramyā || [Punctuation added.]; ramyā C_U **Utpala 54.3** śṛṅgārādayaḥ || [Punctuation added.]; śṛṅgārādayaḥ C_U **Utpala 54.4** ratyādayaḥ || [Punctuation added.]; ratyādayaḥ C_U **Utpala 54.5** saṃyutāsaṃyuta] em.; saṃyatāsaṃyuta C_U **Utpala 54.5** bhinnāḥ || [Punctuation added.]; bhinnāḥ C_U

dordandakhaṇḍavalanāny atisaṃkaṭatvam

utprekṣya no vidadhire kakubhāṃ purastāt |

vinyastamandacaraṇaṃ paricakrame ca

bhūmaṇḍalaṃ vidalatīti dayānubandhāt || 55 ||

Utpala: [fol.06v, l.9] dorda | itthaṃ śaśīśekharaṣya nṛttam ādhāraṣya bhuvo daurbalyāt savistaraṃ nābhūd iti dvābhyāṃ kriyā | kakubhāṃ saṃkaṭatvam āśaṅkya bāhuvalanāni na kṛtāni | paricakrame parikrāntam || 55 || [fol.06v, l.11]

brahmāṇḍakarparapariṣphuṭanābhisaṃdher

ūrdhvaṃ vyaracyata tathā na ca daṇḍapādaḥ |

itthaṃ na śītakiraṇābharaṇaṣya nṛttam

ādhāradurbalatayā savilāsam āsīt || 56 || yugalakam

Utpala: [fol.06v, l.11] brahmā | abhisandhir ākalanam || 56 ||

kuṣipraviṣṭasuranirjharīṇītarāṅga -

jhāṃkāratāraninadair nṛkapālapaṅktiḥ |

nṛttakriyāsu vidadhāv iva sādhuṇvādaṃ

yasyottamāṅgabhuvi sātīśayāsv amandam || 57 ||

Utpala: [fol.07v, l.12] kuṣi | atīśayaḥ kauśalam ata eva tatra sādhuṇvādaḥ || 57 ||

ālokitas tuhinaśailabhuvā sahāsam

ākṛṣya śekharaśaśāṅkakalāṃ smarāreḥ |

55a khaṇḍa] Σ_E ; *ṣaṇḍa* $\Sigma_{\dot{S}}$ **56b** ūrdhvaṃ] Σ ; *ūrdhve* \dot{S}_B **56b** vyaracyata] \dot{S}_B ; *viracyata* $\dot{S}_C \Sigma_E$ **56d** yugalakam] taraṅgayugalakam \dot{S}_C , (*taraṅga*)yugalakam KM . Cf. 2.57a. **Utpala** **56.1** brahmā |] conj.; [Pratika missing.] C_U **57d** yasyottamāṅga] All editions and MSS read this, but it is unclear where to connect the relative pronoun to. *asya* or *tasya* would be better. **Utpala** **57.1** sādhuṇvādaḥ] C_{Upe} ; sādhuṇvādam C_{Uac}

nṛtyan vidūṣakabhuvam bhujaḡāriketur

agre cakāra kuṭilonnatadaṇḍakāṣṭham || 58 ||

Utpala: [fol.06v, 1.12] ālo | bhujaḡārir mayūrah ketau yasya sa kumārah śarvasyāgre vidūṣakabhūmikām nṛtyan candrakalām eva kuṭilam daṇḍakāṣṭham akarot | vidūṣako hi sahāsam ālokyate || 58 || [fol.06v, 1.15]

etāni tāni talapuṣpapuṭādikāni

cetoharāṇi karaṇāni gaṇādhināthāḥ |

ity aṅghāravidhayaḥ sphuṭatatprapañca -

yogañcitasthitibhṛtaḥ sthirahastamukhyāḥ || 59 ||

Utpala: [See 2.60.]

ittham tridhātmakaraṇam gaṇamaṇḍaliṣu

saṅkrāntim asya nayato rabhasena saṃyak |

paryāptadarśanasukham vinimeṣapakṣma

cakṣuḥsahasram abhavat sṛḡhaṇīyam aindryāḥ || 60 ||

Utpala: [fol.06v, 1.15] etā | asya bhagavato gaṇeṣu karaṇādisaṅkrāntim nayata upadiśatas sataḥ aindryā devatāyām nayanahasram niścalapakṣmatvāt paryāptadarśanasukham ata eva sṛḡhaṇīyam abhūd iti | dvābhyām kriyā | teṣām karaṇānām prapañcayogenāñcitā pūjitā sthitiḥ | karaṇasampādyatvād
5 aṅghārāṇām karaṇam | tridhātma tribhiḥ prakāraiḥ pādābhyām kramaṇam yat tu karaṇam nāma tad ity ekam | tathā talapuṣpapuṭādikam vyāvṛttādi
58c nṛtyan] Σ ; *nindad* \acute{S}_C **Utpala 58.1** sa] em.; su C_U **59a** talapuṣpapuṭādikāni] Σ ; *talapuṣpapuṭāni kāni* \acute{S}_C **60a** maṇḍaliṣu] Σ ; *nāyakeṣu* \acute{S}_C **60b** nayato rabhasena saṃyak] \acute{S}_B ; nayato sadasi sthitāsu [Wrong sandhi.] Σ **60c** pakṣma] $\Sigma_{\acute{g}}$; pakṣma - Σ_E **60d** aindryāḥ] Σ ; *endryāḥ* \acute{S}_B **60d**] \acute{S}_B yugmam, not sure how to understand the connection between the two verses, maybe by taking *ittham* as having the force of a direct-speech-marking *iti*, as the last verse with the voc. *gaṇādhināthāḥ* looks like direct speech. But who then is the speaker? Skanda, Aindrīdiś or Śiva himself? **Utpala 60.2** aindryā] em.; aindryā || C_U [This double daṇḍa after *aindryā*, probably marks the beginning of the commentary on verse 60, but then there should have been no sandhi.] **Utpala 60.2** nayanahasram] $C_{U^{pc}}$; nayanahasahasram $C_{U^{ac}}$

ceti | †bhaumam ākāśo kam† ubhayātmakam ceti kecit | yadvā karaṇaśabdasya
nṛttavācivāl lāsyatāṇḍavamīśrabhedāt traividhyam || 60 || [fol.06v, 1.22]

āviṣkṛtānukṛtivibhramanāgavaktra -
līlābhyudastakarakoṭivipāṭyamānāḥ |
ambhobhṛtaḥ śīśīraśīkarabinduvṛnda -
viṣyandino 'bhīnayajam klamam asya jahruḥ || 61 ||

Utpala: [fol.06v, 1.22] āvi | prakāṭitā anukṛtivibhramā nṛttaceṣṭāviśeṣā yena
tathāvidho nāgavaktro vināyakas tena līlayābhyudastaḥ kṣiptaḥ || 61 || [fol.06v,
1.24]

itthaṃ salīlam abhīneyavijṛmbhamāṇa -
viśpaṣṭabhāvarasavṛtti niṣevya nṛttam |
sārdham nyavartata gaṇair vibhur uttamāṅga -
gaṅgātarāṅgakaṇaśaṃbhṛtibhinnakhedāḥ || 62 ||

Utpala: [fol.06v, 1.24] itthaṃ | viśpaṣṭā bhāvā rasās ca vṛtayo bhāratīsāt-
vatīkaiśīkyārabhaṭyo yatra nṛttam niṣevya vyaraṃsīt || 62 || [fol.06v, 1.25]

śailātma jāvijitatadgaṇakṛṣyamāṇa -
vṛddhokṣaṇiṣṭhurakhurāhatamandarādriḥ |
tasya glahīkṛtavimugdihakirīṭacandra -
khaṇḍaḥ kadācana durodaravibhramo 'bhūt || 63 ||

Utpala: [fol.06v, 1.25] śaila | glahīkṛtaḥ pāṇisthāpitaḥ | vimugdho ramaḥ |
kitavaiś ca mugdho mandamatir muṣyate | durodaravibhramo dyūtākṛīḍā || 63 ||
[fol.06v, 1.27]

61c śīkara] Σ; *sīkara* E_D **61d** viṣyandino] Σ; *niṣyandino* Ś_B **62c** sārdham] Σ; *sārtham*
E_R **Utpala 62.1** rasās] em.; sarās C_U **Utpala 63.1** pāṇisthāpitaḥ] [Punctuation added.];
pāṇisthāpitaḥ C_U **Utpala 63.1** ramaḥ] [Punctuation added.]; ramaḥ C_U **Utpala**
63.2 muṣyate] [Punctuation added.]; muṣyate C_U

iti samayam anaṣīt tatra tās tāḥ sa ceṣṭā
vidadhad acalakanyāviprayogānabhijñāḥ |
surapatibhir abhīkṣṇaṃ ratnapaṭṭāṅghripīṭhī -
luṭhitamaṇikirīṭāṣṭāpadaiḥ sevyamānaḥ || 64 ||

Utpala: [fol.06v, l.27] iti | bhagavatpādapīṭhe praṇāmavaśāl luṭhitāni [fol.7r, l.1] maṇimayakirīṭāṅy evāṣṭāpadāni caturaṅgaphalakāni kirīṭeṣu vāṣṭāpadaṃ su-
varṇaṃ yeṣāṃ || 64 || [fol.07r, l.2]

utpalakṛte haravijayasāravivarāṇe dvitīyaḥ sargaḥ ||

5

64c pīṭhī] Σ ; *pīṭhe* \acute{S}_B **Utpala 64.2** caturaṅgaphalakāni] em.; caturaṅgaphalahakāni C_U

4 Translation

4.1 Canto 1, Description of the Cities' Enemy's City¹

Having the beauty of a neck on which the deep coloured Kālakūṭa poison resembles a lovely garland of blue water lily bunches, [the neck thereby looking] as if stained by smoke arising from incense, inhaled during worship, may Dhūrjaṭi² bestow fortunes on you!³ || 1.01 ||

The mouth wide open, the reflection of his face appearing in the mirrors of his claws, full with heavy fury, causing fear in the enemy's army and carrying out the killing of the immoderate demon, may Hari's form⁴ purify you. || 1.02 ||

May the circular seed pod of Padmāsana⁵'s lotus seat, which with a row of dazzling white petals around it resembles the mountain of gods⁶ surrounded by the lustre of the waves of the stirred up milk ocean, purify you. || 1.03 ||

There is, on the high peak of Mount Mandara, a part of which is being washed by the waters of the divine river⁷ and which has the colour of the rising sun⁸, a

¹*purāripurīvarṇana* could also be translated as "Description of the Cities' Enemy and his City". Purāri means Śiva and alludes to the myth of his destruction of the three cities (See Tripura in [Mani(1975), pp.793-794].). The canto begins with three benedictory stanzas to Śiva, Brahman and Viṣṇu respectively, a description of Śiva's city on top of Mount Mandara follows for 30 verses, and from verse 34 to 64 Śiva himself is described, being introduced as inhabiting the city (*tām adhyuvāsa*).

²Śiva, "having matted locks as a burden"

³Commentators present a second meaning as follows: May Dhūrjaṭi, who gives to those on earth who praise him what they desire for, and who is bearing a beautiful neck which is burning down Kāmadeva and terribly coloured Death, [and which neck is appearing] as if dirty from the smoke originating from the orange fire near his necklace (meaning from the hissing of Śiva's serpent necklace) bestow you with good sense organs (meaning control over the sense organs, as a means to liberation)!

⁴*rūpa* has a double meaning here. The obvious meaning is the Narasiṃha "form" of Lord Viṣṇu. A second meaning is "play", a piece of theater, of which *mukha*, *pratimukha*, *garbha*, *vimarśa* (also *avamarśa*) and *nirvahaṇa* are the names of the five divisions, (*sandhis*).

⁵Brahmā, "the Lotus seated one".

⁶Alaka names the mountain as Meru.

⁷Or, "on a part which is being washed by the waters of the divine river".

⁸Alaka explains: "because of it being golden", and mentions another possible interpretation: "which has the shine of crystals", but then one has to take *ruci* as nominative and to be qualifying

city called Jyotsnāvātī, the only decoration of the three worlds, like the crescent of the moon on the head of Vṛśāṅka ^{9;10} || 1.04 ||

in which [city] the firmament at night, in its middle the crescent of the moon, reddened by the shine of the new ruby palaces, shines like¹¹ the chest of [Hiraṇyakaśipu,] the lord of demons, with a flood of blood, unevenly torn by the claws of [Viṣṇu's incarnation as Narasiṃha,] the man lion; || 1.05 ||

in which [city] the milk ocean in form of a palacial courtyard made out of crystal stones, which has as its extremely shining many high waves the light rays from the appearance of the moon-disk in form of the face of a young lady standing at a window, is always rising up; || 1.06 ||

and in which [city] young ladies in their love making have cheeks with thick sweat, with tips of filaments fallen off from their ear-ornament-flowers sticking to them, as if they were full of feather hairs from the shafts of attacking Kamadeva's arrows; || 1.07 ||

in which [city], having descended through the window;¹² the cool rayed [moon] shines, with his rays¹³ quickly reviving Madana ¹⁴ in the minds of the young ladies, even though he had long time before been burned by the fire of Indumauli¹⁵'s anger at the disturbance of his *samādhi*, || 1.08 ||

in which [city], in making love, having the beauty of big round fleshy buttocks

the crescent of the moon.

⁹Śiva, "having the bull as his mark of identification"

¹⁰The attributes of the summit of Mount Mandara can also be taken to qualify Śiva's head, with *navārkaruci* then referring to his orange-coloured matted locks.

¹¹Alaka deals with the question of the "iva" not being written behind *vakṣas* which it should actually qualify being against Pāṇini 2.2.18, which states that *iva* is to be compounded with the word it qualifies. The reply is that as we are dealing with *laukika* Sanskrit this rule is only optional and therefore this is not a fault.

¹²*avalambitajālamārgaḥ* also means "having taken recourse to magic".

¹³Or, with his hands (*karair*).

¹⁴Kāmadeva

¹⁵Śiva "having the moon as an head ornament"

and having a thin body on which a row of teeth is shining, a woman is made to sweetly sound like Kūrmī¹⁶ of Puṣpadhanus¹⁷ because of the touch of the edge of the tip of her lover’s finger nail; || 1.09 ||

where an emerald palace with large ruby windows located on both its sides shines like the body of demon Bāṇa with wounds, wet with a flood of blood, at his shoulders where his arms had been cut off by Hari’s disk¹⁸; || 1.10 ||

where breezes, entering via the path of the ruby palaces’ windows, and having the coolness from¹⁹ the breaking of the waves of the heavenly river nearby, alleviate the womens’ fatigue developed at the end of amorous play; || 1.11 ||

in which [city] at night the crescent of the moon, with its marks, is²⁰ bright, getting reflected on the cheeks of [young ladies having] beautiful eyes, being like Mīnaketu²¹’s wrist protector²² deposited on them²³ which is made out of²⁴ crystal pieces and which is variegated with the scars from the falling of bow string blows; || 1.12 ||

and in which [city] the multitudes of gods suspected the abundance of light in form of her crystal-brick-constructed, sky-kissing, shining rampart to be the milk ocean which had come near in disguise²⁵ because of the desire to see the moon on

¹⁶proper name of Kāmadeva’s *vīṇā*, which the long compounds can also be understood as qualifying, *nitamba* meaning sounding board, *daśana* frets or strings (?), *priya* lovely, *koṇa* the pick. Alaka glosses *Kūrmī* with *trisarikā* and *sairandhrī*. *trisarikā* in turn is glossed by Rai as *trivaliyutā*, meaning ”having three folds above the navel”

¹⁷Kāmadeva, ”having a flower as a bow”.

¹⁸lit.: ”wounds at the base of his arms cut off by Hari’s disk, which [wounds] are wet with a flood of blood”

¹⁹lit.: following (*anusāra*)

²⁰lit.: ”was”

²¹Kāmadeva, ”having the fish as His mark of identification”

²²*talāyamāna* is the present active participle from a nāmadhātu root formed from *tala* with the *ya*-Suffix

²³That’s probably what is meant by *nyāsīkṛta*.

²⁴or possibly ”studded with”

²⁵Actually *nibhena* forms part of a compound with *prabhābhara*. lit.: ”they suspected the milk ocean to have come in disguise of the abundance of light”

the crest of Śaṅkara²⁶; || 1.13 ||

which [city] Lakṣmī²⁷ did not abandon, possessed of women who are the female geese dwelling in the Lake Mānasa of her palaces, whose walking steps have lovely grace, who are making the jhām-sound with their jewel studded foot ornaments, [so that they are] the jhallarīs²⁸ of Jhaṣaketana²⁹; || 1.14 ||

in which [city], in the nights, the circle of the rays of the moon attains beauty, made variegated by pleasant aguru³⁰-incense-smoke, and as if having a row of scars made onto it by having been squeezed in between joining silver window shutters; || 1.15 ||

in which [city] a bed chamber was scattered with many³¹ petals from blossoming lotus flowers worn as ear ornaments, torn off in the grinding of love games, [appearing] like fragments broken off from the sword of Kusumāyudha³² striking the women; || 1.16 ||

in which [city] dark columns of aguru-incense-smoke emerged playfully from inside a window hole, [appearing] like the hands of darkness, their long tipped fingers trembling, as it was fearing to get destroyed by the rays³³ of the moon close by³⁴; || 1.17 ||

which [city], with its citywomen, the sprouting of whose youth is lovely as

²⁶Śiva

²⁷or beauty, Ratnakaṅṭha glosses with *śobhā*

²⁸some sort of musical instrument, probably cymbals

²⁹Kāmadeva, "having a fish as His mark of identification"

³⁰The tree *Aquilaria malaccensis*.

³¹khaṇḍa translated as a plural marker, "multitude". It could also mean "pieces" (of petals)

³²"flower-armed" Kāmadeva

³³or "hands"

³⁴lit.: because of fear of destruction by the rays (or hands) of the moon close by. In case of the reading *bhaṅgadhiyā*: "with the intention of breaking the rays / hands of the moon nearby"

it is devoid of the state of aging and connected with passion³⁵ ³⁶, shines, like a bower-path³⁷ on the golden mountain, with creepers on wishing trees³⁸; || 1.18 ||

where, at night, in every direction a sky-kissing³⁹ row of jewel palaces shines⁴⁰, with doors, the panels of which are made from vaidūrya⁴¹ plates, which for afar, while they are closed appear⁴² as if opened⁴³; || 1.19 ||

in which [city], although Candracūḍāmaṇi⁴⁴ is always present, Smara⁴⁵ lives in the body of the city ladies, free of fear, having protected himself with a thousand bows which are their eyebrows on which the arrows of their glances haven been placed; || 1.20 ||

where at night water lilies in the lotus lakes made for play are not poor in beauty, reddened by⁴⁶ the veil of the intensive lustre of moon rays, resembling⁴⁷

³⁵Following Ratnakaṇṭha's commentary, Alaka understands this compound as consisting of three separate things "which are connected with passion, lovely because free from the state of ageing and their youth sprouting"

³⁶This first long compound can also qualify *kalpadrumavratati*: with lovely young shoots, which are red and untouched by the state of withering.

³⁷*kuñjavīthi* could mean a path which is like a bower, or a path inside a bower or a path leading into a bower.

³⁸Commentators don't elaborate what is meant by *kalpadrumavratati*, usually women are compared to creepers, not trees, but *vratati* also means "expansion", so it could also mean "with an expansion of wishing trees".

³⁹In Ratnakaṇṭha's reading *abhraṅkaṣāṃ* the "sky kissing" would be qualifying the shine of the palaces.

⁴⁰lit.: bears shine

⁴¹*Vaidūrya* could be sapphire, cat's eye or lapislazuli, all of which are blue. Ratnakaṇṭha though presents two differing views on this, the first being that vaidūrya is dark blue, the second being that it is red like the sun.

⁴²lit.: are being seen

⁴³lit.: having their openings opened

⁴⁴Śiva, "having the head jewel of the moon"

⁴⁵Kāmadeva

⁴⁶*vicchuritāni* or *nicchuritāni* would be "strewed with" or "covered by", *kuḍmalitāni* would be "shut like buds".

⁴⁷lit.: bearing resemblance of

the mouth⁴⁸ of Manmatha⁴⁹ in the form of an elephant; || 1.21 ||

where for a moment⁵⁰ a ruby archway shines with the lustre of the bodies of the horses on the chariot of the sun hanging nearby, as if not empty of welcoming garlands prepared of yellow-orange blossoms;⁵¹ || 1.22 ||

in which [city], with the load of a falling waterfall of nectar of the expansion of the brightness of the beauty of the moon like faces of young women, the circle of the fortification rampart, kissing the disk of the sun, imitates the appearance of a large watering ditch; || 1.23 ||

where [women], whose form is lovely as their crescent-like limbs are getting revealed, having eyes long like deer[’s eyes], their smiles, connected with expanding⁵² sweet, soft, artful coquettish gestures⁵³ and passion are the abode of Kusumāyudha, [such women] steal the heart. || 1.24 ||

and in which [city], in lotus ponds of houses, abundances of lotuses, of which the inner parts are covered by the shine of the steps of the stairs made out of red jewels, radiated lustre, as if they had captured the rays of the moon in order to show their love for the not-mild-rayed [sun]; || 1.25 ||

in which [city] on the temples of the gods golden flag poles studded⁵⁴ with

⁴⁸Commentators gloss *dantakoṣa* with *pratimā*, and then Ratnakaṇṭha further elaborates *dantayoḥ koṣaḥ madhyabhāga*, ” The *koṣa* of the two tusks is the part in the middle”. Also Schmidt pp. 284: ”die Stelle zwischen den Stoßzähnen des Elefanten”. This could be the mouth of the elephant, as it is located between the tusks and of pink colour, and one can translate *dantakoṣa* literally as a repository of teeth. Then the mouth on the inside is compared to the more pinkish inner part of the water lily blossom, and the outer petals are compared with the white tusks. Although, if it is really the mouth which is meant I wonder why commentators would not have used an easier gloss for it.

⁴⁹Kāmadeva

⁵⁰Ratnakaṇṭha specifies the moment as sunrise.

⁵¹*harita* can mean several colours between red, yellow and green and *pallava* can also mean shoots.

⁵²*unmiṣ* literally means to open the eyes.

⁵³*hāva* seems to be a technical term.

⁵⁴Or, reading *nicitās*, ”covered with”.

pieces of ruby shine with the very red light of them, as if embraced by lightnings tearing apart the clouds with the tips of their peaks; || 1.26 ||

in which [city] at night out of passion⁵⁵ the women folk is quickly going to the house of their lover, playfully holding a blossomed blue water lily in their lotus hand, as if nocturnal darkness was giving them support with its hand; || 1.27 ||

in which in the lotus pond of a park⁵⁶ flocks of swans belonging to the palace, necks raised up, feet motionless and wings flapping, listen to the charming sound of water fountains⁵⁷ which imitates in sequence the beauty of *kaiśikamadhyama*⁵⁸; || 1.28 ||

where at the banks of palacial lotus ponds flocks of swans, made dark green by the shining of the tips of the rays of emeralds, as if they had fully transformed the juice of collections of Śeṅgala plants⁵⁹ eaten for a long time, steal the heart; || 1.29 ||

in which [city] at night in all directions multitudes of stars, their middle getting licked by the rays of light from palaces constructed from green jewels, embraced the beauty of a multitude of nocturnal dew drops sticking to the tips of blades of sprouting tender *kuśa*-grass; || 1.30 ||

in which [city] the moon at night⁶⁰, his heart bearing impurity⁶¹ because his beauty is eclipsed by the lovely faces of the city women, appears to be entering inside the underworld, in disguise of his image getting reflected on the floor made out of jewels; || 1.31 ||

⁵⁵maybe something else is meant. Cf. 2.23b

⁵⁶*ākrīḍatāmarasīnī* actually belongs to *jalayantra*, which in turn qualifies *mañjunāda*, I separated for readability of the translation

⁵⁷Ratnakaṅṭha explains *jalayantra* with the Kāśmīrī word *ābīśāro*

⁵⁸probably a particular *rāga*

⁵⁹Blyxa Octandra

⁶⁰lit.: "in the nights"

⁶¹*dadhat kaluṣatām hṛdayena*, commentators explain this as *vailakṣya*, shame. It can also be translated as "having a spot in his middle".

where at dawn the roads shine, scattered with heaps of flowers which are actually jewels swept from the edge of the floor of the interior of the houses, as if they were variegated with multitudes of stars⁶² being caused to fall down by the blows of the hands⁶³ of the newly risen sun; || 1.32 ||

which [city] shone, her state made by the sound of the āliṅga drum of the Lord⁶⁴, bearing an expanded city wall as hips, which are bound in a nīvi⁶⁵ which actually is a round wide moat, and a jewel girdle string which are the stars surrounding her. || 1.33 ||

In that [city]⁶⁶ used to dwell, taking manifestation in a physical body⁶⁷ out of the desire to favour the worlds, having destroyed the circle of his enemies, with the crescent of the cool rayed [moon] as his head ornament⁶⁸, Vibhu⁶⁹, like Cakrī⁷⁰ on the white-like-a-palace body of the emperor of serpents. || 1.34 ||

Whose community of devotees had the surface of their forehead coloured by the callus [developed] from bowing down at the seat of his lotus feet, as if, while [their] body is going to become Rudra ("Terrible" Śiva), having obtained the shining pupil of the upper eye; || 1.35 ||

⁶²*nakṣatra* and *rāśi* are technical terms from astrology.

⁶³*kara* also means "rays".

⁶⁴*patyur āliṅganādaracīsthitir* might mean that now the last of verse of the description of the city, most of which clearly dealt with the city at night, the day begins with the drumming of the āliṅga drum waking up her inhabitants and normal daily activity beginning. As the city in this verse is compared to a beautiful woman this first compound and *pati* can also be taken to qualify her, as "whose existence is filled by her attention to the embracing of her husband".

⁶⁵A *nīvi* is some sort of petticoat.

⁶⁶*saudhadhavalā* also qualifies the city, meaning "dazzling white by her palaces".

⁶⁷Literally *nirmāṇadeha* means a "created body".

⁶⁸The variant *śiśiraraśmikalāvacūlaḥ* translates as "having the crescent of the moon as his mark of identification".

⁶⁹Vibhu: "Almighty" Śiva

⁷⁰Cakrī: "Wheel-Bearer" Viṣṇu. This sobriquet is connected with *kṣapitāricakra*, which when applied to Viṣṇu means: "who had destroyed with the wheel (named *sudarśana*) that has nails". Also applicable to Viṣṇu are *bhuvanānujighṛkṣayāttanirmāṇadehaghaṭana*, then referring to the *daśavatāra* myth, and *vibhu*, "All-Pervading".

whose arrow-fire, its high flames flashing, burning the three cities⁷¹, was, as if with the intention to help, quickly kindled by the serpent, afflicted by the pain of the not at all loose bond of the matted locks, by the wind of its hissing; || 1.36 ||

whose fire, originating from the hissing of the many hoods of the serpent made into the bow-string on the bow which is Mount Mandara and caused to dance⁷² up to his ear burnt the three cities first, then his arrow, bristling with many flames of fire; || 1.37 ||

on the head of whom Mandākinī⁷³, her many waves broken by the clash with the surface of the skull⁷⁴ on his crest, shines, having the beauty of a flowing waterfall of cool nectar from the crescent of the moon troubled by the fire of his upper eye; || 1.38 ||

whose neck shines as if it was passionately embraced by Yamunā in the disguise of the clear colour of kālakūṭa, as she had observed, with [mental] disturbance⁷⁵ caused by jealousy, Gaṅgā playfully crushing down on⁷⁶ his hair; || 1.39 ||

arising from the jewel piece in whose matted locks which is getting squeezed by the turban which is his serpent⁷⁷, Gaṅgā shines, as if she was facing the way back, wanting to climb back into heaven because of wrath out of jealousy with the daughter of the cold mountain; || 1.40 ||

⁷¹Reading *pluṣyatpuratrayam* one has to take it as a compound, which adverbially qualifies *saṁdhukṣitaḥ*, "kindling the fire in a way that it is burning the three cities".

⁷²*tāṇḍavita* obviously is related to his Tāṇḍava dance. Commentaries gloss with *ākṛṣṭa*, so it likely means that the snake functioning as bow string is moving violently while it is getting pulled up to his ear.

⁷³Mandākinī is *heavenly Gaṅgā*.

⁷⁴Ratnakaṇṭha says about the skull that it was cut off by Śiva at the time of dissolution of the universe. The usual mythology places this story early in the creation.

⁷⁵*kaluṣam*, adv.

⁷⁶Possibly the reading *avamarśam*, "touching" is better.

⁷⁷Ratnakaṇṭha has *banda* instead of *ratna*, possibly then meaning "arising from the place of binding in the matted locks". In either case one could also understand Gaṅgā to be squeezed by the serpent.

who, shaking his head while laughing⁷⁸, looked at a row of teeth falling down, dropped out of their original binding with the old skull⁷⁹, as if they were the remainder of the rest from the mouth of Pūṣan who had come for protection out of fear of destruction;⁸⁰ || 1.41 ||

by whose hand the crescent of the moon, which, defeated by the lustre of the beauty of the lotus like face of the mountain king's daughter, had fallen out of the binding of the tips of the loose matted locks, was captured playfully⁸¹ like a small child, [and] held for a long⁸² time; || 1.42 ||

on whose head the skull of the head of Parameṣṭhi⁸³ is beautiful, having a loud sound coming out from the hole of its deep interior which is being filled up violently by the waterfalls⁸⁴ of water of heavenly Gaṅgā, as if the sound of the veda had still not ceased in it; || 1.43 ||

during the great noise of whose Tāṇḍava dances at the eve of the night of the dissolution of the universe, the lords of the mountains before him, struck by the storm from the multitude of his arms, moved away in succession, as if with the intention of making space for his only sport of dance⁸⁵; || 1.44 ||

for whom the moon attains the beauty of a jewel-foot-anklet, broken by the sharp edge of a mountain getting thrown around, as the upper line of the [moon's] disk is getting connected to the tip of the ankle of his leg which is kicking up high⁸⁶ in the passion of his dance; || 1.45 ||

⁷⁸lit: "head-shakingly laughing"

⁷⁹*purāṇakapāla* is referring to Brahmā's skull Śiva keeps on his head.

⁸⁰This verse alludes, as commentators mention, to a myth in which Śiva at Dakṣa's sacrifice, in which the teeth of the sun-god Pūṣan are kicked out by Śiva. What exactly is meant by *śeṣāpara* remains unclear.

⁸¹Ratnakaṇṭha takes *salīlam* as adverbially qualifying *vijita*, playfully defeated, and Alaka takes it to qualify *vandīkṛta*, playfully captured

⁸²If reading *kṣaṇam* "held for a moment"

⁸³Brahmā

⁸⁴If reading *nīrbhara*: "floods".

⁸⁵*parīkrama*, lit. "stepping around".

⁸⁶Ratnākara explains the technical term *daṇḍapāda* as a movement of one leg which is kicking

during whose [performances of] Tāṇḍava the mountains roam about on the sky path, moved by the storm from the multitude of his clublike arms, the connection to their seat on earth broken by his sport of various *cāri*⁸⁷s, as if [trembling,] frightened of falling⁸⁸ into the underworld; || 1.46 ||

on whose neck the thick shade of *kālakūṭa*, black as the rainy clouds at the dissolution of the universe, shining forth playfully, was like night doing his circumambulation, having come to her beloved moon, bound to its place on top of his crest; || 1.47 ||

on whose head the white skull, to the opening of the mouth of which the crescent of the moon on his crest is attached, shaken by the waves of Gaṅgā, is having the beauty of a swan which with an invisible beak has bitten off the tip of a lotus stem; || 1.48 ||

whom, closing his eyes for his *saṃdhyā-samādhi*, the necklace serpent seemed to imitate, closing its fearful eyes, being very much afraid of the loads of ash-dust rubbed on for the besmearing of his body; || 1.49 ||

on whose neck the flood of poison, the flames of the fire of which had ignited the three worlds, took its seat, as if [thinking] "here in this heart which is overflowing with the nectar of love for the daughter of the mountain king there is no space for me."; || 1.50 ||

already before the change of whose mental state *Manobhava*⁸⁹ seemed to be surrounded by the flames of the fire of [Śiva's] anger, because he was standing in the middle of his not at all small bow, pulled up to his ear, so that it was transformed to a circle, yellow by pollen fallen from flowers; || 1.51 ||

up high, looking like a stick. A synonyme is *cāri*, cf. 1.46.

⁸⁷cf. footnote 86

⁸⁸lit.: "a fall"

⁸⁹Kāmadeva

whose upper eye became a bud⁹⁰ because he was angry, as if it was getting struck by the pollen originating from the shaking of the bow, when Puṣpāyudha⁹¹, with his eyebrows frowning, had stretched it, in a way that had effected the breaking of his deep samādhi. || 1.52 ||

whom the frightened gods saw before themselves, in the dreadfully changed condition of fury for burning the body of Kusumamārgaṇa⁹², as if throwing out, in the guise of his unleashed huṃkṛta-fire's smoke, kālakūṭa, staying inside his throat; || 1.53 ||

having become fuel for the many flames of the upper eye's fire of whom, who was angry about the interruption of his samādhi, Makaraketu⁹³, took his seat precisely at the ends of the eyes⁹⁴ of the beautiful ladies, of which the coquettish eyebrow-movements were beautiful; || 1.54 ||

whose face Arjuna saw from nearby, him being angry and in a magical Kirāta body, [his face] of slightly red colour, as if because of the effect of the many flames of his eye's fire, hidden in his shining forehead; || 1.55 ||

whose hidden fiery eye wished to see the daughter of the mountain whose shape was exceedingly beautiful, who had ear ornaments made out of peacock feathers⁹⁵ and whose breasts' tips were covered by a necklace of guñjā⁹⁶ peas; || 1.56 ||

whose mind, as he was in the guise of a Kirāta, had been pierced very well by the daughter of the mountain who had become a Śavarī⁹⁷, with the strikes of her arrows which actually are her very long eyes fitting to the lovely peacock feathers

⁹⁰Commentators take this to mean that the eye is contracting in order to release its fire.

⁹¹Kāmadeva, "having a flower as his arrow"

⁹²Kāmadeva, "having a flower as his arrow"

⁹³Kāmadeva, "whose sign of identification is the fish"

⁹⁴*apāṅga eva* also means "now bodiless", referring to burnt Kāmadeva.

⁹⁵lit.: peacock feathers made into ear ornaments

⁹⁶abrus precatorius

⁹⁷Kirāta woman

used as her ear ornaments; || 1.57 ||

by whose hand, him having taken recourse to a Kirāta body, a multitude of sweat drops, as if caused quickly by the heat of his hidden eye, because of anger with Kirīṭin⁹⁸, having been wiped off from the forehead, was dispersed, filling the directions with its spray; || 1.58 ||

who, as he was bowing down his head in play, used to see on the body half [Gaurī's] breast, onto which the crescent of the moon on his crest was getting reflected⁹⁹, [the breast thereby] having the appearance of a nectar pot getting washed over by a wave of the agitated milk ocean; || 1.59 ||

who had a chest, big as a rock of the snow mountain, on which, during occasions of error in the besmearing of his body with ashes¹⁰⁰, his lotus hand was placed on the tip of the circle of the breast¹⁰¹ of the mountain king's daughter, like the arrangement of a vīṇā with its resonating body¹⁰²; || 1.60 ||

who, with a fine spray of sweat on his horripilating body, and having the beauty of an unmoving eye because of the joy of seeing the reflection of the moon-disk-like face of the daughter of the mountain staying in one half of his body, is after long time letting go of an offering of water in his hollow hands for sandhyā; || 1.61 ||

out of whose, Ardhanārīśvara's, forehead's surface quickly came out the eye, as if wanting to undertake the examination of whether the seam between these two connected body halves was tight or maybe not; || 1.62 ||

⁹⁸Kirīṭin is Arjuna, "having a diadem".

⁹⁹Taking ŚC's reading *śavalam*: "[the breast,] which was variegated because of the moon on the crest existing as a reflection [on it]"

¹⁰⁰The commentators don't elaborate on vibhrama here. One possible meaning is that he normally besmears only his side of the body with ashes, but in error his hand will sometime go to Pārvatī's side.

¹⁰¹Taking ŚA's reading *kucakuṭmalāgra*: the bud which is the breast

¹⁰²Śiva's arm is then compared to the neck, Pārvatī's breast with the resonating body of the vīṇā.

the eyes of whose rudras¹⁰³, intent on bowing down to him, being reddish by flames of fire¹⁰⁴, but having their frontmost part whitened by the rays from his toenails, bear the beauty of lotus petals, pale red with their lower parts whitish; || 1.63 ||

to him¹⁰⁵ [, Śiva,] the collections of immortals, [namely] Siddhas and Sādhyas¹⁰⁶, attend[ed] every day, their mouths resonating with praises, their jewel¹⁰⁷ ornaments slipping down¹⁰⁸, their sandhyās beautiful and not barren because of their persevering worship of the feet¹⁰⁹, their shining crowns connected to the tips of their white joined hands. || 1.64 ||

4.2 Canto 2: Description of Tāṇḍava

Then, at a certain time, on top of the mountain, he, who had playfully caught hold of the mountain daughter's tip of the hand, out of the flow of play decorated¹¹⁰ the pleasure hall of the abode of jewels¹¹¹, the construction of which was covered with fresh golden creepers. || 2.1 ||

The lords of immortals, on whose golden bracelets the jewelleries¹¹² were

¹⁰³Ratnakaṇṭha numbers the rudras as *ekādaśa*, eleven. They are a group of associates of Śiva who are inferior manifestations of him.

¹⁰⁴The fire referred to is possibly the fire of their own third eyes. Another possible interpretation, but not mentioned by the commentators is "their eyes, which are red like flames of fire", assuming red to be their natural colour.

¹⁰⁵The *tam* in this last verse of the sarga is the correlative corresponding with the relative pronouns referring to Lord Śiva from verse 35 to 63.

¹⁰⁶This translation follows Alaka's commentary. Ratnakaṇṭha understands Siddhas, Sādhyas and immortals as three different groups.

¹⁰⁷The last verse of every sarga of the Haravijaya is marked by Ratnākara with *ratna*.

¹⁰⁸Their crowns are slipping down because of bowing before Lord Śiva.

¹⁰⁹or "of the one with motionless feet"

¹¹⁰Alaka: *praviśya bhrājayāmāsa*, "caused it to shine by entering it".

¹¹¹Alaka glosses *aśmadhāmnah* with *nagarasya*, but the *ra* is in brackets, and *naga*, means mountain. Schmidt has: "Name eines Berges".

¹¹²Lit. *ratnabandha* means jewel binding, maybe it is only the metal piece connecting the jewels to the bracelet.

completely powdered by smashing against each other, attended to him, who had accepted his seat in that [hall] and who was skilled in [telling] stories full of sentiment enjoyable for the daughter of the mountain king.¹¹³ || 2.2 ||

Him [, Śiva,] they saw from afar, bearing the sky-river, with the mass of his shaking matted locks as her sévala-creepers, the crescent of the moon on his crest as a curved big lotus stem and his garland-skulls as her smiles of white geese¹¹⁴; || 2.3 ||

[they saw him from afar,] carrying on¹¹⁵ his head the divine river, at which Gaurī, contented¹¹⁶, is looking, [as Gaṅgā was] evaporated¹¹⁷ by the multitude of sparks of fire originating from his [third] eye being blown against¹¹⁸ by the storm of the hissing of the serpent which has its hood raised and which is made into an ear ornament; || 2.4 ||

[the gods saw him from afar] bearing an upper eye which is the shining sun-disk on the firmament of his forehead¹¹⁹, close to which [eye] the cold-rayed [moon] staying on his crest has taken its position¹²⁰, as if, having become thin, eagerly desirous of entering into it from nearby; || 2.5 ||

[the gods saw him from afar], in the proximity of the surface of the elevated forehead of whom the moon had settled, as if desirous of plunging into the fire originating from the upper eye, sorrowfully [thinking] thus: "I being a crescent only, how much less do I resemble the moonlike face of the mountain's daughter?"

¹¹³Alaka's *amī surendrā dūrād enaṃ dadṛśuḥ / iti pañcabhiḥ (itaḥ pañcadaśabhiḥ) kulakam* is connecting the *amarādhībhuvāḥ* with the *amī*, "they", the subject of the next 15 verses, which describe how the lords of the immortals see Śiva.

¹¹⁴The geese are considered the smile of a river.

¹¹⁵lit.: "with"

¹¹⁶or, if reading *sakopa* or *satoṣa*, "angry"

¹¹⁷lit.: made empty

¹¹⁸lit.: struck

¹¹⁹*lalātaṭata* literally means "the surface of his forehead".

¹²⁰Alaka has as a glosse for *adhyāsyamānam abhimukhīkriyamānam*, "the sun being faced by the moon".

¹²¹; || 2.6 ||

[the gods saw him from afar] who was having on his head a row of skulls as a crown, being made to shine by their rows of teeth which are on some places reddened by the dripping on them of blood falling from his elephant skin, as if they were reddish from the colour of betel;¹²² || 2.7 ||

[the gods saw him from afar], having placed on his crest the moon, pleasant¹²³, and causing the sky¹²⁴ to be sufficiently bright by the shine of its light, and as if bearing, attached to his broad neck, the colour of its marks, in disguise of the big shade of *kālakūṭa*; || 2.8 ||

[the gods saw him from afar], bearing a streak made of poison which has devoured the seven worlds at the time of the dissolution of the universe, which is black like a cloud, slow because of carrying the load of the ocean, with the colour, staying inside his neck, from cigarettes¹²⁵ inhaled; || 2.9 ||

[the gods saw him from afar], carrying the ocean¹²⁶ in the form of the plenty of light of the mass of gigantic and large *kālakūṭa* existing in the throat, with the collection of its shaking waves which actually are the shaking and big hoods of the necklace-serpent-lord, variegated with thousands of conches which actually are jewels¹²⁷; || 2.10 ||

¹²¹more literal: "how is it that even my crescent is not similar to the moon of the mountain's daughter!"

¹²²In this verse the myth of Śiva killing an elephant demon and then holding the elephant's skin, dripping with blood, behind his head.

¹²³Alaka glosses *dayitāyamānam* with *manoramam*

¹²⁴Alaka gives as a second meaning for *ambaram* "clothes" (of Śiva). There might be a joke in this if one understands *dayitāyamānam* as "acting as his wife", as the wife is cleaning the clothes of her husband.

¹²⁵According to Monier Williams dictionary a *dhūpavartī* or *dhūmavartī* is "a kind of cigarette". If this is what is meant, it must be the smoke from the cigarettes which gets inhaled and colours his neck, not the cigarettes themselves.

¹²⁶lit.: "house of tortoises"

¹²⁷Alaka notes three possibilities to break down *maṇiśaṅkha*, either as *karmadhāraya*, conches which actually are jewels, or as *dvandva*, conches and jewels, or as *genitive tatpuruṣa*, a multitude of conches. The hoods of Lord Śiva's serpent are compared to the waves of the ocean. When

[the lords of the gods saw him from afar,] dazzling white by the body cosmetics of ashes, having his shoulder made dark by the hood of the bracelet serpent which has the shade of a cuckoo feather, [Śiva thereby] having a beauty similar to that of the milk ocean of which the collection of waves has been stained by the smoke of the submarine fire; || 2.11 ||

[the lords of the gods saw him from afar,] shining by the ashes newly applied, which, hit by the hissing of the bracelet serpent, had arisen upwards from his shoulder, moving around as a vortex high above, attaining similarity to the moon; || 2.12 ||

[the lords of the gods saw him from afar,] having a chest as big as a rock of the snow mountain, with a snake as a necklace, extremely black because of the light coming out from *kālakūṭa* located in the deep cave of his throat, and therefore it is as if a garland of blue water lilies was hanging on it; || 2.13 ||

[the lords of the gods saw him from afar,] making the snow mountain's daughter, seated on his lap and having a beautiful body of the lovely yellow complexion of a piece of gold, on all sides *Kālī* (black) again¹²⁸ by the radiance of his throat on which there is the *kālakūṭa* which is as black as collyrium; || 2.14 ||

[the lords of the gods saw him from afar,] reclining¹²⁹ on the pillow which actually is the [bullock's] hump, stretching out his doubled¹³⁰ clublike arms, getting regularly well fanned by the bullock from nearby¹³¹, with the winds from the sticking out tuft of the chowrie which is its tail, as if having a mind in which devotion had arisen; || 2.15 ||

comparing the two one has to understand that serpents' hoods are supposed to contain jewels, and that conches are a standard item of the ocean.

¹²⁸Alaka explains the *punaḥ* by stating that the mountain daughter was originally of dark complexion and only through her penance became "Gaurī", white.

¹²⁹lit.: taken seat

¹³⁰The meaning of *dviguṇita*, "doubled" is still unclear.

¹³¹The reading *kakudmatoccaiḥ* of Ś_B either has to be taken adverbially as "intensely" or as qualifying *marudbhir*, "with violent winds".

[the lords of the gods saw him from afar,] having his pair of feet¹³² made fragrant by the pārijāta¹³³ ear decoration of the kings of immortals come for his worship, with the collections of moons¹³⁴ of [his toe] nails having their inner parts spotted with the mark of the reflection of the bees attracted by the fragrance; || 2.16 ||

[the lords of the gods saw him from afar,] applying the lustre¹³⁵ of his upper eye's fire, like a thick mass of vermilion powder, on the face of Karivaktramūrti¹³⁶, close to him, who by the shine of his tusk is destroying the dark shade of the poison in [Śiva's] neck. || 2.17 ||

While they¹³⁷, having prostrated before him [, Śiva], their heads bowing down, making his golden foot-bench resound¹³⁸ with the beats of the drumsticks which are the peaks of the pinnacles of their jewel crowns, had been announced, and [then] were at ease after accepting appropriate seats, || 2.18 ||

the drums, having been tuned¹³⁹ and being lovely with mārḡa, citrapracāra, yati and pāṇilaya, having sides with white drumheads¹⁴⁰, were beaten by Śailādin¹⁴¹ in regular order, sharing the following of karaṇas, and very clearly according to the rules of playing¹⁴². ¹⁴³ || 2.19 ||

¹³²It is interesting to note that Ratnākara doesn't use the term "lotus feet" here, but evokes the idea of it by mentioning the good smell and the bees.

¹³³Erythrina Indica, Indian Coral Tree, a tree with red blossoms

¹³⁴The word for moon used here, *śasīn*, literally means "having a hare", meaning the black spot on the moon. This hare-mark on the white moon is compared with the mark (*lakṣman*) of the bees' reflection on the white part on the tips of the toe nails, bees in India usually being black.

¹³⁵lit.: "lustres", acc. pl. f.

¹³⁶Karivaktramūrti, "whose body has an elephant face" is Gaṇeśa

¹³⁷*teṣu* is referring to the Lords of Immortals in verse two

¹³⁸maṇimauliviṭaṅkakoṭiṭaṅkāhatikvaṇitakāñcanapādapīṭham is an adverb to praṇamya.

¹³⁹*svaraviśeṣakṛtāstha* having been made a place for special tones

¹⁴⁰*sphūtamārjanāṅkāḥ*

¹⁴¹Nandin, the son of Śilāda. Actually *śailādinā* is from the last verse, but we have a yugma here, and verse 20 specifies him to be the drummer. Alternatively it would have to be taken with the *nivediteṣu*, "...were announced by Nandin..."

¹⁴²lit.: "having very clear the rules of what is to be played", bahuvrīhi

¹⁴³Alaka quotes extensively from Bharata's Nāṭyaśāstra to explain the technical terms to some

Then, while the drums, their heads beaten by Nandīśa's mercyleless¹⁴⁴ hand, were sounding deeply, distinctly¹⁴⁵ in *āsāritas*¹⁴⁶, Taṇḍu¹⁴⁷ sang the Tāṇḍava[-song] before the audience, which attained the beauty of being divided into seven¹⁴⁸ types. || 2.20 ||

The mothers¹⁴⁹, taking the daughter of the mountain into their midst¹⁵⁰, having gazes of rasas and bhāvas¹⁵¹ performed that [dance] in which praise of the most important exploits of Śaśikhaṇḍamauli¹⁵² was made, and which was lovely with its sequence of the many playful, charming and lovely dance gestures. || 2.21 ||

The lords of the gaṇas, being in an illusion¹⁵³ caused by the lovely dance, moved around in the dance performances, and as the complexions of their bodies was slightly yellow, red, black, and white as jasmine flowers, it was as if the rasas¹⁵⁴ had incarnated, beautifying the dance stage. || 2.22 ||

extent, and then concludes with a verse which in KM edition is falsely marked as a quote, the question mark possibly standing for *bharate*, essentially saying that he is not going to explain all the details.

¹⁴⁴In case of Ś_B's reading, *nirmala*, the hand is "pure"

¹⁴⁵*vibhajya*, taken adverbially

¹⁴⁶Āsaritas seem to be the accompanying music for the Tāṇḍava dance.

¹⁴⁷according to Alaka a *pramatha*, synonymous to gaṇa, attendant to Śīva.

¹⁴⁸In case of the reading *satribheda* this compound seems to be referring not to the Tāṇḍava-song but is to be taken adverbially to qualify the beating of the drums.

¹⁴⁹The *mātṛs* are seven or eight mothers, female attendants of Lord Śīva.

¹⁵⁰*krōḍa* lit. means "lap".

¹⁵¹Sentiments and Emotions, rasa and bhāva, are technical terms from Nāṭyaśāstra. Alaka explains about Rasas and their colours, this should actually belong to the next verse.

¹⁵²Śaśikhaṇḍamauli is Śīva, "having the crescent of the moon as his diadem"

¹⁵³This possibly means that the impression the dance has on them is so strong that they lose their sense of reality and join the dance.

¹⁵⁴The different rasas are also described as being of different colours, Alaka quotes Bharata here. I wonder why only four colours are enumerated, when Bharata has eight of them. The end of the commentary the edition has for the last verse, *rasāḥ śṛṅgārādayaḥ / te ca śyāmādivarṇāḥ / yaduktam – ' śyāmo bhāvati śṛṅgāraḥ sito hāsyaś ca kīrtitaḥ / kāpotaḥkaruṇaś caiva rakto raudraḥ prakīrtitaḥ // ' ityādi* actually belongs to this verse, as the rasas are associated with the colours.

Then, when Puraripu¹⁵⁵ himself got up¹⁵⁶ before them, out of the eagerness to teach the difficult¹⁵⁷ dance, the inside of the underworld became scattered with the dust of jewels from the hoods of Śeṣa which had been crushed because the earth was getting compacted. || 2.23 ||

He arose and disturbed the world¹⁵⁸ like the Magical Boar¹⁵⁹ [the water], from which [world] the sun¹⁶⁰ had been completely dispelled by the clearly seen darkness, and which was soaked by the rain of the spray of Gaṅgā's water¹⁶¹ overflowing from the tips of the smoke coloured¹⁶² mass of his hair¹⁶³. || 2.24 ||

While his arms, white by the body paint of ashes, were making the sky variegated with the movements¹⁶⁴ of the hands, the peacocks, afraid of¹⁶⁵ a line of white rainy clouds, and their bodies having the chowrie¹⁶⁶ of their tail-feathers erect ran away. || 2.25 ||

The rocky peaks of the mountain range which is the furthest limit of the rays of the sun¹⁶⁷, getting the mass of darkness removed from the region on its other side by the intense colour of the rays of jewels in the hoods of the armlet serpents, were quickly getting pulverised by his arm-trees. || 2.26 ||

¹⁵⁵Lord Śiva, "the destroyer of the cities"

¹⁵⁶pres. part. from ud-hā, lit.: "is getting up"

¹⁵⁷Lit.: "the dance of which the application is uneven", viṣamaprayoga possibly is a technical term.

¹⁵⁸*Bhuvana* also means water, meaning the ocean from which Viṣṇu in his boar incarnation saved the world, carrying it on his tusks.

¹⁵⁹*Līlāvarāha* is Viṣṇu's Boar Avatāra

¹⁶⁰In case of translating *bhuvana* as "water" *haṃsa* means swans or geese.

¹⁶¹In case of Lord Viṣṇu *sindhujala* is referring to the water of the ocean.

¹⁶²Taking the reading of Ś_B, *dhūtajaṭāsaṭāgra*, it is the "tips of of the shaking mass of hair".

¹⁶³In case of Lord Viṣṇu's Boar Avatāra *jaṭā* means the animal's hair, in case of Lord Śiva his matted locks.

¹⁶⁴Alaka explains *vartanas* as dance movements of the fingers, which are of four types, *veṣṭita*, *udveṣṭita*, *vyāvartita* and *parivartita*.

¹⁶⁵Possibly *cakita* could mean "excited".

¹⁶⁶"Chowrie" for *avacūla*. Alaka has *tenācchādītavapuṣaḥ*, which could point to a reading *picchāvacūrṇavapuṣaḥ*.

¹⁶⁷This is referring to the mythical idea of a world encircling mountain range, of which the other side never gets light.

The Divine River attained the appearance of a shining silken curtain, as her waters were overflowing in front of him, who, having laughed out loudly, was throwing the multitude of his arms in all the directions and was shaking his head according to the sequence of aṅgahāras and karaṇas¹⁶⁸. || 2.27 ||

In front of him, when he was wishing to dance, the fire of his eye, the existence of which had been restricted by the circle of the disk of the sun¹⁶⁹, and which, by its flames, was reddening the circle of the directions, quickly removed¹⁷⁰ the curtain which actually is the sunshine. || 2.28 ||

As if to show a composition of different dance gestures being commenced¹⁷¹ before all the directions, he made the roads into such from which the collections of mountain tops were crushed by his clublike arms busy with the speedy movements of clear recakas¹⁷². || 2.29 ||

He, with his raised up muscular arms which were moving around in aṅgahāras, which had strong nṛttahasta¹⁷³ and which were white by the ashes applied on them, was like the milk ocean, full of vortices¹⁷⁴ and thousands of monstrous waves¹⁷⁵. || 2.30 ||

¹⁶⁸Alaka quotes from some text to explain about aṅgahāras and karaṇas, the main point of this being again that Śiva's dance does not consist out of haphazard movements, rather he is practising the high art of dance.

¹⁶⁹The reading of B, *vṛttim*, would make this an attribute to *ātapatiraskarinīm*, "the curtain which actually is the sunshine had its existence restricted to the circle of the disc of the sun". Alaka does not comment on this pāda, its meaning remains unclear. A *kaṭaka* normally is a bracelet.

¹⁷⁰*nirāsthat* is 3rd. Ps. Sg. Aorist from *nir-as*, 2nd class. Alaka explains: *nirāsthat nicikṣepa / 'asyates thuk ' iti thugāgamaḥ* //, quoting Pāṇini 7.4.14.

¹⁷¹lit. "getting thrown" [at the audience]. Alaka glosses *ākṣīpyamāṇaḥ prastūyamāṇaḥ* |, B has something small inserted, possibly *ārabhyamāna*.

¹⁷²Technical term from Nāṭyaśāstra. Alaka glosses with *bhramaṇam*, wild movement, then explains that there are four types of that, of hand, feet, waist and neck joints respectively, and that in acts of the arms there is only the possibility for recaka of the hand.

¹⁷³technical term

¹⁷⁴*sāvartacakra*, see also 2.12

¹⁷⁵vikaṭormighaṭāsahasra

His hands, numbering thousands, their palms red as blossoming china roses, in circular dance movements, functioned as the multitude of petals of a lotus which actually is the universe¹⁷⁶, which has as its circular pericarp the very large golden mountain. || 2.31 ||

He was bearing the crescent of the moon which, because of the shaking of his head, had become detached from its tight bond to his crest and was taking its place at his muscular shoulder, as if it had come near in order to follow the night in form of the dark colour of *kālakūṭa* on the throat. || 2.32 ||

Before the sun of his upper eye which was diffusing yellow shine, the multitudes of his lotus hands, in as much as they had made dance gestures became very much such which for a long time had the multitude of their projecting¹⁷⁷ red finger-petals opening. || 2.33 ||

The breaking waves of the milk ocean, caused to rise high by the storm, which were suspected to be his arm trees, smeared with white ash-powder, were extending for a while in the sky embracing the sky-Gaṅgā which has bigger waves^{178.179} || 2.34 ||

His snakes, who have their place fixed at the wrists which are getting thrown around, caused the waters of the oceans to be dispersed by the storm of the hissing released from the circle of their hoods, as if out of the desire to see their friends who stay in the palaces of the underworld. || 2.35 ||

Indumauli¹⁸⁰, by his having a circle of club like arms getting thrown around in regular arrangement of clear *aṅgahāras* and *karaṇas*, had a beauty similar to that

¹⁷⁶*bhuvanāravindakoṣa*, possibly *koṣa* stands again for pericarp

¹⁷⁷*karāla*

¹⁷⁸or "longing", as Alaka glosses *utkalikās taraṅgā utkaṅṭhās ca*)

¹⁷⁹There appear to be some problems in this verse. The editions leave a space between *saṃdehitā* and *dhavala*, but Alaka appears to be taking it as part of the compound, in which case one would have to read *ādhavala*. Also it would be more natural that the high waves would have been raised up by the speed of the storm of his arms.

¹⁸⁰Śiva, "having the moon on his crest"

of Mount Kailāsa with its wishing trees shaken by the storm at the dissolution of the universe. || 2.36 ||

It was as if, with the shining lines of ash particles from his club-like arms which were having curved¹⁸¹ ends, he was very much as if laying down the outline for another universe to be created inside which¹⁸² would be suitable for the practice of the burden of his own dance. || 2.37 ||

The sky, during the dance which he was undertaking having been drawn upon it white lines by the light rays emitted from the end parts of his finger nails¹⁸³, became as if marked with many thousand¹⁸⁴ shining crescents of the nectar rayed [moon]. || 2.38 ||

His matted locks, in which the river Gaṅgā¹⁸⁵ was full with small bubbles, as it was bound to follow the movements of the flow of his unfettered Recakas¹⁸⁶, bore a beauty like [that of] the elephant¹⁸⁷ skin worn by him when he had not yet abandoned his Kirāta form. || 2.39 ||

Afraid of death by the edges of the lion¹⁸⁸-skin-claws, which were as sharp as thunderbolt-blades and turning around because of the circular movement of his arms¹⁸⁹, the elephants of the directions sank down¹⁹⁰, they quickly bent their knee joints so that their huge foreheads came low. || 2.40 ||

His lion-king-skin, placed on his many club-like arms very occupied with

¹⁸¹or maybe "shaking"

¹⁸²lit.: "the inner part of which"

¹⁸³koṭibhāga, the white end part of the finger nail which is of crescent shape.

¹⁸⁴*anekasahasrasaṃkhyā* lit.: "many thousands in number"

¹⁸⁵siddhasindhu, lit."divine river"

¹⁸⁶According to Alaka *recakas* are of four types, that of hands, feet, waist and neck, and out of these *recaka* of the neck is meant here. It is a technical term from Nāṭyaśāstra.

¹⁸⁷nāgendra lit.: "lord of snakes".

¹⁸⁸*mṛgarāja* lit.: "king of animals"

¹⁸⁹*tadbāhu*, *tad* refers to Śiva.

¹⁹⁰digdantibhir viṣede, impersonal passive construction. Another possible meaning is that the elephants were despondent.

aṅgahāras and karaṇas, was quickly pulling¹⁹¹ the stars¹⁹² with its claws, as if desiring to win the affection of the moon staying on his crest which is yellow like a torch¹⁹³. || 2.41 ||

It seemed as if, with the ash dusts rubbed on for his besmearing, Īśa¹⁹⁴ was wishing to polish a mirror which actually is the surface of the orb of the sun¹⁹⁵, made grey by a veil of lots of dust from the mountain peaks shattered by the storm of his club like arms. || 2.42 ||

The hot rayed [sun] shone in the sky, sticking to the tip of the toe on his unimpeded kicked up leg¹⁹⁶, for a moment having the beauty of Padmāsana's slightly tilted kamaṅḍalu [pot] made of jewels and filled¹⁹⁷ with water for a ritual offering, as if it [, the leg,] was that of Lakṣmīpati¹⁹⁸. || 2.43 ||

In his new acts of dancing his [many] club-like arms were spreading over¹⁹⁹ all around the circle of directions, covering the sky, like the multitude of the streams of the river on his head which is turned towards the going on the road to the ocean. || 2.44 ||

He was looking at the disk of the moon, loosened²⁰⁰ by the friction of the strikes of the violent storm from the multitude of his turning clublike arms, falling

¹⁹¹ *kr̥ṣ*, possibly meaning the separating of his annoying quarreling wives.

¹⁹² Here *tārā* is feminine, *uḍupati*, the word for "moon" used here literally means "husband of the stars".

¹⁹³ or possibly a comet or lightning

¹⁹⁴ Śiva

¹⁹⁵ *uṣṇadhāman* lit. "abode of heat"

¹⁹⁶ *daṅḍapāda*, t.t.

¹⁹⁷ *avasakta* lit. "connected"

¹⁹⁸ Viṣṇu, "Lakṣmī's husband" Alaka: *so 'pi trailokyalaṅghanasamaye viṣṇor daṅḍapādāṅgulīkoṭībhīr upaśliṣṭaḥ* "It (lit. "he", the sun) also at the time of Viṣṇu's stepping across the three worlds was closely connected to the tips of the toes of [his] leg.", explaining the reference to the trivikrama myth, in which Brahma then offers *arghajala* to Viṣṇu.

¹⁹⁹ *āstarīṣata* 3rd. Pl. Aor. from *ā-stṛ*. Alaka explains the *ī* in this form with two references to Pāṇinī.

²⁰⁰ *viprakīrṇa*

down from the firmament, taking it to be²⁰¹ his crown²⁰²-skull falling from his shaking head. || 2.45 ||

In the dance²⁰³ of Vibhu²⁰⁴ which had caused a trembling of all the worlds²⁰⁵, the beauty of the leaves of Brahmā's seat lotus was destroyed, like in winter time, by the fall of a hoarfrost which actually is the ash powder from the besmearing of his arm-forest getting thrown around. || 2.46 ||

The shining light of his neck, of dark blue colour²⁰⁶, covered, like the night at the time of the dissolution of the universe, the circle of directions, [which circle was²⁰⁷] variegated with the stars of twilight red colour which actually were the collection of jewels in the hoods of his necklace serpent. || 2.47 ||

The mild rayed [moon] on the crest of Śambhu, even though his place is fixed in the bower of his matted locks, in all the directions got after long time the pleasures of embracing his star-wives, as the storm of his arms which had begun dancing brought them near. || 2.48 ||

from his stretched out foot²⁰⁸, like from that of Madhuripu²⁰⁹, came out Mandakini²¹⁰, as its frontal part²¹¹ was wettened by the strong waters overflowing from his turning matted locks, as he is shaking his head playfully, the rasa of his

²⁰¹Alaka glosses with *kapālabhrāntya*, "mistaking it to be the skull" , but considering Śiva's omniscience one could also understand it to mean that he is thinking this joking to himself.

²⁰²taking the reading *śikara* instead of *śekhara* I could only understand it as "[taking it to be] drizzling water and a skull falling from his shaking head."

²⁰³Alaka glosses *anukāra nṛttam*.

²⁰⁴Śiva

²⁰⁵or all the people, c.f. Alaka *lokā bhuvanāni janāś ca /*

²⁰⁶Also the night is dark blue.

²⁰⁷or, taking B's reading *śavalā*, it is both the night and the light of the neck which are described by this first long compound, which makes sense, as a feature of the neck is compared with one of the night. "Spotted with all the jewels in the hoods of his necklace serpent as stars of twilight red colour, the shining light of his neck, of which the colour is dark blue, covered, like the night at the time of dissolution of the universe, the circle of directions.

²⁰⁸Probably that is what *daṇḍapāda* means, a technical term from Nāṭya Śāstra.

²⁰⁹Viṣṇu, "Enemy of Madhu"

²¹⁰heavenly river Gaṅgā

²¹¹koṭibhāga, probably meaning the toe nail.

Tāṇḍava is violent. || 2.49 ||

The mountains, troubled by the blows of his very heavy club like arms, were then as if quickly vomiting blood, as the breaking waves of their waterfalls were reddened by the mass of dust of dhātu²¹² stirred up by the storm. || 2.50 ||

He made the different directions yellow, by the colour of the jewels in the hoods of the black serpents bound to the forearms of his arm-forest, which were like flames of fire, stained by columns of smoke arising violently at the time of the dissolution of the universe. || 2.51 ||

During the course of his dance, when he was looking at his many wrists with the burning gaze of his fiery eye²¹³, the serpents, their yellow bellies having become visible²¹⁴ as they they turned upside down because of the heat of that, attained the appearance of golden bracelets. || 2.52 ||

He, whose neck is dark blue²¹⁵, who bears the clear beauty of the moon²¹⁶, who is immersed²¹⁷ in the recakas²¹⁸ he has begun²¹⁹ and who is rejoicing because of the fascinating thunder²²⁰ of the āṅkika²²¹ drum of which the head is getting beaten by the hand of joyful Nandin, pursued his play. || 2.53 ||

The lovely performance of Puraripu, which was of pleasant grace with its rasas

²¹²red minerals

²¹³lit.: "when his wrists (plural, so that implies more than two wrists) were made the focus by his excessive (or burning) gaze of fire"

²¹⁴lit.: "being seen"

²¹⁵mecakagala "Nīlakaṇṭha", Śiva. Peacocks also have blue necks.

²¹⁶The eye in the tail feather of the peacock is also called *candraka*.

²¹⁷laya, Alaka glosses with tatparatā. I am not sure raya can carry the same meaning, otherwise it would mean "whose recakas are fast".

²¹⁸probably a technical term, which should also be applicable to the peacock.

²¹⁹ārabdharecaka. vispaṣṭarecaka would mean "very clear recakas"

²²⁰lit. "sound of the rainy cloud". When rainy clouds appear peacocks get excited clouds and start to dance.

²²¹The āṅkika probably is something similar to a mṛdaṅga with two mouths, one on either side, Alaka describes it as looking like a myrobalan seed and quotes some text in which this drum is getting described as looking similar to a barley grain.

and bhāvas, which had the beauty of charming aṅgahāras, which was bearing beautiful moving around²²², which was having good hasta²²³s and dr̥ṣṭi²²⁴s, with vortices on all the sides, fascinated the mind.²²⁵ || 2.54 ||

Having considered the extreme danger he did not perform the circular movement of his club-like arms before the regions of the heavens, and he did his steps setting down his feet gently, having compassion that the earth would break apart; || 2.55 ||

and because of thinking that he would be splitting open the shell of Brahmā's egg he also did not raise up high his *daṇḍapāda*²²⁶. Thus, because of the weakness of the support, the dance of [Śiva,] bearing the cold rayed [moon] was not with liveliness²²⁷ || 2.56 ||

The row of human skulls on his²²⁸ head²²⁹ were as if loudly making applause for²³⁰ the most excellent deeds of dance with the loud jhāṃkāra sounds of the waves of the divine river which had entered into their insides. || 2.57 ||

Bhujaḡāriketu²³¹, playing the role of a buffoon, is laughingly being looked at by the daughter of the snow mountain, as, having snatched away the crescent

²²²Possibly parikrama is a technical term here.

²²³technical term, being explained by Alaka as *patāka* etc.

²²⁴technical term, being explained by Alaka as *kānta* etc.

²²⁵Splitting *sā āvartanābhir* all the attributes to *kriyā*, but not *kriyā* itself, can be then taken to qualify her, the beloved woman: *sā* she, *dayitā* the beloved, *āvartanābhir* who had a vortex navel, *lalitāṅgahāraśobhā*, who had the charming beauty of strings of pearls on her limbs, *manorama-parikramatāṃ vahantī*, whose walking around was beautiful, *ceto jahāra* stole the mind, (maybe *puraripoḥ* of *Puraripu*, but commentary doesn't mention that. In that case this description would apply to *Pārvatī*.), *rasabhāvahṛdyarūpā*, who is having a lovely form because of the feeling (of *śṛṅgāra*), and, *śubhahastadr̥ṣṭiḥ*, who is having auspicious hands and eyes.

²²⁶Technical term, probably meaning his stretched out leg kicking up high

²²⁷possibly some textual problem here, from the context one has to understand that a slowing down and coming to an end of Śiva's dance must be meant.

²²⁸*yasya* would actually be "whose".

²²⁹lit.: "on the place of his head"

²³⁰lit.: "in"

²³¹Skanda, who has the enemy of snakes (peacock) as his mark of identification

from the crest of Smarāri²³², he made it his curved big walking stick before him.
|| 2.58 ||

”Oh Lords of Gaṇas, these, Talapuṣpapaṭa and so forth, are all the different lovely karaṇas, and this²³³ is the performance of the aṅgahāras²³⁴, of which sthirahasta is the most important one, and which are having their existence beautified by the clear application of the variety of them²³⁵.” || 2.59 ||

Having thus obtained the pleasure of seeing him conducting his own dance²³⁶, comprised of three parts²³⁷, to the transfer [of his art²³⁸] into the circles of his associates present in the assembly, the thousand of eyes of the lady of the eastern direction, their eyebrows twinkling²³⁹, had become desirable. || 2.60 ||

The rainy clouds, getting hit by the crores of his hands, lifted up with the appearance of serpent heads and showing the beauty of the dance, pouring out many cool raindrops, removed his fatigue caused by the dance.²⁴⁰ || 2.61 ||

Having thus playfully²⁴¹ practised the dance, exhibiting clear bhāvas, rasas and vṛttis which are to be expressed in drama, Vibhu returned, together²⁴² with his gaṇas, getting his fatigue removed by the plenty of drops from the waves of Gaṅgā on his head. || 2.62 ||

²³²Śiva, ”Enemy of Smara (Kāmadeva)”

²³³iti

²³⁴lit.: these are the performances of the aṅgahāras

²³⁵the karaṇas

²³⁶Alaka glosses karaṇam with nṛttam.

²³⁷acc. to Alaka lāśya, tāṇḍava and miśra.

²³⁸Commentators don’t elaborate on saṃkrānti. I find the meaning ”transfer of an art from teacher to disciple” the most plausible here, but the construction is a bit strange for that.

²³⁹or possibly ”completely opened”

²⁴⁰The edition has as Alaka’s commentary: ”āviṣkṛtā anukṛtir abhineyam | nāṭyam ity arthāntaram || 61 ||”, probably meant was ”āviṣkṛtā anukṛtir abhinayaḥ nāṭyam ity anarthāntaram”, having manifested... ”anukṛti” means ”abhinayaḥ”, ”nāṭyam”, not having another meaning (”dance”).

²⁴¹or ”having practised the playful dance”

²⁴²sārdham, the reading sārtham would mean ”[the dance,] which had a purpose”

Sometime there was for him the illusion of a play of dice, with Mount Mandara getting hit hard by the hoofs of [his] old bull which had been won by the daughter of the mountain and which was getting pulled away by her attendants, and in which the confused crescent of the moon on his crest had been put at stake.²⁴³ || 2.63 ||

In this way he spent the time there doing all these activities, never experiencing separation from the mountain's daughter, and being constantly attended by the lords of the gods with the gold of their jewel crowns rolling around on his footstool studded with silken cloth²⁴⁴. || 2.64 ||

²⁴³This verse alludes to the purāṇik story of Lord Śiva gambling with Pārvatī and loosing everything.

²⁴⁴The part from *ratna* up to *padaiḥ* is unclear. Another possibility could be, as in 2.18., that the Lords of Immortals, while bowing down at Śiva's feet, make his foot stool resound (*luṭhita*) with the gold (*aṣṭāpada*) of their jewel crowns. Or, taking *luṭhita* to mean "placed" one could understand it to mean that they are presenting all these precious items before Śiva's footstool. Then Alaka also glosses *aṣṭāpada* with *caturāṅgaphalaka*, some sort of chess board. *ratnapaṭṭa* could either mean that the foot stool has its surface (*paṭṭa*) made out of jewels, or *paṭṭa* could also mean silk, which is either studded with jewels or maybe a particular variety of silk.

5 Conclusion

This work is my first attempt at editing Sanskrit poetry and the corresponding commentaries, and I must say it was a challenging but enjoyable task. The first challenge to deal with was the translation of Ratnākara's verses which are in rather difficult Sanskrit. For a few months I kept the habit of reading the verses of the first two cantos consecutively on a daily basis, as a practice, and I quickly found myself aesthetically enjoying the sound of them, even while I still did not understand much. In contrast to that, acquiring the understanding of their meaning and discovering the hidden points in them was a rather slow process, which is still far from being finished. Particularly the verses in which heavy use is made of terms from the Nāṭyaśāstra and possibly other texts of the traditional Indian Performing Arts I certainly could not do justice to, as essentially that would require considerable study of the field concerned. But also regarding the verses with allusions to mythology I still have unanswered questions, and I am still presently making discoveries of hidden points, even though I consider my basic translation of them finished since a few months. Still, I also enjoyed many of the verses while translating them, and I keep in good memory the time I spent with Prof. Mishra in his home in the hot summer of Varanasi, reading the Haravijaya at the average pace of one verse per day, often taking Alaka's commentary as a departure point for lengthy discussions of the indigenous grammar and other subjects at hand. It was also very fascinating to then reread these verses with Prof. Isaacson and prepare the critical edition, discuss the differing readings in the MSS and editions, find many new readings, quite some of which were then accepted, and in a few instances even verses that did not really seem to make sense eventually did so after finding a new reading in the MSS. I did not aim for beauty in the translation, I am not a native speaker of English, and also I consider the translation merely a help for easier access to the verses in the original Sanskrit.

Challenging was also the sheer amount of Sanskrit text to be dealt with, especially in form of manuscripts, to the reading of which I had not been exposed to before, mostly the commentaries. Particularly difficult was Ratnakaṇṭha's manuscript, as his hand is very hard to read. In the beginning, further complicating the task, I had access only to black and white scans of it of inferior

quality, so that it was already a pleasant discovery when I understood that the indented lines contained the verses. From there I could start to learn his handwriting, although I must admit that I did not really pursue that task until Prof. Isaacson started reading Ratnakaṅṭha's MS with me on a regular basis, after a few sessions of which I gradually gained confidence and started transcribing it myself, first with many mistakes, but eventually getting better, so that after a while I started feeling relatively comfortable navigating the manuscript, particularly after my travel to Oxford where I not only got access to the MSS concerned but was also unexpectedly given permission to photograph everything I needed, so that I now had rather good photos of them, which was a very positive outcome. Also the travel to Oxford and physically handling the MSS was an interesting experience indeed.

Another manuscript that presented great difficulty was the one of Utpala's commentary. While the writer's hand is fairly easily readable, especially after the experience of Ratnakaṅṭha's hand, the text needed lots of emendation, which is a task that seems to need much more practice than just learning to read difficult handwriting. I certainly still need much more practice with that, and most of the emendations in the edition of Utpala's commentary were still suggested by Prof. Isaacson. Now, as I am finishing the writing of this thesis, rereading all my transcriptions of the MSS I find that there are still so many mistakes in them, I could probably continue correcting them for several weeks more. If I would have prepared translations of the commentaries, that would have forced me to really check thoroughly for syntactical correctness and not just rely on my still evolving Sanskrit-Sprachgefühl while transcribing, but that would obviously have taken much more time, and possibly gone beyond the scope of an M.A. thesis. Also I have neither edited MS 189 of Alaka's commentary yet, nor the commentary contained in the MS from Srinagar library. Also many of the quotes contained in the commentaries remain to be identified, but the time is for submitting my thesis is up. I will have to come back to these things at a later point.

I am planning to continue working on the Haravijaya for my doctoral thesis, probably on chapters three to six and then chapter 47, as latter two comprise stotras to Śiva and the goddess respectively, which are also of relevance to research

in Śaiva Siddhānta. I have already begun the search of further MSS²⁴⁵, and am preparing to travel to India again for that purpose.

²⁴⁵Apart from the MSS mentioned in Rama's edition, located at Pune, Mumbai, Jodhpur and Varanasi, which I now want to physically inspect, I am aware of another MS at Pune numbered 41291, which I have found in the database of the National Mission for Manuscripts (See <http://namami.org> .), India, In this database, I also found two further Manuscripts of the Haravijaya in Bihar. The first is an incomplete MS of 25 folios described as in good condition, kept by Lalan Jha, Madhepur City, Madhubani. It is listed as MS no. 16 in Bundle No. 34. The second one is described as complete, on 900 worm eaten pages of paper, scribed by Devendratripāṭhī in Devanāgarī script, kept by Vedanand Jha, Pandit Tola, Tamaka, Vibhutipur, 848114 Samastipur. I have also taken notice of a MS kept at the National Museum in Delhi which is numbered 509 in their handlist, consisting of 23 folios only and written in Śāradā script. Also I can image a travel to Jammu and Kashmir to be fruitful, but I have not yet gotten hold of catalogues or handlists of MSS from there apart from the Srinagar library, in which only MS 757 seemed of relevance, of which I already possess a digital copy. In fact the New Catalogus Catalogorum references Stein's Catalogue of the Ragunath temple library in Jammu in connection with Alaka,[NCC(1968), p.395], so something should be there.

6 Bibliography

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2. Mai 2011

(Peter Pasedach)