Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/shikandgumanikvi00mard

By copyright law

SHIKAND-GÛMÂNÎK VIJÂR

THE PÂZAND-SANSKRIT TEXT

TOGETHER WITH

A FRAGMENT OF THE PAHLAVI

EDITED

WITH A COMPARATIVE VOCABULARY OF THE THREE VERSIONS AND AN INTRODUCTION

BY

HÔSHANG DASTÛR JÂMÂSPJI JÂMÂSP-ÂSÂNÂ

AND

E. W. WEST

PUBLISHED BY ORDER OF THE GOVERNMENT OF BOMBAY

Bombay

GOVERNMENT CENTRAL BOOK DEPÔT

1887

PK
6197
M334s
1887a

CONTENTS.

PAGE

PREFACE vii

INTRODUCTION.

1. DESCRIPTION AND CONTENTS OF THE TEXT ix
2. ACCOUNT OF THE MANUSCRIPTS EXAMINED xix
3. RELATIONSHIP AND PECULIARITIES OF THE SEVERAL VERSIONS . . xxvii

ABBREVIATIONS USED IN THIS VOLUME xxxix

SHIKAND-GÛMÂNÎK VIJÂR.

THE PÂZAND-SANSKRIT TEXT OF NÊRYÔSANG 1

THE PAHLAVI TEXT 179

COMPARATIVE VOCABULARY.

GRAMMATICAL NOTES 217

PÂZAND SUFFIXES 224

VOCABULARY 226

ERRATA 276

PREFACE.

TWENTY years ago the Pâzand and Pahlavi texts of this work, with a glossary of the latter, were prepared for publication by Dastûr Hôshangji Jâmâspji, being the first of the Pahlavi texts, after the two old Glossaries, which he was appointed to edit for the Government of Bombay, on the recommendation of the late Professor Martin Haug of Munich. The Dastûr's manuscript was retained for publication with the Sanskrit text in Bombay, while that of the Ar*d*â-Vîrâf Nâmak, which was completed a few months later, was sent to be printed in Europe. The latter text and its glossary were published in 1872 and 1874; the former is now, at length, in the reader's hands.

Ten years ago the manuscript was sent to Europe, with the view of arrangements being made for its publication; but the times were not then propitious for asking the assistance of Government in literary undertakings, and the work had to be laid aside for another six years. Even since the support of the Bombay Government was liberally granted, on the recommendation of their present Director of Public Instruction, prior engagements, ill-health, and the necessity of thorough revision have led to more delay than was then anticipated.

Owing to the progress that has been made of late years in Pahlavi studies, no scholar who valued his reputation could now venture to publish any Pahlavi or Pâzand work, which he had prepared twenty years ago, without entirely rewriting it. The necessity of doing this, while it has seriously increased the labour of the editors, has also afforded them the satisfaction of anticipating that their work will now be of more permanent value

than it could have been if published, in its original state, while Pahlavi studies were in their infancy.

Nêryôsang's Sanskrit translation has been added to his Pâzand version, which it always accompanies in the manuscripts, and a complete Pâzand-Pahlavi-Sanskrit-English vocabulary of the whole work has been substituted for the glossary of a fragment of the Pahlavi text. This has been done with the view of making the work complete in itself, as a class-book for Parsi students, to whom the completion of the Pahlavi text, from the materials supplied, would also afford some useful exercise. While the publication of a detailed index and etymological glossary has been reserved for a future opportunity, when it is hoped to include the words of all Pâzand texts in one exhaustive glossary. It may also be remarked that the use of the original characters for the Pâzand-Sanskrit text, though of little consequence to European Orientalists, is believed to be preferred by the Parsis.

An English translation of the work has already appeared in *The Sacred Books of the East*, vol. xxiv, but the minute analysis to which the texts have been subjected, in the final preparation of this edition, has suggested several improvements of that translation, most of which have been here introduced, either into the vocabulary, or the introduction.

Although the editors are quite aware of the impossibility of avoiding all errors, they venture to hope that their oversights have not been numerous, and that their work may be considered worthy of the liberality which the Government of Bombay has extended to it.

E. W. WEST.

MÜNCHEN, December, 1886.

INTRODUCTION.

1. Description and Contents of the Text.

The Shikand-gûmânîk Vijâr[1], or 'doubt-dispelling explanation,' is a controversial work written, about a thousand years ago, by Mar*d*ân-farukh, son of Aûha*r*ma*zd*-dâ*d*, for the purpose of showing that good and evil arise from two independent sources, as taught by the Mazda-worshipping religion. But, without fully considering all the difficulties of this doctrine, he soon proceeds to the easier task of pointing out the inconsistencies of other faiths which either teach an irrational atheism, or, by insisting on the unity of creation, seem to make the sacred being really responsible for the evil that he ought neither to occasion, nor permit, if possessed of all the attributes which they ascribe to him. The general character of this discussion, in which the doctrines and scriptures of the Muhammadans, Jews, Christians, and Mânichaeans are severely criticised, may be understood from the following summary.

The first chapter[2] ascribes (§§ 1–10) the creation of everything good and useful to Aûha*r*ma*zd*, including the Mazda-worshipping religion, which is compared (§§ 11–19) to an immense tree branching out from 'agreement,' through 'performance and abstinence,' and by means of 'good thoughts, words, and deeds,' and of 'the four classes' of the community, to 'the five rulers,' over whom is the monarch. The body and capabilities of man are also apportioned (§§ 20–29) among 'the four classes.' Coexistent with this creation was the fiend, whose 'appliances' (§§ 30–34) are heterodox religions; and Mar*d*ân-farukh introduces himself (§§ 35–37) as an enquirer in search of the truth which he found at last in the writings of former high-priests, especially in those of Âtûr-pâ*d*îyâvandân, and from these he compiled the Shikand-gûmânîk Vijâr

---

[1] The Iranian names are usually given in their Pahlavi forms, unless it be otherwise stated.

[2] Readers should be careful not to base any arguments upon the length of chapters, either here or in the Ardâ-Virâf Nâmak, because neither text is so divided in the original manuscripts.

(§ 38), which he then proceeds (§§ 39–57) to recommend as a compendium likely to be useful for dispelling the doubts of learners, but not to be too severely criticised by the learned.

In the second chapter, Mar*d*ân-farukh replies to the first of a series of questions propounded to him, in a friendly manner, by Mit*r*ô-ayâr, son of Mahmâ*d*, of Ispahân (§ 2). This sceptical enquirer first asks (§ 3) why Aharman rushed towards the light, when he first beheld it, although it was opposed to his own nature, and different natures generally shrink from each other. The reply (§§ 4–18) is that Aharman is a destroyer, and opposing natures can be mutually destructive only when they come in contact.

The third chapter is devoted to the second question, in which Mit*r*ô-ayâr asks (§§ 2, 3) why the omnipotent Aûha*r*ma*z*d does not prevent Aharman from doing harm. In reply, he is informed (§§ 4–21) that even the omnipotence and will of Aûha*r*ma*z*d are limited by what is possible, because the performance of a supposed impossibility proves that it is really possible, and to wish for an impossibility would be inconsistent with his wisdom. Also that the nature and will of Aharman are perpetually evil, and any change in them is therefore impossible and beyond the power of omnipotence. In other natures (§§ 22–37) good is mingled with evil, with a mingled result, but any good effect must not be attributed to an evil cause, nor an evil effect to a good cause.

In the fourth chapter, Mit*r*ô-ayâr observes (§§ 1–6) that everything happens as foreshown by the stars, and if these were created by the sacred being, he must be considered as producing both good and evil, as asserted by 'the believers' (the usual epithet of the Muhammadans). If Aharman created them, how could he produce the stars that portend good? And if both beings created them, Aûha*r*ma*z*d must be an accomplice of Aharman in producing the stars that portend evil. The reply to this trilemma is (§§ 7–10) that the celestial sphere is the seat of the just divinities of destiny, and below them are the seven planets of evil destiny, who are witches called gadha in the Avesta. When Aûha*r*ma*z*d had created everything good (§§ 11–27) the evil spirit and his fiends rushed in to produce evil, but this was foreseen by the stars who kept the planets enveloped in light, as a check upon their evil influence. Each of the five planets is opposed by a particular star (§§ 28–38), and is also bound to the sun and moon by two threads which allow each planet its own particular amount of motion (§§ 39–45). Two fiends (§ 46) oppose the sun and moon (occasioning eclipses), and

another (representing the comets) moves backwards and forwards between the sun and stars (§§ 47–49). While rain is produced by conflicts of Sirius and lightning with the demons of thunder and drought (§§ 50–54). Below these are mankind and animals, with good and bad propensities, of which the good are owing to the creator who has also furnished means for overcoming the bad (§§ 55–62).

Aûha*r*ma*zd* is then (§§ 63–80) compared to a wise gardener who protects his orchard from the wild beast Aharman, by setting the sky as a trap, in which the wild beast is captured and has to struggle till the end of time, and, when his strength is exhausted, he is thrown out of the trap which is repaired and rearranged for eternity. Moreover, the power of the fiend is limited (§§ 81–86), and death is not destruction, for the body is resolved into its elements (§§ 87, 88), and the soul goes to give an account of its deeds, being conducted to heaven or hell according as they have been good or bad (§§ 89–99), and, ultimately, even the bad are purified for eternity (§§ 100, 101). Hence it is concluded that Aûha*r*ma*zd* creates nothing but good (§ 102). And Mar*d*ân-farukh winds up his reply by stating (§§ 106, 107) that he has extracted this information from the writings of Âtû*r*-pâ*d*îyâvandân which are contained in the Dînka*rd* of Âtû*r*-frôbag, son of Farukh-zâ*d*. He also mentions (§ 108) a further question of Mit*r*ô-ayâr, 'about unlimitedness and limitation,' which he discusses later on (ch. xvi, 53–107).

The fifth chapter commences a refutation of atheism by pointing out (§§ 1–9) the necessity of understanding the nature of the sacred being, as well as of admitting his existence. The various modes of acquiring such knowledge are then detailed (§§ 10–45) in a general manner, and are, afterwards (§§ 46–91), applied to prove the existence of a wise and benevolent creator, from the evident existence of design in the creatures and their various organs and appliances. All which argument is again said (§§ 92–95) to be taken from the Dînka*rd*, to which the reader is referred for further details.

In the sixth chapter the ideas of atheists and materialists are stated (§§ 1–8), and their refutation, by pointing out the evident design in the creation, is continued (§§ 9–34); with a special rebuke (§§ 35–45) of the sophists who argue that there can be no certainty about spiritual matters, because our knowledge of them is merely subjective illusion.

The seventh chapter begins the arguments for the existence of an antagonist to the creator (§ 1), by showing (§§ 2–25) that the creation itself indicates a purpose of frustrating the designs of an antagonist.

In the eighth chapter the arguments are continued in detail, with

reference to the manifest coexistence of good and evil in creation (§§ 1–23, 35–38). The reality of the spiritual existence, as necessary for originating and terminating the worldly one, being shown (§§ 24–34) from the analogy of the birth of offspring from an invisible origin, and the final departure of life from the body. Further details are given (§§ 39–91) as to the existence of a purpose in creation for resisting an antagonist and for his final overthrow; while reasons are stated for believing in only one source of evil (§§ 92–101), which source must be distinct from the source of good (§§ 102–123), and is also the primary cause of even those evils that appear to be spontaneous (§§ 124–135).

The ninth chapter gives further information regarding the opponent, with evidence of his existence before the creation, and of his attacking the creatures after their creation, as stated in the writings of Âtûr-pâdîyâvandân in the Dînkard of Âtûr-frôbag, son of Farukh-zâd (§§ 1–4). The details of this evidence, which are much to the same effect as those previously cited, occupy the rest of the chapter.

The tenth chapter commences a discussion of the origin of evil, as illustrated by the traditions and doctrines of various religions, the consideration of which is continued to the end of the work. The object of all religion is to explain the nature and will of the creator, and to teach the means of preserving the soul from evil (§§ 2–24), which is in itself a proof that the source of the evil is distinct from the creator (§§ 25–32). It being necessary to understand the origin of good and evil (§§ 33–37), and having observed that some sects attribute them to a single source, and others to two (§§ 38–42), Mardân-farukh states (§§ 43–47) that he has enquired in many lands, even among the Hindûs, because he did not like the state religion (Muhammadanism), until he became fully convinced of the superiority of Zoroastrianism, by studying the writings of Âtûr-pâdîyâvandân and Rôshan, son of Âtûr-frôbag, as well as the Dînkard of Âtûr-frôbag, son of Farukh-zâd (§§ 48–63). This religion was taught by Zaratûsht to king Gushtâsp who adopted it, while the princes of his family, Spend-dâd, Zarir, and others, propagated it in Arûm (Asia Minor) and India (§§ 64–68). Subsequently, it was handed down to 'the descendants of divinity' (the Sasanians), when Âtûr-pâd, son of Mâraspend, underwent the ordeal of melted metal (§§ 69–71). And the Arûmans (Byzantine Greeks) endeavoured to confute it, but in vain (§§ 72–74); while it has been easy to see that other creeds are full of delusion and inconsistency (§§ 75–80), as will be shown below.

In the eleventh chapter Mardân-farukh combats the opinions of

those who trace both good and evil to the will of the sacred being (§§ 3–5), with cautious reference to the Muhammadan religion. He argues that permission of evil is inconsistent with the omniscience, omnipotence, goodness, and mercifulness of the sacred being (§§ 6–19), as well as with his success, wisdom, and truth (§§ 20–33). If he be good, why does he permit evil (§§ 34–36)? If he be merciful, why does he punish those whom he renders wicked (§§ 37–44, quoting *K*urân vii, 178)? If he be wise, why did he not make his first creations free from disobedience (§§ 45–79, quoting the fall of Iblîs, *K*urân xv, 26–40, and the fall of man, *K*urân vii, 17–24)? But men are still deluded into slaying his apostles, and the deluder triumphs and lives; is it wise to allow this (§§ 80–92)? After some further criticism (§§ 93–117), the conclusion arrived at is that a sacred being, who acts thus, must be either incapable, unmerciful, or unreasonable (§§ 118–124). Also, that salvation is hopeless, and it must even be uncertain whether he approves good or evil (§§ 125–132). While, with regard to physicians and almsgivers, it is pointed out (§§ 133–154) that they would be needless if disease and poverty had not been created.

The relation between the will of the sacred being and the origin of evil is then considered, and a series of dilemmas (§§ 155–176) leads to the conclusion that an opposing will exists. The possibility of evil arising from mankind is then debated (§§ 177–196), and whether evil may not have been produced to enhance the value of what is good (§§ 197–204). The idea that the sacred being, as an absolute ruler, has an undoubted right to inflict injury, is dismissed (§§ 205–216) with a parable quoted from Rôshan, son of Âtûr-frôbag; and leads to the question whether he is a friend or an enemy of his creatures (§§ 217–221), and whether he is a good or bad sovereign, or both alternately (§§ 222–244). If evil arise only from mankind, Aharman is innocent; but if Aharman be the source of evil, how can he be a creature of the sacred being (§§ 250–254)? In either case, as the sacred being would be the creator of the source of evil, he would himself be the origin of evil (§§ 255–259).

Passages are then quoted (§§ 260–272) from the *K*urân, some of which (cited below) assert that the sacred being leads men either astray, or in the right way, just as he pleases. Questions are also put to the Mu'tazalî sect, as to the will of the sacred being, and his ability to perform it (§§ 280–308). It is likewise pointed out (§§ 309–317) that if the manager of the world were without an opponent and perfect in sagacity, goodness, and ability he could prevent evil; but, as evil

undoubtedly exists, he must be considered imperfect. And if he were not the origin of evil as well as good, he could not be the creator of Aharman, who must, therefore, be an existence of independent origin (§§ 318–351). The reasonableness of the command not to eat of the tree of knowledge in paradise (*K*urân vii, 17) is then severely criticised (§§ 352–358), as well as the arbitrary conduct of the sacred being in leading men astray and then punishing them (§§ 359–373) as asserted (in the *K*urân vi, 125; xiv, 4, 32–34; xvi, 95; xvii, 99; xxxii, 13, 14; xlii, 42–45; lxxiv, 34). And the chapter concludes by observing (§§ 374–383) that whatever is true, in the statements that have been enumerated, is derived from the source of truth, and whatever is false from the source of falsehood.

The twelfth chapter begins with a series of contradictory statements (§§ 1–31), regarding the omnipresence and actions of the sacred being, collected in the Dînka*rd* from the assertions of various sects which yet believe that dualism is derogatory to his character (§§ 32–34). Upon which Mar*d*ân-farukh enquires (§§ 35–63) which is less derogatory to his character, to believe that he does not protect his creatures from being led astray, and then punishes them eternally for temporary sin, or to believe that he is always beneficent and merciful, ready to forgive at once all sin that is atoned for, and delivering his creatures from the enemy and from all punishment in the end. He further points out that all good qualities are enabled to overcome the evil qualities opposed to them (§§ 64–70), and that the opponent, with all his efforts, is unable to produce any permanent destruction (§§ 71–81).

The thirteenth chapter begins (§§ 1–4) a criticism of the Jewish scriptures by pointing out apparent inconsistencies and absurdities in the first book of Moses. After quoting (§§ 5–47) many passages from the account of the creation and of the fall of man, contained in Genesis i, 1–5, 26, 27, 31; ii, 1, 2, 15–17; iii, 1–19, 23, 24, besides referring to Exodus xx, 10, 11, Mar*d*ân-farukh proceeds to criticise this account, especially with reference to the creation of light and the previous condition of the sacred being and the world (§§ 48–91), also as to why six days were necessary for the creation (§§ 92–99), how the days could have been formed before the sun (§§ 100, 101), why repose was requisite on the seventh day if the creation merely consisted of commands (§§ 102–105), why man was created disobedient, and why a command was given when it was known that he would not obey it (§§ 106–122), whether that command was not intended to maintain ignorance, so that man really owes his knowledge 'to the serpent and deceit' (§§ 123–131),

and whether other details of the statement regarding the fall of man are not inconsistent with the omniscience, truth, and power of the sacred being (§§ 135–147). It is further pointed out that the curse inflicted on Adam could not be justly extended to his posterity (§§ 148, 149).

The criticism of the Jewish scriptures is continued in the fourteenth chapter by quoting many passages that are inconsistent with the Zoroastrian idea of a sacred being. Thus Deuteronomy xxxii, 35; Isaiah xxx, 27, 28, 30; lxvi, 15; Psalms xviii, 11; xcvii, 2; Nahum i, 3 (§§ 4–17) seem inconsistent with his mercy and glory. Psalm xcv, 10, 11 (§§ 18–20) makes him too wrathful. Ezekiel viii, 16, 17 (§ 24) denounces all homage of the sun. Joshua viii, 21; Isaiah xxxvii, 36; Numbers xiv, 30, 32 (§§ 25–31) make him too merciless. And Genesis vi, 6 (§§ 32, 33) makes him despondent. Statements probably taken from Jewish traditional writings are also criticised, such as the daily sending of 90,000 angels or worshippers to hell (§§ 36–39), the Lord's visit of condolence to Abraham (§§ 40–57), the angel's offer to the poor man who was pious (§§ 58–74), and the answer to the angels who murmured at the slaughter of innumerable innocent persons (§§ 75–78). The conclusion drawn is that such statements represent the sacred being as quite as deficient in truth, mercy, and knowledge as the fiend himself (§§ 82–86).

In the fifteenth chapter the Christian scriptures are similarly criticised. In §§ 5–8 the birth of Jesus is detailed, and the statements regarding it are minutely criticised in §§ 9–39. The idea that his death was necessary to demonstrate the resurrection is disputed in §§ 40–45. And the doctrine of the trinity is discussed in §§ 46–62. It is then argued (§§ 63–70) that if the adversary be a creature of the Almighty he ought to be saved like other creatures. And it is shown (§§ 77–90) that, even if mankind can do evil of their own free will, the same cannot be asserted of noxious creatures and poisonous plants, for whose evil effects their producer must be responsible. Moreover, in §§ 91–96 Paul is quoted (Romans vii, 19, 20, 23) as testifying against freedom of will. Several passages, such as Matthew xiii, 25, 39; xv, 13; John viii, 37, 38, 42–45, 47, are also quoted (§§ 108–110, 117–131, 144, 145) to show that the Messiah really admitted that the world had two originators. And the Lord's prayer likewise occurs in §§ 148, 149.

The sixteenth chapter is devoted to an account of 'the delusion of Mânî and the Mânichaeans,' which is also denounced in ch. x, 59, 60. It is asserted (§§ 4–7) that Mânî published three statements:—one about the unlimitedness of the original evolutions, one about their

mingling, and one about the distinction of light from darkness. Also (§§ 8–19, 24) that this lesser world was produced by Aharman, in imitation of the greater world, from the body of his general, the demon Kûnd, who was killed after the second conflict with the angels; the duty of the sun and moon (§§ 21–23), and the cause and effect of rain (§§ 28–37) are likewise described. As Aharman is the producer of bodies it is wicked to assist him by propagating lineage, or cultivating the land (§§ 39–41); and, as he is destructive to life, it is also wicked to kill any creature (§§ 42–45). Eventually this world is destroyed and the sacred being triumphant, but there is no resurrection (§§ 46–50); while the two original evolutions remain in contact for eternity (§§ 51, 52). Mar*d*ân-farukh then proceeds to discuss the question of unlimitedness and limitation, as he had promised at the end of the fourth chapter. After premising that nothing is unlimited except space and time (§§ 53–55), and showing that neither unity nor duality can exist without limitation (§§ 56–65), he argues (§§ 66–78) that unlimitedness is beyond the comprehension of even a sacred being; also that light and life cannot arise (§§ 79–93) from a mere subdivision of unlimited time, because unlimitedness cannot be subdivided, nor can it be disturbed (§§ 94–101), because there is no further space for it to move into; so that, if the two original evolutions were unlimited and, therefore, undisturbable, there could be no room for the creatures, unless (§§ 102–104) these be a mere transformation of the unlimited evolutions; but in such arguments one is apt to lose one's way in a wilderness of words (§§ 105–107). While further arguing that nothing can be understood without complete knowledge (§§ 108–111) the manuscripts break off in the middle of the subject, the remainder of the work being lost.

Regarding the author of this work, and the age in which he lived, nothing further is known than can be gathered from the work itself. That Mar*d*ân-farukh, son of Aûhar*m*az*d*-dâ*d*, was a Zoroastrian is evident, both from his name and his opinions; that he was a layman is probable, both from his deprecating the criticism of the learned in ch. i, 42–44, and from a remark he makes in ch. xiv, 80, with reference to Jewish statements, that he is only 'an investigator, on which account representations of these statements should be by a high-priest.' His questioner, Mit*r*ô-ayâr, son of Mahmâ*d*, of Ispahân (ch. ii, 2), also appears to have been a Zoroastrian layman, although his father's name seems to be Muhammadan; this might be explained by supposing that the father had changed his name on being converted to Muhammadanism after his son had grown up.

That the work was written long after the Muhammadan conquest of Persia in A.D. 651 is evident, especially from the contents of the eleventh chapter, for although the allusions to Muhammadanism are always of a very guarded character, as is usual in Pahlavi writings, they are still sufficiently clear. Thus, besides many vaguer references to passages in the *K*urân in ch. xi, 4, 5, 39, 61–77, 265–267, 269–272, 352, 359, 360, we have a particular legend of the fall of the disobedient angel in ch. xi, 52–60 from the same source. In ch. iv, 3 the Pz. vîrôd-dînîã is undoubtedly a misreading of an original Pl. vîrôyishnîkân, 'the believers,' a favourite appellation of the Muhammadans, which occurs on several of their early coins from Persian mints (A.D. 673–692) in the Khalîfah's title Amîr-î vîrôyishnîkân[1], a Pahlavi translation of the Ar. Amîru-l-mûminîn, 'prince of the believers, or commander of the faithful.' Again, the remark of Mar*d*ân-farukh in ch. x, 45, that he did not admire the religion that was in supremacy, would not have been made by a Zoroastrian till after the Muhammadan conquest. And the Pz. muthzarî in ch. xi, 280, which evidently stands for an original Pl. mûtazalîk, can be considered only as a Persian form of the Ar. Mu'tazalah, the name of some Muhammadan sectarians.

Whether the date of the work can be safely fixed, with greater precision, is less certain; as we have only the names of certain commentators and their writings, mentioned by the author, to guide us. Of these names, Âtû*r*-pâ*d*îyâvandân, mentioned in ch. i, 38; iv, 106; ix, 2; x, 52, is evidently the oldest, as his teachings were recorded in a manuscript of Âtû*r*-frôbag (see ch. iv, 107), but his name has not yet been found elsewhere, and its form is suspicious. According to its termination it must be either a patronymic, meaning 'the son of Âtû*r*-pâ*d*îyâvand,' or, more probably, a misreading of an original Pl. Âtû*r*-pâ*d*-î [illegible], 'Âtû*r*-pâ*d* son of [illegible],' in which the father's name is too ambiguous to be read with certainty. The name of Âtû*r*-frôbag, son of Farukh-zâ*d*, mentioned in ch. iv, 107; ix, 3; x, 55, is better known. In the last paragraphs of the third book of the Dînka*rd*[2] he is said to have edited that work; and his selections from various religious treatises are found in its fourth and fifth books. The age in which he lived can also be determined with tolerable certainty, from the peroration of a Pahlavi tale, in which a blessing is invoked upon Âtû*r*-frôbag, son of

[1] See *Journal of the Royal Asiatic Society of Great Britain*, vol. 13, pp. 409–413, where the title is misinterpreted.

[2] See *Zand-Pahlavi Glossary*, pp. xxxiii, xxxvii, in which the name Âtû*r*-pâ*d* is introduced probably by mistake, as the Kopenhagen MS. K43 omits it.

Farukh-zâd, on account of his discomfiting the accursed Abâlish in a religious disputation before the Khalîfah Al-Mâmûn (A.D. 813–833). A third name, mentioned by Mardân-farukh in ch. x, 53; xi, 213, is that of Rôshan, son of Âtûr-frôbag, who wrote the Rôshan commentary (ch. x, 54) which is often quoted in the Pahlavi versions of the Avesta[1]. If he were a son of the Âtûr-frôbag previously mentioned, as seems most probable, he could hardly have completed his Rôshan commentary before A.D. 850; and the date of the Shikand-gûmânîk Vijâr, which mentions that commentary, must be still later.

As Mardân-farukh used Âtûr-frôbag's edition of the Dînkard (see ch. iv, 107; x, 57) it is reasonable to suppose that the later edition, prepared by Âtûr-pâd, son of Hêmîd, (as stated in the passage already cited from its third book) was not completed in his time. But it appears from the Bundahish, ch. xxxiii, 10, 11[2], that Âtûr-pâd, son of Hêmîd, was a contemporary of Zâd-sparam, son of Yûdân-Yim, who was living in A.D. 881[3]. Âtûr-pâd's edition of the Dînkard must, therefore, have been prepared about the end of the ninth century; and the date of the Shikand-gûmânîk Vijâr, whose author did not use that edition, may be fairly placed near the end of the ninth century, or about a thousand years ago.

It should, however, be remarked that none of the passages, ascribed by Mardân-farukh to the Dînkard, have been distinctly recognised in any of the seven books of that work now extant; they must, therefore, be attributed to the first and second books, which have not been yet discovered. But, as it appears, from the colophons of the Dînkard, that the last seven books were separated from these first two some considerable time before A.D. 1020, it is just possible that Âtûr-pâd's edition may not have included the earlier portion of the Dînkard, which was that consulted by Mardân-farukh.

That the Shikand-gûmânîk Vijâr was written in Persia may be gathered from its author's statements, that he had 'wandered to the region without and the land of the Hindûs (ch. x, 44),' because he did not admire the religion (Muhammadanism) which was in supremacy (ch. x, 45), and that his questioner, Mitrô-ayâr, was a native of Ispahân

---

[1] In Pl. Yas. ix, 5, 14; Pl. Vend. iii, 48; v, 112, 134, 176; vii, 93; xvii, 11; also in Sls. ii, 39, 86, 107; Byt. iii, 3; and eleven times in the Nirangistân. The occurrence of this name in the Pahlavi translations of the Avesta implies that those translations underwent some revision after the middle of the ninth century.

[2] See *Sacred Books of the East*, vol. v, pp. 147, 148.

[3] See *Sacred Books of the East*, vol. xviii, pp. 360, 365.

(ch. ii, 2). How and when the work was brought to India, and whether the original Pahlavi text, which has disappeared in India, can still be found in Persia are matters that are still unknown.

2. Account of the Manuscripts examined.

The manuscripts of the Shikand-gûmânîk Vijâr are of several classes, and, so far as they have been examined, they are all evidently derived from a single original, of which the earlier half still exists. None of them are quite complete, and most of them are fragments of varying length. Fortunately, the latter half of the work, so far as it is extant, is preserved in an old manuscript derived from an early copy of the single existing original, from which copies two later manuscripts have also descended. From these facts, ascertained by careful collation and observation of blunders and peculiarities, it appears that only two of the manuscripts can be considered as authorities, and these are the single original for the first half of the work, and the other old manuscript for the remainder of the text. Both these manuscripts contain the Pâzand-Sanskrit version prepared by the celebrated high-priest Nêryô-sang, son of Dhaval, who is supposed to have lived early in the fourteenth century[1]. No traces of the original Pahlavi text have been discovered, but there are several incomplete manuscripts in which a somewhat corrupt Pahlavi text has been reproduced from the Pâzand, and is sometimes accompanied by the Pâzand, the Persian, the Pâzand-Sanskrit,

---

[1] In a very old Khurdah Avesta, belonging to Dastûr Dr. Jâmâspji Minocheherji, Nêryôsang's Sanskrit translation of the Marriage Blessing gives the date to be recited as fourteen hundred and so many years of the Samvat era. This implies that Nêryôsang could not have made the translation *later* than the fifteenth century of that era (A.D. 1343-1442); but he may have made it *earlier*, because this date varies in different versions and different manuscripts, in which dates corresponding to A.D. 1398, 1495, 1731-1830 have been found. The name of Nêryôsang is also found in the colophon appended to the Ardâ-Virâf Nâmak and the tale of Yôsht-i Fryânô in MH6, where, however, he is said to have been a son of Shâh-mard. If he could be identified with Nêryôsang, son of Dhaval, the celebrated translator of Parsi books into Sanskrit, it would be easy to determine the age in which the latter lived. Thus, the writer of the colophon in MH6 was Pêshyôtan, son of Râm, son of Kâmdin, son of Shatrôyâr, son of Nêryôsang, and he wrote the colophon in A.D. 1397; his father, Râm, also copied manuscripts, one of which (MH18) he wrote as late as A.D. 1410. Now, allowing twenty-four years for a generation, as can be deduced from the genealogy of another family of those times, we can calculate that the Nêryôsang of this family must have been in A.D. 1301 as young as Pêshyôtan was when he wrote MH6, and in A.D. 1338 as old as Râm was when he wrote MH18. In other words, this Nêryôsang must have flourished during the first half of the fourteenth century, but his identity with Nêryôsang, son of Dhaval, is uncertain.

or the Pâzand-Sanskrit-Persian version; while a fragmentary Gujarâti version is also found in combination with the Pâzand. Instances of all these classes of manuscripts will be found in the following detailed account of the manuscripts that have been examined.

The single original manuscript belongs to Dastûr Dr. Hôshangji Jâmâspji of Poona, and has been called AK because it was supposed to have been written by Âsadîn, son of Kâkâ, in A.D. 1569, as recorded in a Sanskrit colophon preserved in some later copies. But it now seems more probable that this colophon belongs to AK2, as stated below, and that AK was written at the latter end of the fifteenth century, or fully 150 years after the time of Nêryôsang. In its present state AK consists of 77 folios (9½ in. by 7¼ in.) of very old Indian paper of a uniform brown colour, written sixteen lines to the page, and containing the Pâzand version in short sentences, alternating with a word-for-word Sanskrit translation of each sentence; the Sanskrit being written upside down, for the sake of forming continuous lines with the reversely-written Avesta characters of the Pâzand. The first three folios and the latter half of the manuscript are missing, and the first and last pair of the remaining folios are rather damaged, but the rest are in good order, and the writing is distinct and legible throughout. In the Sanskrit text the medial vowels 'e, o, ai, au' are written in the old style which is still used in Bangâlî, and the old forms of the initial 'i, î' (resembling those in the Gupta and Kutila inscriptions) are used in the proportion of 135 to 20 of the modern forms. In ch. v, 6, 7, 9–11, 14–20, 24–28; vi, 32; vii, 20; viii, 6, 9, 10, 12–14 corrupt Pahlavi is substituted for the Pâzand, which is also partly the case in ch. v, 12, 13, 21–23, 34, 35; vii, 3, and a few isolated Pahlavi words occur in other places; while in ch. v, 81, 95; vi, 2, 14, 27, 37, 38, 40; viii, 2, 3, 15–21, 23–31 both Pahlavi and Pâzand are given, one below the other. In nearly all cases these Pahlavi fragments (which are undoubtedly mere reproductions from the Pâzand) occur on folios where the handwriting seems to differ slightly from that of the rest of the manuscript, and in which nearly all the modern forms of the Sanskrit initial 'i, î' are found. Two or three omissions, either in Pâzand or Sanskrit, have been noticed in AK by later copyists, and corrected in accordance with the version which has not been omitted. Thus, a blank space was originally left for the Sanskrit of ch. iii, 10, which was imperfectly supplied by a later hand, and afterwards corrected by subsequent copyists; again, a considerable portion of ch. iv, 17, 18 was altogether omitted, and must have required some ingenuity, on the part of later copyists, to restore, unless the first

one who noticed the omission had some independent manuscript to guide him; and, lastly, the restoration of ch. vii, 24 is a somewhat similar case, where, however, if it were not for the Sanskrit ablative k*ri*tatvât, the restoration would not be necessary, as the Pâzand of § 25 could be translated in connection with § 23 as follows:—'and, should the work be a purposed work, there is manifested the existence of an injurer from without.' With regard to the missing half of AK it is probable that it was separated from the rest at the time of some division of family property, and has been either destroyed, or lies unrecognised in some inaccessible library.

As this edition was passing through the press, a manuscript derived from an early copy of AK, made while that manuscript was still nearly complete, was kindly sent to Munich for examination by Dastûr Dr. Jâmâspji Minocheherji from his library in Bombay. It came too late for its variants to be included in the foot-notes to the Pâzand-Sanskrit text, but attention has been given to them in correcting the proof-sheets of the latter half of that text, where they sometimes settle readings left in doubt by the disagreement of the later copies JJ and JE. This manuscript may be called AK2, because it ends with the colophon of Âsadîn, son of Kâkâ, which has been supposed to belong to AK. It contains 357 folios (8½ in. by 6 in.) of old Indian paper of a light-brown colour, written thirteen lines to the page, and very much darkened by damp in many places, especially in the earlier half of the manuscript, where the centre of each folio is often broken into holes. The text is Pâzand-Sanskrit, written as in AK, but of the same extent as in this edition, commencing with Nêryôsang's Sanskrit introduction, and containing no Pahlavi except in ch. i, 1–30, where many Pahlavi glosses have been interlined by a later hand. A Gujarâti translation of each section in ch. i, 1–ix, 18; ix. 42–x, 43; xi, 94–135 (with a few exceptions) has also been added in the margin by another later hand. The writing is very distinct, but, like the paper, it is certainly more modern than that of AK, the chief difference being that the old forms of the Sanskrit initial vowels 'i, î' are used in the proportion of only 20 to 443 of the modern forms. And careful collation of the two manuscripts has shown that several blunders and peculiarities of AK are repeated in AK2, indicating that the latter manuscript was derived from the former; but it has also shown that AK2 contains a few variations, such as the substitution of *s*âkabhûtte-bhya*h* for ekaratnebhya*h* in ch. i, 49, that must have originated in the illegibility of some intermediate manuscript.

Appended to AK2 is the following colophon in corrupt Sanskrit:—

'Sañvat 1625 varshe, *S*âke 1491[1] prav*r*ittamâne, roja-Sahirevara-mâha-Bahmana-adahe *s*rî-Nâgama*nd*alakar*nn*e pâda*s*âha-*s*rî-*S*ulatâna-Majaphra-*sâh*-vyajyarâye Amalashâna-*s*rî-*C*îngajashân-vyâpâre ai.-Kâkâsuta-e.-Âsadîna-likhitam Skanda-gumânîñ Gujâranâmapustikam. *S*ubham bhavatu! Kalyâ*n*amastu!' Which may perhaps be translated as follows:—'In the Samvat year 1625, in the current *S*âka 1491, on the present day (?), the day Shahrîvar of the month Bahman, in the district (?) of Nausârî, in the invincible reign of king Sul*t*ân Mu*z*affar-shâh, the book named Shikand-gûmânîk Vijâr is written, for the use of Amalshâh *C*ingizshâh[2], by the priest Âsadîn, son of the priest Kâkâ. May it become auspicious! May it be beneficial!' The date given in this colophon corresponds to the 23rd September, 1569, but it is not absolutely certain that this is the date of AK2, because the colophon extends into the last line of the last page of that manuscript, and it is just possible that the next folio, which is lost, may have contained a later colophon. This, however, is the only reason for doubting that AK2 was written in 1569, and the doubt can be fully dispelled only by comparing the handwriting of AK2 with some undoubted manuscript of Âsadîn Kâkâ, for which comparison there has been as yet no opportunity. In the mean time it should be noticed that Âsadîn's colophon does not occur in JJ which seems to be derived from the same intermediate copy as AK2, although it is from this copy that AK2 must have obtained the colophon if it belonged to AK. If Âsadîn's colophon were copied from AK, we must assume either that that manuscript was originally as incomplete as AK2, or that some of its later folios had been lost before a copy was made, while the last folio, containing the colophon, was still preserved. At present the balance of probability is in favour of supposing that Âsadîn wrote AK2, in which case we must further suppose AK to be at least 80 years older, to allow for its evidently more ancient appearance, and for the existence of an intermediate copy, as mentioned above, which copy must have been old enough, before AK2 was written, to have lost part of a word in ch. xvi, 106, as stated below in describing JJ. On this supposition we must ascribe AK to the latter end of the fifteenth century.

---

[1] The last cipher is illegible, though it looks something like 4 altered into 1, but there can be no doubt that the latter cipher is correct.

[2] Amalshâh's father, *C*ingizshâh, was probably a son of the Mâ*n*ekshâh *C*angashâh who was the chief of the Parsi laymen in Nausâri in 1531, when he was 70 years old, as stated in the Hâdesâ Nâmu (Bombay, 1831); and his great grandfather was, most likely, the *C*angashâh who is mentioned in the correspondence between the Parsis in India and those in Persia in 1478-81, which is still preserved in the Persian Rivâyats.

Another manuscript of the Pâzand-Sanskrit text, as complete as in this edition, is JJ, so called because its colophons, in Persian, Sanskrit, and Pahlavi, state that it was written, in Nausârî, by Dastûr Jamshêd, son of the celebrated Jâmâsp, son of Âsâ, son of Frêdûn, and was finished on the day Srôsh of the month Bahman A. Y. 1137 (corresponding to the 28th August, 1768). It belongs to Dastûr Khurshêdji Jamshêdji of Nausârî, and consists of 182 folios (8¼ in. by 7½ in.) of glazed Indian paper, written fourteen to eighteen lines to the page, but the Sanskrit is not inverted, and it contains no Pahlavi. Its text is closely related to that of AK2, the Sanskrit being a little more corrupt, while the Pâzand orthography is rather different. As it contains the same variations from AK as are found in AK2, including the erroneous *s*âkabhûttebhya*h* in ch. i, 49, it must be derived from the same intermediate manuscript; but, as it also supplies the Pz. a*khv*araidihâ in ch. xvi, 106, where only . . . . . ihâ is given in AK2, it was probably derived from an earlier copy of that intermediate manuscript than AK2 is, one that was written before that word became illegible in the intermediate manuscript. The fact that Âsadîn's colophon is not copied in JJ tends to confirm the opinion, not only that JJ is not a copy of AK2, but also that Âsadîn's colophon belongs to AK2 rather than to AK.

A third manuscript of the complete Pâzand-Sanskrit text is JE, so called because its Persian colophon states that it was copied, in Bombay, from the manuscript of Âsadîn Kâkâ, by Dastûr Jamshêdji Edalji Bahmanji Jamshêdji Jâmâspji Âsâji Frêdûnji (a great grandson of the writer of JJ), and was finished on the day Hôrmazd of the month Bahman A. Y. 1211 (corresponding to the 26th July, 1842). It belongs to Dastûr Dr. Hôshangji Jâmâspji of Poona, and consists of 132 folios (12 in. by 8¼ in.) succeeding each other from left to right, as in European books, and written eighteen lines to the page, but the Sanskrit is not inverted, nor does the text contain any Pahlavi. Another copy of ch. xi, 125–196, more closely written by the same writer, is bound in the same volume. The Pâzand text very closely corresponds to that of AK2, though the Sanskrit is much more corrupted. And, as there are a few erroneous interlineations and alterations made by a later hand in AK2, in ch. iv, 13, 17, 18, 77, 78, which correspond with faulty readings in JE, but are in a different handwriting, it is probable that JE was copied from some copy of AK2, which also accounts for the fact that JE contains a copy of Âsadîn's colophon, between the end of the text and its own colophon.

Derived from a copy of AK, but independent of AK2 and its prede-

cessor, is the incomplete manuscript PB3 (No. 3 of the Burnouf Collection in the National Library at Paris), which is undated, but is certainly more than a century old. It was given to Burnouf by Seth Mânekji Khurshêdji of Bombay, and consists of 125 folios (7 in. by 4½ in.) of Indian paper, written twelve to sixteen lines to the page, with the Sanskrit inverted. It contains the Pâzand-Sanskrit text of ch. i, 5–53; ii, 5–x, 66, and the same quantity of corrupt Pahlavi as in AK. The absence of Nêryôsang's Sanskrit introduction and ch. i, 1–4 of the text indicates that the first folio of AK was already missing when the original of PB3 was copied from that manuscript, and several lacunae, in the earlier folios, which have been filled up in red ink from some other source (probably the predecessor of JJ), indicate the torn condition of the earlier folios of AK. The absence of ch. i, 54–ii, 4 is due to the loss of two folios in PB3, and after ch. x, 66 all further folios are missing. In some sections in ch. vi, viii, where the Pâzand is written above its Pahlavi equivalent in AK, much confusion has been occasioned in PB3 by reading the Pâzand and Pahlavi versions as two successive lines of text; and it is evident that this confusion originated in some intermediate copy between AK and PB3, though it may have been increased by further blundering on the part of the writer of PB3 itself. This intermediate copy was not the predecessor of AK2 and JJ, but must have been written at a later date, because AK was then defective, and PB3 does not contain the emendations of ch. iii, 10; iv, 17, 18; vii, 24, and the erroneous reading pa*n*jâmî (ch. iv, 71) which are all found in the AK2 class of manuscripts.

In MH19 (No. 19 of the Haug Collection in the State Library at Munich) the Pâzand text alternates with a Gujarâti translation, which takes the place that the Sanskrit version occupies in the copies already described. This manuscript, which appears to be fully 150 years old, was given to Haug by Dastûr Kaî-Khusrô at Surat in January, 1864. It consists of 124 folios (8 in. by 6 in.) of old Indian paper, of which the first 110 folios contain the Pâzand-Gujarâti version of ch. i, 1–xi, 201, written thirteen to nineteen lines to the page; but in many places, especially towards the end, blank spaces are left for the Gujarâti translation; and the only sections written in corrupt Pahlavi are ch. vii, 20; viii, 6, 9, 10, 12–14. The Pâzand text of MH19 very closely resembles that of AK, and must have been derived from some copy of that manuscript made before AK was mutilated, probably the early copy which was a predecessor of both AK2 and JJ, because MH19 prefixes p to a*n*jâmî in ch. iv, 71, a peculiarity of AK2, JJ, JE, PA18, K28, L15,

and R, but it does not contain some other peculiarities of the AK2 class of manuscripts.

A portion of the Pâzand text occurs alone in L23 (No. 23 of the Zand and Pahlavi manuscripts in the India Office Library at London) which was brought from India by Dr. Samuel Guise, who was head-surgeon of the general hospital at Surat from 1788 to 1795, and obtained several manuscripts from the widow of Dastûr Dârâb, the instructor of Anquetil Duperron. The text occupies 79 folios (8 in. by 5½ in.) of Indian paper, written ten to twelve lines to the page, in the same handwriting as another manuscript (L26) which is dated A.Y. 1106 (on fol. 62), corresponding to A. D. 1737. It begins with the words hamâî *e*z yak bun (ch. i, 34) and extends to the end of ch. viii, 23, to which are added the words *c*a mainyô khîr (ch. viii, 35); but the greater part of ch. iv, 62–65 is omitted. Like AK it has corrupt Pahlavi for ch. v, 6, 7, 9–11, 14–20, 24–28; vi, 27, 32; vii, 20; viii, 6, 9, 10, 12–14, and for portions of ch. v, 12, 13, 21–23, 34, 35; vi, 14; while it also contains many other peculiarities of AK, so that it must have been derived from some incomplete copy of that manuscript, containing several of the defects of PB3.

Part of the Pâzand text, underwritten throughout with corrupt Pahlavi, also occurs in PA18 (No. 18 of the Anquetil Collection in the National Library at Paris). This manuscript is in the form of a roll, and only a copy of it (No. 23 of the Müller Collection in the State Library at Munich) has been examined, in which its Gujarâti colophon is practically illegible. The text begins with the words vîspã yazdã (ch. i, 4) and extends to the end of ch. v, the point where most of the manuscripts of the reproduced Pahlavi text, examined in India, terminate. In its peculiarities it agrees very closely with L15, which begins with the same words; and, in some cases, it resembles R; both which manuscripts are described below.

In K28 (No. 28 of the Iranian manuscripts in the University Library at Kopenhagen) we have the fragments of a much more extensive copy of Nêryôsang's Pâzand text, underwritten with Pahlavi and alternating with his Sanskrit version. Only 66 folios (9 in. by 6 in.) of Indian paper remain out of the first 136, written eleven lines to the page, and containing Nêryôsang's Sanskrit introduction with ch. i, 1–ii, 8; iii, 1–25; iii, 36–iv, 106; viii, 103–ix, 16; ix, 30–x, 13; x, 71–xi, 28; xi, 55–61 of the text. The Pâzand agrees very closely with that of AK, but contains the passage omitted by that manuscript in ch. iv, 17, 18, which, with the occurrence of the erroneous Sanskrit *sâkabhûttebhya*h in ch. i, 49,

connects K28 with the early predecessor of AK2 and JJ. The Pahlavi is of the usual corrupt character, indicating that it is a more reproduction from the Pâzand. As the end of the manuscript is lost, it is undated, but appears to be fully 150 years old.

A more recent fragment of a somewhat similar character is contained in X, which consists of 22 folios ($9\frac{1}{2}$ in. by $7\frac{1}{4}$ in.) of modern Indian paper, written thirteen to sixteen lines to the page, and bound up in the same volume as AK. This copy commences with Nêryôsang's Sanskrit introduction, after which the writer has intended to copy the Pahlavi, Pâzand, Sanskrit, and Gujarâti versions in successive sentences, but soon begins to omit all but the Pahlavi. The result is that he has written the Pahlavi of ch. i, 1–32, 34–57; ii, 1–iii, 11; iii, 13–iv, 8; iv, 10–48, 50–70, 72–100; x, 71–xi, 47; the Pâzand of ch. i, 1–22, 30–32, 34, 38, 43; iv, 14; the Sanskrit of ch. i, 1–22, 30, 31, 33, 34, 38, 43; and the Gujarâti of ch. i, 1–6, 8, 9, 11–16, 30, 31, 33, 38; iv, 14, 55, 56. The Pahlavi is much the same as that of K28, but a few of the corruptions are corrected; and, after omitting ch. iv, 101–x, 70, the writer has finally discontinued his work at ch. xi, 47.

In the last 36 folios (8 in. by 6 in.) of Indian paper in L15 (No. 15 of the Zand and Pahlavi manuscripts in the India Office Library at London) we have ch. i, 4–v, 71 of the usual Pahlavi text, written eleven to twelve lines to the page, in the same handwriting as that of L23, described above, which is about 150 years old. It agrees in many particulars with PA18, but is carelessly written and does not correspond very closely with L23. Like L23 this manuscript was brought from India by Dr. Samuel Guise.

An imperfect polyglot manuscript, R, which was given to the late Mr. J. Romer by a Dastûr in Surat, contains four versions written on old foolscap paper in parallel columns. These versions are the usual reproduced Pahlavi with a Persian transliteration interlined, the Pâzand with an interlined Persian transliteration, the Sanskrit, and a Persian paraphrase; the first two being on one page, and the last two on the adjacent page of the next folio, so that all four versions of any particular passage can be seen at once. Of this manuscript Mr. Romer sent pp. 16–31 (with the first fifteen pages of a Pahlavi-Persian Bundahish) to the late Professor M. J. Müller; he also sent pp. 32–63, 82–93 to the late Professor H. H. Wilson on 3rd December, 1836, who afterwards transferred them to Professor Max Müller; and he gave pp. 64–81, 94–143 to the late Mr. Norris. The first of these fragments, together with that of the Bundahish, now constitutes No. 10 of the Müller Collection in the

State Library at Munich; the next two fragments were presented to the India Office Library at London, and the last two were purchased by it, in 1876. It is most probable that the first fifteen pages of this manuscript were not given to Mr. Romer, but the first fifteen pages of the Bundahish were accidentally substituted for them. The portion of it (pp. 16–143) now in Europe contains all four versions of ch. i, 28–v, 57, with the Sanskrit and Persian versions of ch. i, 25–27, and the Pahlavi and Pâzand versions of ch. v, 58–62. This manuscript is carefully written, and its Pahlavi-Pâzand texts resemble those of PA18.

In Bm, contained in folios 9–16 of No. 22,378 of the Additional Oriental Manuscripts in the British Museum Library, we have a modern fragment (ch. i, 1–31) of the reproduced Pahlavi text, interlined with a Persian transliteration, and alternating with a Persian paraphrase.

The facts that have been ascertained by careful collation of all these manuscripts, and the inferences that may be drawn from them, can be briefly stated. Of the original Pahlavi text no fragment has been discovered, although distinct traces of its former existence can be detected in the Pâzand, as will be shown below. The manuscript AK is the ancestor of all the other manuscripts examined. It contains the Pâzand-Sanskrit text prepared by Nêryôsang, and, if not the work of Âsadîn Kâkâ, it was probably written at the latter end of the fifteenth century, or fully 150 years after Nêryôsang's edition had been completed. From an early copy of AK appear to have descended the original of JJ, and, at later dates, AK2, MH19, K28, with the original of PA18, L15, and a predecessor of R. From a later copy of AK have descended PB3 and L23. While JE is evidently derived from some copy of AK2; and X and Bm may have come from a copy of K28.

3. Relationship and Peculiarities of the several Versions.

That the so-called Pahlavi text of the Shikand-gûmânîk Vijâr is not the original composition of any Pahlavi author is manifest in every page; and, in many parts of the work, nearly every sentence contains some blunder that can be explained only as a misapprehension of the Pâzand. Thus, the Pz. suf. -î is nearly always expressed by ـه-, although it more usually stands for ـيه-; the Pz. vash, being often written vas, is then expressed by وزد 'much,' instead of ويه 'and by him;' the Pz. ne is usually expressed by لس, instead of لـ, as if it were considered a compound of na and e; similarly, the Pz. aware is taken as a compound

and expressed by [illegible]; and all the Pâzand misreadings of original Pahlavi words (as detailed on pp. xxx–xxxii) are carefully reproduced in Pahlavi characters, so as to produce new words that are unintelligible. The effect of these blunders has been to produce a pseudo-Pahlavi text from the Pâzand of Nêryôsang, in which, although the bulk of the text may be fairly correct, the reader is constantly meeting with some barbarism manufactured by a copyist in India. As the few Pahlavi passages given in AK are likewise written in this style, it would seem that the original Pahlavi text had already disappeared in the fifteenth century, and had been replaced by this pseudo-Pahlavi.

From these facts it might be rashly argued that the Pâzand was the original text of the work, but such an assumption would be altogether inconsistent with the general character and peculiarities of the Pâzand text. In the first place, we have the distinct statement of Nêryôsang, in his Sanskrit introduction, that he had translated the work 'from the Pahlavi language into the Sanskrit language, and written it with Avesta letters from the difficult Parsi letters,' which is an exact description of the process of preparing a Pâzand version from a Pahlavi text. Then, we find about a hundred words, in the Pâzand version, which can be explained only as misreadings of legitimate Pahlavi originals. As a complete list of these misreadings will be given in pp. xxx–xxxii, when describing the peculiarities of the Pâzand version, it will be sufficient here to mention a few of them. Thus, it is known, from the recently-discovered Pahlavi text of the Mainyô-i Khard, that the Pz. ôca ôi (ch. x, 67; xv, 40, 43) ought to be ô gardan; the original Pl. [illegible] va*l* *c*avarman, 'for the neck,' having been taken as [illegible] va*l*-ic valman. And that the Pz. ainâ (iv, 81; v, 46; xi, 14; &c.) and ainâsh (viii, 127; x, 11) ought to be aiginash and aiginashash, being misreadings of Pl. [illegible] *a*dînash and [illegible] *a*dînashash. Other undoubted misreadings, peculiar to this work, are ardium (ix, 4), which ought to be *c*ihârum, for Pl. [illegible] arbâûm; brîshaa (i, 12, 18) for [illegible] barg-gâs; dawur (v, 61) for [illegible] spûr; and deshaa (i, 12, 16) for [illegible] shâk; with the names Asarâsarã (xiv, 19, 20, 30) for [illegible] Asrâyîlân, 'Israelites;' Sparagar (xv, 8, 9) for [illegible] Gêprêl, 'Gabriel;' and Spudâkht (x, 67) for [illegible] Spend-dâ*d*. If these Pâzand terms are not misreadings of original Pahlavi words, as here indicated, they are inexplicable.

In this edition the pseudo-Pahlavi text of the manuscripts has been either corrected in accordance with the true meaning of the Pâzand version, or its errors, so far as they have been detected, have been

pointed out, so that a close approximation to the original Pahlavi text can be easily obtained. But, since Nêryôsang may have omitted some passages and altered others, as he has done in the Mainyô-i Khard, it is impossible to reproduce the original Pahlavi with absolute certainty; it has, therefore, not been considered desirable to publish more of the Pahlavi text than is usually found in the manuscripts.

In the transliteration of the Pahlavi the same general rules have been followed as were laid down in the introduction (pp. xxii–liv) to the Ar*d*â-Vîrâf Nâmak, with a few alterations in details due to various considerations. Thus, further identifications of words in the Sasanian and later inscriptions have settled the readings of such words as bî*r*akh, 'month;' dîvâk[1] (Sas. zîvâk), 'a place;' she-*dr*untanŏ = shed*r*untanŏ = shed*r*ûntanŏ, 'to send;' vadîdûntanŏ (Sas. vabîdûn), 'to do;' dên (Sas. bên), 'within.' The recognition of the fact that often stands for aî or aê, instead of ad, leads also to a few alterations; while the reading yashar for ahar, ahl, is laid aside, merely because the alternative reading is quite as likely. The final in many Huzvârish[2] words undoubtedly stands generally for , though occasionally for or , and its descent from a *single* Sasanian letter can be distinctly traced. It ought to be represented by -â, but, until a complete reinvestigation of Huzvârish readings has been made by some scholar as thoroughly conversant with the Semitic languages as with Pahlavi, it seems better to adhere to the traditional reading -man.

Some other alterations in transliteration have been adopted for the purpose of distinguishing between certain Pahlavi letters and compounds when used for the same sound, with the view of being able to dispense with the original characters when their use is inconvenient. This is done by using italics, not only for *c*, which is merely a simplification, but also for *d*, *j*, *l*, *r*, *l*, *r*, *v*, *v*, *z*, *z*, *zd*, to distinguish them from d, j, l, r, v, z, zd, respectively. Similarly, such abbreviated forms as , , , , , are distinguished from the corresponding unabbreviated letters or , , or , or , or , or , or , or , or by italicising the representative of the abbreviated letter; or, if that be already an italic, or represents another Pahlavi letter when italic, the preceding vowel is italicised, and if there be no intervening vowel the two consonants are separated by an apostrophe, to indicate

[1] More probable than jivâk, because we find Pers. damân, damîk for zamân, zamî.

[2] Properly aûzvârishn, or zvârish, 'obsoleteness, decrepitude.'

that the compound is abbreviated. Thus, *ac*, *ác*, *af*, *áf*, *aj*, *áj*, *ap*, *áp*, *av*, *áv*, *az*, *áz*, *h*af, *h*ap, *h*az, *kh*z are all frequent readings of ס; *a*dîn of אד; la*j*, ra*f*, ra*z*, r'*c*, r'j, r'*z* of ל; sa*z*, s*i*j, s*p* of ס; d*áz*, g*áv*, sh*av*, sh'*c*, y*áf*, y*áv*, y*áz* of אס; de*z*, di*c*, *éc*, ê*f*, *éz*, ga*c*, ga*j*, ga*z*, *îc*, *îv*, *îz*, ya*z*, y*ez* of ס; and the same principle can be extended to other readings and abbreviations, so as to represent the original Pahlavi orthography with precision.

As the original Pahlavi text has not been discovered, it is to the Pâzand version we have to turn, as the best authority for the author's exact words. It has been shown (pp. xx–xxii) that we are still able to consult a manuscript (AK) of the first half of this version, which was probably written about 150 years after the Pâzand had been transcribed from the original Pahlavi by Nêryôsang, and that we have AK2, an early descendant of the same manuscript, probably written in A.D. 1569, for the whole work, with the exception of a final paragraph, or two, which have been lost. As the text of these two manuscripts is practically the same in the portion common to both, we may reasonably assume that the latter half of AK2 does not essentially differ from the missing text of AK; and in Nêryôsang's word-for-word Sanskrit translation we have an additional means of detecting the errors of all copyists of his work. But to detect Nêryôsang's own misreadings is a work of greater difficulty and uncertainty, especially when they give a plausible meaning to the text, and do not produce barbarous words.

In addition to his frequent confusion of vash and azash, for אש, which is corrected in the text and mentioned in the foot-notes, the following is a fairly complete list of Nêryôsang's important misreadings, detected during the preparation of this edition[1]:—ainâ (see p. xxviii) for aiginash[2]; ainâsh (see p. xxviii) for aiginashash; ainâum (ch. viii, 39) for aiginasham; ã (ch. i, 35; iii, 17; ix, 39; xi, 96, 142, 258; xv, 26) rarely for aigin (אג); ãsh (iv, 93, 95; v, 4; viii, 108; xi, 9–11, 17, 19, 21, 25, &c.) for aiginash (אגש), rarely (iii, 9; iv, 16; x, 30; xi, 258; xiv, 80) for yash (כש); ãshã (iv, 88; xiii, 58; xv, 3, 69) for aiginshã (אגשן); ãtã (xv, 122, 125) for aigintã (אגטן); anyé (viii, 95, 125) for aigin é (אג ס) or aiginash (אגש); aomen (xi, 271; xiv, 77) for anman (אמן = אמנא); ardium (see p. xxviii) for cihârum; arg (vi, 3) for alag; arôvînâ

[1] For the system adopted for the transliteration of Pâzand words see p. 217.

[2] Nêryôsang writes aigish, but he uses the form aigin both alone and in other compounds. It might be argued that this aigin, or aigi, is also a misreading for adîn, the original Huz. form, but this is uncertain, as it is very possible that aigin stands for aegun or egun (the letter i being used for u, as in awadim and fradim), and this would be a translation of adîn, meaning 'this manner, then.'

(xiv, 12) probably for arva*n*d nâ (𐬀𐬭𐬌𐬥𐬀𐬌𐬌𐬀 𐬥𐬀); aspî*d* (xiii, 93) for khuspî*d*; aspîma*n*d (xiii, 14) for khuspîma*n*d; aspîn (xiii, 13, 102, 104) for khuspîn; atû (iii, 30, 32; v, 50, 53; xi, 266, 318; xv, 11, 132) for atang (𐬀𐬙𐬀𐬌 = 𐬀𐬙𐬀𐬌); avâhar (v, 77) for afâhal; avamãn (xvi, 94) probably a copyist's blunder for asâmãn (see xvi, 96); avanâme*d* (xiii, 63) for apanâme*d*; awã (i, 49; ii, 3, 11; &c.) for ângûn (𐬀𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌

sometimes (i, 7; iv, 61, 62; viii, 71) for *khve*sh-âîn (); kîmâr (xiii, 40) perhaps for simâr, or dumâl; nig*e*inî*d* (xiv, 74) for niv*e*inî*d* (); nyârashni (xii, 79) for nihârashni (); nyâwe*d* (xiii, 7) for nyâ*z*e*d*; ô-*c*a ôi (see p. xxviii) for ô gardan; ôghãm (i, 7, 31, 35; ix, 16, 17; x, 72; xi, 81, 97; xiii, 148) for hangãm (); pare*k*ht (xvi, 95, 102) for fire*k*ht; pâsh (xiii, 17) for pâs (); rasûnâ, rasûnâî, rasûnâihâ (xv, 41, 42, 60) for ras*v*â, &c.; shê (xiv, 46, 49) for gâh-ê (); Sparagar (see p. xxviii) for G*e*pre*l*; Spudâkht (see p. xxviii) for Spe*n*d-dâ*d*; sû*c*a (v, 38) for sû*c*an; tãn (xiii, 6, 49, 64) for tahân (); tâwãnaa (xiii, 113) for tâ*z*ãnaa; tharaa (iv, 65, 66, 70, 72, 77, 79, 80) for talaa; this (iv, 2, 4, 22, 26; &c.) for *c*ish (); uuh or *v*h (v, 88) for ahu (); vada*n*g, vada*n*gihâ (vi, 34; xv, 33, 42) for u ta*n*g (), &c.; vâhar (xv, 39; xvi, 69, 76, 101, 107) for nâhar (); vakhsh (xiii, 7, 49; xiv, 12) for vâyâ (); vasã (i, 41; iv, 22, 26; vi, 13; x, 44, 47, 77; xi, 48, 51, 61, 80, 81; xii, 39; xv, 85; xvi, 18, 96) for vas-âîn (); vazîhashni (iii, 20) for uzdahishni (); viãmãnî (xvi, 31) for vahmãnî (); vînâkhta (iv, 59) for nîvâkhta; vînârashni (i, 30; iv, 20; viii, 127; ix, 14, 44; x, 1) for nîvârashni; vînârastan (v, 74) for nîvârastan; vînârd, vînârdaa, vînârdan, vînârdârî (iv, 80, 103; vi, 20; xvi, 21) for nîvârd, &c.; vîrô*d*-dînîã (iv, 3) for vîrôishnîã (); vîrôshaa (xi, 8) for vîrôyâ (); vîspã (i, 4; xv, 25, 105) for vîsp-âîn (); zarîgã (xiv, 33) for zardagã (); zaspã (v, 45; xi, 78, 306) for zîfân ().

These misreadings are left uncorrected in the Pâzand text of this edition, as blunders of Nêryôsang, the author of that text; but they are sometimes noticed in the foot-notes, and always mentioned in the vocabulary. More liberty has been taken with the orthography, which has been made uniform, because most of its variations may be reasonably ascribed to copyists. This uniformity is based upon the prevailing orthography of AK and a nearly contemporary manuscript (L19) of the Mainyô-i Khard, both of which may have descended, through a single intermediate copy, from the original writings of Nêryôsang, and must therefore retain more of his system of orthography than is likely to be found in later copies. When a word occurs frequently and its spelling seldom varies, this usual orthography may be reasonably attributed to Nêryôsang, even if it be inconsistent with that of cognate words; thus, we have to accept the inconsistent forms of nyak and n*e*kî, because nyak occurs twelve times in AK and n*e*k only once, while n*e*kî occurs

35 times and nyakî not at all. On the other hand, although the plural form dâmãn occurs thirteen times, dãmãn five times, and dâmã only twice in AK, yet the almost constant use of ã for the plural suffix of other words in that manuscript, and 34 occurrences of dãm, with only four of dâm, have been considered sufficient reasons for adopting the regular plural form dãmã throughout the text. When, however, a word occurs only once or twice, or when the occurrences of one form only slightly exceed in number those of another, there is much less certainty as to the correct orthography, and more latitude is allowed for the assimilation of cognate forms.

Some of the peculiarities of Nêryôsang's orthography are detailed in p. 218, and it is also noticed that when the initial ﻫ is used as a *radical* medial it seems to be merely a substitute for ﻭ; but an initial ﻫ also often becomes *apparently* medial after the prefixes a-, aw*e*-, dush-, ham-, hû-, &c.; while the medial » is nearly always preceded by a radical consonant, and occurs in only a few words, such as âst*r*ãnihast, b*r*ashni, dar*v*a*n*d, dush*r*âr, huz*v*ã, huz*r*ârdan, h*r*arsht, h*r*aspîn, j*v*ãnî, nakh*r*âre*d*, r*v*ã, t*v*ã, zur*v*ãn, and their derivatives. Exceptional occurrences of » are in Ha*v*âê, where a vowel precedes it, and in the strange form ﻭ» *v*h, where it seems to be initial; but this latter word can also be read uuh, and is perhaps a copyist's miswriting of ahu.

In dealing with the Sanskrit version the editors have limited their revision to a careful correction of orthographical errors, most of which may be reasonably attributed to copyists, even in the older manuscripts, although these are much freer from blunders than the later copies. Grammatical irregularities, whether euphonic or inflectional, have been treated with more reserve; it being no part of an editor's duty to alter the general characteristics of an author's language.

Any serious attempt to convert Nêryôsang's translation into classical Sanskrit would destroy its usefulness, which chiefly consists in its being a word-for-word translation, preserving the grammatical construction of the original Pahlavi by giving the Sanskrit equivalent of every word in its original place, so as to dispense with all need of a glossary. This system of translation is no invention of Nêryôsang himself, but is merely an imitation of the plan adopted by the Pahlavi translators of the Avesta; and, in carrying out this system, Nêryôsang has been nearly always careful to make his Sanskrit quite intelligible, although it must be somewhat barbarous to Hindû ears. For this purpose he has found Sanskrit a much more pliable material than the Pahlavi translators had to deal with, as the meaning of Sanskrit is too well

indicated by its inflections to be ever much obscured by displacement of its words, whereas the meaning of Pahlavi depends to a great extent upon the position of the words. In a few cases, no doubt, the reader will find the Sanskrit hardly intelligible until it is compared with the Pâzand.

In the older manuscripts the orthographical errors are chiefly those to which a writer of Gujarâti would be specially liable, such as the interchange of i and î, u and û, *s* and s, and the use of sh for ksh and kh. Such errors, and the invariable use of san-, for sam-, before m, have been corrected in this edition of the text. But the constant use of n, instead of *n*, in Âharmmana has been tolerated, because a foreign name might claim exemption from Sanskrit rules of euphony; where, however, the n occurs in a Sanskrit inflection of a foreign name, the manuscripts themselves usually enforce the Sanskrit rule, as in Mâjandarâ*n*âm.

With regard to the doubling of Sanskrit consonants after r, which is considered optional, but is by no means equally optional in all cases, it has been thought desirable to ascertain the prevailing practice in AK, and to adhere to it throughout. When two separate words are connected in writing, any final r of the former word is not allowed to double the initial consonant of the latter word, because AK has only seven instances of such duplication against 34 cases of non-duplication. A compound consonant preceded by r remains unaltered, in accordance with seven internal and six external cases of such contact in AK. In the middle of a word r never occasions the doubling of the following consonants:—gh which occurs seven times after r, th 37 times, b four times, bh five times, y 104 times, *s* 31 times, and sh eight times in AK. The consonants which are doubled after r are k in two cases against one, g in 25 cases against four, *c* in all three cases, j in seven cases against three, *n* in all 51 cases, t in 71 cases against five, d in all 19 cases, dh (becoming ddh) in all five cases, p in six cases against two, m in 99 cases against eleven, and v in 132 cases against twelve in AK. Of the consonants remaining unmentioned no instances with r prefixed occur in AK. The mode of doubling *n*, by drawing a stroke across the single letter, as in र्ण r*nn*a, is well known; but the somewhat similar mode of doubling g, by means of a cross stroke like the suffixed r, as in र्ग rgga, has not been generally noticed; it occurs 23 times in AK, and is commonly used in manuscripts of that age; the letter j is also occasionally doubled in the same way, as in र्ज rjja, which has been found in an old Khurdah Avesta with Sanskrit translation.

Euphonic changes, due to external contact of separate Sanskrit words, are so often neglected in this work, even in the older manuscripts, that no attempt has been made to amend the text, in this particular, except in the case of final -a*h* = -as, which has been uniformly changed into -o before a sonant consonant or an evanescent 'a,' whenever the two words are closely connected in the same phrase and the 'a' is not followed by 'n' in combination with a consonant. This is the practice of AK in a small majority of instances, and is here made general; but, in other cases, external modification is admitted only in the particular instances actually occurring in the older manuscripts. Most of the external euphonic changes that occur in manuscripts of this work are evidently intended to facilitate the writing of separate words in a connected form, and their use is, therefore, a question more of style than of grammar.

With regard to the arbitrary connection, in writing, of Sanskrit words that are grammatically separate, the peculiarities of the older manuscripts have been strictly attended to. The enclitic conjunction *c*a is also always attached to the word to which it belongs, in the same manner as its equivalents, -*c*a and -que, are treated in the Avesta and Latin languages. This attachment is not only justifiable from these analogous cases and from the mutual dependence of the words, but is also imperative in about two-fifths of the occurrences of this conjunction, when its initial *c* combines with the final consonant of the word to which it is appended. A few other enclitics, such as *c*it and vâ, are similarly treated; but, as the habits of language are far too arbitrary to be confined by rules without exception, it has not been thought necessary to extend this treatment to all particles that may be called enclitics, unless other reasons render it desirable.

Occasionally, Nêryôsang uses a noun in a different gender, or a verb in a different class of conjugation, from that which is generally employed. Thus, he makes madhu always masculine, and ro*c*is usually feminine; while he conjugates âra*c* generally as a verb of the first class. Such variations, if repeated, are tolerated, as being within the possible bounds of grammatical license. And a similar latitude has been allowed in dealing with his compound adjectives, in which the final component often retains a final letter that ought to have been altered.

Regarding the Persian and Gujarâti versions very little information has been collected. The Persian translation is undoubtedly modern, and has been found only in the fragmentary manuscripts R and Bm, which contain the Persian version of ch. i, 25–v, 57 and of ch. i, 1–31,

respectively. This version is a translation of the Pâzand interspersed with explanatory clauses, some of which are of considerable length, so as to produce a text resembling, in character, the Pahlavi translations of the Avesta. The Gujarâti translation may be older, since it is found in MH19 and as a marginal addition to AK2, as described in pp. xxi, xxiv; it is probably derived from the Sanskrit version, but has not been fully examined.

The general nature of the longer explanations, interpolated in the Persian version, will be seen from the following examples of commentary appended to the several sections here cited:—

(Persian commentary on ch. i, 32):—'And all people are brought into the true religion, because it is declared in the religion that, in the days of king Gushtâsp, one part of the world accepted the religion of Zaratusht; and, after this, in the days of the apostle Hushêdar, who will come, the religion of Zaratusht becomes current in two parts of the world; in the time of the apostle Hushêdar-mâh the religion of Zaratusht is accepted by three parts of the world; and in the time of the apostle Syôshânsh the whole world turns to the one religion of the truth of Ormazd, and then the resurrection and future existence occur. These four are the apostles of the one religion of Ormazd.'

(On ch. ii, 18):—'Because it is declared in the religion that, in the days of king Gushtâsp, the righteous apostle Zaratusht brought a fire from the court of Ormazd, the lord, which was always alight without fuel, and in the king's court every one touched it without being burnt. In the days of Alexander that fire went back to the spiritual existence; and in that heavenly fire, which is warm and luminous, there was no burning. The fire of hell is owing to drought, and its burning is out of smoke, for there is no light in it. And in this world the two kinds are united, the fire of drought with the fire of warmth, and, therefore, burning becomes manifest; what is light is from Ormazd, and what is smoke is from Âhrîman.'

(On ch. iv, 52):—'Every time rain is about to fall, the demon Spôzgar becomes terrible and restrains it, so that rain may not fall in the world till the creatures die. And the star Tishtar, who is superintendent over the rain, for the sake of making rain fall in this world, fights with the demon Spôzgar, and exhibits him beaten and defeated, so that rain begins to fall in the world, and it makes the world become prosperous.'

(On ch. iv, 53):—'And their conflict was in such a way that the fire Vâjist, which they call the fire of lightning, at once becomes flashing

and luminous, and, owing to his weapons of awful brightness, such as sword, club, and others, he exhibits those demons beaten and defeated, till they become exhausted and flee; then that flashing weapon falls upon the backs of the demons, while, wherever that weapon, the lightning, falls, the whole place is burnt; then the rain begins to fall well. Always in this way were the conflicts with the demon Âv-ush.'

In conclusion, the editors wish to remind the Parsi community of the impossibility of preparing satisfactory editions of the few Pahlavi and Pâzand texts that still survive, until a descriptive catalogue of all existing manuscripts of such works has been prepared, as a first step towards making their contents accessible to scholars. So far as public libraries are concerned, this information can be usually obtained with more or less trouble; but the contents of private libraries are practically unknown to scholars, and are often little understood by the owners themselves. At present every editor of such texts has to regret much time and labour wasted in the study of inferior manuscripts, when others of much greater importance could have been made available if he had been aware of their existence. And, what is of far greater consequence, the Parsi community have to be content with incorrect editions of their texts prepared from the inferior manuscripts which were alone accessible to the editors.

In public libraries unique and valuable manuscripts are tolerably safe, and may continue so for many generations; but private libraries have to pass through a period of loss and destruction at every change of ownership, which must occur at least once in every generation, so that many of the really valuable manuscripts, now existing in private hands, may possibly be lost in the next fifty years. Supposing, however, that complete manuscripts may be comparatively safe from wilful destruction, the same cannot be assumed with respect to unrecognised fragments, which are too apt to be considered as rubbish, merely because they contain some portion of a text unknown to their owner. So long as such fragments remain unrecognised, it is possible that their contents may be unique, and they should be carefully preserved for examination by more competent scholars, until they are recognised, and their value is properly ascertained.

[Postscript.] Since this Introduction has been in type, an opportunity has occurred for comparing the handwriting of AK and AK2 with that of a third manuscript which may be attributed to Âsadin

Kâkâ with almost absolute certainty. This is a manuscript of the Khurdah Avesta (called F1 in Geldner's new edition of the Avesta Texts), whose original colophon, having become nearly illegible, was afterwards copied on an additional folio by a later hand. Only the beginning of the original Pâzand colophon is now legible, but, as all the peculiarities of orthography in this portion have been accurately copied by the later writer, no doubt of the accuracy of the remainder of the copy, containing the date and names, can be reasonably entertained. It appears, from this copy of the colophon, that F1 was completed in the evening of a day corresponding to the 11th January, 1591 (O. S.), and that the writer of the manuscript was Âsadîn Kâkâ Danpâl Lakhmîdar of the family of Hôrmazyâr Râmyâr.

The comparison of handwriting has shown that the writing of the oldest manuscript, AK, is altogether different from that of F1; whereas the writing of AK2 very closely resembles that of F1, which was written some twenty-one years later. The chief difference is that AK2 has always ꬾ for initial y, while F1 has always ꬿ; but this variation was, no doubt, owing to the writer copying the peculiarities of his originals in each case, and only proves that he did not consider that the two forms ought to be used indifferently.

From these observations it will be seen that we may now safely conclude that AK2 was written by Âsadîn Kâkâ, and that the respective ages of AK and AK2 have been correctly assumed in p. xxii.

ABBREVIATIONS USED IN THIS VOLUME.

Abl. for ablative case; abst. for abstract; acc. for accusative case; act. for active voice; adj. for adjective; adv. for adverb; AK for the oldest MS. of this work (see p. xx); AK2 for MS. written by Âsadîn Kâkâ (see pp. xxi, xxii); Ar. for Arabic; aux. for auxiliary verb; AV. for Ardâ-Vîrâf Nâmak; Bm for No. 22,378 of the Additional Oriental Manuscripts in the British Museum Library (see p. xxvii); Byt. for Bahman Yasht in *Sacred Books of the East*, vol. v; caus. for causative; cond. for conditional mood; conj. for conjunctive mood; cons. for consonant; Ch. for Chaldee; ch. for chapter; dat. for dative case; denom. for denominative; Far. Oîm. for Farhaug-î Oîm-aêvak; fem. for feminine; 1st for first person; fol. for folio; fut. for future; gen. for genitive case; GF. for Gôsht-î Fryânô; glos. for glossary; Guj. for Gujarâti; Huz. for Huzvârish; impv. for imperative mood; ind. for indicative mood; inf. for infinitive mood; ins. for instrumental case; JE for MS. written by Jamshêd Edal (see p. xxiii); JJ for MS. written by Jamshêd Jâmâsp (see p. xxiii); K28, K43 for MSS. Nos. 28, 43 of the University Library in Kopenhagen (see pp. xxv, xvii); L15, L19, L23, L26 for MSS. Nos. 15, 19, 23, 26 of the India Office Library in London (see pp. xxvi, xxxii, xxv); loc. for locative case; mas. for masculine; MH6, MH18, MH19 for MSS. Nos. 6, 18, 19 of the Haug Collection in the State Library in Munich (see pp. xix, xxiv); Mkh. for Mainyô-i Khard, ed. West; MS. for manuscript; n. for noun; neg. for negative; Nêr. for Nêryôsang; nom. for nominative case; om. for omit, or omits; p. for page, or participle; PA18 for MS. No. 18 of the Anquetil Collection in the National Library in Paris (see p. xxv); Pahl. for Pahlavi; pas. for passive voice: patron. for patronymical; Pâz. for Pâzand; PB3 for MS. No. 3 of the Burnouf Collection in the National Library at Paris (see p. xxiv); perf. for perfect tense; Pers. for Persian; Pl. for Pahlavi, or plural; pl., plu. for plural number; pos. for possessive; pot. for potential mood; pp. for pages; p. p. for past participle; pr., pres. for present tense; prep. for preposition; pron. for pronominal; prph. for periphrastic; Pz. for Pâzand; R for MS. brought from Surat by Mr. Romer (see p. xxvi); S for Sanskrit text; s., sing. for singular number; Sans. for Sanskrit; Sas. for Sasanian; 2d for second person; Sls. for Shâyast-lâ-shâyast in *Sacred Books of the East*, vol. v; suf. for suffix; 3d for third person; Vd., Vend. for Vendidâd; vol. for volume; W. for Westergaard; X for a fragmentary polyglot MS. bound up with AK (see p. xxvi); Yas. for Yasna.

SHIKAND-GÛMÂNÎK VIJÂR.

THE PÂZAND-SANSKRIT TEXT

OF

NÊRYÔSANG.

OBSERVATIONS.

1. For the division into chapters the editors are responsible, but the sections are divided according to the text attributed to Nêryôsang, in which the two versions alternate.

2. The spelling of the Pâzand is rendered uniform, adhering as closely as possible to the prevailing orthography of AK; and hyphens are inserted between the components of compound terms.

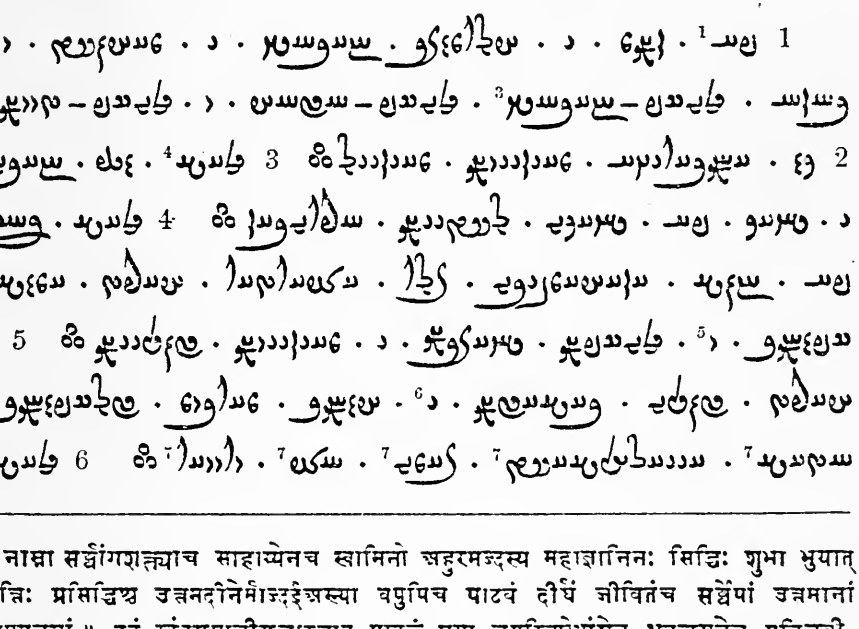
3. The Sanskrit orthography is corrected, so far as *internal* combination is concerned, without noticing any variations in spelling, except in doubtful cases. But optional forms and *external* modifications are either given as they occur in AK, or treated in the manner most prevalent in that manuscript. Sanskrit scholars must observe that the construction of the sentences is that of the Pâzand text.

4. The manuscripts, mentioned in the foot-notes, are fully described in the Introduction. Their extent, age, and relative importance, so far as they each extend, are as follows:—

AK (probably written A.D. 1568) Pâz.-Sans., I, 16—XI, 145.
PB3 (more than a century old) Pâz.-Sans., I, 5—X, 66.
MH19 (about 150 years old) Pâz.-Guj., I, 1—XI, 201.
L23 (written about A.D. 1737) Pâzand, I, 34—VIII, 23.
PA18 (more than a century old) Pâz.-Pahl., I, 4—V, 95.
JJ (written A.D. 1768) Pâz.-Sans., complete.
JE (written A.D. 1842) Pâz.-Sans., complete.
K28 (about 150 years old) Pahl.-Pâz.-Sans., I, 1—II, 8; III, 1–25; III, 36—IV, 106; VIII, 103—IX, 16; IX, 30—X, 13; X, 71—XI, 28; XI, 55–61.
R (more than 50 years old) Pahl.-Pâz.-Sans.-Pers., I, 25—V, 57.
S, the Sanskrit version, is so literal, and has so few real variants, that it is nearly equivalent to an additional Pâz.-Sans. manuscript of the time of Nêryôsang, about the fifteenth century.

SHIKAND-GÛMÂNÎK VIJÂR.

CHAPTER I.



नाम्ना सर्व्वांगशक्त्याच साहाय्येनच स्वामिनो अहुरमज्दस्य महाज्ञानिनः सिद्धिः शुभा भुयात् प्रवृत्तिः प्रसिद्धिश्च उत्तमदीनेमाज्दईअस्या वपुषिच पाटवं दीर्घं जीवितंच सर्व्वेषां उत्तमानां उत्तममनसां ॥ इदं स्कंदगुमानीगुजारनाम पुस्तकं मया नयरिओसंघेन धवलसुतेन पहिलवी-भाषायाः संस्कृतभाषायामवतारितं विषमपारसीकाक्षरेभ्यश्च अविस्ताक्षरैर्लिखितं सुखप्रबोधाय उत्तमानां शिक्षाश्रोतॄणां सत्यचेतसां ॥ प्रणामः उत्तमेभ्यः शुद्धमतेभ्यः सत्यजिह्वेभ्यः सत्यसना-चारेभ्यः ॥ ॥

CHAPTER I.

1 नाम्ना[8] होर्म्मिज्दस्य स्वामिनो महाज्ञानिनः सर्व्वराज्ञः सर्व्वावगतेः सर्व्वशक्तेः ॥ 2 यः संतश्च अदृश्येषु अदृश्यतरः ॥ 3 असौ स्वत्वात् एकस्मात् एकतयाच सूत्रधारः समारचनाय ॥ 4 असौ ददौ स्वीयेन अप्रतिमज्ञेन प्राणेन उत्कृष्टतरान् सप्त अमरान् गुरून् नमग्रांश्च इअजदान् परलोकचरान् पृथ्वीचरान् ॥ 5 सप्त भूमौ चिह्नानिच यानि संति मनुष्याः गोपशवश्च अग्नयश्च धातवश्च भुवश्च आपश्च वनस्पतयश्च ॥ 6 असौ

---

[1] All om. [2] MH19 om. [3] JE om. [4] So MH19, S; but JJ, JE [illegible]. [5] So MH19, S. [6] JJ, JE [illegible]. [7] JJ, JE prefix ›. [8] All नाम.

[illegible]

7 [illegible]

[illegible]

8 [illegible]

[illegible]

9 [illegible]

10 [illegible]

[illegible]

11 [illegible]

12 [illegible]

ददौ मनुष्यं आधिपत्येन सृष्टीनां कामप्रवृत्तित्वेन[9] ॥ 7 असौ आयायते[10] युगे युगे स्वीयया करुणया पालनाकरः स्वीयानां सृष्टीनां दीनेश्च ज्ञानस्यच यत् निर्म्मलतायाः समलतायाः रूपस्य कामस्य ॥ 8 एवंच चैतन्यस्य स्मृतेश्च[11] बुद्धेश्च ज्ञानस्यच जीवस्यच वृद्धेश्च यानि संति आत्मनः शस्त्राणि यानिच संति अवगतिं अभिलाषुकानि अमीषां शस्त्राणां अदृश्यानां पंचानां यानि संति निरीक्षणंच श्रवणंच आघ्राणंच आस्वादनंच स्पर्शनंच ॥ 9 पंचभिश्च शस्त्रैः दृश्यैः यानि संति चक्षुश्च श्रोत्रंच नासिकाच मुखंच समग्राच तनोः त्वक् ॥ 10 असौ अमीभिः शस्त्रैः सम्मिश्रं[12] मनुष्यं ददौ प्रवृत्तिकारितायै सृष्टीनां ॥ ॥

11 असौ ददौ दीनिं सर्व्वज्ञानिनीं महावृक्षस्य समानां ॥ 12 यस्याः एकः प्रकांडः द्वौ स्कंधविकाशौ तिस्रः शाखाः चतस्रो जटाः पंच

---

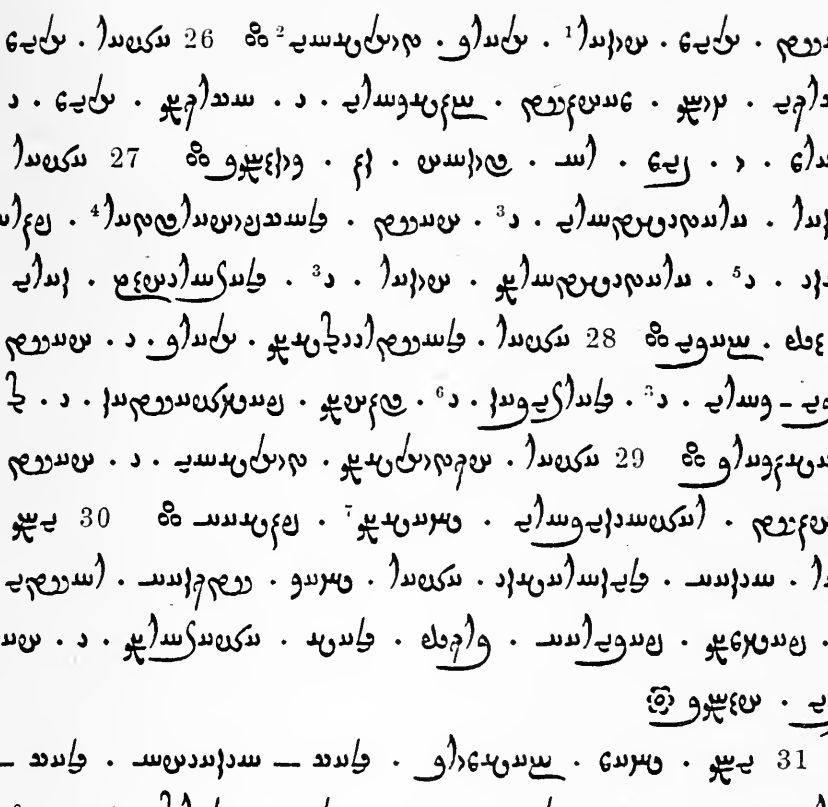
[1] Should perhaps be [illegible], as both words are alike in Huz. [2] JJ, JE prefix ›. [3] JJ, JE om. [4] MH19, JJ, JE om. [5] JJ, JE [illegible]. [6] So PB3, S. [7] MH19 [illegible]. [8] JE prefixes ›. [9] All कामप्रवर्त्तयेन. [10] All आयाते. [11] So also in ch. v, 5, 84, 85; but ch. iv, 58, viii, 113, 114 reverse the two words, as in Mkh. [12] Always सन्मिश्रं in the MSS.

[illegible]

मूलानि ॥ 13 अस्याः एकः प्रकांडः प्रमाणं ॥ 14 द्वौ स्कंधविकाशौ कर्म्मच प्रतियत्नश्च ॥ 15 तिस्रः शाखाः सुमतं सूक्तं सुकृतं यदस्ति सुमनसः सुवचसः सुकर्म्मणः ॥ 16 चतस्रो जटाः चतस्रो विद्या दीनेः याभिश्च भूसंभूतिः दीनिश्च सम्मार्ज्यते[6] ॥ 17 या अस्ति[7] आचार्यता क्षत्रियता कुटुंबिकता प्रकृतिव्यवसायता ॥ 18 पंच मूलानि पंच पतयो येषां दीनेर्नामानि गृहपतिः वीसपतिः जंदपतिः ग्रामपतिः जरयुस्त्रोतिमश्च ॥ 19 एकश्च शिरसां शिरो योऽस्ति राज्ञां राजा स्वामी पृथिव्याः ॥ 20 अस्य अंतर्भूमौ कीर्त्तनं यदस्ति मनुष्यं प्रकटीकृतं प्रतिरूपतया एतासां चतसृणां विद्यानां याः पृथिव्याः ॥ 21 यथा उपरि शिरसि आचार्यता ॥ 22 उपरि हस्तयोः क्षत्रियता ॥ 23 उपरि उदरे कुटुंबिकता ॥ 24 उपरि पादयोः प्रकृतिव्यवसायता ॥ 25 एवंच चत्वारो गुणाः ये अंतर्मनुष्येषु

---

[1] JJ, JE om. [2] MH19 om. [3] All prefix ›. [4] MH19 [illegible]. [5] JJ, JE [illegible]. [6] The MSS. always have सन् for सम् in this word. [7] AK, PB3 ऽस्ति.



यदस्ति शीलंच शौर्यंच बुद्धिश्च अध्यवसायश्च॥ 26 उपरि शीले आचार्यता यथा महासत्कार्यता आचार्याणां शीलं यत् लज्जया भयेनच पापं न कुर्वंति॥ 27 उपरि शौर्ये क्षत्रियता यदस्ति सुप्रसिद्धतरं भूषणं क्षत्रियाणां शौर्यं यत् विचार्यते पौरुषं[10] स्वतायाः॥ 28 उपरि कुटुंबिकानांच बुद्धिः या अस्ति बलिष्ठकार्यिणी कर्षयितुं[11] पृथिव्याः प्रवर्त्तितुंच यावत् शक्नोसीक्नोशं॥ 29 उपरि प्रकृतिव्यवसायिनां अध्यवसायो योऽस्ति महाप्रवृत्तिकारी तेषां विद्यायाः॥ 30 इयं सर्व्वप्रकारं समारचना उपरि एकस्य स्तंभस्य सत्यस्य प्रमाणस्यच प्रत्यभिमुखं दूनम्य अस्य शस्त्राणांच यानि प्रतिद्वंद्वीनि संति॥॥

31 इदं अस्माभिः समवज्ञातं बहुप्रकारतया बहुजातितया यथा प्रचुरदीनीयाः प्रचुरप्रबोधीयाः ये अंतर्युगे ये सर्व्वेऽपि अन्योन्यं संवादिनः

---

[1] JJ, JE prefix ›. [2] JE prefixes ›. [3] MH19 om. [4] MH19, K28 have ⁂ for ⁂. [5] MH19, JJ om. [6] All om. [7] MH19 ⁂. [8] PB3, MH19 om. [9] MH19, R om. [10] यत् wanting. [11] All कर्षितुं.

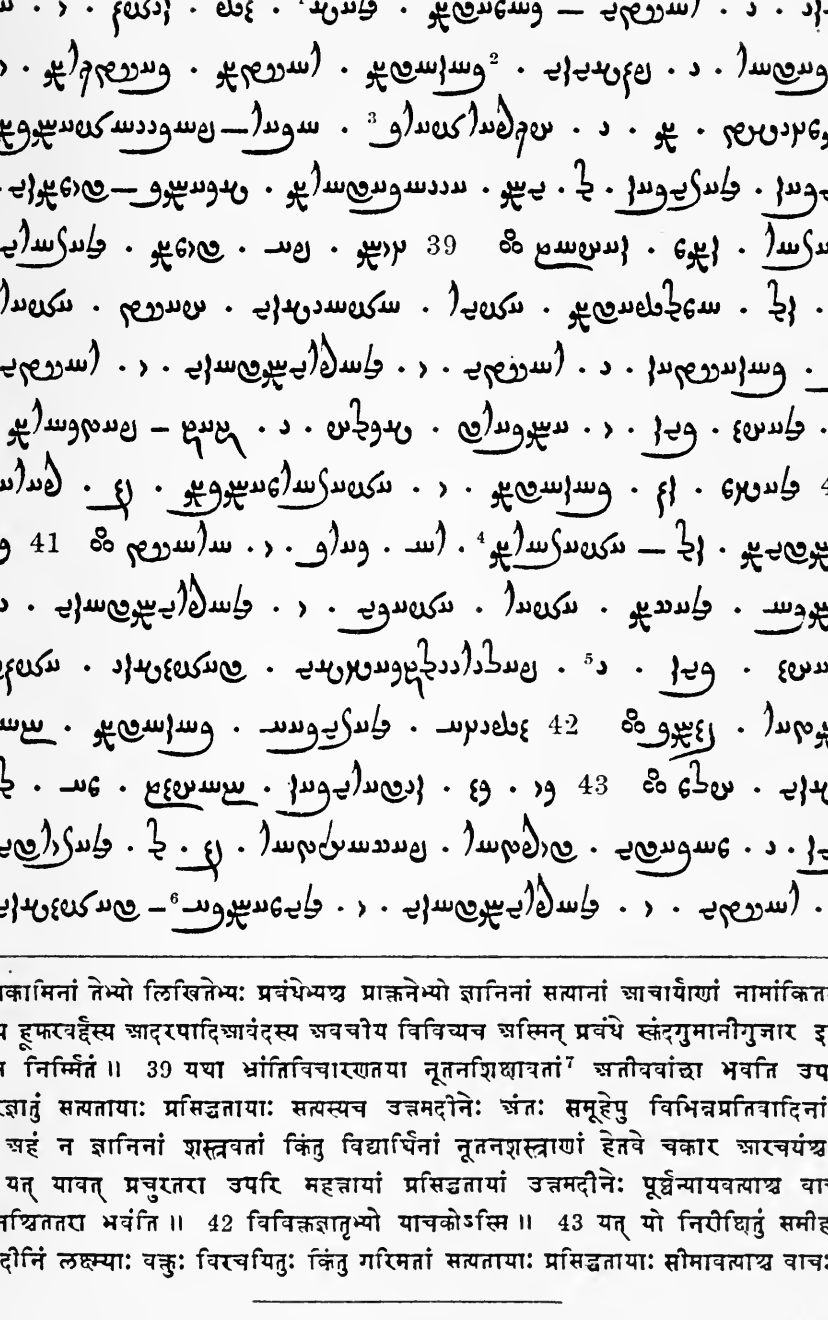
[illegible]

प्रतिद्वंद्विनो भंक्कारः कदर्थयितारः संति ॥ 32 सह संवादेन भंक्कृत्वेन विघातेनच यद्येते अन्योन्यं तथापि एकहेलया ऐक्यप्राणतया प्रत्यभिमुखं एकं सत्यं युध्यंति ॥ 33 सत्यंच स्वयं एकवलं प्रावीण्येन एकतयाच सत्यस्य ॥ 34 अनृतंच बहुप्रकारं बहुवेषं संवादि शक्नोति भवितुं समग्रतया एकस्मात् मूलात् यत् अनृतस्य अस्ति ॥ ॥

35 सोऽहं महींद्रोमो होर्म्मिज्ददादस्य पुत्रोऽस्मि एनां आरचनां चकार यथा अहं[12] ददर्श अंतर्युगे बहुजातित्वं बहुदीनित्वं बहुसमालोचनत्वं यत् दर्शनानां ॥ 36 सोऽहं अंतः समग्रायां अपूर्णनरदातौ सर्व्वचारं सुचेतनमनः ईप्सिता शोधयिताच सत्यस्य संयातोऽस्मि ॥ 37 इति हेतोः प्रचुरतरद्वीपे[13] समुद्रसीमासुच पर्यटितोऽस्मि ॥ 38 मया इदं परिमितवचसा या एतेषां अस्ति प्रश्नता

---

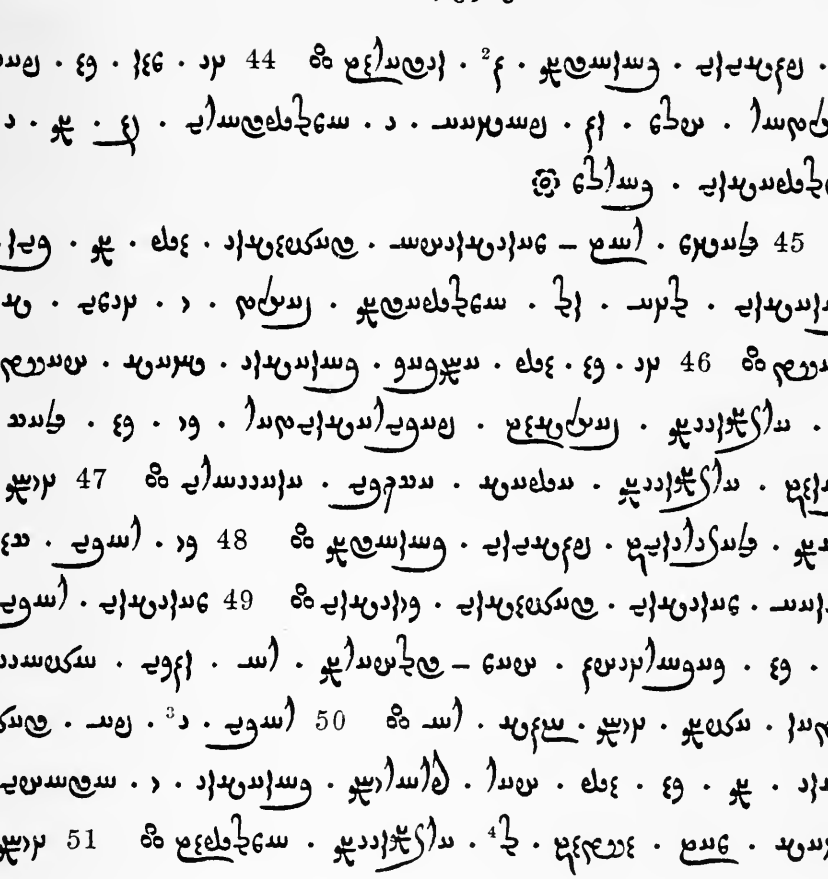
[1] R prefixes ›. [2] AK ›; PB3 ‹; MH19 ›; JE ›. ‹. [3] AK ›, JJ ›. [4] AK, L23 [illegible]; AK adds ›. [5] MH19, PA18, R [illegible]. [6] PA18 [illegible]; JJ, JE [illegible]; R [illegible]; MH19 adds [illegible]. [7] R om. [8] AK, PB3, L23 [illegible]. [9] JE, R ›; MH19, PA18 om. [10] MH19, PA18, R om. [11] AK, PB3, JE [illegible]; others [illegible]. [12] AK ऽहं. [13] All have त्व for तर.



सत्यकामिनां तेभ्यो लिखितेभ्यः प्रबंधेभ्यश्च प्राक्तनेभ्यो ज्ञानिनां सत्यानां आचार्याणां नामांकितस्य तस्य हूफरवर्द्दस्य आदरपादिआवंदस्य अवचीय विविच्यच अस्मिन् प्रबंधे स्कंदगुमानीगुजार इति नाम निर्म्मितं ॥ 39 यथा भ्रांतिविचारणतया नूतनशिक्षावतां[7] अतीववांछा भवति उपरि परिज्ञातुं सत्यतायाः प्रसिद्धतायाः सत्यस्यच उत्तमदीनेः अंतः समूहेषु विभिन्नप्रतिवादिनां ॥ 40 अहं न ज्ञानिनां शस्त्रवतां किंतु विद्यार्थिनां नूतनशस्त्राणां हेतवे चकार आरचयंश्च ॥ 41 यत् यावत् प्रचुरतरा उपरि महत्तायां प्रसिद्धतायां उत्तमदीनेः पूर्व्वन्यायवत्याश्च वाचः सुनिश्चिततरा भवंति ॥ 42 विविक्तज्ञातृभ्यो याचकोऽस्मि ॥ 43 यत् यो निरीक्षितुं समीहते मा दीनिं लक्ष्म्याः वक्तुः विरचयितुः किंतु गरिमतां सत्यतायाः प्रसिद्धतायाः सीमावत्याश्च वाचः

---

[1] All ꝏꝏꝏ. [2] S inserts ›. [3] All suffix ꝑ here, but see ch. ix, 2. [4] JJ, JE, K28 prefix ›. [5] MH19, PA18, JJ, JE, R om.; L23 ›. [6] So AK, PB3, MH19, S; others om. final ꝏ. [7] The MSS. always have सिक्ष्या for शिक्षा.

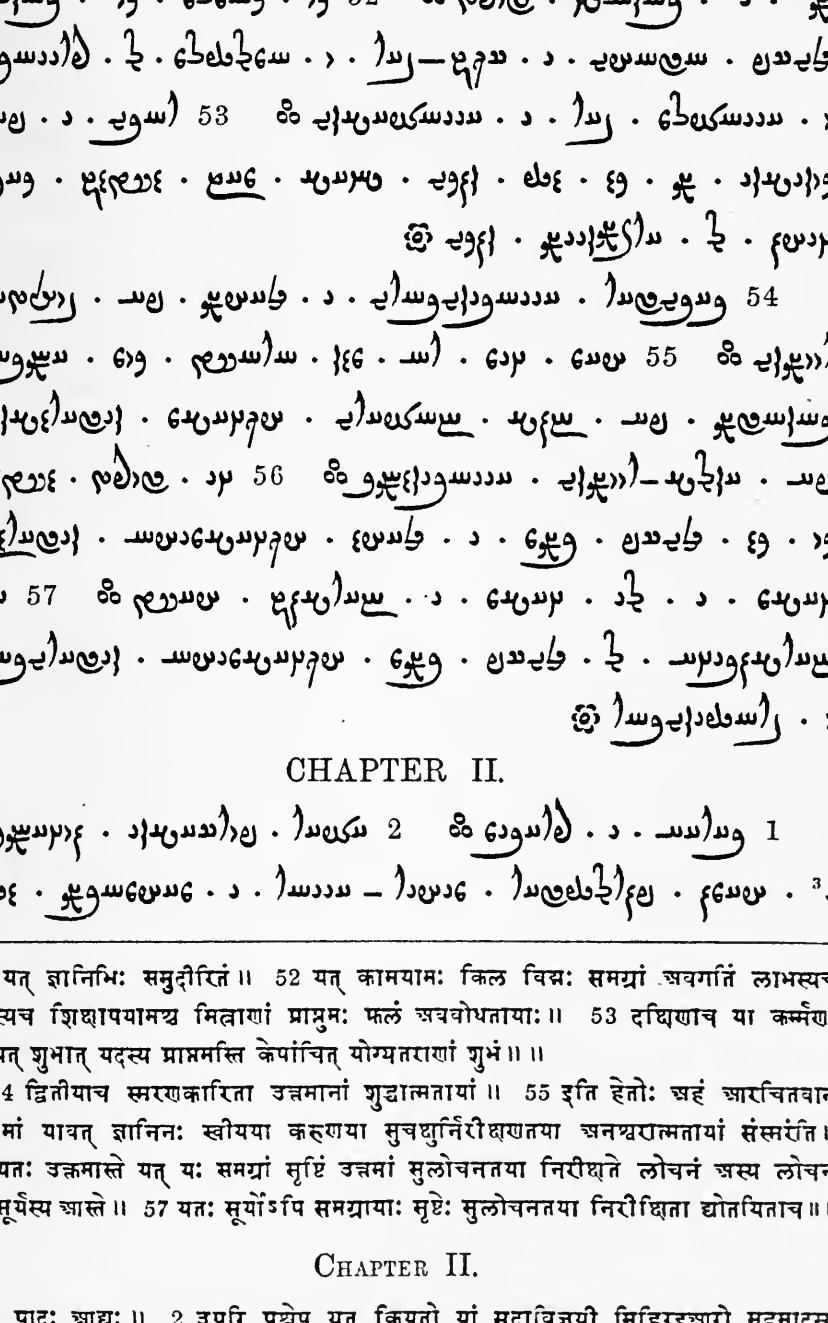


प्राक्तनायाः ज्ञानिनां निरीक्षेध्वं ॥ 44 यतोऽहं यः आरचिता[5] अस्मि[6] नो पदं शिक्षापनायाः[7] किंतु तच्च यत् शिक्षायाः दधामि ॥ ॥

45 अहं दानमानसतया वाचं तस्याः दीनेः ज्ञानिन्याः नूतनशिक्षावद्भो विभक्तवान् कारणंच अभीप्सितवान् ॥ 46 यतो यः स्वल्पतरादपि ज्ञानात् यदस्य अस्ति योग्यतरेभ्यो विभजते प्रतिकरणीयतरः तस्मात् यः प्रभूततरं जानाति योग्यतराणां यस्मादलाभोऽसहायताच ॥ 47 यथा तैर्विचारितं प्राक्तनैः ज्ञानिभिः ॥ 48 यत्[8] दक्षिणा त्रिप्रकारा मनसा वचसा कर्म्मणा ॥ 49 मनसा दक्षिणा सा यत् केभ्यश्चित् एकरत्नेभ्यः[9] शुभं अभिवांछ्यते एवं यथा आत्मने ॥ 50 दक्षिणाच या वचसा सा[10] यत् सर्व्वस्मादपि सद्व्यापारतरज्ञानात् परिचयात् यदस्य प्राप्तमस्ति योग्यतरान् शिक्षापयति ॥ 51 यथा

---

[1] So S, but all Pz. om. [2] All ɔ except MH19, PA18. [3] So AK, PB3, MH19, L23. [4] AK, PB3, MH19, L23 ɔ. [5] AK has ता altered into तो by later hand, which latter is copied by all others; compare ch. xi, 51, note. [6] All ऽस्मि. [7] So all; perhaps शिक्षापयतायाः. [8] AK om. [9] JJ, JE शाकभूतेभ्यः. [10] All om.



CHAPTER II.

1 [illegible] 2 [illegible] 57 [illegible]

तत् यत् ज्ञानिभिः समुदीरितं ॥ 52 यत् कामयामः किल विघ्नः समग्रां अवगतिं लाभस्यच फलस्यच शिक्षापयामश्च मित्राणां प्राप्नुमः फलं अवबोधतायाः ॥ 53 दक्षिणाच या कर्म्मणा सा यत् शुभात् यदस्य प्राप्तमस्ति केषांचित् योग्यतराणां शुभं ॥ ॥

54 द्वितीयाच स्मरणकारिता उत्तमानां शुद्धात्मतायां ॥ 55 इति हेतोः अहं आरचितवान् यत् मां यावत् ज्ञानिनः स्वीयया करुणया सुचक्षुर्निरीक्षणतया अनश्वरात्मतायां संस्मरंति ॥ 56 यतः उक्तमास्ते यत् यः समग्रां सृष्टिं उत्तमां सुलोचनतया निरीक्षते लोचनं अस्य लोचनं यत् सूर्यस्य आस्ते ॥ 57 यतः सूर्योऽपि समग्रायाः सृष्टेः सुलोचनतया निरीक्षिता द्योतयिताच ॥ ॥

CHAPTER II.

1 पादः आद्यः ॥ 2 उपरि प्रश्नेषु यत् कियतो यां सदाविजयी मिहिरइआरो महमादस्य पुत्रोऽस्माहनात्

---

[1] JJ, JE om. [2] AK, PB3, L23 om. [3] So S, but all Pz. om.

उत्तममनसा नच ग्रहिलेच्छया अपृच्छत् प्रत्युत्तरं ॥ ॥

3 तत् यत् अपृच्छत् यत् आहर्म्मनः किमर्थं तेजसि विक्रांतः कथं अशक्नोत् अभूत् यदि न एकरत्नः यतो वयं सदैव पश्यामो यत् सर्व्वं किंचित् यत् न एकरत्नं विभिन्नरत्नात् एवं प्रयत्नीयति यथा जलं ज्वलनात् ॥ 4 प्रत्युत्तरंच इदं यत् आहर्म्मनस्य विक्रांतिः यत् तेजसि स्वयं कारणं विभिन्नरत्नत्वं ॥ 5 विघातकामत्वं यदस्य सदैव रत्नेन अभूत् अतो विभिन्नरत्नतायाः हंता ॥ ॥

6 विरोधता विक्रांतिः सर्व्वा यथा भवति विभिन्ना विभिन्नरत्नत्वात् विभिन्नरत्नेभ्यश्च अन्यथा न भवति ॥ 7 यतः एकरत्नानां अन्योन्यं एककामत्वं एकारचनत्वं भवति नच विक्रांतिः विरोधता ॥ 8 विभिन्नरत्नाश्च प्रतिद्वंद्विरत्नत्वात् सर्व्वे यथैव एकत्व प्राप्नुवंति अन्योन्यं हंतारो विरोधयितारश्च भवंति ॥

---

[1] So S; JE, R [illegible]; all others merely [illegible]. [2] JJ, JE prefix [illegible]. [3] MH19 inserts [illegible]. [4] JJ inserts [illegible]. [5] JJ, R insert [illegible].

[illegible] 9
[illegible]
[illegible] 10 [illegible]
[illegible] 11 [illegible]
[illegible]
[illegible]
[illegible] 12 [illegible]
[illegible]
[illegible] 13 [illegible]
[illegible] 14 [illegible]
[illegible]
[illegible] 15 [illegible]
[illegible] 16 [illegible]
[illegible]
[illegible] 17
[illegible]

---

9 एकरत्नाश्च एकारचनत्वात् एकरत्नत्वात् यदि एकत्र प्राप्नुवंति जीवीयंति कार्यीयंति सर्वे सहायीयंति ॥ 10 विनाशत्वं विभिन्नत्वं यत् एकरत्नानां अनैक्यात् विभिन्नरत्नानां ॥ 11 एवं यथा उष्णंच शीतंच यत् प्रतिद्वंद्विरत्नत्वात् सदैवरत्नतया अन्योन्यं निहंतृतरं विरोधितरं कलहितरं विनाशितरंच अस्ति ॥ 12 यतः सर्वमपि विनाशत्वं शैत्यात् रूक्षत्वाच्च उष्णे सार्द्रंच संवासिनां ॥ 13 अन्योन्यं निहंतृता विरोधिता प्रतिद्वंद्वता ॥ 14 यतो विनाशत्वं यत् तनूनां सदैव युद्धात् उष्णत्वस्य शैत्यस्य रूक्षत्वस्य सार्द्रत्वस्यच ॥ 15 युद्धाच्च तेषां अन्योन्यं वपूंपि विनश्यंति विलिनंति ॥ 16 जलस्य ज्वलनस्यच स्वरत्नतया काचिदपि विरोधिता न प्रकटा ॥ 17 किंतु शैत्यं यत् ब्रादरोदस्य सार्द्रत्वेन जलस्य संयोजितमास्ते प्रतिद्वंद्वितरं उष्णतायाः अग्नेः ॥

---

1 Perhaps Nêr. read [illegible]. 2 AK, PB3, JJ [illegible]; MH19, L23 om. 3 PB3, MH19, R om. 4 All om. 5 MH19, R insert [illegible].

18 [illegible]

CHAPTER III.

1 [illegible] 2 [illegible] 3 [illegible] 4 [illegible] 5 [illegible] 6 [illegible] 7 [illegible] 8 [illegible]

---

18 रूक्षात्वं यत् व्रादरोदस्य उष्णत्वेन अग्नेः संयोजितमास्ते प्रतिद्वंद्वितया सार्द्रत्वस्य पयसो विभेत्तृतरं ॥ ॥

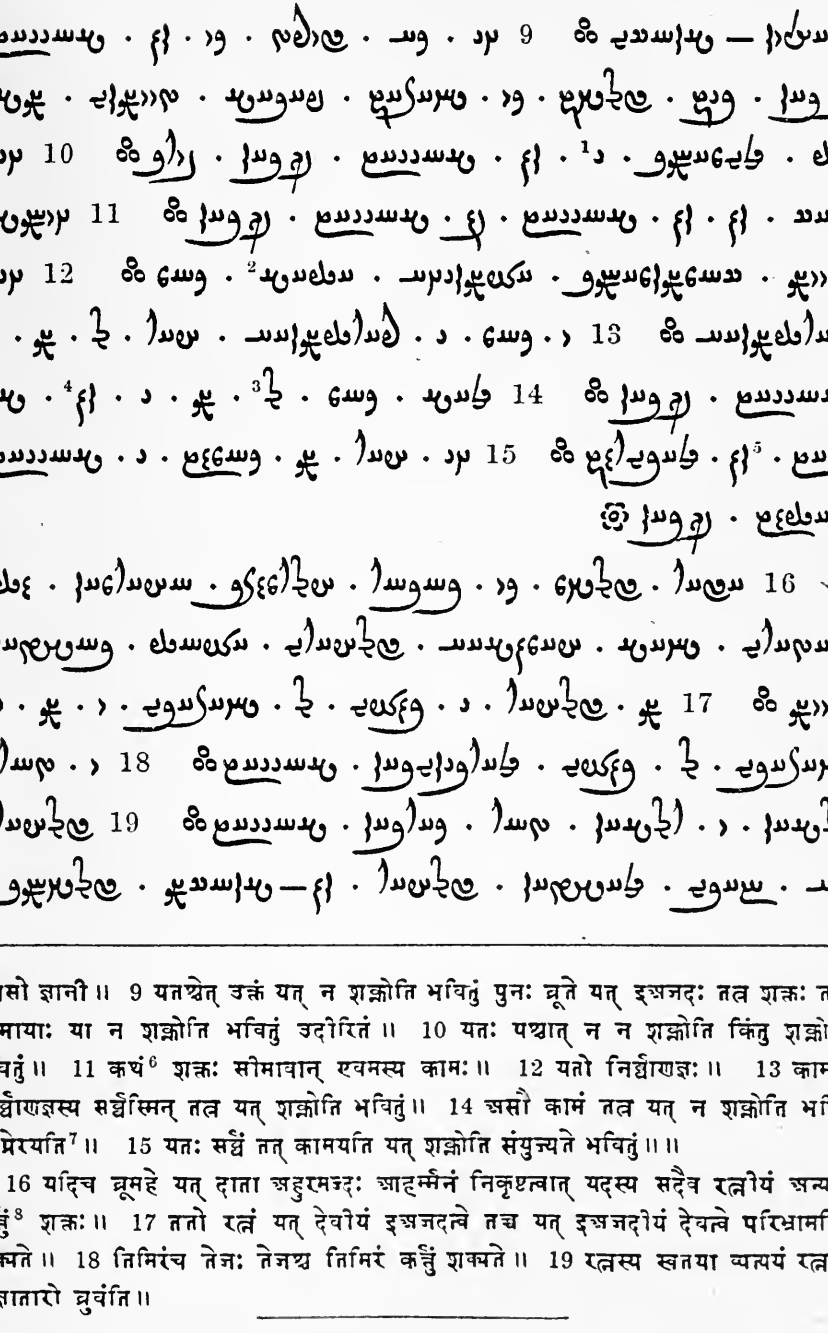
CHAPTER III.

1 तच्च यत् अपृच्छत् ॥ 2 यत् किमिति दाता अहुरमज्दः आहर्म्मनं निकृष्टकरणात् निकृष्टाभिलषणात् अन्यथा न दधाति चेत् शक्तः कर्त्ता अस्ति ॥ 3 चेत् ब्रवीमि यत् न शक्तः कर्त्ता पश्चात् न संपूर्णोऽप्रधानतरश्च अस्ति ॥ 4 प्रत्युत्तरंच इदं ॥ 5 यत् आहर्म्मनस्य निकृष्टता निकृष्टरत्नत्वात् निकृष्टकामत्वात् यदस्य सदैव द्रूजेन ॥ 6 दाताच अहुरमज्दः सर्व्वशक्तः तत्र यत् उपरि सर्व्वस्मिन् शक्नोति भवितुं सीमावत् ॥ ॥

7 तस्मिन् यत् न शक्नोति भवितुं शक्तोऽशक्तो वा उपरि नावलंबति ॥ 8 यो ब्रूते नांतः सीमायाः

---

[1] All but R om. [2] All om. [3] AK, PB3 have these two words in Pl. [4] MH19, R om.



वचसो ज्ञानी ॥ 9 यतश्चेत् उक्तं यत् न शक्नोति भवितुं पुनः ब्रूते यत् इञ्जदः तत्र शक्नः ततः सीमायाः या न शक्नोति भवितुं उदीरितं ॥ 10 यतः पश्चात् न न शक्नोति किंतु शक्नोति भवितुं ॥ 11 कथं[6] शक्नः सीमावान् एवमस्य कामः ॥ 12 यतो निर्व्वाणज्ञः ॥ 13 कामश्च निर्व्वाणज्ञस्य सर्व्वस्मिन् तत्र यत् शक्नोति भवितुं ॥ 14 असौ कामं तत्र यत् न शक्नोति भवितुं न प्रेरयति[7] ॥ 15 यतः सर्व्वं तत् कामयति यत् शक्नोति संयुज्यते भवितुं ॥ ॥

16 यदिच ब्रूमहे यत् दाता अहुरमज्दः आहर्म्मनं निकृष्टत्वात् यदस्य सदैव रत्नीयं अन्यथा कर्त्तुं[8] शक्नः ॥ 17 ततो रत्नं यत् देवीयं इञ्जदत्वे तच्च यत् इञ्जदीयं देवत्वे परिभ्रामयितुं शक्यते ॥ 18 तिमिरंच तेजः तेजश्च तिमिरं कर्त्तुं शक्यते ॥ 19 रत्नस्य स्वतया व्यत्ययं रत्नस्य अज्ञातारो ब्रुवंति ॥

---

[1] MH19, R om. [2] So MH19; all others ꙮꙮꙮ. [3] AK, L23 ›; PB3 om.
[4] AK, PB3, MH19 om. [5] L23, JE, R, S insert ꙮꙮꙮ. [6] Better यथा.
[7] All प्रेरति. [8] Better धर्त्तुं, see §§ 30, 32, 33.

20 ये परीक्षायाः रत्नस्य अंतः कर्म्मणि चलनेच अज्ञातारः ॥ 21 दुष्टश्वापदान् क्षुद्रजंतून् शुभतया गणयंति ॥ 22 यथा अन्यायो निकृष्टत्वं यत् मनुष्येभ्यो गोजातिभ्यो नच स्त्रीयरत्नतया किंतु विध्वंसनात् विप्रतारणात् नास्तिक्यात् व्यामोहनात् दूजस्य ॥ 23 सर्व्वस्माच्च निकृष्टत्वात् अपरेषां दूजानां यथा द्वेषश्च क्रोधश्च कामश्च सम्मिश्रितो मनुष्येषु ॥ 24 यथा खादनं यत् औषधस्य कटुकतरस्य विषावलिप्तस्य नच शुभस्य विस्फीतये किंतु प्रच्छादनाय दुःखस्य मांद्यस्य यत् विभिन्नरत्नात् ॥ 25 यथा वचः सत्यंच अनृतंच ॥ 26 यदिचास्ति समग्रं तनुः वचसा अनृतेन मुक्तात्मनो मनुष्यस्य प्रभूततरात् अन्यायात् शुध्यति तेनैवच सत्येन अशुध्यति ॥ 27 प्रभूतं तत् शुभं नच अनृतात् वचसः किंतु प्रच्छादनात् विघातस्य निकृष्टत्वस्य यत् सम्मिश्रितं निकृष्टेषु ॥ 28 सच अन्यायो नच सत्यात् वचसः किंतु निकृष्टत्वात् यत् सम्मिश्रितं निकृष्टेषु ॥॥

---

[1] MH19, JJ, R have ܐܝܟ for ܗܘܐ, which is better. [2] AK, PB3, MH19, L23 om.
[3] PB3, MH19, R ܕܥܒܕ; AK has ܕ above ܥ.

29 [illegible] 30 [illegible]

31 [illegible][1] 32 [illegible]

33 [illegible] 34 [illegible]

35 [illegible][4] 36 [illegible]

37 [illegible][6] [illegible][7]

---

29 तस्माच्च यत् प्रतिद्वंद्विनः एकैकशः स्वीयं प्रतिद्वंद्विनं प्रच्छादनाय रूपिताः संति ॥ 30 सर्व्वे एकं[8] तं यं स्वीयं प्रतिद्वंद्विनं अन्यथा धर्त्तुं शक्ताः संति ॥ 31 यथा तेजश्च तमश्च सुगंधश्च दुर्गंधश्च पुण्यंच पापंच शुभज्ञानंच दुष्टज्ञानंच ॥ 32 तत् न शक्तं तेजो दुर्गंधेः नच सुगंधः तमसोऽन्यथा धर्त्तुं ॥ 33 किंतु विभिन्नं विभिन्नं तं यं स्वीयं प्रतिद्वंद्विनं अन्यथा धर्त्तुं रूपिताः संति ॥ 34 तच्च यत् ब्रुवंति यत् निशया तमस्विन्या मुक्तात्मा मनुष्यो व्याघ्रेभ्यो दुष्टश्वापदेभ्यः शुनकेभ्यः चौरेभ्यः शुध्यति ॥ 35 दिनेनच तेजस्विना अंतः हस्तेषु तेषां ग्राह्यो भवति ॥ 36 तत् न शुभेन यत् तिमिरात् नच अन्यायेन यः उद्द्योतात् परिज्ञातुं उपयुज्यते ॥ 37 यतस्तेजः प्रच्छादनेन तिमिरस्य दत्तमास्ते नच अन्यथा विधानेन व्याघ्राणां दुष्टश्वापदानां क्षुद्रजंतूनां अपरेषांच

---

[1] JJ, JE insert [illegible]. [2] All om., but AK, PB3, L23 have [illegible]. [3] MH19 adds [illegible]. [4] So all, but S is pl. [5] JJ, JE [illegible]. [6] JE [illegible], which S also seems to indicate; but see ch. xv, 9, 15, 81. [7] L23, JE, R prefix [illegible]. [8] So all.

[illegible]

CHAPTER IV.

[illegible]

प्रभूतानां ये अमीभिः प्रतिमाः ॥ 38 दीर्घत्वात् संक्षिप्तत्वं निदर्शितं युष्माकं विजयिनां शुभं परिज्ञानाय ॥ 39 एवं किल दीनित्वात् प्रभूततरं निरीक्षेत ॥ ॥

CHAPTER IV.

1 तच्च यत् अपृच्छत् ॥ 2 यत् किल सदैव पश्यामो यत् सर्व्वं किंचित् चक्रात् तारकाभ्यश्च सदैव भवति ॥ 3 इदं चक्रं यो ददौ पश्चात् सर्व्वं तत् अस्ति यत् ग्वीरोददीनीयाः ब्रुवंति यत् शुभंच अशुभंच स ददौ ॥ 4 चेत् आहर्म्मनो ददौ इदं महत्तरं किंचित् कार्यं असौ कथं शक्तोऽभूत् दातुं ॥ 5 किमर्थं यत् संति तारकाः याभिश्च शुभं सम्मिश्रं[3] सदैव विभज्यते ॥ 6 यदिच होर्म्मिज्दः आहर्म्मनश्च अन्योन्यप्रश्नतया ददतुः पश्चात् एवं परिस्फुटमेव यत् होर्म्मिज्दः पापेन निकृष्टत्वेनच यत् चक्रात् सदैव भवति समं आहर्म्मनेन समग्रस्य पापस्य

---

[1] JE, JJ, R om. [2] AK, PB3, MH19, L23 om. [3] JE inserts तस्मात्.

[illegible]

समभागी॥ 7 प्रत्युत्तरंच इदं॥ 8 यत् चक्रं स्थानं दातॄणां शुभविभक्तॄणां ये समग्रां शुभविभजनतां[3] अस्मात् सदैव विभजंते सत्यतया॥ 9 सप्तच ताराकलेवराः दुष्टग्रहाः अधस्तेतेषां दुर्गच्छंति अपहर्त्तारो विभिन्नविभक्तारः॥ 10 येषां दीनेनीम गदूगा इति॥ 11 दाताच होर्म्मिज्दः विवेकतया निर्द्वाणज्ञतया आरचयिता अस्याः सृष्टेः दातेश्च प्रवर्त्तयिताच अक्षयकृतेः॥॥

12 यथा गनामइनिश्रो अंतराकाशे संपृक्तः असौ द्रूजो दुष्टज्ञानतया निकृष्टमिय्योक्त्या समं प्रभूतजातिभिः पापिभिः द्रूजैः तमोवीजैः रोचिपि प्रसृप्तः[4] सम्मिलितः[5] यत् एनां सृष्टिं[6] होर्म्मिज्दस्य असतीं करोमि अथवा स्वीयां शक्नोमि कर्त्तुं॥ 13 तेच रोचिष्मंतः अधिकतमोत्तमाः समग्रज्ञानत्वात् तस्याः द्रूजस्य दुष्टकार्यतायाः[7] निकृष्टमिय्योक्तेः ज्ञातारो बभूवुः॥ 14 इदंच यत्

[1] AK, PB3, L23 om. *. [2] AK, PB3, MH19, L23 om. [3] All have नां for नतां.
[4] All प्रसर्प्पितः. [5] All सन्मिलितः. [6] दातिंच wanting. [7] Doubtful; so made legible in AK by later hand, but see § 14.

[illegible]

[illegible] 15 [illegible]

[illegible]

[illegible]

[illegible]

16 [illegible]

[illegible]

[illegible] 17 [illegible]

[illegible] 18 [illegible]

[illegible]

[illegible]

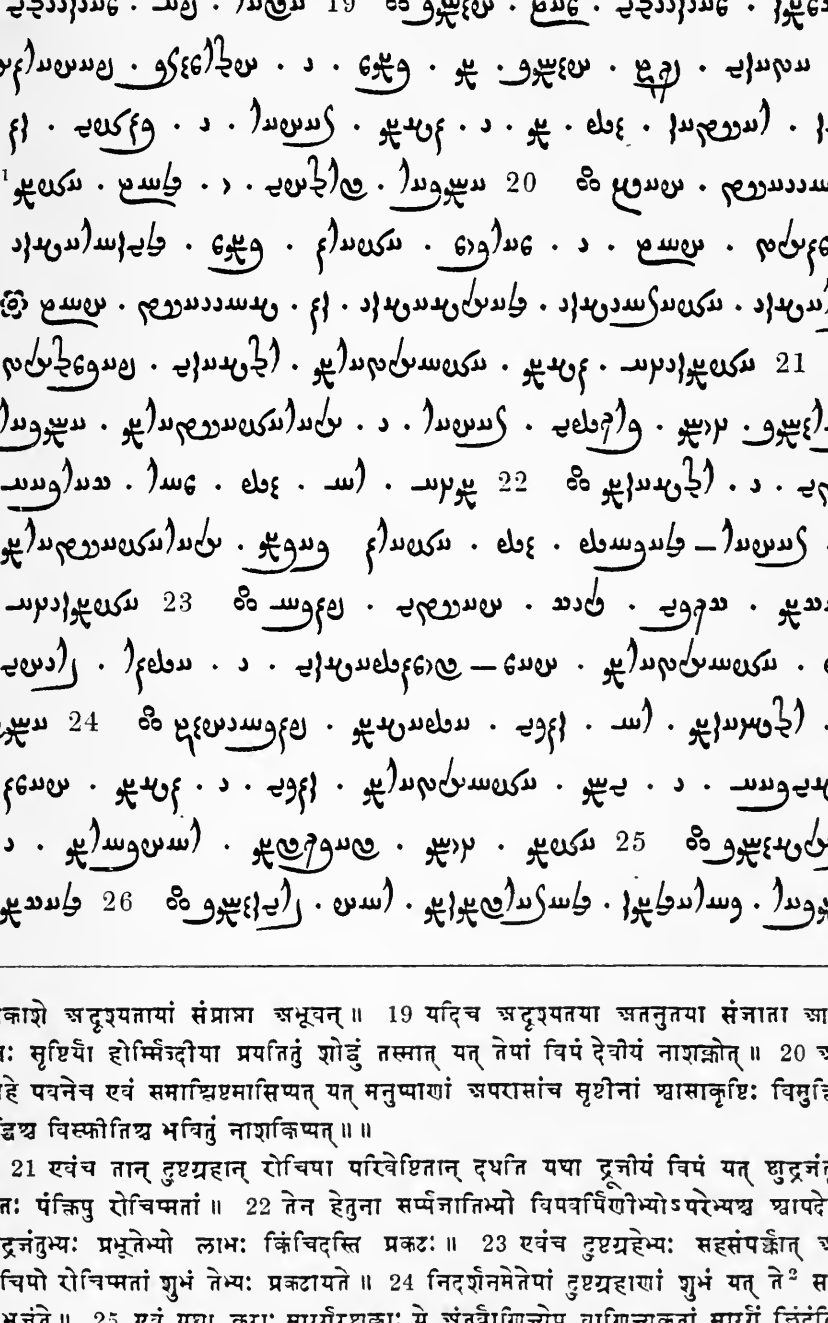
[illegible]

अयं प्राणो योऽस्य अस्याः दुष्टकारितायाः हानिकारितायाः एतस्मात् अपयास्यति यत् कियानपि ॥ 15 एवं यत् तस्मादूर्ध्वं कश्चिदपि प्राणः पुनरारचनतया संपूर्णमार्ज्जनात् वंधस्य दुःखस्य संपर्क्कस्यच यः अंतराकाशे न भविष्यति ॥ ॥

16 ततो निर्व्वाणज्ञानतया यथासौ दूजो रोचिषि प्रविष्टः संपृक्तः तथैव[6] समग्रान् प्राणान् शस्त्राणिच तेषां पापिनां दूजानां ये प्रभूतजातयः विभिन्नविभिन्नाः स्वेच्छाचारतया न विमोक्तुं अस्ति पंक्तिश्च रोचिष्मतां समाश्लिष्टाः ॥ [3][17 यथा दूजीयानि विषाणि क्षुद्रजंतूनां[7] यानि चतुर्भिः संभूतिभिः होर्म्मिज्दीयैः परिवेष्टितानि दधति[8] ॥] 18 यतो यदि इमानि दूजीयानि विषाणि क्षुद्रजंतूनां चतुर्भिः संभूतिभिः तनुकृद्भिः होर्म्मिज्दीयैः यदस्ति जलं ज्वलनश्च मृत्तिकाच पवनश्च संपृक्तानि नासन् तत् तथैव

---

[1] AK, PB3, L23 [illegible]; JE [illegible] above [illegible]. [2] JE has [illegible] for [illegible]. [3] AK, PB3, L23 om. text in brackets. [4] MH19, JJ, R have [illegible] for [illegible]. [5] So all. [6] AK om. [7] So JJ, JE; but probably क्षुद्रजंत्वीयानि originally. [8] Always दधंति.

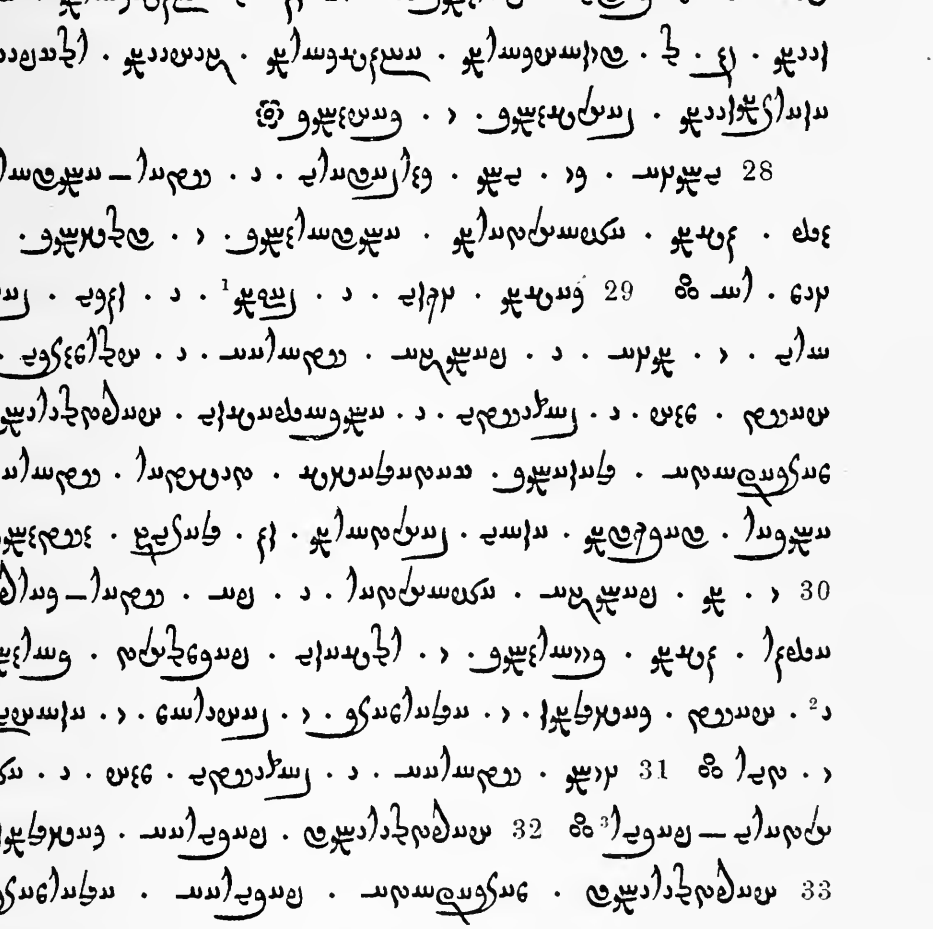


आकाशे अदृश्यतायां संप्राप्ता अभूवन् ॥ 19 यदिच अदृश्यतया अतनुतया संजाता आसन् ततः सृष्टिर्या होर्म्मिज्दीया प्रयतितुं शोढुं तस्मात् यत् तेषां विषं देवीयं नाशक्नोत् ॥ 20 अंतः ग्राहे पवनेच एवं समाश्लिष्टमासिष्यत् यत् मनुष्याणां अपरासांच सृष्टीनां श्वासाकृष्टिः विमुक्तिश्च वृद्धिश्च विस्फोतिश्च भवितुं नाशक्निष्यत् ॥ ॥

21 एवंच तान् दुष्टग्रहान् रोचिषा परिवेष्टितान् दधति यथा द्रूजीयं विषं यत् क्षुद्रजंतूनां अंतः पंक्तिषु रोचिष्मतां ॥ 22 तेन हेतुना सर्प्पजातिभ्यो विषवर्षिणीभ्योऽपरेभ्यश्च श्वापदेभ्यः क्षुद्रजंतुभ्यः प्रभूतेभ्यो लाभः किंचिदस्ति प्रकटः ॥ 23 एवंच दुष्टग्रहेभ्यः सहसंपर्कात् अधो रोचिषो रोचिष्मतां शुभं तेभ्यः प्रकटायते ॥ 24 निदर्शनमेतेषां दुष्टग्रहाणां शुभं यत् ते[2] सदैव विभजंते ॥ 25 एवं यथा क्रूराः मार्गरक्षकाः ये अंतर्वाणिज्येषु वाणिज्यकृतां मार्गं छिंदंति ॥ 26 प्रभूतानांच

---

[1] All ـسكـ, but see S. [2] All have ते before यत्.



किंचित् संचितार्थं अपहरंति ॥ 27 नच सत्कार्यिभ्यो योग्यतरेभ्यः किंतु पापकर्म्मिभ्योऽसत्कार्यिभ्यः परदारेभ्यो[5] विटेभ्योऽयोग्यतरेभ्यश्च विभजंते ददतिच[6] ॥ ॥

28 इदंच यत् एनां पुण्यकृतिं यां तारागणकाः तेभ्यो ग्रहेभ्यो गणयंति ब्रुवंतिच इति हेतोः ॥ 29 यत् तैः यथास्थत्वं यत् दातृतायाः शुभविभजनायाः ताश्च पंच तारकाः होर्म्मिज्दीयाः याः संति महत्यः उच्चैस्तराः दृश्यतराः हफ्तोइरिंगमज्ददातवनंतसतवएशतिस्तरतारकाः अंतर्ग्रहेषु अन्यायविभक्तृषु न विविक्ताः संति ॥ 30 तेच पंच ग्रहाः ये तारकाकलेवरतया अधसि तेषां दुर्गच्छंति रोचिषाच[7] परिवेष्टितां दधति ये संति शनैश्चरबृहस्पतिमंगलशुक्रबुधाः ॥ 31 यथा तारकाः उच्चैस्तराः महत्यः अवास्तरिणां[8] प्रतीपाः ॥ 32 हफ्तोइरिंगः प्रतीपः शनैश्चरस्य ॥ 33 हफ्तोइरिंगः मज्ददातिश्च प्रतीपौ बृहस्पतेः ॥

---

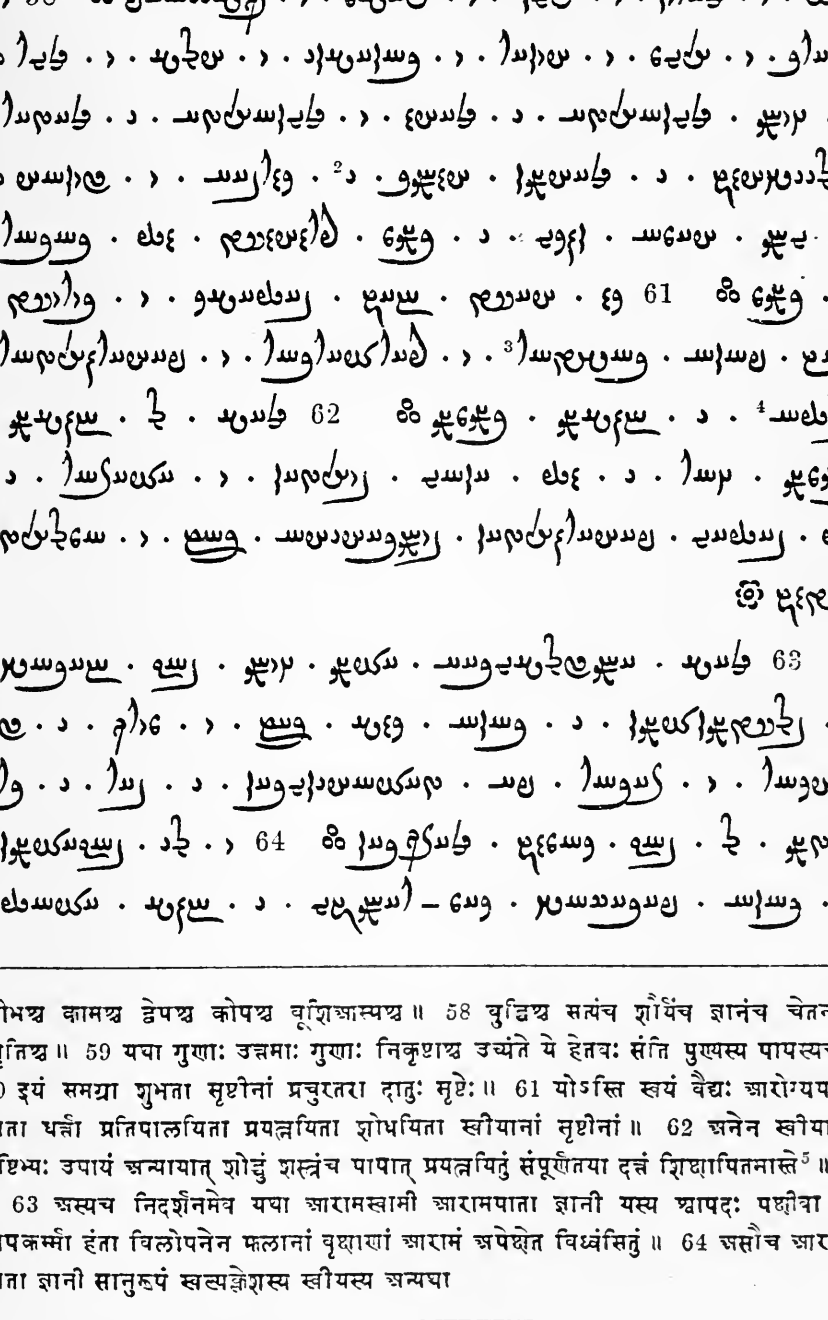
[1] So all; perhaps [illegible], as in S. [2] MH19, L23, JJ, JE om. [3] So all.
[4] MH19 omits § 32. [5] AK has रि for रे. [6] Always ददंतिच. [7] All रोचिषंच, but see § 21. [8] S always पत for खत.

अवाख्तरिणौ प्रतिलोमतया अधो रोचिषो द्वयोः रोचिष्मतोः प्रचरतः ॥ 47 अन्याच सा या आकार्यते उत्तमत्वात् या अस्ति तारका गदूगा समं अधः[3] तेजसा[4] सूर्यस्य निवद्धा आस्ते ॥ 48 यदिच वंधात् दूरे भवति तस्मिन् नक्षत्रे यस्यांतः प्रयाति प्रदेशेच तस्मिन् यत्र तत् नक्षत्रं सत्कार्यतायाः हानिं अन्यायंच कुरुते ॥ 49 यावत् पुनः व्यावृत्य वंधग्राहे सूर्यस्य भवति ॥ 50 वचश्च तं प्रति उदीरितं ॥ 51 अयं अस्ति संग्रामः उपरिष्ठानां अंतस्तारापदे ॥ 52 अधस्ताच्च तेषां संग्रामः तिस्तरतारस्य स्पेंजग्रदेवस्य ॥ 53 अग्नेश्च वाजिस्तस्य अदाउशदेवस्य ॥ 54 अपरेषांच उत्तमानां अदृश्यानां समं तमिस्रीयैः वृष्टिकारितया लाभविभक्ततया सृष्टिभ्यः ॥ ॥

55 अधस्ताच्च तेषां मनुष्याणां गोपशूनां क्षुद्रजंतूनां नृशंसानां अपरासांच सृष्टीनां उत्तमानां निकृष्टानां ॥ 56 यतो लोलता समं मनुष्यैः संश्लिष्टा आस्ते ॥ 57 या अस्ति[5]

---

[1] L23 omits § 53. [2] MH19, JJ, JE, R [illegible]; but see S. [3] So all.
[4] So AK. [5] All योऽस्ति.

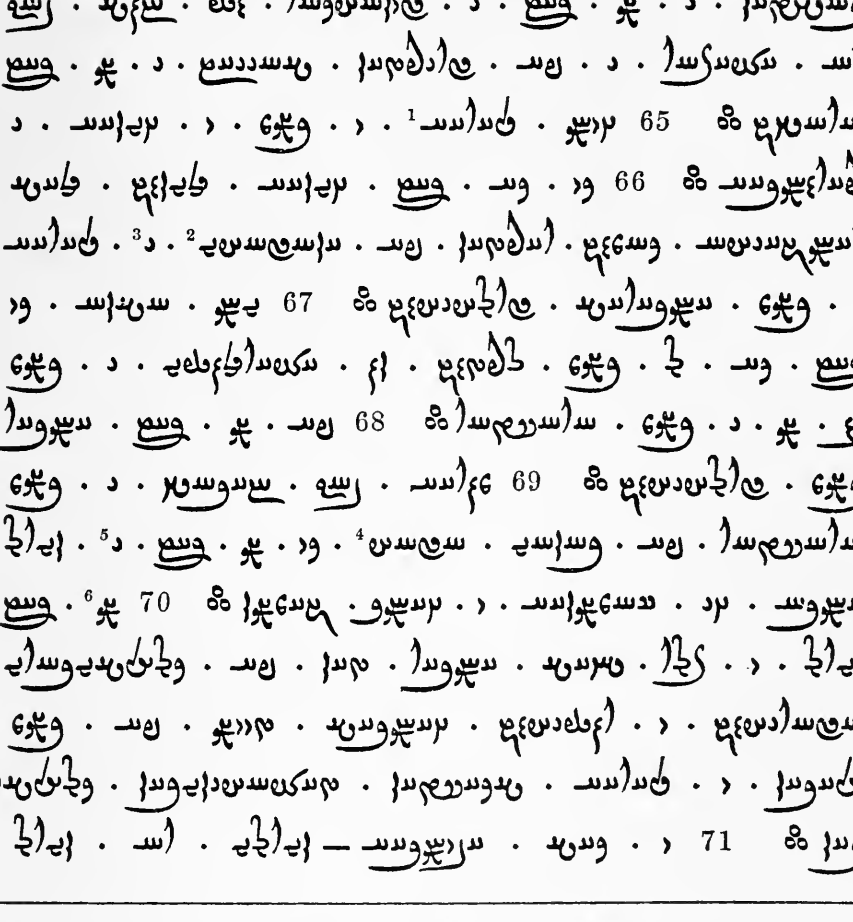


लोभश्च कामश्च द्वेषश्च कोपश्च वृशिआस्पश्च ॥ 58 बुद्धिश्च सत्यंच शौर्यंच ज्ञानंच चेतनाच स्मृतिश्च ॥ 59 यथा गुणाः उत्तमाः गुणाः निकृष्टाश्च उच्यंते ये हेतवः संति पुण्यस्य पापस्यच ॥ 60 इयं समग्रा शुभता सृष्टीनां प्रचुरतरा दातुः सृष्टेः ॥ 61 योऽस्ति स्वयं वैद्यः आरोग्यपतिः पाता धर्त्ता प्रतिपालयिता प्रयत्नयिता शोधयिता स्वीयानां सृष्टीनां ॥ 62 अनेन स्वीयाभ्यः सृष्टिभ्यः उपायं अन्यायात् शोद्धुं शस्त्रंच पापात् प्रयत्नयितुं संपूर्णतया दत्तं शिक्षापितमास्ते[5] ॥ ॥

63 अस्यच निदर्शनमेव यथा आरामस्वामी आरामपाता ज्ञानी यस्य आपदः पक्षीवा यः पापकर्म्मा हंता विलोपनेन फलानां वृक्षाणां आरामं अपेक्षेत विध्वंसितुं ॥ 64 असौच आरामपाता ज्ञानी सानुरूपं स्वल्पक्लेशस्य स्वीयस्य अन्यथा

---

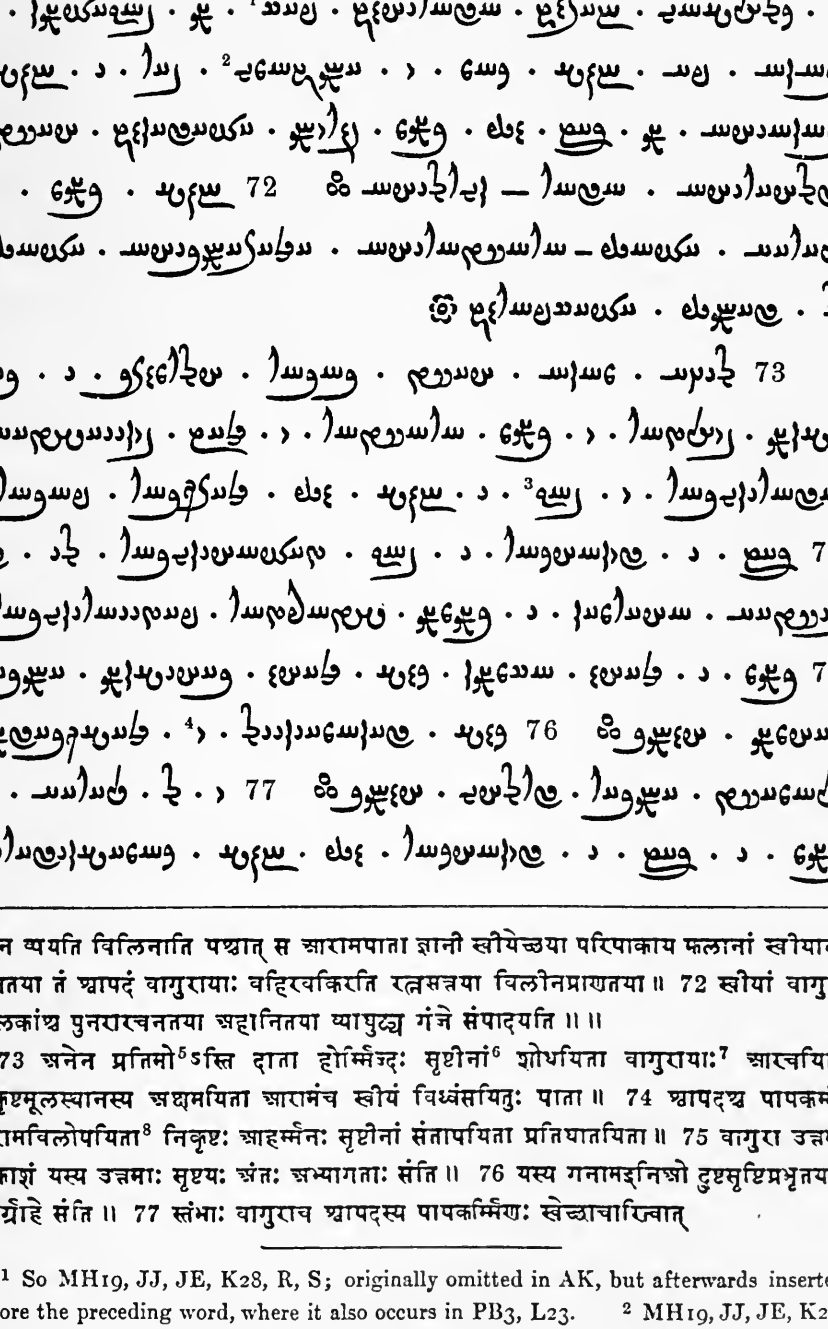
[1] PB3, MH19. R ; AK has ʒ above ʃ. [2] All om. [3] JE prefixes ›.
[4] MH19, R prefix ›. [5] So all : perhaps शिक्षापयितमास्ते.



धर्त्तुं तं श्वापदं पापकर्म्माणं स्वीयात् आरामात् शस्त्रं येन ग्रहीतुं शक्यते तं श्वापदं आरचयति[7] ॥ 65 यथा कीलका वागुरा चीनकश्च पञ्जवानां[8] ॥ 66 यदिच श्वापदः चीनकं पश्यति असौ आयासतया समीहते समुत्तंतुं अनवबोधतया कीलकानां वागुरायाश्च अंतर्ग्राहीयते ॥ 67 इदं परिस्फुटमेव यत् श्वापदो यदि वागुरायां निपतति नच उत्कटप्राणता वागुरायाः किंतु वागुरायाः आरचयितुः ॥ 68 तेन श्वापदः अंतः वागुरायां ग्राहीयते ॥ 69 मुख्यश्च आरामस्वामी वागुरारचयिता ज्ञानतया वेत्ति यत् तस्य श्वापदस्य प्राणो यावत् कियन्मर्यादो यत्[9] कियत् कालं ॥ 70 तस्य श्वापदस्य[10] बलं प्राणो यः अंतस्तनौ युद्धकारितया अद्यमायते रिक्कायते यावत् शक्तो वागुरोत्खननेन कीलकानां विमर्द्दनेन विलोपनेन युद्धं कर्त्तुं ॥ 71 यदिच अपूर्णप्राणत्वात् प्राणो

---

[1] So all in §§ 79, 80, for ܬܠ; but here and elsewhere the ܬ has become ܛ. [2] AK, PB3, L23 have ܐܬܘ, all others ܐܬܝ, for ܐ. [3] Only in JJ, JE, R. [4] JE ܕܝܢܝܢ. [5] So all but S. [6] JJ, JE, R prefix ܘ. [7] All om. य. [8] So all; perhaps प्रवानां. [9] So all, as if Nêr. read ܕ for ܘ. [10] JJ, JE add च.



युद्धेन व्यथति विलिनाति पश्चात् स आरामपाता ज्ञानी स्वीयेच्छया परिपाकाय फलानां स्वीयानां ज्ञानतया तं श्वापदं वागुरायाः वहिरवकिरति रत्नसत्रया विलीनप्राणतया ॥ 72 स्वीयां वागुरां कीलकांश्च पुनरारचनतया अहानितया व्याघुट्य गंजे संपादयति ॥ ॥

73 अनेन प्रतिमो[5]ऽस्ति दाता होर्म्मिज्दः सृष्टीनां[6] शोधयिता वागुरायाः[7] आरचयिता निकृष्टमूलस्यानस्य अश्मयिता आरामंच स्वीयं विध्वंसयितुः पाता ॥ 74 श्वापदश्च पापकर्म्मा आरामविलोपयिता[8] निकृष्टः आहर्म्मनः सृष्टीनां संतापयिता प्रतिघातयिता ॥ 75 वागुरा उत्तमा आकाशं यस्य उत्तमाः सृष्टयः अंतः अभ्यागताः संति ॥ 76 यस्य गनामइनिश्चो दुष्टसृष्टिप्रभृतयश्च अंतर्ग्राहे संति ॥ 77 स्तंभाः वागुराच श्वापदस्य पापकर्म्मिणः स्वेच्छाचारित्वात्

[1] So MH19, JJ, JE, K28, R, S; originally omitted in AK, but afterwards inserted before the preceding word, where it also occurs in PB3, L23. [2] MH19, JJ, JE, K28, R prefix ʊ or ʊʊ. [3] All but JE, S have [illegible]. [4] MH19, K28, R om.; JJ erases. [5] So AK, JJ. [6] Better दातीनां, see § 11. [7] Should be सृष्टीनां.
[8] स wanting.

[illegible] 78 [illegible]

[illegible] 79 [illegible]

[illegible] 80 [illegible]

[illegible]

81 [illegible]

[illegible] 82 [illegible]

[illegible] 83 [illegible]

[illegible] 84 [illegible]

अद्यमयित्री ॥ 78 कालश्च युद्धकारितया आहर्म्मनस्य अस्य प्राणानां शस्त्राणांच दीर्घराजः ॥ 79 येन युद्धकारितया श्वापदस्य अंतः स्तंभेषु वागुरायांच विलिनाति योऽस्य प्राणः ॥ 80 दाताच सृष्टीनां संशुद्ध प्रतियातात् अनंतकालं शुभप्रवृत्तिं संघटयन् पुनरारचयति असौ आरामस्वामी ज्ञानी स्वीयां वागुरां स्तंभांश्च ॥ ॥

81 अन्यथा नु स्वल्पप्राणता असत्वता अस्य दूजस्य अंतर्युद्धे रोचिष्मत्सु एतस्मात् प्रकटा ॥ 82 यत् यथा निकृष्टमिथ्योक्त्या अमंस्त यत् एनं आकाशं पृथ्वींच होर्म्मिज्दस्य सृष्टिं असतीं करोमि अथवा स्वीयात् रत्नात् व्यस्तयामि स्वीयत्वेनयामि ॥ 83 तत् सहापि दूजप्राणतया विघातकामतया सदैवयुद्धतया शक्तिमर्यादं काचिदपि न विमर्हना देवानां अस्ति अस्याः पृथिव्याः आकाशस्यच अस्याश्च सृष्टेः ॥ 84 स्वल्पात् प्रभूतोपचितिर्यथा

---

[1] JJ, JE om. [2] JE, R, S add [illegible]. [3] MH19. JE, K28, R om. [4] K28, S om.; others [illegible].

[illegible] 85 [illegible]

86 [illegible]

[illegible]

87 [illegible]

88 [illegible]

[illegible]

89 [illegible]

[illegible]

90 [illegible] 91 [illegible]

[illegible] 92 [illegible]

[illegible] 93 [illegible]

प्रकटा ॥ 85 अनेकानांच तेन प्रत्ययः ॥ 86 यतो यदि अस्य अंतर्युद्धे काचिदपि उत्कटप्राणता प्रभूता आसिष्यत स्वल्पात् प्रभूतत्वे प्राप्तुं नाशकिष्यत् ॥ ॥

87 यदिच जननीनां जगत्याः प्रभूता तेन मृत्योः प्राप्तिः प्रकटा ततो दृश्यतेच यत् सा मरणता नच सत्तायाः संपूर्णां[4] विलयित्री[5] किंतु दरिद्रत्वं यत् स्थानात् स्थाने कार्यात् कार्ये ॥ 88 यतो यथा सर्वासां सृष्टीनां समुत्पत्तिः चतसृभ्यः संभूतिभ्यः तासांच भुवि तनोः व्यावृत्य चतसृषु संभूतिषु समाश्लेषणं दृश्यतरं परिस्फुटंच ॥ 89 अदृश्यानिच तनोः प्रवृत्तिकराणि जीवादीनि शस्त्राणि आत्मनि संयुंजंति ॥ 90 एकरूपत्वात् न विनश्यंति ॥ 91 आत्मानंच तस्मात् यत् स्वीयं कर्म्म गणयंति ॥ 92 अस्यच गंजफलानि यानि पुण्यपापयोः सहसमर्प्पितानि परलोके प्राप्नुवंति कलहकारितया ॥ 93 यदिच गंजफलानि

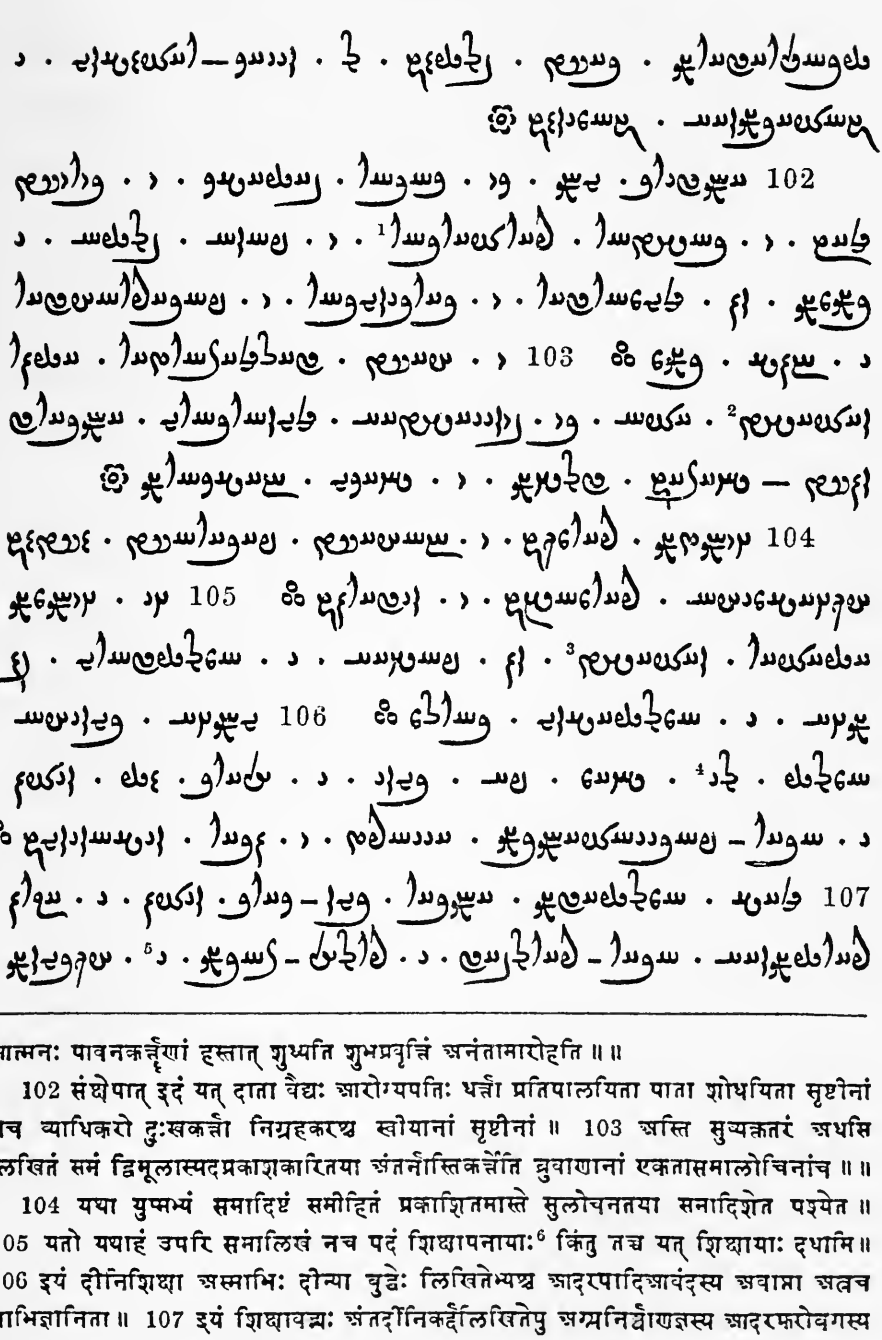
---

[1] So Pl. MSS. and S; all Pz. MSS. [illegible]. [2] Better [illegible]. [3] All omit [illegible], but the context requires it here. [4] So AK, JJ. [5] So all.

पुण्यस्य महाबलानि ततः उत्कटप्राणतया विपक्षाणां हस्तात् शुध्यति महात्मानतां रोचिष्मतां सर्व्वसुखतामासादयति[5] ॥ 94 अनंतकालं शुभप्रवृत्या सहायीयते ॥ 95 यदिच गंजफलानि पापस्य महाबलानि ततः उत्कटप्राणतया सहायिनां हस्तात् आकृष्यते ॥ 96 स्थानेच तृषाक्षुधामये रोगिणि पीडाकरे संपाद्यते ॥ 97 अस्य तत्रापि स दुःखतरोऽपि धर्म्मो यः इहलोकतया समनुष्ठितो न विलिनाति ॥ 98 यतः इति हेतोः सा क्षुधा तृषाच निग्रहश्च पापमर्यादतया नच अन्यायतया ॥ 99 यतो निग्रहकरणस्य पाता ॥ 100 निर्व्वाणेच दयालुर्दाता सृष्टीनां रक्षाकर्त्ता कामपि सृष्टिं उत्तमां अंतः हस्तग्राहे दुष्टमनसो न विमुंचति ॥ 101 सच यः पापकारितरः समवाये मुक्तात्मनां शुद्धिकारितया पापस्य पवित्रतयाच

---

[1] L23, JJ [illegible]. [2] JE [illegible]. [3] All transfer this word back to § 97.
[4] MH19, K28, JJ, JE om. [5] Ends with -तामसादति in all.



आत्मनः पावनकर्त्तॄणां हस्तात् शुध्यति शुभप्रवृत्तिं अनंतामारोहति ॥ ॥

102 संक्षेपात् इदं यत् दाता वैद्यः आरोग्यपतिः धर्त्ता प्रतिपालयिता पाता शोधयिता सृष्टीनां नच व्याधिकरो दुःखकर्त्ता निग्रहकरश्च स्वीयानां सृष्टीनां ॥ 103 अस्ति सुव्यक्ततरं अधसि लिखितं समं द्विमूलास्पदप्रकाशकारितया अंतर्नास्तिकर्त्तेति ब्रुवाणानां एकतासमालोचिनांच ॥ ॥

104 यथा युष्मभ्यं समादिष्टं समीहितं प्रकाशितमास्ते सुलोचनतया सनादिशेत पश्येत ॥ 105 यतो यथाहं उपरि समालिखं नच पदं शिक्षापनायाः[6] किंतु तच्च यत् शिक्षायाः दधामि॥ 106 इयं दीनिशिक्षा अस्माभिः दीन्या बुद्धेः लिखितेभ्यश्च आदरपादिआवंदस्य अवाप्ता अत्रच साभिज्ञानिता॥ 107 इयं शिक्षावह्नः अंतर्दीनिकर्द्दलिखितेषु अग्रनिर्द्वाणज्ञस्य आदरफरोवगस्य फ्रोपजादपुत्रस्य यः उत्तमदीनिमतां

[1] MH19, JJ, JE, K28, R prefix ›; compare § 61. [2] See ch. v–x. [3] See ch. i, 44. [4] AK, PB3, JE ‹; JJ ›; MH19, L23, K28, R, S om. [5] So S and ch. x, 56; all but JE here om. [6] So all; see ch. i, 44 n.

[illegible] 108 [illegible]

CHAPTER V.

[illegible]

पुरःसरोऽभूत् दीनेः ज्ञानत्वात् विविक्ता या अस्ति[4] सहस्रावंधा[5] ॥ 108 तच्च यत् यूयं उपरि निःसीमतायां सीमावत्तायां अपृच्छत अधसि संलिखानः स्वामिकामेन ॥ ॥

CHAPTER V.

1 अन्यश्च निवंधः अंतर्नास्तिकत्वेति ब्रुवाणानां उपरि सत्तायां कर्तुः इञ्जदस्य तस्य प्रतिपद्यस्य ॥ 2 सत्तायाः इञ्जदस्य तस्य विपदास्यच बुद्धिप्रतिकरणतया परिज्ञेया ससाक्ष्यससीमवाक्येनच[6] ॥ 3 संक्षेपात् इदमेकं समादिष्टं ज्ञानीयात् यत् उत्कृष्टतरं आदौ सूक्ष्मतरं ज्ञानं इञ्जदावबोधनमस्ति ॥ 4 यस्य इदं ज्ञानं न पुरःसरं ज्ञानानां तस्य अपरं ज्ञानं असहायि ॥ 5 इञ्जदंच अवबोद्धुं स्मृत्या अनाविलया चैतन्येनच तीव्रतरेण बुद्धाच विविक्तया शक्यते ॥ ॥

---

[1] See ch. xvi, 53–107. [2] All om.; Nêr. read [illegible]. [3] All om.
[4] AK ऽस्ति. [5] So all; perhaps सहस्रनिवंधा. [6] Always साक्ष for साक्ष्य.

[1]6 [illegible]
[illegible] 7 [2][illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible][3] 8 [illegible]
[illegible] 9 [illegible]
[illegible]
[illegible] 10 [illegible]
[illegible] 11 [illegible]
[illegible]
[illegible]
12 [illegible]

---

6 यतः इस्त्रजदाववोधने नच इदं एतावत् भूरि यत् जानाति किल इस्त्रजदोऽस्ति ॥ 7 यतो यो वर्त्तमानं किंचित् सत्तया वेत्ति तंच यथास्थत्वात् न वेत्ति इदं किल तत्किंचित् उत्तमं किंवा निकृष्टं शुभज्ञानि किंवा दुष्टज्ञानि अमृतं किंवा विषं शीतलं अविद्रवं किंवा उष्णं सद्रवं शुष्कं कर्कशं किंवा[4] मृदु[5] ॥ 8 यद्यसौ यथास्थत्वात् अवेत्ता ततोऽस्य अस्तीति केवलज्ञानेन अलाभः ॥ 9 यतः स्तुतिं निंदांच कस्यचित्[6] न सत्तया किंतु यथास्थतया शक्यते कर्त्तुं ॥ 10 इदंच ननु समादिष्टं जानीयात् यत् ज्ञानं[7] कस्यचित् वस्तुनः त्रिभिः प्रकारैः ॥ 11 अनुमानज्ञानतया अथवा दृष्टांतज्ञानतया अथवा शक्नोति युज्यते भवितुमित्यनेन ॥ ॥

12 अनुमानज्ञानताच एवं यथा एकविभागेन एकः

---

[1] AK, PB3, L23 have §§ 6, 7, 9–28, 34, 35 in Pl. only, except a few words.
[2] So MH19, R, S; AK, PB3, L23 have Pl. [illegible] (=Pz. [illegible]); JJ, JE have Pz. [illegible], which is also Pl. for [illegible] or [illegible].
[3] So all, but only interlined in AK; perhaps [illegible], or [illegible], or [illegible] (see S).
[4] JJ, JE insert सार्द्रं for [illegible].
[5] So all, AK leaving one of the last two Pz. words untranslated.
[6] Better insert वस्तुनो (see § 10).
[7] AK om.

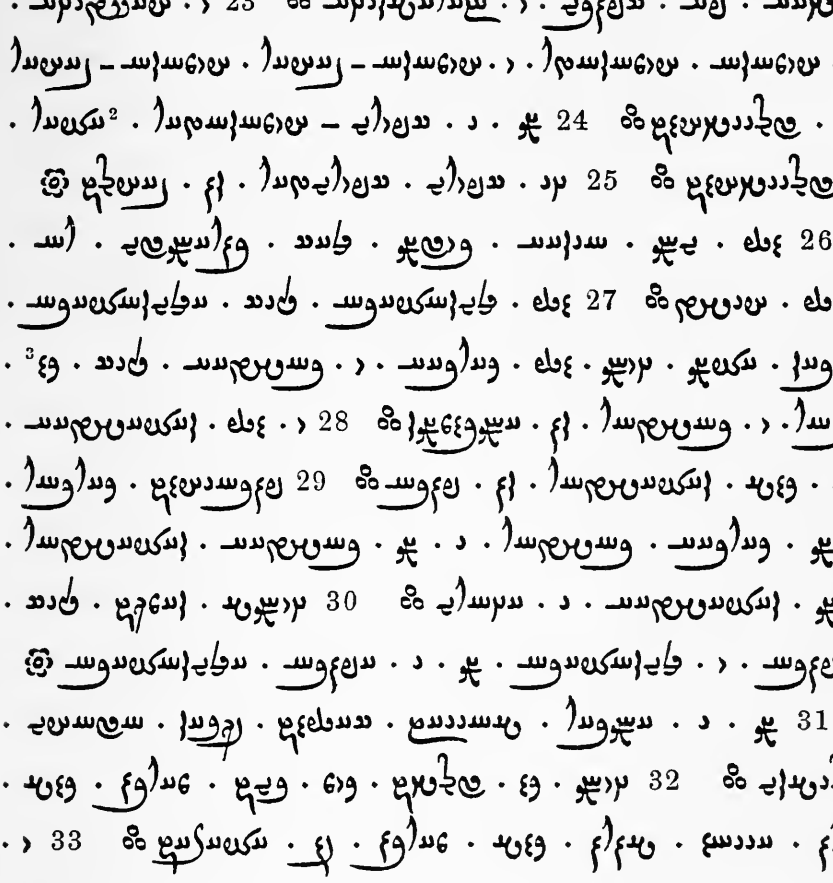
[illegible] 13 [illegible][1]
[illegible] 14 [illegible]
[illegible]
[illegible]
15 [illegible]
[illegible] 16 [illegible][2] [illegible]
[illegible]
[illegible]
[illegible] 17 [illegible][3]
[illegible] 18 [illegible]
[illegible] 19 [illegible]
[illegible][4] [illegible] 20
[illegible] 21 [illegible]
[illegible]
[illegible] 22 [illegible]

एकेन[5] द्वौ विभागौ द्वाभ्यां चत्वारः ॥ 13 यतः अंतः सीमायां अनुमानस्य किं न शक्यते वक्तुं ॥ 14 यत् अभूत् भविष्यतीति कालैकः स्यानैकंवा द्वौ विभागौ द्वाभ्यां पंच अथवा त्रयः उच्यते ॥ ॥

15 दृष्टांतज्ञानताच सा यत् प्रकटत्वात् कस्माच्चित्[6] किंचित् यत् न प्रकटं प्रकटायते ॥ 16 दृश्याच्च कस्माच्चित् अदृश्यं किंचित् दृष्टांतेन हस्तौपरिन्यस्तेन समायाति समासन्नतां निरीक्षणस्य बुद्धेः ॥ 17 पूर्णोपमानेन उपमानेन उपमानविभागेन ॥ 18 पूर्णोपमानं एवं यथा मनुष्यः पारसीको मनुष्योऽन्यनगरस्य ॥ 19 उपमानंच एवं यथा पनीरः[7] स्पेदकः[7] अंडकस्य ॥ 20 उपमानविभागश्च एवं यथा पनीरः सुधा ॥ 21 यतः इदं सीमायाः उपमानविभागस्य यथा पनीरः सुधा केवलं धवलत्वेन उपमानं ॥ 22 स्पेदकः

---

[1] All prefix [illegible]. [2] All [illegible]. [3] So all; better [illegible]. [4] MH19, JJ, R insert [illegible] again, because AK, L23 have Huz. [illegible] as a misplaced gloss to Pl. [illegible]. [5] All एकेनां. [6] All कस्मात्चित्. [7] Pers. words.



अंडकस्य धवलत्वेन खाद्येनच ॥ 23 अस्तिच यत् उपमानं उपमानतरं उपमानविभागः उपमानविभागतरश्च उच्यते ॥ 24 तस्यच यत् पूर्णोपमानतरप्रत्ययः उपरि नोदीर्यते ॥ 25 यतः पूर्णं पूर्णतरं न भवति ॥ ॥

26 एतस्मात् प्रकारात् विस्तीर्णं बहुतरं दीर्घत्वात् समुच्छ्रितं ॥ 27 दृश्याच कस्माच्चित् अदृश्यस्य दर्शनं एवं यथा कृतात् धृताच्च कस्माच्चित् यस्य कर्त्ता धर्त्ताच न सन्निधः ॥ 28 लिखिताच्च कस्माच्चित् यस्य लेखको न प्रकटः ॥ 29 प्रकटायते कर्त्ताच तस्य कृतस्य धर्त्ताच तस्य धृतस्य लेखकश्च तस्य लिखितस्य अनुमानेन ॥ 30 यथास्य[4] दृष्टं किंचित् यत् प्रकटं दृश्यंच सोऽपि योऽदृश्यो[5]ऽप्रकटश्च[5] ॥ ॥

31 तच्च यत् अंतः शक्नोति युज्यतेच भवितुमित्यस्य वार्त्ता संविन्निः ॥ 32 यथा कश्चित् वक्ति यदहं ददर्श मनुष्यमेकं येन व्याघ्रैकः अथवा व्याघ्रमेकं येन मनुष्यैको व्यापादितः ॥ 33 इदंच

[1] So R; PB3, L23 ; MH19, JJ om. . (originally interlined as Pl. ; in AK).
[2] Perhaps is wanting (see S and ch. iv, 85). [3] PB3, JJ, JE , having read Huz. , instead of , in AK. [4] AK, JE यथाऽस्य. [5] So all, but these two words should change places.

तत् यत् अंतः शक्नोति युज्यतेच भवितुमिति सीमायाः भवितुं शक्नोति अनृतं ॥ 34 यदिच तां वार्त्तां मनुष्यो वक्ति यः सत्यतया सुकीर्त्तिः वचोगुरुतयाच विख्यातः तत् अंतः सत्यस्य सत्तायाश्च सीमायाः ॥ 35 यदिच मनुष्यो वक्ति योऽनृतया दुष्टकीर्त्तिः अवचोगुरुतयाच विख्यातः तत् अंतः सीमायाः अनृतस्य असत्तायाश्च ॥ ॥

36 अन्यप्रकारं यत् एतस्मात् वहिः अंतः सीमायाः अनुमानस्य नाभूत् नाधिकरोति ॥ 37 यथा कश्चित् वक्ति यत् पृथ्वी गुरुतया अंतः अंतराले अंडकैकस्य निक्षेप्तुं शक्यते ॥ 38 अथवा हस्ती अंतश्छिद्रे सूचिकायाः संक्रमितुं शक्नोति ॥ 39 एवं किल एकमपि न महत्तरं भवति नच ह्रस्वतरं ॥ 40 अथवा रत्नं किंचित् यत् निरामूलं ॥ 41 संग्रामश्च यो नावधिमत्तया[1] ॥ 42 सत्तास्थं किंचित् यत् न कालवत् नच स्थानवत् ॥ 43 अथवा स्थानवत् नच सीमावत् ॥

---

[1] All have न अव for नाव.

[illegible]

[illegible]

46 [illegible]

[illegible]

47 [illegible]

[illegible]

48 [illegible]

[illegible]

49 [illegible]

[illegible]

50 [illegible]

[illegible]

51 [illegible]

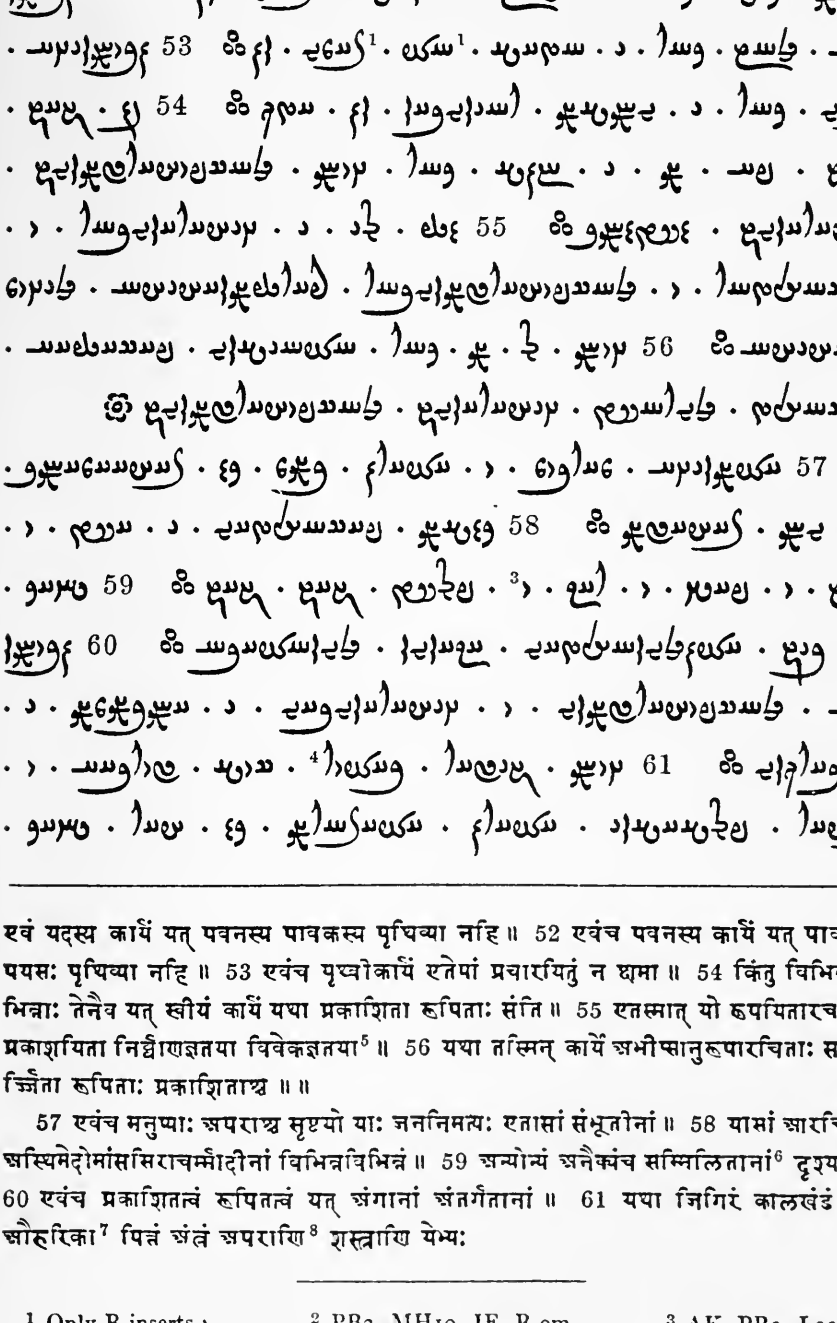
---

44 अवलंबनंच यत् तालिकया आकाशे ॥ 45 अपरंच यत् एतदनुरूपात् वदतां चिंतयतां कुत्सितं अनृतं नाधिकरोति ॥ ॥

46 अन्यथा तु सत्ता या आदेष्टुः इञ्जदस्य विभिन्नं तस्मात् यत् रूपस्पर्शनत्वं अन्यत् साक्षित्वं अनुमानेन दृष्टांतेन परिज्ञेया ॥ 47 पुरो दृष्टेः बुद्धेः एवं दृश्यतरा यथा समृद्धिनत्वात् कृतत्वात् आरचितत्वात् बहुप्रकारात् विभिन्नवचनाच्च कस्माच्चित् कृतत्वात् पृथिव्याः मनुष्येभ्यश्च येषां समृद्धयः शस्त्राणिच एतस्मात् यथा तनोः जीवस्य संभूतयः याः अनेन आरचिताः कृताः संति ॥ 48 यदस्ति ज्वलनो जलंच पवनश्च पृथ्वीच ॥ 49 ये विभिन्नविभिन्नाः स्वकार्यप्रवृत्त्या एवं रूपिताः प्रकाशिताः संति ॥ 50 यत् अग्नेः निजरूपतया प्रकाशतयाच कार्यं एवं यदसौ कार्यं यत् पयसः पवनस्य पृथिव्याः न शमः प्रचारयितुं ॥ 51 एवंच पयसः निजरूपतया कार्यं

---

[1] So all, but › seems wanting. [2] MH19, L23, R, S om. [3] JJ, JE [illegible]; all others [illegible]. [4] Only R inserts ›. [5] All insert ›, but see §§ 51, 52.



एवं यदस्य कार्यं यत् पवनस्य पावकस्य पृथिव्या नहि ॥ 52 एवंच पवनस्य कार्यं यत् पावकस्य पयसः पृथिव्या नहि ॥ 53 एवंच पृथ्वीकार्यं एतेषां प्रचारयितुं न क्षमा ॥ 54 किंतु विभिन्नविभिन्नाः तेनैव यत् स्वीयं कार्यं यथा प्रकाशिता रूपिताः संति ॥ 55 एतस्मात् यो रूपयितारचयिता प्रकाशयिता निर्द्वाणज्ञतया विवेकज्ञतया[5] ॥ 56 यथा तस्मिन् कार्ये अभीप्सानुरूपारचिताः सम्माज्जिता रूपिताः प्रकाशिताश्च ॥ ॥

57 एवंच मनुष्याः अपराश्च सृष्टयो याः जननिमत्यः एतासां संभूतीनां ॥ 58 यासां आरचितत्वं अस्थिमेदोमांससिराचर्म्मादीनां विभिन्नविभिन्नं ॥ 59 अन्योन्यं अनैक्यंच सम्मिलितानां[6] दृश्यतरं ॥ 60 एवंच प्रकाशितत्वं रूपितत्वं यत् अंगानां अंतर्गतानां ॥ 61 यथा जिगिरं कालखंडं वुक्कं औहरिका[7] पित्तं अंत्रं अपराणि[8] शस्त्राणि येभ्यः

---

[1] Only R inserts ›.
[2] PB3, MH19, JE, R om.
[3] AK, PB3, L23 om.
[4] For Pl. ١٥٥٠, Pers. سُپُرز.
[5] All विवेजनतया.
[6] All सम्मिलितानां.
[7] So all; perhaps औरसं वृक्का, or उरसो वृक्का.
[8] JJ, JE add च.

[illegible] 62 [illegible]
[illegible]
[illegible] 63
[illegible]
[illegible] 64 [illegible]
[illegible]
[illegible]
[illegible] 65 [illegible]
[illegible]
[illegible]
[illegible]
[illegible] 66
[illegible] [1] [illegible] 67 [illegible]
[illegible] 68 [illegible] [2] [illegible]
[illegible] 69 [illegible]

एकैकशः सत्कार्यता एका प्रकटा ॥ 62 सहैतानि प्रतिरक्षकाणि रूपितानि प्रकाशितानि संति तेन यदमूना स्वीयं कार्यं ॥ ॥

63 एवंच चक्षुः श्रोत्रं नासिका जिह्वा मुखं दंताः हस्तौ पादौ अपराणि शस्त्राणि वहिर्गतानि येषां विभिन्नविभिन्नं सत्कार्यत्वं रूपितत्वं ॥ 64 दृश्यतरं तैः प्रकटं एवं यदि एकं एतेभ्यः अंगेभ्यो ऽक्षमं तत् यत् द्वितीयं कार्यं अस्य द्वितीयस्य यदर्थं न रूपितमस्ति नोपकरोति ॥ 65 यदिच केवलं आरचितत्वं एकस्य अंगेभ्यः तनोः निरीक्षते यत् यथा महानिर्वाणज्ञानतया विरचितमस्ति ॥॥

66 यथा चक्षुः यत् वहुप्रकारेभ्यो विभिन्ननाम विभिन्नकार्यं ॥ 67 यथा भ्रूच पुटेच[3] पक्ष्मच अंडकंच तारकाच विंवंच ॥ 68 एवं यत् पक्ष्म व्यजनं अस्ति ॥ 69 तारकाच जलं यत् सिरया वसाया

---

[1] MH19 om. [2] All om. [3] All dual.

[illegible]

एवं स्थितमस्ति यत् भ्रमणं चक्षुषः पक्षात् पक्षे तेन भवति ॥ 70 बिंबं स्वयं निरीक्षणं अस्ति यथा निरीक्षणं अंतर्जले ॥ 71 तारकाच सिरया पक्ष्मणः संतिष्ठति यथा स्थितिः पयसः सिरया वसायाः ॥ 72 बिंबं अंतस्तारकायां यथा निरीक्षणं कस्यचित् अंतर्निर्म्मले जले ॥ 73 स्तंभस्य कलेवरस्य अंतर्दर्प्पणे निर्म्मले ॥ 74 पक्ष्मणश्च उभयोः स्थानयोः विरचनं तेन हेतुना यत् पांशुभ्रमो यः शून्यात् यदिच चक्षुषि प्रायाति तं न प्रावृणोति ॥ 75 गोलकश्च चक्षुषः परिभ्रमति ॥ 76 निरीक्षणंच चक्षुषः न विनश्यति ॥ 77 एवं यथा सिरायाः श्रोत्रस्य वक्रतरं विरचनं तेन हेतुना ॥ 78 यत् पांशुभ्रमः उत्पतंतश्च क्षुद्रजंतवः सरलतया तत्वांतराले न संचरंति ॥ 79 स्वांगस्वेदो मलश्च यः श्रोत्रस्य विपंच यत् क्षुद्रजंतूनां अतः प्रकटं ॥ ॥

---

[1] JE, S ›.

80 यदिच शस्त्राणि जीवस्य आत्मनो निरीक्ष्यंते ॥ 81 यथा आघ्राणं[7] श्रवणं निरीक्षणं आस्वादनंच स्पर्शनंच यत् अवबोधकरं जीवमतां ॥ 82 एवंच बुद्धिः या सर्वेषां गुर्ह्यी विचार्यतेच विवेजनकरा ॥ 83 ज्ञानंच अवलोकयितृ ॥ 84 चैतन्यंच ईप्सयितृ संपादयितृ ॥ 85 स्मृतिश्च गंजस्य फलस्यच रक्षाकरा ॥ 86 जीवश्च निजस्य निरीक्षणं आत्मनः ॥ 87 वृद्धिश्च निजरूपधात्री तनोः ॥ 88 प्रज्ञोन्मेषश्च निर्म्मलः ॥ 89 अपरे अदृश्या ये तनोधातारो येषां विभिन्नविभिन्नं कार्यं सत्कार्यतायैच तेन प्रकारेण रूपिताः संति ॥ 90 सत्कार्यतया यथा प्रकाशिताः रूपिताः संति स्वीयेन कार्येण संपूर्णाः संति ॥ 91 तेन यत्र न रूपिताः संति नोपकुर्वंते ॥ ॥

92 विस्तीर्णंच पृथक् पृथक् अंतः दीनिकर्हप्रबंधेषु यथा अग्र्यनिर्व्वाणज्ञस्य दीनेर्ज्ञानत्वात् विभक्तं

---

[1] JE om.; § 81 is Pz.-Pl. in AK, PB3. [2] JJ, JE om. [3] MH19, JJ, JE om. [4] MH19 om. [5] PB3 om. [6] So all, for ॥ ॥. [7] JJ, JE add च.

[illegible]

CHAPTER VI.

[illegible]

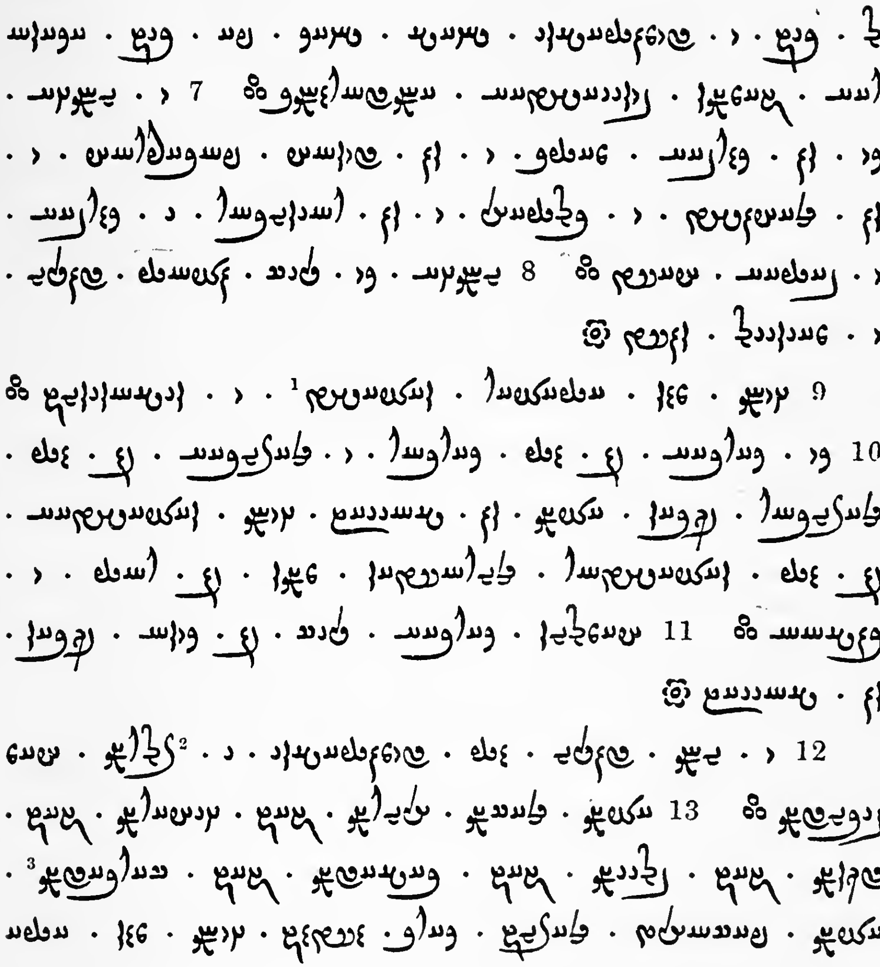
अत्र दीर्घत्वात् परित्यक्तं ॥ 93 यस्य कामः किल महत्तां दीनेर्माऽदङ्गस्याः पूर्व्वन्यायवत्याश्च वाचः परिज्ञातुं ॥ 94 तेन महादृष्टांतलिखितेन तां पश्येत् ॥ 95 महत्तां सत्यतांच दीनेः अधिकतरं ज्ञास्यति ॥ ॥

Chapter VI.

1 अपराच विप्रतारणता[6] तेषां नास्तिकत्वेति ब्रुवाणानां ॥ 2 ये दिगंबरान् आकार्यंते ॥ 3 ये उत्कर्षात् दीनीयात् आयासाच्च यः पुण्यानुष्ठानेन भ्रष्टाः संति ॥ 4 प्रलापंच अमर्यादं प्राचुर्येण प्रजल्पंति ॥ 5 इदंच ननु निरीक्षतां ॥ 6 यत् अस्याः जगत्याः यत् समं बहुप्रकारपरिवर्त्तनेन आरचनायाश्च या[7] अंगानां शस्त्राणां प्रतिद्वंद्वतायाश्च या

---

[1] [illegible] seems wanting, see S and ch. x, 52. [2] AK, PB3, L23 ›; § 95 is Pz.-Pl. in AK, PB3. [3] § 2 is Pz.-Pl. in AK, PB3. [4] AK, PB3, L23 have this word in Pl. only. [5] All om. [6] AK विप्रताराणा; JJ, JE विप्रतारणा. [7] AK om.



स्त्योन्यं समाश्लेपस्यच योऽन्योन्येन अनंतकाले[4] मूलास्पदं गणयंति ॥ 7 इदंच यत् नच पुण्यस्य प्रसादो नच पापस्य निग्रहो नच स्वर्गो नरकश्च नच प्रचारयिता पुण्यस्य पापस्यच अस्ति ॥ 8 इदंच यत् किंचित् केवलं पृथ्वी परलोको नास्ति ॥ ॥

9 यथा मया उपरि समालिखितं साभिज्ञानिनंच ॥ 10 यत् कृतं ऋते कर्तुः विविक्तं ऋते विविक्तुः भवितुं एवं न शक्नोति यथा लिखितं ऋते लेखकात् समारचनंच गृहस्य विना सूत्रधारेण धाताच ॥ 11 सर्व्वमपि कृतं किंचित् विना कर्त्ता भवितुं न शक्नोत्येव ॥ ॥

12 इदं जगत् समाश्लेपात् द्वयोः प्राणयोः प्रतिद्वंद्विनोः ॥ 13 एवंच प्रभूताः संभूतयः विभिन्नरूपाः विभिन्नवर्णाः विभिन्नगंधाः विभिन्नचिह्नाः विभिन्नजातयः एवमारचिताः विविक्ताः कृताः संति यथाहं उपरिष्टात्

[1] Ch. v, 27–30. [2] S inserts [illegible]. [3] Pl. in AK, MH19, L23. [4] All अनंतकालो.

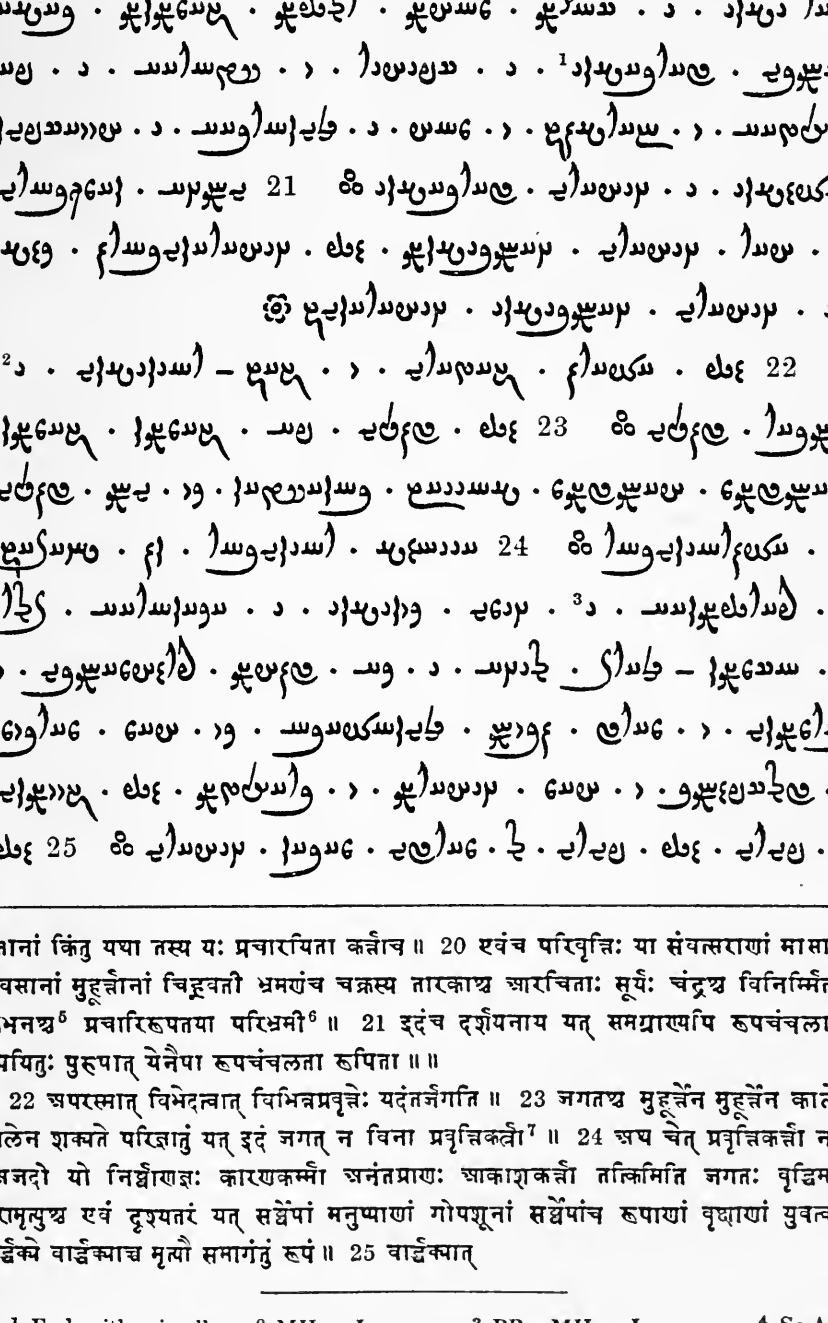
[illegible]

उपरि वपुषि अवोचम् ॥ 14 यत् प्रभूतात् कस्माच्चित् यत् यथा अस्थि मेदश्च[8] मांसंच[8] सिराच चर्मंच रक्तंच पवनश्च रसश्च निष्ठाच हस्तौच पादौच शिरश्च उदरंच अपरेभ्यश्च अंगेभ्यः अंतर्गतेभ्यो बहिर्गतेभ्यो रचितं कृतमास्ते ॥ 15 अंतर्द्वयोः स्तंभयोः यत् बहुप्रकारं किंचित् विभिन्नरत्नत्वात् विभिन्नप्राणत्वात् सदैव न कृतं ॥ 16 अथवा विना कर्त्ता भवितुं न शक्नोतीति सुनिश्चितमेव ॥ ॥

17 सर्व्वप्रकाराः अपराश्च सृष्टयो वनस्पतयो वृक्षाश्च आपश्च अग्नयश्च भुवश्च वायवश्च एतेषां प्रवृत्तिर्नच स्वयमेव स्वीये कार्ये नच प्रवृत्तिकराः संति ॥ 18 किंतु तेषां प्रचारयिता धर्त्ता कर्त्ताच अस्ति ॥ 19 हट्टव्यवहारश्च येषां प्रवृत्तेः प्रवृत्तौ वाक्यात् वाक्ये कालात् काले परिवर्त्तमानः प्रवर्त्तमानो न यथा कामो रुचितंच

---

[1] Ch. v, 57–63. [2] § 14 is Pl.-Pz. in AK, PB3; and, thus far, only Pl. in L23. [3] PB3, MH19 om.; in AK only Pz., which seems struck out, but see S. [4] PB3, L23 om.; only Pz. in AK. [5] AK, PB3, JJ, JE om. [6] JJ, JE insert ›. [7] Ends with ‹ in all. [8] So all, but these two words should change places; see ch. v, 58.



कृतानां किंतु यथा तस्य यः प्रचारयिता कर्त्ताच ॥ 20 एवंच परिवृत्तिः या संवत्सराणां मासानां दिवसानां मुहूर्त्तानां चिह्नवती भ्रमणंच चक्रस्य तारकाश्च आरचिताः सूर्यः चंद्रश्च विनिर्म्मितः[4] शोभनश्च[5] प्रचारिरूपतया परिभ्रमी[6] ॥ 21 इदंच दर्शयनाय यत् समग्राण्यपि रूपचंचलानि रूपयितुः पुरुषात् येनैषा रूपचंचलता रूपिता ॥ ॥

22 अपरस्मात् विभेदत्वात् विभिन्नप्रवृत्तेः यदंतर्जगति ॥ 23 जगतश्च मुहूर्त्तेन मुहूर्त्तेन कालेन कालेन शक्यते परिज्ञातुं यत् इदं जगत् न विना प्रवृत्तिकर्त्ता[7] ॥ 24 अथ चेत् प्रवृत्तिकर्त्ता नहि इत्रजदो यो निर्व्वाणज्ञः कारणकर्म्मा अनंतप्राणः आकाशकर्त्ता तत्किमिति जगतः वृद्धिमत्ता जरामृत्युश्च एवं दृश्यतरं यत् सर्व्वेषां मनुष्याणां गोपशूनां सर्व्वेषांच रूपाणां वृक्षाणां युवत्वात् वार्द्धक्ये वार्द्धक्याच्च मृत्यौ समागंतुं रूपं ॥ 25 वार्द्धक्यात्

---

[1] Ends with ः in all. [2] MH19, L23 om. [3] PB3, MH19, L23 om. [4] So AK.
[5] All plural. [6] So all. [7] All प्रवृत्तिकर्त्ता.

पुनः युवत्वे मरणाच्च पुनः जीवितत्वे समागतः कोऽपि न दृश्यते वक्तुंच न शक्यते ॥ 26 नच इदं मंतुं वक्तुं प्रतीतयितुं युज्यते ॥ 27 यत् प्रसादः पुण्यस्य निग्रहश्च पापस्य नास्ति ॥ 28 नच रूपस्य समग्रायाः सृष्टेः अवलोकता[6] दातुः विनाशकर्त्तुश्च विमार्ज्जयित्री ॥ ॥

29 इदंच यत् तेषां वात्सल्यं निर्द्धनमपि मित्वतरं ऋद्धत्वात्[7] दुष्टनामनिकृष्टात् ॥ 30 यतस्ते शुभं तत्र कुर्व्वंति रक्षकाराश्च ॥ 31 यदिच उपद्रुतं पश्यंति क्रंदितारो भवंति ॥ 32 एतस्माच्च भाग्यात् दानात् यत् ऋते अदृश्येभ्योऽदृश्यीयं भवितुं न शक्नोति ॥ 33 एवंच रूपेण सर्व्वेषां क्षुधातृषावतां ॥ 34 सर्व्वासु आपत्सु हानिषु[8] अभीष्टयाचना आशावृत्तिः ऊर्ध्वेतरनिरोधणे

---

[1] Pl. in AK, PB3. [2] § 27 is Pl.-Pz. in AK, PB3, and Pl. in L23. [3] § 32 is Pl. in AK, L23, and partly so in MH19. [4] JE interlines ꠁꠣꠀꠇꠀ to agree with S. [5] Probably ꠁꠣꠀꠇꠀ ꠇꠣꠀꠇꠀꠇ in Pl., see ch. xv, 33, 42. [6] Or अवलोकिता, as in JJ, JE; AK अवलोकना. [7] All रिद्धत्वात्. [8] AK om.

उपरि मनुष्याणां उपरिच मृगाणां पक्षिणां चतुष्पदानां प्रकटा ॥ ॥

35 इदंच यत् सुवस्तायीका ब्रुवंति ॥ 36 यत् केषांचित् एकापि सूत्रधारता नास्ति ॥ 37 यतः सर्व्वाण्यपि कटुकानि संति ॥ 38 यतः कश्चित् वक्ति यत् मधुः कटुः मधुश्च मधुरः द्वितयमपि तुल्यौ ॥ 39 यतः कटुः पित्तप्रकोपिपु मधुरश्च अपरेपु ॥ 40 धान्यं स्वादु धान्यंच अस्वादु द्वितयमपि तुल्यं ॥ 41 यतः स्वादु बुभुक्षितानां अस्वादु तृप्तानां ॥ 42 अपरंच प्रभूतं अनेनोपमं ॥ 43 तत्रेदं समुच्यते प्रत्युत्तरेण तेषां प्रलापं प्रतिसंक्षेपात् ॥ 44 यथा ते अवोचन्[6] ज्ञानिनः ॥ 45 यत् इदंच वाक्यं युष्माकं सुवस्तायीकानां उपरि कटुकत्वे यत् सर्व्वं किंचित् सर्व्वकटुकं अस्ति तस्य तुल्यता नास्ति ॥ 46 अपरंच प्रभूतं अंतस्तेषां समीरितमास्ते ॥ 47 अस्माभिरिदं यत् साभिज्ञानिनं

---

[1] All om. [2] § 37 is Pz.-Pl., and §§ 38, 40 are Pl.-Pz., in AK, PB3. [3] PB3, MH19, L23, JE om. [4] PB3, MH19 om. [5] AK has ʼʼ above ʼ; PB3, MH19 have ʼʼ ʼ. [6] All have त् for न्.

[illegible]

48 [illegible]

CHAPTER VII.

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

अनुरूपं परिज्ञानस्य युष्माकं विजयिनां ॥ 48 किल दीनित्वात् प्रभूतं पश्येत ॥ ॥

CHAPTER VII.

1 अपरंच उपरि सत्तायां विपक्षस्य विभिन्नरत्नस्य यथा उपरि निदर्शितं ॥ 2 यत् एवं निर्व्वाणज्ञतया आरचितत्वात् रूपितत्वात् प्रकाशितत्वात् केषांचित् पदार्थानां समृद्धिभ्यश्च संघटिताभ्यो निर्म्मलतरोऽनुमानेन हस्तौ परिन्यस्तः प्रकटः यदसौ कर्त्तारचयिता संघटयिता रूपयिता निर्व्वाणज्ञः ॥ 3 असौ निर्व्वाणज्ञतया आरचितत्वं विभिन्नविभिन्नात् स्वीये विभिन्नविभिन्ने कार्ये रूपयन् प्रकाशयन् प्रकटः ॥ 4 अस्य निर्व्वाणज्ञतया कर्म्मता दर्शयित्वो किलास्य कर्म्म अर्थीयं कारणीयंच ॥ 5 यतो निर्व्वाणज्ञेभ्यः

---

[1] Chs. iv, 11, 12; v, 54–56. [2] JJ, JE ›. [3] JJ adds ›; JE adds ‹.
[4] Pl. in AK, PB3; L23 om.

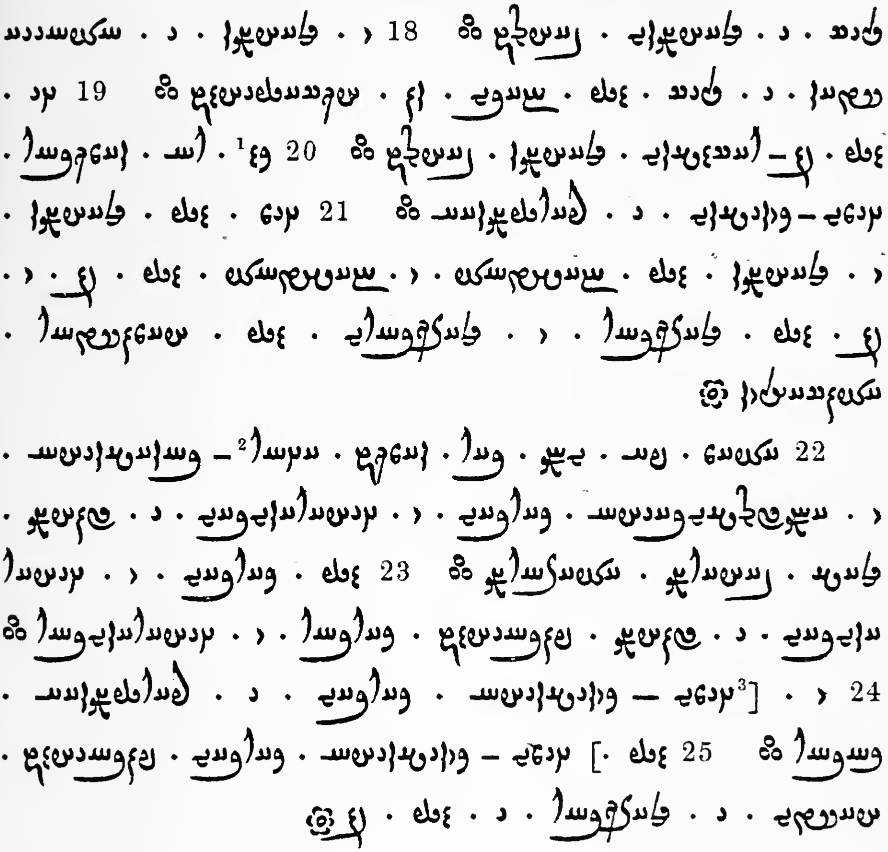
कर्म्मे सर्व्वं अर्थीयं कारणीयंच संयुज्यते भवितुं ॥ 6 पूर्व्वं अर्थः कारणंच कर्म्मणो भवति पश्चात् कर्म्मे ॥ ॥

7 बहुप्रकाराच्च अस्य कर्म्मणः प्रकटमेव[3] यदस्य कर्म्म कामीयं रुचितीयंच ॥ 8 यतः कर्म्मंच कर्त्तुः द्विप्रकारं भवति ॥ 9 अथवा कामीयं बहुप्रकारं यत् कामस्य ॥ 10 अथवा रूपीयं एकप्रकारं यत् यथा रूपीतमस्ति ॥ 11 बहुप्रकारात् कर्म्मणो दातुः प्रकटमेव यदस्य कर्म्म कामीयं रुचितीयं ॥ 12 अस्य कामो रुचितात् विभिन्नसीम्नः ॥ 13 यतः कामो बलेन मूलास्पदस्य रुचितस्य ॥ ॥

14 अर्थः कारणंच कर्म्मणः पूर्व्वं रुचितात् ॥ 15 यतो यावत् अर्थो रुचितस्य कर्म्मणो न प्राप्नोति रुचितं न भवति ॥ 16 अर्थश्च कर्म्मणः कारणात् भवति यस्य तत् कर्म्म रुचितंच सम्मुखं[4] विरोधीयति ॥ 17 रुचिः कामश्च

---

[1] Pl. in AK, PB3, L23. [2] Ends with ः in AK, PB3, MH19, L23; but see S.
[3] AK प्रकनेच; JJ, JE प्रकटेनच; see § 11. [4] Always सन्मुखं.

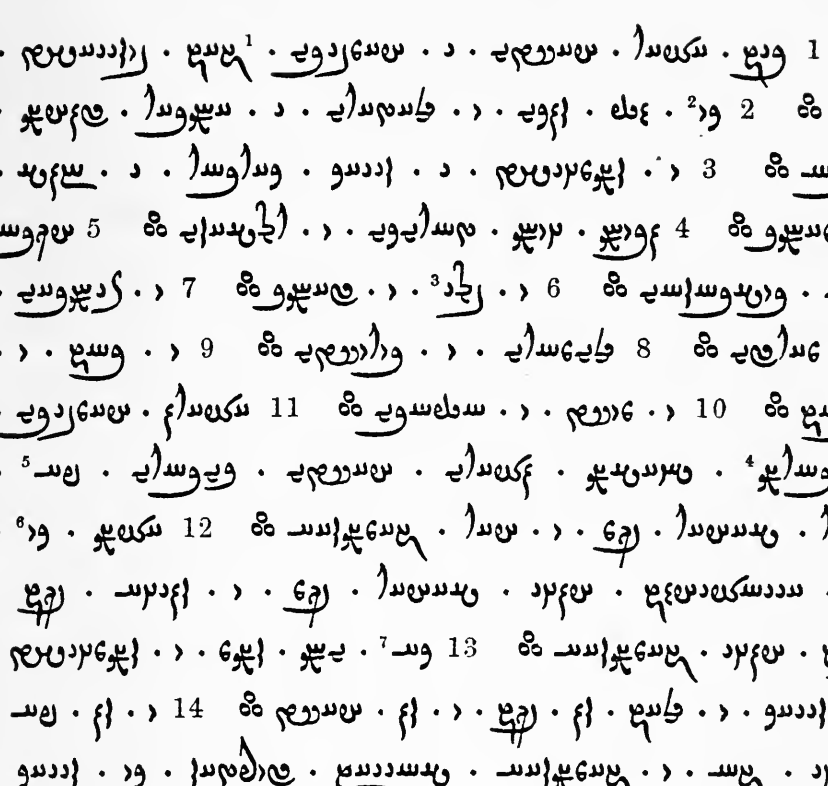


कस्यचित् वस्तुनः कारणेन भवति ॥ 18 कारणंच रुचेः कस्यचित् पदार्थस्य स्वत्वात् न सुरूपयते ॥ 19 यतो विभेदप्राप्तित्वात् कारणं भवति ॥ 20 यदर्थं दर्शयिता अर्थोयं कर्म्मत्वं निर्व्वाणज्ञः ॥ 21 अर्थश्च कारणात् कारणंच उद्वेगात् उद्वेगश्च विभेदात् विभेदश्च विरोधयितुः विरोधताच प्रतिपक्षात् अनुज्ञापि ॥ ॥

22 अहं अनेन संबंधेन अदर्शयं अनुमानज्ञानतया उपमानतया कृतत्वं रूपितत्वं जगतः अस्य समृद्धीनां शस्त्राणांच ॥ 23 कृतत्वात् रूपितत्वात् जगतः प्रकटायते कर्त्ता रूपयिताच ॥ [24[3] अर्थकर्म्मतया कृतत्वं निर्व्वाणज्ञस्य दातुः ॥] 25 अर्थकर्म्मतया कृतत्वात् प्रकटायते सत्ता विरोधयितुः यो विभेदात् ॥ ॥

[1] § 20 is Pl. in AK, PB3, MH19, L23. [2] Pz.-Pl. in AK. [3] AK, PB3, MH19, L23 omit the passage in brackets; JE inserts

CHAPTER VIII.

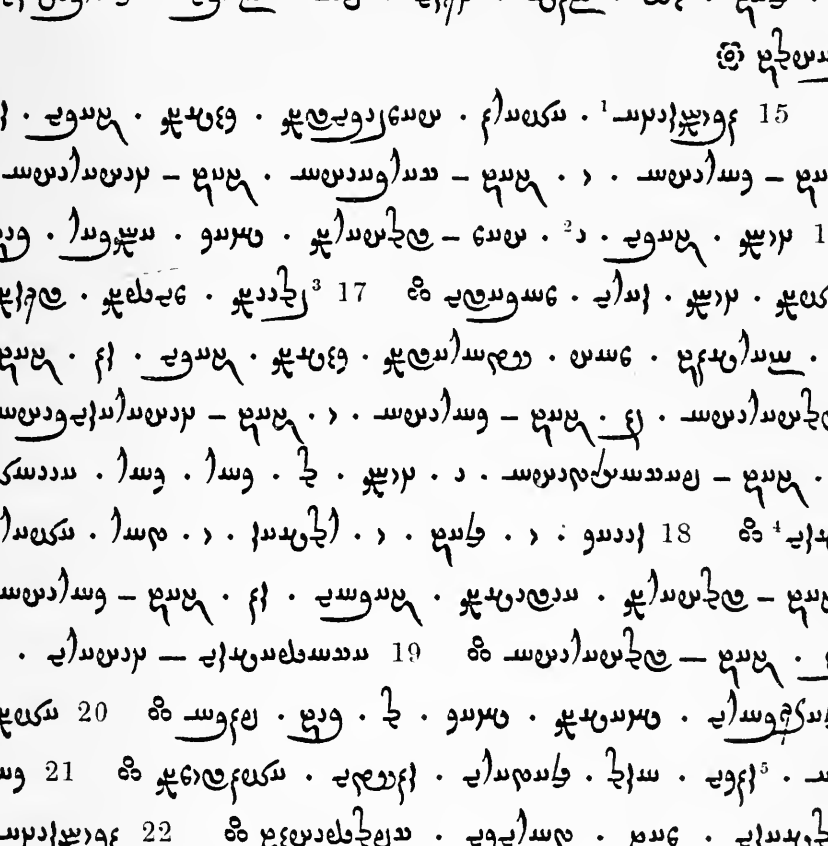


Chapter VIII.

1 द्वितीयंच उपरि सत्तायां विपक्षस्य विभिन्नमूलास्पदस्य इदं ॥ 2 यत् शुभात् अशुभाच्च यदंतर्जगति प्रकटं ॥ 3 नामांकिताश्च शुभकर्त्तुः स्वीयसीम्नः ॥ 4 एवं यथा तिमिरंच तेजश्च ॥ 5 शुभज्ञानंच दुष्टज्ञानंच ॥ 6 सुगंधिश्च दुर्गंधिश्च ॥ 7 जीवितंच मरणंच ॥ 8 मांद्यंच आरोग्यंच ॥ 9 न्यायश्च अन्यायश्च ॥ 10 विपत्तिश्च संपत्तिश्च ॥ 11 अपराणिच प्रतिदंडकराणि येषां सुनिश्चिता सत्ता दृश्यतरा समग्रेषु नगरेषु भूमिषुच समग्रेषु कालेषु ॥ 12 एवं यत् नावलोक्यते किमपि नगरं भूमिश्च नचाभूत् भविष्यतिच कोऽपि कालः ॥ 13 यदीदं नाम नामांकितंच शुभस्य अशुभस्य नाभूत् नचास्ति ॥ 14 नच केनापि स्थानेन कालेनवा शक्यते वक्तुं यत् शुभस्य

---

[1] JJ, JE insert ·. [2] §§ 2, 3 are Pl.-Pz. in AK, PB3. [3] JE ·; §§ 6, 9, 10, 12–14 are Pl. in AK, PB3, MH19, L23. [4] Pl. in PB3. [5] Pl. in AK, PB3, L23. [6] AK over ·; MH19, L23 ·; JJ, JE ·. [7] JJ ·.

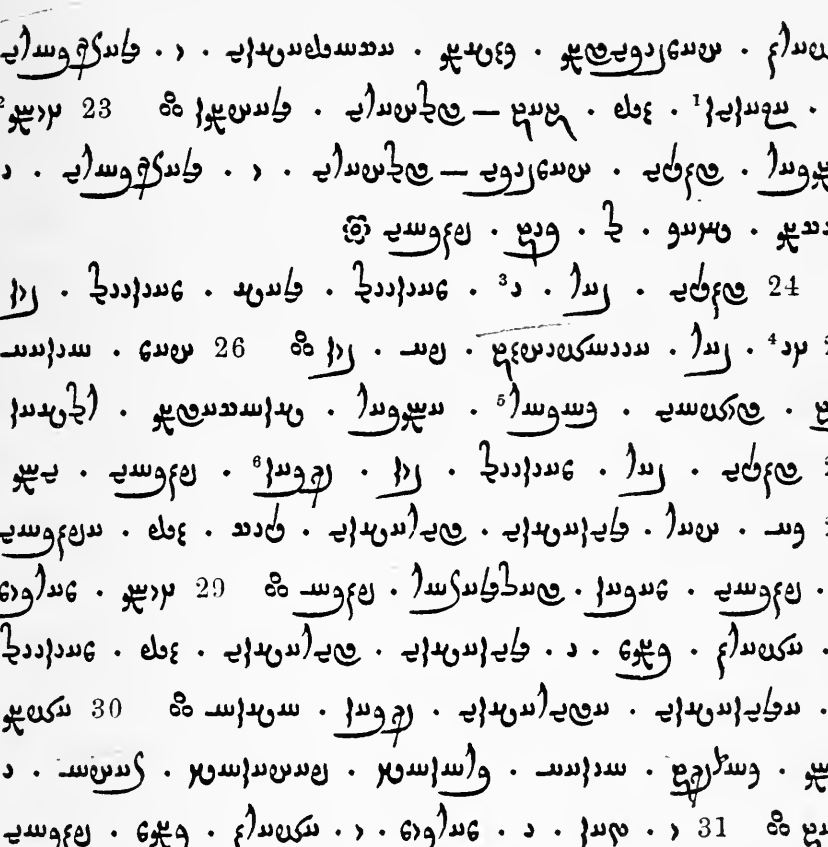


अशुभस्यच स्वीययथास्यत्वात् स्वतया व्यत्ययो भवति ॥ ॥

15 एवंच अपरेषां प्रतिद्वंद्विनां येषां विभिन्नत्वं न विभिन्नकार्यतया विभिन्नजातितया विभिन्नरूपतया ॥ 16 यथा विभिन्नत्वं एकरत्नानां अन्योन्यांतः एवं यथा नरत्वं नारीत्वं ॥ 17 गंधानां स्वादानां वर्णानां सूर्यचंद्रतारकाणां येषां विभिन्नत्वं न विभिन्नरत्नतया किंतु विभिन्नकार्यतया विभिन्नरूपिततया विभिन्नारचिततया यस्य यथा कार्ये कार्ये अभीप्सा ॥ 18 शुभस्य अशुभस्य तेजस्य[6] तमसश्च अपरेषांच विभिन्नरत्नानां तेषां विभिन्नता न विभिन्नकार्यतया किंतु विभिन्नरत्नतया ॥ 19 असंसर्गरूपत्वं विरोधत्वं येषां अन्योन्यं प्रकटं ॥ 20 एवं यत्[7] यत्र शुभं तत्र अशुभस्य असत्ता असंदिग्धा ॥ 21 यदिच रोचिः[8] संप्राप्ता तमिस्रं प्रतिखल्यते ॥ 22 एवंच

---

[1] §§ 15–21 are Pl.-Pz. in AK, PB3. [2] AK, MH19, L23 om. [3] JJ, JE insert ›. [4] Perhaps ›, see ch. ix, 20, 24, and S. [5] JE inserts ›. [6] So AK; तेजसम् in JJ, JE. [7] JJ om. [8] Always fem.



अपराणि प्रतिद्वंद्वीनि येषां असम्मार्ज्जनत्वं[7] विरोधत्वं अन्योन्यं विभिन्नरत्नत्वहेतोः ॥ 23 यथा संतः पृथिव्यां प्रतिद्वंद्विरत्नत्वं विरोधत्वं पदार्थानां अन्योन्यं प्रकटं ॥ ॥

24 पृथ्वी फलं परलोकस्य अस्याः परलोको मूलं ॥ 25 यतः फलं अवाप्यते मूलेन ॥ 26 अमुना प्रकारेण संजातं साक्षदायकं अंतर्ज्ञानिनां निर्म्मलतरं ॥ 27 पृथ्वी फलं परलोको मूलमिति संभूतेः प्रकटत्वं इदं ॥ 28 यत् समग्रस्य दृश्यस्य स्पृश्यस्य पदार्थस्य अप्रकटत्वात् प्रकटत्वे प्राप्तिः सुव्यक्ततरा प्रकटा ॥ 29 यथा मनुष्यस्य अपरायाश्च सृष्टेः दृश्यायाः स्पृश्यायाः परलोकात् अदृश्यात् अस्पृश्यात् संभूतिः परिस्फुटा एव ॥ 30 एवं यथा कलेवरं दर्प्पणे दैर्घ्येण पृथुलत्वेन पिंडेन स्वीयेन ॥ 31 ततोः मनुष्यस्य अपरायाश्च सृष्टेः प्रकटता अंतर्बीजे यत् धातृभ्यो ऽप्रकटा अदृश्याच अभूत् ॥

---

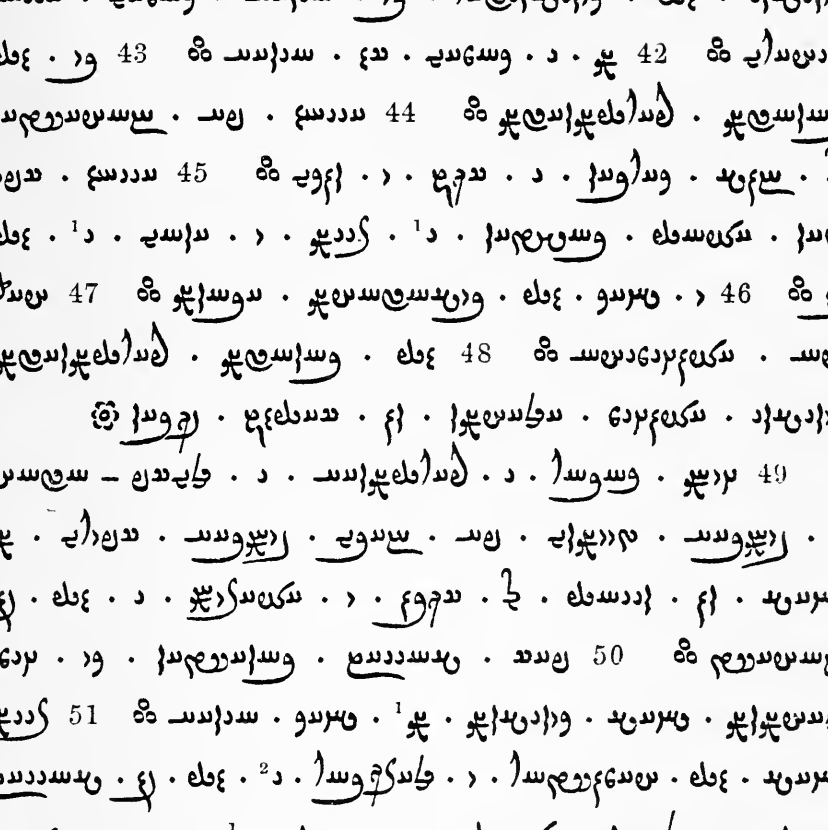
[1] Pl.-Pz. in AK. [2] §§ 23–31 are Pl.-Pz. in AK, PB3. [3] Only in Pl. of AK. [4] Only Pl. in AK, PB3, MH19. [5] Pl. in MH19. [6] Only Pl. in AK, PB3, MH19; JJ [illegible]. [7] All म्मा for म्मा.

32 स्वयंच बीजं अंतस्तत्व यत् पितृणां चर्म्म प्रकटत्वे दृश्यत्वे स्पृश्यत्वेच संप्राप्तं ॥ 33 इदानीं अनुमानेनैव शक्यते परिज्ञातुं यत् इदं जगत् दृश्यं स्पृश्यं परलोकात् अदृश्यात् अस्पृश्यात् दत्तं संभूतंच आस्ते ॥ 34 अमुना प्रकारेण दृश्यत्वात् स्पृश्यत्वात् अदृश्यत्वे अस्पृश्यत्वे निजे परलोकीये भवितुं न संशयः ॥ ॥

35 यदहं ददर्श इहलोकतया प्रतिद्वंद्विरत्नत्वं संस्पर्द्धनत्वं विरोधत्वं अन्योन्यं परलोकीयैश्च द्रव्यैः ॥ 36 यो मूलं अस्ति इहलोकस्य ॥ 37 अस्य इहलोकीयद्रव्याणां फलस्य अमुना प्रकारेण संभूतौ नहि संदेहः ॥ 38 इदंच तत् यत् प्रतिद्वंद्विरत्नत्वात् प्रकटं ॥ 39 अन्यथाहं उपरि अदर्शयं अर्थः कारणंच निर्द्धारणज्ञतया कर्म्मणो दातुः ॥ 40 यो ददौ सृष्टिं[9] या दर्शयित्री अस्ति सत्तायाः[10] प्रतिपक्षस्य ॥ 41 यतः परिस्फुटमेव यत्

---

[1] So all and S, no doubt for ۲۰۷۲۷. [2] All have ۷ for ۰. [3] MH19 ۲۲۷. [4] JJ, JE insert ۰. [5] Pl. in MH19. [6] Ch. vii, 4, 5, 19–21. [7] These first two words really belong to § 39. [8] So all but S. [9] Better यत् सृष्टिः. [10] Better सत्ता.



कर्म्म कर्म्मकर्त्तुः द्विप्रकारं कामीयं अथवा रूपीयं ॥ 42 तच्च यत् कामीयं त्रिप्रकारं ॥ 43 द्विधा ज्ञानिभ्यो निर्व्वाणज्ञेभ्यः ॥ 44 अथवा आकांक्षया स्वीयकरणे लाभस्य शुभस्यच ॥ 45 अथवा प्रतिस्खलितुं अन्यथा धर्त्तुं हानिं अन्यायंच यो विभेदात् ॥ 46 एकंच दुष्टज्ञानिभ्योऽज्ञानिभ्यः ॥ 47 ग्रहिलतया निरर्थकतया ॥ 48 ज्ञानिभ्यो निर्व्वाणज्ञेभ्यः कर्म्म निरर्थकं निःकारणं न शक्नोति भवितुं ॥ ॥

49 यथा दाता निर्व्वाणज्ञः सर्व्वावगतिः संपूर्णशक्तिः स्वतया संपूर्णः संपन्नः तच्च यदस्य न निहीनं लाभे वृद्धौच विभेदात् इयेष ॥ 50 पश्चात् शक्यते परिज्ञातुं यत् अर्थस्य कारणानांच यानि अस्य कर्म्मणां स एकः प्रकारः ॥ 51 हानिर्योऽस्य प्रतिपश्चात् विरोधिनो या विभेदात् शक्नोति भवितुं प्रतिस्खलनं अन्यथा विधानं[3] अर्थः कारणंच सृष्टिदातेः ॥ 52 इदंच यत्[4] असौ दाता

---

[1] MH19 om. [2] MH19, JJ, JE om. [3] निजः wanting; see § 34. [4] All om., but see § 57.

[illegible]

निर्व्वाणज्ञः उत्तमकामी ॥ 53 अस्य कामः समग्रा उत्तमता ॥ 54 असौ ददौ सृष्टिं अनुरूपां स्वीयकामस्य ॥ 55 संपूर्णप्रवृत्तिकामी असौ उत्तमकामस्य निर्व्वाणज्ञः निरसनेन नास्तिकरणेन निकृष्टतायाः ॥ 56 यतो यावत् निकृष्टता न निहन्यते असौ उत्तमकामी न संपूर्णकामी ॥ 57 इदं यत् असौ दाता निर्व्वाणज्ञः उत्तमतायाः दातृत्वात् पालनत्वात् रक्षणत्वात् मार्ग्गं अन्यायस्य अपनेतुं प्रतियत्नंच पापात् कर्त्तुं उपायं आदेशयन् शिक्षापयन् प्रकटः ॥ 58 रूपावयवेभ्यः प्राणेभ्यश्च तनोः यत् पीडया मांद्येनच वाह्यात् ॥ 59 कारणेनच तनोः ॥ 60 प्रतिपक्षस्य यो वपुषि प्राप्नोति प्रतिस्खलनेन अन्यथा धारणेन धारणं परिपाचनं विकाशनंच जीवमतां वनस्पतीनां धान्यानांच प्राणेन धात्रा प्रतिपालयित्रा रूपस्य सर्व्वेषु कार्येषु यो दीनीयेषु वृद्धिरिति आकार्यते ॥ 61 तैश्च चतुर्भिः

---

[1] JJ, JE om. [2] Altered into [illegible] in AK by a later hand; PB3, MH19, JJ, JE [illegible]; PB3 adds [illegible] in the margin, and JJ, JE add it in the text.

[illegible]

प्राणैः[4] योऽस्ति प्राणः आकृष्टा धन्नौ विहारयिता पोष्टाच॥ 62 यश्च सर्व्वेभ्यो दातुः निर्व्वीणज्ञानेभ्यः सर्व्वेषु कार्येषु प्रमाणतया प्राणोऽन्यथा धरणेन पीडायाः मांद्यस्यच पृथक् पृथक् जातेः यत् प्रतिपक्षात् ग्रहिलकर्म्मणोऽन्यायकामिनः॥ 63 अपरेच सहप्राणाः सहसहायाः संति प्रकटाः उत्तमकामतायाः दातुः॥॥

64 इदंच[5] यत् इदं दुःखं मरणंच यत् तनोः विषादयितृ न दातुः उत्तमकामिनः तनुधातुः प्रतिपालयितुः॥ 65 प्रकटताच एतस्मात् यदि दाता निर्व्वीणज्ञो न विषादिकार्यो अनुतापिकर्म्मा॥ 66 नच विनाशयिता विलाययिता स्वीयानां सृष्टीनां॥ 67 यतो निर्व्वीणज्ञः सर्व्वज्ञानीच॥ 68 इदं एवं विषादत्वं अनुतापत्वं यत् स्वीयात् कर्म्मणः उपरि एतस्मिन् किंचिज्ज्ञे[6] अपूर्णबुद्धौ अनिर्व्वीण-

---

[1] S om. [2] All insert ›. [3] AK, MH19 add these six words in the margin, though the last three are already in their text; PB3 has all nine in its text. [4] So all; one word wanting. [5] AK om. च. [6] JJ, JE किंचित् विज्ञे; AK om. ज्ञ.

ज्ञानिनि युज्यते वक्तुं ॥ 69 यथा ज्ञानिभ्यो निर्व्वाणज्ञेभ्यः कर्म्म निःकारणं[3] निरर्थकं[3] न भवति ॥ 70 इत्येवं अज्ञानेभ्यो दुष्टावबोधेभ्योऽनिर्व्वाणदर्शिभ्यः कर्म्म समग्रं ग्रहिलं निरर्थकं निःकारणंच ॥ ॥

71 असौच निर्व्वाणज्ञः अन्यथा विधानेन तस्य ग्रहिलकर्म्मिणोऽनिर्व्वाणज्ञानिनः स्वीयाभ्यः सृष्टिभ्यो निर्व्वाणज्ञतया विवेकतयाच कर्म्मणो दर्शयिता ॥ 72 एनंच ग्रहिलकर्म्मानं गुंफितं आवमर्द्दितं अंतः सृष्टौ आलेखी[4] चकार ॥ 73 यतः इदं परिस्फुटं यदेनं चंचलं जीवितरत्नं अंतः निःसीम्नि शून्ये एवं न शक्यते अन्यथा धर्त्तुं संकोचयितुं विरोधत्वात् निर्भयो भवितुं ॥ 74 यदिच आवमर्द्दितो गुंफितो ग्राही कृतो न स्यात् ॥ 75 अंतः आवमर्द्दनत्वे ग्राहेच दुःखस्य विमार्ज्जनं महतो निग्रहस्यच उपायः ॥ 76 किंतु यावत् संपूर्णविमार्ज्जिता या दुःखस्य संपूर्णावगतिश्च अस्य

---

[1] JE om. [2] JJ, JE have ᱞᱚ for ᱞᱩᱱ. [3] These two words should change places, see § 70. [4] AK, JE आलेपी.

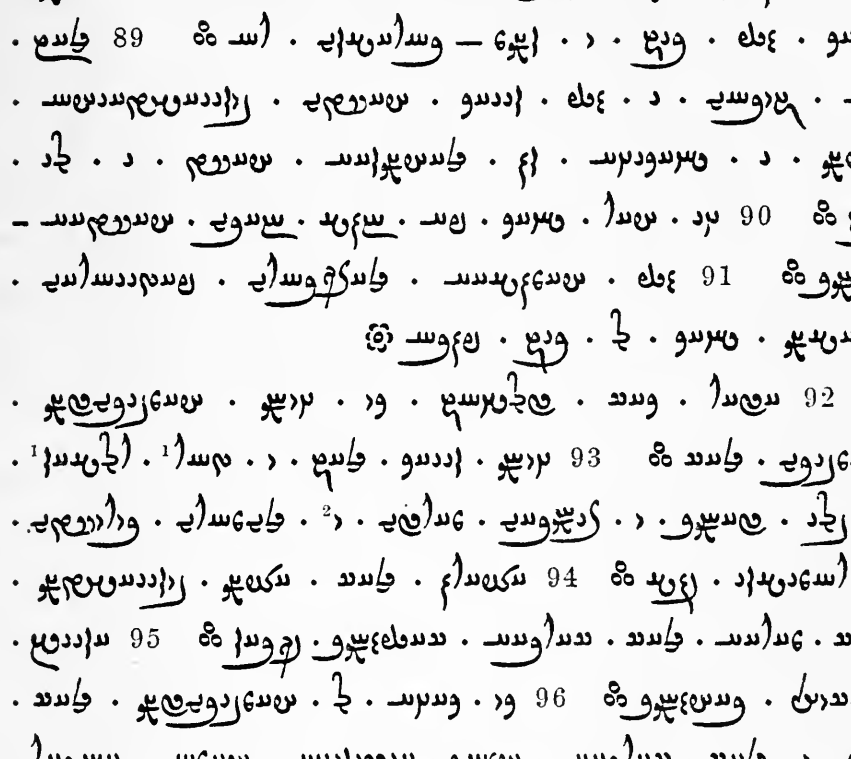
[illegible]
[illegible] 77 [illegible]
[illegible] 78 [illegible]
[illegible]
[illegible]
[illegible] 79 [illegible]
[illegible] 80 [illegible]
[illegible]
[illegible]
[illegible] 81
[illegible] 82 [illegible][1] [illegible]
[illegible] 83 [2][illegible]
[illegible] 84 [illegible]
[illegible] 85 [illegible]
[illegible] 86 [illegible][3][illegible]
[illegible] 87 [illegible]

दुष्टावबोधकर्म्मणो न भवति तावदस्य प्रवर्त्तने निकृष्टमिथ्योक्त्या चिंतितं ॥ 77 संपूर्णशक्तिः सर्व्वशक्तेः दातुः दुःखविमार्ज्जना ॥ 78 संपूर्णविमार्ज्जनात् दुःखस्य अंतः सर्व्वशक्तौ निर्व्वाणज्ञो दाता अक्षमतया पुनरवकिरति अंतस्तस्मिन् निःसीम्नि शून्ये ॥ 79 साच या उत्तमा सृष्टिः एतस्मात् निर्भया अनश्वरा अदुःखाच भवति ॥ 80 संपूर्णविवेकतया निर्व्वाणज्ञत्वं उपायावलोकनंच अस्य सर्व्ववेत्तुः दातुः उत्तमानां ॥ ॥

81 लोचनग्रहणाच्च द्रव्याणां प्रकटं विभिन्नत्वं पदार्थानां ॥ 82 विभिन्नत्वं द्विप्रकारं यथा उपरि उदीरितं ॥ 83 एकंच विभिन्नकार्यत्वं द्वितीयंच विभिन्नरत्नत्वं ॥ 84 विभिन्नकार्यत्वं ऐक्यसहायत्वात् ऐक्यप्राणत्वात् ॥ 85 विभिन्नरत्नत्वंच असंसर्गत्वात् प्रतिपक्षत्वात् ॥ 86 एकस्थानतया न संस्थितिः द्रव्याणां प्रकटा ॥ 87 यदि किंचित् एकमेव स्यात्

---

[1] All om. [2] See §§ 15–19. [3] AK, MH19, JJ om. [illegible], but see S.



एकं नास्ति नाम स्यात् ॥ 88 परिज्ञानत्वं पदार्थानां एकस्य द्वितीयात् नामग्रहणत्वाच्च ॥ 89 अशुभानांच विभिन्नतया शुभेभ्यः सत्ता मूलास्पदतया एवं यत् एकमपि न अर्थाय अस्ति अस्य द्वितीयस्य ॥ 90 यतः एकैकशः स्वीयस्वतया स्थितानि संति ॥ 91 सदैव विरोधत्वात् प्रतिधातत्वं येषां अन्योन्यं प्रकटं ॥ ॥

92 चेत् कश्चित् वक्ति यत् यथा विरोधिनां विरोधत्वं प्रभूतं ॥ 93 यथा शुभस्य अशुभस्य तेजसस्तमसश्च सुगंधस्य दुर्गंधेश्च जीवितस्य मरणस्यच मांद्यस्य आरोग्यस्यच आनंदस्य विषादस्यच ॥ 94 अपराणि प्रभूतानि एवं मूलास्पदानि प्रभूतसंख्यानि प्रभूतजातीनि संवदंति भवितुं ॥ 95 अपरेच प्रत्युत्तरं ददति ॥ 96 यत् यद्यपि विरोधिनां प्रभूतानि नामानि प्रभूताश्च जातयः संति तथापि[3] अंतः समुन्नतानि द्वयोर्नाम्नोः ॥ 97 एतेषां इमे द्वे नाम्नी बीजं समुत्पत्तेः यदस्ति शुभंच अशुभंच ॥

---

[1] Better if these two words changed places, see S. [2] All but S om. [3] समग्राः wanting.

98 [illegible]

99 [illegible]

100 [illegible]

101 [illegible]

102 [illegible]

[illegible]

103 [illegible] 104 [illegible]

105 [illegible]

106 [illegible]

107 [illegible]

108 [illegible]

---

98 तानि विभिन्ननामानि विभिन्नजातीनि चिह्नानि संति एतयोर्द्वयोर्बीजयोः ॥ 99 न किंचित् वस्तु यत् न प्रवर्त्तितं एतयोर्द्वयोर्नाम्नोः ॥ 100 नाभूत् न भविष्यतिच किंचित् यत् न शुभं अथवा अशुभं अथवा समाश्लिष्टं द्वाभ्यां ॥ 101 यस्मात् प्रकटं सुव्यक्ततरं यत् मूलास्पदं द्वितयमेव नहि बहु ॥ 102 इदंच यत् शुभं अशुभात् अशुभंच शुभात् भवितुं न शक्नोति ॥ ॥

103 एतस्माच्च शक्यते परिज्ञातुं ॥ 104 यत् तत् किंचित् यत् शुभेन संपूर्णं संपन्नं अशुभं अस्मात् भवितुं न शक्नोति ॥ 105 चेत् शक्नोति पश्चात् न संपूर्णं ॥ 106 यतः एकं किंचित् चेत् संपूर्णं उक्तं अपरस्य कस्यचित् स्थानं न भवति ॥ 107 चेत् स्थानं अपरस्य कस्यचित् न भवति अपरंच किंचित् एतस्मात् न प्रभवति ॥ 108 चेत् इअजदः उत्तमतया ज्ञानतयाच संपूर्णः ततोऽज्ञानत्वस्य निकृष्टत्वस्य एतस्मात् असंभूतिः

---

[1] MH19 [illegible]. [2] MH19 inserts [illegible]. [3] All om.

परिस्फुटा एव ॥ 109 चेत् एतस्मात् भवितुं शक्नोति पश्चात् न संपूर्णः ॥ 110 चेत् असंपूर्णः ततः इञ्जदत्वेन संपूर्णेन उत्तमेन स्तोतुं नाधिक्रियते ॥ 111 चेत् इञ्जदः उत्तमः निकृष्टंच एतस्मात् प्रभवति उत्तमतया असंपूर्णः ॥ 112 चेत् उत्तमतया असंपूर्णः उत्तमज्ञानतया असंपूर्णः ॥ 113 चेत् उत्तमज्ञानतया असंपूर्णः एवंच बुद्धा चैतन्येन अवबोधेन स्मृत्याच अपरैश्च विज्ञानशस्त्रैः असंपूर्णः ॥ 114 चेत् बुद्धा चैतन्येन स्मृत्या अवबोधेनच असंपूर्णः आरोग्येनच असंपूर्णः ॥ 115 चेत् आरोग्येन असंपूर्णः मांद्यवान् संवदति भवितुं ॥ 116 चेत् मांद्यवान् संवदति भवितुं जीवितेनच असंपूर्णः ॥ ॥

117 चेत् कश्चित् वक्ति किल सदैव पश्यामि यत् एकस्मात् रत्नात् यथा मनुष्यः सर्व्वं शुभं सर्व्वंच अशुभंच कर्म्मणा एतेभ्यः सदैव प्रभवति ॥ 118 तत् इति हेतोः यत् मनुष्यः एकेनापि[3] न संपूर्णः ॥

---

[1] Perhaps ᠬᠣᠭ is wanting, see S. [2] MH19 om. [3] AK एकेनाऽपि.

119 [illegible]

120 [illegible]

121 [illegible] 122 [illegible]

123 [illegible]

124 [illegible]

125 [illegible]

126 [illegible]

127 [illegible]

128 [illegible]

129 [illegible]

130 [illegible]

---

119 असंपूर्णतया शुभस्य अशुभं एतेभ्यः प्रभवति ॥ 120 असंपूर्णतयाच आरोग्यस्य मांद्यीयंति ॥ 121 इति हेतोः म्रियंते ॥ 122 यतो हेतुः मृत्योः युद्धं यत् द्वयोः प्रतिद्वंद्विप्रचरयोः[3] अंतः एकरत्ने ॥ 123 तत्रच यस्मिन् द्वौ प्रतिद्वंद्विप्रचारौ[3] अंतः एकरत्ने स्यातां मांद्यस्य मृत्योश्च संभवः परिस्फुट एव ॥ ॥

124 चेत् कश्चित् वक्ति यत् शुभानि अशुभानि कर्म्माणि संति अन्यथा तु कारको नास्ति ॥ 125 अपरेच प्रत्युत्तरं ददति ॥ 126 यत् कर्म्म विना कर्त्तुः भवितुं एवं न शक्नोति यथा कोऽपि प्रचारो विना रत्नात् रत्नेनच ॥ 127 अन्यथा तु स्वतया स्वसंस्थितेः सम्माज्जनायाश्च[4] असंभवः परिस्फुट एव ॥ 128 यतश्चेन्मनुष्यः क्रोधं कुरुते ग्वह्मनः तस्मात् दूरे ॥ 129 चेत् ग्वह्मनः स्यानं गृह्णाति क्रोधस्तत्र नहि ॥ 130 चेत् मनुष्योऽलीकं वक्ति सत्यं तस्मात्

---

[1] So all but S. [2] JJ, JE [illegible]. [3] So AK; JJ, JE have चा for च in § 122, and the reverse in § 123. [4] All have म्मा for म्मा; JJ, JE have ता for ना, but see ch. ix, 14.

[illegible] 131 [illegible]

[illegible] 132 [illegible]

[illegible] 133 [illegible]

[illegible] 134 [illegible]

[illegible] 135 [illegible]

[illegible] 136 [illegible]

137 [illegible]

CHAPTER IX.

1 [illegible] 2 [illegible]

दूरे सच पुमान् अलीकः आकार्यते[2] ॥ 131 चेत् सत्यं वक्ति अलीकंच तत्र स्थानं न गृह्णाति सच पुमान् सत्यः आकार्यते ॥ 132 एवंच चेत् व्याधिः संप्राप्ता[3] आरोग्यं तत्र नहि ॥ 133 चेत् आरोग्यं समागतं व्याधिः विप्रनष्टा[3] ॥ 134 यथा रत्नं यत् अचंचलं भवितुं शक्नोति ॥ 135 चंचलताच विना रत्नेन भवितुं न शक्नोति ॥ ॥

136 उपरि अयं निबंधः संपूर्णत्वे निदर्शितः ॥ 137 सूक्ष्मतया विवेक्तृतया तेन पश्येत समादिशेत ॥ ॥

CHAPTER IX.

1 अपरंच उपरि सत्तायां विषयस्य सर्व्वसाक्षितया दीनिकर्द्वप्रबंधेभ्योऽवबोधाय युष्माकं अत्र साभिज्ञानिनं शुद्धं ॥ 2 यतः इदंच उपरि समालिखितं तच्च यत् आलेखिष्यते सर्व्वं बीजात् समारूढं हूफरवर्द्धेन

---

[1] JE adds, in margin, [illegible], to agree with S. [2] Pz. omits these four words. [3] So all.

[illegible]

4 [illegible]

[illegible]

[illegible]

9 [illegible]

[illegible]

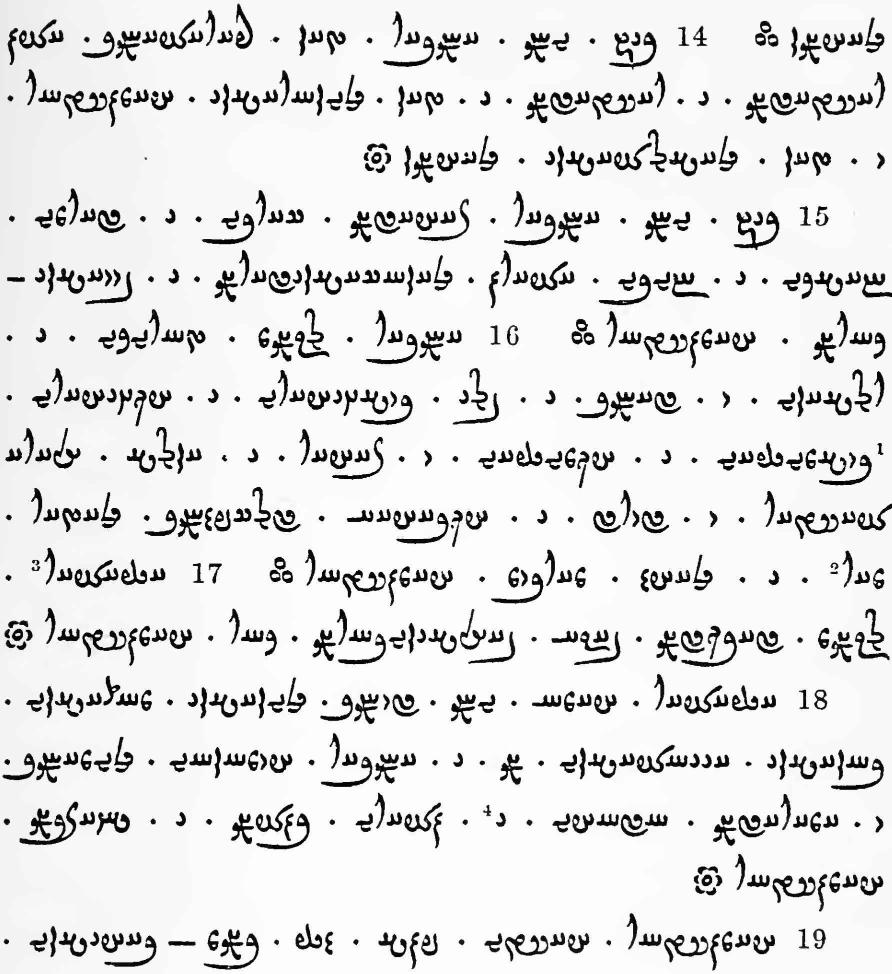
आदरपादिआवंदेन उत्पात् ॥ 3 मूलरक्षणाच्च अस्य अग्रनिर्द्वाणस्य आदरफरोवगस्य फ्रोपजादपुत्रस्य सक्तात् ॥ ॥

4 वलिष्ठो मे निवंधो दीनिकर्द्दात् उपरि सत्तायां सृष्टिविपक्षस्य पूर्व्वत्वेच विपक्षस्य सृष्टेः सन्निवेशाच्च उत्तमदीनेः ॥ 5 स्यात् सत्ता सृष्टिविपक्षस्य अंतस्तमात् मनुष्यस्य तनोः यावत् वीजं अस्य दृष्टिसंस्पृश्या ज्ञानावाप्या ॥ 6 उपरिच तस्मिन् अंतः उपमानसीम्नि सुनिश्चिते ॥ 7 अंतस्तमे मनुष्यस्य अंतस्तमे जीवस्य भवति ॥ 8 निरीक्षतेच संपूर्णनिरीक्षणतया अंतः सर्व्वसीमासु ॥ ॥

9 अहो यथा दुष्टज्ञानं शुभज्ञाने ॥ 10 विप्रतारणंच[3] शुभशीले ॥ 11 अनृतंच सत्ये ॥ 12 अपरेच दोषाः गुणानां सुज्ञानसुशीलसत्यैकवीजानां प्रतिपक्षः ॥ 13 आत्मनो

---

[1] Better [illegible]. [2] AK, PB3, MH19 have [illegible], as also in K28, JJ, JE with [illegible] for [illegible], which word S neglects. [3] All have णा for णं.



दुर्गतिहेतवः ॥ 14 अन्यच्च एताः[5] अंतस्तनोः प्रचारिण्यो[5] व्याधयः अंतरंगानां तनुसम्मार्ज्जनायाः[6] प्रतिपक्षाः तनोर्विनाशहेतवः ॥ ॥

15 अन्यच्च इदं अंतर्जननीनां शैत्यं उष्णस्य रूक्षं सार्द्रस्य अपराणि विनाशकराणि संभूतिकार्याणां प्रतिपक्षाणि ॥ 16 अंतश्च युगे तमिस्रं तेजसः दुर्गंधिश्च सुगंधस्य दुष्टरूपंच सुरूपस्य दुःस्वादश्च सुस्वादस्य विषंच अमृतस्य क्षुद्रजंतवो दुष्टश्वापदाश्च उत्तमदानिनां गोपशूनां निकृष्टनराश्च उत्तमनराणां प्रतिपक्षाः ॥ 17 उपरिच युगे दुष्टग्रहाः दानविभक्तॄणां कार्यस्य प्रतिपक्षाः ॥ ॥

18 उपरिच सर्व्वस्मिन् एतस्मिन् सैन्ये दृष्टिसंस्पृश्या ज्ञानावाप्याः तेच ये अंतः उपमानसीम्नि असंख्यानां संवित्तौ सुनिश्चितायां देवाः इस्रजदानां प्रतिपक्षाः ॥ ॥

19 प्रतिपक्षस्य सत्ता या[7] पूर्व्वं सृष्टिदानात्

---

[1] K28 inserts [illegible]. [2] JE [illegible]. [3] JJ [illegible]. [4] All om. [5] So all.
[6] All have न्मा for म्मा. [7] All यां.

अस्य संप्राप्तिर्या सृष्टौ ॥ 20 पश्चाच्च सृष्टिदानात् इयंच दाता ज्ञानेन कारणेनच अभीप्सायाः दानस्य उपायकर्म्मैतयाच दत्ता सृष्टिः या कार्ये ॥ 21 इदंच एकं वाक्यं दधाति पंच सीमाः ॥ 22 एका ज्ञानेन ददौ ॥ 23 एकाच कारणेन ददौ ॥ 24 एकाच कारणं दानेप्सायाः सृष्टेः संजातं ॥ 25 एकाच उपायार्थं ददौ सृष्टिं ॥ 26 एकाच कार्ये ददौ दाता सृष्टिं ॥ 27 सत्ता या एतेषां पंचानां सीम्नां स्वयमेव दातिभिः सृष्टिभिश्च प्रकटा ॥ 28 ज्ञानेन दानं ज्ञानतया समारचनं सृष्टेः उपरि विपुलत्वे ॥ 29 कारणेन दत्तस्य सर्व्वज्ञानत्वात् प्रकटता ॥ 30 कारणंच अभीप्सायाः यत् सृष्टेः जातं ॥ 31 सहैवं विवेकतया समारचनत्वं सृष्टेः अभीप्सायाः सृष्टेः भवितुं संवदति ॥ 32 अभीप्साकारणस्य स्वयमेव सृष्टिः रूपेण दधाति साक्ष्यं ॥ 33 उपायेन दत्तस्य

---

[1] Doubtful; compare § 24. [2] AK has ᵃ, MH19 », PB3, JJ, JE ᵃ for ᵉ; better ᵃᵃᵃᵉᵉᵉ, as in § 32. [3] Ends with ᵉ in all.

ज्ञानेन दातिः दर्शयित्री ॥ 34 यतो ज्ञानं कामीयं कामश्च रूपीयो भवति ॥ 35 कार्ये दत्तं सत्कार्यतया सृष्टेः पृथक् पृथक् यथा कामिन्या यथा रूपिन्या प्रकटं ॥ ॥

36 सत्तायाः प्रतिपक्षस्य पूर्व्वं सृष्टिदानात् प्रकटताः प्रभूताः ॥ 37 अस्य एका तावत् अभीप्सा या सृष्टिदानस्य ॥ 38 यथा सीमा अभीप्सायाः न सुरूपायते[2] वस्तुनि ऋते निम्नत्वात् ॥ 39 ततो ऽभीप्सायाः निम्नत्वं निम्नत्वाच्च उद्वेगः उद्वेगाच्च प्रतिपक्षस्य सत्ता पूर्व्वं अभीप्साकार्यात् यदस्ति सृष्टेः ॥ ॥

40 संप्राप्तेः प्रतिपक्षस्य सृष्टौ पश्चात् सृष्टिदानात् प्रकटत्वे शस्त्रारचनं यत् दातुः प्रत्यभिमुखं प्रतिपक्षस्य प्रागेव प्रतिपक्षप्राप्तेः ॥ 41 यत् सर्व्वज्ञानतया प्राक् सृष्टेः दातुः अनुरूपं ॥ 42 समग्राणिच शस्त्राणि सृष्टेः दर्शयिता

---

[1] Ends with ९ in AK, PB3, MH19, K28. [2] All have गे for ते.

[illegible]

CHAPTER X.

[illegible]

अस्ति यानि समारचितानि प्रतिपक्षाभिमुखं युद्धये रूपारचनतया ॥ 43 कार्यंच सृष्टीनां रूपस्य तुल्यं कष्टावलोपितेन[3] ॥ 44 आसां समारचनं सैन्यं यत् प्रत्यभिमुखं प्रतिपक्षस्य शत्रोः सेनारचनोपमं ॥ 45 आसांच कार्यं रूपीयं कामीयं सर्व्वोपतापप्रतिस्खलनं अस्ति ॥ ॥

CHAPTER X.

1 अन्यश्च निबंधः उपरि समालोचे एकत्वसमालोचिनां यस्मात् समारचनंच द्वित्वस्य प्रकटायते ॥ 2 अहो ज्ञायते यत् यो दातारं समीहते समाज्ञातुं यदिच आयासं निजे जीवे ददाति ॥ 3 सूक्ष्मतया ननु चिंतेत[4] ॥ 4 आदौ तनुं आत्मानंच निजं अवलोकेत ॥ 5 यत् कः कस्मात् केनच कार्येण दत्तः ॥

---

[1] So all, but S indicates final [illegible]. [2] So K28; AK, MH19, JJ, JE om. [illegible]; PB3 adds [illegible]. [3] Ends with लोसतेन in AK, and with लोसतेन् in JJ, JE. [4] So AK.

6 अस्य प्रतिपक्षः प्रतिघातीच कः ॥ 7 अस्य मित्रः सहायीच कः ॥ 8 एनंच कल्मुखं[4] कर्त्तुं कः क्षिपति ॥ 9 कस्माच्च रत्नात् ॥ 10 असौ शोर्द्धुं कथं शक्नोति ॥ ॥

11 अन्यथा न समर्थो दातारं यथास्थतया परिज्ञातुं अस्यच स्वीयत्वे समागंतुं ॥ 12 यतो यदि दातेति नाम निहितं ततोऽस्य इमानि त्रीणि नामानि सममेव सन्निहितानि ॥ 13 दानं दीनिश्च आत्माच ॥ 14 यतो दाता नाम दानात् भवतीति परिस्फुटमेव ॥ 15 इदंच यत् दाता सृष्टेः सृष्टीः सत्कार्यत्वे ददौ ॥ 16 ऋते सत्कार्यत्वात् न विमुंचति ॥ 17 सत्कार्यताच सृष्टीनां कामं दातुः परिज्ञाय विधेया ॥ 18 अकामाच्च परिरक्षणीया ॥ 19 कामात् दातुः समाचरणं अस्य अकामाच्च परिरक्षणं आत्मनः शोधनं ॥ 20 कामंच दातुः ऋते दीनेर्दातुर्न परिज्ञायते ॥ 21 दीनिश्च दाता विनिर्म्मितेति निर्व्विकल्पमेव ॥ ॥

---

[1] S indicates [illegible]. [2] Probably [illegible]; both words being alike in Pl. [3] Pl. in AK. [4] Perhaps for कल्मषं.

---

22 इदानीं शक्यते परिज्ञातुं यत् इञ्जदो निर्म्मितवान् दीनिं परिज्ञानाय अस्य कामं ॥ 23 परिज्ञानात् अस्य कामस्य शुद्धौ आत्मनः प्रकटायते दयालुत्वं पालनत्वं इञ्जदस्य ॥ 24 शुद्धेश्च दीनेः आत्मनि प्रकटायते महत्त्वं मूल्यमत्त्वं दीनेः ॥ 25 संशोधनात् समीहनाच्च आत्मनः प्रकटायते विप्रतारणं विमोहनंच आत्मनः ॥ 26 विप्रतारणात् विमोहनाच्च आत्मनां[2] प्रकटायते विप्रतारको विमोहकश्च मनसां वचसां कर्म्मणां मनुष्याणां ॥ 27 सर्व्वत्र प्रकटायते विध्वंसकर्त्ता आत्मनां ॥ ॥

28 अस्माकं इह युज्यते संशोधयितुं परिज्ञातुंच यत् स विप्रतारकः आत्मनां विध्वंसकर्त्ता कस्मात् रत्नात् ॥ 29 यतो यदि एकरत्नात् दानं अपहारश्च इञ्जदस्य उदीर्यते[3] ततः कथं इञ्जदो दीनिं शुद्धये आत्मनो विनिर्म्मितवान् ॥

---

[1] AK, PB3 ›, perhaps for ‹. [2] All आत्मना. [3] JJ, JE interline भवितुं.

30 तस्मात् न युज्यते विप्रतारकं विमोह आत्मनां[3] स्वीयेन ज्ञानेन कामेन उदाहर्तुं ॥ 31 यदिचासौ स्वयं अस्ति दाता स्वयंच विप्रतारको विध्वंसयिताच आत्मनां ऋते कामात् अस्य किमपि न भवति ॥ 32 ततश्च यदि मे इञ्जदात् शुद्धिं संयुज्यते समालिखितुं रक्षकं क्व करोमि ॥ ॥

33 इदानीं सर्व्वेषां सुचेतनानां मनुष्याणां इदं एतावत् संयुज्यते समवलोकितुं समाज्ञातुं ॥ 34 यत् मे कस्मात् प्रनष्टुं परिरक्षितुंच योग्यं ॥ 35 मेच रक्षकः क्व आशाच क्व धर्त्तव्या ॥ 36 उपायोऽस्य कार्यस्य अपरः कोऽपि नास्ति इञ्जदं यथास्वतया परिज्ञातुं ॥ 37 यतो यथाहं उपरि समालिखं यत् न केवलं सत्तां परिज्ञातुं किंतु यथास्वत्वं अस्य कामंच उपयुज्यते अवलोकितुं ॥ 38 अहं आलोकयं अंतर्जगति सर्व्वेषां दर्शनधारिणां दर्शनप्रबोधं यं दधति मूले इमे द्वे एव ॥

---

[1] Ch. v, 6–9. [2] JE adds [illegible] in margin, to agree with S. [3] AK om.

39 [illegible]

40 [illegible]

41 [illegible]

42 [illegible]

43 [illegible]

44 [illegible]

45 [illegible]

46 [illegible]

47 [illegible]

---

39 एकंच तत् यत् ब्रुवंति यत् समग्रं शुभं अन्यायश्च पृथिव्यां इञ्जदात् ॥ 40 एकंच तत् यत् ब्रुवंति यत् समग्रं शुभं पृथिव्याः आशाच आत्मशुद्धौ इञ्जदात् ॥ 41 समग्रश्च अन्यायस्तनोः भयंच आत्मनः आहर्म्मनहेतोः ॥ 42 सर्व्वेऽपि विभक्तित्वात् अनयोर्द्वयोर्मूलयोः खंडं खंडं भेदं भेदं प्रसारिताः संति ॥ ॥

43 इहाहं सर्व्वेषु स्थानेषु इञ्जदपरिज्ञानेन यथा उपरि समालिखितं उष्णतरमनः संशोधनतया अस्य दीनेः कामस्यच प्रश्न समभवं ॥ 44 इत्येवं संशोधनाय द्वीपे हिंदूस्थाने भूमौच बहुषु विभिन्नजातिषु पर्यटितोऽहं ॥ 45 यतोऽहं दीनिं न तां या पारंपर्येण मैत्री चकार ॥ 46 किंतु तां अभीप्सां या[3] बुद्धा साक्षितयाच विवेकितरा प्रतिकरणीयतरा ॥ 47 संसर्गत्वे प्रभूतानां विभिन्नजातीनां[4] गतोऽहं ॥

---

[1] Ch. i, 36, 37. [2] JJ, JE [illegible]. [3] So JJ; AK, JE अभीप्सया. [4] AK om. वि.

48 [illegible] 49 [illegible] 50 [illegible] 51 [illegible][1] 52 [illegible] 53 [illegible] 54 [illegible] 55 [illegible] 56 [illegible] 57 [illegible] 58 [illegible] 59 [illegible] 60 [illegible][2] — [illegible]

48 यावत् एकवारं ॥ 49 यदहं तस्याः स्वामिनो रक्षायाः दीनेः उत्तमायाः शक्तेः श्रियश्च प्राणाच्च प्रभूतेभ्यो दुष्टागमेभ्यः तमस्विभ्यः संदिग्धेभ्यो दुष्टविचारेभ्यः शुद्धोऽभूवं ॥ 50 सर्व्वप्राणात् दीनिज्ञानस्य ॥ 51 प्रवंधसमालोचाच्च ज्ञानिनां ॥ 52 महादृष्टांतेभ्यः प्रवंधेभ्यो निर्व्वाणज्ञस्य आदरपादिआवंदस्य ॥ 53 तस्माच्च निवंधात् यः कृतो हूफरवर्द्देन रोशनेन आदरफरोवगपुत्रेण ॥ 54 यस्य निर्म्मलनिवंधः इति नाम निहितं ॥ 55 तस्माच्च योऽस्य अग्र्यनिर्व्वाणज्ञस्य मुक्तात्मनः आदरफरोवगस्य फ्रोपजादपुत्रस्य ॥ 56 उत्तमदीनिमतामग्रेसरस्य ॥ 57 दीनेर्विविच्य दीनिकर्द्दनिवंधः इति नाम निहितं ॥ 58 शुद्धोऽभूवं वहुभ्यः संदेहेभ्योऽजयेभ्यः छन्नभ्यो दुष्टत्वेभ्यो दर्शनानां ॥ 59 नामांकिताच्च तस्मात् यत् विप्रतारकाणां महत्तरस्य मुख्यतरस्य दुष्टशिक्षातरस्य गुरोः मस्तग्गमानस्य ॥ 60 यस्य दर्शनं राक्षसीयं दीनिश्च विप्रतारका शिक्षाच विदुष्टा वेपश्च गुप्तप्रचारी ॥ ॥

---

[1] Better insert ›.

[2] AK, PB3, MH19 [illegible]; but see S.

61 सुनिश्चिती यातोऽहं[3] तेन बुद्धिप्राणेन दीनिज्ञानवलेन ॥ 62 नच निविडप्रवाहतया किंतु निर्म्मलया भिन्नदेवया[4] दीन्या होर्म्मिज्दन्यायिन्या ॥ 63 यां दाता होर्म्मिज्दः पुण्यात्मने जरथुस्त्राय समास्वादयत् ॥ 64 जरथुस्त्रश्च सत्यदूततया एकाकी द्वारे कलावतो राज्ञो गुस्तास्पस्य समाजगाम ॥ 65 असौच वलवत्या जिह्वया बुद्धिसाक्षितया हस्तोपरिविन्यस्ततया ससीमवाक्यतया बहुसंदेहविभेदनतया अभिशास्पिंतानां परिस्फुटसाक्षिदातृतया दीनिं राज्ञो गुस्तास्पस्य निर्व्वाणज्ञानिनांच समास्वादयत् समं प्रभूतमहत्त्वेन ॥ 66 महत्त्वंच अंतः शक्तेः शरीरिणां न विध्वस्तं येऽस्य गाढतरां वृद्धिं ददृशुः ॥ 67 राजा स्पुदाख्तो[5] जरगरश्च अपरेच द्वीपीयाः वहुषु युद्धावलंबेषु रक्तप्रवाहेषु जातेषु[6] दीनिं एतस्मात् प्रत्यकुर्व्वन् ॥ 68 यावच्च रूमस्थानं

---

[1] Pl. in MH19. [2] JJ, JE add ॰. [3] ज्ञानतया wanting. [4] JJ, JE prefix वि. [5] S always पत for खत. [6] All यातेषु.

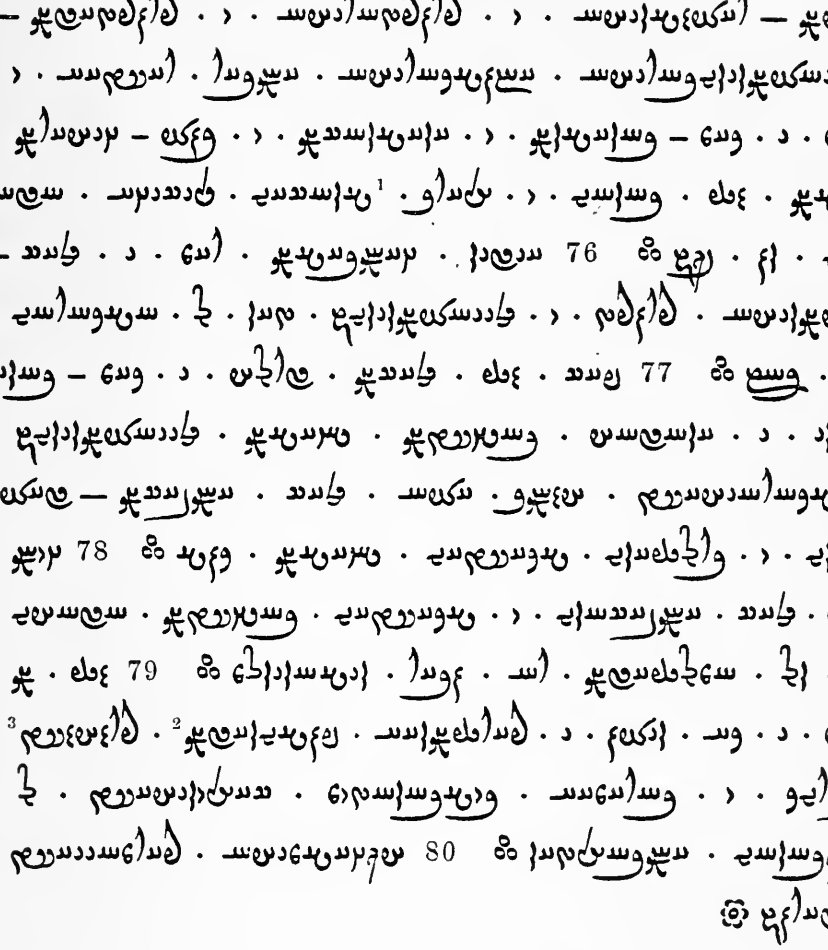
[illegible]

हिंदूस्थानं[5] द्वीपे दीनेः प्रवृत्तिकारितायै पर्यटिताः संति ॥ 69 अनंतरंच आम्नायेन महत्सु राजसु राजबीजेषु क्रियावत्सु संप्राप्ता ॥ 70 यावच्च यावच्च महादिव्यं यत् उत्तमधातुना उपरि हृदये रेचितेन अस्य हूफरवर्द्दस्य आदरपादस्य मारस्मिंदानपुत्रस्य अंतः राज्ये अस्य दातुः साहपूरस्य राज्ञां राज्ञो होर्म्मिज्दपुत्रस्य संवादेन समं प्रभूतजातिभिः विभिन्नजातीयैः आश्मोगैः ॥ 71 तेभ्यो मुख्यतमेभ्यः आश्मोगेभ्यो ये अभीप्सुभिः आकारिताः संति शुद्धश्च ॥ ॥

72 रूमीयाश्च ये युगे युगे नास्तिकनामानो याताः संति बहून् प्रश्नान् दुष्टविचारान् एतस्याः दीनेः पप्रच्छुः ॥ 73 नाभूत् कस्मिनपि प्रश्ने भ्रांतिः यः[6] एतस्याः दीनेः विभेदितः[6] ॥ 74 निर्व्वाणज्ञाश्च एरांनगराणां सदैव अंतस्तेषां विजयधर्त्तारो बभूवुः ॥ 75 न यथा अपरे दर्शनीयाः येषां दीनिः

---

[1] All �; but compare [illegible] in § 70. [2] All have [illegible] for [illegible]. [3] All om. [illegible]. [4] JE [illegible]. [5] बहिर् seems wanting. [6] So all.



गुह्यप्रचारतया विप्रतारकतया विप्रतारितानांच विमोहकारितया असत्कार्यतया अंतः वर्णेषु वृंदेषु किंचिज्ज्ञानां[4] अप्रबुद्धानां देवरूपिणां येषु ज्ञानात् बुद्धेश्च अवबोधाच्च कापि परिचितिर्न बभूव ॥ 76 ततश्च कियतांचित् वृंदो यो बहुगुह्यतया विप्रतारितो विमोहितः ततुं प्रकटत्वे न ददौ ॥ 77 पश्चात् प्रभूतेभ्यश्च समुदायः किंचिज्ज्ञानो[5]ऽपरिचितन्यायोऽमीभिः विप्रतारितः परिस्फुटो बभूव समं बह्ववद्यवाक्यतया अनृततया विभिन्नतया एतेषां दर्शनस्य ॥ 78 यथा बह्ववद्यत्वात् विभिन्नत्वात् न्यायपरिचितये नूतनशिक्षावद्भ्योऽत्र चिह्नयानः ॥ 79 तस्मात् हेतोः यत् निबंधान् निष्क्रीणज्ञानां पूर्वपुरुषाणां प्राप्तचारीकैः[6] दारमोयैः[6] दुष्टज्ञानत्वे वाचितान् उत्तमज्ञानत्वे प्रतिपादनाय ॥ 80 सुलोचनतया समादिष्टं पश्येत ॥ ॥

---

[1] Perhaps › wanting, to agree with S. [2] JE adds ‹ to agree with S. [3] All [illegible]. [4] JJ, JE किंचित्ज्ञानां; AK om. ज. [5] All किंचित्ज्ञानः. [6] Nêr.'s transcription of his own imperfect Pz.

CHAPTER XI.

1 [illegible] 2 [illegible] 3 [illegible] 4 [illegible] 5 [illegible]

6 [illegible] 7 [illegible] 8 [illegible]

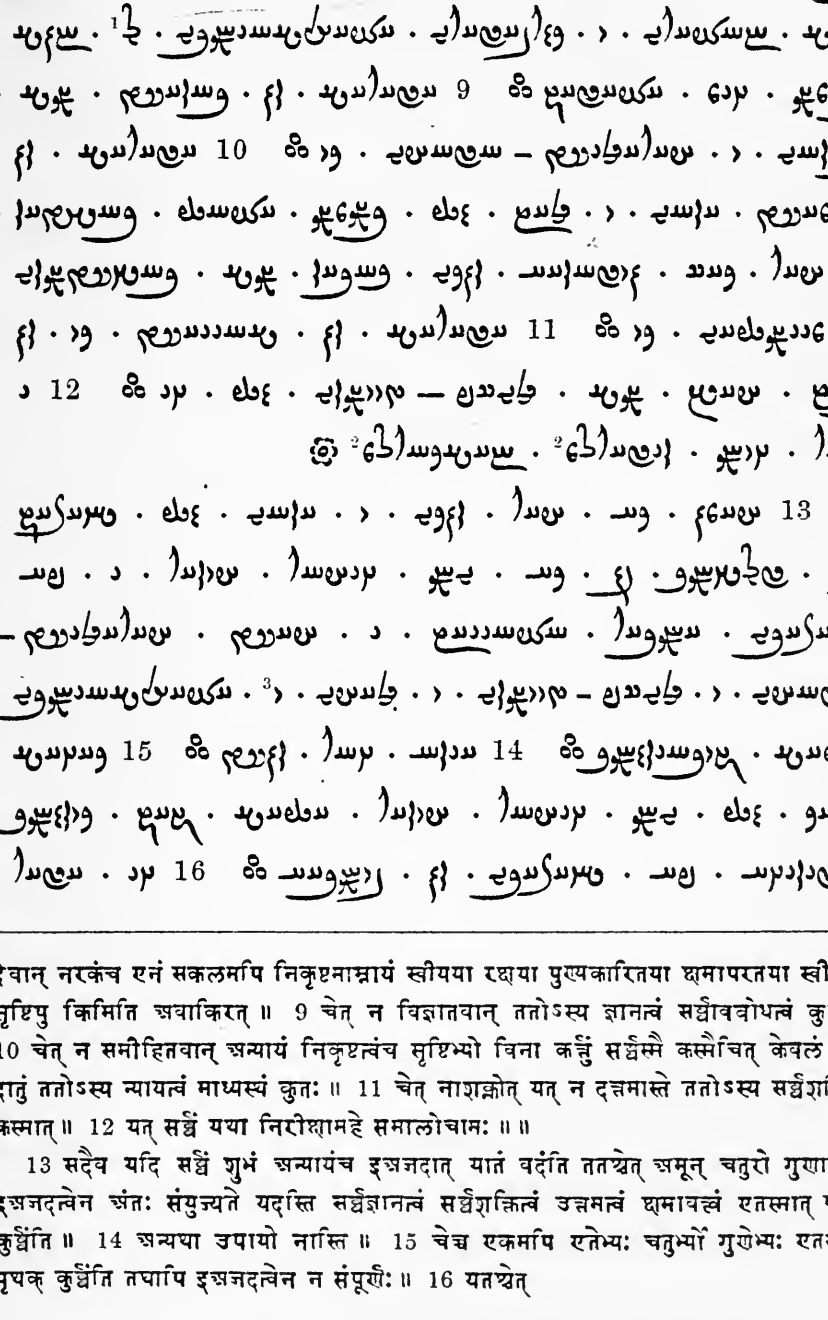
Chapter XI.

1 इतः संलिखामोऽवद्यत्वं एतेषां प्रलापस्य सत्यनिरीक्षणत्वंच ॥ 2 अहो पश्येत तेन ज्ञानलोचनेन ॥ 3 आदौ अभून् ये एकमूलास्पदसमालोचिनः ॥ 4 येच प्रलपंति यत् एकोऽस्ति इअजदो यः पुण्यकरो ज्ञानी शक्तिमान् रक्षकः क्षमापरश्च ॥ 5 यत् पुण्यं पापं सत्यं अनृतं जीवितं मरणंच उत्तमत्वंच निकृष्टत्वंच सर्व्वं एतस्मात् ॥ ॥

6 इह एतेभ्यः पृच्छेत ॥ 7 यत् इअजदः सदैव रक्षकः क्षमापरः पुण्यकरो न्यायी सर्व्वं वर्त्तमानं अतीतं भाव्यंच वेत्ति सकलेन केनचित् कामेन कामचरः तत् क्व न्यायत्वं माध्यस्थं अथवा यत् एवं एवं नो ॥ 8 यतश्चेत् रक्षकः पुण्यकरः क्षमापरश्च ततः आहम्मेनं

---

[1] JE inserts [illegible] to agree with S. [2] Pl.-Pz. in AK.



देवान् नरकंच एनं सकलमपि निकृष्टनाम्नायं स्वीयया रक्षया पुण्यकारितया क्षमापरतया स्वीयासु सृष्टिषु किमिति अवाकिरत् ॥ 9 चेत् न विज्ञातवान् ततोऽस्य ज्ञानत्वं सर्व्वावबोधत्वं कुतः ॥ 10 चेत् न समीहितवान् अन्यायं निकृष्टत्वंच सृष्टिभ्यो विना कर्त्तुं सर्व्वस्मै कस्मैचित् केवलं शुभं दातुं ततोऽस्य न्यायत्वं माध्यस्थं कुतः ॥ 11 चेत् नाशक्नोत् यत् न दत्तमास्ते ततोऽस्य सर्व्वशक्तित्वं कस्मात् ॥ 12 यत् सर्व्वं यथा निरीक्षामहे समालोचामः ॥ ॥

13 सदैव यदि सर्व्वं शुभं अन्यायंच इञ्जदात् यातं वदंति ततश्चेत् अमून् चतुरो गुणान् ये इञ्जदत्वेन अंतः संयुज्यते यदस्ति सर्व्वज्ञानत्वं सर्व्वशक्तित्वं उत्तमत्वं क्षमावत्त्वं एतस्मात् पृथक् कुर्व्वंति ॥ 14 अन्यथा उपायो नास्ति ॥ 15 चेच्च एकमपि एतेभ्यः चतुर्भ्यो गुणेभ्यः एतस्मात् पृथक् कुर्व्वंति तथापि इञ्जदत्वेन न संपूर्णः ॥ 16 यतश्चेत्

---

[1] AK, MH19 ›. [2] So K28, S; but in AK, MH19, JJ, JE both verbs end with ›, which may, perhaps, stand for Pl. ›› of 3rd person optative. [3] All om.

इन्द्रजदः स भवति यः सर्व्वज्ञानी सर्व्वशक्तिश्च उत्तमश्च क्षमापरश्च ततोऽसौ यो न सर्व्वज्ञानी न सर्व्वशक्तिः नोत्तमो न क्षमापरो न इन्द्रजदः ॥ ॥

17 द्वितीयंच इदं यत् चेत् सर्व्वेषु केषुचित् पदार्थेषुच कामचरः स्वामी ततोऽसौ नगरं राज्यंच स्वीयं समग्रेभ्यः शत्रुभ्यः प्रतिघातेभ्यो ये स्वीयात् कर्म्मणः किमिति एवं निरुपायं न दधौ यत् कस्यापि अंतः राज्ये कोऽपि उपद्रवो वलात्कारोऽन्यायश्च आक्रंदश्च न भवेत् ॥ 18 यतः स्वामी राजाच नरः स्वामित्वे राज्येच ततः श्राव्यो यदि स्वीयं नगरं राज्यंच स्वीयया बुद्धा एवं पातुं धर्त्तुंच क्षमो यथा स्वीयात् कर्म्मणः शत्रवः कदर्थयितुं पापं हानिंच कर्त्तुं न समर्थीयंति ॥ 19 अथचेत् स्वीयात् कर्म्मणो दुष्टान् क्षीणयति ततोऽसौ स्वतो मनोमित्रान् विना निधाय सर्व्वं कमपि निरुपद्रवं कर्त्तुं समर्थीयति ॥ ॥

20 [illegible] 21 [illegible] 22 [illegible] 23 [illegible] 24 [illegible] [1] 25 [illegible] 26 [illegible] [2] 27 [illegible] [3] [illegible] [4] 28 [illegible] 29 [illegible]

---

20 द्वितीयंच इदं यत् चेत् अधिकशक्तिः वलिष्ठः प्रधानतरः ॥ 21 ततोऽस्य अधिकशक्तित्वं बलिष्ठत्वं प्रधानत्वं उपरि कस्मिन् ॥ 22 यतोऽधिकशक्तित्वं वलिष्ठत्वं उपरि शत्रुषु प्रतिद्वंद्वि भवति ॥ 23 प्रतिद्वंद्वी शत्रुश्च स्वयं न स्वीये संयुज्यते[5] भवितुं ॥ 24 यावत् चेत् शत्रुः प्रतिपक्षो नास्ति कस्योपरि अधिकशक्तिः बलिष्ठश्च भवति ॥ 25 ततोऽस्य अधिकशक्तित्वं वलिष्ठत्वं उपरि न समुदीर्यं ॥ 26 यतः उपरि स्वीये वपुषि गावः पशवश्च येषां प्रतिपक्षो विरोधी नास्ति बलिष्ठाः अधिकशक्तयः संति ॥ ॥

27 द्वितीयंच इदं यत् इञ्जदत्वेन महत्त्वेन निजेन ज्ञानी संतोषी किंवा नो ॥ 28 चेत् ज्ञानी संतोषी ततो निजेन ज्ञानेन कामेन शत्रून् पापकर्म्मिणः कुर्व्वन् समग्रानपि नगरांतः विध्वंसिनोऽवकिरन् शुभेन नगरस्य सृष्टीणांच संतोषी वभूव ॥ 29 पापं अन्यायंच एषामाकांक्षा

---

[1] K28 adds [illegible], and JE [illegible], having misunderstood AK's correction in S.
[2] So all, but S indicates [illegible].
[3] K28, JJ, JE insert ›.
[4] K28 inserts [illegible].
[5] Interlined above शक्नोति, as a *correction*, in AK; JJ, JE, taking it as an *insertion*, add शक्नोति in the text.

[illegible]

30 [illegible]

31 [illegible]

[illegible]

32 [illegible]

33 [illegible]

34 [illegible]

35 [illegible]

36 [illegible]

37 [illegible]

38 [illegible]

39 [illegible]

स्वयंच उपर्येषां शत्रोः शापकरस्य संजातस्य अस्य मनुष्यान् अन्यायरतान् नरकीयान् कर्त्तुं कथं संयुज्यते ॥ ॥

30 द्वितीयंच इदं किल सद्वं यत् वक्ति सत्यतया शुद्धंच वक्ति किंवा नो ॥ 31 चेत् सत्यतया शुद्धंच वक्ति तच्च यत् वक्ति किल पुण्ये मित्रः पापे शत्रुरस्ति ॥ 32 सदैव पापं पापकर्म्मिभ्यः प्रभूतं ददाति पुण्येभ्यः पुण्यकर्म्मिणां ॥ 33 ततोऽस्य सत्या वाक् क्व ॥ ॥

34 द्वितीयंच इदं यदस्य कामो निकृष्टत्वे किंवा उन्नमत्वे ॥ 35 चेत् अस्य कामो निकृष्टत्वे ततोऽस्य इञ्जदत्वं कुतः ॥ 36 चेत् कामः उन्नमत्वे ततः किमिति निकृष्टाः निकृष्टताश्च प्रभूताः संति उन्नमेभ्यः उन्नमताभ्यश्च ॥ ॥

37 द्वितीयंच इदं यत् क्षमाधरोऽस्ति किंवा नो ॥ 38 चेत् न क्षमाकरः ततोऽस्य इञ्जदत्वं कुतः ॥ 39 अथ चेत् क्षमाकरः ततः किमिति

---

[1] So all; perhaps [illegible] or [illegible]; S indicates [illegible]. [2] These two words change places in S, which suits the context better. [3] All [illegible].

वक्ति यदहं हृदयं श्रोत्रं लोचनेच मनुष्याणां[3] विमुद्रितवान् यथैते न शक्नुवंति अवमंतुं वक्तुं कर्तुंच विना तेन यन्मे रोचते ॥ 40 संति केचित् अनिस्नत्वेन महाढ्याः कृताः ॥ 41 संति केचित् प्रचुरप्रकारेण मृत्युना निहताः अवशीर्णाः नरकेच दीर्घकालं निखिन्नाः ॥ 42 किल यावत् ते यान् पृथक् करोमि सुंदरं पुण्यकारितराः भवंति ॥ 43 इह तेच ये पृथक् [illegible] अपकारं कुर्वंति ॥ 44 तस्मात् प्राक्तनीयात् प्रचुरं दोषकरतराः पापकारितराश्च सं[illegible]

45 द्वितीयंच इदं चेत् सर्वं यत् कुरुते ज्ञानतया कारणेनच कुरुते ॥ 46 तत [illegible] प्रतिपक्षः प्रतिघातो नाभूत् किमिति सृष्टयः प्राक्तनीयाः याः समारचिताः समाराधकाः देवीये अकृतादेशत्वे यदंतः मनुष्येषु दुर्गतित्वे नरकीये विपर्ययिताः संति ॥ 47 अथ चेत् असौ न विज्ञातवान् यत् विपर्ययिष्यंति ततोऽस्य कार्यं विमृश्य संयुज्यते समादेष्टुं ॥ 48 यत इह बहवः

---

[1] All [illegible]; but corrected in JE. [2] Better [illegible]. [3] All मनुष्यां.

[illegible]

[illegible] 49 [illegible]

[illegible] 50 [illegible]

[illegible]

[illegible]

[illegible]

[illegible] 51 [illegible]

[illegible]

[illegible] 52 [illegible]

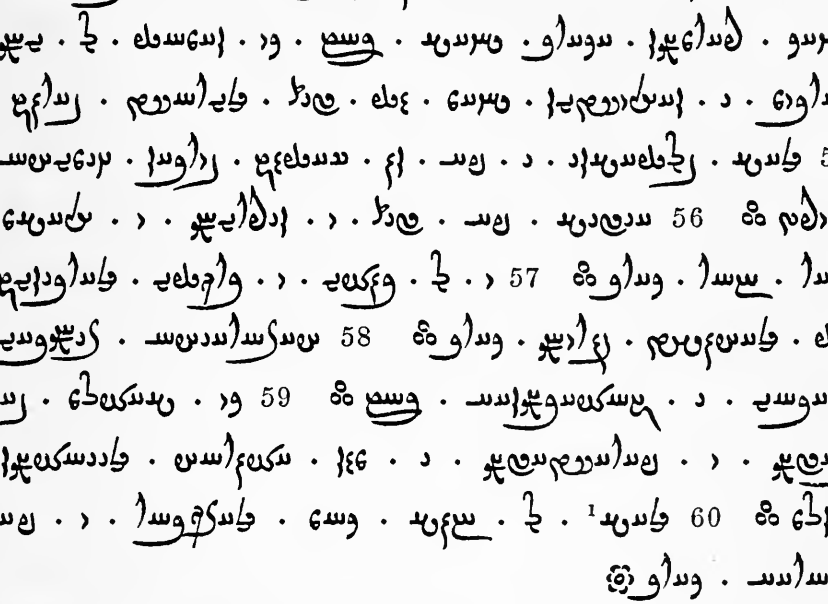
[illegible] 53 [illegible]

सहस्रधाच लक्षधाच ये विनिर्म्मिताः किल अर्च्चयिष्यंति तेच राज्येन माद्यंति सर्व्वेऽपि अकृतादेशाः अशुभोपदेष्टारः संयाताः संति ॥ 49 यतः समं तेन किंचिज्ज्ञानेन येन मनुष्यो न एवं समारच्यते विनिर्म्मीयते यथा मनुष्यस्य कामः ॥ 50 अथ चेत् भविष्यति किंचित् यत् समारचिष्यति निर्म्मास्यति यत् न एवं उपरि आयाति भवति यथैषां कामः द्वितीयेच पुनः समारचने तस्य कस्यचित् न स्यास्यति तस्माच्च रक्षिष्यति ॥ ॥

51 तदसौ स्वामी सर्व्वशक्तिः सर्व्वज्ञानी यावत् इदानीं बहून् असंख्यान् कांश्चित्[3] आरचत्[4] एकोऽपि न एवं उपरि आयाति भवति यथास्य[5] कामः तथापि आरचनात् दानात् नवनवस्य सदैव न परिरक्षति[6] ॥ 52 यथा यदि तान् प्राक्तनीयान् गणान् दाता प्रियत्वाय पावकात् समारचत्[7] कियंतिचित् वर्षसहस्राणि ॥ 53 यत् यथा वदंति

---

[1] AK, MH19 [illegible]; but see S and § 51. [2] S om. [3] All कान् चित्. [4] So all always (see §§ 52, 65, 197; ch. xii, 15; xiii, 12, 92, 121, 141); possibly for आररचत्, but compare §§ 50, 93, 221; ch. i, 44; xii, 74; xiv, 36, 70. [5] AK यथाऽस्य. [6] All परिरक्षति. [7] So all.



किल पूजा अस्य सदैव चक्रिरे ॥ 54 निदाने एकेनैव आदेशेन अकृतेन यं ददौ यत् प्रणामं एतस्मै मनुष्याय प्राक्तनाय अस्माभिः कर्द्दमात् समारचिताय कुरुत ॥ 55 असौ शुद्धिं अयोग्य-करणेन किमित्यवोचत् ॥ 56 ततश्च कर्द्दमेन शापेन कोपेन हीनान् लघून् चकार ॥ 57 देवत्वे दूजत्वेच व्यावर्त्तयत् स्वर्गलोकाच्च वहिश्चकार ॥ 58 सहस्रतयाच जीवितं राज्यं दीर्घकालं ददौ ॥ 59 यत् प्रयामि दासान् आराधकान् मे अमार्गिणो विमोहितान् करोमि ॥ 60 असौ स्वीये कामे विरोधिनः प्रतिद्वंद्विनः चक्रे ॥ ॥

61 निर्द्वीणेच तस्य नरस्य यः प्रियत्वाय हितत्वाय अस्याराधको महान् समं वहुभिः आराधकैः प्रणामं कृतवान् समादिदेश ॥ 62 उद्यानेच स्वर्गभुवनस्य चक्रे ॥ 63 यत् विचरेः समग्राणिच फलानि भक्षेः ॥ 64 विना तेनैकेन वृक्षेण यः

---

[1] AK, MH19 om. [illegible]. [2] K28, JJ, JE [illegible], but corrected in JE. [3] All [illegible]. [4] Ends with [illegible] in all. [5] MH19 om.

समादिष्टो यत् मा भक्षेः ॥ 65 असौ समं तैश्च विप्रतारयितारं विमोहयितारंच समारचत्[2] ॥ 66 अंतश्च उद्याने सन्निहितवान् ॥ 67 यं कश्चित् सर्प्पं वक्ति कश्चित् आहर्म्मनं ॥ 68 असौ रूपंच खादनतायाः तृष्णायाः सर्व्वं स्वयं एतस्मै मनुष्याय ददौ ॥ 69 पश्चात् तेन विमोहकर्त्ता विप्रतारिताः यत् तस्मात् वृक्षात् भक्षेत ॥ 70 अस्ति कश्चित् आदमं वक्ति ॥ 71 तेच तेन रूपेण खादनतायाः अखादन् ॥ 72 पश्चात् खादनात् एवं ज्ञानवंतो बभूवुः यदेतैः उत्तमं निकृष्टंच अवलोकितं परिज्ञातंच ॥ 73 तस्माच्च एवं प्रियत्वात् वात्सल्यात् तेनैकेनादेशेन ते विस्मृताः ॥ 74 तस्याश्च विस्मृतेः सर्व्वं एतस्मात् कारणं ॥ 75 समं कलत्रैरमून् महाक्रोधेन अप्रियत्वेन स्वर्गोद्यानात् बहिश्चकार ॥ 76 हस्तेचास्य दुष्टमनसो विप्रतारकस्य विमोहकस्य समर्प्पितवान् ॥ 77 यदेषां कामः स्त्रीय उपरि प्रचारितः उपयेषांच कारितः ॥ ॥

[1] All om. [2] So all.

78 ननु किमस्ति अन्यायत्वं निःकारणादेशत्वं अनुतापिबुद्धित्वं किंचिज्ज्ञानत्वं[3] यदेतस्मात् निकृष्टतरं अन्यायितरंच ॥ 79 इदंच यत् तत् उद्यानं किमिति एवं सुप्राकारं सुदृढतरंच न चकार यत् स विमोहनाकरः अंतर्नागमिष्यत् ॥ 80 ननुच बहून् दासान् अर्चनाकरान् असौ विमुग्धान् चक्रे करोतिच ॥ 81 असौ तेन हेतुना प्रचुरान् आचार्यान् विदग्धान् युगे युगे जगति असृजत् ॥ 82 यत् दासान् मे हस्तात् अस्य विमोहयितुः शोधयंति ॥ 83 मार्गे प्रवाहेच सत्ये समानयंति ॥ 84 असौ तानपि अर्चकान् आचार्यान् स्वीयान् ये सत्कार्यत्वं मनुष्यंच मार्गे शिक्षायांच सदाचारिण्यां समानीतवंतः समग्रानपि निजेच्छया निकृष्टेन मृत्युना निजघान ननाशच ॥ 85 स यः आद्यो विमोहयिता अमार्गनेता अनंतकालं जीवन् विनिर्मुक्तः आस्ते ॥ 86 यावच इदानीं कामोऽस्य विमोह-

---

[1] Ends with ० in all, but see S. [2] So all, but S neglects it. [3] All have always त्ज्ञा for ज्ञा.

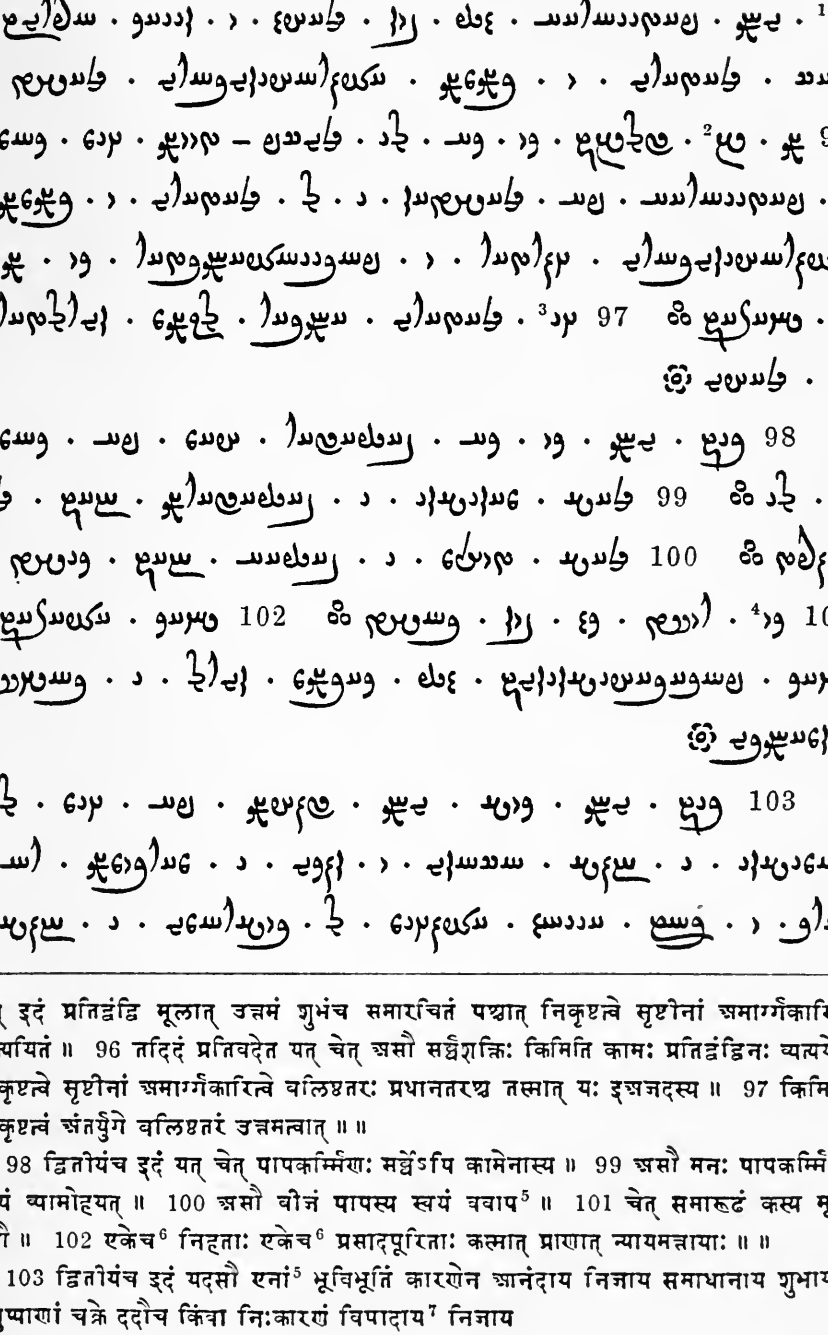
नतया अमार्गनयनतया अधिकशक्तितरः कामचरतरश्च तस्मात् यः इञ्जदस्य ॥ 87 यतो विमुग्धाः अमार्गिणः प्रभूताः स्फीततराः संति सत्यमार्गिभ्योऽमुग्धेभ्यः ॥ ॥

88 द्वितीयंच इदं किल सर्व्वं यत् कुरुते कारणेन कुरुते किंवा नो ॥ 89 चेत् अकारणं कुरुते पिशाचकर्म्मा ॥ 90 असौच यः पिशाचकर्म्मा इञ्जदत्वेन निर्व्वाणज्ञेन न युज्यते स्तोतुं ॥ 91 चेत् कारणेन कुरुते ॥ 92 ततश्चेत् अस्य कोऽपि प्रतिपक्षः प्रतिद्वंद्वी नाभूत् अस्याः समग्रायाः सृष्टेः या यथा देवाश्च मनुष्याश्च ये अकृतादेशाः प्रत्यभिमुखं कामस्यास्य योद्धारो विमोहयितारः असंख्यायाश्च सृष्टेः अलाभवत्याः आरचनेन किं ॥ ॥

93 द्वितीयंच इदं यत् चेत् सर्व्वं वर्त्तमानं अतीतं भाव्यंच वेत्ति तदस्य न युज्यते निजेन ज्ञानेन कामेनच किंचिदपि आरचितुं[2] यस्मात् पश्चात्तापः प्रतिकूलंचास्य कामस्य आदेशस्यच आस्ते ॥ 94 अस्यच आचार्याणां कामकर्त्तॄणां प्रतियाति भवति ॥ 95 चेत् ब्रुवंति

[1] MH19 [illegible].

[2] So all.



यत् इदं प्रतिद्वंद्वि मूलात् उत्तमं शुभंच समारचितं पश्चात् निकृष्टत्वे सृष्टीनां अमार्गकारित्वे व्यत्ययितं ॥ 96 तदिदं प्रतिवदेत यत् चेत् असौ सर्व्वशक्तिः किमिति कामः प्रतिद्वंद्विनः व्यत्ययेन निकृष्टत्वे सृष्टीनां अमार्गकारित्वे वलिष्ठतरः प्रधानतरश्च तस्मात् यः इञ्जदस्य ॥ 97 किमिति निकृष्टत्वं अंतर्युगे वलिष्ठतरं उत्तमत्वात् ॥ ॥

98 द्वितीयंच इदं यत् चेत् पापकर्म्मिणः सर्व्वेऽपि कामेनास्य ॥ 99 असौ मनः पापकर्म्मिणां स्वयं व्यामोहयत् ॥ 100 असौ वीजं पापस्य स्वयं ववाप[5] ॥ 101 चेत् समारूढं कस्य मूले दधौ ॥ 102 एकेच[6] निहताः एकेच[6] प्रसादपूरिताः कस्मात् प्राणात् न्यायमत्तायाः ॥ ॥

103 द्वितीयंच इदं यदसौ एनां[5] भूविभूतिं कारणेन आनंदाय निजाय समाधानाय शुभायच मनुष्याणां चक्रे ददौच किंवा निःकारणं विषादाय[7] निजाय

---

[1] All ›, but see S. [2] So all and S; perhaps ‹ is better. [3] So all, but S indicates ‹·›. [4] JJ, JE, S ‹·›. [5] So all. [6] All एकाश्च. [7] AK has खा for षा.

उद्वेगाय अशुद्धये दुःखाय मरणायच मनुष्याणां ॥ 104 यतः चेत असौ निःकारणं चक्रे पिशाचकार्यो ॥ 105 निःकारणं किंचित् ज्ञानिनां अप्रतिकरणत्वात् ॥ 106 चेत् कारणेन चक्रे असौ आनंदाय निजाय समाधानाय शुभायच मनुष्याणां ददौ ॥ 107 ततोऽसौ सुनिवासां[1] संपूर्णशुभां[1] किमिति नाकरोत् ॥ 108 चेत् अस्य समारचनात् मनुष्याणां सृष्टेश्च आनंदः शुभंच ततोऽस्य अपघातात् विध्वंसात् लाभः कः ॥ 109 चेत् असौ मनः पापि न स्वयं मनुष्येषु ददौ ततः कोऽस्ति यः ऋते आदेशात् कामाच्च अस्य मनः पापि ददाति ॥ 110 चेत् असौ स्वयं ददौ अमीषामिह दोषं उपरि दधाति ततोऽस्य सत्यं माध्यस्यं कुतः ॥ 111 यतो यद्यपि मनुष्याः सनं किंचिज्ज्ञानेन किंचिद्बुद्धा तथापि व्याघ्रान् विरून्[2] अपरांश्च क्षुद्रजंतून् यावदेते समर्थाः डिंभेषु गोस्थानेषु निजेषु अंतर्न निक्षिप्यंति ॥

---

[1] So all. [2] Guj. *varu.*

[illegible]

112 नो चेत् एते विनाशयंति ॥ 113 ननु इञ्जदश्च पालनाकरः आहर्म्मनं देवान् स्वीयासु सृष्टिषु किमिति मध्ये निचिक्षेप ॥ 114 यदेनां अश्रोत्रीं व्यामुग्धां दुर्गतिनीं नरकीयांच चक्रिरे ॥ 115 चेत् विमर्शनाय चक्रे यथा तत् यत् ब्रुवंति यदसौ अशुभं विमर्शनाय उपरि सृष्टीनां ददौ ॥ 116 तदसौ पूर्व्वं तस्मात् मनुष्यान् सृष्टिंच किं न विज्ञातवान् ॥ 117 किमसौ आचार्यो विमर्शकः सर्व्वज्ञानी अनाकार्यः ॥ ॥

118 संक्षेपात् इदं यत् इञ्जदस्य चेत् कोऽपि प्रतिपक्षः प्रतिघाती नाभूत् ततोऽसौ अनुपद्रवतया समग्रां सृष्टिं दातिंच दातुं शक्तोऽभूत् किमिति न ददौ ॥ 119 [6]चेत् समीहितवान् न शक्तोऽभूत् ॥ 120 चेत् समीहितवान् नच शक्तवान् नच संपूर्णशक्तिः ॥ 121 अथ चेत् असौ शक्तवान् न समीहितवान् नच पालनाकरः ॥

---

[1] Ends with [illegible] in JJ, JE. [2] All om. [3] Written, as a correction, above [illegible] in AK, and added to that word in MH19. [4] JE adds [illegible]. [5] So all; the suffix is probably not adverbial, but the conditional verb for Pl. [illegible] (Pz. [illegible]). [6] अथ seems wanting.

122 चेत् असौ विज्ञातवान् यत् अस्याः सृष्टेः दातेश्च यां ददामि किंचित् भविष्यति यत् न अंतः कामे मम ॥ 123 निदाने तु चकार ॥ 124 तन्ननु अयं सकलोऽपि असंतुष्ट्या निजेन करणेन प्रवर्त्तनेन कोपः शापश्च निक्षेपश्च यो निग्रहे नरकस्य निःकारणः ॥ ॥

125 द्वितीयंच इदं यच्चेत् समग्रं पापमनसा पापकर्म्मणा पापं यत् मनुष्याः मन्यंते ब्रुवंति कुर्व्वंतिच एवंच दुःखं मांद्यं दौष्ट्यं निग्रहोऽन्यायश्च नरकस्य विना कामेन आदेशेनच इञ्जनदस्य भवितुं न शक्नोति ॥ 126 इञ्जनदस्य कामः शक्तो नित्यश्च ॥ 127 यतोऽसौ स्वयंच नित्यः ॥ 128 इह कस्यापि नित्यात् अन्यायात् निग्रहात् शोढुं अनाशा[3] सुनिश्चिता एव ॥ 129 यतः प्राचुर्येण प्रकटं यत् कोऽपि विद्याधिपतिः प्रवीणश्च नास्ति यः[4] एतस्मात् अन्यायात् निकृष्टकामत्वात् अन्यथा दधाति ॥ 130 चेत् आराधितः

---

[1] S om. [2] AK, MH19 6·2; but see S. [3] So AK; better अनाशता.
[4] AK om.

[illegible]

[illegible] 131 [illegible]

[illegible] 132 [illegible]

[illegible]

133 [illegible]

[illegible] 134 [illegible]

[illegible] 135 [illegible]

[illegible] 136 [illegible]

[illegible] 137 [illegible]

[illegible]

138 [illegible]

[illegible] 139 [illegible]

[illegible] 140 [illegible]

[illegible] 141 [illegible]

तत् प्रतिम एव तेषां आराधकानां आचार्याणां ये मनुष्येषु निरोपं इदं चक्रिरे यत् दोषं पापंच मा कुर्यात ॥ 131 यतः कामं आदेशंच इञ्जदस्य प्रतिस्खलितुं कामयंति ॥ 132 इदंच यत् यथास्य द्वेऽपि कामः सकलंच पापं सकलंच पुण्यं न प्रकटं यत् पुण्यं पुण्यकर्म्मिणां प्रभूतं प्रतिकरोति किंवा पापं पापकर्म्मिणां ॥ ॥

133 ननु तेच वैद्याः ये आशाये आत्मनो रोगिणां औषधानि विदधते[3] ॥ 134 अनीषां दुःखं मांद्यं प्रतिस्खलंति प्रेरंतिच ॥ 135 यत्तेषां तस्मात् कर्म्मणः पुण्यं स्वीयायते ॥ 136 परं निग्रहे नरकस्य निःसंदिग्धं तिष्ठंति ॥ 137 तेच ये आत्मनो वाञ्छभ्याय दुर्बलेभ्यो नास्तिकेभ्यो दुःखितेभ्यो मनुष्येभ्यः किंचित् ददति ॥ 138 तेषां नास्तिकं दौर्बल्यं तेभ्योऽपहरंति प्रेरंतिच ॥ 139 यत्तेषां तस्मात् कर्म्मणः पुण्यं स्वीयायते ॥ 140 परमेषां पापं भारितरं भवति निश्चयेन ॥ 141 चेत् वदंति यत् तेच वैद्याः

---

[1] JJ, JE insert ›. [2] All but JJ om.; but see S. [3] Always विदधंते.

औषधानि ये विदधते तेच ये दुर्बलेभ्यो दुःखितेभ्यः किंचित् ददति सर्वेऽपि कामेन इञ्जदस्य ॥ 142 तच्चेत् इञ्जदोऽप्रतिघाती अप्रतिपक्षः ततोऽस्य मांद्यस्य दौर्बल्यस्यच अदानं समाधानितरं सकारणतरं इञ्जदत्वेच अनुरूपितरं ॥ 143 तस्मात् यदमूत् स्वयं रोगिणो दुर्बलान् कृत्वा मनुष्येषु समादिदेश यत् यूयं एतामेतान्[6] अरोग्यान् अपनास्तिक्यान् कुर्यात ॥ 144 चेत् वदंति यदस्य कामोऽयं यत् तेषां वैद्यानां दातॄणां तेन प्रसाददानेन शुभं तेभ्यः तत्र कुरुते ॥ 145 एतांश्च स्वर्गशुभेषु अनंतकालीयेषु प्रापयति ॥ 146 तदेतत् पश्येत यत् कथं अन्यायी अशक्तश्च यत् शुभं प्रभूतत्वंच उपरि अन्यस्मिन् संपूर्णकामे याते सति प्रभूतान् अपापान् उपद्रुतान् दुर्बलान् नास्तिकान् रोगिणोऽन्यायागतान्[7] कुरुते ॥ 147 इदंच यत् चेत् शुभं प्रभूतत्वं उपरि एकस्मिन् विना उपद्रवेण दुःखेन कष्टेनच अपरस्य कर्तुं न शक्नोति ॥ 148 ततोऽसौ शक्तिकर्तृतायाः

---

[1] MH19 [illegible]. [2] MH19 [illegible]. [3] MH19 [illegible]; JJ [illegible]. [4] All [illegible], but see S. [5] JJ [illegible]. [6] So all. [7] So both; perhaps for [illegible].

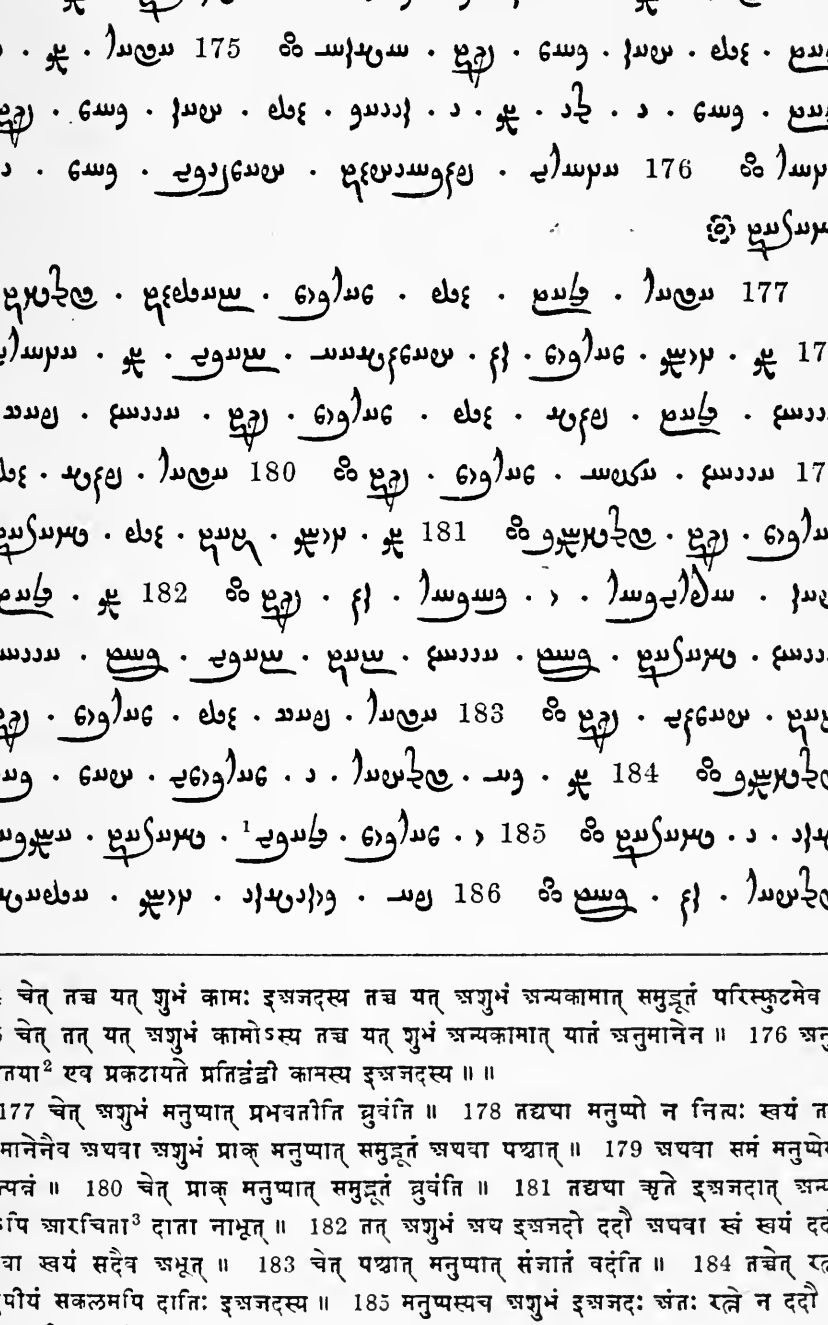
158 [illegible] 159 [illegible] 160 [illegible] 161 [illegible][1] 162 [illegible] 163 [illegible][2] 164 [illegible] 165 [illegible] 166 [illegible] 167 [illegible] 168 [illegible] 169 [illegible] 170 [illegible][3] 171 [illegible] 172 [illegible] 173 [illegible]

---

158 यथा किंचिदपि नावलोक्यते यत् न शुभं अथवा अशुभं अथवा सम्मिश्रं द्वाभ्यां ॥ 159 चेत् वदंति यदस्य समग्रमपि कामः ततोऽस्य शुभं अशुभंच द्वेऽपि कामः ॥ 160 चेत् अस्य शुभं अशुभंच द्वेऽपि कामः अपूर्णकामी ॥ 161 यतः एकेनापि न संपूर्णः ॥ 162 असौच अपूर्णकामी अपूर्णस्वयं शक्नोति भवितुं ॥ 163 यथा उपरि निर्दर्शितं ॥ 164 चेत् अस्य किमपि [illegible] कामः ॥ 165 कस्यापि कामस्य अभावान् नास्तिकामः ॥ 166 असौच यो नास्तिकामो [illegible] कर्म्मा ॥ 167 असौ यो रूपकर्म्मा रूपितश्च कृतश्च ॥ 168 चेत् अस्ति यदस्य कामः अस्ति [illegible]स्य न कामः ॥ 169 किंचिदपि अंतर्जगति नावलोक्यते यत् न शुभं नच अशुभं ॥ 170 तच्चेत् इअजदस्य शुभं कामः ततोऽसौ[4] अशुभस्य अकामी परिस्फुट एव ॥ 171 तच्च यत् अशुभं न कामेनास्य ॥ 172 चेत् अस्य अशुभं कामः ततोऽसौ शुभस्य अकामी अनुमानेन ॥ 173 तच्च यत् शुभं न कामेनास्य ॥

---

[1] [illegible] seems wanting, see S. [2] Compare ch. viii, 108–116. [3] MH19 [illegible]. [4] JJ inserts [illegible]:.

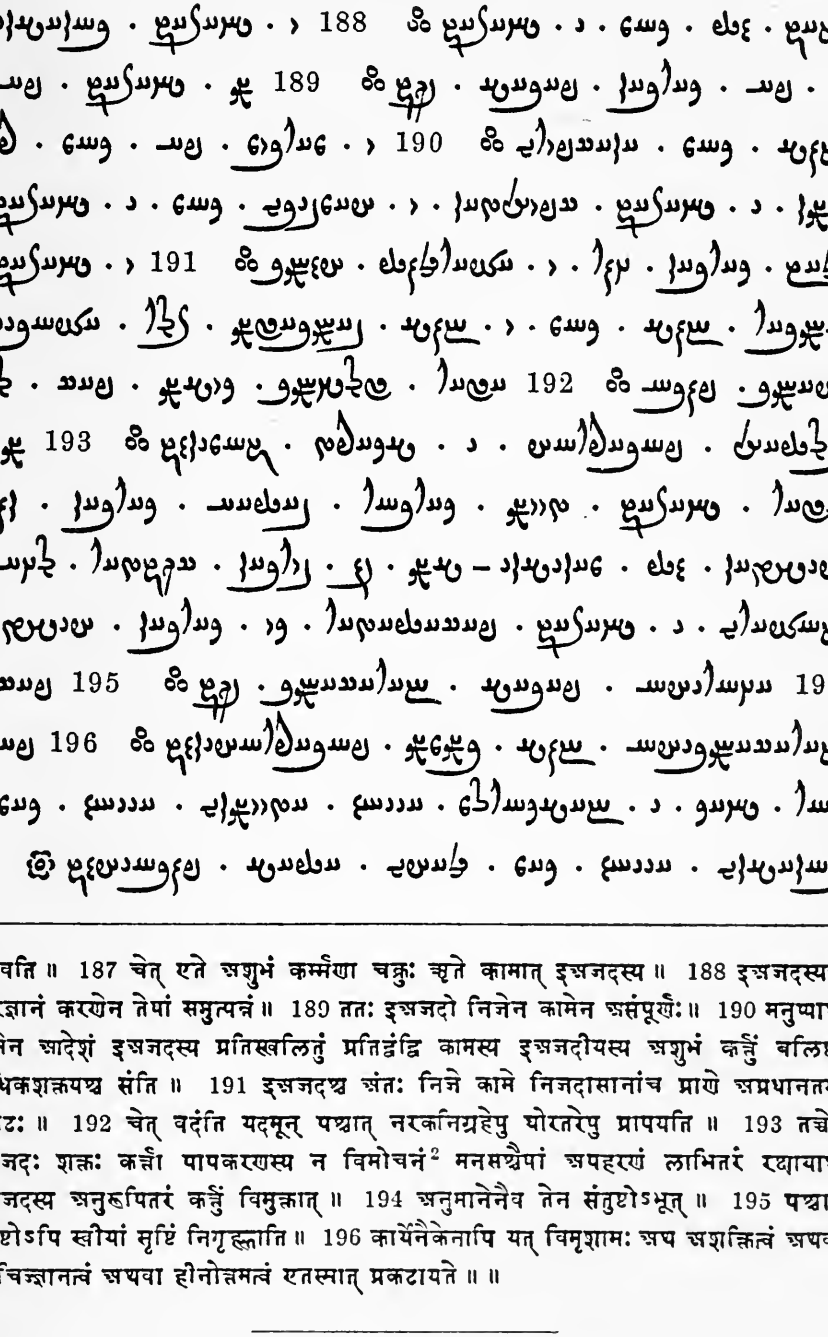


174 चेत् तच्च यत् शुभं कामः इञ्जदस्य तच्च यत् अशुभं अन्यकामात् समुद्भूतं परिस्फुटमेव ॥ 175 चेत् तत् यत् अशुभं कामोऽस्य तच्च यत् शुभं अन्यकामात् यातं अनुमानेन ॥ 176 अनुमानतया[2] एव प्रकटायते प्रतिद्वंद्वी कामस्य इञ्जदस्य ॥ ॥

177 चेत् अशुभं मनुष्यात् प्रभवतीति ब्रुवंति ॥ 178 तद्यथा मनुष्यो न नित्यः स्वयं तत् अनुमानेनैव अथवा अशुभं प्राक् मनुष्यात् समुद्भूतं अथवा पश्चात् ॥ 179 अथवा समं मनुष्येण समुत्पन्नं ॥ 180 चेत् प्राक् मनुष्यात् समुद्भूतं ब्रुवंति ॥ 181 तद्यथा ऋते इञ्जदात् अन्यः कोऽपि आरचिता[3] दाता नाभूत् ॥ 182 तत् अशुभं अथ इञ्जदो ददौ अथवा स्वं स्वयं ददौ अथवा स्वयं सदैव अभूत् ॥ 183 चेत् पश्चात् मनुष्यात् संजातं वदंति ॥ 184 तच्चेत् रत्नं मानुषीयं सकलमपि दातिः इञ्जदस्य ॥ 185 मनुष्यस्यच अशुभं इञ्जदः अंतः रत्ने न ददौ ॥ 186 कर्म्मणा कथं एतस्मात्

---

[1] All but S ১ · ৳ৰ্ত্ত. [2] Both omit या. [3] So both.



प्रभवति ॥ 187 चेत् एते अशुभं कर्म्मणा चक्रुः ऋते कामात् इञ्जदस्य ॥ 188 इञ्जदस्यच परिज्ञानं करणेन तेषां समुत्पन्नं ॥ 189 ततः इञ्जदो निजेन कामेन असंपूर्णैः ॥ 190 मनुष्याश्च कामेन आदेशं इञ्जदस्य प्रतिस्खलितुं प्रतिद्वंद्वि कामस्य इञ्जदीयस्य अशुभं कर्त्तुं बलिष्ठा अधिकशक्तयश्च संति ॥ 191 इञ्जदश्च अंतः निजे कामे निजदासानांच प्राणे अप्रधानतरः प्रकटः ॥ 192 चेत् वदंति यदमून् पश्चात् नरकनिग्रहेषु घोरतरेषु प्रापयति ॥ 193 तच्चेत् इञ्जदः शक्तः कर्त्ता पापकरणस्य न विमोचनं[2] मनसश्चैषां अपहरणं लाभितरं रक्षायाश्च इञ्जदस्य अनुरूपितरं कर्त्तुं विमुक्तात् ॥ 194 अनुमानेनैव तेन संतुष्टोऽभूत् ॥ 195 पश्चात् संतुष्टोऽपि स्वीयां सृष्टिं निगृह्णाति ॥ 196 कार्येनैकेनापि यत् विमृशामः अप अशक्तित्वं अथवा किंचिज्ज्ञानत्वं अथवा हीनोत्तमत्वं एतस्मात् प्रकटायते ॥ ॥

---

[1] JE om. [2] Both विमुंचनं.

[illegible]

205 [illegible]

206 [illegible]

207 [illegible]

208 [illegible]

209 [illegible]

210 [illegible]

211 [illegible]

212 [illegible]

213 [illegible]

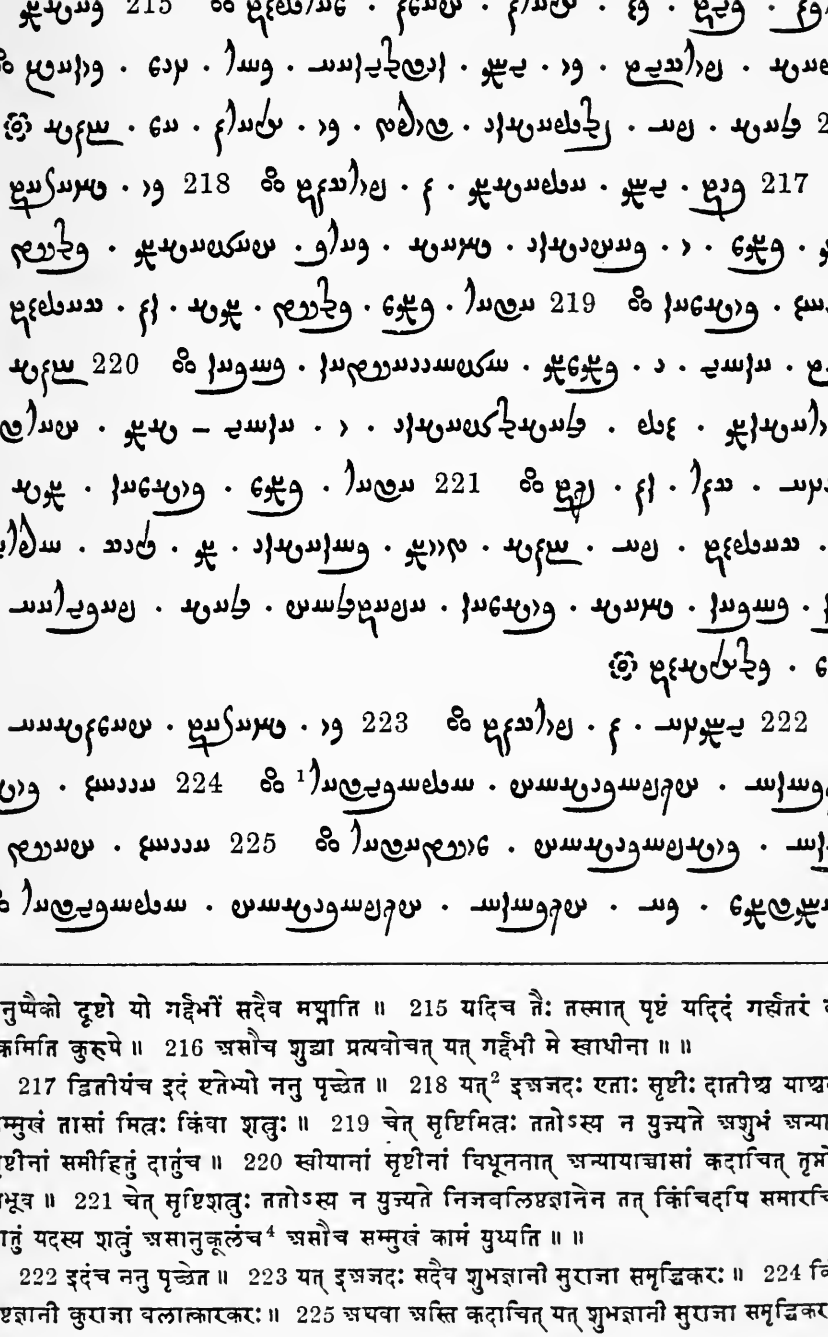
214 [illegible]

शुभस्यापरस्य दुःखं मरणं अन्यायंच उपरि अन्यस्मिन् प्रतिष्ठिष्यति ॥ ॥

205 द्वितीयंच तत् यत् समुदायीकाः एके तेभ्यो वदंति यत् इञ्जदः सकलाभिः सृष्टिभिः दातिभिश्च पार्थिवः ॥ 206 यतः सृष्टयः समग्राः तस्य स्वाधीनाः संति ॥ 207 यथास्य रोचते यदस्य रोचते उपरि तासां कुरुते नच बलात्कारकरः ॥ 208 यतो बलात्कारः स यं उपरि कस्यचित् अस्वाधीनस्य कुर्व्वंति ॥ 209 ततः स यः केषांचित् सर्व्वस्वाधीनानां यथास्य रोचते उपरि तेषां कुरुते नच बलात्कारकरः ॥ 210 तदहो अवबुध्येत यच्चेत् पार्थिवत्वात् यो बलात्कारं कुरुते नच बलात्कारी आकार्यः ॥ 211 तत् असौच यः पार्थिवोऽनृतं वक्ति सत्यवाक् अस्ति ॥ 212 असौच यः पार्थिवत्वात् दोषं पापं चौर्यं अपहारंच कुरुते नच पापकारी आकार्यः ॥ 213 एवं यथा तत् यत् हूफरवर्द्दरोशनः आदरफरोवगस्य पुत्रः प्रतिरूपतया प्रत्यवोचत् ॥ 214 यत् तैः

---

[1] So both, but S om. [2] JJ [illegible], JE [illegible], S om.



मनुष्यैको दृष्टो यो गर्द्दभीं सदैव मघ्नाति ॥ 215 यदिच तैः तस्मात् पृष्टं यदिदं गर्द्दतरं कार्यं किमिति कुरूपे ॥ 216 असौच शुद्धा प्रत्यवोचत् यत् गर्द्दभी मे स्वाधीना ॥ ॥

217 द्वितीयंच इदं एतेभ्यो ननु पृच्छेत ॥ 218 यत्[2] इञ्जदः एताः सृष्टीः दातोश्च याश्चकार सम्मुखं तासां मित्रः किंवा शत्रुः ॥ 219 चेत् सृष्टिमित्रः ततोऽस्य न युज्यते अशुभं अन्यायंच सृष्टीनां समीहितुं दातुंच ॥ 220 स्वीयानां सृष्टीनां विधूननात् अन्यायाच्चासां कदाचित् तृप्तो न बभूव ॥ 221 चेत् सृष्टिशत्रुः ततोऽस्य न युज्यते निजबलिष्ठज्ञानेन तत् किंचिदपि समारचितुं[3] दातुं यदस्य शत्रुं असानुकूलंच[4] असौच सम्मुखं कामं युध्यति ॥ ॥

222 इदंच ननु पृच्छेत ॥ 223 यत् इञ्जदः सदैव शुभज्ञानी सुराजा समृद्धिकरः ॥ 224 किंवा दुष्टज्ञानी कुराजा बलात्कारकरः ॥ 225 अथवा अस्ति कदाचित् यत् शुभज्ञानी सुराजा समृद्धिकरः ॥

---

[1] So both always, but better [illegible] (see S). [2] Both यतः. [3] So both, see § 51. [4] JJ om. च.

226 [illegible]

227 [illegible]

228 [illegible]

229 [illegible]

230 [illegible]

231 [illegible]

232 [illegible]

233 [illegible]

234 [illegible]

235 [illegible]

236 [illegible]

237 [illegible]

238 [illegible]

---

226 अस्ति कदाचित् यत् दुष्टज्ञानी कुराजा बलात्कारकरः ॥ 227 चेत् सदैव शुभज्ञानी सुराजा समृद्धिकरः ॥ 228 ततोऽस्य न स्यात् अंतर्नगरे राज्ये बलात्कारः उपद्रवः आक्रंदश्च ॥ 229 अस्य सृष्टिमित्रता सृष्टेश्च सम्मुखमस्य मित्रता केवलैव ॥ 230 इति हेतोः उपरि स्वीयानां सृष्टीनां पालनाकरः ॥ 231 अस्य सृष्टिश्च त्रिधाप्रहरककारिणी सम्मुखंच स्तुतिकरा केवलं मित्राच ॥ 232 अस्य नामच इञ्जदीयं अनुरूपं आत्मनः ॥ 233 चेत् दुष्टज्ञानी कुराजा बलात्कारकरः ॥ 234 ततः स्वयमेव सृष्टिषु केवलः शत्रुः अस्य सृष्टिश्च सम्मुखं एवं विधा ॥ 235 इति हेतोः सृष्टीनां विध्वंशयिता विनाशयिता विमोहनाकरः ॥ 236 अस्य सृष्टिश्च एतस्मात् आक्रंदिनी सम्मुखं युद्धकारिणी केवला विरोधिनी ॥ 237 अस्य नामच इञ्जदीयं अननुरूपनामतन्निभं[2] ॥ 238 अस्य नित्यत्वाच्च सृष्टीनां अनंतकालीयात्

---

[1] JJ [illegible], JE [illegible]; but see S. [2] Both omit म.

उपद्रवात् अन्यायात् निर्भयो भवितुं अनाशा एव ॥ 239 चेत् अस्ति कदाचित् यत् सुराजा शुभज्ञानी समृद्धिकरः अस्ति कदाचित् यत् अन्यथा व्यत्ययितः[1] एतस्मात् ॥ 240 ततोऽस्य मित्रता सृष्टीनां[2] समला ॥ 241 समलमित्रत्वाच्च समलकर्म्मा ॥ 242 समलकर्म्मत्वाच्च समलः स्वयमपि प्रकटायते ॥ 243 अस्य सृष्टिश्च सम्मुखं समलमित्रा ॥ 244 समभागात् नो चेत् मित्रा अस्य नच विरोधिनी नच त्रिधाप्रहरककरा अस्य नचाक्रंदिनी नच स्तुतिकरा अस्य[3] नच निंदाकरा अमुना प्रकारेण उपरि सर्व्वासां सृष्टीनां चित्रकृत् प्रकटः ॥ ॥

245 द्वितीयंच इदं यत् यथा सर्व्वं किंचित् यदंतर्जगति एतस्मात् नामद्वयात् शुभस्य अशुभस्य नो बहिः ॥ 246 तच्चेत् शुभं अशुभंच सर्व्वं इञ्जदात् कामेनच इञ्जदस्य उद्गीर्यते ॥ 247 तत् वराकः आहर्म्मनो निरर्थकं अपकीर्त्तितः अपापोऽमूलास्पदश्च[4] कदाचि-

---

[1] So both. [2] Both पृथ्वीनां. [3] Both ऽस्य. [4] Both ऽमूलास्पदंच.

[illegible]

248 [illegible]

[illegible]

249 [illegible]

[illegible] 250 [illegible]

[illegible] 251 [illegible]

[illegible] 252 [illegible]

[illegible] 253 [illegible]

[illegible] 254 [illegible]

[illegible]

दपि विरुद्धोऽपहारीच नाभूत् नच भविष्यति ॥ 248 तच्च यत् अंतः आगमे वक्ति यत् आहर्म्मनो ऽपहर्त्ता बभूव अमून्[5] स्वर्गात् बहिः कुरुते[5] निरर्थकं ॥ 249 यतस्तच्च अपहारित्वं अकृतादेशत्वं सर्व्वं कामेन इञ्जदस्य ॥ 250 चेच्च शुभं इञ्जदात् कामेनच इञ्जदस्य अशुभंच मनुष्यात् उद्गीर्यते ततः आहर्म्मनस्य अमूलास्यदस्य अपापस्य अस्य शापो निंदाच निरर्थकं ॥ 251 चेत् प्रवृत्तोऽयं सकलोऽप्यन्यायोऽशुभं न विभिन्नरत्नत्वात् किंतु स्वत्वात् एकरत्नत्वाच्च आत्मनः इञ्जदस्य ॥ 252 ततः[6] इञ्जदः स्वीयाभिमुखं शत्रुः प्रतिघातीच अस्ति ॥ 253 इदंच यत् ऋते रत्नात् पापस्य पापं समुद्भूतमिति वक्तुं अतीव विमूढता ॥ 254 यथा पापस्य रत्नात् उत्तमात् गणना विमूढा [3]तथा आहर्म्मनस्यापि यो मूलं मूलास्यदं अस्ति सकलस्य पापस्य दातेः सृष्टेश्च इञ्जदस्य गणनं विमूढतरं ॥

---

[1] JJ has ९ changed into ६, JE has ६. [2] JE om. [3] JJ begins a new section here. [4] Both have ᠬᠣᠭᠣᠷᠠᠨ for ९. [5] So both; better तैश्च . . . कृतो. [6] JE तत्.

255 [illegible]

256 [illegible]

257 [illegible]

258 [illegible]

259 [illegible]

260 [illegible]

261 [illegible]

---

255 संक्षेपात् इदं यच्चेत् आद्यं किंचित् अस्ति यत् न अंतः कामे इञ्जदस्य चेत् सर्व्वं किंचित् कामेन इञ्जदस्य कोऽपि न पापकर्म्मा ॥ 256 गुरुश्च दीनिश्च विनिर्म्मिता निरर्थकं ॥ 257 चेत् पापकारितया कश्चित् अवलोपितुं युज्यते तदसौ अवलोपितुं योग्यतरो यो मूलं कर्त्ता धर्त्ता आरचयिताच सकलस्य अशुभस्य पापस्यच ॥ 258 चेत् अशुभं पापंच आहर्म्मनात् अथ मनुष्याच्च उन्नीयंते तद्यथा ते सर्व्वेऽपि आरचिता दत्ताः इञ्जदेन संति ततो मूलनिधानं सर्व्वं असौ यो मूलकारणं अशुभस्य ॥ 259 अशुभात् अशुभतरं ॥ ॥

260 इदंच ननु पश्येत यत् समग्राण्यपि दर्शनानि स्वीयेभ्यो गुरुभ्यः प्रवृत्तानि इदं वदंति यत्तैः[4] उक्तं आदिष्टंच निजेषु यूथेषु यत् पुण्यं कुर्यात पापात् प्रतिरक्षेत ॥ 261 विमोहनत्वात् इदं न विमृशंति यत् पापं यदादिष्टं यत् मा

---

[1] Both om. [2] Perhaps for [illegible]; JE has [illegible] altered into [illegible]. [3] J.J [illegible]. [4] Both यक्तो.

[illegible]

[illegible] 262 [illegible]

[illegible] 263 [illegible]

[illegible]

264 [illegible]

[illegible] 265 [illegible]

[illegible] 266 [illegible]

[illegible] 267 [illegible]

[illegible] 268 [illegible]

[illegible] 269 [illegible]

[illegible] 270 [illegible]

कुर्यात यः कुरुते नरके अनंतकालं निधेपयामि तत् कुतः कस्मात् मूलात् युज्यते भवितुं ॥ 262 यतश्चेत् सकलमपि इञ्जदात् ततोऽस्य अदानं समाधानतरमासिष्यत पश्चात् दानात् प्रकटत्वे समानीतात् एतस्माच्च परिरक्षितुं समादिष्टात् ॥ 263 यदिच किमपि लाभं हेतुंच दानस्य आरचनस्य अशुभस्य नावलोकामहे ॥ ॥

264 द्वितीयंच अंतस्तेमां आगनेषु उपरि पुण्यस्य पापस्यच असंबद्धतया वक्ति ॥ 265 यत् पुण्यं पापंच द्वितयमपि मत्तः ॥ 266 न देवाः नच राक्षसाः समर्थाः संति कस्यापि विपत्तिकरणे ॥ 267 न कश्चित् दीनिं प्रत्यकरोत् पुण्यंच[2] चकार न कश्चित् अगदीनित्वेन प्रचचार पापंच चक्रे विना कामेन मे ॥ 268 अंतः सद्वेंषु आगनेषु प्रचुरतया प्रचर्य आलिखेत् शापं सृष्टिषु कुर्यात् ॥ 269 यत् किमिति मनुष्याः तत् पापं यदहं तैः कामयामि कामयंति कुर्वंतिच ॥ 270 अधिकं

---

[1] JE, S om. [2] JJ om. च.

[illegible]

[illegible] 271 [illegible]

[illegible]

[illegible] 272 [illegible]

[illegible]

[illegible] 273 [illegible]

[illegible] 274 [illegible] 275 [illegible]

[illegible] 276 [illegible]

[illegible] 277 [illegible]

[illegible] 278 [illegible]

कामेन कर्म्मणाच स्वीयहस्तीयेन भवति तेषां निग्रहः उपरि वपुषि आत्मानंच[2] त्रासयति ॥ 271 अन्यस्मिन् स्थानेच वक्ति यत् अहं स्वयमस्मि विमोहनाकरो मनुष्याणां यतश्चेत् मे कामे स्यात् ततोऽहं मार्गं सत्यं दर्शयामि विना मे कामेन यत् नरकं प्रयांति[3] ॥ 272 अन्यस्मिन् स्थानेच वक्ति यत् मनुष्याः स्वयं संति कर्त्तारः पापस्य ॥ 273 अमीभिस्त्रिभिः प्रकारैः इन्द्रजदः उपरि स्वीयासु सृष्टिषु विभिन्नरीत्या साक्ष्यं ददाति ॥ 274 एकंच इदं यत् स्वयं आहर्म्मनः ॥ 275 एकंच इदं यत् स्वयं अस्ति विमोहनाकरः सृष्टेः ॥ 276 अन्येनच शृंगारेण स्वीयां सृष्टिं समं आहर्म्मनेन विमोहकारितया समभागिनीं कुरुते किल अस्ति यत् अहं करोमि अस्ति यत् आहर्म्मनः ॥ 277 तेन यत् वक्ति यत् मनुष्याः पापं स्वयं कुर्व्वंति तदसौ स्वीयं वपुः दूरतया पापात् समं आहर्म्मनेन समभागि चक्रे ॥ 278 यतश्चेत् मनुष्याः पापं कुर्व्वंति निजरत्नत्वात् . . .

---

[1] So JJ; JE om. [2] So both. [3] Both प्रयाति.

[illegible]

[illegible] 280 [illegible]

[illegible] 281 [illegible]

[illegible] 282 [illegible]

[illegible] 283 [illegible]

[illegible] 284 [illegible]

[illegible] 285 [illegible] 286 [illegible]

[illegible] 287 [illegible]

[illegible] 288 [illegible]

[illegible] 289 [illegible]

[illegible] 290 [illegible]

[illegible] 291 [illegible]

निजव्यामूढत्वात् ततः इञ्जदः समं आहर्म्मनेन पापात् दूरे ॥ 279 यतो यथा न इञ्जदात् नच आहर्म्मनात् ॥ ॥

280 द्वितीयंच तेभ्यो ये मुघजरीकाः आकार्यंते ननु पृच्छेत ॥ 281 यत् इञ्जदस्य समग्रान् मनुष्यान् स्वतंत्रकामतया पापात् परिरक्षितुं नरकाच्च शोधयितुं स्वर्गेंच नयितुं[4] कामः किंवा नो ॥ 282 चेत् वक्ति यत् नो ॥ 283 तदसौ निर्व्विवेज उपरि हीनोत्तमत्वे इञ्जदस्य निकृष्टत्वं अस्य कामः ॥ 284 इति हेतोः इञ्जदत्वेन स्तोतुं न योग्यः ॥ 285 चेत् वक्ति यदस्य कामः ॥ 286 तदसौ निर्व्विवेज उपरि उत्तमकामत्वे इञ्जदस्य ॥ 287 इति हेतोः इञ्जदत्वेन स्तोतुं योग्यः ॥ 288 इदंच यदसौ[5] कामकर्त्तुं शक्तः किंवा नो ॥ 289 चेत् वक्ति यत् नो ॥ 290 ततोऽसौ निर्व्विवेज उपरि अशक्तत्वे इञ्जदस्य तेन योऽस्य कामः ॥ 291 इति हेतोः

---

[1] Both [illegible], but see S and ch. xv, 77, 80, 82–84. [2] JJ [illegible] [3] Both insert [illegible], but see S and § 290. [4] Both नइतुं. [5] Better यच्चेदसौ.

[illegible]

इञ्जदत्वेन सर्व्वशक्तिना स्तोतुं न योग्यः ॥ 292 चेत् वक्ति यत् कामकर्त्तुं शक्तः ॥ 293 तदसौ निर्व्विवेज उपरि शक्तित्वे तस्य योऽस्य कामः ॥ 294 इति हेतोः इञ्जदत्वेन सर्व्वशक्तिना स्तोतुं योग्यः ॥ 295 द्वितीयंच इदं यच्चेत् असौ कामं कर्त्तुं शक्तः कुरुते किंवा नो ॥ 296 चेत् वक्ति यत् कुरुते ॥ 297 ततः प्रकटीकृतं स्यात् उपरि सर्व्वेषु मनुष्येषु प्रतिरक्षणं यत् पापात् शोधनंच यत् नरकात् समानयनंच स्वर्गलोके ॥ 298 इदं तत् यदस्य सत्तायाः अप्रकाशयितृ निजदोनेश्च असत्यकारं ॥ 299 चेत् वक्ति यदसौ कामं कर्त्तुं शक्तः परं न कुरुते ॥ 300 ततोऽसौ निर्व्विवेज उपरि अप्रतिपालकत्वे इञ्जदस्य मनुष्यशत्रुत्वे निजकामाप्रवृत्तित्वे ॥ 301 यतश्चेत् कुरुते अस्यात्मनो न हानिः मनुष्याणांच लाभः अस्यच निजकामप्रवृत्तिः ॥ 302 चेत् न कुरुते

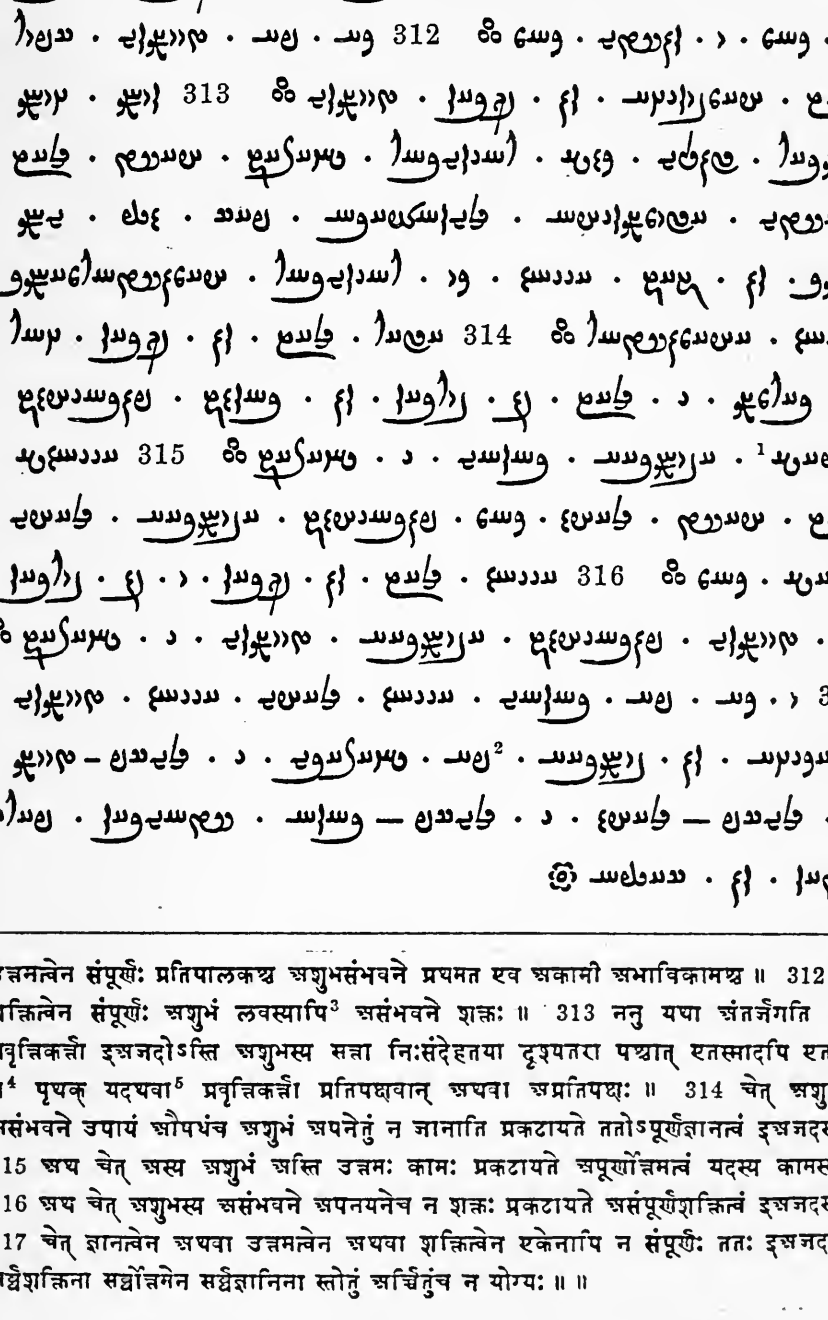
---

[1] Both omit, but see S and § 291. [2] JJ om. [illegible]. [3] JE first omitted [illegible], and was afterwards altered into [illegible]. [4] JJ om.

अस्यात्मनो न[2] लाभः मनुष्याणांच हानिः अस्यच निजकामोऽप्रवृत्तिः ॥ 303 द्वितीयंच इदं यत् कामेन न कुरुते किंवा अकामः ॥ 304 चेत् वक्ति यत् कामेन न कुरुते ॥ 305 ततोऽसौ निर्व्विवेज यत् इअजदः शुभकामो अस्य शुभं कर्त्तुं न कामः ॥ 306 इदं असंबद्धत्वात् अवमंतुमपि कुत्सितं ॥ 307 चेत् वक्ति यत् अकामः इति हेतोर्न कुरुते ॥ 308 ततोऽसौ निर्व्विवेज उपरि कृशत्वे इअजदस्य अंतः स्वतायां अथवा सत्तायांच विध्वंसयितुः अस्य कामं ॥ ॥

309 संक्षेपात् इदं यदस्य जगतः प्रवृत्तिकर्त्ता अप्रतिपक्षोऽप्रतिद्वंद्वी संपूर्णो ज्ञानत्वेन उत्तमत्वेन शक्तित्वेन स्यात् इदं सकलमपि अननुरूपकर्म्मत्वं उपद्रवोऽन्यायश्च दुःखं कष्टंच प्रभूतं मनुष्याणां अपरासांच सृष्टीनां न भवेत् ॥ 310 यतश्चेत् प्रवृत्तिकर्त्ता अप्रतिपक्षो ज्ञानत्वेनच संपूर्णः अशुभस्य असंभवने उपायं औषधंच अशुभं अपनेतुंच[3] जानाति ॥ 311 चेत्

[1] Both ※, but see S and §§ 283, 286, 290, &c. [2] Both om. [3] JE om. च.



उत्तमत्वेन संपूर्णः प्रतिपालकश्च अशुभसंभवने प्रथमत एव अकामी अभाविकामश्च ॥ 312 चेत् शक्तित्वेन संपूर्णः अशुभं लवस्यापि[3] असंभवने शक्तः ॥ 313 ननु यथा अंतर्जगति यस्य प्रवृत्तिकर्त्ता इञ्जदोऽस्ति अशुभस्य सत्ता निःसंदेहतया दृश्यतरा पश्चात् एतस्मादपि एतावत् न[4] पृथक् यदथवा[5] प्रवृत्तिकर्त्ता प्रतिपक्षवान् अथवा अप्रतिपक्षः ॥ 314 चेत् अशुभस्य असंभवने उपायं औषधंच अशुभं अपनेतुं न जानाति प्रकटायते ततोऽपूर्णज्ञानत्वं इञ्जदस्य ॥ 315 अथ चेत् अस्य अशुभं अस्ति उत्तमः कामः प्रकटायते अपूर्णोत्तमत्वं यदस्य कामस्य ॥ 316 अथ चेत् अशुभस्य असंभवने अपनयनेच न शक्तः प्रकटायते असंपूर्णशक्तित्वं इञ्जदस्य ॥ 317 चेत् ज्ञानत्वेन अथवा उत्तमत्वेन अथवा शक्तित्वेन एकेनापि न संपूर्णः ततः इञ्जदत्वेन सर्व्वशक्तिना सर्व्वोत्तमेन सर्व्वज्ञानिना स्तोतुं अर्च्चितुंच न योग्यः ॥ ॥

---

[1] Both [illegible]. [2] [illegible] seems wanting, see S. [3] JJ लवस्यापि, to which JE adds the marginal gloss जनस्यापि; compare § 325, ch. xiii, 135. [4] Both om. [5] JE यदाथवा.

318 इदंच ननु जानीयात यत् यथा कश्चिदपि विद्यमानः पदार्थो यः कर्त्ता कामवान् विना यथास्थकियत्तया न शक्तो बभूव ॥ 319 तच्चेत् दातुः मूलसत्ता इञ्जदत्वं अस्य यथास्थताच उद्द्योतत्वं सुरूपत्वं सुगंधत्वं पवित्रत्वं उत्तमत्वं ज्ञानत्वं ततस्तत् यत् यथा तिमिरत्वं कुरूपत्वं दुर्गंधित्वं मलिनत्वं निकृष्टत्वं अज्ञानत्वं स्वयं देवीयं यथास्थत्वं एतस्मात् दूरे उपयुज्यते भवितुं ॥ 320 चेत् अस्य मूलसत्ता काचित् देवत्वं अस्य यथास्थताच तिमिरत्वं कुरूपत्वं दुर्गंधित्वं मलिनत्वं निकृष्टत्वं अज्ञानत्वं ततस्तत् यत् इञ्जदीयं यथास्थत्वं एतस्मात् वहिरास्ते ॥ 321 चेत् एकोऽस्ति यस्येदं सकलं अस्यैव अंतः स्वतायां अविक्तायां[8] समाश्रितं ततोऽस्य अविभक्तत्वात् शुभेन अंतर्निजेऽन्याये विभक्तत्वं नास्ति ॥ 322 ननुच आशाकराणां आशा विलीना ॥ 323 यतोऽसौच यः पुण्यकर्म्मत्वात्

---

[1] [illegible] seems wanting, see S and ch. xvi, 75, 76. [2] Both om. [3] JJ [illegible], but see § 320. [4] Both [illegible]. [5] Both have this word after the next, but see S and § 319. [6] So both. [7] Both [illegible]. [8] JE alters वि into विवि.

स्वर्गे प्रयाति तत्रापि अशुभेन अन्यायेन ॥ 324 यतस्तत्रापि शुभस्य अशुभात् पृथक् विभक्तिर्नास्ति ॥ 325 चेत् किंचित् शुभं अस्ति यत् विभिन्नं अन्यायात् ततोऽन्यायोऽप्यस्ति यः शुभात् पृथक् विभक्तः ॥ 326 इदंच प्रसिद्धमेव यत् शुभस्य अन्यायस्यच विभिन्नत्वं विभिन्नरत्नात् ॥ 327 यत्नयोः विभिन्नत्वं विभक्तिश्च द्वितीयाद्विभिन्नरत्नत्वात् द्वयोर्मूलयोः प्रकटा ततः आशाकराणां आशा सत्या ॥ 328 तेषांच ज्ञानता सहायिनी ॥ ॥

329 इदंच ननु जानीयात यत् सकलमपि वाक्यं यत् न निजेन सीम्ना अशृंगारं अनभिलषणीयंच ॥ 330 इदंच यत् सीमा इञ्जदत्वस्य मुख्यतरा[4] ज्ञानता ॥ 331 सीमाच ज्ञानतायाः एका लाभवत्कर्म्मता ॥ 332 लाभवत्कर्म्मता अहानिकारिता ॥ 333 हानिकारिता प्रकारैस्त्रिभिः ॥ 334 एकाच सा यदात्मनो न लाभः [3][अन्येषांच हानिः ॥ 335 एकाच सा] यदन्येषां न लाभः अस्मात्मनो

---

[1] Both have ᠬᠣᠯᠣᠨᠳᠤ for ᠳᠤ, but see S. [2] JE has ᠣ for ᠤ. [3] JE om. text in brackets, but inserts ᠨᠢᠭᠡᠨᠳᠡᠭᠡᠴᠢᠯᠡᠭᠡᠳᠦᠷᠢᠨ in margin. [4] Both have प for स्य.

[336]

337

338

339

340

341

342

343

344

345

346

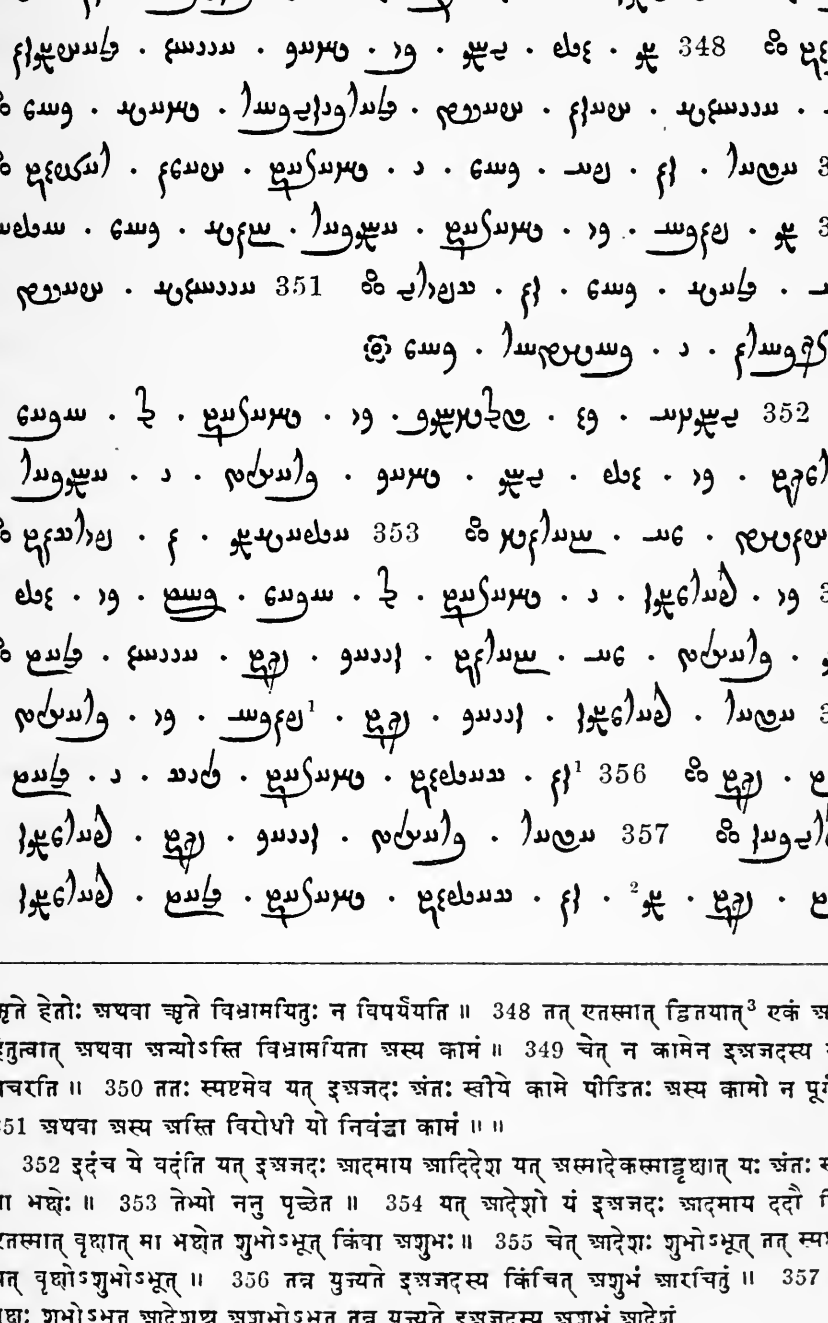
347

हानिः ॥ 336 एकाच सा यदात्मनश्च हानिः अन्येषांच हानिः ॥ 337 इञ्जदस्यच ज्ञानकार्यिणः आरचनात् आहर्म्मनस्य देवानांच आत्मनो न लाभः अन्येषांच हानिः ॥ 338 अस्यैव[4] निजकामस्य निजकर्म्मत्वात् अप्रवृत्तिः सदैव प्रकटायते ॥ ॥

339 इदंच यत् चेत् इञ्जदस्य कामः उत्तमत्वं ॥ 340 अस्यच कामो नित्यः ॥ 341 अनुरूपिणाच कामेन शक्तः आस्ते ॥ 342 किल मूलात् यावत् निर्व्वाणं अंतर्जगति सर्व्वं उत्तमत्वं सदाचारत्वं इञ्जदकामस्य प्रदास्ते[5] ॥ 343 तत्रनु प्रकटमेव यत् निकृष्टत्वं अनाचारत्वं प्रभूतं विस्फीतं सदैव प्रचरति ॥ 344 पश्चात् अस्मादेकस्मादेव अथवा कामेन इञ्जदस्य सदैव प्रचरति अथवा अकामेन ॥ 345 चेत् कामेन इञ्जदस्य सदैव प्रचरति तत् स्पष्टमेव यदस्य कामश्च निकृष्टत्वे एवं यथा उत्तमत्वे ॥ 346 अथवा कामेन अशक्तो विपर्य्ययीच ॥ 347 यथा कामः

---

[1] Both [illegible]. [2] JE adds [illegible]. [3] * seems wanting, see S and §§ 350, 357.
[4] JE अस्यच. [5] Perhaps for प्रदत्तमास्ते.



ऋते हेतोः अथवा ऋते विभ्रामयितुः न विपर्ययति ॥ 348 तत् एतस्मात् द्वितयात्[3] एकं अथवा हेतुत्वात् अथवा अन्योऽस्ति विभ्रामयिता अस्य कामं ॥ 349 चेत् न कामेन इअजदस्य सदैव प्रचरति ॥ 350 ततः स्पष्टमेव यत् इअजदः अंतः स्वीये कामे पीडितः अस्य कामो न पूर्णः ॥ 351 अथवा अस्य अस्ति विरोधी यो निवंद्धा कामं ॥ ॥

352 इदंच ये वदंति यत् इअजदः आदमाय आदिदेश यत् अस्मादेकस्माद्वृक्षात् यः अंतः स्वर्गे मा भक्षेः ॥ 353 तेभ्यो ननु पृच्छेत ॥ 354 यत् आदेशो यं इअजदः आदमाय ददौ किल एतस्मात् वृक्षात् मा भक्षेत शुभोऽभूत् किंवा अशुभः ॥ 355 चेत् आदेशः शुभोऽभूत् तत् स्पष्टमेव यत् वृक्षोऽशुभोऽभूत् ॥ 356 तत्र युज्यते इअजदस्य किंचित् अशुभं आरचितुं ॥ 357 चेत् वृक्षः शुभोऽभूत् आदेशश्च अशुभोऽभूत् तत्र युज्यते इअजदस्य अशुभं आदेशं

---

[1] ✱ seems wanting, see S and §§ 350, 357. [2] JJ ✱. [3] Both द्वितीयात्.

दातुं ॥ 358 चेत् वृक्षः शोभनोऽभूत् असौ आदेशंच अखादने ददौ तत् उत्तमत्वे प्रतिपालत्वेच इञ्जदस्य अननुरूपं शुभं दासेभ्योऽपापेभ्यः स्वीयेभ्योऽवगोपितुं ॥ ॥

359 इदंच ये वदंति यत् इञ्जदः सर्व्वं यं समीहते प्रबोधे मार्गेंच सत्ये समानयति असौ तेनच प्रसाददानेन शुभप्रवृत्तौ अनंतायां प्रापयति ॥ 360 यंच न समीहते तं अदीनित्वेन इञ्जदापरिज्ञानत्वेन समुत्सृजति असौच तेन हेतुना नरके अन्यायेच अनंते अवकिरति ॥ 361 तेभ्यो ननु पृच्छेत ॥ 362 यत् असौ उत्तमो यस्य रुचितं कामश्च दीन्या प्रबोधेनच इञ्जदस्य मार्गेणच सत्येन किंवा असौ यस्य रुचितं[4] कामश्च अमार्गेत्वेन अदीनित्वेन इञ्जदापरिज्ञानत्वेन ॥ 363 चेत् वक्ति यदसौ उत्तमो यस्य रुचितं कामश्च दीन्या इञ्जदस्य मार्गेणच सत्येन ॥

---

[1] Both [illegible]. [2] Both [illegible]. [3] Both [illegible], but see S. [4] Both भविर्तं.

[illegible] 364
[illegible]
[illegible]
[illegible]
[illegible] 365
[illegible] 366 [illegible]
[illegible]
[illegible]
[illegible]
[illegible] 367 [illegible]
[illegible]
[illegible] 368 [illegible]
[illegible]
[illegible] 369 [illegible]
[illegible]
[illegible]

---

364 तन्ननु एनं मनुष्यं यस्मिन् इअजदस्य कामो[3]ऽयं यत् अदीनित्वेन अमार्गीत्वेन इअजदापरिज्ञानत्वेन समुत्सृजति आचार्यः अथवा अन्यो मनुष्यः सखा दीनौ इअजदस्य मार्गेच सत्ये आह्वानयति॥ 365 ततः इअजदस्तस्य उत्तमो लाभमत्तरः किंवा स आचार्योऽसौच मनुष्यः॥ 366 चेत् वक्ति यत् कामः इअजदस्य तस्य उत्तमः ततः उक्तं भवति यत् इअजदापरिज्ञानत्वं दीनेः अप्रतिकरणं अमार्गत्वंच उत्तमं इदं कुत्सितत्वाच्च अप्रतिकर्त्तव्यं आसाद्यंच॥ 367 चेत् वक्ति यत् दीनौ सत्यायां समागमनं इअजदपरिज्ञानं तस्य उत्तमं लाभमत्तरंच॥ 368 ततः परिस्फुटं उक्तं भवति यत् आचार्यो मनुष्यश्च तस्य उत्तमः इअजदात्॥ 369 यतो मनुष्यो यः उपरि मनुष्ये सत्यं मार्गत्वं इअजदपरिज्ञानत्वंच समीहते अस्य कामः तस्य वहुतरं उत्तमः एतस्मात् यः इअजदस्य॥

---

[1] Both [illegible]. [2] Only S indicates the words in brackets. [3] Both अकामः.

370 [illegible]

371 [illegible]

372 [illegible]

373 [illegible]

374 [illegible]

375 [illegible] 376 [illegible]

---

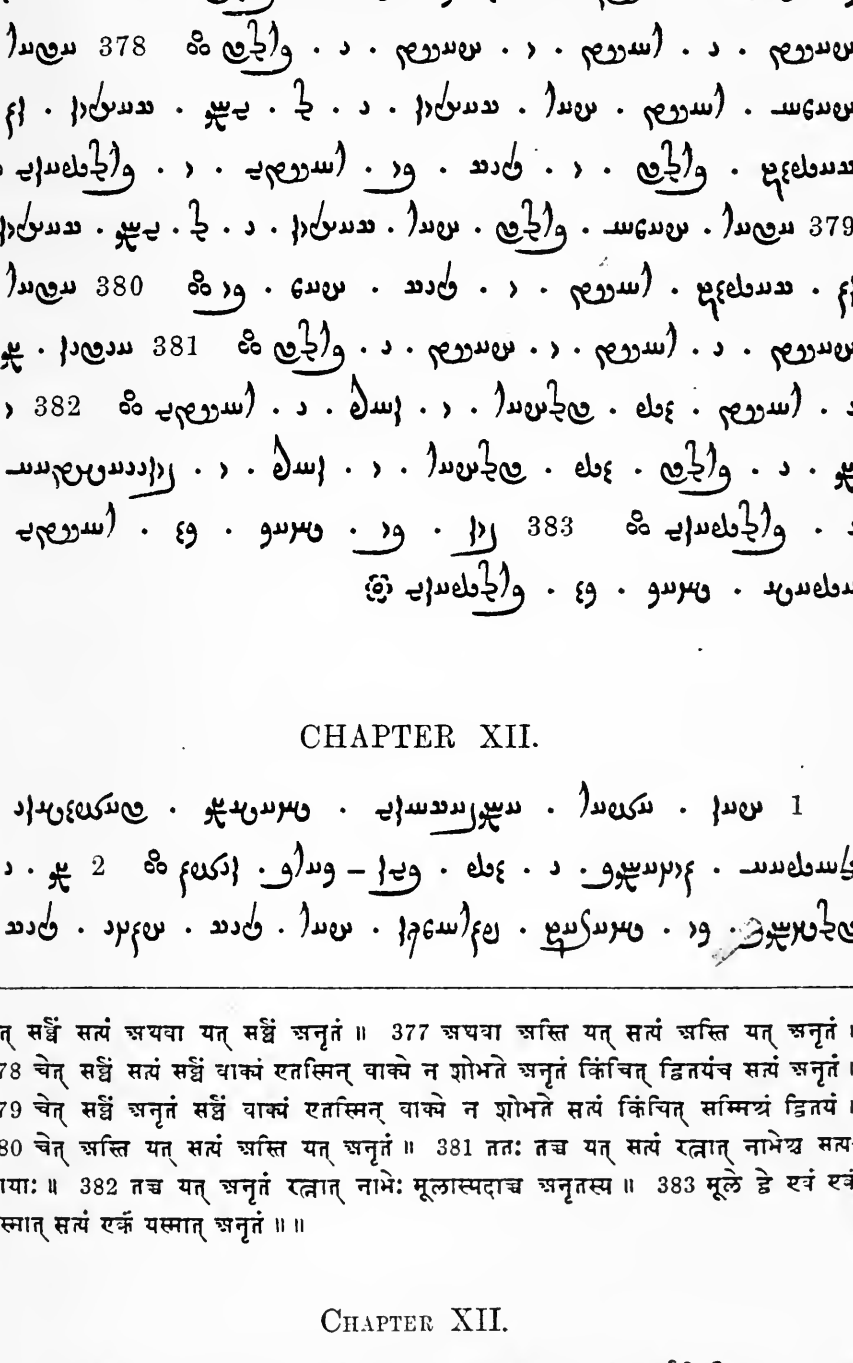
370 यस्य अपमार्गत्वं अपरिज्ञानत्वंच अदीनित्वंच उपरि तेषु कामः इञ्जदः प्रचुरं निकृष्टतरः एतस्मात् मनुष्यात् ॥ ॥

371 इदंच यच्चेत् पापिमनः पापिकर्म्मत्वं मनुष्यस्य कामेन इञ्जदस्य तन्नतु यः इञ्जदः पापिमनो ददौ असौ पापं अंतर्मनसि वापयामास[1] ॥ 372 असौ आहर्म्मनं[2] केवलं पापकरणे आघोषयति विरुद्धयतिच तत् पापिमनः इञ्जदस्य रुचितंच तस्य अलीकमत्तरं निकृष्टतरंच आघोषात् आहर्म्मनस्य ॥ 373 चेत् कर्णश्रावणंच यत् आहर्म्मनात् करणंच पापस्य सर्व्वं पापिमनसः इञ्जददत्तात् रुचिताच्च तस्य तन्नतु परिस्फुटमेव यत् इञ्जदः आहर्म्मनात् प्रचुरं निकृष्टतरः पापकारितरश्च ॥ ॥

374 उपरि एतस्मिन् वाक्ये अस्माभिर्विमर्शितं[3] ॥ 375 एतस्मात् द्वितयात् एकं शक्नोति भवितुं ॥ 376 अथवा

---

[1] Both om. वा. [2] JJ has नः for नं. [3] So both.

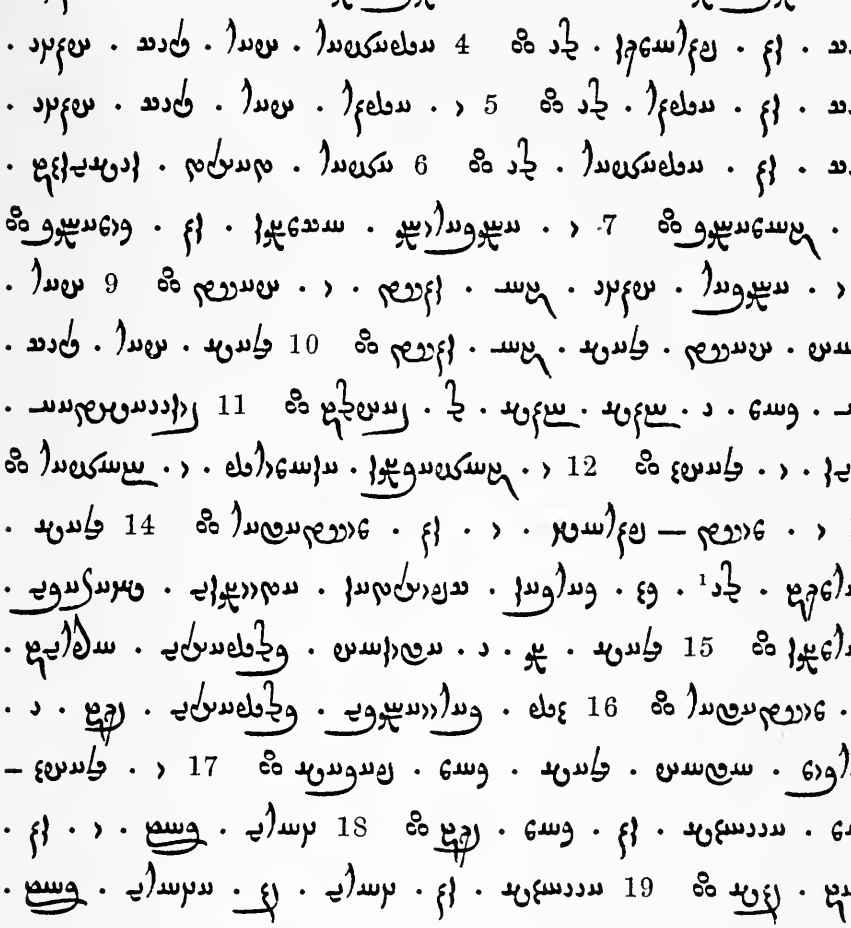


CHAPTER XII.

यत् सर्व्वं सत्यं अथवा यत् सर्व्वं अनृतं ॥ 377 अथवा अस्ति यत् सत्यं अस्ति यत् अनृतं ॥ 378 चेत् सर्व्वं सत्यं सर्व्वं वाक्यं एतस्मिन् वाक्ये न शोभते अनृतं किंचित् द्वितयंच सत्यं अनृतं ॥ 379 चेत् सर्व्वं अनृतं सर्व्वं वाक्यं एतस्मिन् वाक्ये न शोभते सत्यं किंचित् सम्मिश्रं द्वितयं ॥ 380 चेत् अस्ति यत् सत्यं अस्ति यत् अनृतं ॥ 381 ततः तच्च यत् सत्यं रत्नात् नाभेश्च सत्यतायाः ॥ 382 तच्च यत् अनृतं रत्नात् नाभेः मूलास्पदाच्च अनृतस्य ॥ 383 मूले द्वे एवं एकं यस्मात् सत्यं एकं यस्मात् अनृतं ॥ ॥

CHAPTER XII.

1 अन्यच्च उपरि परस्परविरोधिन्यां तेषां वाचि वाक्यं कियच्चित् दीनिकर्द्दलिखितात् ॥ 2 तच्च यत् ब्रुवंति यत् इञ्जनदस्य परिवर्त्तुलं सर्व्वं किंचित् किंचिदपि



नांतरालेऽस्य ॥ 3 अंतश्च सर्व्वं किंचित् किंचिदपि न परिवर्त्तुलं अस्य ॥ 4 उपरिष्टात् सर्व्वं किंचित् किंचिदपि न अधस्तादस्य ॥ 5 अधस्तात् सर्व्वं किंचित् किंचिदपि न उपरिष्टादस्य ॥ 6 उपरिच आसने उपविशति नच स्थानवान् ॥ 7 अंतश्च आकाशे नच किंचान् ॥ 8 अंतश्च कस्मिंश्चित्[2] स्थाने नास्ति अस्तिच ॥ 9 सर्व्वस्मिंश्च[3] स्थानेऽस्ति अस्य स्थानं नास्ति ॥ 10 अस्य सर्व्वं किंचित् कामेन स्वीयेन स्वीयं भवति ॥ 11 मूलास्पदं द्वेषः उत्तमश्च ॥ 12 अनंतकालं अक्षमी कृपालुश्च ॥ 13 बलात्काररचयिता नच बलात्कारकरः ॥ 14 अनेनादिष्टो यः कर्त्तुं स्खलितुं अशक्तः इञ्जदीयमादेशं ॥ 15 असौ तं यं अपापं नरकीयमारचत्[4] नच बलात्कारकरः ॥ 16 दुर्गतित्वात् नरकिभूतान्[5] मनुष्यान् वेत्ति अस्य कामश्च तेषु ॥ 17 उत्तमकामी अघवास्य न कामोऽभूत् ॥ 18 उपायेन ददौ नच स्वयं आबाधी ॥ 19 अथवा न उपायेन किंतु अनुपायेन ददौ

[1] Both ३. [2] So both. [3] Both सर्व्वस्मिन् च. [4] So both; see ch. xi, 51.
[5] Both have की for कि; perhaps it should be कीय, as in § 15.

[illegible]

नच प्रतिपक्षवान् ॥ 20 विमर्शदरिद्री[5] सर्व्ववेत्ताच ॥ 21 आदेशस्खलिता असौ स्वकामस्य ॥ 22 एनंच यः स्खलति वंधग्रहीतं कुरुते सुराजाच ॥ 23 अस्यादेशः सर्व्वप्रवृत्तः ॥ 24 आदेश-स्खलिताच योऽस्यापेक्षी ॥ 25 अस्य कामोऽस्ति यत् न प्रवृत्तः ॥ 26 अस्य स्खलिता कामस्य न विरोधी कामस्य ॥ 27 अनेनादिष्टः स यस्य न कामः ॥ 28 अस्य कामः आदेशे नान्योन्य-विरोधी अस्यादेशश्च कामे अन्योन्यविरोधी द्वितयमपि सदाचारि ॥ 29 असौ शुभकामी न अप्रवृत्तकामः ॥ 30 असौ अशुभकामीच यश्च किंचित् अशुभं कुरुते सोऽस्ति न्यायी ॥ 31 अन्यच्च प्रभूतं परस्परविरोधत्वं यदंतर्वचसि दर्शनानां ॥ 32 चेत् प्रमाणतो[6] दोनिः एतस्मात् बहुप्रकारात् परस्परविरोधिवाक्यात् न शक्नोति भवितुं स्वभावेनैव ॥ 33 अन्यथा तु तच्च यत् वदंति यत् द्विमूलास्पदसमालोचिनां कार्यं इञ्जदस्य कृशं

---

[1] Both insert ›. [2] Both om. [3] These two words change places in S.
[4] JE om. [5] JJ विमर्शो दरिद्री. [6] Both have तदी for तो; possibly for तया.

[illegible] [1] [illegible] 34 [illegible]

[illegible]

35 [illegible]

[illegible] 36 [illegible] 37 [illegible]

[illegible] 38 [illegible]

[illegible] 39 [illegible] [2] [illegible]

[illegible] 40 [illegible] [3] [illegible]

[illegible] 41 [illegible]

[illegible] [4] [illegible]

42 [illegible]

अप्रधानवच्च ॥ 34 न यथा महत्त्वेन इञ्जदस्य अनुरूपं ब्रुवंति ॥ ॥

35 उपरिच एतस्मिन् निवेशे अस्ति यत् ब्रवीमि निर्म्मलतया ननु समादिष्टं परिज्ञातंच ॥ 36 किल किंचित् यत् इञ्जदीयं असौ कृशतरं अप्रधानवत्तरंच कुरुते ॥ 37 यत् यो ब्रूते यत् सृष्टयः स्वीयाः याः अनेन आरचिताः सर्व्वाः अंतः अकृतादेशेऽश्रुतनिरोपे संजाताः संति ॥ 38 अन्यथा तु[5] लघुतनुतमापि सृष्टिः प्रत्यभिमुखं कामस्यास्य युध्यति ॥ 39 एवंच तान् प्रभूतान् प्रवीणान् आचार्यान् असौ यान् विनिर्म्मितवान् निजयान शूले चकार ॥ 40 अस्तिच यत् हीनान् लघून् अगौरवितान् चकार ॥ 41 इदंच यत् न केवलराज्यं निजं निकृष्टेभ्यः स्वयमारचितेभ्यो न पापौ किंतु राजानंच[6] स्वं स्वयमेव सप्रतिघातिनं कुरुते ॥ 42 कर्त्तृत्वंच निजं स्वभावेनैव स्वयं विध्वंसते ॥

---

[1] Both insert ᳬ; perhaps a miswriting of ᳬ (for ᳬ), as S does not indicate final ᳬ.
[2] Connected with §§ 52, 53. [3] JE om. [4] Both have ᳬ for ᳬ. [5] JJ om.
[6] JJ om. च.

[illegible]

---

43 सृष्टिंच स्वीयां स्वयं विनाशयति ॥ 44 पापकारितयाच निजया दासान् अपापान् स्वीयान् स्वयं निहंति ॥ 45 मित्रान् केवलभाविनो निजान् स्वयमेव दुर्बलान् दरिद्रिणः पापकर्म्मिणो विमोहितान् कुरुते ॥ 46 कोपेनैकेन दासस्य अपापस्य यया आहर्म्मनस्य असंख्यां सृष्टिं स्वीयां विकलां विमुग्धां[4] कुरुते ॥ 47 उपरि पापे सीमावति यत् स्वीयात् कर्म्मणः अन्यं निग्रहं निःसीमं उपरि अपापेषु निदधाति ॥ 48 द्वारंच क्षमायाः पर्यंतमत्तया निवध्नाति ॥ 49 अस्यच छेदात् दुःखात् अन्यायाच्च स्वीयानां सृष्टीनां तृप्तिः नास्ति ॥ 50 सदैव अंतः कर्म्मणि प्रवृत्तौच दधाति ॥ 51 मूले मध्ये निर्द्वाणेच आदेशस्य यं ददाति उपरि स्थातुं न शक्यते ॥ 52 अथवा असौ यो वक्ति यत् असौ इअजदो यः सदैव राजा सर्व्वज्ञानी सर्व्वशक्तिश्च ॥ 53 यस्य राज्यं ज्ञानं

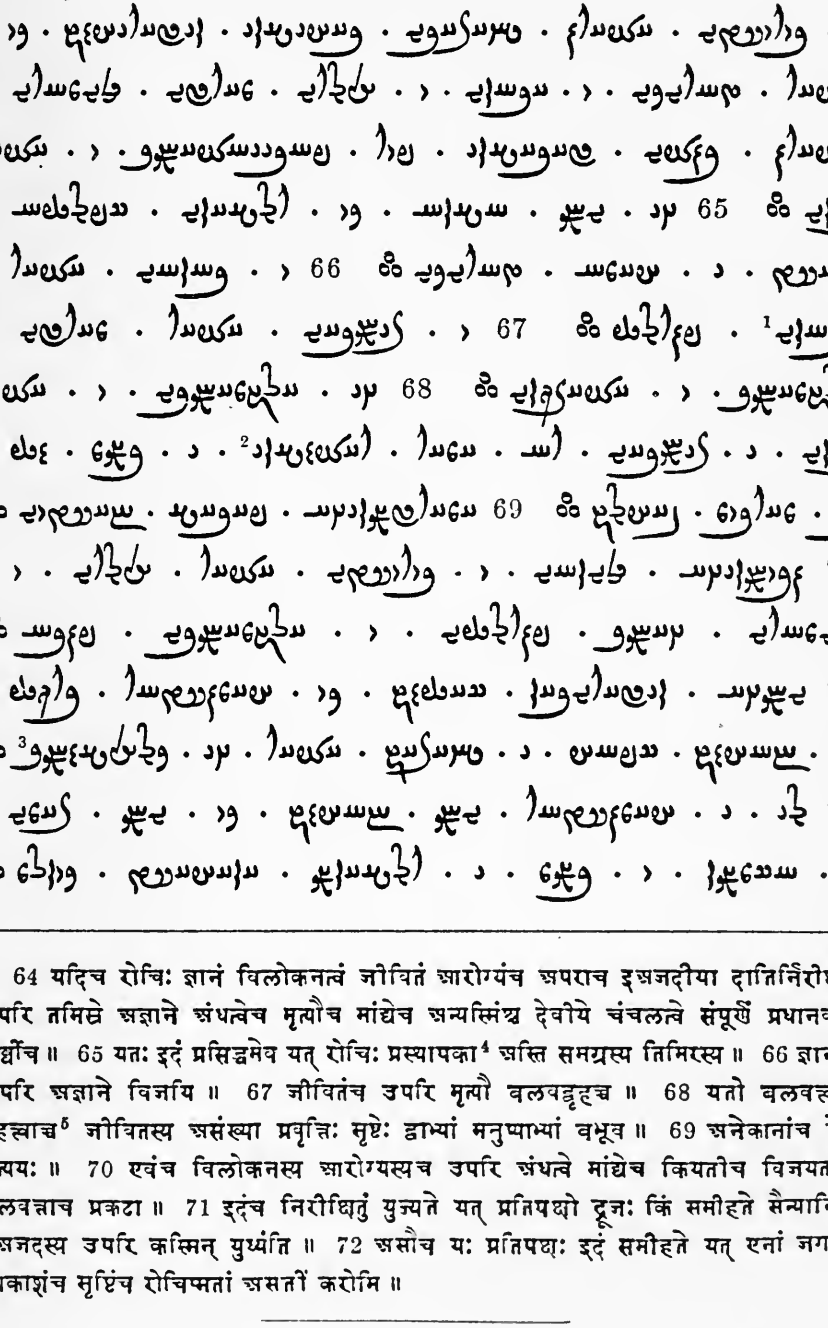
---

[1] So all, but [illegible] seems better. [2] JE om. [3] Connected with §§ 36–38.
[4] Both विमुष्टां.

शक्तित्वंच नित्यं अनंतकालं ॥ 54 यस्मात् शुभं उत्तमत्वमेव ॥ 55 यस्य कर्म्मेच कारणेन आदेशश्च लाभमत्तया ॥ 56 उपरि स्वीयानां दासानां दयालुः क्षमाकरश्च ॥ 57 एतस्मिन् यो विजयत्वविधाता दासः संपूर्णं प्रसाददाता ॥ 58 उपरि एतस्मिन् यः पापकारी यः स्वीयपापकारित्वात् हस्तग्राहे दुष्टमनसो भवति संशोधनेन पातकत्वस्य स्वापयनेन दोषत्वात् मलिनत्वाच्च क्षमाकरः ॥ 59 निदाने कांचिदपि उत्तमां सृष्टिं अंतः हस्तग्राहे दुष्टमनसां न विमोक्ता ॥ 60 आसां अंतः सैन्ये संग्रामेच यः समं शत्रुभिः तनोर्जीवस्यच पाता धर्त्ता पालयिताच ॥ 61 राज्यस्यच निजस्य प्रतिपक्षात् पृथक्करत्वात् संपूर्णं प्रहरककर्त्ता[6] ॥ 62 अस्य वृंदं सैन्यंच[7] संग्रामेण सम्मर्द्देन विजयितरं जायते ॥ 63 निर्द्वाणेच विजयत्वविधाता स्वीयानां सृष्टीनां समस्तेभ्यः पातकेभ्यः ॥ ॥

---

[1] JE om. ९. [2] JJ om. ४. [3] JJ om., JE ४. [4] JJ om. [5] Both om.
[6] JE हर्षकर्त्ता. [7] JJ om. च.



---

64 यदिच रोचिः ज्ञानं विलोकनत्वं जीवितं आरोग्यंच अपराच इञ्जदीया दातिर्निरीक्षते उपरि तमिस्रे अज्ञाने अंधत्वेच मृत्यौच मांद्येच अन्यस्मिंश्च देवीये चंचलत्वे संपूर्णे प्रधानवती गुर्वीच ॥ 65 यतः इदं प्रसिद्धमेव यत् रोचिः प्रस्यापका[4] अस्ति समग्रस्य तिमिरस्य ॥ 66 ज्ञानंच उपरि अज्ञाने विजयि ॥ 67 जीवितंच उपरि मृत्यौ बलवद्बृहच्च ॥ 68 यतो बलवत्त्वात् बृहत्त्वाच[5] जीवितस्य असंख्या प्रवृत्तिः सृष्टेः द्वाभ्यां मनुष्याभ्यां बभूव ॥ 69 अनेकानांच तेन प्रत्ययः ॥ 70 एवंच विलोकनस्य आरोग्यस्यच उपरि अंधत्वे मांद्येच कियतीच विजयताच बलवत्ताच प्रकटा ॥ 71 इदंच निरीक्षितुं युज्यते यत् प्रतिपक्षो दूजः किं समीहते सैन्यानिच इञ्जदस्य उपरि कस्मिन् युध्यंति ॥ 72 असौच यः प्रतिपक्षः इदं समीहते यत् एनां जगतीं आकाशंच सृष्टिंच रोचिष्मतां असतीं करोमि ॥

---

[1] JE [illegible]. [2] Both have [illegible] for [illegible]. [3] So both. [4] Both have द for प.
[5] JE has द्ध for ह.

73 [illegible]

74 [illegible]

75 [illegible]

76 [illegible]

77 [illegible]

78 [illegible]

79 [illegible]

80 [illegible]

---

73 अथवा स्वकीयत्वे समानयामि स्वीयरत्नात् विश्रामयामि ॥ 74 किल मा इञ्जदः शवोत्थानं अक्षयत्वंच कर्त्तुं सृष्टिं स्वीयां पुनः समारचितुं[3] शक्तो भूयात् ॥ 75 सैन्यानिच इञ्जदस्य उपरि एतस्मिन् युध्यंति यत् असौ प्रतिपक्षो रुचितेन कामे मा प्रयातु ॥ 76 इदंच यत् सैन्यं होर्म्मिज्दस्य मूलसृष्टित एव युद्धेन चलिष्यं कामेनच विजयि ॥ ॥

77 एतस्मात् प्रकटं यत् अस्ति इयं जगती आकाशंच विनिर्म्मितं ॥ 78 चेत् समग्रां सृष्टिं दातिंच असतीं कर्त्तुं शक्तः तत्किं एकामपि लघुतनुतमां सृष्टिं इञ्जदस्य असतीं कर्त्तुं न शक्नोति ॥ 79 यतो यद्यपि हेतुना मृत्योः तनुर्जीवात् विभिन्नायते न असत्ता व्यत्ययताच रत्नस्य स्वत्वात् किंतु क्षीणत्वं लोलतायाः[4] ऊनत्वंच पृथक्[5] स्थानात् स्थाने कार्यात् कार्ये ॥ 80 अन्यथा तु तनुजीव-

---

[1] So JJ, [illegible] in JE. [2] Both [illegible], but see S. [3] So both, see ch. xi, 51.
[4] Both लोभतायाः, but see ch. iv, 56. [5] Both प्रत्.

[illegible]

[illegible] 81 [illegible]

[illegible] 82 [illegible]

[illegible]

CHAPTER XIII.

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

रत्नस्य एकैकशो निजरत्नतया पुनः अन्यस्मिन् सत्कार्ये संस्थानं कथं प्रकटं ॥ 81 अस्याः सृष्टेः दातेश्च संपूर्णप्रवृत्तितया नित्यकार्यतयाच यावत् कालं अभीप्सायाः लाभमत्तया सत्ता प्रकटा ॥ 82 यावच्च अत्र उपरि[3] एतस्मिन् निवेशे संपूर्णं रुचितं ॥ ॥

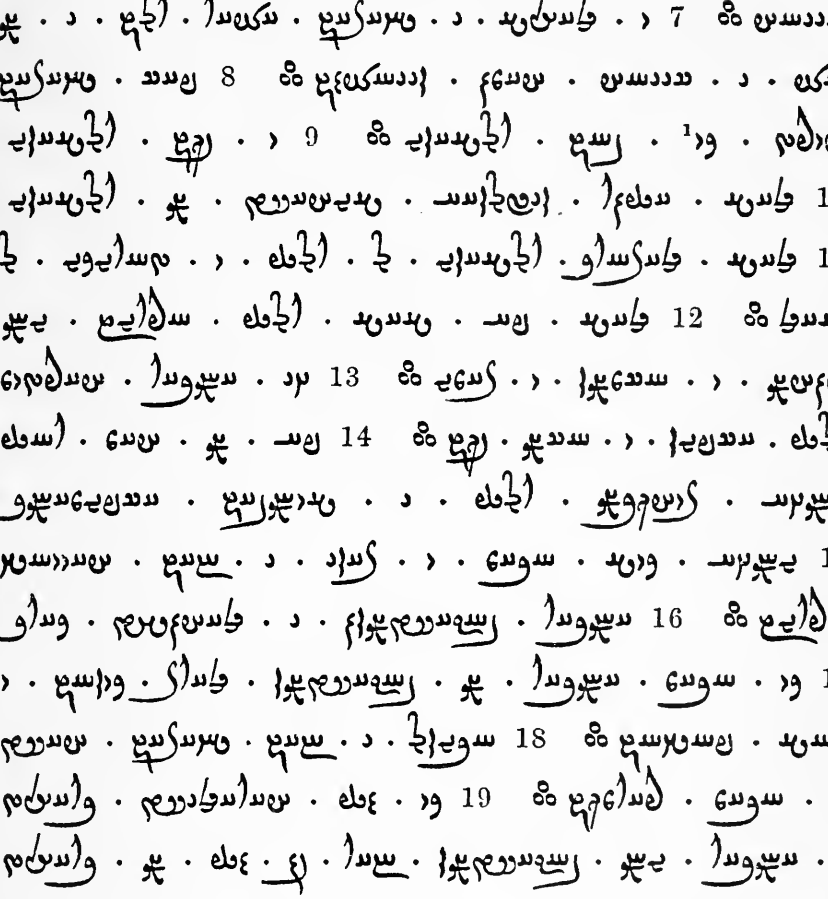
CHAPTER XIII.

1 द्वितीयंच उपरि मियोविरोधिन्यां कुत्सितवाचि पूर्व्वागमीकानां ॥ 2 ये स्वतंत्रं आकार्यंते ॥ 3 एते सर्व्वेऽपि तेन एकमताः संति यत् इञ्जदः स्वहस्तेन लिखितं मूशाय ददौ ॥ 4 यत् यथा संपूर्णं अजयत्वं सर्व्वदुष्टत्वात् प्रभूताच्च यदंतः स्वल्पे प्रबोधाय युष्माकं अत्र प्रकटयामः ॥ ॥

5 ब्रूते मूलागमेन ॥ 6 यत् प्रथनं आसीत्

---

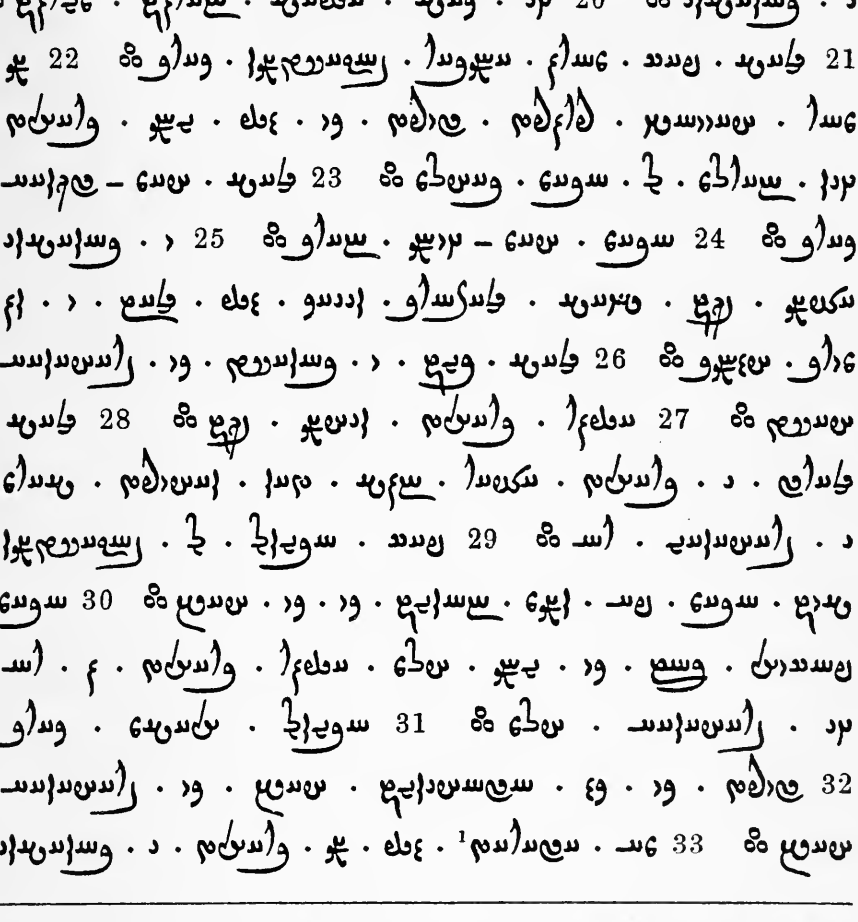
[1] Both [illegible], but see S. [2] JJ [illegible]. [3] Both om.



पृथ्वी या पयोरुधिरा विस्तीर्णा तमिस्रंच उदकंच कृष्णां[2] ॥ 7 लोचनाभ्यां इअजदः उपरि ह्रदे तस्योदकस्य कृष्णस्य सदैव पश्यति ॥ 8 पश्चात् इअजदः उक्तवान् यत् भूयात् रोचिः ॥ 9 समुद्भूताच रोचिः ॥ 10 असौ अधोऽधोमुखः[3] समीहे[4] तां रोचिषं ॥ 11 असौ विवेज रोचिषं दिने तमिस्रंच निशायां ॥ 12 असौ पद्भिश्च दिनैः समारचत्[5] इदं जगत् आकाशंच जगतींच ॥ 13 यतः अंतः सप्तमे अह्नि विश्रामः समाधानंच बभूव ॥ 14 तेन सर्व्वरहस्यतया[6] जुहूदानां दिने शनैश्चरीये विश्रामि ॥ 15 इदंच यत् आदमं नारींच निजां हउआनाम्नीं[7] आरचत्[5] ॥ 16 अंतश्च उद्याने स्वर्गलोकस्य चकार ॥ 17 किल आदमः अंतस्तत्र उद्याने कृषिं करोतु प्रहरकेणच निपातु ॥ 18 आदीनः स्वयं इअजदोऽस्ति आदमाय अवोचत् ॥ 19 यत् सर्व्वेभ्यो वृक्षेभ्यो ये अंतरस्मिन् उद्याने भक्षेः ऋते तस्मात् वृक्षात्

---

[1] Both ›, but see S. [2] JJ तमिस्रं. [3] Both have खां for खः. [4] So both always. [5] So both, see ch. xi, 51. [6] ननुच seems wanting. [7] Both add ए to हउआ, but see §§ 35–37, 41, 106.



यो ज्ञानस्य ॥ 20 यतश्चेत् एतस्मात् खादिष्यसि मरिष्यसि ॥ 21 असौ पश्चात् सर्प्पमेकं अंतः उद्याने चकार ॥ 22 सच सर्प्पो हउआं[2] विप्रततार उक्तवान् यत् एतस्मात् वृक्षात् चिनु भक्षाम[3] आदमायच ददाम[3] ॥ 23 साच इत्येवमकरोत् ॥ 24 आदमोऽपि सर्व्वं तथैव अखादत् ॥ 25 ज्ञानंच एवं समुत्पन्नं यदेते विवेत्तुः शुभं अशुभात् नच मृताश्च[4] ॥ 26 एतैर्दृष्टं परिज्ञातं यत् विनग्नाः संति ॥ 27 अधस्तात् वृक्षस्य गुप्ताः बभूवुः ॥ 28 एते पत्रैश्च[5] वृक्षस्य स्वीयं वपुः समावृण्वन् लज्जया विनग्नत्वस्य ॥ 29 पश्चात् आदीनः उद्याने समाययौ आदमंच नाम्ना समाकारयत् यत् क्वासि ॥ 30 आदमश्च प्रत्युत्तरं ददौ यदयं अस्मि अधस्तात् वृक्षस्य इति हेतोः यतो विनग्नोऽस्मि ॥ 31 आदीनश्च क्रोधं चक्रे ॥ 32 उक्तं यत् केन परिज्ञातं ते[6] यत् विनग्नोऽसि ॥ 33 मा कदाचित् त्वया तस्मात् वृक्षात् ज्ञानस्य[7]

---

[1] S indicates [illegible], as in § 139; but [illegible] is good Pahlavi. [2] JJ हउयां, JE हउयायां. [3] Both have मः for म. [4] Both मृत्याश्च. [5] JE पत्रैश्च. [6] JE om. [7] Both om.

[illegible]

यस्मादस्माभिरुक्तं यत् मा भक्षोः भक्षितं ॥ 34 आदमश्च उवाच यत् अनया नार्या या त्वया मे दत्ता विप्रतारितोऽहं अखादं ॥ 35 आदीनश्च हउआं अपृच्छत् यत् त्वमपि किमिति एवं चकृषे ॥ 36 हउआच उवाच यत् अनेन सर्प्पेण विप्रतारिताहं ॥ 37 असौ आदमं हउआंच सर्प्पंच त्रितयमपि शापेन स्वर्गोद्यानात् वहिश्चक्रे ॥ 38 असौ आदमाय अवोचत् यत् ते खाद्यं आस्तरणेन निद्रायाः श्वासेनच नासिकायाः भूयात् ॥ 39 यावत् निर्व्वाणं ते जीवितस्य ॥ 40 तवच पृथिव्यां सर्व्वं मूत्रं पुरीषंच प्रवहतु ॥ 41 असौ हउआयैच अवोचत् यत् ते गर्भो दुःखेन विपादत्वेन जननिश्च ते महोपतापत्वेन भूयात् ॥ 42 असौ सर्प्पायच अवोचत् यत् मध्ये चतुष्पदानां मृगाणां अरण्यीयानां पार्व्वतीयानांच गर्हितो भव ॥ 43 तेच पादाः मा भवंतु ॥ 44 तेच प्रवृत्तिः उदरेण खाद्यंच पांशुर्भूयात् ॥ 45 मध्येच जातकानां ते समं कलत्रेण द्वेषो

[illegible]

[1] Both om.

[illegible]

[illegible] 46 [illegible]

[illegible] 47 [illegible]

[illegible]

48 [illegible]

[illegible] 49 [illegible]

[illegible]

50 [illegible]

[illegible] 51 [illegible] 52 [illegible]

[illegible] 53 [illegible]

[illegible] 54 [illegible]

[illegible] 55 [illegible]

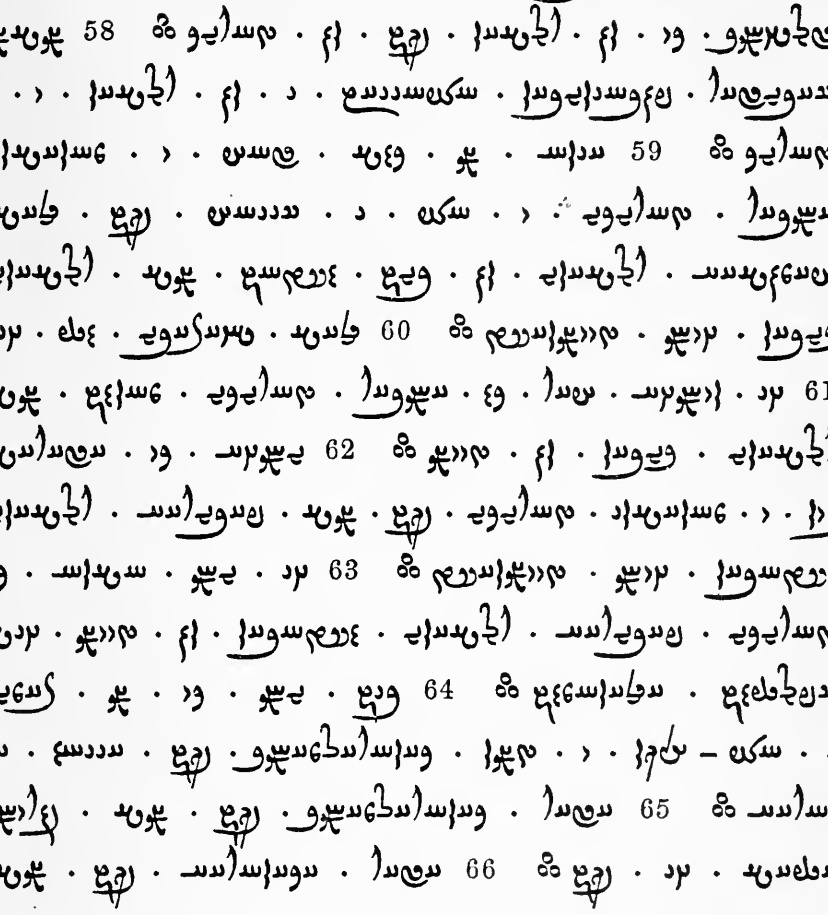
[illegible] 56 [illegible]

दुष्टंच मानसत्वं एवं भूयात् यत्[5] तेषां जातकानां शिरांसि खादेत् ॥ 46 इदंच वदंति यदिदं जगत् समं सकलेन केनचित् अंतः सर्व्वस्मिन् कस्मिंश्चित् मनुष्येभ्यः कृतं दत्तंच ॥ 47 असौ मनुष्यं उपरि सर्व्वासु सृष्टिषु दातिषु सार्द्रे शुष्केच राजानं चकार ॥ ॥

48 ननु ब्रवीमि किंचित् उपरि अंतश्च एतेषां प्रलापस्य कुत्सिततायांच एतेषां वाचि ॥ 49 यत् सा पृथ्वी या पयोरुधिरा विस्तीर्णा तमिस्रंच इञ्जदश्च अस्यच चक्षुषी उदकंच कृष्णं क्व केन सीम्ना आसीत् ॥ 50 अथवा स्वयं इञ्जदश्च केन प्रकारेण आसीत् ॥ 51 प्रकटंच यत् न रोचिष्मान् आसीत् ॥ 52 यतश्चेत् रोचिषं ददर्श ॥ 53 तस्मात् यत् न दृष्टा आसीत् अधोमुखं समीहे ॥ 54 चेत् वदंति यत् तमोमान् आसीत् तत् परिस्फुटमेव यत् तमोमूलं वचः शिक्षापनायाः रोचिष्मत्याः अस्ति ॥ 55 चेत् वदंति यत् न तमोमान् किंतु रोचिष्मान् आसीत् ॥ 56 तच्चेत् स्वयं रोचिष्मान् आसीत् किमिति

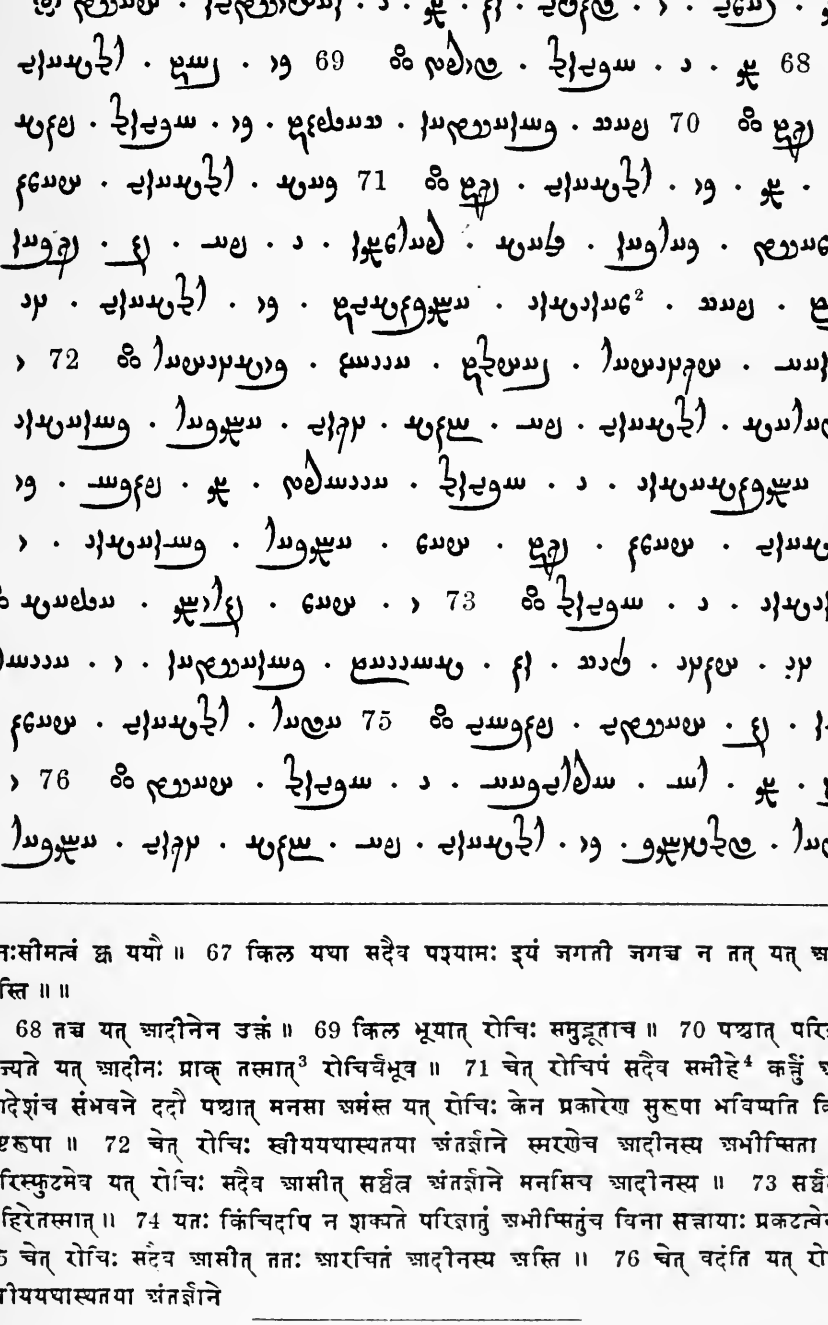
---

[1] Perhaps better [illegible]. [2] Both omit, but see §§ 6, 64. [3] JJ [illegible], JE [illegible]; but see S. [4] Both [illegible]. [5] JE om.



यत् रोचिषं ददर्श सचमत्कारं समीहे ॥ 57 चेत् वदंति यत् न रोचिष्मान् आसीत् न तमोमान् ॥ 58 तत्रेषां तृतीयं प्रकटयितुं युज्यते यत् न रोचिष्मान् नच[1] तमोमान् ॥ 59 अन्यथा तु यस्य स्थानं निवासश्च अंतस्तमसि उदकेच कृष्णे आसीत् येनच सदैव रोचिः न दृष्टा आसीत् स रोचिषं दृष्टुं कथं शशाक ॥ 60 अस्य इत्थजदत्वं कस्मात् ॥ 61 यतो ननु सर्वोऽपि यः अंतस्तमसि निवसति स रोचिषं दृष्टुं न शक्नोति ॥ 62 इदंच यच्चेत् मूलं निवासश्च तमिस्रमासीत् ततः प्रत्यभिमुखं रोचिषं स्थातुं कथं शशाक ॥ 63 यतः इदं प्रसिद्धनेव यत् तमिस्रं प्रत्यभिमुखं रोचिषं स्थातुं न शक्नोति यतः प्रतिस्खल्यते प्रच्छादयतेच ॥ 64 द्वितीयंच इदं यत् सा जगती या पयोरुधिरा विस्तीर्णा सीमावती आसीत् किंवा निःसीमा ॥ 65 चेत् सीमावती आसीत् ततो बहिरस्याः किमासीत् ॥ 66 चेत् निःसीमा आसीत् ततो

[1] J.J om. च.

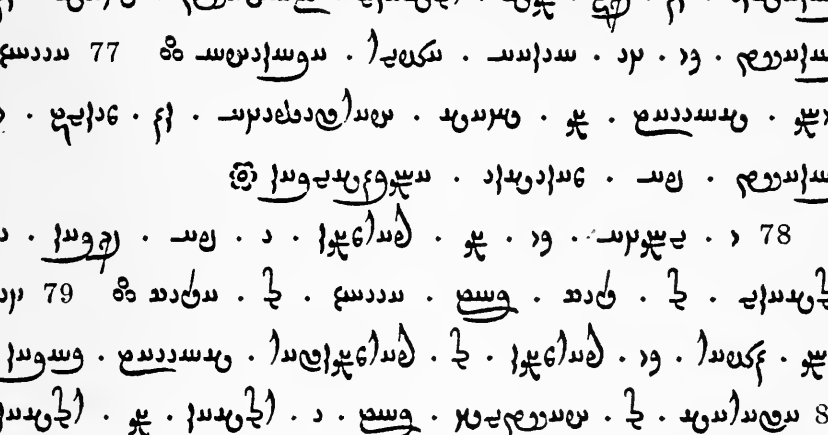


निःसीमत्वं छ यथौ ॥ 67 किल यथा सदैव पश्यामः इयं जगती जगच्च न तत् यत् आद्यमस्ति ॥ ॥

68 तच्च यत् आदीनेन उक्तं ॥ 69 किल भूयात् रोचिः समुद्भूताच ॥ 70 पश्चात् परिज्ञातुं युज्यते यत् आदीनः प्राक् तस्मात्[3] रोचिर्वभूव ॥ 71 चेत् रोचिर्यं सदैव समीहे[4] कर्त्तुं असौ आदेशंच संभवने ददौ पश्चात् मनसा अमंस्त यत् रोचिः केन प्रकारेण सुरूपा भविष्यति किंवा दुष्टरूपा ॥ 72 चेत् रोचिः स्वीययथास्यतया अंतर्ज्ञाने स्मरणेच आदीनस्य अभीप्सिता तत् परिस्फुटमेव यत् रोचिः सदैव आसीत् सर्व्वत्र अंतर्ज्ञाने मनसिच आदीनस्य ॥ 73 सर्व्वत्रच वहिरेतस्मात् ॥ 74 यतः किंचिदपि न शक्यते परिज्ञातुं अभीप्सितुंच विना सत्तायाः प्रकटत्वेन ॥ 75 चेत् रोचिः सदैव आसीत् ततः आरचितं आदीनस्य अस्ति ॥ 76 चेत् वदंति यत् रोचिः स्वीययथास्यतया अंतर्ज्ञाने

---

[1] JJ). [2] ᴍᴅ seems wanting. [3] यत् seems wanting. [4] So always.



नासीत् ततः रोचिषं समीहे यात्र विवेद यत् केन प्रकारेण अतीव अज्ञानतरः ॥ 77 अथवा कथं शक्यते तत् यत् न कदाचित् मतं ज्ञातंच मनसा अवमंतुं ॥ ॥

78 इदंच यत् तमादेशं यं संभवनेन रोचिषः कस्यचित् ददौ किंवा न कस्यचित् ॥ 79 यतः इदं अचिंतर्क्यमेव यत् आदेशं आदेशकरे शक्यते दातुं ॥ 80 चेत् सत्तायै ददौ या रोचिष्मती ततो रोचिष्मान् स्वयं आसीत् ॥ 81 चेच्च आदेशं असत्तायै ददौ ततोऽसत्ता आदेशं आदीनस्य कथं अशृणोत् ॥ 82 अथवा कथं विवेद किल आदीनस्य एवं कामो यत् रोचिष्मती भवामि ॥ 83 यतोऽसत्ता आदेशं आदीनस्य सर्व्वं एवं न शुश्राव यथा किल न ददौ ॥ 84 यतोऽसत् केनापि प्रकारेण अवमंतुमपि न शक्यते ॥ 85 तच्च यत् असत् विनिर्म्मितं किल असत् अस्ति ज्ञानिनः[2] पुरो दृष्टेश्च बभूव येनच परिज्ञातं किल आदीनः

[1] Both ज्ञा, but see S. [2] Both omit नः.

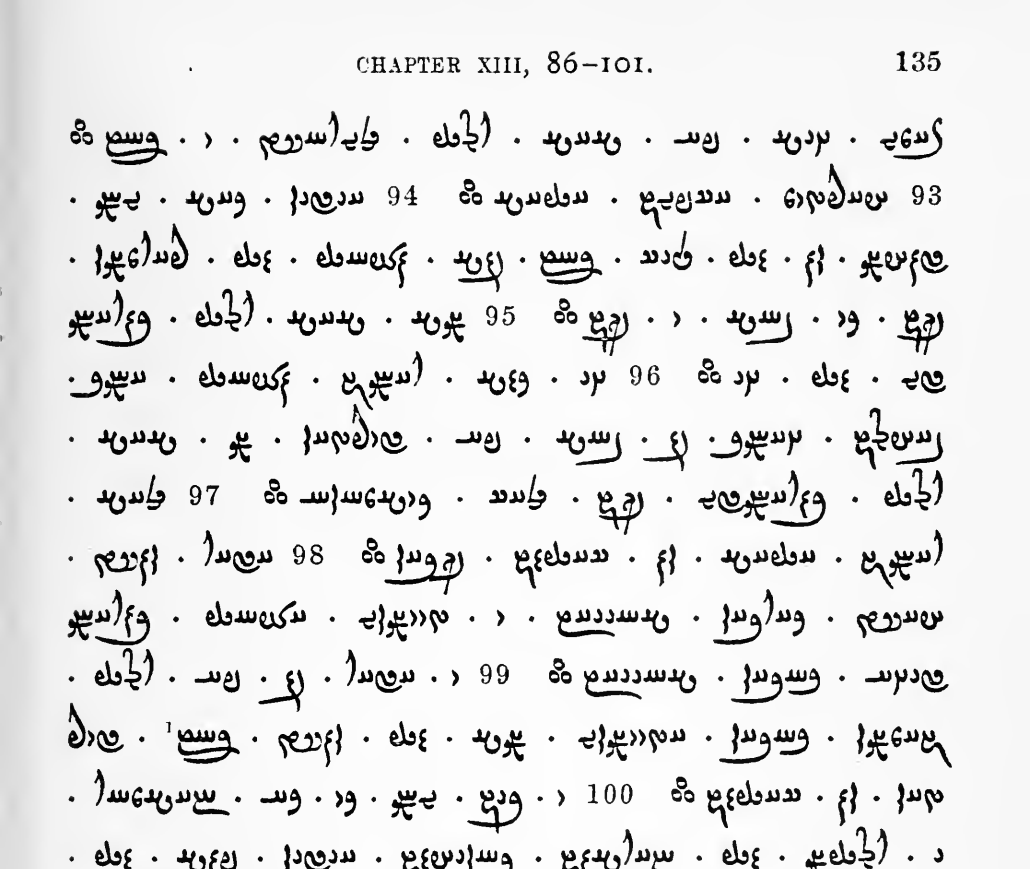
92

केन प्रकारेण सदैव समीहते किल भवामि तेन प्रकारेण येन समीहितं समुद्भूतंच ॥ 86 चेत् वदंति यत् रोचिर्वाचः आदीनस्य समुद्बभूव यत् उक्तं किल भव समुद्भूताच ॥ 87 तच्चेत् आदीनोऽस्य स्वताच तमोवती आसीत् अनेन कदाचित् रोचिर्न दृष्टा आसीत् तत् रोचिर्वाचः केन प्रकारेण शक्नोति भवितुं ॥ 88 यतः इदं प्रसिद्धमेव यत् वाचो जननिर्मनोऽस्ति ॥ 89 चेत् वदंति यत् वाक् रोचिष्मती आसीत् ततः अतीव अद्भुतं यतः[8] पश्चात् रोचिः फलं तमसः तमश्च बीजं अस्य रोचिश्च चिह्नं अथवा इदं यत् रोचिः अंतस्तमसि पिहिता आसीत् ॥ 90 यथाहं अवोचं किल आदेशं विना आदेशकरेण दातुं न शक्यते परिस्फुटमेव ॥ 91 यत् तत्कालं रोचिः समुद्बभूव पश्चात् आदेशंच अनुरूपे ददौ ॥ ॥

92 द्वितीयंच इदं यत् एनां सृष्टिं दातिंच[9] आकाशंच

---

[1] Both insert ›, perhaps for ›. [2] Both insert ‹, but see S. [3] JJ ›.
[4] Both ‹›. [5] Both insert ›. [6] In § 79. [7] Pl. ‹›. [8] Both यत्.
[9] JJ om. च.



पृथ्वींच किमिति मध्ये षड्दिनानां समारचत्[2] ददौ ॥ 93 सप्तमेच विश्रांतः एतस्मात् ॥ 94 तच्चेत् इदं जगत् न कस्माच्चित् ददौ किंतु केवलं आदेशात् समुद्भभूव किल भव समुद्भूतंच ॥ 95 तत् षड्दिनदीर्घत्वं कस्मात् ॥ 96 यतो यस्य कष्टं केवलं एतावन्मात्रं भवति यावन्मात्रं भवेति उक्तेन तस्य षड्दिनदीर्घत्वं संजातमिति भूरि विसदृशं ॥ 97 अस्य कष्टंच एतस्मात् न युज्यते भवितुं ॥ 98 चेत् असत् मत् कर्तुं शक्नोति शक्तश्च विना दीर्घत्वेनच दातुं शक्नोति ॥ 99 चेत् विना दिनेन कालं दातुं अशक्तः ततोऽसत्तायाः दत्तमिति वक्तुमपि न युज्यते ॥ 100 द्वितीयंच इदं यच्चेत् गणना दिनानां सूर्यात् परिज्ञायते ततः पूर्वं आरचनात् सूर्यस्य दिनसंख्या नामच दिनानां कस्मात् परिज्ञायते ॥ 101 यतो वदंति यत् सूर्यं दिने चतुर्थे स्वयं चतुःशनैश्चरीये ददौ ॥

---

[1] JE [illegible].

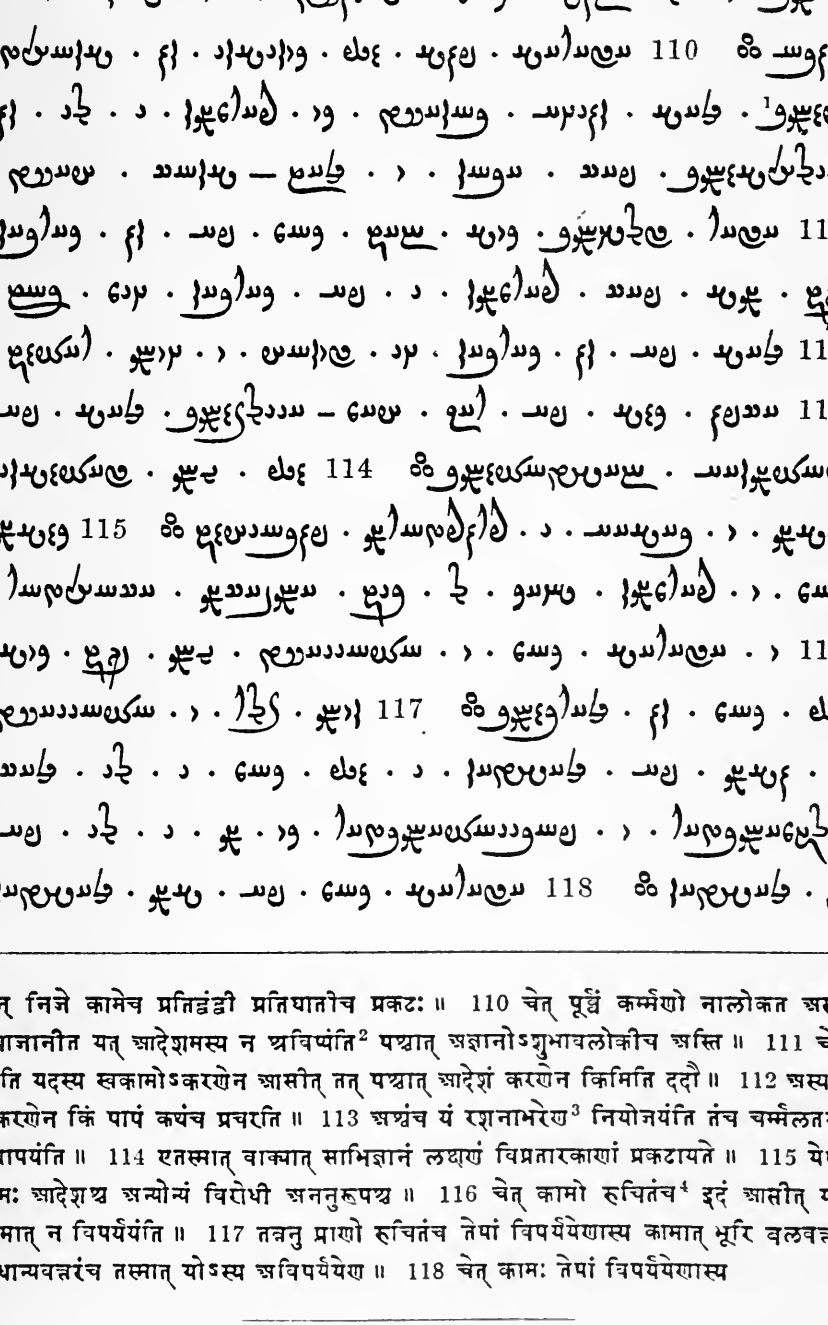
[2] So both, see ch. xi, 51.

102 इदंच यत् दिने सप्तमे समाधानं विश्रामंच कस्मादियेष कर्त्तुं ॥ 103 चेत् आरचनेन दानेन जगतः दीर्घत्वं कष्टंच एतावन्मात्रं बभूव यावन्मात्रं उक्तं यत् भव ॥ 104 ततो दिनं कथं गण्यते किल विश्रामं इयेष कर्त्तुं येन कष्टं विजीर्यते ॥ 105 यतश्चेत् भवेति तत्कालेन उक्तं[1] ततः कष्टंच समाधानंच तत्कालमेव युज्यते भवितुं ॥ ॥

106 द्वितीयंच इदं यत् आदमं समं हउञ्जया किमर्थं कस्मै हेतवे ददौ ॥ 107 यच्चेत् कामं समाचरंति तत्किमिति एवं न ददौ यदस्य कामकारित्वात् न विपर्ययंति ॥ 108 यतश्चेत्[2] पूर्व्वं कर्म्मणोऽजानीत यत् आदेशश्रोतारो न भविष्यंति असौ निदानेच ददौ तन्ननु विलक्षीभवितुं क्रोधंच उपरि तेषां कर्त्तुं निरर्थकं ॥ 109 यतः परिस्फुटमेव यत् स्वयं आदीनः संपूर्णप्रवृत्तो नासीत् निजेन कामेन काम-

---

[1] JJ उक्तः. [2] Both यच्चेत्.



वान् निजे कामेच प्रतिद्वंद्वी प्रतिघातीच प्रकटः ॥ 110 चेत् पूर्व्वं कर्म्मणो नालोकत असौ नचाजानीत यत् आदेशमस्य न अविष्यंति[2] पश्चात् अज्ञानोऽशुभावलोकीच अस्ति ॥ 111 चेत् वदंति यदस्य स्वकामोऽकरणेन आसीत् तत् पश्चात् आदेशं करणेन किमिति ददौ ॥ 112 अस्यच अकरणेन किं पापं कथंच प्रचरति ॥ 113 अथंच यं रशनाभरेण[3] नियोजयंति तंच चर्म्मलतया उन्नापयंति ॥ 114 एतस्मात् वाक्यात् साभिज्ञानं लक्षणं विप्रतारकाणां प्रकटायते ॥ 115 येषां कामः आदेशश्च अन्योन्यं विरोधी अननुरूपश्च ॥ 116 चेत् कामो रुचितंच[4] इदं आसीत् यत् कामात् न विपर्ययंति ॥ 117 तन्नु प्राणो रुचितंच तेषां विपर्ययेणास्य कामात् भूरि बलवत्तरं प्राधान्यवत्तरंच तस्मात् योऽस्य अविपर्ययेण ॥ 118 चेत् कामः तेषां विपर्ययेणास्य

---

[1] Better [illegible]. [2] So both. [3] JJ has रग्ना, and JE रंग्ना, for रश्मा instead of रशना. [4] JE om. च.

[illegible]

[illegible] 119 [illegible]

[illegible][1] [illegible][2] [illegible] 120 [illegible]

[illegible]

[illegible]

121 [illegible]

[illegible] 122 [illegible]

[illegible] 123 [illegible]

[illegible]

124 [illegible]

[illegible] 125 [illegible]

126 [illegible]

कामात् ज्ञानाच्च तस्यासीत् असौ आदेशमेव अविपर्ययेण ददौ तन्नतु वराकः आदमः कथं शक्नोति यत् न विपर्ययंति ॥ 119 अस्य मूलसृष्टिश्च न युज्यते भवितुं ॥ 120 यतो विपर्ययेण[3] आदेशात् केवलं आदेशो दुष्यते अविपर्ययेण तु कामो ज्ञानंच द्वितयमपि द्रोहितं भवति ॥ ॥

121 द्वितीयंच इदं यत् तत्[4] उद्यानं समारचत्[5] किमर्थं कस्मै लाभायच ददौ ॥ 122 स्वयंच वृक्षं ज्ञानस्य यः आदिष्टो यत् मा भक्षेः असौ निरोपंच अखादनेन चक्रे तमारचितुं किमिति समीहे ॥ 123 अस्य निरोपात् आदेशाच्च परिस्फुटमेव यत् किंचिज्ज्ञानत्वं अज्ञानत्वंच मित्वितरं ॥ 124 कामश्च तस्मिन् प्रभूतो ज्ञानात् ज्ञापनत्वाच्च ॥ 125 अस्य लाभश्च अज्ञानत्वात् भूरिरासीत् ॥ 126 यतो यावदेते वृक्षं ज्ञानस्य अखादंतः

---

[1] So both, but S indicates [illegible]. [2] JE [illegible], S om. [3] अस्य seems wanting. [4] JE om. [5] So both, see ch. xi, 51.

आसन् अज्ञानाच्च समभवन् अंतरस्य अकृतादेशे अशुभेच नो ॥ 127 यथैते ज्ञाने समुत्पन्ने अंतरकृतादेशे बभूवुः ॥ 128 असौ अज्ञानत्वात् तेषां विषादितो नाभूत् यथैषां ज्ञानात् बभूव ॥ 129 उपरि एषां विलक्षः कोपालुश्च बभूव ॥ 130 असौ महदशुभत्वेन अवज्ञभत्वेनच स्वर्गीलोकात् बहिश्चक्रे भूमौच न्यपातयत् ॥ 131 संक्षेपात् इदं यत् इदं ज्ञानोत्पन्नैर्मनुष्याणां अंतर्जगति कारणं सर्प्पात् विप्रतारणत्वात् बभूव ॥ 132 इदंच वदंति यत् सर्प्पं किंचित् मनुष्येभ्यः आरचत्[1] ततः परिस्फुटमेव तमपि वृक्षं मनुष्येभ्यः समारचितं ॥ 133 असौ मनुष्यं सकलासु सृष्टिषु दातिषु राजानं चकार ॥ 134 चेत् इत्येवं तन्ननु तस्मात् वृक्षात् योऽमीषां स्वाधीनोऽभूत् कामविभ्रंशनं किमिति ॥ ॥

135 एतस्मात् वाक्यात् इदंच प्रकटं यदस्य

[1] So both; see ch. xi, 51.

[illegible] 136 [illegible]
[illegible] [1] [illegible]
[illegible]
[illegible] 137 [illegible]
[illegible]
[illegible] [2] [illegible] 138
[illegible]
[illegible]
[illegible] [3] [illegible] 139
[illegible]
[illegible] 140 [illegible]
[illegible]
[illegible] [4] [illegible] [4] [illegible]
[illegible] 141 [illegible]
[illegible]
[illegible] 142 [illegible]

स्वल्पमपि ज्ञानं नाभूत् ॥ 136 यतश्चेत् उद्याने समागतोऽसौ शब्दं चकार आदमंच नाम्ना समाकारयत् यत् क्वासि एवं यथा किल क्व स्थाने सत्ता इति अवेत्ता आसीत् ॥ 137 चेत् अप्रत्युत्तरो जातोऽभविष्यत् क्व स्थाने सत्ता आदमस्येति अवेत्ताभूत् ॥ 138 चेत् अस्य शब्दः पुरो दृष्टेर्नाभूत् किल तस्मात् वृक्षात् अखादन् किंवा नो इदंच यत् कः कथं कश्च अखादत् कश्च विप्रततार इति अवेत्ताभूत् ॥ 139 यतश्चेत् वेत्ता आसीत् ततो[5] मा कदाचित् त्वया तस्मात् वृक्षात् यस्मादस्माभिः समादिष्टं यत् मा भक्षेः भक्षितमिति प्रश्नकरणं किमिति ॥ 140 तथा प्राक् यत् समागतः न विलक्षोऽभूत् पश्चात् चेत् परिज्ञातं उपर्येषां विलक्षो बभूव कोपालुश्च बभूव ॥ 141 अस्य किंचिज्ज्ञानत्वंच एतस्मात् यत् सर्प्पं यं आत्मप्रतिद्वंद्विनं समारचत्[6] समं तैश्च उद्याने चकार ॥ 142 अथवा किमिति उद्यानं

---

[1] Both [illegible].
[2] JE [illegible], perhaps for [illegible].
[3] S indicates [illegible].
[4] S om.
[5] JJ तत्.
[6] So both, see ch. xi, 51.

[illegible]

[illegible] 143 [illegible]

[illegible] 144 [illegible]

145 [illegible] 146 [illegible]

[illegible] 147 [illegible] 148 [illegible]

149 [illegible] 150 [illegible]

एवं सप्राकारं नाकरोत् यत् सर्प्पोऽन्योऽपिवा[2] दुष्टमनाः तत्रांतर्नं प्रयाति ॥ 143 अस्य अलीकत्वंच एतस्मात् प्रकटं यदुक्तं किल चेत् एतस्मात् वृक्षात् खादिष्यसि मरिष्यसि एतेच अखादन् परं न मृताः किंतु ज्ञानवंतश्च बभूवुः ॥ 144 एते शुभं अशुभात् विवेनुः ॥ ॥

145 इदंच यत् कथं विरोधि द्वंद्विच ज्ञानंच समं कामेन आदेशेनच ॥ 146 यतश्चेत् इयेप[3] खाद्यं तस्मात् वृक्षात् अमौ आदेशंच अखादनेन ददौ ज्ञानंच तेन समुद्बभूव यत् खादितं ॥ 147 तन्ननु प्रकटमेव त्रितयमपि अन्योन्यं विरोधि कामो ज्ञानंच आदेशश्च ॥ 148 इदंच यत् किल आदमः पापं चक्रे शापश्च यः कृतः उपरि मर्त्तेषु मनुष्येषु युगे युगे प्राप्नोति अन्यायतया ॥ 149 सर्व्वप्रकारतया यत् समालोचामहे अचेतनोऽज्ञानो ग्रहिलवाक्य ॥ 150 अनेन संबंधेन दीर्घत्वात् इदं एतावदेव पूर्णमीहितं ॥ ॥

---

[1] JJ I, JE om. [2] Both ऽविषा. [3] Both इयेषा.

CHAPTER XIV.

[illegible]

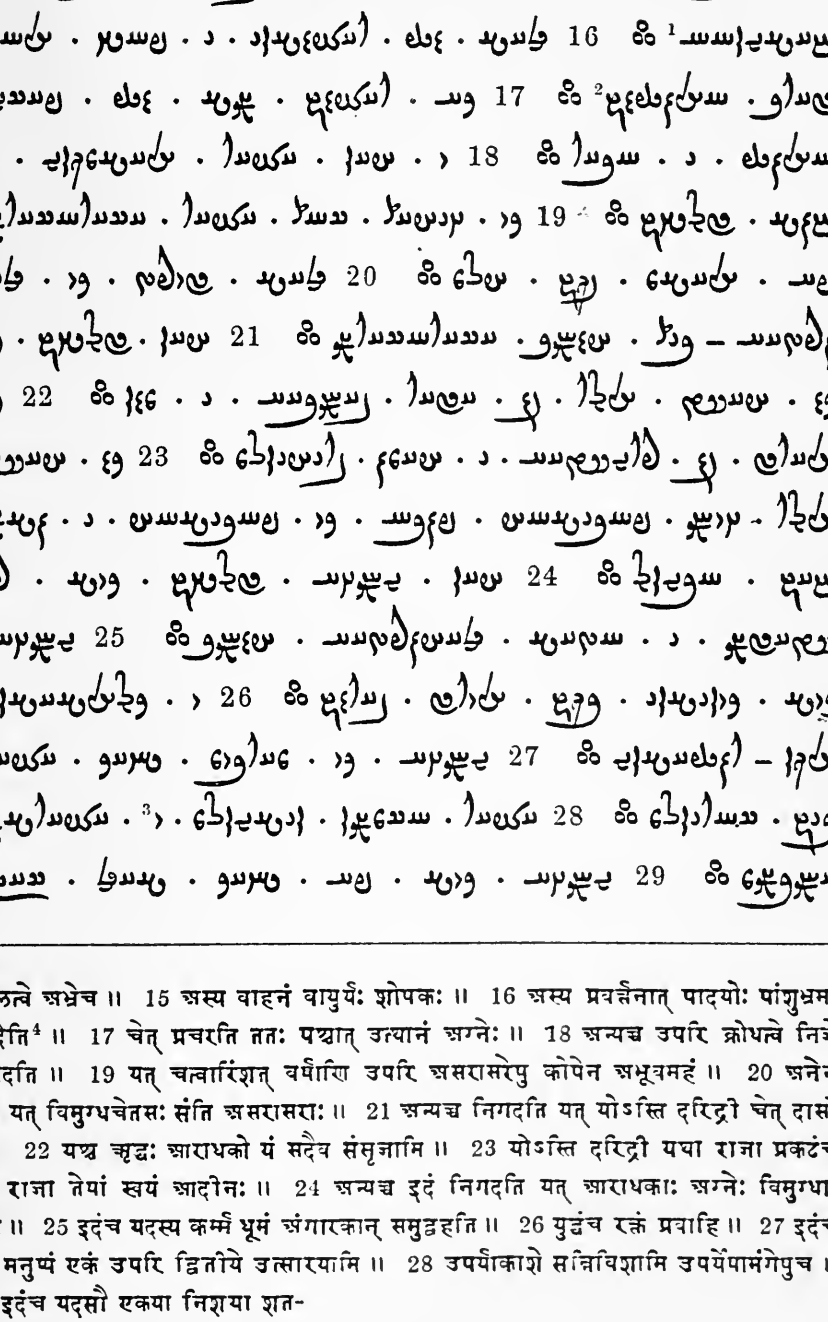
Chapter XIV.

1 मे कामः किल किंचिन्नरं सर्व्वस्मादसंबंधत्वात् संपूर्णादशुद्धित्वात् सर्व्वागमानां संलिखामि ॥ 2 यत् पूर्णं सर्व्वपापत्वात् देवत्वाच्च सहस्रादेकं यत् तेभ्यः प्रकटं संक्षेपेण निगदामि ॥ 3 तैश्च सनादिष्टं निरीक्ष्य ॥ ॥

4 आदौ इदं यदुद्गिरति उपरि निजे यथास्त्वे ॥ 5 यदहं अस्मि आदीनो द्वेषकांक्षी ॥ 6 द्वेषशोचयिताच ॥ 7 द्वेषंच सप्तत्वैयत्यं[5] जातकेषु शोधयामि ॥ 8 मे मूलद्वेषो न विलीयते ॥ 9 अन्यस्मिन् स्थानेच निगदति यत् अभीप्सितः क्रोधो गरिष्टंच मनः ॥ 10 अस्यौष्ठः संपूर्णविषः ॥ 11 जिह्वा यथा वह्निर्ज्योतिष्मान् ॥ 12 लोचनं यथा स्रोतः[6] सरत्प्रवाहः ॥ 13 अस्याघोषः आक्रंदोपमो देवाघोषतुल्यतरश्च ॥ 14 अस्य सन्निवेशनं अंतस्तमसि[7]

---

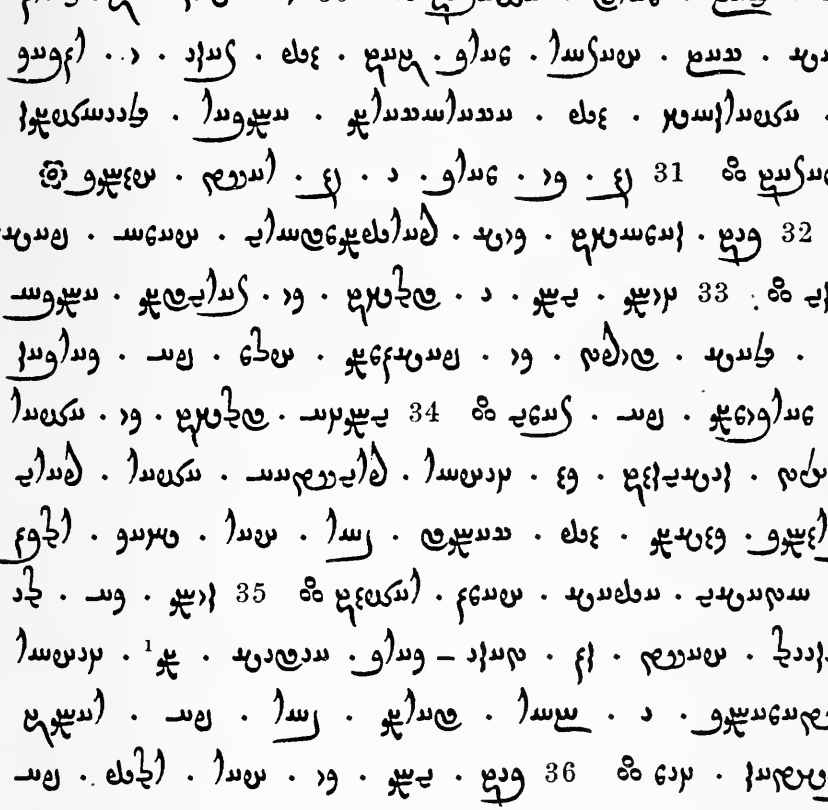
[1] JE adds [illegible]. [2] Both om. [3] JE om. [4] Better [illegible].
[5] JJ सप्तात्वयीयं, JE सप्तात्वेयीयं. [6] Both श्रोतः. [7] JJ अतसमसि, JE अंतसमसि.



धूमलत्वे अभ्रेच ॥ 15 अस्य वाहनं वायुर्यः शोषकः ॥ 16 अस्य प्रवर्त्तनात् पादयोः पांशुभ्रमः समुदेति[4] ॥ 17 चेत् प्रचरति ततः पश्चात् उत्थानं अग्नेः ॥ 18 अन्यच्च उपरि क्रोधत्वे निजे निगदति ॥ 19 यत् चत्वारिंशत् वर्षाणि उपरि असरासरेषु कोपेन अभूवमहं ॥ 20 अनेन उक्तं यत् विमुग्धचेतसः संति असरासराः ॥ 21 अन्यच्च निगदति यत् योऽस्ति दरिद्री चेत् दासो मे ॥ 22 यश्च वृद्धः आराधको यं सदैव संसृजामि ॥ 23 योऽस्ति दरिद्री यथा राजा प्रकटंच यत् राजा तेषां स्वयं आदीनः ॥ 24 अन्यच्च इदं निगदति यत् आराधकाः अग्नेः विमुग्धाः संति ॥ 25 इदंच यदस्य कर्म्म धूमं अंगारकान् समुद्वहति ॥ 26 युद्धंच रक्तं प्रवाहि ॥ 27 इदंच यत् मनुष्यं एकं उपरि द्वितीये उत्सारयामि ॥ 28 उपर्याकाशे सन्निविशामि उपर्येपामंगेपुच ॥ 29 इदंच यदसौ एकया निशया शत-

---

[1] JE [illegible]. [2] JE [illegible]. [3] JE om. [4] Both समुद्देति.



षष्टिसहस्राणि समूहात् सैन्यात् माजंदरीयाणां निकृष्टेन मृत्युना निजघान ॥ 30 अन्यस्मिंश्च समये षट्शतसहस्राणि मनुष्याणां विना नारीभिः डिंभैश्च अपूर्णैनरैः असरासरेभ्यः अंतः शून्ये निजघान ॥ 31 विना द्वाभ्यां मनुष्याभ्यां यौ अशुधतां[2] ॥ ॥

32 द्वितीयमपि निदर्शयति यत् निर्द्वीपकाले सकलमपि पश्चात्तापत्वं ॥ 33 यथा इदं यदुद्गिरति यत् जरीगाः[3] यावत् वभूवुः तेच उवाचुः यत् पश्चात्तापिनः स्मः करणेन मनुष्याणां जगत्यां ॥ 34 इदंचोद्गिरति यत् उपरि आसने सन्निविशति यं चत्वारो गणाः[4] उपरि स्कंधे धरंति येभ्यः शिलाभारात् एकैकशो नदी ज्वलनीया सदैव प्रवहति ॥ 35 ननु चेत् असौ अदृश्योऽस्ति न तनुकृतः ततस्तेषां चतुर्णां वराकाणां लघूनां महाभारः कष्टधारणेन किं ॥ 36 द्वितीयंच इदं यत् सर्व्वेषु दिनेषु

---

[1] S indicates · ᠵᠣᠯᠣᠨ. [2] Both अशुतां, as if a letter had been illegible in their original. [3] Transcription of the imperfect Pz. [4] Both गुणाः.

स्वीयेन हस्तेन नवतिसहस्राणि आराधकानां समारचति[3] एनंच यावत् निशावसानं सदैव समाराधयंति अमून् पश्चात् स्रोतसा ज्वलनीयेन नरके समुत्सृजति ॥ 37 चेत् दृष्टो बलात्कारी अनाचारीच अनेन प्रकारेण कार्यं पुण्येच सुकर्म्मत्वेच संसारिणां भवितुं कथं संपुज्यते ॥ 38 चेच्चासौ[4] वराकान् आराधकान् भक्तिशीलान् आदेशश्रोतॄन् निर्म्मलकर्म्मिणः सह अपरैः पापकारिभिः नरके अनंतकालीये अवकिरति ॥ 39 यथा[5] तच्च यत् अपरे समुदायीकाः समुद्गिरंति यत् इअजदो दिने शवोत्यानीये सूर्यं चंद्रंच सह अपरैः पापकारिभिः नरके ददाति तेन हेतुना यदस्ति मनुष्यैः तेषां प्रणामः सम्मुखं कृत. ॥ ॥

40 अन्यस्मिन् स्थाने इदं निगदति यच्चेत् मेहादरो[6] ब्राहीमो मित्रः आदीनस्य लोचनव्यथापीडितः ततः स्वयं आदीनः प्रच्छनत्वे समाययौ ॥ 41 अस्योच्छीर्षकेच[7]

---

[1] Both insert ›, but see S. [2] JE om. [3] So both, see ch. xi, 51. [4] Or यतश्चासौ; both having यतेचसौ. [5] JJ तथा. [6] Transcript of Pz. [7] JJ om. च.

[illegible]

उपविवेश कुशलंच पप्रच्छ ॥ 42 अब्राहीमः आसीनकं यमस्य सहोदरं पुत्रं प्रच्छन्नतया आकार्य अवोचत् ॥ 43 यत् स्वर्गे प्रयाहि मधुं[6] लघुतरं पवित्रतरंच समानय ॥ 44 गतोऽसौ समानीतश्च ॥ 45 अब्राहीमश्च प्रचुरां प्रार्थनां आदीनाय चकार ॥ 46 यत् अंतर्गृहे मे मधुं क्षणेन[7] भक्ष ॥ 47 आदीनश्च प्रत्यवोचत् यत् न खादामि यतो न स्वर्गात् नच पवित्रतरः ॥ 48 पश्चात् अब्राहीमः साक्ष्यं ददौ यत् पवित्रोऽयं मधुः स्वर्गात् आसीनकेन मत्पुत्रेण समानीतः ॥ 49 पश्चात् आदीनः असंशयत्वात् यत् आसीनकेन साक्षित्वात् यत् अब्राहीमेण मधुं क्षणेन[8] अखादत् ॥ 50 पश्चात् चेत् प्रयातुं समैहत न विनिर्मुक्तो यावत् असौ शपथैर्बहुभिः एकं द्वितीयं अखादत् ॥ 51 पश्यत एनं संपूर्णं अशुद्धं प्रलापं यं एकमपि इञ्जदे न योग्यं ॥ 52 यथा समागमनं

---

[1] Both [illegible]. [2] Both om. [3] JE om. [4] Both [illegible], but see S. [5] S neglects. [6] Always mas. [7] Doubtful; JJ मधून् तृन्, JE मधून् क्षन्, both here and in § 49. [8] See § 46.

[illegible]

[illegible] 53 [illegible]

[illegible] 54 [illegible]

[illegible] 55 [illegible]

[illegible] 56 [illegible] 57 [illegible]

[illegible]

58 [illegible]

[illegible] 59 [illegible]

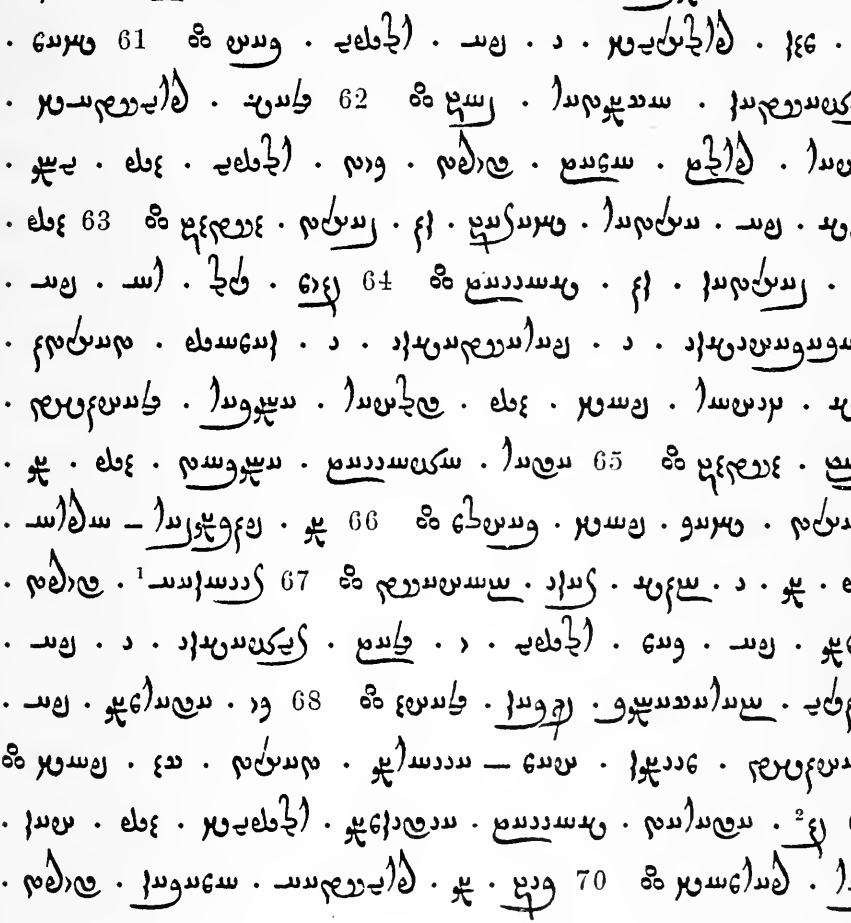
[illegible] 60 [illegible]

यदस्य तनुमत्तया गृहे अब्राहीमस्य अन्नखादनंच मधुखादनंच[1] यदस्य एकमपि सन्मुखं नानुरूपायते ॥ 53 इदंच एतस्मात् प्रकटं यत् तत् दुःखं यत् अब्राहीमस्य न[5] आदीनात् समुद्भूत ऋतेऽन्यस्मात् कर्त्तुः ॥ 54 अस्य वैकल्यंच ज्ञानात् अचैतन्यंच एवं समुद्भूत यदसौ पवित्रत्वं कस्माच्च मधुरिति न विवेद ॥ 55 अस्य अनृतत्वंच इदं यदसौ न खादनाय मधोः उवाच निदानेच खादितः ॥ 56 पश्चाच्च मुनिश्चितीकृतो यत् निर्म्मलः पवित्रश्च आस्ते ॥ 57 नन्वसौ यस्येदं यथास्यत्वं इश्वजदत्वेन सर्व्वज्ञानिना सर्व्वशक्तिना समाराधितुं[6] कथं युज्यते ॥ ॥

58 अन्यस्मिन् स्थानेच निगदति यत् अभूत् एको रोगिभ्यो यः समं स्त्रीयैः कलत्रजातकैः अतीव दुःखितो दुर्व्वलश्च अपेतर्द्धिरभूत् ॥ 59 सर्व्वदारं नमस्करणे नक्रे आराधनायांच इश्वजदस्य अतीव व्यवसायी कर्त्ताच अभूत् ॥ 60 असौ

---

[1] JE om. [2] Both [illegible]. [3] S indicates [illegible]; possibly [illegible].
[4] JE inserts [illegible], but see S. [5] Both om. [6] So both.



एकस्मिन् दिने अंतर्नमस्करणे गुप्तमभीप्सितमयाचत यन्मह्यं समृद्धत्वमर्घेन देहि ॥ 61 नेच जीवितं समाधानितरं भूयात् ॥ 62 अस्यच गणैकः उपरिष्टादधः समाययौ उवाचच यत् तुभ्यमर्घः एतस्मात् वहुः चक्रपादे[3] इअजदेन न विभक्त आस्ते ॥ 63 नूतनाच विभक्तुं न शक्यते ॥ 64 परं मया तुभ्यं प्रसाददानेन पूजायाः प्रणामस्यच आसनमेकं यस्य चत्वारः पादाः रत्नात् अंतः स्वर्गे दत्तमास्ते ॥ 65 चेत् रोचते तत् तुभ्यं तस्मात् आसनात् एकं पादं ददामि ॥ 66 सच आराधकः शिक्षापकः तस्मात् यत् स्वीयं कलत्रं प्रार्थयत् ॥ 67 कलत्रं अवोचत् यन्मे किंचिन्नरेणापि अर्घेन दुःखितेनच जीवितेन इहलोकतया संतोषी भवितुं उत्तमं ॥ 68 यच्चेत् मे स्वर्गलोके मध्ये सहायिनां आसनं त्रिपादं ॥ 69 चेत् शक्नोषि तन्मह्यमर्घं अन्यस्मात् स्थानात् समादेशय ॥ 70 पुनः स गणः समागत्य निजगाद

---

[1] JJ [illegible]. [2] S om. [3] JE adds न in margin.

[illegible]

[illegible] 71 [illegible]

[illegible] 72 [illegible]

[illegible] 73 [illegible]

[illegible] 74 [illegible]

[illegible]

75 [illegible]

76 [illegible]

77 [illegible]

यच्चेत् चक्रं विघटयामि आकाशंच जगतींच नूतनत्वात् ददामि प्रवृत्तिंच तारकाणां नूतनत्वात् समारचामि[7] ददामिच तस्मादूर्ध्वमपि न प्रकटं यत् तुभ्यं भाग्यं उत्तमं निपतति किंवा निकृष्टं ॥ 71 एतस्मात् वाक्यात् एवं प्रकटं यत् न स्वयमसौ अस्ति विभक्ता अर्घस्य भाग्यस्यच ॥ 72 विभंजनमपि[8] न कामेनास्य भाग्यंच व्यस्तयितुं न शक्नोति ॥ 73 परिभ्रमणंच चक्रस्य सूर्यस्य चंद्रस्य तारकाणांच नांतः प्रवर्त्तितं ज्ञाने कामे आदेशेचास्य ॥ 74 इदंच यत् आसनं यत् निवेदितं यत् अंतः स्वर्गे ददामि न कर्म्मणो दानाच्चास्य ॥ ॥

75 अन्यस्मिन् स्थानेच उपरि प्रलापे निजे निगदति ॥ 76 यदहं सह संघातेन पापकारिणां कियतोऽप्यसंख्यान् अपापान् निजघान ॥ 77 यदिच आराधकैः निःकारणकर्म्मत्वं प्रभूतैः उक्तं तदसौ उवाच यदहं अस्मि

---

[1] S om. [2] JE om. [3] Both om. [4] Better insert ·. [5] Both [illegible], but see S. [6] JJ om. [7] So both, see ch. xi, 51. [8] Ends with नोपि in JJ, and नाच in JE.

[illegible] 78 [illegible]
[illegible]
[illegible]
[illegible] 79
[illegible] 80 [illegible]
[illegible]
[illegible] 81 [illegible]
[illegible]
[illegible] 82 [illegible]
[illegible]
[illegible] 84 [illegible] 83
[illegible] 85 [illegible]
[illegible]
[illegible] 86 [illegible]
[illegible]
[illegible] 87

आदीनः कामराजा ॥ 78 उत्कटतरोऽप्रतिपक्षः कामकारी कोऽपि न समर्थीयति उपरि मत्प्रलापे वक्तुं ॥ ॥

79 विस्फीतं प्रभूतं प्रलापं यत् पूर्णाशुद्धितया अस्माकं लिखितुं प्रलंबतरं प्रतिभासितं ॥ 80 योऽवलोम्रा व्यस्ताचारः एतस्मात् वाक्यात् तस्मै वाक्सतंतस्य गुरोर्भूयात् ॥ 81 यावत् भवति सुप्रबुद्धो यथास्यत्वात् सद्दीनागमानां सत्याच्च तस्मात् यदस्माभिरुक्तं ॥ 82 ननु चेत् स इश्रजदो यस्येदं साभिज्ञानं लक्षणंच[5] ततः सत्यं एतस्मात् दूरे ॥ 83 प्रतिपालनंच एतस्मात् बहिस्तरं ॥ 84 अस्य ज्ञानत्वंच उपरि न विभक्तं ॥ 85 यतोऽयं स्वयं अस्ति दूजो यो नरकाधिपतिः तिमिराकरः तमोबीजः ॥ 86 यस्य व्यानुग्धाः देवत्वदुष्टाः आदीननाम्ना स्तुवंति प्रणामंच कुर्वंते ॥ 87 उपरि एतस्मिन् पदे अत्र परिपूर्णं ॥ ॥

---

[1] Both have [illegible] for [illegible]. [2] Better [illegible]. [3] JE, S om. [4] Both insert [illegible].
[5] Both omit च.

CHAPTER XV.

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

8 [illegible]

9 [illegible]

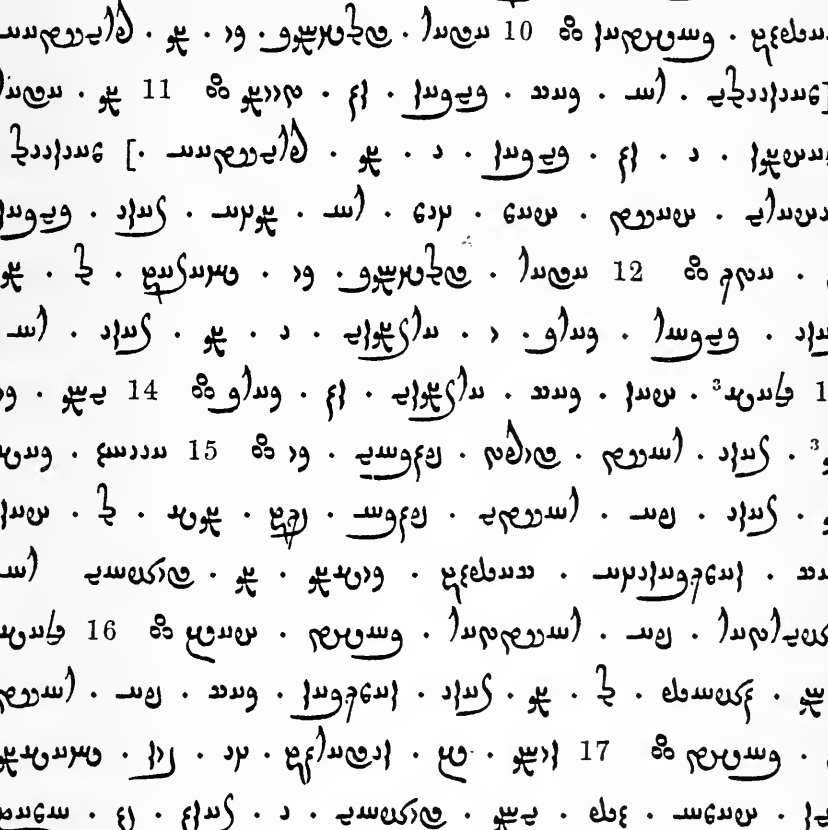
Chapter XV.

1 अन्यच्च उपरि अनिवद्धत्वे निःसीम्नि वाक्ये निरलंकारप्रतिवादे तर्शाप्रबोधिनां स्तोकं किंचित् प्रकटयामि ॥ 2 यतो यथा त्वयोऽपि एकस्मात् मूलात् नुहूदतायाः ॥ 3 तच्चेत् अंतः एकस्मिन्नुक्तं ततस्ते सर्व्वेऽपि ऐक्यसहायतया अशुद्धस्वाधीनाः ॥ 4 अहो पश्येत यत् मूलदर्शनं तर्शाकजातीनां कस्मात् मूलात् समाययौ ॥ 5 यत् अंतः[1] हुरुशर्म्मग्रामे सर्व्वनुहूदेभ्यो योपिदेका दुश्चारितया प्रसिद्धा आसीत् ॥ 6 गर्भश्च तस्यां प्रकटीबभूव ॥ 7 यदिच ते पप्रच्छुः यत् तवायं गर्भः कस्मात् ॥ 8 साच प्रत्युत्तरेण अवोचत् यन्मे स्वरगरो गणः उपरि समाययौ अनेनोक्तं यत् वायोः पवित्रात् गर्भितासि ॥ ॥

9 तदहो पश्येत यत् स्वरगरो गणः ऋते

---

[1] Both om. [2] S indicates [illegible]. [3] JE interlines [illegible], to agree with S.



तस्याः योषितः केन दृष्टः कस्माच्च सा योषित् सत्या युज्यते परिज्ञातुं ॥ [1][10 चेत् निगदंति यत् तं गणं अदृश्यत्वात् कोऽपि दृष्टुं न शक्नोति ॥] 11 तच्चेत् कारणं अनिरीक्षणस्य तस्य गणस्य अदृश्यरूपित्वं अस्ति इति हेतोः साच योषित् दृष्टुं न क्षमा ॥ 12 चेत् निगदंति यत् इञ्जदः तस्यै योषिते दृश्यतरमकरोत् अनुरूपंच तस्यै योषिते ॥ 13 असौ अन्यस्मै कस्मैचित् अनुरूपं न चक्रे ॥ 14 इदंच यत् सा योषित् सत्यमुवाचेति प्रकटता कस्मात् ॥ 15 अथ चेत् सा योषित् सत्यतया प्रकटाभूत् ततः अन्येभ्यः केभ्यश्चित् निदर्शयितुं युज्यते यथा तेषां तस्मात् साक्षित्वात् अधिकतरं सत्यतरा परिज्ञाता भवेत् ॥ 16 अस्य ननु केवलं तस्यैव योषिते निदर्शनं कोऽपि सत्येन न दधौ ॥ 17 ननु इदंच पश्येत यत् मूलं यत्तेषां दीनेः सकलनपि एतस्मात् साक्षित्वात् योषितः एकस्याः समाययौ यत् इयं उपरि आत्मनि ददौ ॥ ॥

---

[1] JJ omits the passages in brackets, by mistake. [2] Both om. [3] JE om.

18 द्वितीयंच यच्चेत् मशिआकं वायोः पवित्रात् इअजदस्य समुद्भूतं निगदंति तच्चेत् केवलं वायुः पवित्रो यः इअजदात् स एकोऽस्ति तदपरे वायवो ये ऋते तस्मात् न इअजदात् न पवित्राः ॥ 19 अन्यश्चारचयिता प्रकटायते अनुमानेनैव ॥ 20 चेत् वायवः सर्व्वे इअजदात् इअजदीयाः संति सर्व्वैरपि पवित्रैः संयुज्यते भवितुं ॥ 21 चेत् केवलं स एको वायुः पवित्रः अपरे वायवो मलिनाः न इअजदीयाः ॥ 22 यथा विना इअजदेन कोऽपि आरचयिता नास्ति तत् मलिनत्वं अपवित्रत्वं यत् अपरेषां वायूनां सर्व्वे इअजदात् ॥ 23 चेत् अपरे वायवः तेऽपि इअजदस्य इअजदीयाः संति सर्व्वैरपि पवित्रैः संयुज्यते भवितुं ॥ 24 ननु तमेकं पवित्रतया दधौ अपरेच मलिना बभूवुः किमिति ॥ ॥

25 द्वितीयंच इदं यच्चेत मशिआकः पुत्रः इअजदस्य अभूत् तेन हेतुना यत् इअजदः पिता सर्व्वेषां दातृतया आरचनतया पालनतयाच ॥ 26 ततो

---

[1] JE om.

[illegible]

मशिआकः पुत्रतया इअजदस्य न विभिन्नो लघुतरायाः अपि सृष्टेः या इअजदेन दत्ता आरचिताच ॥ 27 चेत् शस्त्रत्वात् नरीयात् नारीयात् समुत्पन्नः ॥ 28 तच्चेत् उपरि इअजदे जननिः नरत्वात् नारीत्वात् अनुरूपायते ततश्च उपरि अमराणां गुरूणां अदृश्यानां इत्येवं जननेर्जातायाः मरणस्यच संभूतिरनुरूपायते ॥ 29 एवंच उपरि सर्व्वं इअजदे भवितुं नहि संदेहः ॥ 30 यतस्तत्र यत्[3] जननिस्तेन प्रकारेण खाद्यं खादनं मरणंच निःसंदिग्धं ॥ ॥

31 अस्ति यत् कश्चिच्च वक्ति यत् मशिआकः स्वयं इअजदोऽस्ति ॥ 32 ननु इदं अद्भुततरं यत् इअजदो यो महान् उभयोर्भुवनयोः धाता पालयिता रूपेण मानुषीयेण समुद्भूय उदरेच योषितः जुहूदायाः ययौ ॥ 33 राज्यं स्थानं आकाशं जगतीं चक्रंच अपरंच सर्व्वं प्रवृत्तिकारित्वात् रक्षणत्वात् समुत्सृज्य प्रच्छन्नतया मलिने विषमे स्थाने निपपात ॥ 34 निदानेच निजां तनुं निरसनाय शूलावेशनाय हस्ते

---

[1] Both [illegible]. [2] JE has [illegible] interlined by later hand. [3] JE om.

दुष्टमनसां संपादयामास ॥ 35 यावत् ते ऋते मृत्योः प्रभूतां कष्टतां अनाचारतां उपरि समारचयत् ॥ 36 यदिचांतः उदरे योषितः समुद्भभूव तेन हेतुना निगदंति यत् इअजदः सर्व्वेषु स्थानेषु अस्ति ॥ 37 तत् सर्व्वेषु स्थानेषु सत्ता अंतः उदरे तस्याः यापितः न विभिन्ना मलिनतमात् दुर्गंधितमात् स्थानात् ॥ 38 समं तेन यत् सर्व्वेषु स्थानेषु सता इअजदस्य बभूवेति वक्तुं कुत्सितत्वं[3] भूरितरं ॥ 39 यतश्चेत् इत्येवं ततः किंचिदपि ऋते इअजदात् अस्ति इति ब्रुवंति अनृतं ॥ ॥

40 द्वितीयंच तत् यत् निगदंति यत् मरणं शूलावेशनंच शवोत्थानं मनुष्याणां निदर्शयितुं असौ प्रत्यकरोत् ॥ 41 तच्चेत् शवोत्थानं मनुष्याणां निदर्शयितुं विना तेन रज्जुबंधेन मरणेन कष्टेन निजेन अन्यथा न शक्तोऽभूत् तदसौ सर्व्वशक्तेः अननुरूपं ॥ 42 अथ चेत् कोऽपि प्रतिपक्षः प्रतिघाती नाभूत् ततो मनुष्यात् किमिति एवं निर्म्मल-

---

[1] JE om. [2] JJ [illegible]. [3] Both कुत्सितं.

[illegible] 43 [illegible] 44 [illegible] 45 [illegible]

46 [illegible] 47 [illegible] 48 [illegible] 49 [illegible] 50 [illegible]

ज्ञानिनः शवोत्थाननिरोधणे निःसंदिग्धान् न चकार यथा अस्य निहीनत्वं अमुना प्रकारेण कष्टतया रज्जुबंधतया हानितया दुष्टमनसां कामतया निदर्शयनं न संभूतमभूत् ॥ 43 चेत् तं मृत्युं नूतनप्रकारतायै निजेन कामेन असौ प्रत्यकरोत् ॥ 44 ततो ननु निंदया शापेनच अवघातकेषु[3] आकारणं तेषां जुहूदानांच क्रोधेन धारणं निःकारणं ॥ 45 नच शापं निंदांच उपरि तेषां कर्त्तुं किंतु तेषां तेन कर्म्मणा प्रसाददानवद्भिः युज्यते भवितुं ॥ ॥

46 द्वितीयंच इदं यत् निगदंति यत् पिता पुत्रश्च वायुश्च पवित्रः त्रीणि नामानि अन्योन्यस्मान्न विभिन्नानि ॥ 47 न पूर्व्वमेकमपि ॥ 48 इदंच यच्चेत् पुत्रो न लघुः पितुः सर्व्वज्ञातया तुल्यः पित्रा ततो ननु नाम्ना विभिन्नेन आकारणं किमिति ॥ 49 चेत् त्रयः एकः शक्नोति भवितुं ततः त्रयो भवितुं नव नवच त्रयो भवितुं शक्नुवंतीति निर्द्विकल्पमेव ॥ 50 अपराच गणना

---

[1] JJ omits the words in brackets, which JE inserts in margin without [illegible] and [illegible], but see S and § 59. [2] JJ [illegible]. [3] Elsewhere both have अप for अव, see §§ 63, 64, 83.

अनेन प्रकारेण निर्म्मर्यादतया शक्यते वक्तुं ॥ 51 इदंच यच्चेत् पुत्रो न लघुः पितुः तत् पिताच पुत्रात् न महान् ॥ 52 तच्चेत् पिता पुत्रात् अथवा पुत्रो न पितुः उन्नीयते अधिकरोतिच ॥ 53 इदं निःसंदिग्धमेव यत् सर्व्वं एतस्मात्तस्मात् यस्य अस्यैति यत् स्वमातुर्वोनं लघु शक्नोति भवितुं ॥ 54 यदि कालेन यदिवान्वयेन ॥ 55 चेत् पुत्रो न लघुः पितुः तत्कर्म्माच कृतात् नादिर्न महान् ॥ 56 द्वावपि मूलास्पदं शक्नुतः भवितुं ॥ 57 सृष्टिश्च स्रष्टुर्न लघ्वी स्रष्टाच सृष्टेर्न महान् ॥ 58 सर्व्वं यथा उन्नीयते उपमर्यादितरं ॥ 59 इदंच यच्चेत् पुत्रः सकलेन ज्ञानेन तुल्यः पिता तत् पिताच एवं अज्ञानी यथा पुत्रो यो मरणात् शूलावेशनाच स्वीयात् अवेत्ता वभूव ॥ 60 यावत्तौविधृत्य निकृष्टेन मृत्युना कष्टतयाच निर्वंध्य निहतः ॥ 61 न विज्ञातवान् तेन यतस्तैः एतस्मात्

[1] Both ᠬᠣᠨᠣ. [2] JJ ᠬ.

[illegible]

[illegible] 62 [illegible]

[illegible]

63 [illegible]

[illegible] 64 [illegible]

[illegible] 65 [illegible]

[illegible] 66 [illegible]

67 [illegible]

68 [illegible] 69 [illegible]

पृष्टं यत् दिनं उत्थानस्य कदा असौ प्रत्यवोचत् यत् इदं न कोऽपि वेत्ति विना पित्रा ॥ 62 यथा किल पुत्रोऽज्ञानत्वेन सुनिश्चितः पिताच तथैव ॥ ॥

63 इदंच यदसौ समग्रां सृष्टिं दातिंच आत्मनिच प्रतिघातं न कस्माच्चित् आरचत्[5] ददौच अपघातकांश्च[6] यान् अस्य पुत्रं विनाशितवतः[7] ॥ 64 चेत् इञ्जदोऽपघातकान् यानस्य पुत्रस्य आत्मनिच प्रतिघातं निरर्थकं निष्कारणं स्वयं ददौ ॥ 65 तेच पुत्रं सर्व्वज्ञानतया अस्य निजमुः ॥ 66 तन्ननु निःसंदिग्धं युज्यते भवितुं यत् अपहंता योऽस्य पुत्रस्य स्वयं बभूव ॥ 67 चेत् विवेद यत् पुत्रं यदि संसृजामि ततो हनिष्यंति निदानेच असृजत् ग्रहिलतरोऽज्ञानतरश्च ॥ 68 चेत् न विवेद किंचिज्ज्ञतरः ॥ 69 द्वितीयंच इदं यच्चेत् इञ्जदः एनां सृष्टिं दातिंच न

---

[1] JJ om. [2] JE om. [3] JE has [illegible] interlined by a later hand to agree with his misreading of S. [4] Ends with [illegible] in both, but see S. [5] So both; see ch. xi, 51. [6] JE has श्च, and JJ स्व, for श्च; hence the later hand has understood अपघातकान् स्वीयान्. [7] Doubtful; both have निनासितवनूः.

[illegible]

70 [illegible]

71 [illegible]

72 [illegible]

73 [illegible]

74 [illegible]

75 [illegible]

76 [illegible]

77 [illegible]

कस्माच्चित् आरचत्[5] असौ प्रतिघातंच सर्व्वं न कस्माच्चित् आरचत्[5] ददौच तत्तेषां रत्नं एकं युज्यते भवितुं ॥ 70 ननु किमिति प्रतिघातं एवं नाशोधयत् यथा अपरां सृष्टिं ॥ ॥

71 अन्यच्च उपरि अनिवद्धत्वे यत्तेषां वाचः आचार्यनिवंधेभ्यश्च ॥ 72 तच्च यत् निगदति यत् न निपतति न किंचित् वृक्षात् न भवेदायोयो नगरे न द्वौ विहंगौ अन्योन्यं युध्यतः विना आदेशेन पितुः ॥ 73 यो निदर्शयिता अस्ति अस्याः वाचः यत् मूलास्पदं एकं अस्य सर्व्वं कामेन ॥ 74 ननु मशिआकः योऽस्य पुत्रः केन कार्येण विनिर्म्मितः असौ कं मार्गं निदर्शयितुं यमस्य न कामः ॥ 75 चेत् सर्व्वं कामः असौ किमपि अकामि नावोचत् ॥ 76 इदंच सर्व्वस्मात् विचारात् यत् जुहूदाः मशिआकं यमस्य पुत्रं कामेन पितुः निजमुः ॥ ॥

77 द्वितीयंच अनिवद्धतया उपरि स्वतंत्रकामत्वे

---

[1] So both and S; but [illegible] is better. [2] JE om. [3] Both om. [4] S om.
[5] So both; see ch. xi, 51.

[illegible]

प्रवीणतरं निगदति ॥ 78 यत् मनुष्याः स्वतंत्रकामाः दत्ताः संति ॥ 79 एवं दोषाः पापानां यान् मनुष्याः कुर्व्वंति स्वतंत्रकामीयाः संति ॥ 80 असौ स्वतंत्रकामत्वं स्वयं मनुष्येभ्यो ददौ ॥ 81 तत् सर्व्वत्र एनं पापकारिणं युज्यते परिज्ञातुं यो मूलकारणं पापस्य ॥ 82 चेत् मनुष्याः पापं दोषं स्वतंत्रकामत्वेन निजेन कुर्व्वंति न कामेन इश्वरदस्य ॥ 83 तद्व्याघ्रव्यालविरूमत्कुणादिक्षुद्रजंतवो ये दंशकाः अपघातका रूपकर्म्माणः पापं दोषश्च यत्तेभ्यः सदैव प्रभवति केन स्वतंत्रकामत्वेन कस्यच पापं ॥ 84 एवंच विषस्य यत् अपहंतृणो[4] यदंतर्विषवृक्षे अपरेषुच वनस्पतिजातिषु यत्तेषां न स्वतंत्रकामत्वात् कारणं कस्य मूले दधौ ॥ 85 चेत् निगदंति यत् तत् विषं प्रभूतानां औषधेन रोगिणां रोगस्खलयितृ लाभवत् अभीष्टंच ॥ 86 तदहो पृच्छेत यत् स्वयं मांद्यं हानिंच अस्य को

---

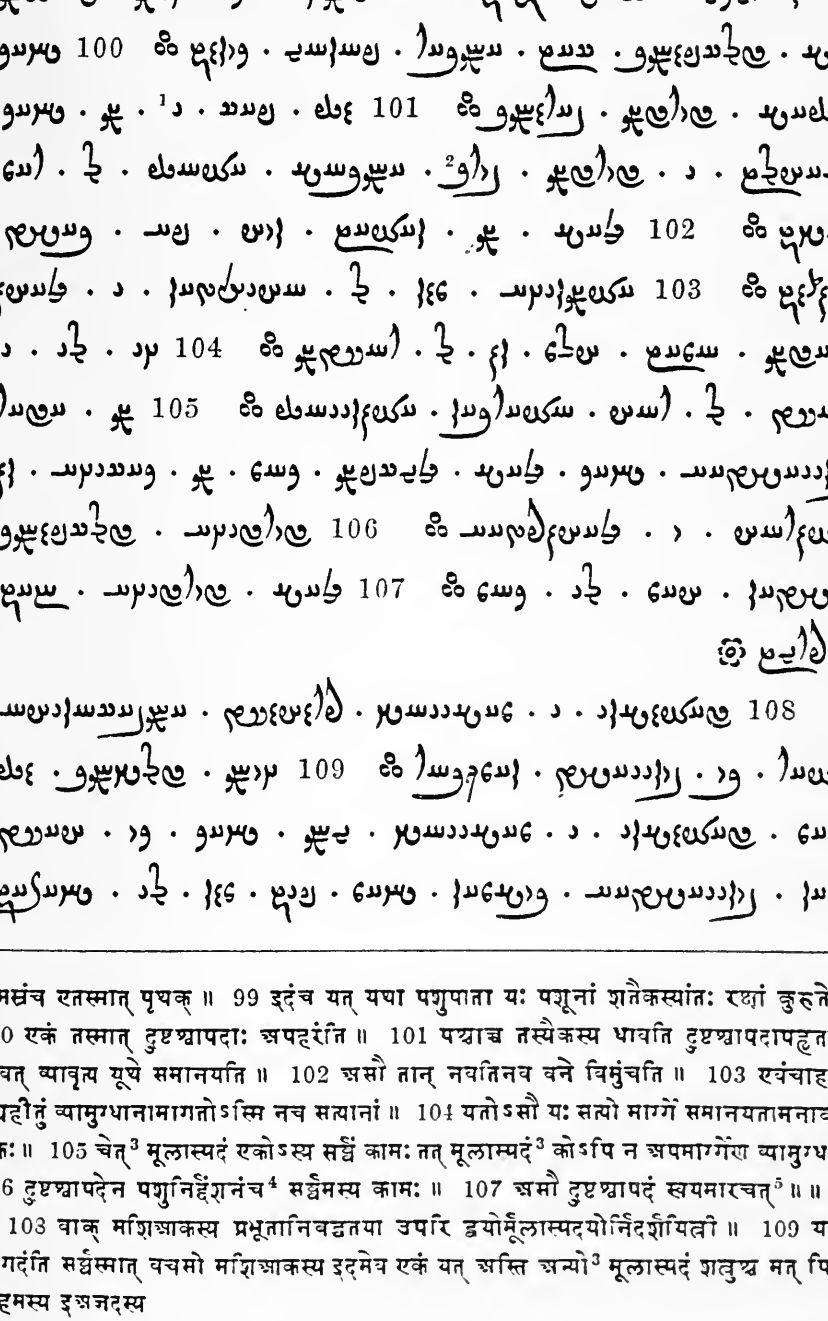
[1] JE om. [2] JE has [illegible] interlined here by a later hand. [3] Both [illegible]. [4] Both omit णो.

ददौ तस्यच का अभीप्सा ॥ 87 यस्य पश्चात् अनेन औषधं विषं यत् अपहंतृ ममारचितमभीप्सितं ॥ 88 अथवा तत् मांद्यं चेत् अपनेतुं अमृतौषधं दत्तमासिप्यत अनुरूपितरमभविष्यत् विषौषधात् ॥ 89 इदंच यत् स्वयं नाम हानिकारितेति कस्मात् मूलात् कस्याश्च लाभवत्कार्यतायाः प्रत्यभिमुखं अभीप्सा ॥ 90 उपरि एतस्मिन् संबंधे बाहुल्येन शक्यते वक्तुं संक्षेपत्वे निदर्शितं ॥ ॥

91 अन्यच्च वाक्यात् पावरोशस्य यस्तेषामाचार्यः ॥ 92 तत्[1] यत् तेषां निजे मूले अनिवद्धं इदं[2] निगदंति ॥ 93 यत् न पुण्यं यत् कामयामि विना पापेन ॥ 94 यत् न कामयामि करोमि ॥ 95 नाहं करोमि किंतु स कुरुते योऽन्तर्मे उदरे आस्ते ॥ 96 यतः सदैव पश्यामि यन्मे अहश्च रात्रिश्च समं युद्धेन ॥ ॥

97 द्वितीयंच वाक्यात् मशिआकस्य निगदंति यत् इअजदो मूलास्पदं रोचिषः उन्नमतायाश्च ॥ 98 निकृष्टत्वं

[1] Both यत्. [2] Both एदं.



तमिस्रंच एतस्मात् पृथक् ॥ 99 इदंच यत् यथा पशुपाता यः पशूनां शतैकस्यांतः रक्षां कुरुते ॥ 100 एकं तस्मात् दुष्टश्वापदाः अपहरंति ॥ 101 पश्चाच्च तस्यैकस्य धावति दुष्टश्वापदापहृतस्य यावत् व्यावृत्य यूथे समानयति ॥ 102 असौ तान् नवतिनव वने विमुंचति ॥ 103 एवंचाहमनुग्रहीतुं व्यामुग्धानामागतोऽस्मि नच सत्यानां ॥ 104 यतोऽसौ यः सत्यो मार्गे समानयतामनावाधकः ॥ 105 चेत्[3] मूलास्पदं एकोऽस्य सर्व्वं कामः तत् मूलास्पदं[3] कोऽपि न अपमार्गेण व्यामुग्धः ॥ 106 दुष्टश्वापदेन पशुनिर्द्देशनंच[4] सर्व्वमस्य कामः ॥ 107 असौ दुष्टश्वापदं स्वयमारचत्[5] ॥ ॥

103 वाक् मशिआकस्य प्रभूतानिवद्धतया उपरि द्वयोर्मूलास्पदयोर्निदर्शयित्वा ॥ 109 यथा निगदंति सर्व्वस्मात् वचसो मशिआकस्य इदमेव एकं यत् अस्ति अन्यो[3] मूलास्पदं शत्रुश्च मत् पितुः अहमस्य इअजदस्य

---

[1] Both ददददद. [2] Both ददददद · ददददद. [3] So both. [4] Both दुष्टश्वापदो पशुनिदर्शनंच. [5] So both; see ch. xi, 51.

[illegible] 110 [illegible]
[illegible]
[illegible] 111
[illegible] 112 [illegible]
[illegible] 113 [illegible]
[illegible] 114 [illegible]
[illegible]
[illegible]
[illegible] 115 [illegible]
[illegible]
[illegible] 116 [illegible]
[illegible]

[illegible] 117
[illegible]
[illegible]
[illegible] 118

पुण्यकरस्यास्मि ॥ 110 एतस्मात् वाक्यात् स्फुटमेव यत् निजं पितरं एतस्मात् शत्रोः विविनक्ति पृथक् कुरुते ॥ 111 इदंच यत् इजदेन सत्यत्वे सत्यतयाच विनिर्म्मितोऽहं ॥ 112 मां आहर्म्मनः पातककरो व्यत्ययितुं समागतः ॥ 113 अनेनच वहुप्रकारतया प्रतारयितुं समीहितोऽहं ॥ 114 ननु चेत् मूलास्पदं एकोऽस्य कोऽपि प्रतिपक्षो नास्ति आहर्म्मनः किमिति एवं समर्थो यत् पुत्रं इजदस्य समीहे व्यामोहयितुं ॥ 115 चेत् स्वयं इजदो ददौ तं पातककरं ततस्तत् व्यामोहनकरणं[3] ज्ञानेन कामेन निजेन ॥ 116 व्यामोहकर्त्ताच पुत्रस्य मर्द्धया स्वयं ॥ ॥

117 इदंचोच्चिरति यत् यदि जुहूदाः प्रत्यभिमुखं संवादं संतस्युः ततो जुहूदान् जगाद यत् यूयं एतस्मात् अधश्चरात् अहं ऊर्ध्वचरादस्मि ॥ 118 यूयं एतस्मात् नगरात् स्थ[4] अहं न तस्माद्-

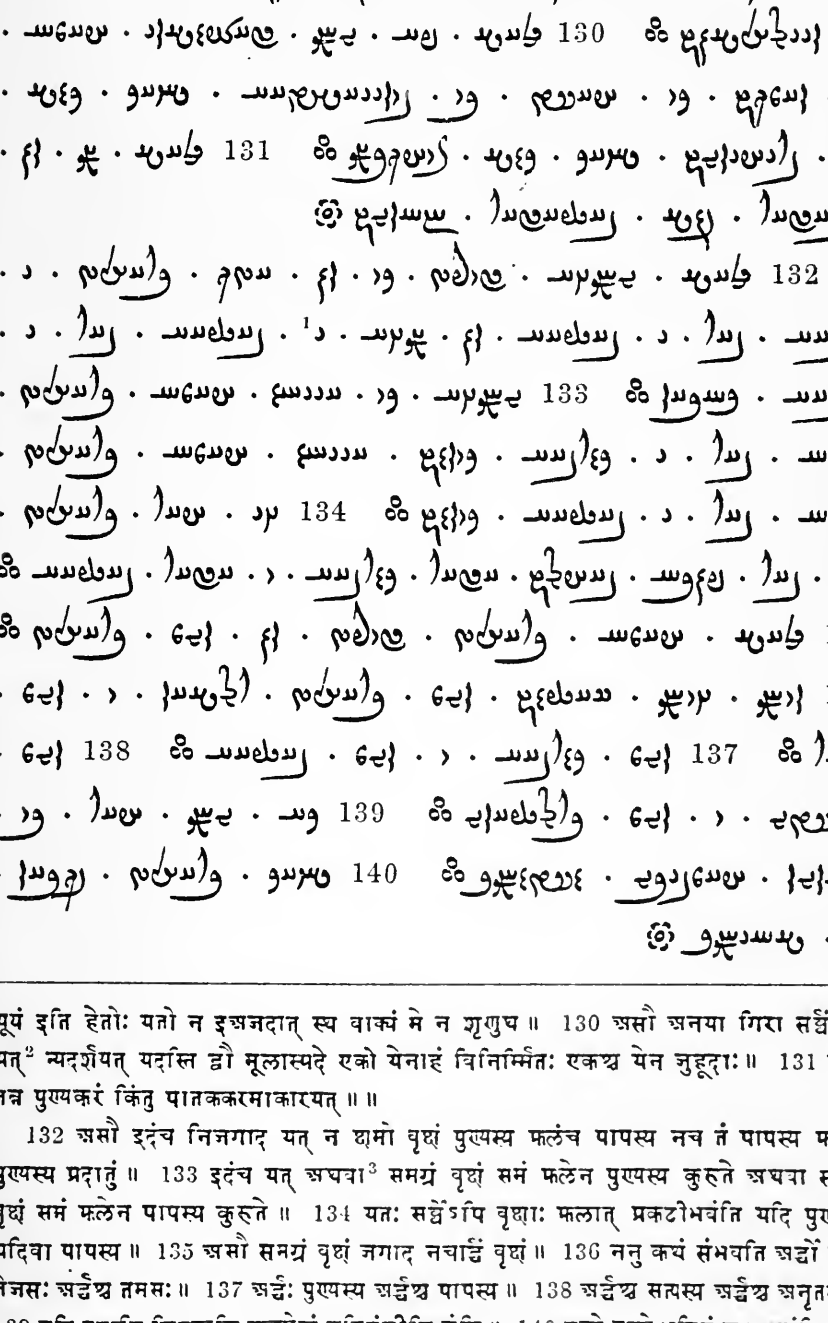
---

[1] Both om. [2] JJ om. [3] Both have ना for न. [4] Always आस्थ in both.

स्मि ॥ 119 असौ इदंच जगाद किल जानामि यत् यूयं वीजात् अब्राहीमस्य स्य[2] स यः आदितो मनुष्यहंता बभूव ॥ 120 मांच समीहे निहंतुं ॥ 121 अहं तदेव[3] विदधामि यन्मे पिता ददर्श यूयं तनु कुरुथ यत् युष्माकं निजेन पित्रा दृष्टं ॥ 122 इदंच यच्चेत् इअजदोऽस्ति स पिता यो युष्माकं तत् यूयं मन्मित्राः स्थ ॥ 123 इति हेतोः यतोऽहं इअजदात् समुद्गतोऽस्मि नच निजकामादागतोऽस्मि ॥ 124 अनेन इअजदेन पुण्यकरेण विनिर्म्मितोऽस्मि तत् यूयं किमिति वाक्यं मे न शृणुथ ॥ 125 किंतु इति हेतोः यतः पापकरात् स्य तत् यूयं न शक्नाः श्रोतुं ॥ 126 कामंच निजस्य पितुः कामयथ कर्त्तुं ॥ 127 अनेनच सत्यं नोक्तं सद्वंच यत् निगदति तदनृतं निगदति इति हेतोः यतोऽलीकाः स्थ निजेन समं पित्रा यूयं ॥ 128 अहं यः सत्यं समुद्गिरामि तन्मे प्रधानं न विधत्थ ॥ 129 सच यः इअजदात् वाक्यंच इअजदस्य शृणोति

---

[1] ... seems wanting. [2] Always आस्य in both. [3] JE तद्.



यूयं इति हेतोः यतो न इअजदात् स्य वाक्यं मे न शृणुध ॥ 130 असौ अनया गिरा सर्व्वं तत् यत्[2] न्यदर्शयत् यदस्ति द्वौ मूलास्पदे एको येनाहं विनिर्म्मितः एकश्च येन जुहूदाः ॥ 131 असौ तन्न पुण्यकरं किंतु पातककरमाकारयत् ॥ ॥

132 असौ इदंच निजगाद यत् न क्षमो वृक्षं पुण्यस्य फलंच पापस्य नच तं पापस्य फलंच पुण्यस्य प्रदातुं ॥ 133 इदंच यत् अथवा[3] समग्रं वृक्षं समं फलेन पुण्यस्य कुरुते अथवा समग्रं वृक्षं समं फलेन पापस्य कुरुते ॥ 134 यतः सर्व्वेऽपि वृक्षाः फलात् प्रकटीभवंति यदि पुण्यस्य यदिवा पापस्य ॥ 135 असौ समग्रं वृक्षं जगाद नचार्द्धं वृक्षं ॥ 136 ननु कथं संभवति अर्द्धो वृक्षः तेजसः अर्द्धश्च तमसः ॥ 137 अर्द्धः पुण्यस्य अर्द्धश्च पापस्य ॥ 138 अर्द्धश्च सत्यस्य अर्द्धश्च अनृतस्य ॥ 139 यदि इमानि द्वितयानि अन्योन्यं प्रतिद्वंद्वीनि संति ॥ 140 एको वृक्षो भवितुं न शक्नुवंति ॥ ॥

---

[1] JJ om. ०, JE ०र्थ. [2] So both. [3] JE अथ.

141 [illegible]

142 [illegible]

143 [illegible]

144 [illegible]

145 [illegible]

146 [illegible]

147 [illegible]

148 [illegible]

149 [illegible]

150 [illegible]

---

141 असौ द्वितीयंच जुहूदानां सर्प्पाः पर्द्वतीया जुहूदा इत्याकारयत् ॥ 142 तान् उवाच यत् कथं यूयं पुण्यं शक्नाः कर्त्तुं यदि पातककरा जुहूदाः स्य ॥ 143 असौ न निजं पितरं पातककरमाकारयत् ॥ 144 इदंचोन्निरति यत् सर्व्वेऽपि वृथाः ये पित्रा न[1] उप्राः खनिष्यंते[2] अग्नौच अवकरिष्यंते ॥ 145 यस्य एतस्मात् वाक्यात् शक्यते परिज्ञातुं यत् संति वृथाः ये पित्रा न उप्राः खनितुं[2] अवकरितुंच योग्याः ॥ 146 द्वितीयंच इदं यत् स्वीयेभ्यः समागतोऽहं स्वीयैः न प्रतिकृतोऽहं ॥ 147 यस्मात् शक्यते परिज्ञातुं यत् स्वीयत्वं अस्वीयत्वंच द्वितयमास्ते ॥ ॥

148 इदंचोन्निरति यत् पितर्मे आकाशे ते भूयात् राज्यं तवैवं भूयात् कामो जगत्यां यथा आकाशे ॥ 149 मह्यं देहि अन्नं संततीयं मां मा समुत्सृज संशयत्वे ॥ 150 एतस्मात् वाक्यात् परिस्फुटं यदस्य कामो जगत्यां न एवं

---

[1] Both om. [2] Both have प for ख.

[illegible] 151 [illegible]
[illegible] 152 [illegible]
[illegible] 153 [illegible]
[illegible] 154 [illegible]
[illegible] 155 [illegible]

CHAPTER XVI.

1 [illegible]
[illegible] 2 [illegible]
[illegible] 3 [illegible]

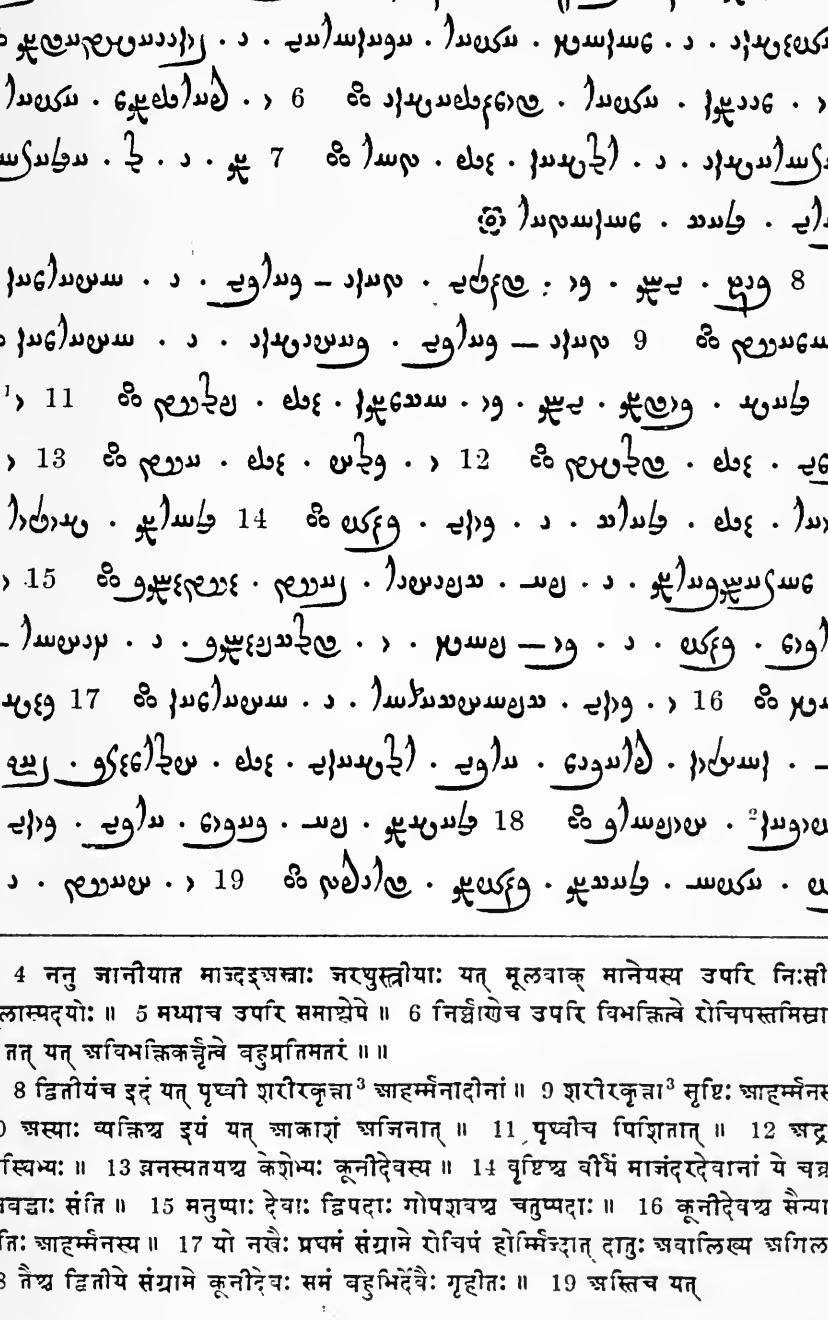
विमलं यथा आकाशे ॥ 151 इदंच यत् संशयत्वं मनुष्याणां न इञ्जदात् ॥ 152 असौ इदंच निजगाद आदौ यत् न तेन आगतोऽस्मि यत् आचारं मूशाकस्य विभ्रंशयामि ॥ 153 किंतु तेन आगतोऽस्मि यत् संपूर्णतरं करोमि ॥ 154 अस्य समग्रा वाक् आदेशश्च स यः आचारे ज्ञात्रौच[1] मूशाकस्य विभ्रंशयिता प्रतिद्वंद्वीच बभूव ॥ 155 उपरि एतस्मिन् पदे यावत् अत्र परिपूर्णं ॥ ॥

CHAPTER XVI.

1 द्वितीयंच समालेखिष्यते उपरि अशुद्धौ मानेयस्य सहस्रात् दशसहस्रेभ्यश्च एकं ॥ 2 यतोऽशुद्धिं प्रलापंच प्रतारणंच मानेयस्य मानेयीयानांच संपूर्णतया समालिखितुमशक्तोऽहं ॥ 3 अहं क्लेशेन बहुना दिवसैश्च दीर्घैः मध्यं अवाप ॥ ॥

---

[1] Doubtful; both ज्ञातौच. Possibly नीतौच.



---

4 ननु जानीयात माज्दइअस्त्राः जरथुस्त्रीयाः यत् मूलवाक् मानेयस्य उपरि निःसीमत्वे मूलास्पदयोः ॥ 5 मध्याच उपरि समाश्लेषे ॥ 6 निर्द्वाणेच उपरि विभक्तित्वे रोचिपस्तमिस्रात् ॥ 7 तत् यत् अविभक्तिकर्त्तृत्वे वहुप्रतिमतरं ॥ ॥

8 द्वितीयंच इदं यत् पृथ्वी शरीरकृत्ता[3] आहर्म्मनादीनां ॥ 9 शरीरकृत्ता[3] सृष्टिः आहर्म्मनस्य ॥ 10 अस्याः व्यक्तिश्च इयं यत् आकाशं अजिनात् ॥ 11 पृथ्वीच पिशितात् ॥ 12 अद्रयश्च अस्थिभ्यः ॥ 13 वनस्पतयश्च केशेभ्यः कूनीदेवस्य ॥ 14 वृष्टिश्च वीर्यं माजंदरदेवानां ये चक्रपदे निवद्धाः संति ॥ 15 मनुष्याः देवाः द्विपदाः गोपशवश्च चतुष्पदाः ॥ 16 कूनीदेवश्च सैन्याधिपतिः आहर्म्मनस्य ॥ 17 यो नखैः प्रथमं संग्रामे रोचिपं होर्म्मिज्दात् दातुः अवालिख्य अगिलत् ॥ 18 तैश्च द्वितीये संग्रामे कूनीदेवः समं वहुभिर्देवैः गृहीतः ॥ 19 अस्तिच यत्

---

[1] Both om. [2] With [illegible] as later marginal gloss in JE. [3] Both have ता for त्ता.

चक्रपदे निवद्य कूनीदेवो निहतः ॥ 20 इयं सृष्टिः गुर्व्वी तस्मात् धृता कृताच ॥ 21 सूर्यश्चंद्रश्च बहिराकाशे उच्चैस्तरं विनिर्म्मितः ॥ 22 यत् यावत् तां रोचिपं देवैर्गलितां स्तोकस्तोकं आकर्षणेन गालनेन सूर्यचंद्रयोः गालयंति आकर्षंतिच ॥ 23 पश्चात् आहर्म्मनः पुरोनिरीक्षणतया विवेद यत् एनां रोचिपं सूर्यचंद्रयोः आकर्षणेन क्षिप्रं गालयिष्यंति विवेजयिष्यंति ॥ 24 क्षिप्रं न विभक्तये रोचिपस्तस्मिन्नात् एनां सृष्टिं लघ्वीं या यथा मनुष्याः गोपशवश्च अपराणि जीवमंति समग्राणि तथैव प्रतिरूपाणि सृष्टेः गुर्व्वीः समं अपरया सरिण्या सृष्ट्या समारचत्[1] ॥ 25 जीवं रोचिपंच अंतर्वैपुपि ववंध गुप्त्यां[2] चिक्षेप ॥ 26 यत् यावत् सा रोचिः या सूर्येण चंद्रेण आकृष्यते पुनर्मैथुनेन जननेनच जीवमतां प्रतिस्वल्पते ॥ 27 विभक्तिश्च दीर्घतरा भवेत् ॥ ॥

---

[1] So both; see ch. xi, 51. [2] JJ गात्यां, JE गोत्यां (as both in § 38).

28 [illegible] 29 [illegible]

30 [illegible] 31 [illegible]

32 [illegible] 33 [illegible]

34 [illegible] 35 [illegible]

36 [illegible] 37 [illegible]

38 [illegible] 39 [illegible]

---

28 वृष्टिश्च वीर्यं माजंदरदेवानां बभूव ॥ 29 तेन हेतुना यत् माजंदरदेवाः चक्रपदे निबद्धाः संति ॥ 30 ये रोचिषं अगिलन् ॥ 31 नवप्रकारतया विवेकतया विचित्रतया कालस्य रोचिषं तेभ्यो विभक्तुं द्वादशराशीः[2] दुहितरः कालस्य उपकंठं माजंदरदेवानां नराकृतीनां निदर्शयंति ॥ 32 यत् यावत् तेषां माजंदरदेवानां दर्शनात् तासां कामः समुदेति ॥ 33 वीर्यंच तेभ्यो विभज्यते ॥ 34 सा रोचिः या अंतर्वीर्यं जगत्यामवकीर्यते ॥ 35 वनस्पतयो वृक्षाः धान्यानिच तेभ्यः समुद्भवंति ॥ 36 रोचिर्या अंतर्माजंदराणां वीर्येण विभज्यते ॥ 37 साच या अंतर्जगतीषु हेतुना वनस्पतीनां जगतीभ्यो विभज्यते ॥ ॥

38 द्वितीयं उपरि विभिन्नरत्नत्वे जीवस्य तनोश्च इदं यत् जीवः अंतर्वपुषि निबद्धो गुप्त्यां[3] क्षिप्तः ॥ 39 यथा दाता धाताच[4] सर्वेषां सृष्टिमतां शरीरिणां[5]

---

[1] Better add [illegible], as in § 25 and S. [2] So both. [3] Both गोत्यां; see § 25.
[4] JJ धत्ताच for धत्ताच. [5] JE सरिणां.

[illegible]

आहर्म्मनोऽस्ति ॥ 40 इति हेतोर्न युज्यते जननिं कर्त्तुं अन्वयं प्रचारयितुं ॥ 41 यतः सर्व्वं सहायि समं आहर्म्मनेनास्ति धातृतया मनुष्याणां गोपशूनां स्खलनकारितयाच जीवस्य रोचिषः अंतस्तनूनां नचोप्तव्यानि वनस्पतिधान्यानि ॥ 42 द्वितीयंच[3] अनिवद्धतया इदंच निगदंति ॥ 43 यत् मृत्युकर्त्ता सृष्टेः सदैव आहर्म्मनोऽस्ति ॥ 44 इति हेतोर्न युज्यते कामपि सृष्टिं निहंतुं ॥ 45 यतः आहर्म्मनकर्म्मता अस्ति ॥ ॥

46 द्वितीयंच इदं यत् यथा सृष्टिं आहर्म्मनो दधौ निर्व्वाणे विजयी इअनदोऽस्ति ॥ 47 विभक्तिकर्त्तृतया जीवानां तनुभ्यः ॥ 48 इयं पृथ्वी निदाने विलयिष्यति[4] ॥ 49 पुनर्न आरचयिष्यते ॥ 50 नच भविष्यति शवसम्मार्ज्जनत्वं तनोः अक्षयत्वं ॥ 51 द्वितीयंच इदं यत् तयोर्द्वयोर्मूलास्पदयोः समग्रतया संस्थितिः समसीमतया एवमभूत् यथा आतपस्य छायायाश्च ॥

---

[1] JE inserts [illegible]. [2] S indicates [illegible]. [3] JE omits च. [4] So both.

52 [illegible]

53 [illegible] 54 [illegible]

55 [illegible]

56 [illegible] 57 [illegible]

58 [illegible] 59 [illegible] 60 [illegible]

61 [illegible] 62 [illegible] 63 [illegible]

---

52 तयोर्नाभूत् किमपि आसनत्वं विश्लेषत्वंच मध्ये ॥ ॥

53 ननु ब्रवीमि आदौ उपरि भवितुं अशक्यं यत् किमपि संतिष्ठमानं किंचित् अमर्यादं ॥ 54 विना केवलं तेन यत् अमर्यादमाघोषयामि रिक्तत्वं कालंच ॥ 55 तेच ये संति अंतः स्थाने कालेच विद्यमानाः पदार्थाः सीमावंतो दृश्यंते ॥ 56 इदंच यत् यदि तयोः एकत्वं द्वित्वंच उपरि समुद्रीयंते तस्मात् यथा एकत्वं विना सर्व्वप्रवर्त्तनतया कस्यचित् अन्यथा भवितुं न शक्नोति ॥ 57 यतः एकं इदं यत् अद्वितीयं[5] ॥ 58 द्वेच इमे यत् मूलमेकं विभिन्नं अन्योन्यतः ॥ 59 यत् न द्वे आकार्यंते ॥ 60 यदि एकं विना सर्व्वप्रवर्त्तनतया एकत्वस्य न परिज्ञायते ॥ 61 द्वित्वंच विभिन्नत्वेन एकैकस्य न शक्नोति भवितुं ॥ 62 एकं तत् यत् एकत्वेन एकं प्रवीणतरंच एकत्वेन ॥ 63 एकं द्वितयंच अंतर्वीजं

---

[1] Both om. [2] S indicates [illegible]. [3] Doubtful; S om.
[4] JE om. [5] So both.

[illegible] 64 [illegible]
[illegible]
[illegible] 65 [illegible]
[illegible]
[illegible] [1] [illegible] 66
[illegible] 67 [illegible]
[illegible]
[illegible] 68 [illegible] [2] [illegible]
[illegible] [2] [illegible]
[illegible]
[illegible] [3] [illegible] 69
[illegible]
[illegible] 70 [illegible]
[illegible] [4] [illegible] 71
[illegible] 72 [illegible]
[illegible] 73 [illegible]

कियन्नायाः संख्यामन्नायाश्च ॥ [illegible] ंख्यामन्नाच समताच विभिन्नताच यथाहं अवोचं
विना सीमामन्नया भवितुं न श: [illegible] येच ज्ञानिनां निर्म्मलतरं ॥ ॥
66 द्वितीयंच इदं यत् निःस [illegible] यत् ज्ञानेन न प्रवर्त्तते ॥ 67 यदिच केनापि
ज्ञानेन प्रवर्त्तितुं न शक्नोति अंतर्ज्ञ [illegible] ावर्त्तितुं न शक्तमनुमानेन ॥ 68 तत् इज्ञजदस्य
स्वत्वं स्वीयं तच्च यत् तमोनूलास्य [illegible] अंतर्ज्ञाने न प्रवर्त्तते ॥ 69 चेत् अस्य स्वीयं
स्वत्वं अंतर्निजे ज्ञाने न प्रवर्त्तते तत् [illegible] श्वदर्शीति वदतामनृतं[5] ॥ 70 यत् विश्वं सर्द्वत्वं
विभनक्ति ॥ 71 सर्द्वत्वं हि सर्द्वपदार्ा [illegible] ं समाकार्यते ॥ 72 सर्द्वपदार्प्रवृत्तस्य सीमामन्ना
स्वभावेन ॥ 73 तत् इज्ञजदश्चेत् सर्द्व

---

[1] Both omit, but see S. [2] [illegible] ... om. [3] Both [illegible], but see S. [4] Both [illegible], but see § 72. [5] JJ चदन्नामनृतं, JE चदतामनृतं; see § 76.

[illegible]

[illegible] 74 [illegible] 75 [illegible]

[illegible] 76 [illegible]

[illegible] 77 [illegible]

[illegible] 78 [illegible]

[illegible]

79 [illegible]

[illegible] 80 [illegible]

[illegible] 81 [illegible]

प्रवर्त्तनत्वात् स्वीयात् वेत्ता सीमामान् संयुज्यते कलयितुं ॥ 74 चेत् निःसीमो न वेत्ता ॥ 75 आदौ ज्ञानं ज्ञानिनोऽस्य सूक्ष्मतरं परिज्ञानं यत् स्वीयस्तायाः यथास्यतायाः कियत्तायाश्च ॥ 76 यश्च तस्याः स्वीयायाः समग्रायाः स्वतायाः यथास्यतायाः कियत्तायाश्च अवेत्ता उपरिच अपरायाः यथास्यतायाः कियत्तायाश्च ज्ञानी बभूवेति वदतामनृतं[4] ॥ 77 इदंच यत् यथा निःसीमः अप्रवर्त्तनत्वात् ज्ञानेन न प्रवर्त्तते ॥ 78 तत् इदं यदसौ समग्रः स्वयं ज्ञानी किंवा अस्ति अज्ञानः समग्रो रोचिष्मान् किंवा अस्ति तमिस्री समग्रो जीवन् किंवा अस्ति मृतः इदमपि अवेत्ता ॥ ॥

79 द्वितीयंच इदं यत् रोचिषं जीवंच यदत्र[5] [illegible] विभागः सर्व्वकालादस्ति किंवा नो ॥ 80 चेत् विभागः स्वत्वात् कालस्यास्ति तदहो विचारयथ यत् किंचित् यस्मात् विभागं विभक्तुं शक्यते विभागवान् शक्नोति भवितुं ॥ 81 विभागवान् चेत्

---

[1] Both om. [2] Both [illegible]. [3] Both insert [illegible], but see S. [4] JJ चवक्रामनृतं, JE चदतामनृतं; see § 69. [5] Both यदच.

[illegible]

सम्मिलितः[3] अन्यथा नाधिकरोति ॥ 82 सम्मिलितश्च ऋते मेलयितुः येन स सम्मिलितो मिलितः अन्यथा न संवदति ॥ 83 चेत् विभागः खंडं सीमावान्[4] अवलोक्यते मूलेनापि यस्मात् विभागः अमुना प्रकारेण खंडेन सीमावता भवितव्यं नहिसंदेहः[5] ॥ 84 तेन यतो निगदंति यत् सर्व्वेऽपि फलभागाः मूले साक्ष्यदातारः ॥ 85 तच्चेत् विभागं खंडं सीमावंतं पश्यामि तत् मूलमपि चेत् खंडं विभागेभ्यः सम्मिलितं सीमावत् अन्यथा भवितुं न शक्नोति ॥ 86 इदंच यत् निःसीमो न विभज्यते ॥ 87 यतो विभागः समवायात् विभज्यते ॥ 88 समवायश्च उपरि सीमामत्तायां साक्षी ॥ 89 यथाहं उपरि न्यदर्शयं ॥ 90 यत् सत्तां यथास्यतांच मूलस्य ऋते उपमानात् प्रतिरूपाच्च फलस्य अन्यथा नावलोकयामि ॥ 91 सर्व्वं किंचित् फलेनावलोक्यते ॥ 92 मूलेनापि अमुना प्रकारेण भवितव्यमेव ॥ 93 तच्चेत् खंडत्वं सीमामत्त्वंच

---

[1] In § 64. [2] Both [illegible]. [3] Both have always सन् for सम् in this word.
[4] So both. [5] JJ नहिसंदेहं.

[illegible]

94 [illegible] 95 [illegible]

96 [illegible]

97 [illegible]

98 [illegible]

99 [illegible]

100 [illegible]

फलेन दृश्यतरं सर्व्वस्मात् विचारात् मूलमपि यस्मात् फलं सीमामत्तया निःसंदिग्धं ॥ ॥

94 द्वितीयंच इदं यत् निःसीमः स भवति योऽपरिरेपितस्थानो[4]ऽमर्यादस्वरूपः ॥ 95 अस्य अन्यत् स्थानं आसनंच अस्य परिरेपणे[5] नास्ति ॥ 96 तच्चेत् द्वौ मूलास्पदीयौ निःसीमौ अमर्यादस्वरूपौ उच्यते आकाशपृथ्वीप्रभृतीनि तनुकृतानि वर्द्धिष्णूनि जीवाश्च रोचिषश्च दातारश्च अमराः गुरुतराः प्रचुराः सहसंचाराः येषां विभिन्ननामत्वं विभिन्नत्वात् एकैकस्य अन्योन्यतो न सीमामंतः शक्नुवंति भवितुं ॥ 97 तत् सर्व्वं अंतः कस्य कुत्रच ददौ ॥ 98 चेत् द्वौ मूलास्पदीयौ सर्व्वकालं अपरिरेपितस्थानौ बभूवतुः ॥ 99 चेत् तौ स्वतां निःसीमां सीमावतींच चक्रतुः स्थानंच[6] इदं सर्व्वेषां वर्त्तमानानां भूतानां भविष्याणां चक्रतुः भवितुं कथं शक्नोति ॥ 100 चेत् रत्नं यत् सदैव निःसीमं

---

[1] JJ [illegible]; perhaps for [illegible] or [illegible], see S and § 96. [2] Both [illegible].

[3] Both omit [illegible]. [4] रेपित and its cognates, both here and in §§ 95, 98, 102, are evidently intended to be derivatives from रिप्. [5] Or परिरेपा; both have परिरेपान.

[6] JE omits च.

[illegible]

[illegible] 101 [illegible]

[illegible]

102 [illegible]

[illegible] 103 [illegible]

[illegible] 104 [illegible]

105 [illegible]

[illegible] 106 [illegible]

[illegible] 107 [illegible]

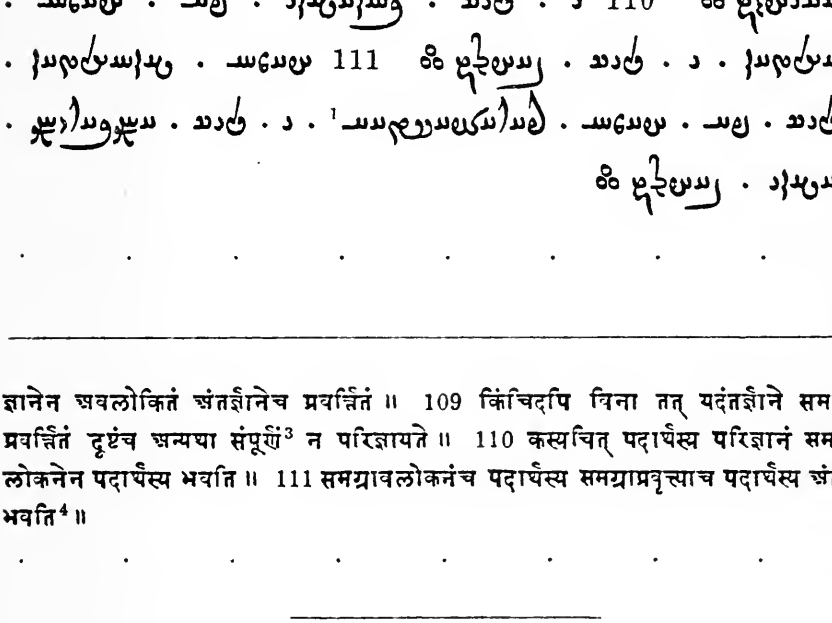
108 [illegible]

सीमावत् भवितुं शक्नोति तत् नास्तिच भवितुं शक्नोत्येव ॥ 101 तत् यत् उपरि अपरिवृत्तौ रत्नस्योज्झिरंति अनृतं ॥ ॥

102 इदंच अहो जानीयात यत् निःसीमः स भवति यस्मात् परिरेपा[7] पूर्व्वं न विभक्ता ॥ 103 किंचिदपि वस्तु ऋते तस्मात् पृथक् तस्मात् भवितुं न शक्नोति ॥ 104 ऋते सीमायाः निःसीमत्वस्य न परिज्ञायते ॥ 105 अथवा स्तब्धतया तत् किंचित् यत्[6] न वेत्ति यत् किं सदैवोज्झिरति युध्यति वचश्च उपरि प्रचारयति लघून् लघुज्ञानिनः तं प्रति विमोहितमार्गं कस्मै ॥ 106 यदिच जडतया इदंचोज्झिरति यदसौ स्वयं निःसीमः अस्य ज्ञानंच निःसीमं निःसीमज्ञानतया वेत्ति यत् निःसीमोऽस्ति ॥ 107 तत् अनृतं द्विवारंच अनृतं ॥ 108 एकंच इदं यत् ज्ञानं उपरि कस्यचित् तस्य यत्

---

[1] Both omit, but see S. [2] So both, but S indicates final [illegible]–. [3] So JJ; JE has a blank space, thus [illegible] . . . Better [illegible], or [illegible]. [4] So both; S indicates [illegible]. [5] Both insert [illegible], which S omits; if inserted it obliges us to read [illegible] as a single word. [6] JE om. [7] See note to § 94.



ज्ञानेन अवलोकितं अंतर्ज्ञानेच प्रवर्त्तितं ॥ 109 किंचिदपि विना तत् यदंतर्ज्ञाने समग्राय[2] प्रवर्त्तितं दृष्टंच अन्यथा संपूर्णं[3] न परिज्ञायते ॥ 110 कस्यचित् पदार्थस्य परिज्ञानं समग्रावलोकनेन पदार्थस्य भवति ॥ 111 समग्रावलोकनंच पदार्थस्य समग्राप्रवृत्त्याच पदार्थस्य अंतर्ज्ञाने भवति[4] ॥

. . . . . .

---

[1] Better [illegible]. [2] Both समग्राये. [3] JE has संति and omits the rest of the section, as if its original were illegible. [4] Both भवितुं. JJ and JE both break off at this point, without concluding the subject; and no other MS. has yet been discovered that extends farther. The quantity of text that has been lost is probably small, for, if we suppose that the old MS. AK was originally complete, and was divided into two equal portions in consequence of some division of family property, as the portion extant ends with ch. xi, 145, the missing portion could hardly have extended more than two pages further than the text is printed in this edition. The additional MS., described in the Introduction as AK2, which was not available till half of the Pâzand text was in type, and is now supposed to be the MS. of 1569, also breaks off at the same point as JJ and JE.

SHIKAND-GÛMÂNÎK VIJÂR.

THE PAHLAVI TEXT,

CHAPTERS I–V.

OBSERVATIONS.

1. The Pahlavi manuscripts of this work rarely extend beyond these first five chapters. The few exceptions, known to the editors, are mentioned at the end of the text. But, as the Pahlavi version, now extant, is evidently a mere reproduction from the Pâzand, it seems unnecessary to print more than its usual extent. For the same reason, many trifling variations in the manuscripts are left unnoticed, and the Pahlavi orthography is freely corrected to agree with that in general use.

2. In the text, the chapters and sections are made to correspond with those of the Pâzand version, and the words are divided as usual in the manuscripts, the conjunction *va* and relative *î* being not separated from the words to which they belong. But, in the transliteration, hyphens are used, both for connecting the components of compound terms, and for dividing words into their component parts.

3. The meaning of the italics and apostrophes in the transliteration is as follows:—*a*, *â*, *h*, *kh* are used where one turn of the Pahlavi letter is omitted, as in [illegible] for [illegible] or [illegible], and [illegible] for [illegible]; *c* has the sound of ch in 'church;' *d* is used when its sound is represented by [illegible]; *j* when written [illegible]; *l*, *r* when written [illegible] or [illegible]; *v* when written [illegible]; *z* when written [illegible] or [illegible]; *zd* when written [illegible]; di*p*, s*p*, sa*j*, si*c*, si*j* when written [illegible], for [illegible] or [illegible]; *êc*, *êj*, *êz*, ga*c*, ga*j*, gu*j*, ye*z* when written [illegible], for [illegible]; ra*j*, r'j, r'*z* when written [illegible], for [illegible]; and *îh* indicates the correction of an erroneous îk.

4. The manuscripts mentioned in the foot-notes are fully described in the Introduction. Their extent, age, and relative importance (so far as their Pahlavi text is concerned) are as follows:—

K28 (about 150 years old) I, 1—II, 8; III, 1–25; III, 36—IV, 106; &c.
PA18 (more than a century old) I, 4—V, 95.
L15 (written about A.D. 1737) I, 4—IV, 39; IV, 41—V, 71.
R (more than 50 years old) I, 28—V, 61.
X (perhaps the same age) I, 1–32; I, 34—III, 11; III, 13—IV, 8; IV, 10–48, 50–70, 72–100; &c.
AK (probably four centuries old) V, 6, 7, 9–28, 34, 35, 81, 95; &c.
Bm (perhaps 50 years old) I, 1–31.

Other manuscripts were originally collated at Poona, but hardly any particulars about them have been preserved.

SHIKAND-GÛMÂNÎK VIJÂR.

CHAPTER I.

1 [illegible]

[illegible] 2 [illegible] 3 [illegible][2]

[illegible][3] [illegible][4] 4 [illegible][2] [illegible]

[illegible][5] [illegible][6] [illegible]

[illegible] 5 [illegible]

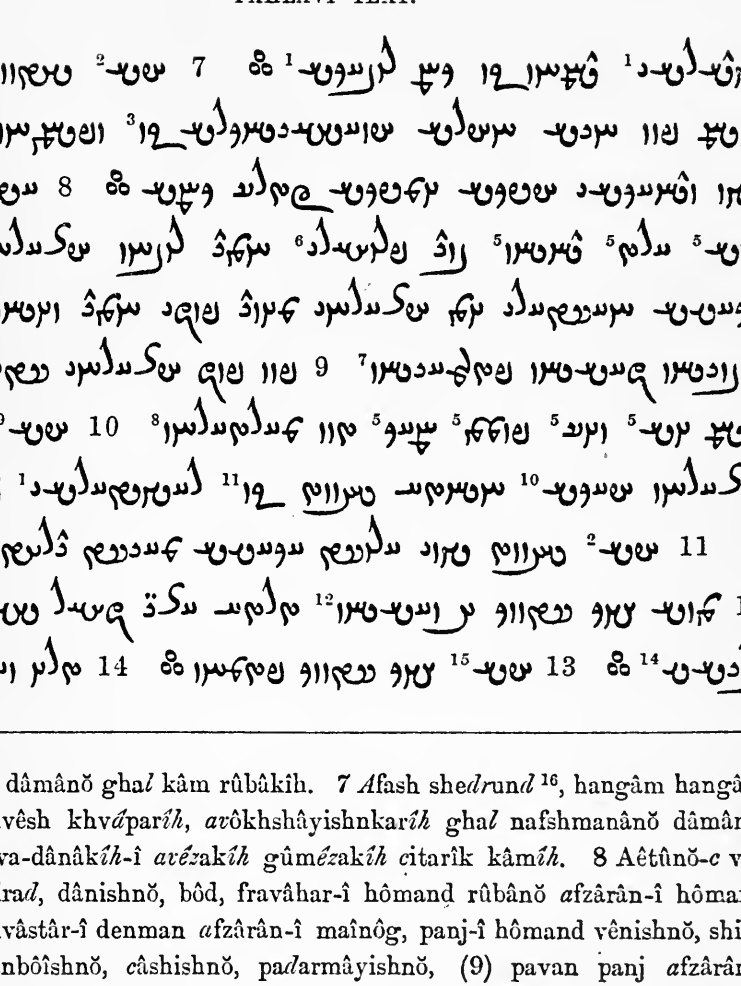
[illegible] 6 [illegible][7] [illegible]

Chapter I.

1 Pavan shem-î Aûharmazd, khvadâî-î mahîst va-dânâk, vîsp-khvadâî, vîsp-âkâs, va-vîsp-tûbânŏ, (2) mûn dên-ic maînôgânŏ maînôg. 3 *A*fash min benafshman*îh*-î aêvak pavan aêvak*îh* aûstîgânŏ *a*frî*d*anŏ. 4 *A*fash yehabûn*d*, pavan nafshman anahambu*d*îk zôhar, *av*artar *h*aft ameshôspend, va-vîspânŏ yaz*d*ânŏ-î maînôgânŏ stihânŏ, (5) va 7 stih dakhshakân-î hômand mar*d*ûm, gôspend, âtâsh, ayôkshûst, zamîk, mayâ, aûrvar. 6 *A*fash yehabûn*d* mar*d*ûm pavan

---

[1] All om. [2] All [illegible], by confusing Pz. [illegible] with [illegible]. [3] All [illegible]. The misuse of [illegible] for [illegible] is nearly constant in the MSS., and is corrected, without further notice, wherever italic *-îh* is given as the reading of [illegible]. [4] Bm [illegible], which seems better. [5] All have [illegible] for [illegible]. Several of the Pl. MSS. in India omit from [illegible] to this point, and two of them substitute the following modern passage :—[illegible]. [6] Better [illegible] (va-vîsp âyin); PA1S, L15 begin with this word. [7] All but L15 have [illegible].

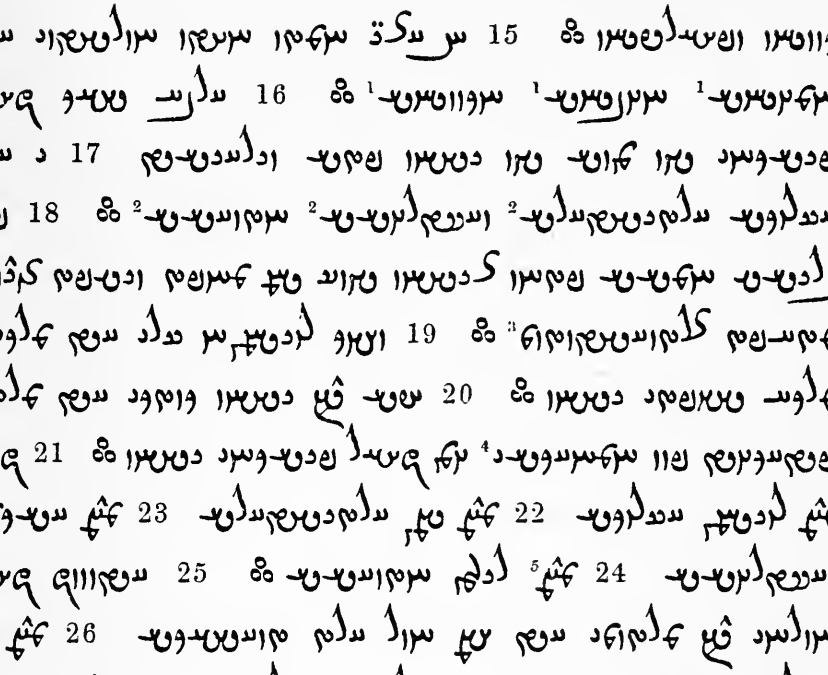


sardârîh-î dâmânŏ ghal kâm rûbâkîh. 7 *A*fash shedrund[16], hangâm hangâm pavan khvêsh khvâparîh, avôkhshâyishnkarîh ghal nafshmanânŏ dâmânŏ, va-dênô, va-dânâkîh-î avêzakîh gûmêzakîh citarîk kâmîh. 8 Aêtûnŏ-*c* vîr, hûsh, khirad, dânishnŏ, bôd, fravâhar-î hômand rûbânŏ *a*fzârân-î hômand âkâsîh khvâstâr-î denman *a*fzârân-î maînôg, panj-î hômand vênishnŏ, shinvishnŏ, anbôîshnŏ, *c*âshishnŏ, pad*a*rmâyishnŏ, (9) pavan panj *a*fzârân-î stih-î hômand *c*ashm, gôsh, vînîk, pûmman, hamâk tanû mâlidârânŏ; (10) *a*fash pavan denman *a*fzârânŏ avâkîh anshûtâ yehabûnd, ghal râyînîdârîh-î dâmânŏ.

11 *A*fash yehabûnd dênô-î harvist-âkâsîh mahîst dirakht hûmânâk, (12) mûnash aêvak stûnak, 2 vakhshishnŏ, telatâ azag, *c*ahâr shâk, panj barg-gâs. 13 *A*fash aêvak stûnak padmânŏ. 14 Trên vakhshishnŏ

---

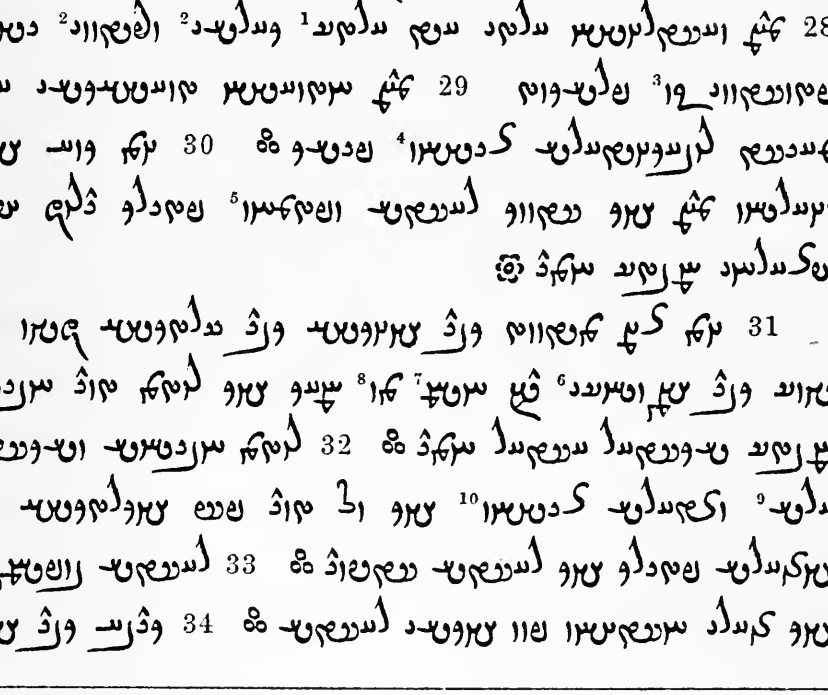
[1] All but X have ـد for ـو. [2] All but L15 have ـاى. [3] So K28, L15, X, Bm; others ـاو (avŏ). [4] Better ـاو (âyinŏ) for ـاو. [5] K28, X, Bm prefix ـا (va). [6] All ـدوـلد. [7] L15 omits ـم; better ـاوـدـدـلد (pîrmâsishnŏ). [8] Better ـاوـلدـلد (mâlidârânŏ). [9] All ـاى. [10] So K28, X; others ـلد. [11] K28, X, Bm ـلد. [12] So K28, X, Bm; others begin with ـل. [13] Nêr. misread 'dêshak.' [14] All have ـل for ـو; Nêr. misread 'brîshak.' [15] L15 ـاى. [16] Better than '*a*jash yâtûnd' which Nêr. seems to have understood.



kûnishnŏ va-pâhrĕjishnŏ. 15 3 azag hûmatô, hûkhtô, hûvarshtô-î aît hû-mînishnîh, hû-gôbishnîh, hû-kûnishnîh. 16 Arbâ shâk *c*ahâr pîshakân-î dênô mûnash dênô gêhânŏ pa*d*ash vîrâyî-aît, (17) î aît âsrûk*îh*, aratêshtâr*îh*, vâstryôsh*îh*, hû-tûkhsh*îh*. 18 Panj barg-gâs khômshyâ patânŏ zyashânŏ dênôîk shem mânpat, vîspat, zandpat, matâpat, zaratûhasht*r*atûm. 19 Va-aêvak rôêshmanân sar-î aît malkâân malkâ, dahyûpat-î gêhânŏ. 20 *A*fash dên gêhânŏ ka*rd*ak-î aît mar*d*ûm pê*d*âkînî*d* pavan hûmânâk*îh*-î denman *c*ahâr pîshakân-î gêhânŏ. 21 *C*îgûn madam rôêshman âsrûk*îh*, (22) madam yedman aratêshtâr*îh*, (23) madam ashkambŏ vâstryôsh*îh*, (24) madam rigel-man hû-tûkhsh*îh*. 25 Aêtûnŏ-*c* *c*ahâr hûnarân-î dên mar*d*ûm-î aît khîm, hûnar, khira*d*, tûkhshâk*îh*, (26) madam khîm âsrûk*îh*, *c*îgûn mahîst khvêsh-kârîh-î âsrûkân khîm-î sharm va-bîm râî vinâs lâ vadîdûnd, (27) madam hûnar aratêshtâr*îh*-î aît vâspûharakântar

---

[1] All have ܗ for ܘ. [2] K2S, X, Bm prefix ܘ (va). [3] L15 has ܓܝܡܐ for ܓܝܡܝ.
[4] All omit ܕ. [5] K2S, L15, X, Bm prefix ܘ (va). [6] All but L15, X have ܢ for the latter ܘ. [7] K2S, X have ܘ (va) for ܕ. [8] All have always ܠܡܘ for ܠܡܝܘ.



---

pîrâyishnŏ-î aratêshtârân hûnar-î vijârî-aît, zekar*îh*-î min benafshman*îh*, (28) madam vâstryôshân khira*d*-î aît âr*d*îk-kâr*îh*-î var'*zîd*anŏ-î gêhânŏ, pa*d*vastanŏ-î gha*l* frashakar*d*, (29) madam hû-tûkhshân tûkhshâk*îh*-î aît mahîst rûbâkînî*d*âr*îh* zyashânŏ pîshak. 30 Denman ko*l*â âyûînak nîvârishnŏ madam aêvak stûnak, râst*îh* va-pa*d*mânŏ, pa*d*îrak drûj *a*fash *a*fzârân-î hambu*d*îk hômand.

31 Denman, zyam manîtûn*d*, kabed-âyûînakîhâ kabed-sar*d*akîhâ, *c*îgûn kabed dênôîk kabed hêmnunishnîk-î dên hangâm mûn hamâk, aêvak levatman tanê, han-bêshinŏ ham-bu*d*îk shkastâr khastâr hômand. 32 Levatman han-bêshin*îh* va-shkastâr*îh* va-za*d*âr*îh* zyashânŏ, aêvak va*l* tanê, pas-*ic* aêvakar*d*akîhâ pavan aêva-zôhar*îh* pa*d*îrak aêvak râst*îh* st*é*jend. 33 Râst*îh* benafshman*îh* aêvak zôhar-î aûstîgânŏ, pavan aêvak*îh*-î râst*îh*. 34 Kadbâ kabed âyûînak,

---

[1] K28 ; R, Bm . [2] All omit . [3] K28, R, X, Bm (avŏ). [4] All (î valmanshânŏ), but see Pz. [5] L15 omits (va). [6] So K28, R, X, Bm ; others (giravîshnîk-î). [7] K28, R, X, Bm . [8] X (amat). [9] K28, R, X (tebrûnastârîk). [10] L15 (valmanshânŏ).

[illegible]

35 [illegible]

[illegible]

36 [illegible]

37 [illegible]

38 [illegible]

39 [illegible]

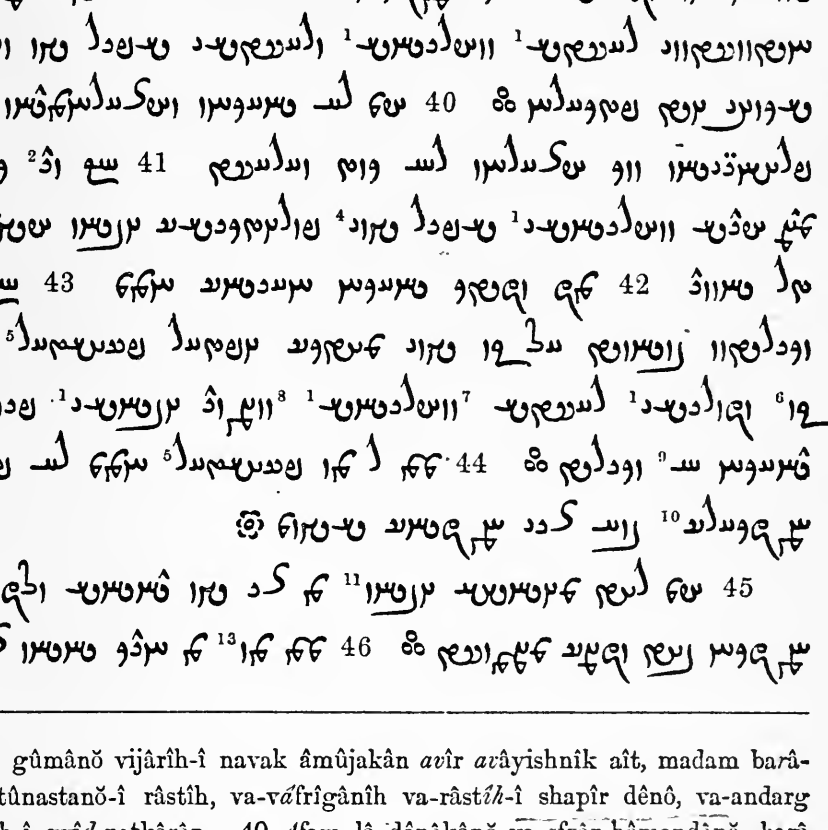
---

va*l* kabed barhâm han-bêshin shâyast yehevûntanŏ, pavan hamâk*íh*, min aêvak bûn-î drôjan*íh* aît.

35 Zak li, Gab*r*âân-farûkhû-î Aûha*r*ma*zd*-dâ*d*ân hômanam, denman pas*á*-jishnŏ ka*rd*, *c*îgûn li khadîtûn*d*, dên hanbâm, kabed-sar*d*ak*íh* kabed-dênô*íh* kabed hû-sikâlishn*íh*-î kêshânŏ; (36) zakam dên ham *a*pôrnâêdâr*íh* hamvâr taftîk-mînishnîhâ khvâstâr vajôstâr-î râstîh yehevûn*d* hômanam. 37 Ham *c*îm râî va*l*-i*c* kabed kêshvar va-zrêh vîmônd frôft hômanam. 38 *A*fam denman hanger*d*îk gôbishnân-î *a*jash aît pûr*s*ishnŏ-î râst*íh*-kâmakân, *a*fash min nipîk va-aîyyâ*d*-kâr-î pêshînîk dânâkân râstân dastôbarân, va-nâm*c*isht zak-î hû-fravar*d* Âtûr-pâ*d*îyâvandân, *c*î*d*anŏ vijî*d*anŏ gha*l* denman aîyyâ*d*-kârân, Shikand-gûmânîk Vijâr shem hankhetûnâ*l*. 39 *C*îgûn

---

1 So Pl.; R, X ו (va); others om. 2 So K28, R, X, Pz.; others add ד; better אדו (*a*dinŏ), which Nêr. seems to have often understood as דו (ânŏ) = כד. 3 Better לי (li-î). 4 Pz. omits final מ by mistake. 5 All have שו for ש. 6 Better פגמגם (*c*îgûnam). 7 So K28; L15 פגם כדד; R, X כד; others פגם כד; better פגמ (*a*dînam). 8 All but X have מ for ש. 9 All but X have ד for ש. 10 K28, PA18, L15, R, X פלו (valman-i*c*). 11 X has ש for ד. 12 L15 ורוף. 13 All have דד for ר. 14 All add מ (see Pz. note). 15 L15 adds ד. 16 So PA18, L15, R; K28 ו (va); X om. 17 K28, PA18, L15, R have כד, and X כדד, for מ.

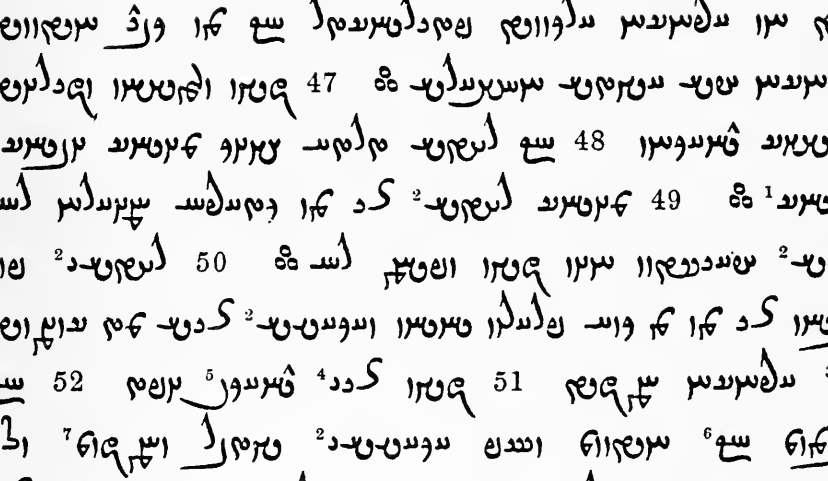


pavan gûmânŏ vijârîh-î navak âmûjakân *av*îr *av*âyishnîk aît, madam ba*r*â-khavîtûnastanŏ-î râstîh, va-v*á*frîgânîh va-râst*îh*-î shapîr dênô, va-andarg shukûh-î gvî*d*-patkârân. 40 *A*fam lâ dânâkânŏ va-*a*fzâr-hômandânŏ, ba*r*â farhângîkânŏ, navak-*a*fzârânŏ, râî ka*rd* va-ârâst, (41) aêgh, vad kabedân madam *afdîh* va-v*á*frîgânîh-î shapîr dênô-î pôryô-*d*kêshîk gôbishnŏ *av*îgûmântar yehevûnd, (42) min-i*c* vijî*d*ak dânâkân khvahîshnîk hômanam, (43) aêgh mûn nikîrî*d*anŏ bavîhûnê*d*, a*l* gha*l* dênô-î mâ*d*akîk gûftâr pasâkhtâr, ba*r*â gha*l* vajûrgîh-î râst*îh* va-v*á*frîgânîh va-vîmônd-gôbishnîh-î pêshînîk dânâkân, aê nikîrê*d*. 44 Maman li, mûn pasâkhtâr hômanam, lâ pâyak-î âmûjkârîk, ba*r*â zak-î âmûjishnîk, yakhsenunam.

45 *A*fam râ*d*-mînishnîhâ gôbishnŏ, min zak dênô-dânishn*îh*, va*l*-i*c* navak âmûjakân bakht va *c*îmîk medammûnast. 46 Maman mûn, min andak dânishnŏ zyash

---

[1] All but X have ـد for ـو. [2] Always ـاندك (andâk) in all, to agree with Pz. [3] Perhaps for ـوابين (kabed âyin). [4] All omit ـد. [5] All have ـاو for ـو. [6] K28, R, X ـاو (avŏ). [7] K28, R, X have ـا for first ا. [8] K28, R, X have ـاو for first ا. [9] All ـانا (hanâ). [10] X has ـو for ـد. [11] K28, PA18, R, X have ـد, and L15 ـوو, for ا. [12] K28, R, X ـاها; L15, PA18 ـاها. [13] L15 ـد.



aît, avŏ ar'jânîkân khelkûnê*d*, pa*d*îrishnîktar aêgh mûn kabed khavîtûnê*d*, ar'jânîkân *a*jash asû*d*îh anaîyyârî*h*. 47 *C*îgûn valmanshânŏ vijîrînî*d* pêshînîk dânâkânŏ, (48) aêgh râ*d*îh telatâ âyûînak, mînishnîk, gôbishnîk, kûnishnîk. 49 Mînishnîk râ*d*îh zak mûn, ka*d*âr-*ic*-aê ham-gôharân râî, nêvakîh *av*âyastanŏ ângûn *c*îgûn nafshman râî. 50 Râ*d*îh-î pavan gôbishnŏ zak mûn, min ko*l*â frârûn dânishnŏ va-âkâsîh zyash ma*d* yekavîmûnê*d*, va*l* ar'jânîkân âmûjê*d*; (51) *c*îgûn zak-î dânâk-ı gûft, (52) aêgh: 'Y*ez*bemûnam aêgh khavîtûnam vîsp âkâsîh-î su*d*-bar, va-âmûjôm va*l* fryâ*d*ân, va-ay*áv*ôm bar-î ay*áv*ishnîk.' 53 Râ*d*îh-î pavan kûnishnŏ zak mûn, min nêvakîh zyash ma*d* yekavîmûnê*d*, ka*d*âr-*ic*-aê gha*l* ar'jânîkân nêvakîh.

54 Da*d*îgar, aîyyâ*d*înî*d*ârîh-î shapîrân pavan bûkht-rûbân*îh*; (55) ham *c*îm râî li ârâst, aêgham vad dânâkânŏ, pavan khvêsh khv*á*par*îh*, hû-*c*ashm nikîrishnîk, pavan anôshak-rûbân*îh* aîyyâ*d*înend. 56 Maman gûft yekavîmûnê*d*,

---

1 K28, X prefix ו (va). 2 All but X have ב for ו. 3 So K28, R, X; others אי. 4 All omit ד. 5 K28, PA18, R, X have ד for ן; others omit it. 6 All מת (amat). 7 L15, R וגלפונם (va-alfûnam). 8 K28, R, X אי; others יב. 9 L15 מ (man). 10 L15 אנמנמנם.

[illegible]

CHAPTER II.

[illegible]

---

aêgh: 'Mûn vîsp dâm-î shapîr hû-*c*ashmîhâ nikîrê*d*, cashm-î valman *c*ashm-î khûrshê*d* aît, (57) maman khûrshê*d*-i*c* va*l* vîsp dâm hû-cashmîhâ nikîrî*d*âr va-bar*ázî*nî*d*âr.'

Chapter II.

1 Babâ-î fratûm (2) madam pû*r*sishnŏ aêva-*c*and-î hamâî-pîrû*z*kar Mit*r*ô-aîyyâr-î Mâhmâ*d*ân, min Spâhân, vêh-mînishnîhâ, lâ khalak-khvahîshnîhâ, pû*r*sî*d* pasukhvô.

3 Zak-î pû*r*sî*d*, aêgh: Akharman maman râî va*l* rôshan*íh* vizâyast, va-*c*îgûn shâyast yehevûn*d* amatash lâ ham-gôhar, amat lanman hamâî khadî-tûnem aêgh ko*l*â maman lâ ham-gôhar min gvî*d* gôhar ângûn pâhr*é*jê*d*, *c*îgûn mayâ min âtâsh? 4 Pasukhô denman, aêgh: Akharman vizâyishnŏ zyash va*l* rôshan*íh*, benafshman vahânŏ gvî*d*-gôhar*íh*. 5 Va-za*d*âr kâmakîh, zyash hamîshakîhâ pavan gôhar yehevûn*d*, râî, va*l* gvî*d*-gôhar*íh* za*d*âr.

---

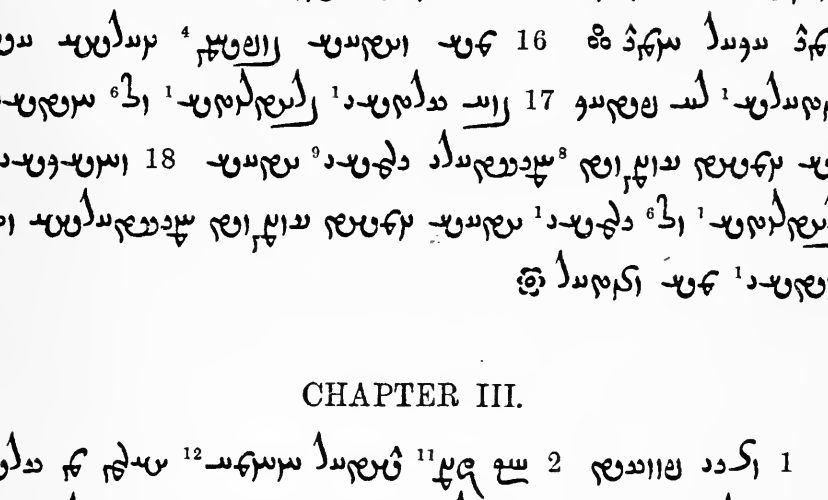
1 All omit [illegible]. 2 Nearly all [illegible]. 3 K28, X [illegible] (avŏ); L15, R [illegible]. 4 So PA18; others [illegible]. 5 All [illegible], but see Pz. note. 6 R, X have this word after the next two. 7 K28, PA18, R [illegible]; X [illegible] (avŏ); L15 om. 8 So PA18; others [illegible]. 9 K28, X [illegible]. 10 X [illegible] (*a*vân). 11 K28, X om. 12 All [illegible]. 13 L15 [illegible] (shapîrânŏ = [illegible] vêhânŏ). 14 All but X have [illegible] for [illegible].

[illegible]

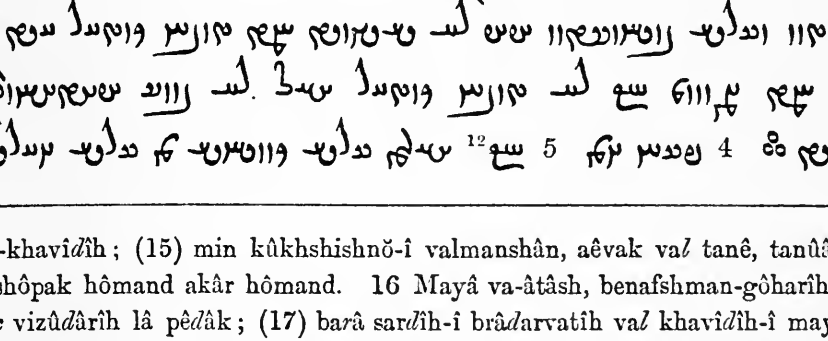
6 Vizûdakíh vizâyishnŏ, kolâ cîgûn yehevûnêd, barâ min gvîd-gôharîh va-gvîd-gôharân vad lâ yehevûnêd. 7 Maman ham-gôharân, aêvak val tanê, ham-kâmakîh va-ham-sájakîh yehevûnêd, lâ vizâyishnŏ vizûdakîh. 8 Va-gvîd-gôharân, hamêstâr-gôharîh râî, kolâ cîgûn val ham yehamtûnd, aêvak val tanê, zadâr vizûdâr yehevûnd. 9 Ham-gôharân, ham-sájakîh va-ham-gôharîh râî, amat val ham yehamtûnd, zîvîk hômand, kârîk hômand, va-ham-aîyyâr hômand. 10 Vishôpishnŏ va-gvîdîh-î ham-gôharân anahamîh-î gvîd-gôharân. 11 Ângûn cîgûn garmîh sardîh mûn, hamêstâr-gôharîh râî, hamîshak-gôharîhâ aêvak val tanê zadâr va-vizûdâr kûkhshâk vishôpâk hômand. 12 Maman kolâ vishôpishnŏ min sardîh va-khûshkîh va-garmîh va-khavîdîh rastakân, (13) va-aêvak val tanê zadârîh va-vizûdârih va-hamêstârîh. 14 Maman vishôpishnŏ-î tanûân min hamîshak-kûkhshishnîh-î garmîh va-sardîh, khûshkîh

---

[1] X inserts [illegible] (dûshmanik) as a gloss. [2] All have always [illegible] for [illegible] in this word, to agree with Pz. -hôd in bahôd. [3] All but X have [illegible] for [illegible]. [4] K28, R, X [illegible]. [5] K28, X [illegible] for Pz. did. [6] L15 [illegible]. [7] X [illegible]. [8] X [illegible] (avŏ), others [illegible]. [9] R, X have [illegible], and others [illegible], for [illegible]. [10] X [illegible]. [11] So L15; X [illegible] (avŏ), others [illegible]. [12] So X, but others have [illegible] for [illegible]. [13] L15 [illegible], X [illegible] (avŏ).



CHAPTER III.



---

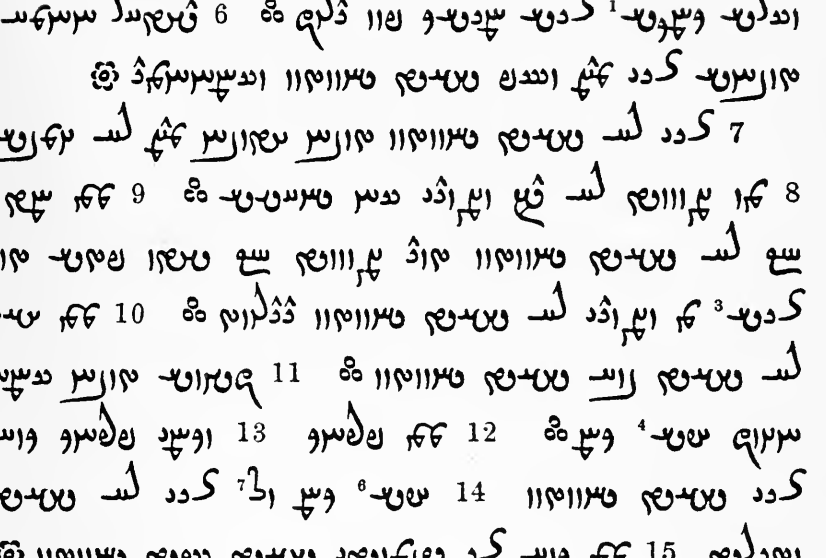
va-khavî*d*îh; (15) min kûkhshishnŏ-î valmanshân, aêvak va*l* tanê, tanûân vishôpak hômand akâr hômand. 16 Mayâ va-âtâsh, benafshman-gôharîhâ, a*éc* vizû*d*ârîh lâ pê*d*âk; (17) ba*r*â sar*d*îh-î brâ*d*arvatîh va*l* khavî*d*îh-î mayâ gûmîkht yekavîmûnê*d*, hamêstâr-î garmîh-î âtâsh; (18) va-khûshk*íh*-î brâ*d*arvatîh va*l* garmîh-î âtâsh gûmîkht yekavîmûnê*d*, hamêstârîhâ va*l* khavî*d*îh-î mayâ vizû*d*âr.

Chapter III.

1 Va-zak-î pû*r*sî*d*, (2) aêgh: *C*îm dâ*d*âr Aûha*r*ma*zd* Akharman min saryâ ka*rd*anŏ va-saryâ bavîhûnastanŏ *aváz* lâ yakhsenunê*d*, amat tûbân ka*rd*âr aît? 3 Amat yema*l*e*l*ûnam aêgh lâ tûbân ka*rd*âr akha*r* lâ-bûndak *a*pâ*d*î-yâvand-i*c* aît. 4 Pasukhô denman, (5) aêgh Akharman saryâ-kûnishn*íh* min saryâ-gôhar*íh*

---

[1] All but X have ـ for ـ. [2] PA18, L15, R ـ; X ـ (avŏ). [3] All omit ـ. [4] X omits ـ. [5] X ـ (mindavam). [6] X ـ (avŏ), others ـ. [7] L15 ـ (=ـ); all but X have ـ for ـ. [8] All insert ـ (hamîshak). [9] All but L15, X have ـ for ـ. [10] X has ـ (avŏ) for ـ; others omit it. [11] X ـ (*c*îgûn). [12] L15 om.



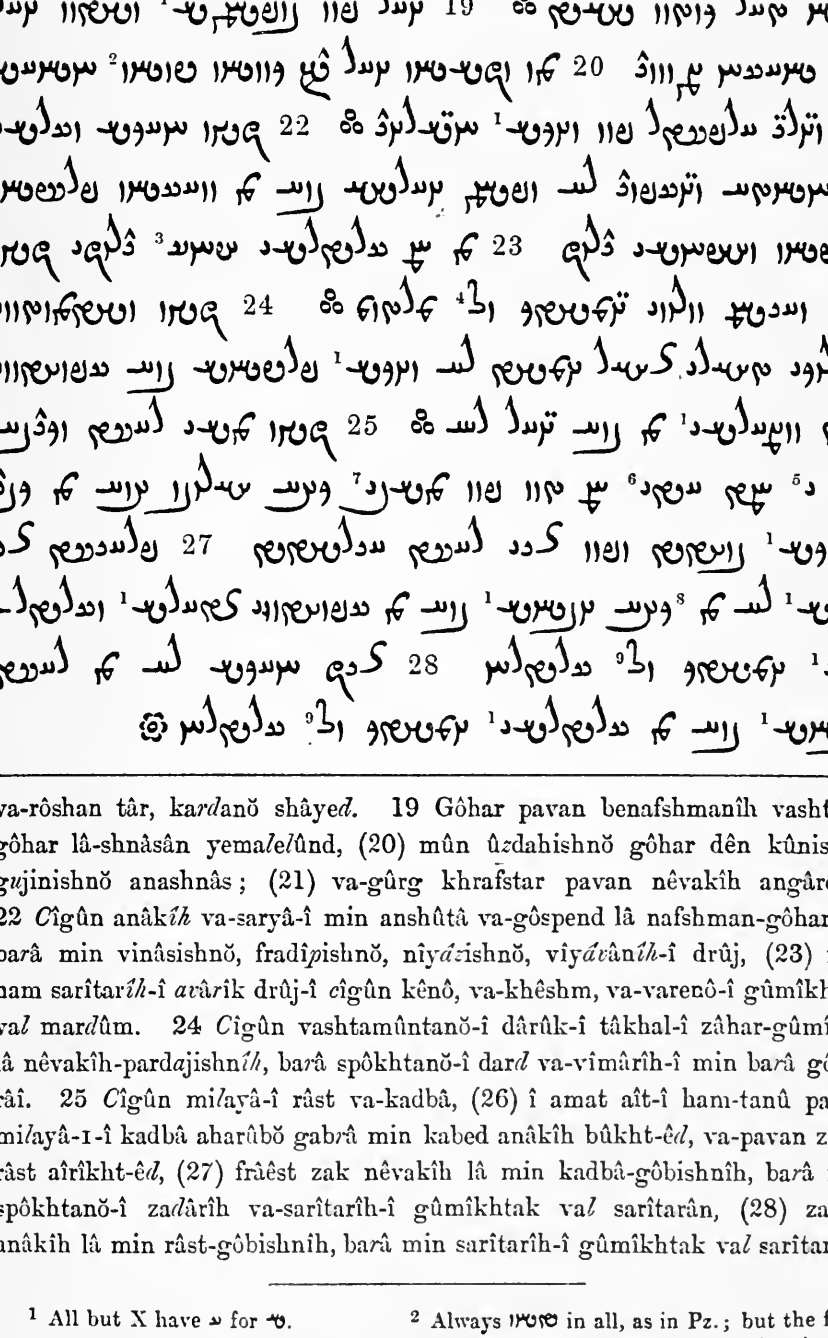
va-saryâ kâmakîh zyash hamîshak pavan drûj. 6 Dâ*d*âr Aûha*r*ma*zd* vîsp-tûbân*îh* zak-î madam vîsp shâye*d* yehevûntanŏ, va-sâmân-hômand.

7 Zak-î lâ shâye*d* yehevûntanŏ tûbân atûbân madam lâ *j*ûmbî-aît. 8 Mûn yema*l*e*l*ûnê*d* lâ dên vîmônd-î sakhun-shnâs*îh*. 9 Maman, amat gûft aêgh lâ shâye*d* yehevûntanŏ, tanê yema*l*e*l*ûnê*d* aêgh yêdatô pa*d*ash tûbânik, zyash min vîmônd-î lâ shâye*d* yehevûntanŏ dedrûn*d*. 10 Maman akha*r* lâ lâ-shâye*d*, ba*r*â shâye*d*, yehevûntanŏ. 11 *C*îgûnash tûbân sâmân-hômand, ângûn-i*c* *a*jash kâm. 12 Maman far'*z*ânak, (13) va-kâm-î far'*z*ânak ko*l*â va*l* zak-î shâye*d* yehevûntanŏ, (14) *a*fash kâm va*l* zak-î lâ shâye*d* lâ vi*d*îrê*d*, (15) maman ko*l*â zak y*e*zbemûnê*d*-î shâye*l* sa*j*ê*d* yehevûntanŏ.

16 Hat yema*l*e*l*ûnam, aêgh dâ*d*âr Aûha*r*ma*zd* Akharman min sarîtarîh, zyash hamîshak gôharîk, *avâz* dâshtanŏ tûbân, (17) zak gôhar-î dê*v*îk va*l* yêdatôîk, va-zak-î yêdatôîk va*l* dê*v*îk, var*d*înî*d*anŏ shâye*d*; (18) va-târ rôshan,

---

[1] All but X have ʒ for ʊ. [2] L15 has ʃ for ʒ. [3] Misread 'ăsh' (=zakash) in Pz. [4] K28, R, X ʃʒʃ. [5] X ʃʃ (avŏ), others ʃʃ. [6] L15 ʃʒʃ. [7] All ʃʃ. [8] K28, PA18, R have ʒ, and L15 ʒ, for ʊ. [9] Better ʃʃʃ (*a*dînŏ).



va-rôshan târ, ka*rd*anŏ shâye*d*. 19 Gôhar pavan benafshmanîh vashtanŏ gôhar lâ-shnâsân yema*l*el*â*nd, (20) mûn ûzdahishnŏ gôhar dên kûnishnŏ g*u*jinishnŏ anashnâs; (21) va-gûrg khrafstar pavan nêvakîh angârênd. 22 *C*îgûn anâk*îh* va-saryâ-î min anshûtâ va-gôspend lâ nafshman-gôharîhâ, ba*r*â min vinâsishnŏ, fradî*p*ishnŏ, nîy*ás*ishnŏ, vîy*ás*ân*îh*-î drûj, (23) min ham sarîtar*îh*-î *a*vâ*r*îk drûj-î *c*îgûn kênô, va-khêshm, va-varenô-î gûmîkhtak va*l* mar*d*ûm. 24 *C*îgûn vashtamûntanŏ-î dârûk-î tâkhal-î zâhar-gûmîkht lâ nêvakîh-parda*j*ishn*îh*, ba*r*â spôkhtanŏ-î dar*d* va-vîmârîh-î min ba*r*â gôhar râî. 25 *C*îgûn mi*l*ayâ-î râst va-kadbâ, (26) î amat aît-î ham-tanû pavan mi*l*ayâ-1-î kadbâ aharûbŏ gab*r*â min kabed anâkîh bûkht-ê*d*, va-pavan zak-î râst aîrîkht-ê*d*, (27) frâêst zak nêvakîh lâ min kadbâ-gôbishnîh, ba*r*â min spôkhtanŏ-î za*d*ârîh va-sarîtarîh-î gûmîkhtak va*l* sarîtarân, (28) zak-i*c* anâkîh lâ min râst-gôbishnîh, ba*r*â min sarîtarîh-î gûmîkhtak va*l* sarîtarân.

---

[1] All but X have ـد for ـو. [2] Always ـوـه in all, as in Pz.; but the form given above is more probable. [3] Always corrupted by all into ـاهـ, ـاهـ, ـاهـ, ـاهـ, ـاهـ, ـاهـ, or ـاهـ. [4] All ـاه. [5] So PA18; X ـم, others om. [6] All omit ـد. [7] All omit ـا. [8] L15 inserts ـاه. [9] X ـم (avŏ), others ـاه.

29 [illegible]

30 [illegible]

31 [illegible]

32 [illegible]

33 [illegible]

34 [illegible]

35 [illegible]

36 [illegible]

37 [illegible]

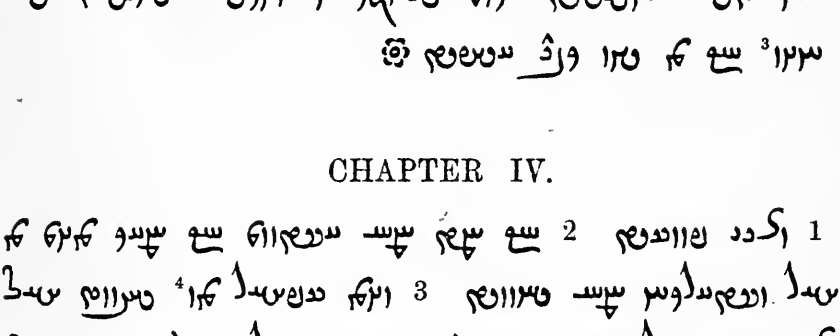
38 [illegible]

---

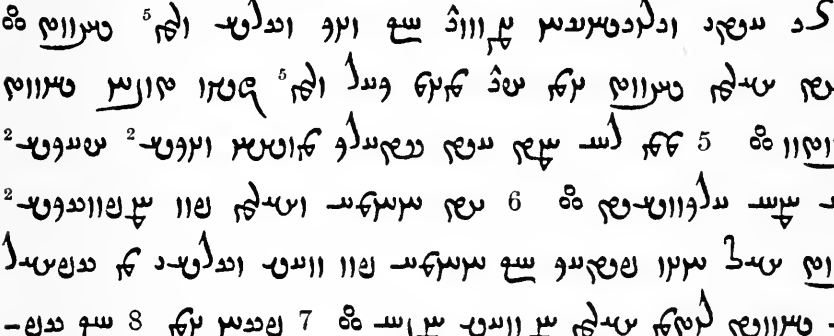
29 Min-*ic* zak-î amat hamêstârân, aêvak aêvak, nafshman ham-bu*d*îk spôkhtanŏ *c*îharînî*d* yekavîmûnd, (30) ko*l*â aêvak zak-î nafshman hamêstâr lakhvâr dâshtanŏ atank hômand, (31) *c*îgûn rôshanîh târîkîh, hû-bôdîh dûsh-gôndîh, ki*r*fak bajak, hû-dânâkîh dûsh-dânâkîh. 32 Zak lâ atank rôshanîh dûsh-gôndîh, va-lâ hû-bôdîh târîkîh lakhvâr dâshtanŏ; (33) ba*r*â, gvî*d* gvî*d*, zak-î nafshman hamêstâr lakhvâr dâshtanŏ *c*îharîni*d* yekavîmûnd. 34 Zak-i*c*-î yema*le*lund, aêgh pavan lêlyâ-î târîk aharûbŏ gab*r*â min shêr va-gûrgân va-kalbâân va-dûjân bûkht-ê*d*, (35) pavan yôm-î rôshan dên yedman, *a*fshân garôbŏ, yehevûnê*d*, (36) zak lâ pavan nêvakîh-î min târîkîh, lâ-*c* pavan anâkîh-î min rôshanîh dâshtanŏ *s*ajê*d*. 37 Maman rôshan*îh* pavan spôkhtanŏ-î târîkîh yehabûn*d* yekavîmûnê*d*, lâ pavan *avâz* dâshtanŏ-î shêr, gûrg, va-khrafstarân. *Av*â*r*îk kabed-î pavan denman shôn. 38 Dêrangîh râî

---

1 X [illegible]. 2 X has [illegible] for [illegible]. 3 So X; others [illegible] (for [illegible]). 4 For [illegible] (atang), a more probable reading than 'âtûk.' 5 All but X have [illegible] for [illegible]. 6 Better [illegible]. 7 X has [illegible], and others [illegible], for [illegible]. 8 So Pz.; X [illegible], others [illegible]. 9 All [illegible]. 10 All omit [illegible]. 11 So X; others [illegible].



CHAPTER IV.



---

va*l* hanger*d*îh andâkht; lekûm pîrû*z*karân nêvakîh shnâkhtârîh (39) ângûn, aêgh min dênô kabed ay*âvêd*.

Chapter IV.

1 Va-zak-î pû*r*sî*d*, (2) aêgh: Amat hamâî khadîtûnam, aêgh hamâk mindavam min spihâr va-stârakân hamâî yehevûnê*d*, (3) va-denman spihâr mûn yehabûn*d*, akha*r* ham zak aît-î vîrôyishnîkân yema*le*lûnd, aêgh nêvak va-saryâ valman yehabûn*d*. 4 Hat Akharman yehabûn*d*, denman *a*fd mindavam kâr valman *c*îgûn tûbân yehevûn*d* yehabûntanŏ? 5 Maman râî amat aît stârak mûnshân nêvakîh *av*âkîh *a*jash hamâî khelkûnî-aît? 6 Hat Aûha*r*ma*z*d va-Akharman pavan ham-pû*r*sakîh yehabûn*d*, akha*r* ângûn pê*d*âk aêgh Aûha*r*ma*z*d, pavan vinâs va-saryâ-î min spihâr hamâî yehevûnê*d*, levatman Akharman ham-vinâs ham-bâî. 7 Pasukhô denman, (8) aêgh spihâr dîvâk-î bakânŏ-î nêvakîh bakhtârân, mûnshân ko*l*â nevakîh bakhtârîh

---

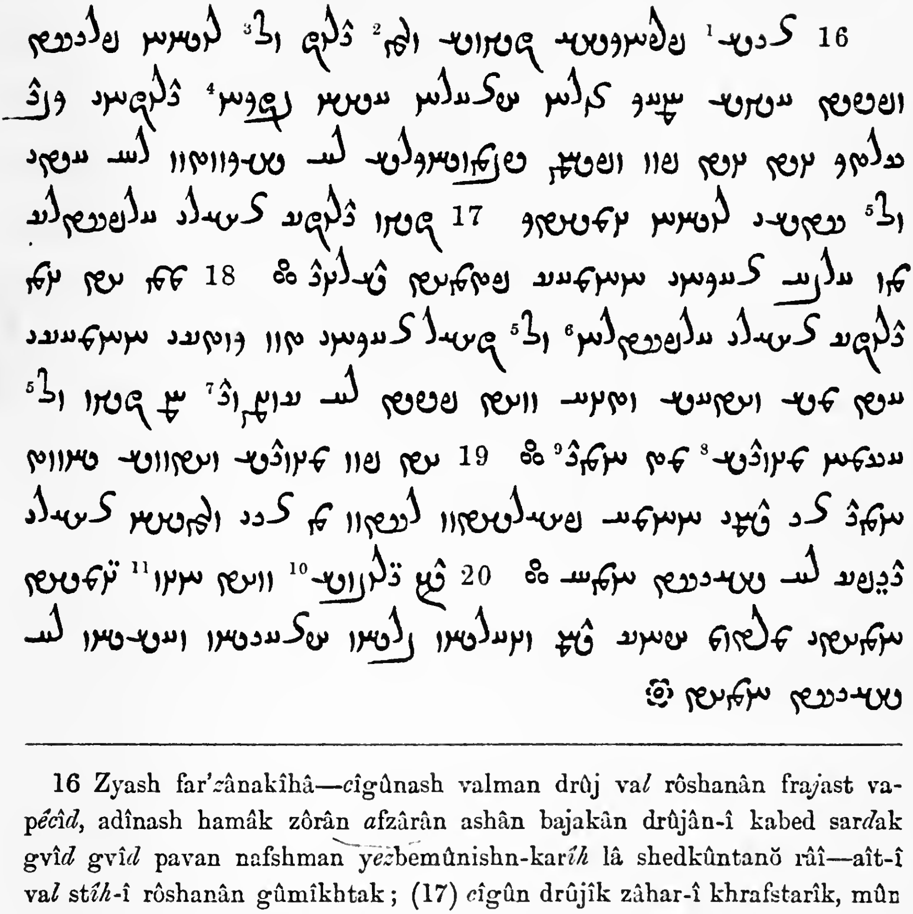
[1] X ⲓ (avŏ), others ⲁⲩ. [2] All but X have ⲛ for ⲧ. [3] X ⲅⲩ. [4] PA1S ⲙⲅ. [5] All ⲗ.

ajash hamâî khelkûnd râstîhâ. 9 Va-*h*aftân stâr kerpân parîkân-î *az*îr valmanshân dûbârênd, *av*ôr*d*ârân-î gvî*d* bakhtârân, (10) mûnshân dênôik shem Gadôgân. 11 Dâ*d*âr Aûha*r*ma*zd* vacûmânakîhâ far'*z*ânakîhâ ârâst-ârîh-î denman dâm dahishnŏ va-pa*d*vastârîh-î frashaka*rd* râî.

12 *C*îgûn ganâk maînôg andarûn âsmân p*é*cî*d*, valman drûj dûsh-dânâkîhâ zûr-mîtôkhtîhâ, levatman kabed sar*d*ak bajakân drûjân-î tôm-tôkhmakân, va*l* rôshan*îh* fra*j*ast gûmîkht, aêgh: 'Denman dâm dahishnŏ-î Aûha*r*ma*zd* an-aît vadîdûnam, ayô*v* va*l* nafshman shâyôm ka*rd*anŏ.' 13 Valmanshân rôshanân, *av*artûm-î shapîrîkân, harvist-âkâsîh râî, va*l* zak-î drûj khalak-kâr*îh* va-zûr mîtôkht*îh* âkâs yehevûn*d*; (14) denman-i*c*, aêghash denman nîrûk, mûnash denman khalak-kârih va-vazand-kârîh *a*jash khva*z*ê*d*, maman sâmânak, (15) ângûn aêghash min kevan a*c*e nîrûk-î pavan *avâz* ârâstârîh-î min bûndak mâli*d*âr*îh*-î band va-dar*d* va-p*é*cî*d*ak*îh*-î andarûn âsmân lâ yehevûnê*d*.

---

[1] All but X have ܢ for ܬ. [2] So PA18, L15; X ܐ; others ܒ. [3] Better ܒܓܝܢ (bajak-âyin). [4] All ܐ. [5] L15 ܡܣ. [6] X ܕܢ (denman).



16 Zyash far'*z*ânakîhâ—*c*îgûnash valman drûj va*l* rôshanân fra*j*ast va-pé*c*î*d*, adînash hamâk zôrân *a*fzârân ashân bajakân drûjân-î kabed sar*d*ak gvî*d* gvî*d* pavan nafshman ye*z*bemûnishn-kar*îh* lâ shedkûntanŏ râî—aît-î va*l* st*îh*-î rôshanân gûmîkhtak; (17) *c*îgûn drûjîk zâhar-î khrafstarîk, mûn arbâ zahakân-î Aûha*r*ma*zd*îk pa*d*mûkht dârênd. 18 Maman hat denman drûjîk zâhar-î khrafstarân va*l* *c*ahâr zahakân-î tanû-ka*rd*îk-î Aûha*r*ma*zd*îk-î aît mayâ, va-âtâsh, va-tînâ, va-vâ*d* pé*c*î*d* lâ yekavîmûnd ham-*c*îgûn va*l* âsmân maînôgîh ma*d* hômand. 19 Hat pavan maînôg*îh* va-atanûîh yehevûn*d* hômand, zak dâm-î Aûha*r*ma*zd* pâhrîkhtanŏ rastanŏ min zak-î valmanshân zâhar-î dê*v*îk lâ shâyast hômanâê. 20 Dên garôbŏîh va-vâ*d* ângûn gûmîkht hômanâ*d*-î mar*d*ûm *a*v*â*r*î*k dâm nîvârishnŏ, burishnŏ, *a*fzâ-yishnŏ, vakhshishnŏ lâ shâyast hômanâ*d*.

[1] Misread 'ãsh' (=zakash) in Pz. It refers to the of § 8, who are represented by the of § 13. [2] All . [3] All but L15 . [4] See § 12, note. [5] All . [6] All but L15 have for , but see S. [7] So K2S, PA18, L15, R; others have for . This verb is an act. perf. aux., with or as nom. understood. [8] All omit . [9] The nom. here is understood. [10] All . [11] All (levatman).

21 [illegible] 22 [illegible] [1] 23 [illegible] 24 [illegible] [2] [illegible] [3] [illegible] 25 [illegible] [3] [illegible] [4] 26 [illegible] [5] 27 [illegible] [6] [illegible] [6] [illegible]

28 [illegible] 29 [illegible]

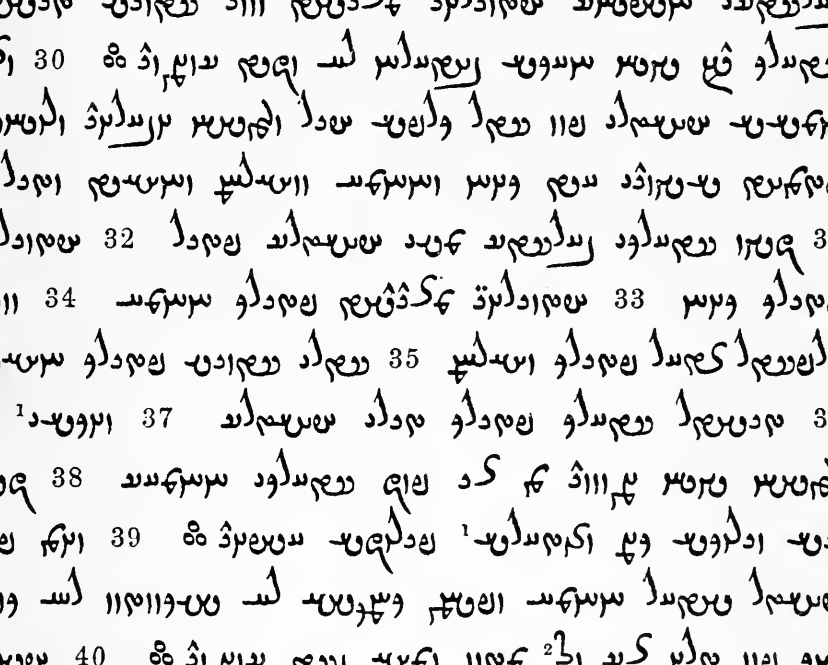
---

21 Ângûn-*ic* valmanshân *a*pâkhtarân rôshan*îh* pa*d*mûkht yakhsenund, *c*îgûn drûjîk zâhar-î khrafstarân dên st*îh*-î rôshanân. 22 Zak-*ic* râî, min mâr sar*d*ak-î zâhar-vi*dâ*j min *av*âr*i*k da*d*ân khrafstarân kabedân, sû*dîh* mindavam aît*îh* pê*d*âk. 23 Ângûn-*ic* min *a*pâkhtarân; ham-gûm*éz*ishn*îh*-î *az*îr barîsh*îh*-î rôshanân râî, nêvakîh *a*jashân pê*d*âkî-aît. 24 Ângunî-aîtak-î denman *a*pâkhtarân, nêvakîh-î valmanshân hamâî khelkûnd, (25) ângûn *c*îgûn gadôgân râs-dârân-î dên kârû*v*ân v*âz*ârkânân râs peskûnd. 26 Kabedân mindavam-î mâ*d*akîk sô*c*rûnd, (27) lâ va*l* khvêshkârân ar'jânîkân, ba*r*â va*l* vinâskârân, akhvêshkârân, *j*ihân, rûspîkân, an-ar'jânîkân khelkûnd va-yehabûnd.

28 Denman-*ic*, aêgh denman ki*r*fak-kar*îh*-î star-angârân min valmanshân *a*pâkhtarân angârênd va-yema*l*el*ûnd* zak *c*îm râî, (29) amatshân *c*îgûn*îh*-î bakânŏ-î nêvak*îh* bakhtârîk, va-zak-*ic*-î 5 stârak-î Aûha*r*ma*zd*îk-î aît mas-î

---

[1] Better [illegible] (kabed âyin). [2] PA18, L15 om. [3] All but X have [illegible] for [illegible]. [4] All [illegible]. [5] X [illegible] (valmanshân); better [illegible] (kabed âyin). [6] All [illegible].



bâlistîk-î and*á*zishnîk, *H*aptôîrîng mazdadâ*d*, Vanand, Satavês, Tîshtar stârak, dên gadôgân anâk*íh* bakhtârân, lâ vijî*d* yekavîmûnd. 30 Va-zak khôm-shyâ *a*pâkhtar-î pavan star-kerp*íh* *a*zîr valmanshân dûbârênd va-rôshan*íh* pa*d*mûkht yakhsenund-î aît Kêvân, va-Aûha*r*ma*z*d, va-Vâhrâm, va-Anâhî*d*, va-Tîr. 31 *C*îgûn stârak-î bâlistik, mas-î *a*pâkhtarîk-pa*d*îr (32) *H*aptôîrîng, pa*d*îrak Kêvân, (33) *H*aptôîrîng mazdadâ*d* pa*d*îrak Aûha*r*ma*z*d, (34) Va-nand-î khrafstar za*d*âr pa*d*îrak Vâhrâm, (35) star-î Satavês pa*d*îrak Anâhî*d*, (36) Tîshtar stârak pa*d*îrak Tîr-î *a*pâkhtarîk, (37) nêvakîh-î min valmanshân gadôgân yema*l*e*l*ûnd min zak panj stârak-î Aûha*r*ma*z*dîk, (38) *c*îgûn vêsh-nîrûk*íh* kêm vizû*d*ârîh pîrû*zíh* ay*ávc*ênd. 39 Va-denman panj *a*pâkhtar dâ*d*âr Aûha*r*ma*z*d, nafshman-kâmakîhâ lâ shedkûntanŏ râî, ko*l*â aêvak pavan trên zîk va*l* Mitrô va-mâh bast yekavîmûnd. 40 *A*fshân f*rá*z-rûbishn*íh* va-*avá*z-rûbishn*íh* min ham *c*îm. 41 Aît mûnash darânâî-î zîk dir*á*ztar, *c*îgûn Kêvân va-Aûha*r*ma*z*d ; (42) va-aît-î kastar, *c*îgûn Tîr

[1] All but X have ᵊ for ᵊ. [2] All ᵊ.

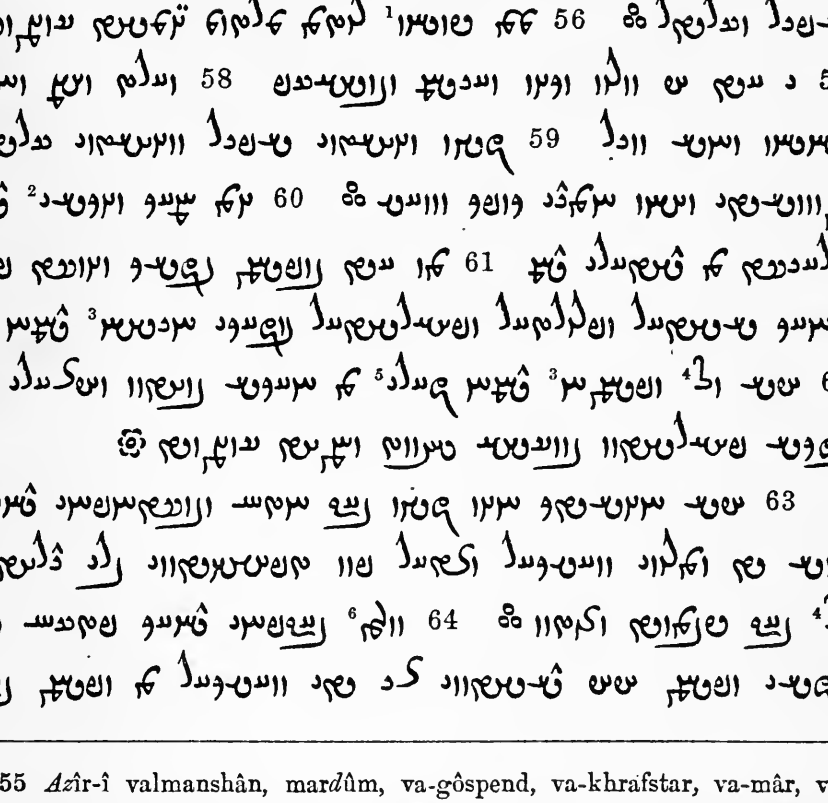
[illegible] 43 [illegible] 44 [illegible] 45 [illegible] 46 [illegible] 47 [illegible] 48 [illegible] 49 [illegible] 50 [illegible] 51 [illegible] 52 [illegible] 53 [illegible] 54 [illegible]

---

va-Anâhî*d*. 43 Ko*l*â amat va*l* *a*fdûm-î zîk vazlûnd, pavan akha*r* *avá*z âhanjênd, (44) *a*fshân khvêsh-kâmakîhâ raftanŏ lâ shedkûnd, (45) aêgh dâm lâ vinâsênd. 46 Va-zak trên drûj-î mas-aôjak-î hômand Mit*r*ô va-mâh-î *a*pâkhtarîk hamêstârîhâ *az*îr barîsh-î 2 rôshanân sagîtûnd. 47 Hânŏ[7], zak-i*c*-î karîtûnî-aît, min shapîr*íh*-î aît, stârak gadôk, ham *az*îr barîsh-î Mit*r*ô bast aît. 48 Va-amat min band arîk yehevûnê*d*, pavan zak akhtar zyash dên *j*ahê*d*, pavan kûst zak mûn zak akhtar khvêshkârîh, vazand va-anâkîh vadîdûnê*d*, (49) vad tanê *avá*z bandak garôbŏ*íh*-î Mit*r*ô yehevûnê*d*. 50 Mi*l*ayâ-î pa*d*ash dedrûnd (51) denman aît, âr*d*îk-î *av*arîkân dên star pâyak. 52 Min *az*îr-î valmanshân âr*d*îk-î Tîshtar va-Spenjagar shêdâ, (53) va-âtâsh-î V*á*zisht va-*A*pâôsh shêdâ, (54) *av*âr*i*k shapîr maînôgân-î levatman tômîkân pavan vârân ka*rd*ârîh va-sû*d* bakhtâr*íh*-î va*l* dâmân.

---

[1] All [illegible]. [2] All [illegible]. [3] All [illegible], but see AV. glos. [4] L15 [illegible]. [5] All but X have [illegible] for [illegible]. [6] All [illegible]. [7] Perhaps 'ayînŏ,' or 'akharan.'

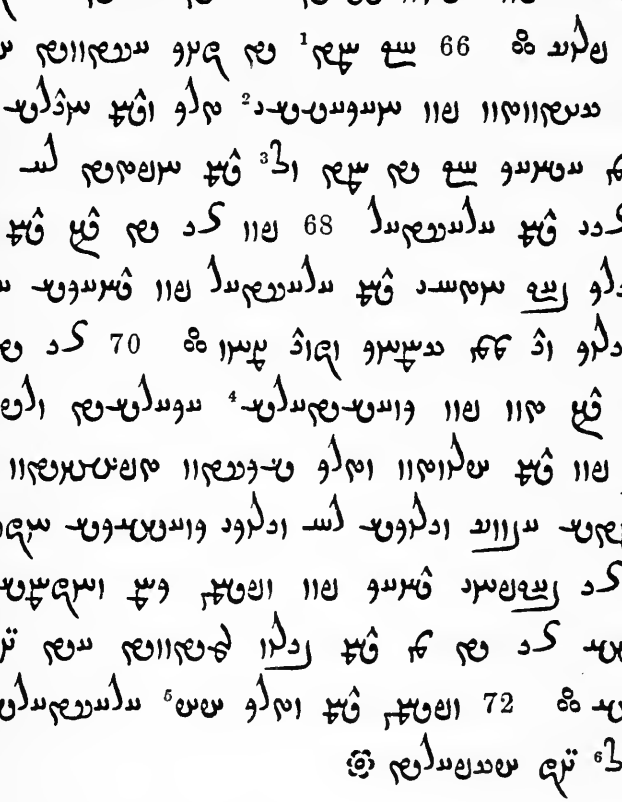


55 *Az*îr-î valmanshân, mar*d*ûm, va-gôspend, va-khrafstar, va-mâr, va-*av*âr*i*k dâm-î shapîr va-sarîtar. 56 Maman g*u*jinishnŏ levatman mar*d*ûm gûmîkht yekavîmûnê*d*, (57) î aît *áz*, va-varenô, va-kênô, va-khêshm, va-bûshâsp, (58) va-khira*d*, va-khîm, va-hûnar, va-dânishnŏ, va-hûsh, va-vîr, (59) *c*îgûn nîvâkhtŏ-î shapîr va-nîvâkhtŏ-î sarîtar yema*l*e*l*ûnî-aît-î vahânŏ hômand-î ki*r*fak va-vinâs. 60 Denman hamâk nêvakîh-î dâm frâêst min dâ*d*âr-î dâm, (61) mûn aît benafshman be*z*ashk va-dû*r*est pat, pânâk dâshtâr, va-parvar*d*âr, va-pâhrîkhtâr, bûjâk-î khvêshân dâmân. 62 *A*fash, va*l* nafshmanân dâmân, *c*âr-î min anâk*îh* bûkhtanŏ, va-*a*fzâr-î min bajak*îh* pâhrîkhtanŏ, bûndakîhâ yehabûn*d* va-âmûkht yekavîmûnê*d*.

63 *A*fash ânguni-aitak ângûn *c*îgûn bâgh khû*d*âî va-bôstân-pân-î dânâk, mûnash da*d* va-mûrvô-î vinâskâr va-za*d*âr, pavan tapâhînî*d*anŏ-î bar-î dirakhtân, va*l* bâgh y*ez*bemûnê*d* vizû*d*anŏ. 64 Va-valman bâgh-pân-î dânâk, pa*d*asâî kem-ranj*îh*-î nafshman, *avâz* dâshtanŏ-î zak da*d*-î vinâskâr min nafshman bâgh

---

[1] See ch. iii, 20, note. [2] All but X have 𐬨 for 𐬩. [3] Better 𐬠 (âyin for final 𐬀. [4] All 𐬌. [5] All 𐬭𐬀𐬌𐬎, but see Pz. [6] X 𐬀𐬌𐬎, others 𐬌𐬀.



râî, *a*fzâr-î pavan giriftanŏ shâye*d*-i zak da*d* ârâye*d*, (65) *c*igûn talak, va-dâm, va-*c*înak-î parandak. 66 Aêgh amat da*d* *c*înak khadîtûnê*d*, *a*fash ranjakîhâ kâmê*d*, sagîtûntanŏ, pavan anâkâsîh-î talak va-dâm andarash garôbŏî-aît. 67 Denman âshnâk, aêgh da*d* amat va*l* dâm aûftê*d*, lâ *a*parvé*z*îh-î dâm, bar*â* zak-î dâm ârâstâr; (68) pavan zak, da*d* dên dâm garôbŏî-aît. 69 Mîrak bâgh khû*d*âî-î dâm ârâstâr pavan dânâk*íh* âkâs aêgh zak da*d*-î nîrûk vad maman sâmânak va-*c*and damânŏ. 70 Zak da*d* nîrûk va-zôhar, zyash dên tanû, pavan kûkhshî*d*ârîh akârî-aît va-*r*éjî-aît, *c*andash tûbân, pavan dâm khefrûntanŏ va-talak shkastanŏ tapâhînî*d*anŏ kûkhshî*d*anŏ. 71 Va-amatash abûndak-nîrûk*íh* râî, nîrûk-î kûkhshâk*íh* khva*z*ê*d* akârî-aît, akha*r* zak bâgh-pân-î dânâk, pavan nafshman kâm va-anjâm*íh* bar-î khvêsh, dânâkîhâ zak da*d* min dâm bîrûn ramîtûnê*d*, aît-gôharîhâ akâr-nîrûkîhâ. 72 Nafshman dâm va-talak *avá*z-ârâstârîhâ avazandîhâ *avá*z va*l* ganj *av*aspârê*d*.

---

[1] L15 ١٤. [2] K28, PA18, R have ٥٠٠٠, and L15, X ٠٠٠, for ٥٠٠. [3] X ١٣ (avŏ), others ٤١. [4] All but X have ٥ for ٠٠٠. [5] All ٥٠٠٠. [6] All ٤١.

73 [illegible] 74 [illegible] 75 [illegible] 76 [illegible] 77 [illegible] 78 [illegible] 79 [illegible] 80 [illegible] 81 [illegible] 82 [illegible]

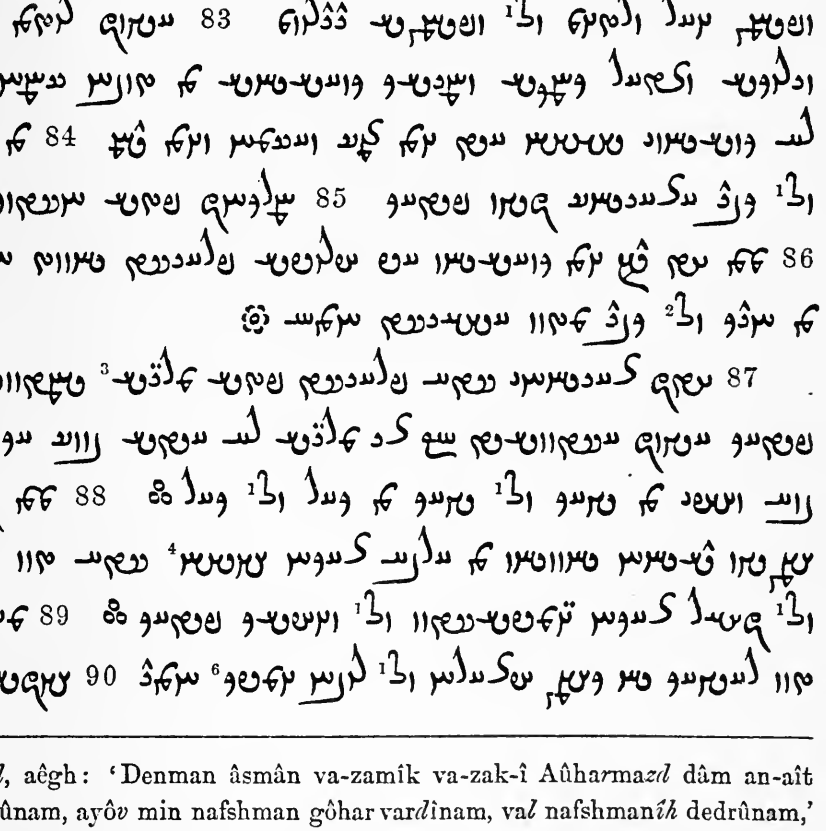
---

73 Valman-*ic* mânâk aît dâ*d*âr Aûha*r*ma*zd*-î dahishnân bûkhtâr, va-dâm ârâstâr, va-saryâ bûn-gashtak akârînî*d*âr, va-bâgh-î nafshman min vizû*d*âr pâ*d*âr. 74 Da*d*-î vinâskâr-î bâgh tapâhînî*d*âr valman g*a*jestak Akharman-î dâmân sht*á*ftâr patîyârakînî*d*âr. 75 Dâm-î shapîr âsmân, mûnash shapîr dahishnân dên mâhmân hômand, (76) mûnash ganâk maînôg va-vishû*d*akân kâdmon dên garôbŏîk hômand. 77 Va-va*l* talak va-dâm-î da*d*-î vinâskâr, min nafshman kâmishn-kar*íh*, akârînî*d*âr (78) damân-î pavan kûkhshî-*d*ârîh-î Akharman, *a*fash zôharân *a*fzârân, va*l* dêrang (79) î pavan kûkhshî-*d*ârîh-î da*d*, dên talak va-dâm, akârî-aît zyash nîrûk. 80 Aêv*ác* dâ*d*âr-î dâmân bûkhtanŏ, zyash min patîyârak *j*âvî*d*ânak nêvak-rûbishn*íh* nîvâr-*d*anŏ, *av*áz ârâye*d*-î valman bâgh khû*d*âî-î dânâk nafshman dâm va-talak.

81 *A*dînash kem nîrûk va-*av*îhang*íh*-î valman drûj, dên kûkhshishnŏ zyash va*l* rôshanân, min-*ic* denman pê*d*âk. 82 Amat *c*îgûnash zûr-mîtôkhtîhâ

---

[1] L15 [illegible]. [2] All [illegible]. [3] All but X have [illegible] for latter [illegible]. [4] Better [illegible] (akârîh aît). [5] K28, PA18, L15 om. [6] All but L15 [illegible]. [7] K28, R, X [illegible]. [8] Often read 'ainâ' by Nêr., as appears from Pl. Mkh. [9] X omits, others [illegible].

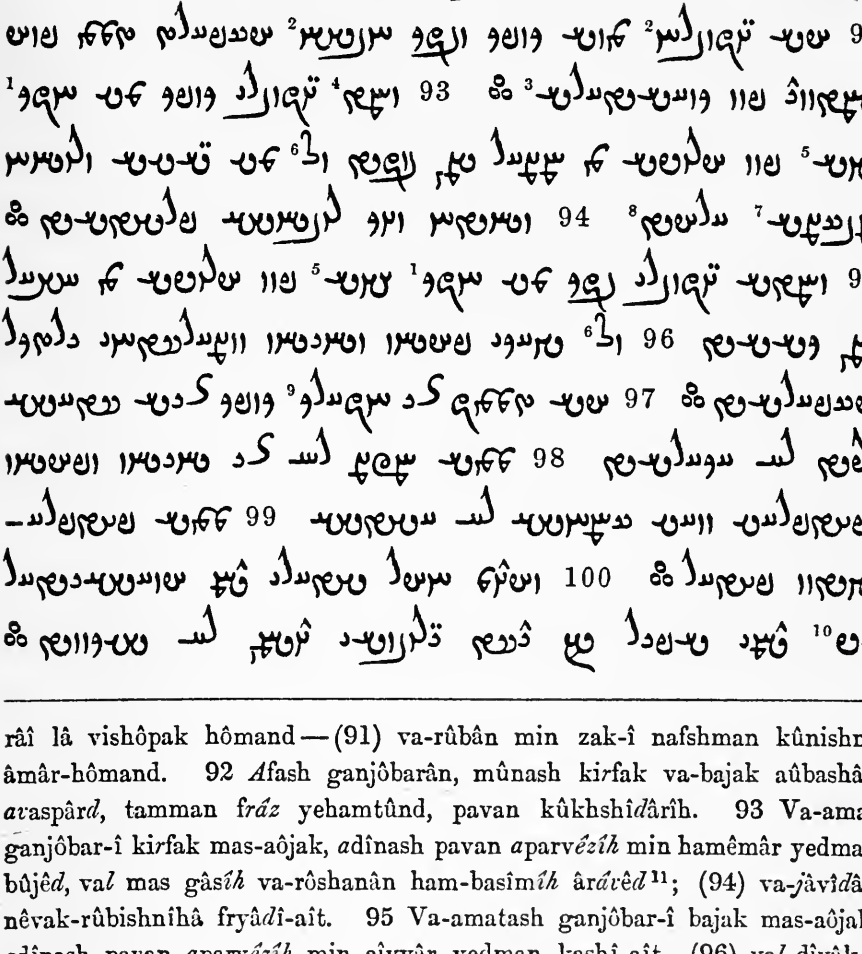


mînî*d*, aêgh: 'Denman âsmân va-zamîk va-zak-î Aûha*r*ma*zd* dâm an-aît vadîdûnam, ayô*v* min nafshman gôhar var*d*înam, va*l* nafshman*îh* dedrûnam,' (83) adînŏ-*c* levatman drûj-nîrûk*îh*, va-za*d*âr kâmak*îh*, va-hamîshak-kûkhshishn*îh*, min tûbân sâmân, aê*c* lâ kûshishnŏ-î shêdâân; aît denman zamîk, va-âsmân, va-denman dâm, (84) min andak va*l* kabed âzâyishnîk, *c*îgûn pê*d*âk, (85) amarakân-i*c* pa*d*ash khûstûkîk. 86 Maman hat, dên denman kûkhshishnŏ, aê*c* *a*parvé*z*îh frâêst yehevûn*d* hômanâê, min andak va*l* kabed ma*d*anŏ ashâyast hômanâê.

87 Hat-i*c* zâyishnân-î stih frâêst pa*d*ash margîh-yehamtûnishn*îh* pê*d*âk, adînŏ-*c* khadîtûnî-aît aêgh zak marg*îh* lâ aît*îh* bûndak akâr*îh*, bar*â* nîy*áz*-î min dîvâk va*l* dîvâk, min kâr va*l* kâr. 88 Maman, *c*îgûn hêmôg-gûn dahishnân yehevûnishnŏ min arbû zahakân, *a*dînshân stih tanû *avâz* va*l* *c*ahâr zahakân gûm*é*zî-hastanŏ va*l* vên*âv*dahak pê*d*âk. 89 Maînôgân-î tanû râyînâk *j*ân kâdmon *a*fzârân va*l* rûbân gûm*é*zak hômand—(90) aêva-*c*îhar*îh*

---

1 All ܗ. 2 All but L15 ܗ. 3 All but X have ܢ for ܙ. 4 All ܙܟܫܢ (zak-shân) to agree with Nêr.'s misreading 'ãshã.' 5 All ܐܘܪ. 6 All omit ܘ.



râî lâ vishôpak hômand—(91) va-rûbân min zak-î nafshman kûnishnŏ âmâr-hômand. 92 *A*fash ganjôbarân, mûnash ki*r*fak va-bajak aûbashân *av*aspâr*d*, tamman f*ráz* yehamtûnd, pavan kûkhshî*d*ârîh. 93 Va-amat ganjôbar-î ki*r*fak mas-aôjak, *a*dînash pavan *a*parv*ézîh* min hamêmâr yedman bûjê*d*, va*l* mas gâs*îh* va-rôshanân ham-basîm*îh* âr*ávêd*[11]; (94) va-*j*âvî*d*ân nêvak-rûbishnîhâ fryâ*d*î-aît. 95 Va-amatash ganjôbar-î bajak mas-aôjak, *a*dînash pavan *a*parv*ézîh* min aîyyâr yedman kashî-aît, (96) va*l* dîvâk-î p*ázi*shnŏ[12], va-shûîshnŏ, va-vîmâristân-î dar*d*-kar *av*aspârî-aît. 97 *A*fash tamman-i*c* zak khûjârak ki*r*fak, zyash stihîhâ var'*zîd*, lâ akârî-aît; (98) mamanash, ham-*c*îm râî, zak shûîshnŏ, va-p*ázi*shnŏ[12], va-pâ*d*afrâs vinâssâmânîhâ, lâ adâ*d*îhâ, (99) mamanash pâ*d*afrâsinî*d*anŏ pâ*d*âr. 100 Va-*a*fdûm, khvâpar dâ*d*âr-î dâm *av*ôkhshâyî*d*âr aê*c* dâm-î shapîr dên dast garôbŏ*îh*-î dûshman lâ shedkûnê*d*.

---

[1] All omit [illegible]. [2] All omit final [illegible], but the context requires it. [3] All but L15, X have [illegible] for [illegible]. [4] L15 [illegible]. [5] All [illegible] (zakash) to agree with Nêr.'s misreading 'ãsh.' [6] All [illegible]. [7] K28, X [illegible]. [8] So all; perhaps for [illegible] (afrâzêd), [illegible] (=[illegible]), or [illegible] (khirâmêd). [9] All [illegible]. [10] All but K28, L15, X om. [11] Or 'ârâzêd.' [12] Or 'pa*kh*zishnŏ.'

101 [illegible] [1] [illegible] [2] [illegible]

102 [illegible]

103 [illegible] [3]

104 [illegible]

105 [illegible]

106 [illegible]

107 [illegible]

---

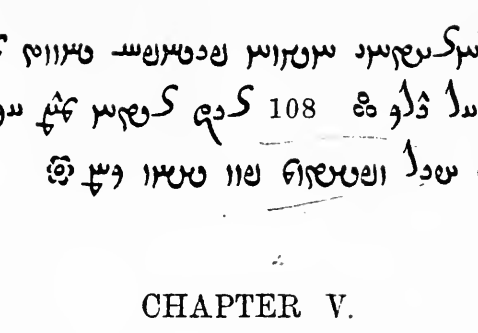
101 Va-zak-*ic*-î vinâskâr, *j*ômb zak-î aharûbân, pavan vijâr*d*âr*íh*-î vinâs min yôshdâsarkarân yedman, bûjê*d*, va*l* nêvak-rûbishn*íh*-î *j*âvî*d*ânak gâmînê*d*.

102 Hanger*d* denman, aêgh dâ*d*âr be*z*ashk, va-dû*r*est pat, va-dâshtâr, va-parvar*d*âr, va-pânâk, bûjâk-î dâmân; lâ vîmârkar, va-dar*d*înî*d*âr, va-pâ*d*afrâskar-î khvêsh dâm. 103 Va-aît gô-vijârtar *az*îr nipisht, levatman trên bûn-gashtak nîvâr*d*âr*íh*, andarg lôît-yêdatô-yema*l*e*l*ûnân va-aêvak*íh* hû-sikâlân.

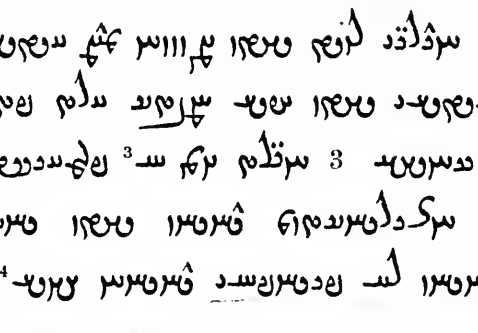
104 *C*îgûntân farmû*d* va-khvâst pa*d*râst yekavîmûnê*d*; hû-*c*ashmîhâ farmâye*d* va-nikîrê*d*. 105 Maman *c*îgûnmân *az*var nipisht, lâ pâyak-î âmûjkârîk, ba*r*â zak-i*c*-î âmûjishnîk dârôm. 106 Denman-i*c* dênôihâ âmûj valman zyam pavan dênô-î khira*d* min nipîk-î Âtû*r*-pâ*d*iyâvandân ay*ā*ft, va-latamman nîshânînî*d*. 107 *A*fash âmûjakân dên Dênô-ka*r*d nipîk-î aghryê far'*z*ânak

---

[1] Pers. جنب. Better than [illegible], which could only be compared with [illegible] of Pl. Yas. xxx, 3 a (=Av. *y*ema). [2] L15 [illegible] (va), others [illegible]. [3] All [illegible] (khvêsh-kârân). [4] All omit, but see Pz.



CHAPTER V.



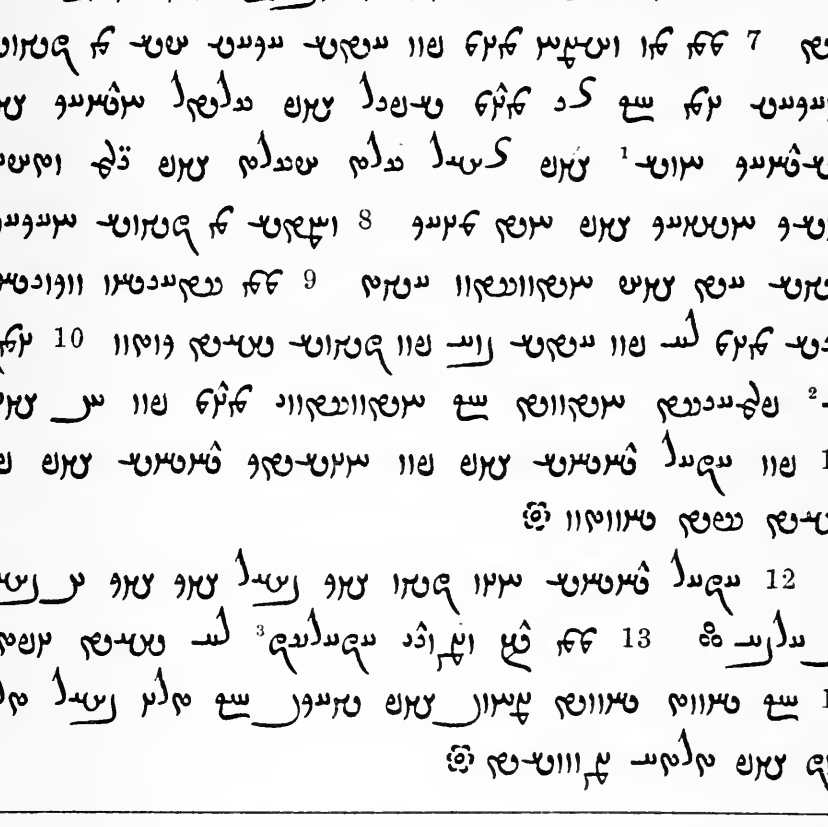
Âtûr-frôbag-î Farukhû-zâdân-î hû-dênôân pêshûpâî yehevûnd min dênô dânâkîh vijârd-î aît hazâr darak. 108 Zak-ic zyatân madam akanârakîh va-kanârak-hômandîh pûrsîd, azîr nipishtôm, pavan yazdânŏ kâm.

Chapter V.

1 Hânŏ[5] darak, andarg-î lôît-yêdatô-yemalelûnân, madam aîtîh-î yêdatô afash ham-budîk. 2 Aîtîh-î yêdatô afash ham-budîk khirad-padîrishnîk dânishnŏ va-gôkâsîh vîmand-sakhunîhâ (3) hangerd denman :—Aê-farmâyast khavîtûnêd, aêgh avartûm fratûm aûzîrishnîktûm dânishnŏ yêdatô shnâkhtanŏ aît. 4 Mûnash denman dânishnŏ lâ pêshûpâî-î dânishnân, adînash avârîk dânishnŏ afryâd. 5 Yêdatô shnâkhtanŏ pavan hûsh-î agôndîd[6], va-vîr-î tâvâk, va-khirad-î vijînâk shâyed.

---

[1] All [illegible], but see AV. glos. [2] All [illegible]. [3] L15 [illegible], others [illegible] (hanâ). [4] All [illegible] (see ch. iv, 93, note). [5] Doubtful; see ch. iv, 47. [6] Or, perhaps, 'agûngîd,' 'adôndîd,' or 'adôngîd.'



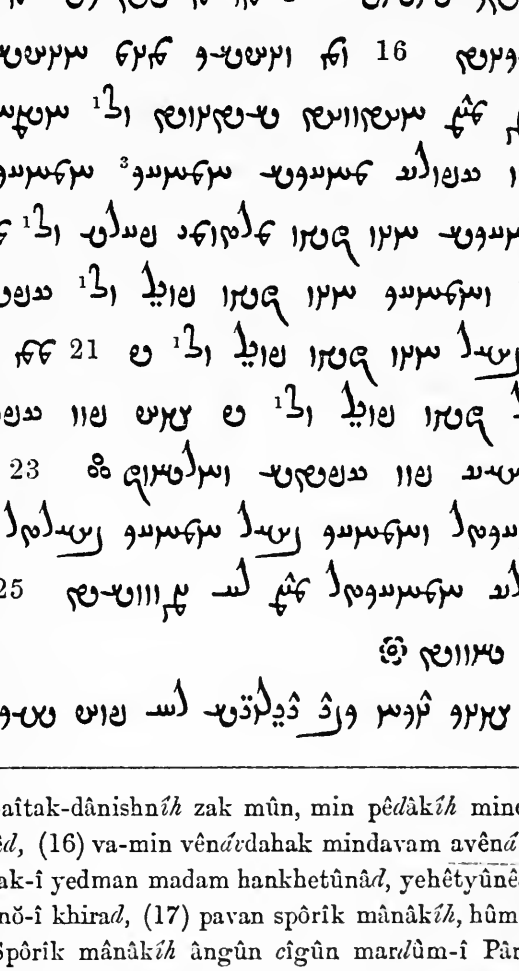
---

6 Maman yêdatô shnâkhtanŏ lâ, denman and, kabed aêgh khavîtûnê*d* aêgh yêdatô aît, (7) maman mûn vâhmân mindavam pavan aît*îh* âkâs, *a*fash min *c*îgûn*îh* anâkâs, denman, aêgh zak mindavam shapîr ayô*v* sarîtar, hû-dânâk ayô*v* dûsh-dânâk, anôsh ayô*v* zâhar, sar*d* *a*fsur*d* ayô*v* garm va-t*ávâ*k, khûshk khûshînâk ayô*v* khavî*d*, mînâk; (8) va-amatash min *c*îgûn*îh* anâkâs, adînash aît aêv*ác* khavîtûnastanŏ asû*d* — (9) mamam stâyishnŏ va-nikûîshnŏ-î aîsh mindavam lâ pavan aît*îh*, ba*r*â pavan *c*îgûn*îh*, shâye*d* ka*rd*anŏ — (10) denman-i*c* aê-farmâyast khavîtûnê*d*, aêgh khavîtûnastanŏ-î mindavam pavan 3 âyûînak: — (11) pavan a*c*âr-dânishn*îh*, ayô*v* pavan ânguni-aîtak-dânishn*îh*, ayô*v* pavan shâye*d* sajê*d* yehevûntanŏ.

12 A*c*âr-dânishn*îh* ângûn *c*îgûn aêvak bâhar aêvak aêvak, 2 bâhar 2 arbâ. 13 Maman dên vîmônd-î a*c*ârik-i*c* lâ shâye*d* gûftanŏ, (14) aêgh yehevûn*d* yehevûnê*d* damânŏ-i, ayô*v* dîvâk-i, aêgh trên bâhar trên panj, ayô*v* telatâ, yema*l*e*l*ûnî-aît.

---

[1] All (anôshak). [2] All (hanâ). [3] All have for suffix .

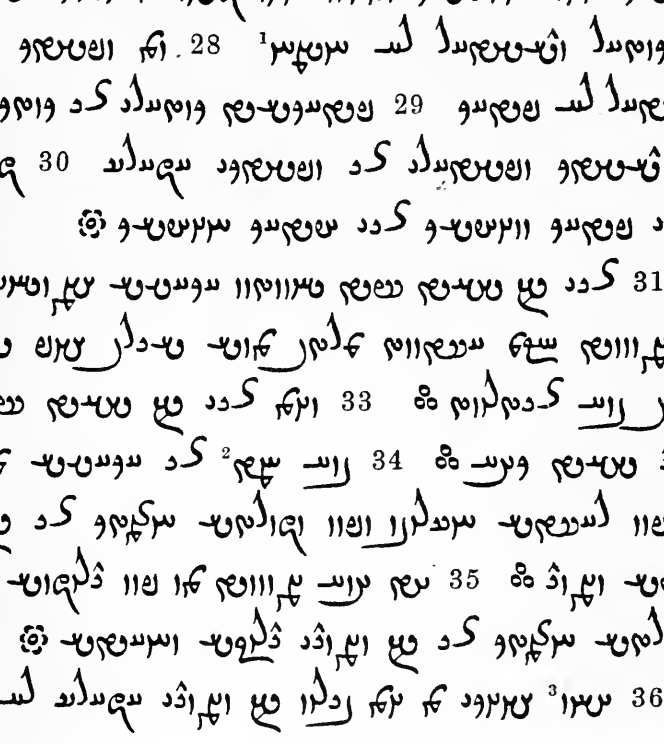


15 Ângunî-aîtak-dânishn*îh* zak mûn, min pê*d*âk*îh* mindavam, *c*ish-î lâ pê*d*âk pê*d*âkînê*d*, (16) va-min vên*áv*dahak mindavam avên*áv*dahak *c*ish, pavan ângunî-aîtak-î yedman madam hankhetûnâ*d*, yehêtyûnê*d*, va*l* khavag-îmân*îh*-î vênishnŏ-î khira*d*, (17) pavan spôrîk mânâk*îh*, hûmânâk, hûmânâk-bâhar*îh*. 18 Spôrîk mânâk*îh* ângûn *c*îgûn mar*d*ûm-î Pârs va*l* mar*d*ûm-î hânŏ shat*r*ô. 19 Va-hûmânâk ângûn *c*îgûn panîr va*l* spê*d*ak-î khâyak. 20 Va-hûmânâk-bâhar ângûn *c*îgûn panîr va*l* *g*a*c*; (21) maman denman min vîmônd-î hûmânâk-bâhar, *c*îgûn panîr va*l* *g*a*c* aêv*ác* pavan spê*dîh* mânâk, (22) spê*d*ak-î khâyak pavan spê*dîh* va-khûrishnŏ-*c*. 23 Va-aîtŏ-*c* mûn hûmânâk hûmânâktar, va-hûmânâk-bâhar hûmânâk-bâhartar, yema*l*e*l*ûnî-aît. 24 Zak-î spôrîk-hûmânâktar madam lâ yema*l*e*l*ûnî-aît, (25) maman spôrîk spôrîktar lâ yehevûnê*d*.

26 Min denman âyûînak dôkân, kabed dêrang*îh* râî, f*ráz* shedkûn*d*. 27 Min

---

1 All 𐬀𐬌. 2 PA18, L15, R, AK 𐬀𐬌𐬎𐬀𐬌𐬎, but see Pl. Vend. xix, 102. 3 The suffix 𐬌 (-îh) seems wanting here; but 𐬀𐬌𐬎𐬀𐬌𐬎 appears to be sometimes a noun (see AV. lxx, 2; GF. ii, 58). 4 All 𐬀𐬌𐬎 (see § 1). 5 R 𐬌𐬎; PA18, L15 omit 𐬀𐬌 𐬎.



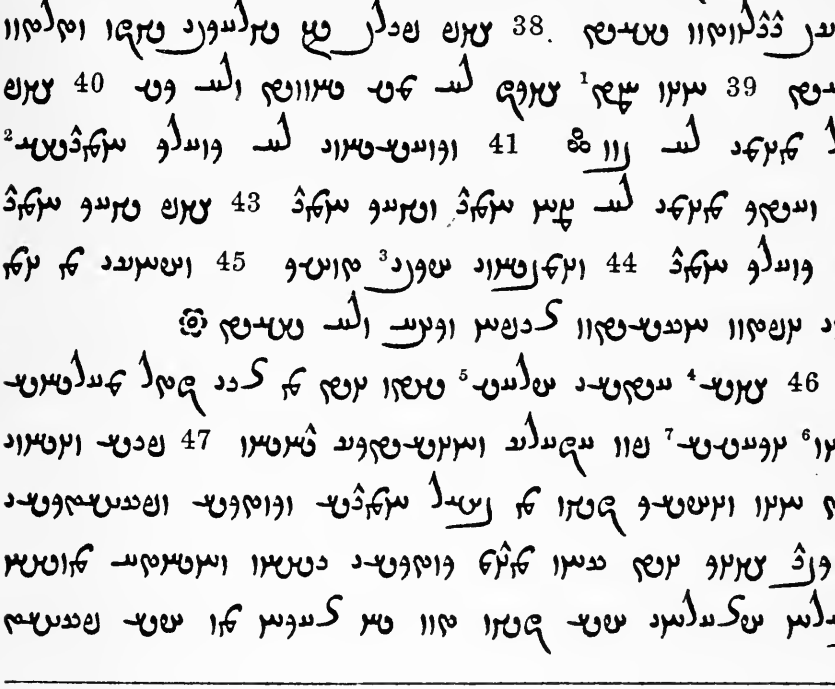
vên*ávd*ahak mindavam avên*ávd*ahak numû*d*anŏ ângûn *c*îgûn min ka*rd*ak va-dâshtak mindavam, mûn ka*rd*âr va-dâshtâr lâ khavag-î-mân, (28) va-min nipishtak mindavam, mûnash nipishtâr la pê*d*âk, (29) pê*d*âkî-aît ka*rd*âr-î zak ka*rd*ak, dâshtâr-î zak dâshtak, nipishtâr-î zak nipishtak-î a*c*ârîk, (30) *c*îgûnash numû*d* mindavam-î pê*d*âk va-vên*ávd*ahak zak-î *a*pê*d*âk avên-*ávd*ahak.

31 Zak-î dên shâye*d* sajê*d* yehevûntanŏ âkâs*îh* hêmnunishnîk, (32) *c*îgûn mûn yema*le*lûnê*d*, aêgham khadîtûn*d* mar*d*-1 mûnash shêr-1, ayô*v* shêr-1 mûnash mar*d*-1, ba*r*â zektelûn*d*. 33 Va-denman, zak-î dên shâye*d* sajê*d* yehevûntanŏ vîmônd, shâye*d* kadbâ. 34 Ba*r*â amat zak âkâs*îh* mar*d* yema*le*lûnê*d*, mûn pavan râst*îh* hû-srôbô, va-pavan vijôr*dîh* aûzmû*d*ak, zak dên râst*îh* va-aît*îh* vîmônd. 35 Hat gab*r*â yema*le*lûnê*d*, mûn pavan drôjan*îh* dûsrôbô, va-pavan avijôr*dîh* aûzmû*d*ak, zak dên vîmônd-î drôgh*îh* va-an-aît*îh*.

36 Hânŏ âyûînak-î min denman bîrûn, dên vîmônd-î a*c*ârîk, lâ yehevûn*d* lâ

---

[1] See § 16, note. [2] L15 ١٧. [3] All ١٧٥ (see § 1).

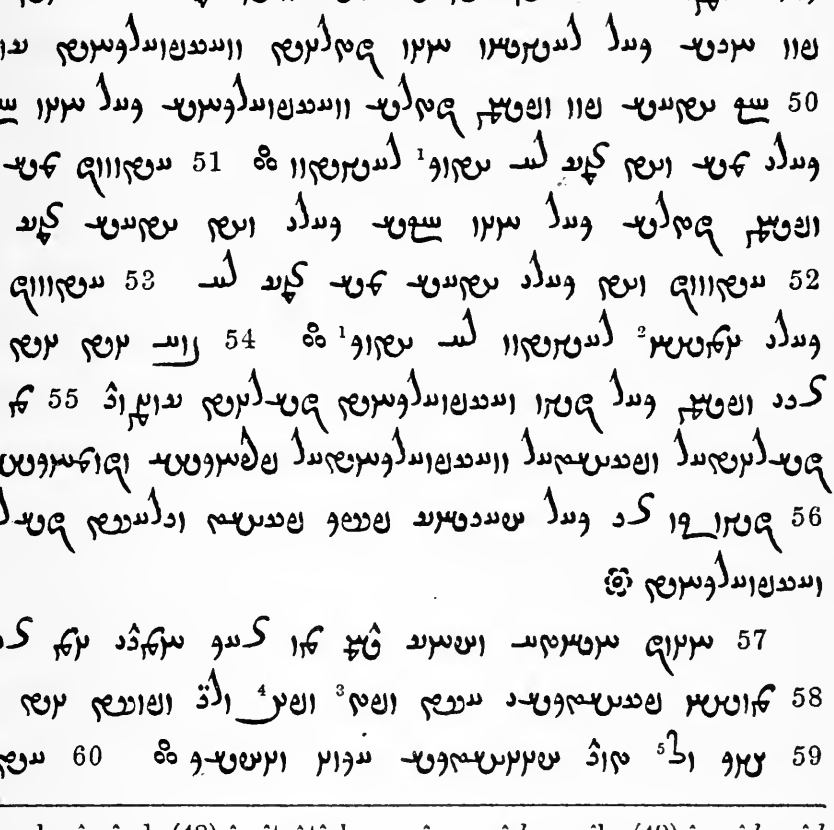


shâye*d*; (37) *c*îgûn mûn yema*le*lunê*d*, aêgh gêhânŏ, pavan nîhân*ĭh*, dên andarûn-ı khâyak-ı dedrûntanŏ shâye*d*, (38) ayô*v* pîl-ı dên sûlâk-ı-î sû*z*an vi*d*ar*d*anŏ shâye*d*, (39) ângûn amat aêvak-i*c* lâ mas yehevûnê*d* va-lâ kas, (40) ayô*v* gôhar mindavam-î lâ bûn. 41 Va-kûkhshishnŏ-î lâ kanârak-hômandîhâ, (42) va-aîtak mindavam-î lâ damân-hômand va-dîvâk-hômand, (43) ayô*v* dîvâk-hômand lâ kanârak-hômand, (44) va-*j*ûmbishnŏ-î *h*apak-ı-î tôhik, (45) va-*av*â*r*ik-î min denman shôn-î gûftanŏ andêshî*d*anŏ, zîfân, va-kadbâ, va-lâ shâye*d*.

46 *A*dînash aît*ĭh*-î *a*frâs yêdatô, gvî*d* min zak-î *c*itar-mâlishn*ĭh* va-hânŏ gôkâsîh, pavan ac*â*rik va-ânguni-aîtakîk dânishnŏ, (47) pêsh vênishnŏ-î khira*d* ângûn vên*ávd*ahak *c*îgûn min bâhar-hômand*ĭh*, va-ka*rd*ak*ĭh*, va-pasâkhtak*ĭh*-î, min kabed âyûinak gvî*d* sakhûn, mindavam ka*rd*ak*ĭh*-î gêhânŏ va-anshûtâ mûnshân bâharân, *a*fzârân-î *a*jash, *c*îgûn tanû *j*ân zaha-kân, mûn *a*jash pasâkht

---

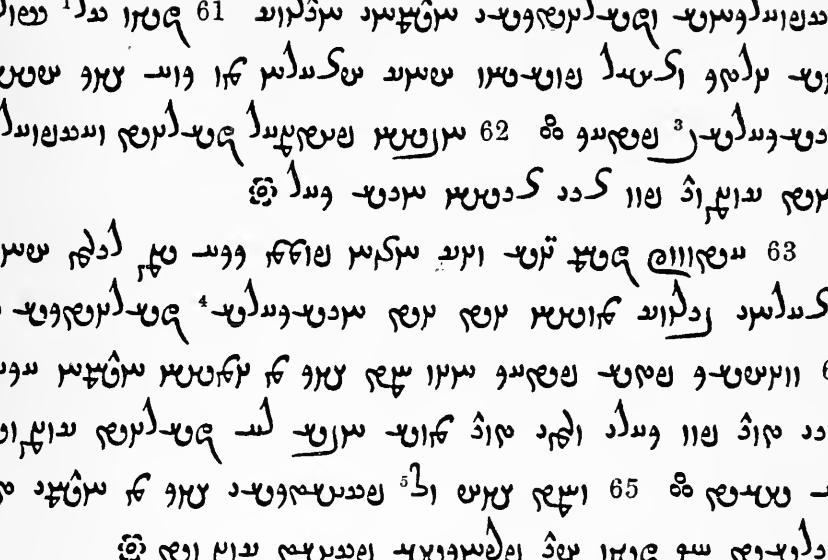
[1] PA18, L15, R 16. [2] Perhaps the suffix 𐬀𐬌𐬌 is here one of the cond. forms of the verb 'to be.' [3] Nêr. was thinking of هبك, but 𐬀𐬌𐬌𐬎𐬌 (*a*fd-ı-î) *may* have been the original Pl. [4] See ch. iv, 81, note. [5] Or 𐬀𐬌𐬌 (*afrâz*). [6] All 𐬀𐬌𐬌 (see § 1). [7] All 𐬀𐬌𐬌𐬎𐬌.



kard yekavîmûnd, (48) î aît âtâsh, mayâ, va-vâd, zamîk, (49) î gvîd gvîd pavan khvêsh kâr râyînishnŏ ângûn citarînîd va-vâspûharakânîd yekavîmûnd, (50) aêgh âtâsh, pavan nafshman-citarîh va vâspûharakânîh, kâr ângûn, aêghash kâr-î mayâ, vâd, zamîk lâ atank râyînîdanŏ. 51 Aêtûnŏ-c mayâ, pavan nafshman-citarîh, kâr ângûn, aêghash kâr-î vâd, âtâsh, zamîk lâ—(52) aêtûnŏ-c vâd, kâr-î âtâsh, mayâ, zamîk lâ—(53) aêtûnŏ-c zamîk, kâr-î denmanshân râyînîdanŏ lâ atank. 54 Barâ gvîd gvîd pavan zak-î nafshman kâr, cîgûn vâspûharakânîd cîharînîd yekavîmûnd (55) min valman-î cîharînîdâr, va-pasâkhtâr, va-vâspûharakânîdâr, far'zânakîhâ vacûmânakîhâ. 56 Cîgûn ghal zak kâr avâyishnîk, pasijak pasâkht, vîrâst, cîharînîd, vâspûharakânîd.

57 Ângûn-ic anshûtâ va-avârîk dâm, mûn zahak-hômand-î denman zahakân, (58) mûnshân pasâkhtakîh-î ast, va-ped, va-payê, va-rag, va-pôst, gvîd gvîd, (59) aêvak val tanê, avînîvâkhtakîh akvayô vênârdahak. 60 Aêtûnŏ-c

[1] See ch. iii, 30, note. [2] All [illegible] (valmanshân). [3] So all; better [illegible] (pêd). [4] Doubtful; L15 [illegible], R [illegible]. [5] All but L15 [illegible].



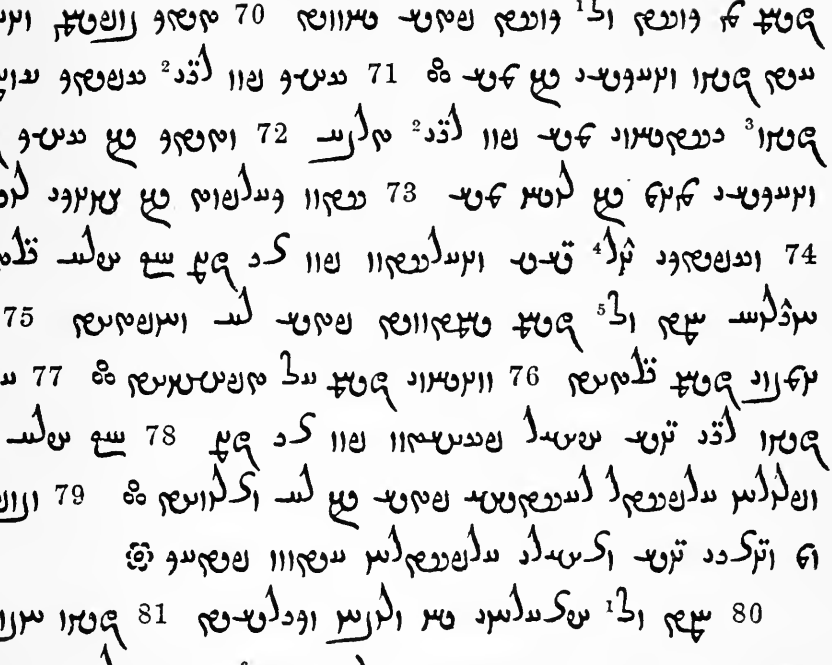
vâspûharakânîh va cîharînîdakîh-î andâmân-î andarûnîk (61) cîgûn jigar, spûr, sûsh, gûrdak, va-zâhar pôshishnŏ, avârîk afzârân mûn kolâ aêvak ajashân khvêshkârîh-ı pêdâk. 62 Aûbashân pâdîmâr cîharînîd vâspûharakânîd yekavîmûnd, pavan zak-î zyashân khvêsh kâr.

63 Aêtûnŏ-c cashm, gôsh, vînîk, hûzvân, pûmman, kakâ, yedman, rigelman, avârîk afzârân-î bîrûnîk, mûnshan gvîd gvîd khvêshkârîh, cîharînîdakîh. 64 Va-vênâvdahak padash pêdâk; ângûn amat aêvak min denmanshân andâmân akâr, zak-î tanê pavan kâr-î valman-î tanê, mûnash aûbash lâ cîharînîd yekavîmûnêd, lâ shâyed. 65 Va-amat aêvâc val pasâkhtakîh-î aêvak min andâm-î tanû nikîrî-aît, aêgh cîgûn afd, far'zânakîhâ pasâkht yekavîmûnêd.

66 Cîgûn cashm-î min kabed âyûînak, gvîd shem va-gvîd kâr, (67) cîgûn muzg va-tûp, spêdak va-khâyak, sâyak va-têdak; (68) ângûn aêgh spêdak pîk aît; (69) sâyak mayâ-î pavan lag-î pih ângûn yekavîmûnâdak, aêghash gardishnŏ-î

---

1 Can also be read 'dîl.' 2 [illegible] in MSS. of Far. Oim, p. 10, and [illegible] in Sls. xi, 4. Nêr. reads 'dawur.' 3 All have [illegible] (hanâ) for [illegible]. 4 All but L15 have [illegible] for [illegible]. 5 All [illegible]. 6 All [illegible]. 7 Nêr. reads 'ragh i.'

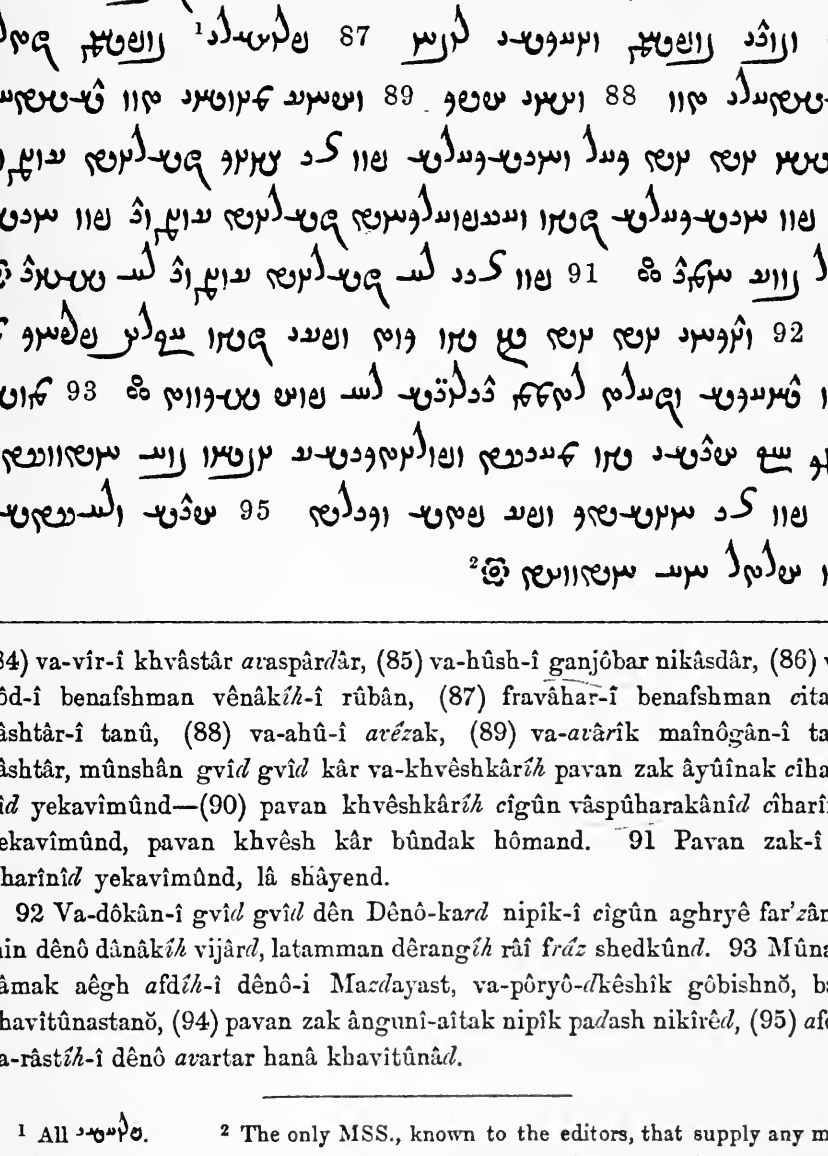


*c*ashm min kûst va*l* kûst pa*d*ash yehevûnê*d*; (70) têdak, benafshman vênâk*íh*, aît *c*îgûn vênâk*íh*-î dên mayâ. 71 Sâyak pavan lag-î spê*d*ak yekavîmûnê*d*, *c*îgûn îstishnŏ-î mayâ pavan lag-î tarbâ; (72) va-têdak dên sâyak, *c*îgûn vênâk*íh*-î mindavam dên rôshan mayâ, (73) stûn kâlpû*d* dên âyûînak-î rôshan. 74 Va-spê*d*ak-î dôr-gâs nîvârastanŏ pavan zak *c*îm, aêgh *a*frâ gar*d*-î min andarvâî, amat va*l* *c*ashm yehamtûnê*d*, pa*d*ash lâ nihûftâ*d*, (75) va*l* gûmbŏ-î *c*ashm gar*d*â*d*, (76) va-vênishnŏ-î *c*ashm a*l* tapâhînâ*d*. 77 Aêtûnŏ *c*îgûn rag-î gôsh *a*fâhal pasâkhtanŏ, pavan zak *c*îm, (78) aêgh *a*frâ gar*d* va-parvarân khrafstar râstîhâ pa*d*ash dên lâ vazlûnâ*d*. 79 Va-benafshman nam, va-gûzak-î gôsh, va-zâhar-î khrafstarân aêtûnŏ pê*d*âk.

80 Amat va*l* *a*fzârân-î *j*ân va-rûbân nikîrî-aît — (81) *c*îgûn anbôishnŏ, va-shinvishnŏ, va-vênishnŏ, va-*c*âshishnŏ, va-padarmâyishnŏ-î âkâskar-î jân-hômandân; (82) aêtûnŏ-*c* khira*d*-î ko*l*â ra*d*, va-vijârî-aît vijinkar, (83) va-dânishnŏ-î ay*d*vâk,

---

[1] All ʼʼ. [2] Nêr. reads 'ragh ı.' [3] PA18 ʼʼ. [4] All ʼʼ. [5] PA18 has ʼʼ ʼʼ for these two words. [6] Better ʼʼ (va-pirmâsishnŏ-î).



(84) va-vîr-î khvâstâr *av*aspâr*d*âr, (85) va-hûsh-î ganjôbar nikâsdâr, (86) va-bôd-î benafshman vênâk*îh*-î rûbân, (87) fravâhar-î benafshman *c*itar-î dâshtâr-î tanû, (88) va-ahû-î *avêz*ak, (89) va-*av*âr*î*k maînôgân-î tanû dâshtâr, mûnshân gvî*d* gvî*d* kâr va-khvêshkâr*îh* pavan zak âyûînak *c*îharînî*d* yekavîmûnd—(90) pavan khvêshkâr*îh* *c*îgûn vâspûharakânî*d* *c*îharînî*d* yekavîmûnd, pavan khvêsh kâr bûndak hômand. 91 Pavan zak-î lâ *c*îharînî*d* yekavîmûnd, lâ shâyend.

92 Va-dôkân-î gvî*d* gvî*d* dên Dênô-ka*rd* nipîk-î *c*îgûn aghryê far'*z*ânak min dênô dânâk*îh* vijâr*d*, latamman dêrang*îh* râî f*râz* shedkûn*d*. 93 Mûnash kâmak aêgh *a*fd*îh*-î dênô-i Ma*zd*ayast, va-pôryô-*d*kêshîk gôbishnŏ, ba*r*â khavîtûnastanŏ, (94) pavan zak ângunî-aîtak nipîk pa*d*ash nikîrê*d*, (95) *a*fd*îh* va-râst*îh*-î dênô *av*artar hanâ khavîtûnâ*d*.

---

[1] All [illegible].

[2] The only MSS., known to the editors, that supply any more of the Pahlavi text are the following:—K28, containing chs. viii, 103–ix, 16; ix, 30–x, 13; x, 71–xi, 28; xi, 55–61. X, containing chs. x, 71–xi, 47. AK, containing chs. vi, 2, 14, 27, 32, 37, 38, 40; vii, 20; viii, 2, 3, 6, 9, 10, 12–21, 23–31. L23, containing chs. vi, 27, 32; vii, 20; viii, 9, 10, 12–14. MH19, containing chs. vii, 20; viii, 9, 10, 12–14. And another incomplete MS. in Bombay, said to be of considerable length, the extent of which has not been ascertained. In all these MSS. the Pahlavi is evidently a mere reproduction from the Pâzand.

COMPARATIVE VOCABULARY

(PÂZAND-PAHLAVI-SANSKRIT-ENGLISH)

OF ALL THE

WORDS IN THE PÂZAND TEXT;

WITH

GRAMMATICAL NOTES.

OBSERVATIONS.

1. To each transliterated Pâzand word is attached its Pahlavi equivalent, with any corresponding Huzvârish form in brackets, followed by a transliteration of all the Sanskrit words used by Nêryôsang to translate the Pâzand, and by its most usual English meanings (in italics).

2. The transliterated Pâzand words are arranged in the order of the English alphabet, without regard to any modifications of sound indicated by italics and circumflexes, because such modifications are very variable in Pâzand manuscripts. When the nasal sound of ã can be heard it is classed as ân, but when it cannot alter the pronunciation (as in ãm, or ãn) it is classed as â.

3. The transliteration of the Pâzand is explained in the preliminary grammatical notes, to all of which, and to the succeeding list of suffixes, the reader's attention should be specially directed.

4. The Pahlavi forms which do not occur in the foregoing text have been supplied from other sources, and may be relied on when not marked with a query. For several of the particles only Huzvârish forms are given, because no ordinary Pahlavi equivalents are likely to be found, except in modern glossaries and colophons. Mixed Huzvârish-Pahlavi forms are not enclosed in brackets when the Pahlavi component predominates.

5. Any Pahlavi word ending with 𐭥, 𐭩, 𐭫, 𐭬, or 𐭭 can optionally add an extra final 𐭭, but this final letter, when it is really optional, is usually omitted in this vocabulary.

6. The Sanskrit translations are given in the order of their frequency, beginning with that which is most commonly used. In their transliteration, italics are used for the following letters:—च *c*, छ *ch*, ड *d*, ढ *dh*, ः *h*, ण *n*, ऋ *ri*, श *s*, ट *t*, ठ *th*;—while m represents a final *anusvâra* when its sound is not modified by a following consonant, and ñ when it is so modified, or when it is medial before a semivowel, sibilant, or h; but all other nasals (except the labial m) are represented by n, as the adjacent consonant always defines the character of such nasals. Of the Sanskrit verbs only the roots, or derivative stems, are given.

7. As only the most usual English equivalents are given in this vocabulary, the reader will often have to modify them to suit the context. They are intended to translate the Pâzand, and sometimes differ in meaning from the Sanskrit.

GRAMMATICAL NOTES.

Pâzand is a word-for-word transcript of Pahlavi, in which every Huzvârish form, whether Semitic or obsolete Iranian, is replaced by its Persian equivalent. In the construction of its sentences, therefore, it is Pahlavi, while its words belong to a Parsi dialect of modern Persian, entirely free from Arabic, but containing many terms derived from the Avesta. This Pâzand can be written in either Persian or Avesta characters, and, as its writers are Parsi priests whose vernacular is Gujarâti, its orthography represents the Gujarâti pronunciation of Persian, rather than that current anywhere in Persia at any particular period.

In this vocabulary the Avesta letters, used in the Pâzand words, are transliterated as follows:—a, â, i, î, u, û, e, *e*, ê, *ê*, o, ô, *âo*, ã, k, kh, *khv*, g, gh, *c*, j, *z*, z, *n*, t, th, d, or *d*, n, p, f, b, m, y (initial), y (medial), r, l, v, *v*, w, sh, s, and h. Of the remaining Avesta letters, which do not occur in this edition, , , , and are found only in words taken from the Avesta, and , , , and are occasionally used by some writers as substitutes for , , , and , respectively.

With regard to pronunciation it is sufficient to notice that the circumflex lengthens the vowels; that ã=ân, or â before m or n; *âo*=ow in 'how;' *c*=ch in 'church;' *d*=d; *e*, ê, *ê* are practically alike in sound; g is always hard; j has its English sound; kh=Persian خ, or ch in 'loch,' but is sometimes used for initial k; *khv*=Persian خو; *n*=n before b, d, g, j; th sounds as in 'thin,' but is sometimes used for initial t; *v* is a medial form of v; and *z*=French j. As the use of v and w has been established by continental Orientalists, it will be safest to pronounce w like an English v, and v something like an English consonantal w[1]; observing, however, that when v (not *v*) is *radically* medial, in Pâzand, it is merely a substitute for w.

Pâzand orthography is excessively irregular, but the earlier manuscripts of Nêryôsang's works are much more uniform in their spelling than the later ones, which renders it probable that he had adopted a general system of orthography, though this was always liable to some arbitrary exceptions, and also varied a little, from time to time, as he compiled his different works. The system of orthography that prevails in the oldest extant MS. (AK) of this work can be gathered from the

---

[1] The syllables vi, vî, in the Avesta, had probably nearly the same sound as वि, वी in Marâthî, that is, something like hi, hî; so that the Greek 'Hystaspês' may have been a very close approximation to the sound of the ancient Persian 'Vishtâspa.'

vocabulary, but a few remarks may be useful. The Pahlavi suffix -, -ak, is rendered in this work by -aa (in others by -a). Similarly, the Pl. suffix -, -âk (which in most cases becomes -â), is occasionally written -ââ. The Pl. suffix -, -ishnŏ, becomes -ashni, -eshni, or -ishni in this work, while in other works the final -i is usually omitted. When any additional suffix is added to the terminations -aa, -ââ, -ashni, -eshni, -ishni the last vowel of the termination is dropped. In a few cases, however, -aa remains unaltered before -m*a*nd, and becomes -ah before -ihâ. A final -ã becomes either -ãn or -ân before a suffix beginning with a vowel; while a final *d* becomes d, and a final -*n* becomes -n, in a like position. The letter *d* is used only after a vowel and when either final or followed by any consonant except y; while d is always used before a vowel or y, or as a final after a consonant or ã. And the letters gh, kh, th are sometimes used merely as substitutes for g, k, t, respectively. Among Nêryôsang's arbitrary inconsistencies are such forms as awâ and âwâgî, cu*n* and cûnî, dãm and kâm, nyak and n*e*kî, vîsp, haravisp, and haravist. And his reason for rendering Pl. -, c*i*sh, by his Pz. this can be only conjectured.

As a list of all the usual suffixes is given at the end of these notes, it will be sufficient to mention here a few details in which Pâzand differs, more or less, from modern Persian.

The plural of all nouns, animate or *inanimate*, and of all adjectives used as nouns, is formed by suffixing -ã, which becomes -gã after -a, -â, -*e*, and often after -î, -ô, because a Pl. final -, -k, has been dropped in such words. In this work, as already stated, Nêryôsang does not altogether drop the final -k in the Pl. termination -ak, but writes -aa in Pâzand (in imitation of Pers. -ah), and it is this -aa that becomes -agã in the plural. The final -shni of the abstract suffix also drops its vowel, and becomes -shnã in the plural. Some few nouns, however, do not follow these general rules; thus, a final -î may also become -yã, and a final -u or -û may become -*v*ã, in the plural. More rarely, final -ê, -î, -ô, -û take the simple suffix -ã. While jihyã and mainyuã are still more irregular plurals of jih and mainyô, respectively.

Plurals in -ihâ are very rare; the only instances in this work being dînihâ, farmãnihâ, hazârihâ, sakhunihâ, and zaharihâ. But when -ihâ is suffixed to an adjective, or to a noun which is the final member of a compound adjective, it converts the adjective into an adverb.

The natural position of an adjective, or of a noun in the genitive case, is *before* the noun which it qualifies, and, in the case of a genitive, it may be widely separated from that noun. When an adjective, or genitive, *follows* its noun, it must be connected therewith by the relative 'i,' which retains much more of a relative signification than the *izâfat* has in modern Persian, as it is used not only for connecting a noun with its adjective, or a genitive, but also for connecting two nouns in apposition, or one noun with another which is preceded by a preposition, or even one phrase with another, just like the other relative ke.

The *izâfat* of unity, *e* or ê, is merely the Pâzand reading of the Pahlavi numeral cipher ـ (=1), which is occasionally suffixed to a noun to express unity or indefiniteness.

Some nouns and adjectives are occasionally repeated for the sake of generalizing, or intensifying, the meaning of the phrase; as ha*n*gãm ha*n*gãm, 'various times;' sardaa sardaa, 'various kinds;' a*n*dak a*n*dak, 'little by little;' ja*d* ja*d*, 'each separately;' nô nô, 'every new;' yak yak, 'each one.' In such cases, the two words are really coupled together by the conjunction 'and' understood.

The pronominal suffixes -am, -at, -ash, with their plurals -mã, -tã, -shã, are very rarely attached to nouns or verbs. But, in nearly all cases, they are suffixed either to certain adverbs, conjunctions, or relatives which begin a sentence or clause, or to certain prepositions that occur in the midst of the sentence. When these suffixes are not used as accusative or genitive forms of the personal pronouns, they must be governed by some preposition either expressed or understood, but generally the latter; they are *never* nominatives, although it may sometimes be convenient to translate them as such, owing to the peculiarities of the translator's language. In this work 553 pronominal suffixes are appended to adverbs and conjunctions, 128 to prepositions, 197 to relatives, five to nouns, and one to a pronoun; while seven are used independently in the forms am, at, ash, ashã, and two in the form shã.

Occasionally, a pronominal suffix is used tautologically, in apposition to some noun that occurs in the latter part of the phrase, as appears in such sentences as vash mini*d* ganâmainyô, 'and it was thought by him, the evil spirit;' guftash Hôrmezd, 'it was said by him, Aûharmazd;' kesh dâdâr câsht, 'which was taught by him, the creator;' yash kard Rôshan, 'which was prepared by him, Rôshan.' This happens when it is necessary to govern the noun by a preposition that can be understood in the suffix; and the expedient is analogous to that employed for governing a relative by a preposition similarly understood, as mentioned below.

The word î*n*shã is a very rare plural of î*n*, analogous to *e*shã, which is always used as the plural of ôi; but, in nearly all cases, î*n* is as invariable as ã in the plural. The forms ãm, ãtã, ãsh, ãshã, some of which occur very frequently in this work, are certainly misreadings of the original Pahlavi. There can be little doubt that ãm stands for Pl. אדינם *a*dînam; ãtã for אדינתן *a*dîntân; ãsh generally for אדינש *a*dînash, but sometimes for כיש zyash (=yash); and ãshã for אדינשן *a*dînshã; which words are always much more suitable to the context than the pronoun ã with a pron. suf., a combination as yet undiscovered in Pahlavi. Other misreadings are ainâ, ainâum, ainâsh, which are known (from the recently-discovered Pahlavi text of the Mainyô-i-Khard) to stand for Pl. אדינש *a*dînash, אדינשם *a*dînasham, אדינשש *a*dînashash, respectively; the latter two words each having two pronominal suffixes. Three instances of such double pronominal suffixes occur in this work. The word anyê may also be a misreading of Pl. אדינש *a*dînash.

The cause of these misreadings was probably the use of the Pl. form 𐬀𐬌𐬥 adin, a contraction of 𐬀𐬌𐬥 adîn, which latter Nêryôsang reads aigin[1] or aigi.

When a pronominal suffix is attached to a relative, it produces one of the following results:—First, the relative may be a nominative, and the suffix an accusative or genitive, or governed by some preposition understood. Secondly, the relative may be a nominative, and the suffix governed by a preposition, with or without a suffix attached to it, in the latter part of the sentence. Thirdly, the relative may itself be an accusative or genitive, or be governed by the preposition understood in the suffix. Fourthly, the relative may be governed by the preposition expressed in the latter part of the sentence. Fifthly, the relative ya (a form of the *izâfat* i) may merely connect the genitive of the suffix with the preceding noun. In this work, the first case occurs ten times with ke, and 70 times with ya; the second occurs once with ke, and nine times with ya; the third occurs 45 times with ke, and ten times with ya; the fourth occurs 19 times with ke, and twice with ya; and the fifth occurs 27 times with ya. When the relative ke has no suffix it is 77 times a nominative, but six times it is governed by a preposition expressed in the latter part of the sentence and having a pronominal suffix attached to it.

The Pâzand verb does not differ materially, in its general mode of formation, from that in modern Persian. When the infinitive suffix is -îdan, -istan, or -astan, the whole verb is formed from the same stem, because all the suffixes begin with vowels. But when the infinitive suffix is -tan, the consonant t often occasions a change in the final consonant of the verbal stem; so that the stem has then two forms: one before the suffixes of the indicative present, and others beginning with vowels, which may be called the present stem; and the other before the t or d suffixes of the infinitive, past participle, and preterit, which may be called the past stem. Thus, when the present stem ends with -z, the past stem (when it differs) almost always ends with -kh; when the present stem ends with -w or -r, the past stem often ends with -f or -sh, respectively. This system of verbal formation on two stems extends, with some exceptions, to other classes of verbs, and sometimes arises from other causes than euphonic change.

As there is much apparent irregularity in the forms of the present stems, they are inserted in the vocabulary whenever they differ from the past stem, which latter is always seen in the infinitive. The present stem, without suffix, is the imperative second person singular, and is also used as the final component of compound adjectives, where it has the meaning of a present participle.

A causative stem can be formed from the present stem of any verb by adding the syllable -in; and denominative stems, with a causative meaning, are formed

---

[1] If we suppose that aigin stands for aêgun, or *e*gun, (i being used for u in awadim and fradim,) it would be no misreading of Pl. adin, but a translation of it, meaning 'this manner, then.'

by the same addition to many nouns and adjectives. The infinitives of all such causative and denominative verbs are formed with the suffix -îdan.

The verbs 'is' and 'are' (third person plural) are rarely expressed, and the prevailing construction of sentences referring to past time is a kind of passive, of the form 'spoken by him,' 'written by me,' in which the pronoun is suffixed to some particle beginning the clause, and the verb is a past participle at the end of the clause.

The preterit is rarely used, and undergoes no change on account of number or person, being always identical in form with the past participle. After the adverb ham*e* it occasionally becomes continuative, as in ham*e* bû*d*, 'was existing;' or it can be converted into a conditional passive present by prefixing *e*, as in *e* farmâyast, 'it should be enjoined;' *e* dânast, 'it should be known.' And the past participle becomes an adjective by adding the adj. suf. -aa (Pl. ɟ-).

The indicative present is made conditional by prefixing *e*, or by affixing it in some cases. This *e* resembles the *izâfat* of unity, not only in form, but also in giving an indeterminate, or contingent, meaning to the verb. After the adverb ham*e* the indicative present sometimes becomes continuative, as in ham*e* brihinom, 'I am appointing;' but the adverb also often retains its original meaning of 'ever,' before both the present and preterit. The adverb b*e* is often prefixed to verbs, in all tenses, to give them a more or less intensive signification, and it sometimes gives a future meaning to the indicative present, but only three instances of this future occur in this work, and even these are doubtful. The indicative present, however, has often a future signification inherent in itself; and it also generally acquires a potential meaning in any clause beginning with the conjunction kn.

Of the conjunctive present the third persons, singular and plural, are formed by adding the suffixes -â*d* and -ãd to the present stem, as in kunâ*d*, 'he shall perform;' vardãd, 'they shall turn.' The second person singular likewise occurs in bâsh, 'thou shalt be,' which is also used for the imperative. When negative, both the imperative and conjunctive require the adverb ma to be used, instead of the general negative n*e*.

Compound tenses are constructed by adding various forms of the auxiliary verbs hastan, 'to exist,' estâdan, 'to remain,' and bûdan, 'to become,' to the past participle of the principal verb. Whether these auxiliaries can be used indifferently to produce the same signification, or whether each of them communicates its own particular shade of meaning to the compound tense, has not yet been ascertained. When the indicative present of the auxiliary is added to the past participle of the verb, the compound has the meaning of an indicative perfect, or passive present; when the indicative preterit of the auxiliary is used, the result is an indicative pluperfect, or passive preterit; when the conjunctive present of the auxiliary is used, the result is a conjunctive perfect, or conjunctive passive present; when the conditional present of the auxiliary is

used, the result is a conditional perfect, or conditional passive present. Occasionally the indicative perfect and passive present are also formed by adding the personal suffixes of the present tense to the past participle, as in nawashtom, 'I have written;' bukhte*d*, 'he is preserved.' Whether the compound tense be active, or passive, can be determined only from the context, as the forms are identical. And, with regard to the conjunctive and conditional compounds, it should be noticed that the only auxiliaries in ordinary use are forms of hastan.

All the auxiliaries occur also as independent verbs, but some much more frequently than others. Thus, in this work, while various forms of estâdan are used 39 times as auxiliaries, and occur only six times independently, the forms of bûdan are used only four times as auxiliaries, but 224 times independently; and while the form hast is used only twice as an auxiliary and 144 times independently, other forms of hastan are used 65 times as auxiliaries and only 57 times independently. No form of the verb shudan, 'to go,' is used as an auxiliary.

Besides the addition of the three auxiliaries and the personal suffixes to the past participle, a fifth mode of forming a passive present is by adding the suffix -ihe*d*, or -ihast, to the present stem of the verb. The former suffix is a transliteration, and the latter a translation, of the Pahlavi suffix [illegible], -î-aît, which is a compound of the abstract suffix -îh and the word aît, 'there is.' These suffixes, therefore, convert the present stem into an abstract noun, and add to it the verb hast. And the literal meaning of such a form as kunihe*d* is 'there is a doing,' which is equivalent to 'it is done.' When the verb is intransitive, the form produced by these suffixes can be translated only as an indicative perfect, as in the case of *khv*azihe*d*, 'there is a creeping,' or 'it has crept.' These forms may be conveniently termed the periphrastic perfect and passive present; and similar forms can be constructed from adjectives or nouns, instead of present verbal stems, as in âgârihe*d*, judâihe*d*, *khve*shihe*d*, pedâihe*d*, âshkârâihast, sakhunihast, &c.

Although all these forms must have originated in phrases, and can often be translated as such, they seem to have been subsequently considered as actual verbal tenses, being occasionally found compounded with auxiliaries, as in the indicative passive perfect âstvãnihast hom, 'I have been confirmed,' and the conditional passive perfect pedâihast haê, 'would have been manifested,' where the auxiliaries could not form a compound tense with the verb hast alone, but the whole periphrastic form is taken as a past participle from a passive infinitive ending in -hastan, a form which really occurs in gume*z*ihastan, 'to be mingled.' Likewise in the conditional passive present *e* gôyêhe*d*, 'it should be said,' the periphrastic form is evidently treated as an actual verbal tense. In addition to the forms already mentioned, there is also a periphrastic conjunctive passive present, such as awaganihâ*d*, 'shall be thrown;' khanihâ*d*, 'shall be dug up.'

In the Pâzand texts hitherto examined, these periphrastic forms (when not compounded with auxiliaries) are confined to the third person, and the verbal termination is always singular because its real nominative is the abstract noun which constitutes the first part of the word; but when they are construed as passives, or perfects, the genitive defining the abstract becomes the nominative, and often requires the verb to be plural; thus awazârã nigarihe*d* (literally, 'there is an observation of the appliances') means 'the appliances are observed,' with a plural verb.

Such plural forms as gume*z*ihe*n*d and vashôwihe*n*d are differently constructed from gume*z*ihe*d* and vashôwihe*d*, being merely improper unions of adjectives (probably ending with ﻫ-, -ak, in Pahlavi) with the verb he*n*d. They have the meaning of third persons plural of passive presents, but are no true verbal forms. In the case of âmârihe*n*d we have a misreading of the Pahlavi possessive adjective âmâr-hômand, 'accountable,' which ought to be âmârma*n*d in Pâzand.

In the Pahlavi initial benedictions of the Bahman Yasht and Shâyast-lâ-shâyast another periphrastic form occurs, in phrases which would be written in Pâzand as follows:—ôi râ ke niwesihem, 'for him whose writing I am,' and ôi ke râ niwesihem, 'he for whom I am a writing.' But whether niwesihem can be considered an actual verbal form, or merely a phrase, is yet uncertain.

The infinitive is generally used as an abstract noun, and so is the future participle, which is formed by adding -ashni, -eshni, or -ishni to the present stem; when used as a participle the latter has the meaning of an English passive infinitive.

Most adjectives can be used as adverbs, without any change of form; but it is more usual to add the suffix -ihâ to the adjective. Thus, from dânâ, 'wise,' is formed dânâihâ, 'with wisdom, wisely.' Adverbs can also take the comparative and superlative suffixes, even when they are phrases used adverbially, in which case the suffix may be found attached to a noun, if the latter be the final word of the phrase.

The conjunction u, 'and,' is often omitted when only two words are coupled together, and, if they be nouns, this omission sometimes renders it doubtful whether the former noun may not be a genitive. When the enclitic -ca, 'also, even,' is appended to a word ending with a consonant it becomes -ica, except in a few cases after *n*.

PÂZAND SUFFIXES

IN THE ALPHABETICAL ORDER OF THEIR FINALS.

-a, -aa[1], -, adj. or n. from p. p. or n.

-â, -, adj. from pr. stem.

-ca, -, 'also, even,' after a vowel.

-ica, -, same after a consonant.

-ihâ, -: 1) adv. from adj. 2) rare pl. 3) cond. verb = ha*é*.

-îhâ, -: 1) = î + ihâ. 2) cond. verb = ha*é*.

-d, -, -, p. p. after ã, *n*, r.

-*d*[2], -, p. p. after a vowel.

-â*d*, -: 1) 3d s. conj. from pr. stem. 2) p. p. when inf. ends with -âdan.

-ihâ*d*, -, prph. conj. pas. pr. from pr. stem.

-e*d*, -, 3d s. pres. after a consonant.

-ê*d*, -, same after a vowel.

-*ed*, -, 2d pl. pres. and impv. after a cons.

-*éd*, -, same after a vowel.

-êhe*d*, -, prph. pas. pres. after y.

-ihe*d*, -, usual prph. pas. pres. from pr. stem, n., or adj.

-î*d*[2], -, p. p. after most consonants.

-a*n*d, -, pr. p. from pr. stem.

-ãd, -, -, 3d pl. conj. from pr. stem.

-ma*n*d, -, pos. adj. from noun.

-oma*n*d, -, same occasionally.

-wa*n*d, -, pos. adj. from some nouns.

-e*n*d, -, -, 3d pl. pr. after a consonant.

-ê*n*d, -, same after a vowel.

-ihe*n*d, - -, adj. suf. + h e *n* d.

-i*n*d, -: 1) pr. p. from pr. stem. 2) 3d pl. pres. after a vowel when y is omitted.

-*e*, -, 'one, a,' after a consonant.

-ê, -, same after a vowel.

-a*é*, -, 2d s. pres. ind. from pr. stem.

-*eé*, -, 2d s. pres. cond. from pr. stem.

-sh, -, pron. suf. 3d s. after a vowel.

-ash, -, same after a consonant.

-î, -, abst. n. from n., adj., or adv.

-î, -, adj. from noun.

-ashni[1], -, fut. p. and abst. n. from pr. stem.

-eshni[1], -, same from stems e s t, g a w, n i g a r, r a w, r a s.

-ishni[1], -, -, same after a vowel, or vowel + h; or from stems c a *n* d, k u n, m a n, r â i n, r â m.

-m, -, pron. suf. 1st s. after a vowel.

-am, -aêm, -um, -, same after a cons.

-êm, -, -, 1st s. or pl. pres. after a vowel.

-om, -, -, same after a consonant.

-um, -, ordinal from cardinal numeral.

-tum, -, superlative adj. or adv.

-an, -, rarely for caus. stem suf. -in.

---

[1] The final letter is omitted before any further suffix.

[2] A final *d* becomes d before the vowel of any further suffix.

-ã, -: 1) pl. of n. or adj. 2) patron. adj. 3) pr. p. from pr. stem.

-dan, -, -, inf. after vowels, or ã, *n*, r.

-îdan, -, inf. after most consonants.

-gã, -, -, pl. of n. or adj. in -aa, -â, -*e*, -î, -ô.

-shã, -: 1) pron. suf. 3d pl. 2) pl. of *e*, î*n*.

-mã, -, pron. suf. 1st pl.

-tan, -, inf. after f, kh, sh, s.

-tã, -, pron. suf. 2d pl.

-stan, -, inf. after a few vowels.

-astan, -, inf. sometimes after a cons.

-ihastan, -, prph. pas. inf. from pr. stem.

-*v*ã, -, -, pl. of some n. in u, û.

-yã, -, -, pl. of some n. in î.

-in, -, caus. or denom. stem from pr. stem, n., or adj.

-âr, -, term for agent from p.p.

-dâr: 1) -, pos. adj. from n., 'having.' 2) -, term for agent from p.p. in -d, -*d*.

-gar, -gâr, -kâr, -, -, -, -, caus. suf., 'doing, causing.'

-tar, -, comparative adj. or adv.

-t, -, p.p. after f, kh, sh, s.

-t, -, pron. suf. 2d s. after a vowel.

-at, -, same after a consonant.

-st, -, p.p. after a few vowels.

-ast, -, p.p. sometimes after a cons.

-ihast, -, prph. pas. pr. from pr. stem, n., or adj.

COMPARATIVE VOCABULARY.

abesh, [illegible], aduhkha, *undistressed.*

abîm, [illegible], nirbhaya, *fearless.*

Abrâhîm, [illegible], [illegible], Abrâhîma, *Abraham.*

abundaa, [illegible], asampûrnna, apûrnna; *imperfect.*

abundaa-khard, [illegible], apûrnna-buddhi, *of incomplete wisdom.*

abundaa-nîrôî, [illegible], apûrnnaprânatva, *imperfect strength.*

abunyasht, [illegible], amûlâspada, *without an original evolution.*

aburd-farmãn, [illegible], akritâdesa, *disobedient.*

aburd-farmãnî, [illegible], akritâdesatva, *disobedience.*

acâr, [illegible], anumânena, anupâya, svabhâvena; *inevitable, inevitably.*

acâr-dânashnî, [illegible], anumânajnânatâ, *inevitable knowledge.*

acâr-dânashnihâ, [illegible], anumânajnânatayâ, *through inevitable knowledge.*

acârî: 1) [illegible], anupâyena, anumânenaiva, anumânatayâ eva; *want of remedy, inevitability.* 2) [illegible], anumâna; *irreparable, inevitable.*

acârihâ, [illegible], anumânenaiva, svabhâvenaiva; *helplessly, unreasonably.*

adâd, [illegible], anyâya, *disorder.*

adâdî, [illegible], anyâya, anyâyatva; *injustice.*

adâdihâ, [illegible], anyâyatayâ, *unlawfully.*

adâêstãnihâ, [illegible], anyâyin, *injudiciously.*

Âdam, [illegible]? Âdama, *Adam.*

adân, [illegible], ajnâna, ajnânin; *unwise, ignorant.*

adânâî, [illegible], ajnânatva, *ignorance.*

adânî, [illegible], ajnânatva, ajnâna; *ignorance.*

adânihâ, [illegible], ajnânatara, *unwisely.*

âdar, [illegible], agni, *fire.*

Âdar-farôbag, [illegible], Âdarapharobaga, *Âtûr-fróbag.*

Âdar-pâd, [illegible], Âdarapâda, *Âtûr-pâd.*

Âdar-pâdyâwandã, [illegible], Âdarapâdiâvanda, *Âtûr-pâdiyâvand*[1].

adînî, [illegible], adînitva, *irreligion.*

Âdînô, [illegible]? Âdîna, *the Lord.*

âêd, [illegible] [illegible], *pres. 3d s. of* âmadan.

afa-*é*, *for* hapa-ê, [illegible], tâlikâ, *a palm of the hand?* (*perhaps for* awad).

afarawastaî, [illegible], apravarttanatva, *non-encompassment.*

afarzãm-shnâs, [illegible], anirvvânajnânin, anirvvânadarsin; *of inconclusive understanding.*

âfrâ, âfrâà, [illegible], [illegible], âdeshtri, sikshâpaka; *exalting, exalted.*

âfrîdaa, [illegible], âracita, *created.*

âfrîdan, [illegible], ârac, samârac, âracana, samâracana, udâhri; *to create, produce.*

âfrîdâr, [illegible], âracayitri, âracitri; *creator, producer.*

âfrîdârî, [illegible], âracanatâ, *creativeness.*

---

[1] So Nêryôsang, but it ought to mean 'son of Âtûr-pâdiyâvand' or, possibly, 'Âtûr-pâd son of [illegible].'

afryâ*d*, [illegible], asahâyin, *unaided.*

aftâw, [illegible]? âtapa, *sunshine.*

âgâh, [illegible], vetti, vett*ri*, jnât*ri*, supra-buddha; *aware.*

âgâhî, [illegible], avagati, vârttâ, pariciti, paricaya, avabodha, sañvitti, prabodha; *information.*

âgâhîgar, [illegible], avabodhakara, *causing the intelligence.*

âgâhihâ, *see* vîsp-âgâhihâ.

âgâhinîdan, [illegible], parijnâ, *to inform.*

agar [illegible] ced, yadi; *if.*

âgâr, [illegible], akshama, *disabled.*

agarash [illegible] ced, cedasya, cedasau, atha cedasau, yadica, atha ced, yadasau; *if by (for, or of) him (her, or it); if him (her, it, his, or its).*

agarat [illegible] kadâcit tvayâ, ced; *if by (for, or of) thee; if thee (or thy).*

âgârgar, [illegible], vilâyayit*ri*, *disabler.*

âgârî, [illegible], vilayitrî, *dissolution.*

âgârihâ, [illegible], akshamatayâ, *impotently.*

âgârihe*d*, [illegible], vilinâti, akshamâyate; *is exhaustion, is inutility.*

âgârihe*nd*, [illegible], vilinanti, *are disabled.*

âgârinîdan, [illegible], vinâsaya, *to render useless.*

âgârinîdâr, [illegible], akshamayit*ri*, *disabler.*

agarmã [illegible] ced me; *if by (for, or of) us; if us (or our).*

âgâr-nîrôihâ, [illegible], vilînaprâ*n*atayâ, *with exhausted strength.*

agarshã [illegible] cedete, cet tau, yaditayo*h*; *if by (for, or of) them; if them (or their).*

agarum [illegible] ced me; *if by (for, or of) me; if me (or my).*

agdinî, [illegible], agadînitva, *infidelity.*

aghanîn, [illegible], anyonyam, sammilita; *together.*

aghre, [illegible], agrya, *supremely.*

agîrashnî: 1) [illegible] [illegible] aspr*is*yatva, *intangibility.* 2) [illegible] [illegible] aspr*is*ya, *intangible.*

agrôishnihâ, [illegible] [illegible] apratikaranîya, *incredibly.*

agumã, [illegible], nahisandeha, ni*h*sandigdha; *without doubt.*

agumãnihâ, [illegible], ni*h*sandehatayâ, *unquestionably.*

agunâh, [illegible], apâpa, *innocent.*

agunast, [illegible]? anâvila, *undecayed?*

ahamestâr, [illegible], apratipaksha, *without an opponent.*

ahamestârî, [illegible], apratipakshatâ, *freedom from opposition.*

âha*nz*â, [illegible], âkrish*tri*, *attracting.*

âha*nz*îdan, [illegible], âkrish, *to drag.*

aharâmîdan, [illegible], âkrish, *to excite.*

aharâminîdan, [illegible], âkrish, *to excite.*

aharâmishni, [illegible], âkarshana, *excitement.*

Âharman, [illegible], Âharmmana, *Aharman.*

Âharman-kunishnî, [illegible], Âharmmanakarmmatâ, *work of Aharman.*

âhikhtan, [illegible]? anugrah, *to take care.*

âhô, [illegible], dosha; *defect, iniquity.*

aibiga*d*, [illegible], pratipaksha, *destroyer.*

aigin [illegible] tatas, tatasca, tathâ, tadapi, tad; *then, still.*

aiginmã [illegible] tanmahyam; *then by (for, or of) us; then us (or our).*

aiginum [illegible] tato'ham; *then by (for, or of) me; then me (or my).*

aigish [illegible] tatas, tato'sya, tatasca, tathaiva, tadasau; *then by (for, or of) him (her, or it); then him (her, it, his, or its).*

aigishã [illegible] teshâm; *then by (for, or of) them; then them (or their).*

âin, [illegible], [illegible], âcâra, prakâratâ; *a law.*

ainâ [illegible] anyathâ, anyathâ tu; *for* aigish.

âinaa, [illegible], prakâra, prakâratâ, vidhâ, riti; *a kind, manner, nature.*

âinaa, [illegible], darppana, *mirror.*

âinaî, âinaihâ, *see* nô, vas.

ainâsh [illegible] anyathâ, anyathâ tu; *then by (for, or to) him (her, or it) his (her, or its); then him (her, or it) his (her, or its). For* aigishash.

ainâum [illegible] anyathâham; *then by (for, or to) him (her, or it) me (or my); then his (her, or its) by (for, or to) me. For* aigisham.

akâm, [illegible], akâma; *undesired, without will.*

akanâraa, [illegible], nihsîma, nihsîman, ananta, amaryâda, nihsîmatva; *unlimited.*

akanâraa-dânashnî, [illegible], nihsîma-jnânatâ, *unlimited knowledge.*

akanâraa-jamânî, [illegible], anantakâla, *for unlimited time.*

akanâraa-jamânihâ, [illegible], anantakâlîyât, *for unlimited time.*

akanâraî, [illegible], nihsîmatva, nihsîmatâ; *unlimitedness.*

akard, [illegible], akrita, *undone.*

âkhân, [illegible], bhuvana, *existence.*

âkhez, [illegible], utthâna, *arising.*

âkhezashni, [illegible], utthâna, *resurrection.*

âkhezîdanŏ, [illegible], samudi, *to arise.*

akhtar, [illegible], nakshatra, cakrapâda; *constellation.*

akhvaraidihâ, [illegible]? jadatayâ, *uncritically?*

akhvarasandihâ, [illegible], asantushtyâ, *discontentedly.*

akhvârî, [illegible], asubhatva, *discomfort.*

akhvash, [illegible] [illegible] asvâdu, *unpleasant.*

akhveshî, [illegible], asvîyatva, *not his own.*

akhveshkâr, [illegible], asatkâryin, *idle.*

akhveshkârihâ, [illegible], asatkâryatayâ, *undutifully.*

am, [illegible], me; *by (for, or to) me, my, me.*

âmadan [illegible] âgam, âyâ, samâgam, samâgamana, samâyâ; *to come.*

amar, [illegible], asankhya, *innumerable.*

amaraa, [illegible], aneka, asankhya; *numberless.*

âmârihend, *for* âmârmand, [illegible], ganayanti, *accountable.*

ameshâspend, [illegible], amara-guru, amaragurutara, amisâspinta; *archangel.*

âmôkhtan, [illegible] [illegible] sikshâpaya; *to teach, learn.*

âmôz, [illegible]: 1) *pres. stem of* âmôkhtan. 2) sikshâ, *teaching.*

âmôzaa, [illegible], sikshâvat; *learner, teaching.*

âmôzashnî, [illegible], sikshâ, *learning.*

âmôzgârî, [illegible], sikshâpanâ, *teaching.*

âmurzashni, [illegible], kshamâ, *forgiveness.*

âmurzîdâr, [illegible], kshamâkara, *forgiving.*

ã, [illegible] [illegible] tad, tatas, tatra, tathâ, idam, adas, tâvat; *that, those, the, he, him, it, they, them;* (*sometimes for* aigin, [illegible]).

anâ, [illegible], anyâyin, anyâya; *mischievous.*

anâftan, [illegible], nas, nihan, nirasana; *to subdue.*

anâgâh, [illegible], avettri, na vettri, na vetti, aparicita; *unaware.*

anâgâhî, [illegible], anavabodhatâ, *unconsciousness.*

anahambidî, [illegible], apratimalla, apratidvandvin, apratipaksha; *unrivalled.*

anahamî, [illegible], anaikya, *disunion.*

anahast [illegible] asat, nâsti; *extinct.*

anahastî [illegible] asattâ; *unreality, extinction.*

Anâhîd, [illegible], Sukra, *planet Venus.*

anâî, [illegible], anyâya; *evil, harm, misery.*

anâînî, [illegible], anâcâratâ, *lawlessness.*

anâkâm, [illegible], anyâyakâmin, *desirous of evil.*

anâmurz, [illegible], akshamin, *unforgiving.*

anaomed, [illegible], anâsâ eva, *hopeless.*

anaomedî, [illegible], anâsâ, *hopelessness.*

anarzânî, [illegible], ayogyatara, ananurûpa; *unworthy. Plu.* -nyâ.

anashnâkhtârî, [illegible], aparijnânatva, *misapprehension.*

anashnâs, [illegible], ajnâtri, aprabuddha; *uninformed, unintelligent.*

anaspurî, [illegible], apûrnna, asampûrnna; *imperfect.*

anaspurî-kâm, [illegible], apûrnnakâmin, *of imperfect will.*

anâst, [illegible], nâstika; *irreverent, untruthful?*

anatû, [illegible], asakta, *not unrestrained.*

anâw, [illegible], *pres. stem of* anâftan.

anawakhshashnigarî, [illegible], apratipâlakatva, *unmercifulness.*

anâwî, [illegible], avaloshita? *subjugation.*

anayârî, [illegible], asahâyatâ, *without help.*

anâzarm, [illegible], agauravita, *irreverently.*

anâzarmî, [illegible], apriyatva, avallabhatva; *disrespect, disgrace.*

anbâdaa, *see* haft-anbâdaa.

anbasã, [illegible], virodhin, sañvâdin, anyonyavirodhin, parasparavirodhin, nirâkarttri, anibaddha, pratidvandvin; *mutually afflictive, inconsistent.*

anbasã-gaweshnî, [illegible], abaddhavâkyatâ, *mutually-afflictive speech.*

anbasânî, [illegible], abaddhatva, anibaddhatva, sañvâda, asambaddhatva, parasparavirodhin, parasparavirodhatva, mithovirodhin; *inconsistency.*

anbasânihâ, [illegible], anibaddhatayâ, asambaddhatayâ; *inconsistently.*

anbidî, *see* hambidî.

anbôishni, [illegible], âghrâna, *the smell.*

anburdan, [illegible], udare, *to collect.*

ã cim râ, [illegible], iti hetoh, tasmai hetave; *for this reason.*

and, [illegible], etâvat, etâvanmatra; *as much, so much, thus much. See* în and.

andâ [illegible] yâvat, anyathâ, anyathâ tu; *while, until, unto.*

andâ bûdan [illegible] anyathâ bhû, *to take place.*

andak, [illegible], svalpa, svalpatara, stoka; *few, little.*

andâkhtan, [illegible], nidris, dris, pratipâdana; *to collect, impel, estimate, measure.*

andâkhtâr, [illegible], darsayitri, *contriver.*

andâ ku [illegible] no ced, *so long as.*

andãm, [illegible], anga; *limb, member, organ.*

andâ nun [illegible] yâvad idânîm, *hitherto.*

andâ ô [illegible] antar, *into, unto.*

andar [illegible] antar, antarâle, madhye; *in, within, into, among.*

andarash, [illegible], antar; *into (or unto) him (his, her, it, or its).*

andarg, [illegible], antar; *among, inward.*

andarshã, [illegible], antasteshâm, *in (or unto) them (or their).*

andartum, [illegible], antastama, *innermost.*

andarun, [illegible], antar, antarâle, antarâla; *inside, within.*

andarûnî, [illegible], antargata, *internal.*

andarwâé, [illegible], sûnya, *atmosphere.*

andarz, [illegible], niropa, âdesa; *injunction.*

andarzinîdan, [illegible], âdis, *to prescribe.*

andâsh [illegible] yâvad asau, yâvat, ced; *while (or till) him (his, her, it, its, or by him).*

andâshã [illegible] yâvadete, yâvatte, yâvattaih; *while (or till) them (their, or by them).*

andât [illegible] tat tubhyam; *while (till, or unto) thee (thy, or by thee).*

andâz, *pres. stem of* andâkhtan.

andâzashnî, [illegible], drisyatara, *measurable.*

andemãn, [illegible], sannidha, upakantha; *domestically serving.*

andemãnî, [illegible], samâsannatâ, *household service.*

andeshashni, [illegible], smarana, *consideration.*

andeshîdan, [illegible], cint, avaman, man, vimris; *to consider, meditate, imagine.*

anekî, [illegible], asubha, *without benefit.*

anekî-andarz, [illegible], asubhopadeshtri, *unhappily advised.*

angârdan, [illegible], gan, ganana, kal; *to account, compute, imagine, recount.*

angawîn, [illegible] [illegible] madhu, *honey.*

angird, [illegible], sankshepât; *a summary, conclusion.*

angirdî: 1) [illegible], sankshiptva, pratisankshepât, sankshepa, sankshepatva, sampûrnnatva; *a summary.* 2) [illegible], parimita, *compendious.*

angôshîdaa, [illegible], nidarsana, pratirûpa, pratirûpatâ, drishtânta, mahâdrishtânta; *similitude, character, parable.*

angôshîdaa-dânashnî, [illegible], drishtântajnânatâ, *knowledge by analogy.*

angôshîdaî, [illegible], drishtânta, *analogous.*

angôshîdaihâ, [illegible], upamânatayâ, *through analogy.*

anjâmî, [illegible], paripâka, *determination.*

ãm *for* aiginam, [illegible], so'ham, tanme; *then by (for, or of) me, then me (or my).*

ânô [illegible] tatra, tad, paraloke; *there.*

anôsh, [illegible], amrita; *antidote, antidotal.*

anôshaa, [illegible], anasvara, *immortal.*

anôsh-reãnî, [illegible], anasvarâtmatâ, *immortality of the soul.*

ã râ, [illegible], tasmât, tatas; *on that account, for the reason.*

ãsh: 1) *for* aigish [illegible] tatas, tato'sya, tato'sau, tad, tadasau, tadasya, tasmai asya; *then by him, &c.* (*see* aigish). 2) *for* yash [illegible] tatas, tad; *who (or which) by (for, or of) him, &c.*

ãshã, *for* aigishã [illegible] tataste, tad, tatteshâm; *then their,* &c.

ãtã, *for* aigintã [illegible] tad yûyam; *then (or therefore) you (or by, for, or of you).*

anyâz, [illegible], animnatva, *without want.*

anyé, *for* aigin é [illegible] or aigish [illegible] apareca; *then this, or then to him.*

anyôkhsh-andarz, [illegible], asrutaniropa, *deaf to admonition.*

aoj, [illegible], sakti, bala; *strength.*

aoja, *see* meh-aoja.

aojmand, [illegible], balavat, *powerful.*

aojmandî, [illegible], balavattva, balavattâ; *powerfulness.*

aomen, *for* anman, [illegible] aham, *I* (Ch. אֲנָא).

apadkhvâw, [illegible]? anabhilashanîya, *disquieting?*

apadvâh, [illegible], asânukûla, *disablement.*

apar, [illegible], apahâra, *plunder.*

apardan, [illegible] [illegible] apahri, *to abstract.*

aparekht, [illegible], aparireshita, *undisturbed.*

apâsukh, [illegible], apratyuttara, *unanswered.*

apatyâraa, [illegible], apratighâtin, *without an adversary.*

apedâ, [illegible], aprakata, aprakâsayitri; *not manifest, imperceptible.*

apedâî, [illegible], aprakatatva, *imperceptibility.*

apurashni, [illegible], srishti, apahâra; *achievement.*

apurdâr, [illegible], apahantri, *despoiler.*

ârâ, *pres. stem of* ârâstan.

ârâishni, [illegible], âracanâ, *adjustment.*

ârâstan, [illegible], ârac, samârac; *to arrange.*

ârâstâr, [illegible], âracayitri, *arranger.*

ârâstârî, [illegible], âracayitri, *arrangement.*

ârâstârihâ, *see* awâz-ârâstârihâ.

aratishtâr, [illegible], kshatriya, *warrior.*

aratishtârî, [illegible], kshatriyatâ, *warriorship.*

arawâ, [illegible], apravritti, apravritta; *discontinuous.*

arawâî, [illegible], apravrittitva, apravritti; *non-advancement, inconstancy.*

ârâwed, [illegible]? âsâdayati, *settles? Or for* [illegible], [illegible], *or* [illegible].

ardî, [illegible], sangrâma, yuddha, sainya, sammardda; *conflict, contest.*

ardî-kârî, [illegible], balishthakâryin, *strenuous performance.*

ardium, *for* cihârum [illegible] balishtho me, *fourth.*

arg, *for* alag, [illegible], utkarsha, *trouble.*

arôvînâ, *for* arvand nâ, [illegible], saratpravâha, *rapid water.*

Arûm, [illegible], Rûmasthâna, *eastern Roman empire.*

Arûmâê, [illegible], Rûmîya, *eastern Roman.*

arza, [illegible], mûlya, *value.*

arzamand, [illegible], mûlyamat, *costly.*

arzamandî, [illegible], utkarshamattâ, mûlyamattva, mulyamattâ; *value.*

arzânî: 1) [illegible], anurûpa, *worthiness.* 2) [illegible], yogyatara, anurûpa; *worthy.*

arzânihâ, [illegible], anurûpa, *worthily.*

âsâêaa, [illegible] = [illegible], *châyâ, shadow.*

asâkhtâr, [illegible], ananurûpa, *unadapted.*

asâkhtârî, [illegible], asañsarggatva, *want of an adapter.*

asâmân, [illegible], nihsîma, *unlimited.*

asâmân-*khv*adî, [illegible], amaryâdasvarûpa, *of unbounded individuality.*

âsâ, [illegible], samâdhâna, samâdhânin; *easy, comfortable.*

âsânî, [illegible], samâdhâna, *comfort.*

âsânihâ, [illegible], samâdhâna, *easily.*

Asarâsarâ, [illegible], Asarâsarâh, *Israelites.*

asazâ-kunishnî, [illegible], ananurûpakarmmatva, *unworthy actions.*

asâzashnî, [illegible], asammârjjanatva, *incompatibility.*

asâzashnî-ciharî, [illegible], asañsarggarûpatva, *incompatible quality.*

ash, [illegible], asya; *by (to, for, or of) him (her, or it); him, her, his, it, its.*

ashâ, [illegible], teshâm, tâsâm; *by (to, for, or of) them; them, their.*

ashâyast, [illegible], nâsakishyat, *been impossible.*

âshkârâ, [illegible], parisphuta, *obviously.*

âshkârâî, [illegible], prakatatva, *detection.*

âshkârâihast, [illegible], parisphuto babhûva; *is discovered.*

âshmôg, [illegible], âsmoga, *apostate.*

âshnâ, [illegible], parisphutameva, prasiddhameva, parisphuta, prasiddha; *known.*

ashô, [illegible] [illegible] muktâtman, punyâtman; *righteous.*

Âsînaa, [illegible], Âsînaka, *Isaac.*

âsmân, [illegible], âkâsa, *sky.*

âsmân-varz, [illegible], âkâsakarttri, *illuminating the sky.*

asp, [illegible], [illegible] [illegible] asva, *horse.*

aspîdan, *for* khuspîdan, [illegible], visram, *to repose.*

aspîmand, [illegible]? visrâmin, *enjoying repose. Perhaps for* khuspî ([illegible]) hend.

aspîn, [illegible]? visrâma, *reposing. Perhaps for* khuspân ([illegible]).

âsrû, [illegible], âcârya, *priest*. *Plu.* âsrûâ.

âsrûî, [illegible], âcâryatâ, *priesthood*.

ast, [illegible], asthi, *bone*.

astimand, [illegible], srishtimat, *materially existing*.

âstvānihast, [illegible], suniscitî yâta, *been confirmed*.

asûd, [illegible], alâbha, *useless*.

asûdî, [illegible], alâbha, *without benefit*.

at, [illegible], te; *by (to, for, or of) thee; thee, thy*.

atanî, [illegible], atanutâ, *disembodied existence*.

âtash, [illegible] [illegible] agni, jvalana, pâvaka, vahni; *fire*.

âtashî, [illegible], jvalanîya, *fiery*.

athis, [illegible] [illegible] na kincit, *nothing*.

atû, *for* atang, [illegible], kshama, sakta, samartha; *unrestricted*.

[illegible], asakta, *incapable*.

[illegible] 1) [illegible], asaktitva, asaktatva; *incapability*. 2) [illegible], asakta, na saknoti; *incapable, inefficient*.

atvānihâ, [illegible], asakta, *incapably*.

avacôrdî, [illegible], avacogurutâ, *misjudgment*.

avahān, [illegible], nihkârana, *without a cause*.

avahānî, [illegible], nihkâranatâ, *without a cause*.

avâhar, *for* afâhal, [illegible], vakratara, *undilated*.

avamān, *for* asâmān? [illegible]? amaryâda, *unbounded*.

avanâmîdan, [illegible], pracchâdaya, *to unveil*.

avardishnî, [illegible], aparivritti, *unchangeableness*.

Avarmazd, [illegible], Vrihaspati, *planet Jupiter*.

avazandihâ, [illegible], ahânitayâ, *undamaged*.

avazârdârî, [illegible], avibhaktikarttritva, *want of distinction*.

avazirashnî: 1) [illegible], avibhaktatva, *indecision*. 2) [illegible], avikta, *undecided*.

avîn, [illegible], vikala, *unobservant*.

avînashnî: 1) [illegible], adrisyatva, *invisibility*. 2) [illegible], adrisya, *invisible*.

avînâwadâ, [illegible], adrisya, *invisible*.

avyâwān, [illegible], amugdha, *undeluded*.

âw, [illegible] [illegible] jala, payas, udaka, âpas; *water*.

awâ [illegible] samam, saha, samameva, (*acc.*); *with, together with*.

awad, [illegible], mahattara, mahâ; *wonderful*.

âwâdâ, [illegible], sunivâsa, *prosperous*.

awad-angôshîdaa, [illegible], mahâdrishtânta, *miracle-resembling*.

awadî, [illegible], mahattâ, mahattva; *wonderfulness, miracle*.

âwâdî, [illegible], prabhûtatva, *prosperity*.

âwâdîgar, *see* âzâdîgar.

awadîn, [illegible], nidâne, nirvvâne, nirvvânam; *end, ultimately, finally*.

awâdyâwand, [illegible], apradhânatara, apradhânavat; *unresisting, unprevailing*.

awagadan, [illegible] [illegible] avakri, nikship, nikshepaya, nikshepa, nipâtaya; *to cast away, cast, admit*.

awagan, *pres. stem of* awagadan.

âwâgî, [illegible], sammisra, saṅsarggatva; *association, assistance*.

âwâishni, [illegible], abhîpsâ; *suitability, necessity*.

âwâishnî, [illegible], abhîpsâ, abhishta, vânchâ, îpsâ; *suitable, requisite*.

awakhshadâr, [illegible], vishâdikâryin, *suffering from sorrow*.

awakhshâîdâr, [illegible], rakshâkarttri, *forgiver*.

awakhshâind, [illegible], kshamâpara, *showing mercy*.

awakhshâindî, [illegible], kshamâparatâ, kshamâvattva; *mercifulness.*

awakhshâishni, [illegible], pratipâlana, *forgiveness.*

awakhshâishnigar, [illegible], kshamâpara, pâlanâkara, kshamâkara, kshamâdhara; *merciful.*

awakhshâishnigarî, [illegible], pâlanâkara, pâlanatva; *mercifulness.*

awakhshâishnigarîhâ, [illegible], pâlanâkara, *would be merciful.* (*The final* -îhâ *is a cond. verbal form like* haé.)

awakhshastan, [illegible]? avagup, *to allot.*

awakhshî, [illegible], vishâdatva, *sorrow.*

awakhshîdâr, [illegible], pratipâlaka, kshamâkara; *merciful.*

awakhshîdârî, [illegible], pratipâlatva, *mercifulness.*

awâkhtar, [illegible], graha, dush*t*agraha; *planet.*

awâkhtarî, [illegible], avâkhtarin, *planetary.*

awâkhtarî-padîr, [illegible], avâkhtarin*â*m pratîpa, *north-opposing.*

awam = vaêm [illegible] aham; *and* (*or also*) *by* (*for, or of*) *me; and* (*or also*) *me* (*or my*).

awamã [illegible] asmâbhi*k*, asmâkam, meca, mahyam, mâm; *and* (*or also*) *by* (*for, or of*) *us; and* (*or also*) *us* (*or our*).

awã, ١٢٣, evam; *so, such, as much.*

awar, [illegible], abhra, *cloud.*

awar, [illegible] [illegible] upari, adhikam, uparish*t*ât; *on, upon, about, over, unto, among.*

awar âmadan [illegible] upari âyâ, upari samâyâ; *to come unto* (*or on*).

awar ârâstan, [illegible], upari samârac, *to arrange.*

âwardan, [illegible] [illegible] samânî, samâyâ; *to bring.*

awardar, *for* awartar.

awar dâshtan [illegible] upari dhâ, *to consider.*

aware, [illegible], apara, anya; *other.*

awar estâdan [illegible] upari sthâ, *to insist.*

awargar, [illegible], utka*t*atara, *superintending.*

awar guftan, [illegible], upari udîr (samudîr, *or* samudgr*î*), *to speak about.*

awarî, [illegible], uparish*t*a, *superior. Plu.* -îgã.

awarmãd, [illegible], pâramparya, *supremacy.*

awarnâê, [illegible], apûr*nn*anara, *youthful.*

awarnâêdârî, [illegible], apûr*nn*anaradâti, *youthful career.*

awar nahâdan [illegible] parinyas, *to put upon* (*or up*).

awar râinîdan, [illegible], upari pracâraya; *to propagate among, urge about.*

awarshã [illegible] uparyeshâm, upari teshâm, upari tâsâm, upari teshu; *on* (*about, over, or among*) *them* (*or their*).

awartar, [illegible] [illegible] utk*r*ish*t*atara, adhikatara, ûrdhvacara; *upper, more fully, supreme.*

awartar-nigareshnî, [illegible], ûrdhvataranirîkshana, *supreme inspection.*

awartum, [illegible], utk*r*ish*t*atara, adhikatama; *highest, supreme.*

awârûnî, [illegible], anâcâratva, *vice.*

awar vakhtan, [illegible], upari vibhaj, *to bestow upon.*

awarvez, [illegible], adhikasakti, *triumphant.*

awarvezî, [illegible], utka*t*aprâ*n*atâ, adhikasaktitva; *victory, triumph.*

awasâinîdan, [illegible], avas*r*î; *to exterminate, annihilate.*

awasard, [illegible], avidrava, *frozen.*

awaspârdan, [illegible], sampâdaya, samarppaya; *to deliver, consign.*

awaspârdâr, [illegible], sampâdayitri, *transmitter.*

âwast, [illegible], gosthâna, *pregnant:*

âwastan, [illegible], [illegible], garbhita, *pregnant.*

âwastanî, [illegible], [illegible], garbha, *pregnancy.*

Awâush, [illegible], Avâusa, *Awâush demon.*

âwâyast, [illegible], rucita; *necessity, desire.*

âwâyastaa, [illegible], rucita, abhîpsu; *requisite, desire.*

âwâyastan, [illegible], ruc, sañyujya, samîh, ruci, yogya, ish, abhivânch, samîhana, upayujya, yujya, abhîps, avâp; *to be necessary, wanted, desirable.*

âwâyastî, [illegible], rucitîya, *requisite.*

awâz, [illegible] [illegible] anyathâ, punar, vyâvritya, vinâ, prithak, vyâghutya; *back, away, again.*

awazâ, *pres. stem of* awazûdan.

awazadan, [illegible] [illegible] nihan, han; *to slay.*

awazadâr, [illegible], apahantri, *slayer.*

awazâishni, [illegible], vriddhi, *increase.*

awazan, *pres. stem of* awazadan.

awazanâ, [illegible], apaghâtaka, apahantri, avaghâtaka; *slaying, deadly.*

awazanashni [illegible] apaghâta, *slaughter.*

awazâr, [illegible], sastra; *appliances, means.*

awâz ârâstan, [illegible] [illegible], punah samârac, *to restore.*

awâz-ârâstârî, [illegible] [illegible], punarâracanatâ, *restoration.*

awâz-ârâstârihâ, [illegible] [illegible], punarâracanatayâ, *rearranged.*

awazârî, [illegible], sastratva, *means.*

awazârmand, [illegible], sastravat, *talented.*

awâz-dâd, [illegible] [illegible], vyastâcâra, *representation.*

awâz-râhî, [illegible] [illegible], apamârggatva, *backsliding.*

awâz-raweshnî, [illegible], pascât vyâvritti, *backward motion.*

awâz-sâr, [illegible] [illegible], apahârin, apaharttri; *headstrong.*

awâz-sârî, [illegible] [illegible], apahâritva, *headstrongness.*

awazûdan, [illegible], *see* vash-awazûd.

awazun, [illegible], vriddhi, *aggrandizement.*

awazûnî: 1) [illegible], vrihattva, *increase.* 2) [illegible], guru, vrihat; *prevailing.*

awebahar, [illegible], apetarddhi, *without a stipend.*

awebîm, [illegible], nirbhayin, *without risk.*

awebrahm, [illegible], asringâra, niralankâra; *unconfused, incoherent.*

awecâr, [illegible], nirupâya, svabhâvenaiva; *without help, without rescue.*

awecim, [illegible], nihkârana, nirarthaka, akârana; *without a purpose, unreasonable.*

awecim-farmânî, [illegible] [illegible], nihkâranâdesatva, *unreasonable command.*

awecimihâ, [illegible], nirarthakatayâ, nihkâranatayâ, nihkârana; *unreasonably.*

awecim-kunishnî, [illegible] [illegible], nihkâranakarmmatva, *unreasonable performance.*

awecim-kunishnihâ, [illegible] [illegible], nihkâranañ karmma, *acting unreasonably.*

awedâdî, [illegible], anâcârin, *injustice.*

awefsûidan, [illegible]? sankocaya, *to seize? Perhaps for* apasazainîdan, *to disorganize.*

awegumã, [illegible], nihsandigdha, suniscita, asandigdha, na sañsaya, nirvvikalpameva; *without doubt, unquestionable.*

awegumãnî, [illegible], asañsayatva, *freedom from doubt.*

awegumãnihâ, [illegible], nihsandigdha, *undoubtedly.*

awegunâh, [illegible], apâpa, *innocent.*

awehangî, [illegible], asatvatâ, *want of ability.*

awehôsh, [illegible], acetana, *senseless.*

awehôshî, [illegible], acaitanya, *want of understanding.*

awemust, [illegible], nirupadrava, *undistressed.*

awenyâz, [illegible], apanâstikya, anâbâdhaka; *free from want, needless.*

awerâh, [illegible], amârggin, apamârggena; *astray.*

awerâhî, [illegible], amârggatva, *going astray.*

awerâhinîdâr, [illegible], amârgganetri, *misleader.*

awerâhinîdârî, [illegible], amârggakâritva, amârgganayanatâ; *a misleading.*

awerâinîdâr, [illegible], vinâ pravrittikartrâ, *without a manager.*

awerastaa, [illegible], vyâdhi, *irregular.*

awesakhun, [illegible], anuktâpi, *without words.*

awesûd, [illegible], alâbhavat, *unprofitable.*

awevazandihâ, [illegible], anupadravatayâ, *free from misfortune.*

awevîmand, [illegible], amaryâda, nihsîman, upamaryâditara; *unlimited.*

awevîmandihâ, [illegible], nirmmaryâdatayâ, *unlimitedly.*

awevînâkhtaî, [illegible], anaikya, *want of sympathy.*

awîr, [illegible], atîva; *very, better.*

awîrtar, [illegible], adhikatara, *more fully.*

awîzaa, [illegible], nirmmala, kevala, kevalaiva, vimala; *pure, unalloyed.*

awîzaa-kunishni, [illegible], nirmmalakarmmin, *pure in action.*

awîzaî, [illegible], nirmmalatâ, *purity.*

âw-khûn, *for* afâm? [illegible]? payorudhira, *without form.*

ayâdagâr, [illegible], prabandha, *memorandum.*

ayâdinîdan, [illegible], sañsmri, *to remember.*

ayâdinîdârî, [illegible], smaranakâritâ, *a reminding.*

ayâft, [illegible], abhîshta, abhîpsita; *a favour.*

ayâftaa, [illegible], abhîpsita, avalokita, drishta; *acquired.*

ayâftan, [illegible], avalok, avâp, abhîps, dris, prâp, nirîksh; *to obtain, reach.*

ayáo, [illegible], athavâ, kiñvâ, atha, atha—ca, atha—ced, vâ; *or, either.*

ayaokhshast, [illegible], dhâtu, *metal.*

ayáosh, [illegible], athavâ, athavâsya, atha ced, atha cedasya; *or by (for, or of) him (his, her, it, or its); or him (his, her, it, or its).*

ayâr, [illegible], sahâyin, *helper.*

ayârî, ayârihâ, *see* ham-ayârî, &c.

ayârîdan, [illegible], samarthiya, *to assist.*

ayârinîdan, [illegible], samarthîya, *to assist.*

ayâw, *pres. stem of* ayâftan.

ayâwâ, [illegible], avalokayitri, *acquiring.*

ayâwashnî, [illegible], abhîpsâ, avâpya, avabodhatâ, avalokatâ, apekshin, drisyatara; *obtainable, attainable.*

âz, [illegible], lobha, *greed.*

âzâd, [illegible], âdhya, svatantra; *noble, holy.*

âzâdî, [illegible], sampatti, riddhatva; *freedom from care.*

âzâdîgar, *for* âwâdîgar? [illegible]? samriddhikara, *occasioning prosperity.*

âzâd-kâm, [illegible], svatantrakâma, *with free will.*

âzâd-kâmî: 1) [illegible], svatantrakâmatva, svatantrakâmatâ; *free will.* 2) [illegible], svatantrakâmîya, *freely willed.*

azâishnî, *for* âzâishnî, [illegible], upaciti, *propagating.*

âzâr, duhkhita, *suffering.*

âzâraa, pîdita, duhkhita; *suffering.*

âzarm, hitatva, priyatva; *respect.*

azash, [] etasmât, asya, tasmât, (*abl.*), tebhyah, asmât, eteshâm, asyâh, asyaiva, yasmât, anena, (*inst.*); *from* (*by, of, or owing to*) *him* (*his, her, it, or its*).

azashã, [] tebhyah, etebhyah, (*abl.*); *from* (*by, of, or owing to*) *them* (*or their*).

azawar, upari, uparishtât; *above, beyond.*

azer, adhas, adhastât; *below, inferior.*

azg, sâkhâ, *bough.*

âzûrî, trishnâ, *greediness.*

bâd, *conj.* 3*d s. of* bûdan.

baêwar, dasasahasra, lakshadhâ; *myriad.*

bagh, dâtri, dâtritâ; *a divinity.*

bâgh, ârâma, *orchard.*

bagha, ? dâna, *divine.*

baghã, mahân, *descendant of the divine.*

bâghastãn, udyâna, *garden.*

bâghawãn, ârâmapâtri, *gardener.*

bahar, vibhâga, samriddhi, bhâga; *portion, allotment, circumstances.*

baharî, *see* humânâ-baharî.

baharmand, vibhâgavat, *provided with allotments.*

baharmandî, samriddhimattva, *endowment.*

Bahirâm, Mangala, *planet Mars.*

bahôd, *pres.* 3*d s. of* bûdan: bahôdã, bhavishyâh, *those that will be.*

bakhshashni: 1) vibhaktitva, vibhanjana; *appointment, distribution.* 2) skandhavikâsa. *a branch.*

bakhshîdan, vibhaj; *to bestow, distribute.*

bakhshinîdâr, vibhaktri, *bestower.*

bakht, [] bhâgya, *destiny.*

bakhtan, vibhaj; *to ordain, allot.*

bakhtâr, vibhaktri, *distributer.*

bakhtârî: 1) vibhajana, vibhaktritâ; *distribution.* 2) vibhajana, *distributing.*

bâlîn, ucchîrshaka, *cushion.*

bâlist, uccaistara, *supremacy.*

bâlistî, uccaistara, *supreme.*

band: 1) *pres. stem of* bastan. 2) bandha; *restraint, control.*

bandaa, : 1) bandha, *bound.* 2) dâsa, *servant.*

bandayashtî, *for* bandagashtî, bandhagrahîta, *restricted evolution.*

bar, *pres. stem of* burdan.

bar, phala; *fruit, result.*

bâr, bhâra, *load.*

bâraa, vâhana, *steed.*

barashni, [] vimukti, *support.*

bârîk, bârîka (*Pz.*), *minutely.*

bâsh, *impv.* 2*d s.* of bûdan.

bastan, [,] nibandh, bandh; *to bind, confine.*

bavãnî, *for* vyâwãnî, vaikalya (*see Mkh.*), *delusion.*

bazaa, pâpa, pâpin, dosha, kalmasha; *crime, offence.*

bazaa-kunishnî, pâpakarmman, *crime-committing.*

bazaa-manishnî: 1) pâpimanas, *criminal thought.* 2) pâpamanas, *crime-meditating.*

bazagã, *perhaps for* bazaa-âîn, pâpin, *sin-addicted.*

bazagar, pâpakarmmin, pâtakakara, doshakara, pâpakara; *criminal, iniquitous.*

bazagarî, pâpikarmmatva, *criminal action.*

bazaî, pâpa, pâpatva, doshatva, pâtaka; *criminality, iniquity.*

bazashk, vaidya; *physician, healer.*

be [] kintu, vinâ, *rite*, (*om.*), vibheda, -ca, vibhinna, param, punar, tatas, tatkim, nis-; *but, except, without, extraneous.*

be âmadan [] samâyâ, *to come forth.*

be awazadan [] vyâpâdaya, *to slay outright.*

be bûdan [] sambhû, *to arise.*

be burdan [] apanî, apah*ri*; *to carry off, convey away.*

be dânastan [] parijnâ, *to understand fully.*

begãnî, bahis, bahistara; *strange.*

be hawast (ha*n*bast?) (*comp.* hawash=), vimudritavat, *shut up close.*

be kardan [] apanî, kr*i*; *to put away, make fully.*

bend, *pres.* 3*d pl. of* bûdan.

be-raseshnî [] vibhedaprâptitva, *progression.*

be rastan, sudh, *to escape.*

berun, bahis, bâhya; *outside, out.*

berûnî, bahirgata, *external.*

berûninîdan, bahi*h* kr*i*; *to put out.*

besh, kash*t*a, vishâda, du*h*kha, âbâdhin; *vexation, distress.*

besh, vishavri*k*sha, *a poisonous herb.*

besh [] kintu; *but (or except) by (for, or of) him (his, her, it, or its).*

beshã [] kintu teshâm, parameshâm; *but (or except) by (for, or of) them (or their).*

be shnâkhtan, adhikañ jnâ, avalok; *to understand fully.*

be spukhtan, pratiskhalana, *to remove.*

betum [] bija (*for* thûm), *outermost.*

beum [] vinâ me, param mayâ; *but (or. except) by (for, or of) me (or my).*

bîm, bhaya; *fear, risk.*

bîminîdan, trâsaya, *to frighten.*

bôi, gandha, sugandha, sugandhi; *scent, perfume.*

bôi, jîva, *consciousness.*

bôstãn, udyâna, *garden.*

bôstãnwãn, ârâmapâtr*i*, *gardener.*

bôz, *pres. stem of* bôzîdan *and* bukhtan.

bôzâ, sodhayitr*i*, *preserving.*

bôzashni, suddhi; *deliverance, excuse.*

bôzîdan, sodhaya, *to preserve.*

brâdaròdî, brâdaroda (*Pz.*), *fraternization.*

brahanaa, vinagna, *naked.*

brahanaî, vinagnatva, *nakedness.*

brahm, vesha, *sr*ingâra; *involved, intricate, confused.*

brâzinîdâr, dyotayitr*i*, *beautifier.*

brîdan, , [] *chid*; *to cut, interrupt.*

brih, rocis, tejas; *splendour.*

brihî, rocis, *splendour.*

brihinîdan, vinirmmâ, *sr*ij, sañ*sr*ij, nirmmâ; *to appoint, produce.*

brîn, *pres. stem of* brîdan.

brîn, bhâgya, *supreme.*

brînana, ? bheda, *subdivision.*

brîshaa, *for* barg-gâh, [illegible], mûla, *a shoot.*

bûd, [illegible] [illegible]: 1) *p. p. of* bûdan. 2) bhûta, samudbhûta, yâtañ sat; *what was, existence.*

bûdan, [illegible] [illegible] bhû, as, samudbhû, sambhû, sanjan, samutpad, jan, atî, yâ, sañyâ, âs; *to become, be, exist, arise, occur.*

bukhtan, [illegible], sudh, sañsudh, sodhaya; *to save, preserve.*

bukhtâr, [illegible], sodhayit*ri*, *preserver.*

bukhtârî, [illegible], suddhi, *preservation.*

bukht-rvānî, [illegible], suddhâtmatâ, *preservation of the soul.*

bûm, [illegible], bhûmi; *land, country.*

bun, [illegible], mûla, âdya; *root, origin.*

bundaa, [illegible], sampûr*nna*, paripûr*nna*, pûr*nna*; *complete, perfect, full.*

bundaa-nigareshnî, [illegible], sampûr*nna*nirîkshanatâ, *complete observation.*

bundaa-rawâî, [illegible], sampûr*nna*pravritti, *completely-stirring.*

bundahihâ, [illegible], sampûr*nna*tayâ, *thoroughly.*

bundaî, *see* ne-bundaî.

bunkhān, [illegible], mûlanidhâna, *source.*

bun-spâs, [illegible], mûlarakshana, *original thanksgiving.*

bunyasht, *for* bungasht, [illegible], mûlâspada, mûlâspadîya; *original evolution.*

bunyashtaa, *for* bungashtaa, [illegible], mûlâspada, mûlâspadîya, mûlasthâna; *original evolution.*

bunyashtaihâ, *for* bungashtaihâ, [illegible], mûlâspadatayâ, *originally evolved.*

burdan, [illegible] [illegible] kri, udîr, apahri, nî, nikship, nidhâ, vidhâ, sannidhâ, âlikh, samânî, samudvah, samutsrij; *to carry, bear, bring, offer.*

burdâr, [illegible], vidhâtri, dharttri; *carrier, sustainer, bringer.*

burzashnî, [illegible], slâghya, *commendable.*

burzâwand, [illegible], kalâvat, kriyâvat; *lofty, exalted.*

bûshyâsp, [illegible], bûsiâspa, *lethargy.*

brashni [illegible] samutpatti, *existence.*

brashni-kâr [illegible] sambhûtikârya, *causing existence.*

-ca, [illegible], ca, api, (*om.*), yathâ, kim, atha, vâ, apivâ; *also, too, and, even, really, yet, moreover, whatever.* (*Always suffixed.*)

cand, [illegible], yâvanmâtra, yat kiyat, kiyaccit, kiyacca; *several, as much, how long, as.*

candã, [illegible], kiyadapi, *as well as.*

candash, [illegible], yâvat; *as much as (or so far as) by (for, or of) him (her, or it).*

candashã, [illegible], kiyatâncit, yâvadete; *as much as (or so far as) by (for, or of) them.*

candî, [illegible], kiyattâ, *quantity.*

candishni, [illegible], cancala, cancalatâ; *movement.*

câr, [illegible], upâya; *means, possibility.*

câraa, [illegible], upâya; *means, method.*

câraa-kunishnihâ, [illegible], upâyakarmmatayâ, *through provision of a remedy.*

câravînî, [illegible], upâyâvalokana, *discernment of means.*

câri, [illegible], upâya, upâyârtha; *remedy.*

câshashni, [illegible], âsvâdana, *the taste.*

câshashnî? [illegible], âsvâdya, *teachable.*

cashm, [illegible] [illegible] cakshus, locana; *eye.*

cashm-dârashnî, [illegible], locanagrahana, *observation.*

câshtan, [illegible], samâsvâdaya, *to teach.*

cer, [illegible], balish*tha*; *victorious, valiant.*

cerî, [illegible], balish*tha*tva, *victory.*

ci [] yatas, yat, kim, kimiti; *because, for, since.*

ci [] kim, kiyat; *what, what?*

ci, *see* e râ ci, har.ci.

cîdan, [,] ci, ayaci; *to collect, gather.*

cihal [] catvâriñsat, *forty.*

cihar, , , rûpa, rûpâvayava; *nature, race, quality, appearance.*

cihâr, [چهار, چار] catur, *four.*

ciharanîdaa, , rûpita, *predisposed.*

ciharanîdaî, , rûpitatva, *qualification.*

ciharanîdan, , , rûp, rûpaya; *to qualify, predispose.*

ciharanîdâr, , rûpayitri, *qualifier.*

ciharanîdihâ, *see* jad-ciharanîdihâ.

ciharî: 1) *see* asâzashnî, khvesh, mainyô. 2) , , rûpîya, rûpa, rûpin, rûpatâ, citrakrit; *natural, qualified, conspicuous.*

ciharihâ, *see* jad-ciharihâ.

ciharî-kunishni, , rûpakarmman; *acting instinctively, committing naturally.*

cihar-mâlashnî, , rûpasparsanatva, *tangibility of nature.*

cihâr-pâê, , catushpada, *quadruped.*

cihâr shunbad, ? catuhsanaiscarîya, *Wednesday.*

cihârum, [چهارم, چارم] caturtha, *fourth.*

cim, , , hetu, kârana, artha: *reason, purpose.*

cim, , kimiti, kim; *why?*

cimî: 1) , kârana, *design.* 2) , kârana, arthîya, sakârana; *reasonable, purposed, important.*

cimîhâ, , kimiti, kâranena; *for a purpose, expressly.*

cimî-kunishnî, , arthîyañ karmmatvam, *purposed work.*

cimî-kunishnihâ, , arthakarmmatayâ, *purposely made.*

cim râ, , kimartham, *on what account?*

cin, , *pres. stem of* cîdan.

cînaa, , cînaka, *a snare.*

ci râ [] kimartham, kimiti; *why?*

cish, , *correct form of* this.

cish [] yatas, yato'sau, yadasya, kimiti; *because* (*or since*) *by* (*for, or of*) *him* (*her, or it*).

cishã [] yataste, yatastaih; *because* (*or since*) *by* (*for, or of*) *them.*

cum, , yathâham; *as by* (*for, or of*) *me.*

cun, : 1) yathâ; *as, like, since, because.* 2) katham, *how?*

cûnî, , yathâsthatâ, yathâsthatva, yathâsthakiyattâ; *nature, method.*

cunmã, , yathâham; *as by* (*for, or of*) *us.*

cunsh, , yathâsya, yathâ, katham; *as by* (*for, or of*) *him* (*her, or it*).

cunshã, , yathâ te, yathaishâm; *as by* (*for, or of*) *them.*

cuntã, : 1) yathâ yushmabhyam; *as by* (*for, or of*) *you.* 2) katham yûyam; *how by* (*for, or of*) *you?*

dad, , svâpada, mriga; *wild animal.*

dâd, , nyâya, jnâpti; *law, order.*

dâdaa, , datta, *produced.*

dâdan, [] dâ, dâna, pradâ; *to produce, create, give, present.*

dâdâr, , dâtri, srashtri, dâyaka; *creator, producer, giver.*

dâdârî, [illegible], dâtritva, dâtritâ; *creativeness, productiveness.*

dâdârihâ, *see* guwâî-dâdârihâ.

dadîgar, [illegible], dvitîya; *secondly, other.*

dadum [illegible?] dvitîya, *second.*

dâêstã, [illegible] [illegible] nyâya, nyâyin; *judgment, opinion, decision.*

dâêstãnî: 1) [illegible] [illegible] nyâyatva, *judiciousness.* 2) [illegible], nyâyin, *judicious.*

dâêstãnmandî, [illegible], nyâyamattâ, *adjudication.*

dah, *pres. stem of* dâdan.

dahã, [illegible] [illegible] mukha, *mouth.*

aharî, [illegible], digambara, *atheistical.*

dahî [illegible] dâna, *a presenting.*

dahishni, [illegible], [illegible] [illegible] srishti, dâti, dâna; *creation, dispensation.*

dahishnî: 1) [illegible] [illegible] *see* dãm-dahishnî. 2) [illegible], dâna, dâti; *presentable.*

dãm, [illegible], srishti, *creature.*

dãm, [illegible], vâgurâ, *trap.*

damashni, [illegible], svâsa, *panting.*

dãm-dahishnî, [illegible], srishtidâna, srishtidâti; *creation of the creatures.*

dânâ, [illegible], jnânin, jnâna, jnâtri; *wise, sage.*

dânâî, [illegible], jnânatva, jnâna, jnânatâ, vijnâna, jnâpanatva; *knowledge, sagacity, wisdom.*

dânâihâ, [illegible], jnânatayâ, *wisely.*

dânâ-kâr, [illegible], jnânakâryin, *wisely-acting.*

dânashni, [illegible] [illegible] jnâna, parijnâna, parijneya, avabodha, jnâtâ, jnânin; *knowledge, understanding.*

dânashnî: 1) [illegible], *see* acâr, akanâraa, angôshîdaa, dîn, kam. 2) [illegible], jnânena, *comprehensible.*

dânashnihâ: 1) *see* acâr. 2) [illegible]? (*S. om.*), *deliberately.*

dânashni-mand, [illegible], jnânavat, *intelligent.*

dânastan, [illegible] [illegible] jnâ, parijnâ, vid, vijnâ, samâjnâ, jnâna, parijnâna, avabudh, dris; *to know, understand.*

dandã, [illegible] [illegible] dantâh, *teeth.*

dar, [illegible] [illegible] sambandha, nibandha, dvâra, nivesa, pada, sthâna; *door, chapter, subject, mode.*

dâr, [illegible], sûla; *timber, stake.*

dâr, *pres. stem of* dâshtan.

dârâ, [illegible] [illegible] dhâtri, *maintaining.*

daraa, [illegible] [illegible] nibandha, âbandha, pâda; *subject.*

dâramaa, *perhaps for* sharmaa, [illegible]? dâramîya (*Pz.*), *modest*[1]*?*

dâramaihâ, *perhaps for* sharmaihâ, [illegible]? sûkshmatayâ, *modestly?*

dârashni, [illegible] [illegible] dharttavya, *to be maintained, maintenance.*

dârashnî, *see* cashm, nãm, ômed.

dard, [illegible], duhkha, pîdâ, cheda; *pain.*

dardgar, [illegible], pîdâkara, *agonizing.*

dardihast, [illegible], vyathâpîdita, *is afflicted.*

dardinîdâr, [illegible], duhkhakarttri, *causer of pain.*

dard-mâl, [illegible], duhkhasya vimârjjana, *spreading anguish.*

dârkardî, [illegible], sûlâvesana, *execution on the tree.*

---

[1] Another guess would be bahramaa, 'piercing, acute,' as compared with Pers. بهرمه 'a gimlet.' Garãmî, 'reverent,' would assume a greater oversight on the part of Nêryôsang.

darmã, [illegible], aushadha, *remedy.*

dârû, [illegible], aushadha, *medicine.*

dar*v*and, [illegible], durggatin, *wicked.*

dar*v*andî, [illegible], durggatitva, durggati; *wickedness.*

daryam, *perhaps for* dar i dum, [illegible], nish*th*â, *fundament.*

daryôsh, [illegible], durbala, *poor.*

daryôshî, [illegible], daush*t*ya, daurbalya; *poverty.*

dashaa, [illegible], cihna, laksha*n*a; *token, characteristic, essence.* 65.

dashaam*a*ndî, [illegible], cihnavat, *indicative.*

dasht, [illegible], vana; *wilderness, plain.*

dâshtaa, [illegible], dh*r*ita, s*r*ish*t*i; *maintained, assumed.*

dâshtan, [illegible] dhâ, dh*r*i, dhâr*a*na, parijnâ, grah, k*r*i, vidhâna, nidhâ; *to keep, maintain, have, hold, consider.*

dâshtâr, [illegible], dhartt*r*i, dhât*r*i, nibandh*r*i; *maintainer, possessor.*

dâshtârî, [illegible], dhar*a*na, dhâr*a*na, vidhâna, dhât*r*itâ; *keeping, maintenance.*

dashtî, [illegible], ara*n*yîya, *of the plain.*

dast, [illegible] [illegible] hasta, hastîya; *a hand.*

dastâwar-nahâdihâ, [illegible]? hastoparivinyastatayâ, *through manual gestures.*

dastûr, [illegible], âcârya, guru; *high-priest, custom.*

dawargâh, [illegible]? ubhau sthâne, *orbit.*

dawur, *for* spur, [illegible], kâlakha*n*da, *spleen.*

deh, [illegible] [illegible] grâma, *town.*

dehava*d*, [illegible] [illegible] grâmapati, svâmin; *province ruler, governor.*

dera*n*g, [illegible], dîrgha, dîrghatva, pralambatara; *long-continued, tedious, delay.*

dera*n*gî, [illegible], dîrghatva; *tediousness, delay, length.*

deshaa, *for* shâk, [illegible], ja*t*â, *twig.*

deshâa, *for* dag-dahâ, [illegible], dhât*r*i, dhartt*r*i; *foundation-laying.*

dew, [illegible] [illegible] deva, *demon.*

dew-cihar, [illegible], devarûpin, *demon-natured.*

dewî: 1) [illegible] devatva, *devilry.* 2) [illegible], deviya, devatva; *demoniacal.*

did [illegible] dvitîyanca, anya, dvitîya, punar; *other, another, again.*

dîdan, [illegible] [illegible] d*r*is, niriksh, avalok, nirikshana, darsana; *to see, look.* (*Pres. stem substitutes* vin.)

dîdâr, [illegible], d*r*isyatara; *looker, visible.*

dîdârî: 1) [illegible], *visibility.* 2) [illegible], d*r*isyatara, *visible.*

dil, [illegible] [illegible] hridaya, *heart.*

dîn, [illegible], dîni, dînitva; *religion, doctrine, revelation. Plu.* dînihâ.

dîn-dânashnî, [illegible], dîne*h* jnâninî, *knowledge of the religion.*

dînî: 1) [illegible], *see* vas-dînî. 2) [illegible], dînîya, dine*h*; *religious, scriptural.*

dîni i khard, [illegible], dîni*h* buddhe*h*, *religion of wisdom* (*possible name of a book*).

Dîn-kard, [illegible], Dînikardda, (*name of a book.*)

dôshî, [illegible], dush*t*atva, vidush*t*a; *folly.*

dôshîdaa, [illegible], mitrin, *beloved.*

dôshîdan, [illegible], maitrî k*r*i, *to admire.*

dôst, [illegible], mitra, sakhi; *friend.*

dôstî, [illegible], mitratâ, mitratva; *affection.*

dôzakh, [illegible], naraka, *hell.*

dôzakhî, [illegible], narakîya, narakin; *hellish.*

drâîdan, [illegible], prajalp, *to chatter.*

drâishni, [illegible], pralâpa, *twaddle.*

drakht, [ ] vriksha, *tree.*

drânâê, , dairghya, dairghatva; *length.*

drâz, , dîrgha, *long.*

drenzashni, , pralâpa, *a murmur.*

drôg, [ ] anrita, alîka; *false, a lie.*

drôg-gaweshnî, , anritañ vacas, *false statement.*

drôgî, [ ] anrita, *falsehood.*

drôzan, , alika, *false.*

drôzangar, , asatyakâra, *falsifying.*

drôzanî, , anrita, anritatâ, anritatva, alîka, alîkatva; *falsehood.*

drûd, [ ] kusala; *peace, welfare.*

drûpusht, , suprâkâra, saprâkâra; *fortified.*

drûz, , drûja (*Pz.*), *fiend.*

drûzî: 1) , drûjatva, drohita; *fiendishness, falsification.* 2) , drûjîya, *fiendish.*

drûzîdan, , druh, *to falsify.*

drûz-nîroî, , drûjaprânatâ, *fiendish power.*

du, [ ] dvi, dvitaya, dvitayameva, dvidhâ, dvaya, dvitiya, ubhaya; *two.*

dubâr, ? dvivâram, *twofold.*

du-bunyashtaa-angâr, , dvimûlâspadasamâlocin, *supposing two original evolutions.*

dûd, , dhûma, *smoke.*

dugâê, *for* guwâî, , vipulatva, *testimony.*

dugã, , vistîrnna, vyakti; *repetition, two.*

dugânihâ, , prâcuryena, *repeatedly.*

duî [ ] dvitva, *duality.*

dukhtar, , [ ] duhitri, *daughter.*

du-pâê, , dvipada, *two-legged.*

dûr, [ ] dûre, *far.*

dûrî, , dûratâ, *distance.*

durust, , arogya, *healthy.*

durustî, , ârogya, *health.*

durust vad, , ârogyapati, *perfect ruler.*

dushâgâh, , dushtajnânin, dushtâvabodha; *ignorant.*

dushâgâhî, , dushtajnâna, *ignorance.*

dushâgâh-kârî, , dushtâvabodhakarmman, *ignorant activity.*

dushâmôz, , dushtasikshâ, *evil-teaching.*

dushârm, , vâllabhya, *affection.*

dushâzaî, , duscâritâ, *incapacity.*

dushcihar, , dushtarûpa, *ugly.*

dushcihari, , kurûpatva, dushtarûpa; *ugliness.*

dushdânâ, , dushtajnânin, dushtajnânatva; *evil-understanding, ignorant.*

dushdânâî, , dushtajnâna, *ignorance.*

dushdânâihâ, , dushtajnânatayâ, *with evil astuteness.*

dushgandî, , durggandha, durggandhi; *stench.*

dushman, , satru, dushtamanas, virodhin, dushta; *enemy.*

dushmânâ, , visadrisa, *ill-seeming.*

dushman-gashtî, , dushtam mânasatvam, *conversion to enmity.*

dushmanî, , satrutva, *enmity.*

dushmîzaî, , duhsvâda, *unsavouriness.*

dushnãm, , dushtanâma, *ill-famed.*

dushpâdishâh, , kurâjan, *bad sovereign.*

dushrâmî, , vishâda, *discomfort.*

dushvâr, , vishâdatva, *uneasy.*

dushvazâr, [illegible], dush*t*avicâra, *ill-solvable.*

dusrûb, [illegible], dush*t*akîrtti, *disgraced.*

dusrûbinîdaa, [illegible], apakîrttita, *defamed.*

duz, [illegible], caura, caurya; *robber, theft.*

dvârastan, [illegible], durggam; *to run, rush.*

dvâzdah, [illegible] [illegible] dvâdasa, *twelve.*

e[1]: 1) (*affixed to noun*) [illegible], (*rarely prefixed*) [illegible], (S. *om.*), eka, purusha; *a, an, some, any, one.* 2) (*prefixed to verb*) [illegible] [illegible] nanu, aho, (*pot.*); *should, should be.*

ê[1]: 1) (*affixed to noun*) [illegible], eka, (*om.*), eva; *a, an, any, some.* 2) (*rarely affixed to verb*) [illegible], [illegible], (S. *pot.*), *should.*

ê[1], [illegible] [illegible] etad, aho, idam, tad, nanu, evam, (*om.*); *this.*

ebâr, [illegible], ekavâra; *a time, at once.*

edar [illegible] atra, *here.*

edun, [illegible], evam, atas; *so, such, thus.*

emâ [illegible] vayam, *we.*

e râ [illegible] iti heto*h*, *therefore.*

e râ ci [illegible] iti heto*h* yatas, iti heto*h* yat; *because.*

Erã, [illegible], Erâm, *Irân.*

erang, [illegible], asuddhi, asuddha, ajaya; *delusion, trouble.*

erangî, erangihâ, *see* pur.

erdar, *for* ertar, [illegible], adhascara, *lower.*

erekhtan, [illegible], asudh, *to ruin.*

erez, *pres. stem of* erekhtan.

erezinîdan, [illegible]? avalup, *to ruin.*

eshã [illegible] te, tâni, tâ*h*, amî; *those, they, them, their. Sing.* ôi.

estâdaa, [illegible] sthitamasti, *stood.*

estâdan, [illegible] as, âs, sthâ, sañsthâ; *to stand, remain; be, have* (*aux.*).

esteshni, [illegible] sañsthiti, sthiti; *standing, continuance.*

eucand, [illegible], kiyat, kiyaccit; *several.*

eucihari, [illegible], ekarûpatva, *unity of nature.*

eugânaa, [illegible], kevala, kevalabhâvin; *only, peculiar.*

eugôharî, [illegible], ekaratnatva, *individual nature.*

eujâ, [illegible], ekasthânatâ, *single place.*

eukardaihâ, [illegible], ekahelayâ, *co-operatively.*

euzôrî, [illegible], aikyaprâna, *united strength.*

ewadâ, [illegible], ekâkin, *alone.*

ewar, [illegible], suniscitameva, eva, avitarkyameva, ni*h*sandigdha, ni*h*sandigdhameva, nirvvikalpameva; *certain, sure.*

ewarî: 1) [illegible], *certainty.* 2) [illegible], suniscita, *certain.*

ewâz, [illegible], kevalam, kevala, -ca; *only, merely, sole.*

ez [illegible] (S. *abl., adv., om., loc.*); *from, owing to, of, out of, by, than.*

ez ânô [illegible] tasmât, *from there.*

ez ci [illegible] kasmât, kutas; *whence?*

ez edar [illegible] itas, *henceforth.*

ez ham cim, [illegible] iti heto*h*, *owing to the same cause.*

ez ku [illegible] kutas, kasmât, kasmât mûlât; *whence?*

ez-kvî [illegible] kasmât, *from whereabouts.*

ez nô, [illegible], nûtanatvât, nûtana; *anew.*

ez nun [illegible] tasmâdûrdhvam, *henceforth.*

[1] Most MSS. have *e*, *ê*, *ê* almost indifferently.

farahangî, vidyârthin, *instructed. Plu.* -îã.

farahangwad, vidyâdhipati, *learned man.*

farahîdaa, *for* parkhîdaa, gumphita, *fenced in.*

farawadâ, *for* frôdâ, samutpatti, *down-sending?*

farawand: 1) *pres. stem of* farawastan 1. 2) pracârin, *compass.*

farawar, *for* parvar, utpatat, *winged.*

farawastaa, *for* parwastaa, samudgata, pravritta, pravritti, pravarttita; *compass.*

farawastaî, *for* parwastaî, pravarttanatâ, pravarttanatva; *encompassment.*

farawastan: 1) *for* parwastan, pravrit, *to compass.* 2) *for* farazastan, prasrip, pravis, pravrit; *to spring forth.*

farazastaa, pravritta, *sprung forth.*

farendaa, *for* parendaa, pallava, *bird.*

farî, *for* parî, dushtagraha, *witch. Plu.* faryã.

farî, *for* parî, skandha, *wing.*

farmâ, *pres. stem of* farmâyastan, farmûdân.

farmãn, âdesa, *a command. Plu.* -ihâ.

farmãngar, âdesakara, *performer of commands.*

farmãnî, *see* aburd, awecim.

farmãn-nyôkhsh, âdesasrotri, *listening to commands.*

farmâyast, samâdishta, *a command.*

farmâyastan, samâdis, *to command, enjoin, dictate.*

farmôshîdan, vismri, vilî; *to forget.*

farmôshîdârî, vismriti, *forgetfulness.*

farmûdan, âdis, samâdis, vac; *to command, order, direct.*

farnaftan, *for* frôftan? paryat, prasâraya; *to start forth, wander.*

Farôbag, *see* Âdar-farôbag.

farwânaa, *for* parwânaa, sahâyin; *assistance, passport.*

farwarâ, *for* parwarâ, pratipâlayitri, *cherishing.*

farwardâr, *for* parwardâr, pratipâlayitri, pâlayitri; *nourisher.*

farwardârî, *for* parwardârî, pâlanatva, pâlanatâ; *nourishing.*

farzãm, nirvvâna, *end.*

farzãmgârî, nirvvânakâla, *final result.*

farzãnaa, nirvvânajna, nirvvânajnânin; *sagacious, learned.*

farzãnahihâ, nirvvânajnatayâ, nirvvânajnânatayâ; *sagaciously.*

farzãnahihâ-kunishnî, nirvvânajnatayâ karmmatâ, nirvvânajnatayâ karmman; *a working sagaciously.*

farzãnaî, nirvvânajnâna, nirvvânajnatva; *sagacity.*

farzand, jâtaka, *offspring.*

farzidashnigar, *for* parjasashnigar, (S. *om.*), *accumulative.*

farzînmand, *for* parcînmand, gumphita, *distorted.*

fradim, âdya, âdau, prathama, pûrvvam; *first, at first.*

fradimî, *perhaps* fradim-ash, prathamata eva, *at first* (*his?*)

frâî, *see* vâz-frâî.

frârun, sadâcârin, sadvyâpâratara; *proper, virtuous.*

frârûnî, [illegible], sadâcâratva, *virtue.*

frashekard, [illegible], sa-*S*aosîosa, akshaya-kriti, akshayatva; *renovation of the universe.*

frashn, [illegible], prasna, *question.*

fravash, [illegible], vriddhi, *guardian spirit.* 1, 2.

frâz, [illegible], anantaram, ûrdhvamapi; *forth, onwards.*

frâz bastan, [illegible], nibandh, *to shut up.*

frâz hishtan [illegible] samujjh, parityaj; *to set forth.*

frâz madan, [illegible], samâgam, *to come forth.*

frâz rasîdan [illegible] prâp, *to advance.*

frâz-raweshnî, [illegible], pura*h* pravritti, *forward motion.*

freftagã-vyâwãninîdârihâ, [illegible], vipratâritânâm vimohakâritayâ, *delusively for the deceived.*

freftan, [illegible], vipratâraya, vipratr*i*, pratâraya; *to deceive.*

freftâr, [illegible], vipratâraka, vipratârayitr*i*; *deceiver.*

freftârî, [illegible], vipratâra*na*, vipratâraka, vipratâra*n*atva; *deceit.*

freftârihâ, [illegible], vipratârakatayâ, *deceivingly.*

freh, [illegible], sphîta; *numerous, much.*

frehest, [illegible], prabhûta, pracuratara, visphîta, prâshta (*Pz.*); *specially, mostly.*

frehmandî, [illegible], vriddhimattâ, *development.*

frew, [illegible], [illegible]: 1) *pres. stem of* freftan. 2) *ch*adman, pratâra*na*: *deceit.*

frewashni, [illegible], vipratâra*na*, *deceit.*

fristaa: 1) [illegible], ga*na*, ârâdhaka; *angel, messenger.* 2) *see* paristaa.

fristaî, [illegible], dûtatâ, *mission.*

frîzashnî, *see* nekî-frîzashnî.

frôd, [illegible], adhas, *down.*

frôh, *pres. stem of* frôkhtan.

frôkha, *see* Mardã-frôkha.

frôkhî, [illegible], samriddhatva, *enjoyment.*

frôkhtan, [illegible] [illegible] vikrî, *to sell.*

Frôkh-zâdã, [illegible], Phroshajâdaputra, *son of Farukh-zâd.*

fryâd, [illegible], mitra, *friend.*

fryâdihe*d*, [illegible], sahâyîyate, *is assisted.*

gac, [illegible], sudhâ, *chalk.*

gadashni, *for* guzinashni? [illegible]? lolatâ, pracâra, pracara, calana, cancalatva; *propensity, peculiarity.*

gadûg, [illegible]? gadûga (*Pz.*), graha, dush*ta*-graha, krûra; *brigand.*

gâh, [illegible], sthâna; *position, place, throne.*

gâhî, [illegible], sthânatâ, *throne.*

Ganâmainyô, [illegible], Ganâma.inio, *evil spirit.*

gan*d*, [illegible], durggandhi, *stench.*

gandaa, [illegible], durggandhin, *fetid.*

gandaî, [illegible], durggandhitva, *stench.*

gan*z*, [illegible], ganja, *storehouse.*

gan*z*ubar, [illegible], ganjaphala, ganja*h* phalanca; *treasurer.*

gaovazâr, [illegible], suvyaktatara, *explicitly.*

garã, [illegible], mahâ, mahat, bhâritara, gar-ish*th*a, bahu; *grievous, serious, dear.*

garãmî: 1) [illegible], priyatva, vâtsalya; *affection.* 2) [illegible], vâtsalya, *precious.*

gard, [illegible], bhrama; *whirl, whirlwind.*

gardashni, [illegible], bhrama*na*, paribhrama*na*, paribhramin; *turning, revolution.*

gardîdan, [illegible], paribhram, *to turn.*

garm, [illegible], ushma, *hot.*

garmî, [illegible], ushna, ushnatva, ushnatâ; *heat.*

garzashni, [illegible], âkranda, *complaint.*

garzashnî, [illegible], âkrandin, *complaining.*

garzidâr, [illegible], kranditri, âkrandin; *complainer, suppliant.*

gashtî, *see* dushman-gashtî.

gâw, [illegible] [illegible] go; *ox, cattle.*

gaweshni, [illegible] [illegible] vâc, vâkya, vacas, gir; *statement, word, saying.*

gaweshnî: 1) [illegible], *see* anbasâ, drôg, râst, vîmanda, zaspâ. 2) [illegible], vacasâ, *of word.*

gaweshni-âzâd, [illegible], vâksvatantra, *speaking candidly.*

gazâ, [illegible], dañsaka, *stinging.*

gazdum, [illegible], matkuna, *scorpion.*

gazîdan, [illegible], khâd, *to wound.*

gazistaa, [illegible], nikrishta, *accursed.*

gehã, [illegible], jagat, prithivî, srishti, bhûsambhûti, bhûmi, prithvî, bhûvibhûti, jagatî; *world.*

gethî, [illegible], jagat, prithvî, ihalokatâ, ihaloka, prithvîcara, bhûmi, drisya, jagatî, bhû, sañsârin, sarîrin, ihalokîya, prithivî; *worldly existence, worldly.*

gethihâ, [illegible], ihalokatayâ, *in the worldly existence.*

gil, [illegible] [illegible] karddama, mrittikâ; *clay.*

gîr, *pres. stem of* griftan.

gîrâ, [illegible], dharttri, *seizing.*

gîrashni, [illegible] [illegible] sprisyatva, *tangibility.*

gîrashnî, [illegible], sprisya, *tangible.*

gô, *pres. stem of* guftan, (gaw *in* gaweshni.)

gôê [illegible] bruvâna, *asserting.*

gôhar, [illegible], ratna, ratnatva; *nature, substance, quality, jewel.*

gôharî: 1) [illegible], *see* ham, hambidî, hamestâr, jad, *khvesh*, vad. 2) [illegible], ratnîya, *natural.*

gôharihâ, *see* hameshaa, hast, jad, *khrad*, *khvesh.*

gôsh, [illegible] [illegible] srotra, *ear.*

gôsht, [illegible] [illegible] pisita, *flesh.*

gôspend, [illegible] [illegible] gopasu, pasu, gojâti; *cattle, sheep, animals.*

griftan, [illegible] [illegible] grah, vidhri; *to seize, capture.*

grînâ, [illegible], âkranda, *causing weeping.*

grîstaa, [illegible], timirâkara, *den.*

grôh, [illegible]: 1) samudâyika, samudâya; *congregation.* 2) grâhya, *a captive.*

grôhî: 1) [illegible], grâha; *grasp, captive, captivity.* 2) [illegible], grâhî krita, *captured.*

grôhihed, [illegible], grâhîyate, *is captured.*

grôhî hend, [illegible], grâhe santi, *are captured.*

grôishni, [illegible] [illegible] prabodha, prabodhin; *faith, belief.*

grôishnî, [illegible] [illegible] sañvitti, *credible.*

grôistan, [illegible] [illegible] pratîtaya, *to believe.*

gûam[1], [illegible]? tamas, *invisible.*

guftan, [illegible] [illegible], [illegible], [illegible] vac, vad, nigad, brû, udgrî, udîr, samudgrî, prativac, gad, samudîr, sañvac, samîr, pralap, prativad; *to say, speak, state, assert.*

guftâr, [illegible], vaktri, *speaker.*

guhârâ, [illegible], vihârayitri, *digesting.*

gumã, [illegible], bhrânti, *doubt.*

gumãgarî, [illegible], sañsayatva, *cause of doubt.*

---

[1] Perhaps andar gûam is a miswriting of andarg tam, 'inward gloom.'

gumānî: 1) [illegible], sandeha, sandigdha, bhrânti; *doubt*. 2) [illegible], *see* Shkand-gumānî.

gumānihâ, [illegible], sandigdha, *doubtfully*.

gumā-vazârihâ, [illegible], sandeha-vibhedanatayâ, *through explanation of doubt*.

gumekhtaa, [illegible], sammisrita, samâslishta; *mingled, mixture, insinuated*.

gumekhtan, [illegible], sañyojaya, sammisr, sammil, samâslish, sañslish; *to mingle*.

gumez, *pres. stem of* gumekhtan.

gumezaa, [illegible], samala, *mingled*.

gumezaa-kunishnî, [illegible], samala-karmmatva, *mingled action*.

gumezaî, [illegible], samalatâ, *contamination*.

gumezashni, [illegible], samâslesha; *mingling, confusion*.

gumezihastan, [illegible], samâsleshanâ, *to be mingled*.

gumezihend, [illegible], sañyunjanti, *are mingled*.

gûn, [illegible], varnna, *colour*.

gûnaa, *see* ham-gûnaa.

gunâh, [illegible], pâpa; *sin, harm*.

gunâhî, [illegible], pâpakâritva, pâtakatva; *sinfulness*.

gunâhkâr, [illegible], pâpakârin, pâpakarmman, pâpakarmmin, pâpakâritara; *sinful, mischievous, a sinner*.

gunâhkârî, [illegible], pâpakâritâ; *sinfulness, culpability*.

gunâh-sâmānihâ, [illegible], pâpamaryâdatayâ, *proportionably to the sin*.

gunâsashni, *for* vanâsashni, [illegible], vidhvañsana, *havoc*.

gunb, [illegible], golaka, *lid (of the eye)*.

gund, [illegible], sainya, vrinda, samûha; *champion*.

gurdaa, [illegible], vrikkâ? *kidney*.

gurg, [illegible], dushtasvâpada, viru (*Guj.*); *wolf*.

gursaa, [illegible], bubhukshita, *hungry*.

Gushtâsp, *see* Kai Gushtâsp.

guwâî, [illegible], sâkshya, sâkshitva, sasâkshya, sâkshitâ, sâkshin; *evidence, testimony, assurance*.

guwâî-dâdârihâ, [illegible], sâkshidâtritayâ, *through giving evidence*.

guwâihâ, *see* ham, khard.

guzg, [illegible]? mala, *secretion*.

guzurg, [illegible], guru, mahat; *grand, mighty, greater*.

guzurgî, [illegible], mahattva, *grandeur*.

hâd [illegible] syât, âsishyata, (*cond.*), abhût, stha; *shall (may, would, or could) be (or have)*; (*conj. 3d s.*)

haé [illegible] asi, *thou art*.

haé [illegible] âste, bhavet, abhavishyat, (*cond.*), âsishyata, syât, te, tatkâlam[1], (*om.*); *should (would, or could) be (or have)*; (*cond. s. pl.*)

haft, [illegible] sapta, *seven*.

haft-anbâdaa[2], [illegible]? saptatvaiyatya, *sevenfold?*

Haftôiring, [illegible], Haphtoiringa, *Ursa Major*.

haftum, [illegible] saptama, *seventh*.

halaa, [illegible], grahila; *defective, foolish*.

halaa-kârî, [illegible], dushtakâryatâ, dushtakâritâ; *blemishing operation*.

halaa-kârihâ, [illegible], pisâcakâryin, *acting foolishly*.

halaa-khrâhishnihâ, [illegible], grahilecchayâ, *in search of defects*.

---

[1] For é [illegible] *this*, or *time?*

[2] Possibly for ham-bastaa, or ham-bûdaa.

halaa-kunishni, [illegible], grahilakarmman, pisâcakarmman, grahilakarmmin; *working defectively or foolishly.*

halaihâ, [illegible], grahilatayâ, grahilatara; *defectively, foolishly.*

ham, [illegible], sarvva, iti, sakalamapi, adas, samagra, sarvve'pi, sakalanca, samam, tad, eka, evam; *same, alike, likewise, like, together, wholly.*

hamâ, [illegible], sarvva, samagra, sakala; *all, whole, entire.*

hamâî, [illegible], sarvvatva, samavâya, samagratâ, samatâ; *aggregate, oggregation.*

hamâihâ, [illegible], sarvva, samagratayâ, samagrâya; *wholly.*

hamâihâ-esteshni, [illegible], samagratayâ sañsthiti, *perpetually remaining.*

ham-anbasânî, [illegible], sarvvamasambandhatva, *accompanying inconsistency.*

ham-ayâr, [illegible], sahasahâya, sahâyin, sarvvañ sahâyi; *auxiliary, co-operating, companion.*

ham-ayârî, [illegible], aikyasahâyatva, *mutual assistance.*

ham-ayârihâ, [illegible], aikyasahâyatayâ; *mutually helping.*

ham-ayukhtan, [illegible], niyojaya, *to yoke with. Pres. stem* ham-ayôz.

hambâê, [illegible], samabhâgin, samabhâga; *confederate, associate.*

ham-barashni, [illegible], sahasancâra, *congregation.*

hambidî, [illegible], pratidvandvin, vipaksha, pratipaksha, virodhin, pratidvandva, virodhatva, dvandvin; *co-existent, competing, competitor.*

hambidî-gôharî, [illegible], pratidvandviratnatva, *competing nature.*

hambun, [illegible], lavasyâpi, kincit, svalpamapi; *of the same origin, originating with.*

ham cim râ, [illegible], iti hetoh, *for the same reason.*

ham-cun, [illegible], tat tathaiva, ityevam, evañ yathâ, sarvvañ tathaiva; *just as though, as well as, likewise.*

ham-cunshâ, [illegible], yathaite, yathaishâm; *just as their (or them).*

ham-dâêstâ, [illegible] [illegible] ekamata, *unanimous.*

ham-dânashnî, [illegible], sarvvajnânatâ, *complete knowledge.*

hame, [illegible], sadaiva, sadâ; *ever, always (makes pres. and pret. continuative).*

hameî, [illegible], sadaiva, *eternal.*

hame ka [illegible] sadaiva yadi, *whenever.*

hamekhtaa, *for* âmekhtaa, [illegible], sammisra, *mixture.*

hamemâl, [illegible], pratipaksha, vipaksha; *opponent, accuser.*

hameshaa, [illegible], sadaiva, nitya; *always, perpetual.*

hameshaa-gôharihâ, [illegible], sadaivaratnatayâ, *through perpetual nature.*

hameshaa-kârihâ, [illegible], nityakâryatayâ, *perpetually active.*

hameshaa-kôkhshashnî, [illegible], sadaivayuddha, sadaivayuddhatâ; *perpetual struggling.*

hameshaî: 1) [illegible], nityatva, *eternity.* 2) [illegible], nitya, *eternal.*

hameshaihâ, [illegible], sadaiva, sarvvakâlam; *perpetually.*

hamestâr, [illegible], pratipaksha, pratidvandvin, vipaksha, pratidvandvitara; *opponent, opposing.*

HAM

hamestâr-gôharî, [illegible], pratidvandviratnatva, *opposing nature.*

hamestârî, [illegible], pratidvandvatâ, pratipakshatva; *opposition.*

hamestârihâ, [illegible], pratidvandvitayâ, pratilomatayâ; *in opposition to.*

hamestârmand, [illegible], pratipakshavat, *provided with an opponent.*

ham-gôhar, [illegible], ekaratna, *of a like nature.*

ham-gôharî, [illegible], ekaratnatva, *similarity of nature.*

ham-gumezashnî, [illegible], sahasamparkka, *a commingling.*

ham-gûnaa, [illegible], ityevam, tat pratima eva; *in like manner, of the same kind, so.*

ham-gunâh, [illegible], samagram pâpam, *accomplice.*

ham-guwâihâ, [illegible], sarvvasâkshitayâ, *similarly testified.*

haminîdaa, [illegible], sammilita, sanghatita; *united, concentrated.*

haminîdan, [illegible], mil, *to unite.*

haminîdâr, [illegible], sanghatayitri, melayitri; *uniter, concentrator.*

ham jamān, [illegible], tatkâlam, tatkâlameva; *immediately, at once.*

ham-kâmaî, [illegible], ekakâmatva, *similarity of will.*

ham-kâr, [illegible], sarvveshu kâryeshu, *co-operator.*

ham-kârihâ, [illegible], sarvveshu kâryeshu, *should be co-operative.* (*The final* -ihâ *is a cond. verbal form like* haé.)

ham-*khv*ashî, [illegible] [illegible] sarvvasukhatâ, *mutual delightfulness.*

hamôîn, [illegible], sarvva, sarvve'pi, samagramapi; *every kind (mode, or way).*

HAR

ham-pacîn, [illegible], samagrañ tathaiva, *wholly-copied.*

ham-pursaî, [illegible], anyonyaprasnatâ, *conference.*

ham-sâzaî, [illegible], ekâracanatva, *unanimity.*

ham-tan, [illegible], samagrañ tanuh, *connected.*

hamvâr, [illegible], sarvvavâram, *at all times.*

ham-vîmandihâ, [illegible], samasîmatayâ, *contiguously.*

ham-zôr, [illegible], sahaprâna, *of like strength.*

ham-zôrî, [illegible], aikyaprânatva, *united strength.*

han, [illegible], anya, apara; *another, other, else.*

hangām, [illegible], kâla, kadâcit; *time, period.*

har [illegible] sarvva, sakala, samagra; *every.*

haravisp, [illegible], sarvva, *all.*

haravist, [illegible], [illegible], sarvva, samagra, samasta; *all, every.*

haravist-âgâh, [illegible], sarvvavettri, sarvvajnânin; *omniscient.*

haravist-âgâhî, [illegible], sarvvajnânin, samagrajnânatva, sarvvâvabodhatva, sarvvajnânatva; *omniscience.*

har ci [illegible] sarvvañ yat, sakalañ kincit, sarvvañ kincit, sarvvañ kincit yat, kila yat kincit, sarvvanca yat; *whatever, everything that.*

har cish [illegible] sakalañ kincit, *whatever is his.*

har cun [illegible] sarvvañ yathâ, *however.*

har du [illegible] dvitayamapi, dve'pi, dvi, dvitaya; *both.*

har gâh [illegible] sarvvasmin sthâne, *everywhere.*

hargizica, [illegible], [illegible], kadâcit, kadâcidapi; *ever even (yet, or really).*

har ka [illegible] sarvveca yadi, *whenever.*

har se [ ] tritayamapi, trayo'pi; *all three.*

har yak [ ] ekaikasas, sarvve eka; *each one, every one.*

hast, [ ]: 1) asti, santi, âste, (*om.*), bhavati; *is, are, be it, there is, there are.* 2) varttamâna, vidyamâna, sat, santi; *what exists, existence, being.*

hastaa [ ] sattâstha, vidyamâna, santish*th*amâna; *existing.*

hastaa-he*n*d, *for* hastma*n*d [ ] sthitâni santi, *existent.*

hast-gôharihâ, [ ], ratnasattayâ, *with existing nature.*

hastî [ ] sattâ, asti; *existence.*

hat [ ] syât, *that is.*

Ha*v*âê, ? Ha,uâ, *Eve.*

haw*a*nd, [ ], tulya; *so much, equal.*

haw*a*ndî, [ ], sannibha, *an equivalent.*

hawash, [ ], sammukham, sammukhamasya, artham; *towards* (*to, for, or about*) *him* (*her, or it*).

hawashã, [ ], sammukhañ tâsâm, saha, sahaitâni; *towards* (*to, for, or about*) *them* (*or their*).

hawast, *see* be hawast.

hazâr, [ ] sahasra, sahasradhâ; *thousand.*

hazâraa, [ ], sahasratâ, *millennium. Plu.* hazâraihâ.

heci, [ ], kimapi, ko'pi, kincidapi, api, kincit; *any, anything.*

he*d* [ ] stha, *you are.*

hel, *pres. stem of* hishtan.

he*n*d [ ] santi, (*perf.*), (*om.*), asti, abhûvan, âsan, sta*h*; *they are* (*or have*).

hihir, [ ], mûtra, *bodily refuse.*

Hindu, [ ], Hindûsthâna, *Hindû. Plu.* -vã.

hishtan, [ ] vimuc, samutsr*i*j, vinirmmuc, nikship, prer, sannidhâ, vimocana, pratikship; *to allow, leave, let, dismiss.*

hishtâr, [ ], vimokt*ri*, *leaver.*

hom [ ] asmi, aham, abhûvam, sma*h*; *I am, I have* (*aux.*).

Hôrmezd, [ ], Hormmijda, Ahuramajda, Hormmijdîya, Vr*i*haspati; *Aûharmazd, planet Jupiter.*

Hôrmezdã, [ ], Hormmijdaputra, *son of Aûharmazd.*

Hôrmezd-dâ*d*, *for* Hôrmezd-dâdã, [ ], Hormmijdadâdasya putra, *son of Aûharmazd-dâd.*

Hôrmezdî, [ ], Hormmijdîya, *pertaining to Aûharmazd.*

hôsh, [ ], sm*r*iti, caitanya; *understanding.*

hôshyâr, [ ], sucetana, *intelligent.*

hûbôî, [ ], sugandha, sugandhatva; *perfume, fragrance.*

hûcashm, [ ], sucakshus, *kindly.*

hûcashmihâ, [ ], sulocanatayâ, *with kind regards.*

hûcihar, [ ], surûpa, *handsome.*

hûcihar*i*, [ ], surûpa, surûpatva; *handsomeness, beauty.*

hûdahaa, [ ], uttamadânin, *well-yielding.*

hûdânâ, [ ], subhajnânin; *well-understanding, erudite.*

hûdânâî, [ ], subhajnâna, uttamajnânatâ, uttamajnânatva, sujnâna; *good knowledge, erudition.*

hûdîn, [ ], uttamadînimat, *of the good religion.*

hûfarward, [ ], hûpharavardda (*Pz.*); *saintly, glorified.*

hugârîdan, *for* ôkâlîdan, [ ], apah*ri*, vijr*i*; *to dispel, subdue.*

hûgaweshnî, [illegible], suvacas, *good words.*

hûkhîmî, [illegible], subhasîla, susîla; *good disposition.*

hûkht, [illegible], sûkta, *Hûkht.*

hûkunishnî, [illegible], sukarmman, sukarmmatva; *good deeds.*

humânâ, [illegible], upamâna, samâna, upama, tulya; *resembling, resemblance.*

humânâ-bahar, [illegible], upamânavibhâga, *partially resembling.*

humânâ-baharî, [illegible], upamânavibhâga, *partial resemblance.*

humânâî, [illegible], upamâna, pratirûpatâ; *likeness, analogy.*

hûmanishnî, [illegible], sumanas, *good thoughts.*

humat, [illegible], sumata, *Humat.*

hûmîzaî, [illegible], susvâda, *savouriness.*

hunar, [illegible], guna, saurya; *capability, skill, attribute.*

hûpâdishâh, [illegible], surâjan, *good sovereign.*

hupârdan, *for* ôpârdan, [illegible], *grî, to swallow.*

hurn, [illegible], eva, *since.*

Hurûsharm, [illegible], Hurusarmma, *Jerusalem.*

hûsazîdan, [illegible]? surûpaya, surûpâya, samudi; *to be well suited.*

hustarashni, [illegible], âstarana, *a scraping off.*

hûtukhsh, [illegible], prakritivyavasâyin, *artisan.*

hûtukhshî, [illegible], prakritivyavasâyatâ, *artisanship.*

huvashtan, [illegible], nipat, *to fall.*

huzîrîdan, [illegible]? prabhû, *to attract.*

huzvâ, [illegible] [illegible] jihvâ, *tongue.*

huzvârdan, *for* hûzinhârdan, [illegible]? sañsodhaya, vij, vicâraya; *to well recognise.*

hvarsht, [illegible], sukrita, *Huvarsht.*

hvaspîn, [illegible]? sobhana, *well-horsed.*

i, [illegible], (*gen.*), yad, (*om.*), (*adj.*), (*ins.*), tad; *which, who, that, what,* (*om.*); (*connects n. with following gen., adj., n. in apposition, or n. governed by prep.*)

în [illegible] idam, etad, adas; *this, these.*

în and [illegible] idam etâvat, idam etâvadeva; *thus much, thus far.*

înshâ [illegible] ete, *these.* (*Rare pl. of* în.)

ishkam, [illegible] [illegible] udara; *belly, womb.*

jâ, [illegible], sthâna; *place, position.*

jad, [illegible], vibhinna, prithak, rite; *different, separate, antagonistic, except.*

jad-âinaa, [illegible], vibhinnarîti, *of different kinds.*

jad-ciharanîdihâ, [illegible], vibhinnarûpitatayâ, *through different qualification.*

jad-ciharihâ, [illegible], vibhinnarûpatayâ, *through different quality.*

jad-dew [illegible] bhinnadeva, *opposed to the demon.*

jad-gôhar, [illegible], vibhinnaratna, *of a different nature.*

jad-gôharî, [illegible], vibhinnaratnatva, vibhinnaratnatâ, vibhinnaratna; *difference of nature.*

jad-gôharihâ, [illegible], vibhinnaratnatayâ, *through different nature.*

jadî, [illegible], vibhinnatva, *difference.*

jad jad, [illegible], vibhinnavibhinna, prithak prithak; *each separately, severally.*

jad-kârî, [illegible], vibhinnakâryatva, *difference of operation.*

jad-kârihâ, [illegible], vibhinnakâryatayâ, *through different duty.*

jad-nâmî, [illegible], vibhinnanâmatva, *different names.*

jad-pasâkhtihâ, [illegible], vibhinnâracitatayâ, *through different construction.*

jad-patkâr, [illegible], vibhinnaprativâdin, *free from strife.*

jad-râinishnî, [illegible], vibhinnapravritti, *different management.*

jad-sardaibâ, [illegible], vibhinnajâtitayâ, *through different species.*

jâdu, [illegible], râkshasa, *wizard. Plu.* -vã.

jâduî, [illegible], râkshasîya, *witchcraft.*

jad-vazârashnî, [illegible], prithak vibhakti, *distinct discrimination.*

jah, *pres. stem of* jastan.

jamãn, [illegible], kâla, muhûrtta; *time, period, hour.*

jamãnaa, [illegible], kâla; *time, age.*

jâmand, [illegible], sthânavat, *localised.*

jâmandî, [illegible], sthâna, *locality.*

jamãnî: 1) [illegible], kâla, *time.* 2) [illegible], *see* akanâraa-jamãnî.

jamãnihâ, *see* akanâraa-jamãnihâ.

jamãnmand, [illegible], kâlavat, *temporary.*

jâminîdan, *for* gâminîdan, [illegible], prâpaya, âruh, nî; *to make proceed.*

jã, [illegible] jîva, *life. Plu.* jânã.

jânavar, [illegible], jîvamat, *living creature.*

jãmand, [illegible], jîvamat, *living.*

jastan, [illegible], prayâ; *to spring, attain.*

jastihâ, *see* pesh-jastihâ.

jatar, [illegible], vibhinna; *otherwise, distinct.*

jatarî, [illegible], vibhedatva, *difference.*

jâvar, *for* dânar, [illegible], samaya, *occasion.*

jâwadãn, [illegible], anantakâlam, *eternally.*

jâwadãnaa, [illegible], ananta, anantakâlîya, anantakâlam, dîrghakâlam; *eternal.*

jigar, [illegible], jigira (*Pz.*), *the liver.*

jih, [illegible], paradâra, *courtezan. Plu.* jihyã.

jîk, *for* zîk, [illegible], rajju, *thread.*

judâ, [illegible], prithak, *separate.*

judâî, [illegible], vibhinnatva, vibhinnatâ, vibhinna; *separation, difference.*

judâihed, [illegible], vibhinnâyate, *is separated.*

judâinîdan, [illegible], prithak kri, *to separate.*

jumé, *for* jumb, [illegible], saha, samavâya; *together with.*

junbâ, [illegible], cancala, *moving.*

junbashni, [illegible], cancalatâ, avalambana; *movement.*

junbashnî, [illegible], avalamba, *instigating.*

junbîdan, [illegible], avalamb; *to move, stir.*

jvãnî, [illegible], yuvatva, *youth.*

ka [illegible] ced, yadi, yat, kila, yatas; *when, though, if, wherein.*

kacash [illegible] cecca, *when indeed him.*

kadãm, [illegible], kim; *what? which?*

kadârcihe, [illegible], kincit, *any whatever.*

kaê [illegible] kadâ, *when?*

Kaêvãn, [illegible], Sanaiscara, *planet Saturn.*

Kai Gushtâsp, [illegible], râjâ Gustâspah, *Kaî Gushtâsp.*

Kai Spudâkht, [illegible], râjâ Spudâkhtah, *Kaî Spend-dâd.*

Kai-tukhmaa, [illegible], râjabîja, *Kayân race.*

kâlbûd, [illegible], kalevara; *body, form.*

kam, [illegible], svalpa, hîna, kincittaramapi, (*om.*); *little, scanty, deficient.*

kâm, [illegible], kâma, kâmin, icchâ; *will, desire, wish.*

kâmaa, [illegible], kâma; *will, desire, wish.*

kâmaî: 1) [illegible], kâmatva, kâmatâ, kâma, kâmin; *will, desire.* 2) [illegible], kâmîya; *willed, designed.*

kâmaihâ, [illegible], kâmatayâ, *through the will.*

kamã [illegible] yadaham, yadi me; *when (or though) by (for, or of) us.*

kâmaomand, [illegible], kâmavat; *with a will, desirable.*

kâmashni, [illegible] [illegible] kâma, *will.*

kâmashnigar, [illegible], kâmakarttri, *doer of one's will.*

kâmashnigarî, [illegible], icchâcâratâ, icchâcâritva, kâmakâritva; *performance of will, wilfulness.*

kâmastan, [illegible] [illegible] samih, kâmaya, apeksh, ish, kâma; *to wish, desire, will, design.*

kam-dânashni, [illegible], kincijjna, kincijjnâna, kincijjnatara; *deficient in knowledge.*

kam-dânashnî, [illegible], kincijjnânatva, kincijjnânam; *scanty knowledge.*

kâmî: 1) [illegible], kâma, kâmin; *desire.* 2) [illegible], kâmin, *desirous.*

kâmkâr, [illegible], kâmacara, kâmakârin; *doing one's will, absolute.*

kâmkârî, [illegible], kâmakâritâ, *absolute power.*

kam-khardî, [illegible], kincidbuddhi, *little wisdom.*

kam-ranjî, [illegible], svalpaklesa, *little trouble.*

kâm-rawâ, [illegible], kâmacara, *advancing desire.*

kanâraomand, [illegible], sîmâvat, sîmâmat; *limited.*

kanâraomandî, [illegible], sîmâmattâ, sîmâvattâ, sîmâmattva; *limitation.*

kanâraomandihâ, [illegible], avadhimattayâ, *with limitation.*

kâr, [illegible], kârya; *operation, work, duty, purpose.*

kâr, *pres. stem of* kishtan.

kâravãn, [illegible], vânijya, *caravan.*

kardaa, [illegible], krita, khanda, kîrttana; *made, formation, work.*

kardaî, [illegible], kritatva, khandatva; *formation, making, work.*

kardan, [illegible] [illegible] kri, karana, vidhâ, kship; *to do, make, perform, commit, cause, occasion, provide, set, put.*

kardâr, [illegible], karttri, kara; *maker.*

kardârî, [illegible], kâritâ, kâritva, karttritâ, karttritva; *formation, production.*

karf, [illegible], kalevara; *form, shape.*

karfî, *see* star-karfî.

kârî, *see* ardî, dushâgâh, halaa, jad, khvesh, sûdmand, vazand.

kârihâ, *see* halaa, hameshaa, jad.

kârî hend, [illegible], kâryiyanti, *are efficient.*

kârinîdan, [illegible], kâraya, *to disseminate.*

kas [illegible] kascit, ko'pi; *any one.*

kash [illegible] ced, yadi, cedasya, yat, kila, yadyasau, cedasau, yadasau; *when (or though) by (for, or of) him (her, or it).*

kashã [illegible] yattaih, yeshâm, yattayoh, yadica taih, yadica te; *when (or though) by (for, or of) them (or their).*

kashîdan, [illegible] [illegible] âkrish, *to drag.*

ke [illegible]: 1) yad, kascit, ka, yatra; *who, which, whoever, that.* 2) ka, yad; *who?*

keh, [illegible], laghu, hrasvatara; *less.*

ke râ [illegible]: 1) yasmât, yadartham, tatas, yasya; *about which, wherefore.* 2) kasmât, *on what account?*

kerbaa, [illegible], punya, dharmma; *good works, merit.*

kerbagar, [illegible], punyakara, punyakarmmin, punyakârin; *doing good works.*

KER

kerbagarî, [illegible], punyakriti, punyakâritâ, punyakarmmatva; *performance of good works.*

kerôî, [illegible], vicitratâ, *restraint.*

kesh [illegible] yasya, yena, yam, yah, yâm, yasyâh, kasyacit, kimasau; *whose, whom, by whom, by which, who his, which by him.*

— andar; yasya . . antar, *in which.*

— awar; kasyopari, *over whom.*

— azash; yasmât, yo'sya . . etasmât, yasya . . asyaiva; *from (of, or owing to) which.*

— hawash; yâni . . saha, yadartham, yasya . . sammukham, yah; *to (unto, towards, or for) whom (or which).*

— padash; yâbhisca, *by whom.*

— padîraa; kasyâsca . . pratyabhimukham, *against which.*

kesh, [illegible], darsana, darsanîya; *sect.*

keshã [illegible] yeshâm, ye, yâsâm, yeshu; *whose, whom, who (whose, or which) by (for, or to) them (or their).*

— azash; yebhyah, yâbhih, ye . . asmât; *from (or by) whom (or which).*

— hawash; teshâm, *who to them.*

keshdâr, [illegible], darsanadhârin, *maintaining sects.*

keshwar, [illegible], dvîpa; *region, realm.*

keshwarî, [illegible], dvîpîya, *of the realm. Plu.* -yã.

khadan, [illegible] [illegible] khan, utkhanana; *to dig up, demolish.*

khâêaa, [illegible], andaka; *egg, eyeball.*

khahastan, [illegible], kadarthaya, *to detract.*

khâhîdan, [illegible], vilaksh, *to be exhausted.*

khâk, [illegible] [illegible] pâñsu, *dust.*

KHU

khâmast, [illegible] [illegible] prabhriti, âdi; *primitive, primary.*

khan, *pres. stem of* khadan.

khar, [illegible] [illegible] garddabhî, *ass.*

kharawastar, [illegible], kshudrajantu, *noxious creature.*

kharawastarî, [illegible], kshudrajantûnâm, *of noxious creatures.*

khard, [illegible], buddhi, *wisdom.*

khard-guwâihâ, [illegible], buddhisâkshitayâ, *through testimony of wisdom.*

khardî, *see* kam-khardî, pas-khardî.

khard-padîrashnî, [illegible], buddhipratikaranatayâ, *approvable by wisdom.*

kharg, *for* khar-kun, [illegible], riddha[1], *deafening.*

khashm, [illegible], [illegible], krodha, kopa; *wrath.*

khashmûn, [illegible], kopâlu, krodha; *wrathful.*

khashmûnî, [illegible], krodhatva, *wrathfulness.*

khastâr, [illegible], kadarthayitri, *injurer.*

khîm, [illegible], sîla, satya; *temper, disposition.*

khîn, [illegible], dvesha; *malice, revenge.*

khîn-khrâh, [illegible], dveshakânkshin, *seeking vengeance.*

khîn-thôz, [illegible], dveshasocayitri, *retaliating vengeance.*

khîr [illegible] [illegible] dravya, sambhûti, kârya; *property, possessions.*

khôr, [illegible], daridrin[2], asrotri[2]; *blind.*

khôrî, [illegible], andhatva, *blindness.*

khshnûdan, *for* ashnûdan, [illegible], sru, *to hear.*

khûb, [illegible], suddha, *well, good.*

khûn, [illegible] [illegible] rakta, *blood.*

---

[1] Nêr. understood [illegible], but the text quoted is from Is. xlii, 19, which is inconsistent with his reading.

[2] Nêr. understood [illegible] and [illegible].

KHU

khûn-rezashnî, [illegible], raktam pravâhi; *shedding of blood.*

khûr, [illegible] [illegible] sûrya, *sun.*

khurg, *for* khôr-kun, [illegible], angâraka[1], *blinding.*

khusrûb, [illegible], sukîrtti, *renowned.*

khustuhed, [illegible], suniscitîkrita, *is confessing.*

khuzmâishni, [illegible], vimarsana, vimarsaka, vimrisya; *experiment.*

khuzmâishni-nyâz, [illegible], vimarsadaridrin, *wanting experience.*

khuzmûdaa, [illegible], vikhyâta, *tested.*

khvad, [illegible] [illegible] svayam, âtman, svayameva, nija, sva, svîya; *oneself, my (thy, him, her, or it) self, our (your, or them) selves.*

khvadâê, [illegible] [illegible] svâmin, râjan; *ruler, lord, master.*

khvadâî, [illegible], râjya, svâmitva; *dominion, rule, reign.*

khvad-gôharihâ, [illegible], svaratnatayâ, *through one's own nature.*

khvadî, [illegible] [illegible] svatâ, svatva, svayam, svarûpa; *own self, individuality, peculiarity, belongings.*

khvaê, [illegible], [illegible]? nidrâ[2], *sweat.*

khvâhastan, [illegible] [illegible] samîh, âkânkshâ, abhilashana, abhîpsâ, ish, kânksh, yâc, prârthaya; *to seek, want, demand, beg.*

khvâhishni, [illegible], prârthana, *entreaty.*

khvâhishnî, [illegible], yâcaka, yâcana; *begging, imploring.*

khvâhishnihâ, *see* halaa-*khvâhishnihâ.*

khvân, *pres. stem of* khvâdan.

khvânashni [illegible] âkârya, *to be called.*

KHV

khvâdan, [illegible] [illegible] âkârya, âkâraya, samâkâraya, âghoshaya, âkârana, âghosha, âhvânaya, samâkârya; *to call, recite.*

khvânidan = *khvâdan.*

khvâr, [illegible], laghu, laghutara; *easy, light, mean, contemptible.*

khvarasand, [illegible], santoshin, santushta; *contented.*

khvarasandihâ, [illegible], santushto'pi, *contentedly.*

khvarashni, [illegible], khâdya, khâdana; *eating, tasting, food.*

khvârashni, [illegible], khâdana, *drinking.*

khvârashnî, *see* ne-*khvârashnî.*

khvardan, [illegible] [illegible] khâd, bhaksh, khâdana, khâdya; *to eat, taste, swear (an oath).*

khvardârî, [illegible], khâdanatâ, *eating.*

khvarehe [illegible] *srî*, *glory.*

khvarî [illegible] râsi, *glorious. Plu.* -gâ.

khvârî, [illegible], *riddhatva*, *comfort.*

khvârîdan, *for khvârdan*, [illegible], khâd, *to drink.*

khvarshed, [illegible], sûrya, *sun.*

khvâr-tan, [illegible], laghutanu, *tender-bodied.*

khvrash, [illegible] [illegible] svâdu, *pleasant.*

khvashî, *see* ham-*khvashî.*

khvashînââ, [illegible], karkasa, soshaka; *parching.*

khvashk, [illegible], sushka, *dry.*

khvashkâr, *for* hûsikâl, [illegible], samâlocin, samâloca; *well-considering, deliberating.*

khvashkârashnî, *for* hûsikâlashnî, [illegible], samâlocanatva, *good consideration.*

---

[1] Nêr. understood [illegible] or [illegible].

[2] Nêr. understood *khvâp.*

*khv*ashkârdan, *for* hûsikâldan, samâloc, vim*ris*; *to consider well.*

*khv*ashkî, sushkatva, rûksha; *dryness.*

*khv*ashmâr, gananâ, *a numbering.*

*khv*ashmârîdan, gan, *to account for.*

*khv*ashmurdan, samavajnâ, vimarsaya; *to enumerate, recount.*

*khv*ashtâftan, uttâpaya, *to hurry on.*

*khv*ashtâw: 1) *pres. stem of khv*ashtâftan. 2) udvega, âpad, upatâpa; *haste, hurry.*

*khv*ashtâwashni, upatâpatva; *hastening, urgency.*

*khv*âstâr, abhilâshuka, îpsit*ri*, îpsayit*ri*; *seeker, enquirer.*

*khv*astuî, pratyaya, *confident.*

*khv*astrâr, sudakshatara, *strong.*

*khv*âwar, rakshaka, dayâlu, k*ri*pâlu; *compassionate.*

*khv*âwarî, rakshâ, karu*n*â, dayâlutva; *compassion.*

*khv*azâr, apakâra, *a little.*

*khv*azâraa, hrasvataro'pi, stoka; *feeble.*

*khv*azîdan, prabhû, vilî, samudgam, apayâ, vye; *to creep on, spring, absorb.*

*khv*azîrashnî, sûkshmatara, *perspicacious.*

*khv*esh, svîya, nija, sva, svâdhîna, âtman, sakta, svatas, asya, svîyatva; *one's own, my* (*thy, his, her, its, our, your, or their*) *own.*

*khv*esh-ciharî, nijarûpatâ, *its own quality.*

*khv*esh-gôharî, nijaratnatâ, *its own nature.*

*khv*esh-gôharihâ, svîyaratnatayâ, *naturally their own.*

*khv*eshî, svîyatva, svakîyatva; *own property, possession.*

*khv*eshihed, svîyâyate, *is possessed.*

*khv*esh-kâmaihâ, sveccha̅câratayâ, *by* (*or to*) *their own wills.*

*khv*eshkâr, satkâryin, *diligent.*

*khv*eshkârî, satkâryatâ, satkâryatva, satkârya; *duty, activity.*

*khv*esh tan, svîyañ vapus; *one's self, himself,* &c.

*khv*îd, mridu? sârdra; *damp, wet.*

*khv*îdî, sârdratva, sârdra; *moisture.*

kîmâr, *for* dumâl, purîsha, *dung. Or for* simâr, *fennel, weeds.*

kishtan, vap, vâpaya; *to sow, cultivate.*

kôdak, laghu; *lesser, trifling.*

kôh, adri, *mountain.*

kôhî, pârvvatîya, parvvatîya; *of the hills.*

kôkhshââ, kalahitara, yoddh*ri*; *contentious, resisting.*

kôkhshâî, yuddha, yuddhi; *struggle.*

kôkhshashni, yuddha, sangrâma; *struggle, fight.*

kôkhshashnî: 1) *see* hameshaa. 2) yuddhena, *striving.*

kôkhshîdan, yudh, yuddhañ k*ri*; *to struggle, fight, endeavour.*

kôkhshîdâr, yuddhakârin, *struggler.*

kôkhshîdârî, yuddhakâritâ, kalahakâritâ; *struggle, contest.*

kôsh = kush, *stem of* kushtan.

kôshashni, [illegible], vimarddanâ, *slaughter.*

ku [illegible]: 1) yat, kila, (*abl.*), (*om.*), yathâ, (*ins.*), yatas; *that, thus, so that, that is, than.* 2) kva, yatra, yasmin, (*om.*); *where.* 3) kva, kutas, kasmât, kutra; *where?*

kum [illegible] yadaham, yanme, yat mâm; *that (or thus) by (for, or of) me.*

kumã [illegible] yanme; *that (or thus) by (for, or of) us.*

kumand [illegible] kiñvat, *possessing a whereabouts.*

kun, *pres. stem of* kardan.

kunâ [illegible] karttri; *doing, making.*

Kunî, *for* Kund, [illegible], Kûnî, Kûnîdeva; *the demon Kund* (*Vd.* xi, 12, xix, 41, *W.*).

kunishni, [illegible], karmman, karmmatva; *work, action, deed.*

kunishnî: 1) [illegible], *see* Âharman, awecim, cimî, farzãnahihâ, gumezaa, myãzaî, vad. 2) [illegible], karmmanâ, karmmanah; *working, of deed.*

kunishnigar, [illegible], karmmakarttri, *worker.*

kunishnihâ, *see* awecim, câraa, cimî.

kush [illegible] yat, yadasya, yadasau, kila, kilâsya, yathâ, yathâ asya, yadenâm, (*om.*); *that (or thus) by (for, or of) him (her, or it).*

kushã [illegible] yat teshâm, yathaite, yadetaih, yadeshâm, ete, yadamûn, yat taih, yathâ teshâm; *that (or thus) by (for, or of) them (or those).*

kushtan, [illegible] nirddañsana, *to slay.*

kûst, [illegible], paksha, pradesa; *side.*

kûstaa, [illegible], paksha; *side, direction.*

kut [illegible] yat te, yat tubhyam, yat tvamapi, yat tava; *that (or thus) by (for, or of) thee (or thine).*

kvî, *see* ez-kvî.

law, [illegible] oshtha, *lip.*

ma [illegible] mâ, na; *dont, shall not (neg. with impv. and conj.).*

mâdag, [illegible], mâtuh; *maternal, essential.*

mâdagî: 1) [illegible] nârîtva, nârîya; *female nature.* 2) [illegible], lakshmî, sancitârtha; *particular, important.*

madan, [illegible], prâp, samâgam, samprâp, prâpti, samâyâ; *to come, attain.*

madâr, [illegible], rata, âgata; *attainer.*

mâdawar, [illegible], mukhyatara, *specially.*

maê, [illegible] madhu, *wine.*

mâh, [illegible]: 1) [illegible], [illegible] candra, *moon.* 2) [illegible] mâsa, *month.*

mahest, [illegible], mahâ. mahat; *greatest, immense, supreme.*

mahest, [illegible], Mâjda,iasnî, Mâjda,iasna; *Mazda-worshipping.*

Mahmâdã, [illegible], Mahamâdasya putra, *son of Mahmâd.*

mahmã, [illegible], abhyâgata; *lodging, residing.*

mainyô, [illegible], adrisya, paraloka, paralokîya, paralokacara, adrisyatâ; *spiritual existence, spirit, spiritual. Plu.* -yuã.

mainyô-ciharî, [illegible], adrisyarûpitva, *spiritual nature.*

mainyôi: 1) [illegible], adrisyatâ, adrisyatva; *spirituality.* 2) [illegible], adrisyîya, *spiritual.*

mâl, *see* dard-mâl.

mâladâr, [illegible] *for* [illegible], tvac, *rubbing surface.*

maladâri, [illegible], mârjjana, vimârjjatâ, vimârjjanâ, vimârjjana; *a daubing, a wiping away.*

mâlashnî: 1) [illegible], *see* cihar-mâlashnî. 2) [illegible], sañsprisya, *susceptible.*

mān, [illegible], *griha*; *house, abode.*

mânâ, [illegible], pratima, upamâna, upama; *like.*

Mânâê, [illegible], Mâneya, Mâna; *Mânî.*

Mânâêî, [illegible], Mâneyîya, *Mânîchaean.*

mânâî, [illegible], upamâna, *similarity.*

mânashni, [illegible], nivâsa, *abode.*

mānavad, [illegible], *grihapati*, *house-ruler.*

mândan, [illegible] [illegible] nivas, *to dwell.*

manishni, [illegible], manas; *mind, thought.*

manishnî: 1) [illegible], *see* bazaa-manishnî. 2) [illegible], manasâ, manas; *of thought, thoughtful.*

manishnihâ, *see* râd, taftî, vahe.

mar, [illegible], *nrisañsa*, nara; *deadly one, felon.*

mar, [illegible], sankhyâ, *number.*

mâr, [illegible], sarppa, vyâla; *serpent.*

maraa: 1) [illegible], sankhyâ, *gananâ*; *number.* 2) *for* tharaa.

maraomandî, [illegible], sankhyâmattâ, *numerousness.*

Mâraspendâ, [illegible], [illegible], Mâraspindânaputra, *son of Mâraspend.*

mard, [illegible] [illegible] manushya, nara, puñs; *a man.*

Mardā-frôkha, [illegible] [illegible] Marddâm-phrosha, *Mardân-farukh.*

mardum, [illegible] [illegible] manushya, nara; *man, mankind, person, people.*

mardumî, [illegible], mânushiya, *human.*

marg, [illegible], *mrityu*, *marana*; *death.*

margî, [illegible], *mrityu*, *marana*, *maranatâ*; *death.*

margî-raseshnî, [illegible], *mrityoh* prâpti, *occurrence of death.*

marôcinîdâr, [illegible], *vinâsakarttri*, *vinâsayitri*, *mrityukarttri*; *destroyer.*

marzashni, [illegible], maithuna, *cohabitation.*

marzîdan, [illegible], math, *to defile sexually.*

Mashyâê, [illegible], Masiâka, *Messiah.*

mastarag, *see* rad-mastarag.

mastîdan, [illegible], mad, *to exhilarate.*

Mâzandar, [illegible], Mâjandaradeva, Mâjandara; *a Mâzendaran.*

Mâzandarî, [illegible], Mâjandarîya, *Mâzendarian. Plu.* -îgā.

mazd, [illegible], prasâda, *reward.*

Mazdadhâta, [illegible], Majdadâta, Majdadâti; *created by Mazda.*

mazg, [illegible]? bhrû, *eyelash.*

mazû, [illegible]? mukhya, *mighty?*

meh, [illegible], mahat, mahâ, mahattara; *great, greater.*

mehâdar [illegible] [illegible], Mehâdara; *aged, venerable.*

meh-aoja, [illegible], mahâbala, *greater in strength.*

mehî, [illegible], mahattva, *greatness.*

men [illegible] aham; *I, me, my.*

méraa, [illegible], mukhya, *proprietor.*

mîdukhtî, [illegible], mithyokti, *falsehood.*

mîdukhtihâ, *see* zur-mîdukhtihâ.

Mihir, [illegible], sûrya, *sun.*

Mihir-ayâr. [illegible], Mihira-îâra, *Mitróaíyyâr.*

minâî, [illegible], (S. *om.?* ch. v, 7), *thinking.*

minîdan, [illegible], man, avaman, cint; *to think, meditate.*

mîr, *pres. stem of* murdan.

mîz, [illegible], svâda, *flavour.*

murdaa, [illegible], mrita, *dead.*

murdan, [illegible] [illegible] mri, *to die.*

murû, [illegible] [illegible] pakshin, vihanga; *bird.*

Mûshâê, [illegible]? Mûsâka, Mûsa; *Moses.*

must, [illegible], upadrava, balâtkâra, upadruta, vipatti, balâtkârin; *distress.*

mustagar, [illegible], balâtkârakara, balâtkârin; *causing distress.*

mustagarî, [illegible], upadravakâritva, *production of distress.*

mustamand, [illegible], varâka, upadruta; *distressed, wretched.*

must-perâê, [illegible], balâtkâraracayitri, *preparing distress.*

Muthzarî, [illegible]? Muthajarîka; *Mûtazalik, of the* مُعتزلہ *sect.*

myān, [illegible], madhye, madhya; *middle, between, among.*

myānaa, [illegible], madhya, *medium.*

myāzaî, [illegible], mâdhyastha; *interference, arbitration.*

myāzaî-kunishnî, [illegible], madhyasthakarmmatâ, *intermeddling action.*

nâf, [illegible], nâbhi; *navel, nucleus.*

nagâhdâr, [illegible], rakshâkara, *defender.*

nahâdan, [illegible] nidhâ, nirmmâ; *to put, appoint.*

nahâdihâ, *see* dastâwar-nahâdihâ.

nahuftaî, [illegible], pracchannatâ, *concealment.*

nahuftan, [illegible], prâvri, samâvri, pidhâ; *to conceal, cover.*

nâkhun, [illegible], nakha, *finger-nail.*

nakhust, [illegible], âdau, âdi, prâk; *first.*

nakhustin, [illegible], prâktiya, prâktana, pûrvva, âdya; *first.*

nakhvârîdan, [illegible]? virodhiya, khship, viruddhaya; *to instigate.*

nam, [illegible], angasveda, *moisture.*

nām, [illegible] nâman; *name, term.*

namâ, *pres. stem of* namûdan.

namâz, [illegible] pranâma, namaskarana; *homage, prayer.*

nâmcisht, [illegible], nâmânkita; *especially, articulars.*

nām-dârashnî, [illegible], nâmagrahanatva, *preservation of the name.*

nāmî, *see* jad-nāmî.

namûdan, [illegible], nidarsaya, darsaya, dris, darsana, nidarsana, nidarsayana; *to show, demonstrate.*

namûdâr, [illegible], darsayitri, nidarsayitri; *demonstrator, indicator.*

namûdârî, [illegible], darsayana, *indication.*

nān, [illegible] [illegible] dhânya, anna; *bread.*

nar, [illegible] [illegible] narâkriti, *male.*

narî, [illegible] [illegible] naratva, paurusha, narîya; *male nature, manliness.*

nawad, [illegible] [illegible] navati, *ninety.*

nawashtaa, [illegible], likhita, *written.*

nawashtan, [illegible] [illegible] samâlikh, likh, saülikh, âlikh; *to write.*

nawashtâr, [illegible], lekhaka, *writer.*

nazâr, [illegible], krisa, durbala; *weak.*

nazârî, [illegible], krisatva, *weakness.*

ne [illegible] na, a-, naca, no, nahi, an-, nanu; *not, no, nor, im-.*

ne-bun, [illegible], nirâmûlam, *not a rudiment.*

ne-bundaî, [illegible], asampûrnnatâ, *imperfection.*

ne-dânashnî [illegible] ajnânatva, *ignorance.*

ne-kâm, [illegible], na kâma, akâmin; *unwilling.*

ne-khvârashnî, [illegible], na khâdana, *not drinking.*

nekî, [illegible], subha, subhatâ; *happiness, benefit, goodness, good.* (*See* nyak.)

nekî-frizashnî, *for* nekî-pardazashnî, [illegible], subhasya visphiti, *accomplishment of happiness.*

ne-pâkî [illegible] apavitratva, *impurity.*

ne-shnâs, [illegible], ajnâtri, *not understanding.*

ne-shnâsî, [illegible], aparijnânatva, *ignorance.*

nest [illegible] nâsti, asat, na syât, asattâ; *is not, there is no, does not exist.*

nestî [illegible] asattâ, abhâvin; *non-existence.*

nest-kâm, [illegible], nâstikâma, *without will.*

nest-yazad, [illegible], nâstikarttri, *non-existence of a sacred being.*

ne this [illegible] na kincit, *nothing.*

nîdan, [illegible] samânî, *to lead.*

nifrîdaa, [illegible], garhita, *accursed.*

nifrîn, [illegible], sâpa, *curse.*

nifrîngar, [illegible], sâpakara, *curser.*

nifrîngarî, [illegible], sâpa, *a cursing.*

nigarâê, [illegible], avaloptri, *investigator.*

nigareshnî: 1) [illegible], *see* awartar, bundaa, râst. 2) [illegible], nirîkshanatayâ, *observant.*

nigarîdan, [illegible], dris, nirîksh, âlok; *to observe, look, examine.*

nigarîdâr, [illegible], nirîkshitri, *observer.*

nigeinîdan, *for* niveinîdan, [illegible], nivid, *to announce.*

nigez, [illegible], sannivesa, *exposition.*

nigezîdan, [illegible], nigad, *to disclose.*

nigôînaa, [illegible], garhyatara, *execrable.*

nigôishni, [illegible], nindâ, *scorn.*

nigôishnî, [illegible], nindâkara, *scorning.*

nigônaa, [illegible], adhomukha, *stooping.*

nihã, [illegible], gupta, pracchannatâ; *secret, concealed.*

nihang, [illegible], kincit, kincittara, svalpa; *story, tale.*

nihãnî, [illegible], guhyatâ, *secrecy.*

nihãnihâ, *see* vas-nihãnihâ.

nihã-raweshnî, [illegible], guptapracârin, *secret proceedings.*

nihã-raweshnihâ, [illegible], guhyapracâratayâ, *secretly progressive.*

nîm, [illegible] arddha, *half.*

nîrô, [illegible], prâna, bala, prânatâ, balishtha; *power, strength; powerful.*

nîrôî, *see* abundaa, drûz, vesh.

nîrôihâ, *see* âgâr-nîrôihâ.

nishâmî, *perhaps* nishîmî, [illegible], âsanatva, âsana; *resting-place.*

nishã, [illegible], sâbhijnâna; *sign, mark.*

nishâninîdan, [illegible], sâbhijnânin, sâbhijnânaya, cihnaya; *to indicate, note.*

nishastan, [illegible] upavis, sannivis, sannivesana; *to sit.*

nishîn, *pres. stem of* nishastan.

niwe, [illegible], âgama, likhita, prabandha, nibandha, âlekhin, âgamîka; *a writing, scripture, manuscript.*

niwes, [illegible]: 1) *pres. stem of* nawashtan. 2) nibandha, *a writing.*

nô, [illegible], nûtana, nava, punar; *new, anew.*

nô-âinaî, [illegible], nûtanaprakâratâ, *a new description.*

nô-awazâr, [illegible], nûtanasastra, *newly qualified.*

nuh, [illegible] nava, *nine.*

nun, [illegible] nanu, iha, tannanu, idânîm; *now, still, already.*

nyak, [illegible] subha, sobhana; *good, virtuous.* (*See* nekî.)

nyak-kâm, [illegible], subhakâmin, *good-willed.*

nyak-raweshnî, [illegible], subhapravritti, *happy progress.*

nyak-raweshnihâ, [illegible], subhapravrityâ, *in virtuous progress.*

nyârashni, *for* nihârashni, [illegible], kshînatva, *decay.*

nyâwîdan, *for* nyâzidan, [illegible], dris, *to yearn.*

nyâz, ، nimnatva, daridratva, nihîna, nâstikya, nihînatva; *want, necessity.*

nyâzand, ، nâstika, *begging.*

nyâzashni, ، nâstikya, nirddhana, ûnatva; *necessity, solicitation.*

nyâzîdan, ، kshînaya, *to covet.*

nyâzmand, ، nâstika, daridrin; *needy, necessitous.*

nyôkhsh, *see* farmãn-nyôkhsh.

nyôkhshîdan, ، sru; *to hear, listen.*

nyôkhshîdârî, ، karnnasrâvana, *a listening.*

ô, ، [، ،] (S. *loc. dat. gen. acc. om. nom. ins. adv. inf.*) yâvat, iyam; *to, for, into, towards, with, at.*

ô aghanîn, ، anyonyam, *together.*

ôca ka [، ،] yadica, *so far indeed.*

ôca ôi, *for* ô cavarman (gardan) [، ،] ، asau, etasmât; *for the neck, as a yoke.*

ô ci [، ،] kasmai, *for what?*

oftîdan, ، nipat, *to fall.*

ôghãm, *for* hangãm, ، ، yuga; *period, time.*

ô ham, ، ، ekatra, sarvvatra; *together, on the whole.*

ôi [،] idam, adas, etad, (*om.*), tad, tadasau; *that, the, he, she, it, him, his. Plu.* eshã.

okht, ، avocat, ukta; *said, spoken.*

ômed, ، [، ،] âsâ, *hope.*

ômedâr, ، âsâkara, *hopeful.*

ômed-dârashnî, ، âsâvritti, *maintenance of hope.*

ô padîraa, ، pratyabhimukham, *for encountering.*

ôstâd, ، pravîna, *teacher.*

ôstyã, ، pravînatara, sûtradhâra, prâvînya, vivekin; *the faithful, steadfast.*

ôstyãni, ، sûtradhâratâ, *assurance.*

pa [،] (S. *inst. loc. om. adv. gen. acc. nom. dat.*), madhye; *in, through, by, with, for, on, as.*

pacîn, *see* ham-pacîn.

pad, ، ، medas, *fat.*

pâdadahishni, ، prasâdadâna, prasâda; *recompense.*

pâdadahishnimand, ، prasâdadânavat, *worthy of recompense.*

pâdadahishninîdan, ، prasâdapûr, *to reward.*

pâdadahishninîdâr, ، prasâdadâtri, *bestower of recompense.*

pâdafrâh, ، nigraha, *punishment.*

pâdafrâhgar, ، nigrahakara, *inflicter of punishment.*

pâdafrâhinîdan, ، nigrahakarana, nigrah; *to punish.*

pâdan, ، [، ،] pâ, nipâ; *to protect.*

pâdâr, ، pâtri; *protector, watcher.*

padarâstan, ، prakâs, nihsandih; *to prepare, provide.*

padarmâishni, ، *for* pîrmâsishni, ، sparsana, *the touch.*

padasâê, ، anurûpa, sânurûpa; *desired, inclined for.*

padash, ، tena, tasya, tatra, taih, tam prati, tam, tâm, teshâm, teshu, tasmin, tasyâm, (*inst. loc.*); *by* (*with, in, on, about, for, or of*) *him* (*her, or it*); *thereby, therein, thereon.*

pâdazahar, ، vishaushadha, *antidote.*

pâdimâl, ، pratirakshaka, *defence.*

padîr: 1) *see* awâkhtarî-padîr. 2) *pres. stem of* padîraftan.

padîraa, ، pratyabhimukham, pratîpa, abhimukham, pratikûlam, sammukham; *opposing, against.*

padîraftan, [illegible] [illegible] pratik*ri*, pratikara*na*; *to accept, receive.*

pâdirã, [illegible], skhalana, *exhausted.*

pâdirânihe*d*, [illegible], pratiskhalyate, *is exhausted.*

padîrashnî, [illegible], pratikara*n*îya, pratikarttavya, pratikara*n*atva; *acceptable.*

pâdishâh, [illegible], râjan, pârthiva; *ruler, sovereign, king.*

pâdishâhî, [illegible], pârthivatva, râjya; *sovereignty.*

padmôkhtan, [illegible], parivesh*t*; *to clothe, envelope.*

pa*d*sâr, [illegible], prakâra, *sequence.*

pâdyâwa*n*d, [illegible], pradhâna, pradhânatara, pradhânavat, prâdhânyavat; *prevailing, resistant.*

pâdyâwa*n*dî, [illegible], pradhânatva, *predominance.*

paê, [illegible]? mâñsa, *sinew.*

pâê, [illegible], [illegible] [illegible] pâda, *foot.*

pâêaa, [illegible], pada, *station.*

pa edu*n*, [illegible], tathaiva, *just the same.*

paêmã, [illegible], pramâna, *agreement.*

paêmãnî, [illegible], pramâ*n*atâ, pramâ*n*atas; *proportionate, orderly.*

paêwa*n*d, [illegible]: 1) *pres. stem of* paêwastan. 2) anvaya, âmnâya; *relationship, succession, lineage.*

paêwastan, [illegible], pravarttana, pravr*it*, pracar; *to be connected, to attach, continue.*

paêwastârî, [illegible], pravarttayit*ri*, *continuance.*

pahanâê, [illegible], pr*i*thulatva, *breadth.*

paharekhtan, [illegible], pariraksh, prayat, prayatnîya, prayatnaya, raksh, pratiraksh, parirakshan*i*ya, parirakshan*a*, pratirakshan*a*; *to abstain, avoid.*

paharekhtâr, [illegible], prayatnayit*ri*, *caretaker.*

paharez, [illegible]: 1) *pres. stem of* paharekhtan. 2) pratiyatna, *forbearance.*

paharezashni, [illegible], pratiyatna, *abstinence.*

pâk, [illegible] [illegible] pavitra, pavitratara; *pure.*

pâkî, [illegible] [illegible] pavitratva, pavitratâ; *purity.*

pâlâîdan, [illegible]? gâlaya, *to filter.*

pâlâishni, [illegible]? gâlana, *a filtering.*

pâlîdan, [illegible]? gâlaya, *to filter.*

pânâ, [illegible], pâtr*i*, *protecting.*

panâh, [illegible], rakshaka; *protection, refuge.*

pânâî, [illegible], raksha*n*atva, rakshâ; *protection.*

pand, [illegible], *s*ikshâ; *advice, doctrine.*

panîr, [illegible] [illegible] panîra (*Pz.*), *cheese.*

pa*n*ja, [illegible] [illegible] panca, *five.*

paoiryôdkaêshî, [illegible], pûrvvanyâyavat, *of the primitive faith.*

parast, [illegible], ârâdhita, *worshipper.*

parastaa, [illegible], ârâdhaka, samârâdhaka, arccaka; *worshipper, servant.*

parastan, [illegible], arc, *to worship.*

parastashni, [illegible], pûjâ, ârâdhanâ; *worship.*

parastashnigar, [illegible], arccanâkara, *worshipper.*

parastîdan, [illegible], arccaya, samârâdhaya; *to worship, serve.*

parekht, *for* firekht, [illegible], parireshan*a*, parireshâ; *disturbed.*

Pârs, [illegible], Pârasîka, *Pârs province.*

pas, [illegible] [illegible] pascât, tathâ, pâscâtya; *after, afterwards, then, therefore.*

pasâkht, [illegible], mahâdivya; *achievement, ordeal.*

pasâkhtaa, [illegible], âracita, *settled.*

pasâkhtaî, [illegible], âracitatva; *construction, organization.*

pasâkhtan, [illegible], âra*c*, samâra*c*, vira*c*, ra*c*, viracana, vinirmmâ; *to construct, organize.*

pasâkhtâr, [illegible], âracayit*ri*, viracayit*ri*, âracit*ri*; *constructor, composer.*

pasâkhtihâ, *see* ja*d*-pasâkhtihâ.

pasa*n*dîdan, [illegible], pratik*ri*, *to approve.*

pasâ*z*, *pres. stem of* pasâkhtan.

pasa*z*aa, [illegible], anurûpa, anurûpin, anurûpâyate, yogya; *provided, adapted.*

pasâ*z*ashni, [illegible], âracana, *composition.*

pâsh, *for* pâs, [illegible], praharaka, *watch.*

pashemã, [illegible], pasc*â*ttâpa, pasc*â*ttâpin; *sorry, repentant.*

pashemãnî, [illegible], anutâpatva, pasc*â*ttâpatva; *regret, penitence.*

pashemãnî-kunishni, [illegible], anutâpikarmman, *performing penitence.*

pasî, [illegible] [illegible] pasc*â*t, *behind.*

pasîn, *see* tan-i pasîn.

pas-khardî, [illegible], anutâpibuddhitva, *after-wisdom.*

pâsukh, [illegible], pratyuttara; *reply, answer.*

pâsukhinîdan, [illegible], prativac, *to answer.*

pâswãninîdâr, [illegible], praharakakart*tri*, *defender.*

patkâr, [illegible], sañvâda, *disputing.*

patkârashni, [illegible], prativâda, *disputation.*

patyâraa, [illegible], pratighâta, pratighâtin, pratidvandvin; *adversary.*

patyâraî, [illegible], pratidvandvatâ, pratighâtatva; *antagonism.*

patyârainîdan, [illegible], sapratighâtinañ k*ri*, *to afflict.*

patyârainîdâr, [illegible], pratighâtayit*ri*, *disturber.*

Pâvarôsh, [illegible]? Pâvaro*s*a, *Paul.*

pazâminîdârî, [illegible], paripâcana, *cause of maturity.*

pâ*z*ashni, [illegible], tr*i*shâ, *a parching.*

pecîdaa, [illegible], âvamarddita, *entangled.*

pecîdaî, [illegible], samparkka, âvamarddanatva; *entanglement.*

pecîdan, [illegible], samp*ri*c, *to entangle.*

pedâ, [illegible], prak*a*ta, parisph*u*tameva, prak*a*tameva, spash*t*ameva, parisph*u*ta; *manifest, evident, declared, conspicuous.*

pedâî, [illegible], prak*a*tatva, prak*a*tatâ, prak*a*ta; *manifestation, perceptibility.*

pedâîdan, [illegible], prak*a*tâya, prak*a*tîk*ri*, prak*a*tîbhû; *to manifest.*

pedâinîdan, [illegible], prak*a*taya, prak*a*tâya, prak*a*tik*ri*; *to publish, announce, specify.*

pedãbar, [illegible], âcârya, guru; *apostle.*

pedãbar-âfrâ, [illegible], ârâdhak*a*h sikshâpaka, *exalting the apostle.*

pegh, [illegible], vyajana, *fat.*

perâishni, [illegible], bhûsh*a*na, *adornment.*

perâmûn, [illegible], [illegible], parivarttulam, *around.*

perôz, [illegible], vijayin, *victorious.*

perôzgar, [illegible], vijayin, vijayitara; *victorious, triumphant, successful.*

perôzî, [illegible], vijaya, vijayatva, vijayatâ; *victory, triumph.*

pesh, [illegible] [illegible] pûrvvam, puras, prâk, âdya, âdi, pûrvvatva, prâgeva, prâktanîya; *before, previous, earlier.*

peshaa, [illegible], vidyâ; *class, profession.*

peshawâê, [illegible], pura*h*sara, agresara; *leader.*

pesh-dahishnî, [illegible], prâk srishteh, *before creation.*

peshînaa, [illegible], pûrvvapurusha, *ancient.*

peshînî, [illegible], prâktana, *ancient.*

pesh-jastihâ, [illegible], prâk prâpta, *through previous occurrence.*

pesh-vînâihâ, [illegible], puronirîksha-natayâ, *through foresight.*

pid, [illegible] [illegible] pitri, *father.*

pidar, [illegible] [illegible] pitri, dhâtri; *father.*

pidar-mā, [illegible], pitarme, *our father.*

pidar-tā, [illegible], pitrâ yûyam, *your father.*

pib, [illegible] [illegible] vasâ, *fat.*

pîl, [illegible] [illegible] hastin, *elephant.*

pîrî, [illegible], vârddhakya, *old age.*

pôshashni, *see* zahar pôshashni.

pôst, [illegible] [illegible] carmman, ajina; *skin.*

pur, [illegible] [illegible] sampûrnnam, pûrnna; *full, fully, complete, abundant.*

pur-erang, [illegible], sampûrnnam ajayatva, sampûrnnam asuddha; *full of delusion.*

pur-erangî, [illegible], sampûrnnamasuddhitva, *full delusion.*

pur-erangihâ, [illegible], pûrnnâsuddhitayâ, *completely delusive.*

pur-nekî, [illegible], sampûrnnasubha, *full of happiness.*

pur-rawâ, [illegible], sampûrnnapravritta, *fully proceeding.*

pur-raweshnihâ, [illegible], sampûrnnapravrittitayâ, *fully continuously.*

pursaî, *see* ham-pursaî.

pursashni, [illegible], prasna, prasnatâ, pracchanatva; *enquiry, question.*

pursîdan, [illegible], prach; *to ask, enquire.*

pursîdâr, [illegible], prashtri, *enquirer.*

pur-zahar, [illegible], sampûrnnavisha, *full of indignation.*

pus, [illegible] [illegible] putra, *son.*

pusarî, [illegible] [illegible] putratâ, *sonship.*

râ, [illegible] (S. *abl. dat. inf. ins. loc. gen. acc.*), hetave, hetunâ; *on account of, for the sake of, for, at, by means of.* (*Follows its noun or phrase.*)

rad, [illegible], guru, *master.*

râdî, [illegible], dakshinâ, *liberality.*

râd-manishnihâ, [illegible], dânamânasatâ, *with liberal thought.*

rad-mastarg, [illegible], guroh mastargga, *empty-skulled.*

raftan, [illegible] [illegible] pracar, paryat, samudgam, pradâ, pravah, prayâ, prabhû; *to proceed, walk, go, move.*

ragh, [illegible]: 1) sirâ, *vein, tube.* 2) *for* lag; sirâ, rasanâbhara; *prison, confinement.*

rah, *pres. stem of* rastan.

râh, [illegible], mârgga; *path, way.*

râhdâr, [illegible], mârggarakshaka, *highwayman.*

râhî, *see* awâz-râhî, râst-râhî.

râinâ, [illegible], pravrittikara, pravarttamâna, pracârayitri; *stimulating, urging.*

râinîdan, [illegible], pracâraya; *to stimulate, urge, propagate.*

râinîdâr, [illegible], pravrittikarttri, pracârayitri, pravrittikara; *stimulator, manager.*

râinîdârî, [illegible], pravrittikâritâ, pravrittikâritva; *management.*

râinishni, [illegible], pravritti, *stimulus.*

râinishnî, *see* jad-râinishnî.

ram, [illegible], vrinda, yûtha, sanghâta; *assemblage, congregation, flock.*

râmishni, [illegible], ânanda, *pleasure.*

ranj, [illegible], kashta, âyâsa, klesa; *toil, trouble.*

ranjaihâ, [illegible], âyâsatayâ, *with suspicion.*

ranjî, *see* kam-ranjî.

raseshni, [illegible] [illegible] samprâpti, prâpti; *arrival, a coming.*

raseshnî, *see* be-raseshnî, margî-raseshnî.

rasîdan, [illegible] [illegible] prâp, prâyâ; *to arrive, come, reach, occur.*

râst, [illegible], satya, tulya; *true, just.*

rastaa, [illegible], sañvâsin, antaranga, varnna, pravâha; *custom, rule, law.*

rastan, [illegible], sudh, samânayana; *to escape.*

râst-gaweshni, [illegible] [illegible], satyavâk, *speaking truthfully.*

râst-gaweshnî, [illegible] [illegible], satyañ vacas, *true statement.*

râstî, [illegible], satyam, satyatâ, tulyatâ, satyatva; *truth, justice.*

râstihâ, [illegible], satyatayâ, saralatayâ; *truly, justly, rightly.*

râstî-kâmaa, [illegible] [illegible], satyakâmin, *desiring the truth.*

râst-nigareshnî, [illegible] [illegible], satyanirîkshanatva, *just observation.*

râst-râh, [illegible] [illegible], satyamârggin, *in the true path.*

râst-râhî, [illegible] [illegible], satyam mârggatva, *the true way.*

rasûnâ, *for* rasvâ? [illegible]? nibandhya (= rasûnâ kardan), *disgrace.*

rasûnâî, [illegible]? rajjubandha, *disgrace.*

rasûnâihâ, [illegible]? rajjubandhatayâ, *disgracefully.*

raw, *pres. stem of* raftan.

rawâ, [illegible], pravritta, pravritti; *continuous.*

rawâî, [illegible], pravrittitva, *advancement.*

rawâinîdârî, [illegible], pravrittikârin, pravrittikâritâ; *advancement, propagation.*

raweshni, [illegible], pravritti, pracârin, pravarttana; *progress, motion.*

raweshnî, *see* awâz, frâz, nihã, nyak.

raweshnihâ, *see* nihã, nyak, pur.

râz, [illegible]: 1) rahasyatâ, guptam; *mystery, secretly.* 2) sûtradhâra, *mortar-mixer.*

razm, [illegible], sainya, *contest.*

redak, [illegible] [illegible] dimbha; *child, young one.*

revihed, *for* rezihed, [illegible], avakîryate, *is poured. Or 'is liberated,'* (*see* rewudan.)

rewudan, *for* rewîdan? [illegible]? avâlikh[1], *to be liberated.*

rezashnî: 1) [illegible], *see* khûn-rezashnî. 2) [illegible], pravâha, recita; *pouring, shedding.*

rezihed, [illegible], riktâyate, *is poured out.*

rîman, [illegible], malina, *polluted.*

rîmanî, [illegible], malinatva, *pollution.*

rist, [illegible], [illegible], sava, *the dead.*

ristâkhez, [illegible], [illegible], savotthâna, savotthânîya; *resurrection.*

rôd, [illegible], srotas, nadî; *river.*

rôd, [illegible], hrada; *face, surface.*

rôdamãn, [illegible]? vanaspatirdhânyanca, *sprouting plant.*

rôdîdan, [illegible], pravah, *to grow.*

rôshan, [illegible], rocishmat, tejas, rocis, nirmmala, nirmmalatara, tejasvin, teja; *light, clear; a luminary.*

Rôshan, [illegible], Rosana, nirmmala; *Róshan.*

rôshanî, [illegible], rocis, roci, tejas, uddyota, uddyotatva; *the light.*

rôshanihâ, [illegible], nirmmalatayâ, *clearly.*

rôspî, [illegible], vita, *paramour. Plu.* -yã.

rôv, *pres. stem of* rustan.

rôz, [illegible] [illegible] dina, ahan, divasa; *day.*

rôza, [illegible], nakta, *fasting.*

rôzgâr, [illegible], divasa, *daily work.*

rôzgârî, [illegible], santatîya, *daily.*

---

[1] Perhaps Nêr. read rezîdan with the meaning 'to bruise, tear, scratch.'

rôzî, [illegible], artha, *daily food.*

rûi, [illegible], dhâtu, *metal.*

run, [illegible], abhimukham; *direction, tendency.*

rustan, [illegible] [illegible] samâruh, samudbhû; *to grow.*

rvã, [illegible] [illegible] âtman, *soul.*

rvãnî, *see* anôsh-rvãnî.

sad, [illegible] [illegible] sata, *hundred.*

sadîgar, [illegible], tritîya, *third.*

sâêaa, [illegible], târakâ; *shadow, iris of the eye.*

sag, [illegible] [illegible] sunaka, *dog.*

sakht, [illegible], gâdhatara; *hard, vehement.*

sâkhtan, [illegible], âracana, *to form.*

sâkhtârî, [illegible], sañsparddhanatva (= hambidî sâkhtârî), *formation.*

sakht-vîrôdashnihâ, [illegible] [illegible], nividapravâhatayâ, *through obstinate faith.*

sakhun, [illegible], [illegible] [illegible] vâkya, vacas; *word, statement. Plu.* -ihâ.

sakhunîdan, [illegible], vâcaya, *to discourse.*

sakhunihâ, *see* vîmand, vîmandî.

sakhun-shnâsî, [illegible] [illegible], vacasâ jnânin, *understanding of the words.*

sâl, [illegible] [illegible] varsha, sañvatsara; *year.*

sâlâr, [illegible], adhipati, *leader.*

sâlârî, [illegible], âdhipatya; *leadership, control.*

sâmãn, [illegible], sîman, sîmâ, maryâdâ; *limit, argument.*

sâmãnaa, [illegible], kiyânapi, maryâdâ; *limit, extent.*

sâmãnihâ, *see* gunâh-sâmãnihâ.

sâmãnmand, [illegible] [illegible], sîmâvat, sîmâmat; *limited.*

sang, [illegible], [illegible] [illegible] silâ; *stone, weight.*

sar, [illegible] [illegible] siras; *head, chief.*

sâr, sârî, *see* awâz.

sard, [illegible], sîtala, *cold.*

sardaa, [illegible], jâti, jâtîya; *species, race.*

sardaa sardaa, [illegible] [illegible], prithak prithak jâti, *various kinds.*

sardaihâ, *see* jad, vas.

sardî, [illegible], saitya, sîtam; *coldness.*

sârînîdan, [illegible], utsâraya, *to pour forth.*

sarmandihâ, [illegible] [illegible], paryantamattayâ, *finally.*

Satavaêsh, [illegible], Satavaesa, Satava,isa; *star Satavaés.*

sawagand, [illegible], sapathâ, *oath.*

sâz, *pres. stem of* sâkhtan.

sazâ, [illegible], yogya, anurûpin; *fitting, expedient.*

sâzaî, *see* ham-sâzaî.

sâzashnî, [illegible], senâracana, *forming.*

sazastan, [illegible], anurûpa, *to be expedient.*

sazîdan, [illegible], yujya, sañyujya, sak, sañvad, upayujya, anurûpâya, yogya, anurûpin, subh, sambhû; *to be expedient, fitting, suitable, proper; ought.*

se [illegible], [illegible] tri, *three.*

ser, [illegible], tripta; *surfeited, tired.*

serî, [illegible], tripti, *satiety.*

shâh, [illegible], [illegible] [illegible] râjan, *king.*

shahar, [illegible], nagara; *district, country.*

shaharyâr, [illegible], [illegible], râjan, *emperor.*

shaharyârî, [illegible], râjya, *empire.*

shahôd, *pres. 3d s. of* shudan.

Shâhpûr, [illegible], [illegible], [illegible], Sâhapûra, *Shâhpûr.*

shâind, *pres. 3d pl. of* shâyastan.

shã, [illegible], eshâm, tebhyah, âsâm, teshâm; *them, their.*

sharm, [illegible], lajjâ, *shame.*

shash, [illegible] [illegible], [illegible] shash, *six.*

shast, [illegible] [illegible], [illegible] shashti, *sixty.*

shav, [illegible] [illegible] nisâ. râtri; *night.*

shavã-gâh, [illegible], nisâvasâna, *nightfall.*

shaw, *pres. stem of* shudan (*except 3d s.*).

shawã, [illegible], pasupâtri, *shepherd.*

shâyad, [illegible], *pres. 3d s. of* shâyastan.

shâyastan, [illegible], sak, adhikri, upakri, yujya; *to be possible*; *can, may, must.*

shê, *for* gâh-ê? [illegible], kshana, *one time.*

sher, [illegible] [illegible] vyâghra, *lion.*

shîhastan, [illegible] [illegible] samîh, abhîps, ruc, îh, pratibhâs; *to seem, consider.*

shîrîn, [illegible], madhura, *sweet.*

shkaft, [illegible], [illegible], [illegible], adbhuta, ghoratara, sacamatkâra; *marvellous, strange, awful.*

Shkand-gumãnî-vazâr, [illegible], Skanda-gumânî-gujâra, *doubt-dispelling explanation.*

shkastaî, [illegible], vibhinnatâ, *disconnection.*

shkastan, [illegible] [illegible] vimarddana; *to break, destroy.*

shkastâr, [illegible], bhanktri, *destroyer.*

shkastârî, [illegible], bhanktatva, *destructiveness.*

shkôh, [illegible], samûha, *dignity.*

shnâkhtan, [illegible], parijnâna, avalok, avabodhana, avalokana, parijnâ, avabudh, samâjnâ, avagam, âlok, vijnâ, samavalok, parijnânatva; *to understand.*

shnâkhtârî, [illegible], parijnâna, parijnânatva; *understanding, information.*

shnâs, [illegible], *pres. stem of* shnâkhtan. *See* afarzãm, ne, vad.

shnâsaa, [illegible], jnânin, *intelligent.*

shnâsaî, [illegible], avabodha, *understanding.*

shnâsî, *see* ne, sakhun, yazad.

shnawashni, [illegible], sravana, *the hearing.*

shôishni, [illegible], kshudhâ, *hunger.*

shôishnimand, [illegible], kshudhâtri-shâvat, *hungry.*

shtâftâr, [illegible], santâpayitri, *hurrier.*

shudan, [illegible] [illegible] prayâ, gam, yâ, sancar, vipranas, samâyâ, dhâv; *to go.*

shumâ [illegible] yûyam, *you.*

shumâ-shã [illegible] yûyam etâmetân, *ye them.*

shun, [illegible], pratimâ, anurûpa, upama; *description, nature.*

shunbad, [illegible], sanaiscarîya, *sabbath.*

shustan, [illegible] [illegible] snâpayana; *to wash, cleanse.*

shuthur, [illegible], vîrya, *semen.*

sôzâ, [illegible], jyotishmat; *burning, blazing.*

spâh, [illegible], sainya, *troops.*

Spâhân, [illegible], Aspâhana, *Ispâhân.*

spâhsalâr, [illegible], sainyâdhipati, *commander of the army.*

Sparagar, *for* Geprel, [illegible], Sparagara, *Gabriel.*

spâs, *see* bun-spâs.

spâs-angâr, [illegible], tridhâpraharakakârin, *recounting praise.*

spâsdâr, [illegible], rakshakâra, tridhâpraharakakârin, tridhâpraharakakara; *praising, grateful.*

spedaa, [illegible], pakshman, spedaka (*Pz.*); *white* (*of eye or egg*).

spedî, [illegible], dhavalatva, *whiteness.*

Spenzagar, [illegible], Spenjagra, *Spenjaghra demon.*

spihir, [illegible], cakra, cakrapada; *celestial sphere.*

spôz, [illegible]: 1) *pres. stem of* spukhtan. 2) skhalitri; *setting aside, neglect.*

spôzâ, [illegible], poshtri, prasthâpaka; *putting aside, extracting.*

spôzashnî, pratiskhalana, *removing.*

Spudâkht, *for* Spendâd, *see* Kai Spudâkht.

spukhtan, pratiskhal, pracchâdana, pratiskhalana, skhal; *to set aside, remove, neglect.*

spukhtâr, skhalayitri, *remover.*

spur, sampûrnna, *perfect.*

spurî, pûrnna, sampûrnna, sampanna; *complete, perfect, fulfilled.*

spurî-humânâ, pûrnnopamâna, *completely similar.*

stahm, balâtkâra, *oppression.*

stâîdan, stù; *to praise, glorify.*

stâîdâr, stutikara; *glorifier, thanksgiver.*

stâishni, stuti, *commendation.*

star, târâ, târakâ; *star, planet.*

stâr, târakâ, *star.*

stâraa, târakâ; *star, constellation.*

star-angâr, târâganaka, *astrologer.*

star-karfî, târakâkalevaratâ, *shape of stars.*

stezîdan, yudh, *to contend.*

stî, pankti, *substance.*

stûn, stambha; *column, series.*

stûnaa, prakânda, stambha; *stem.*

sturdaihâ, stabdhatayâ, *stupidly.*

sûca, *for* sûcan, sûcikâ, *needle.*

sûd, lâbha, lâbhin; *profit, advantage.*

sûd-bar, lâbhasyaca phalasyaca, *advantageous.*

sûdî, lâbha, *advantage.*

sûdmand, lâbhavat, lâbhamat; *advantageous, beneficial.*

sûdmandihâ, lâbhamattayâ, *advantageously.*

sûdmand-kârî, lâbhavatkâryatâ, *advantageous effect.*

sûdmand-kunishnî, lâbhavatkarmmatâ, *advantageous action.*

sûlâ, *chidra; hole, eye (of needle).*

sush, bukkam aurasam? *lungs.*

suwastâî, suvastâyîka (*Pz.*), *sophistical. Plu.* -âîâ.

syâh, *krishna, black.*

taftî-manishni, ushnataramanas, *fervent-minded.*

taftî-manishnihâ, sucetanamanas, *fervent-mindedly.*

tahal, *katu, katuka, katukatara; bitter, jaundiced.*

tahalûnî, *katukatva, jaundiced nature.*

takht, âsana, *throne.*

tamaa, tamasvin, *gloomy.*

tamî, tamisrîya, *gloomy.*

tam-tukhmaa, tamobîja, *of a gloomy race.*

tan, tanu, vapus; *the body.*

tân, vistîrnna; *empty, void.*

tani-kard, tanukrita, sarîrin; *bodily-formed.*

tani-kardî; 1) sarirakrittâ, *bodily formation.* 2) tanukrit, sarin; *bodily-formed.*

tanimandî, tanumattâ, *bodily form.*

tan-i pasîn, tanoh akshayatva, *future existence.*

târ, tamas, timira, tamisra; *dark, gloomy.*

târîk, tamomat, tamasvin, tamovat, tamisrin; *dark.*

târikî, tamisra, tamas, timira, timiratva; *darkness.*

Tarsâ, ܬܪܣܐ, Tarsâ, *Christian.*

tars-âgâh, ܬܪܣܐܓܐ, bhaktisîla, *reverent.*

Tarsâî, ܬܪܣܝܘܬܐ, Tarsâkajâti, *Christianity.*

tâsht, ܬܫܬܐ? niscaya, *anxiety* (?).

tâshtî, ܢܝܫܬܐ, suniscita, *formed.*

tâwââ, ܬܐܘܐ, tîvratara, sadrava; *scorching, fervent.*

tawâhinîdan, ܐܘܗܝܢܝܕܢ, vilopana, vinas, vinâsaya; *to spoil, destroy.*

tawâhinîdâr, ܡܘܗܝܢܝܕܐ, vidhvañsakartt*ri*, vilopayit*ri*, vidhvañsayit*ri*; *spoiler, corrupter.*

tâwãnaa, *for* tâzãnaa, ܬܐܙܢܐ, carmmalatâ, *whip.*

thar, ܬܪ, hîna, *scornful.*

tharaa, *for* talaa, ܬܠܐ, kîlaka, stambhâ*h*; *springe, trap.*

thedaa, ܬܝܕܐ, bimba, *pupil* (*of eye*).

thihî, ܬܝܗܝ, sûnyam, âkâsa, riktatva; *empty space, a void.*

this, *for* cish, ܬܝܫ [ܟܝܫ] kincit, padârtha, kascit padârtha, vastu, kincit vastu, kincidapi, kimapi; *a thing, anything, something.*

thô [ܬܘ] tvam; *thou, thee.*

thôkhtan, ܐܐܬܘܟܬܢ, socaya, sodhaya; *to repay, retaliate.*

thôz, ܬܘܙ, *pres. stem of* thôkhtan.

thûm, ܬܘܡ? bîja, *semen.*

tîmâr, ܬܝܡܪܐ, vishâdita, *anxiety.*

Tîr, ܛܝܪ, Budha, *planet Mercury.*

Tishtar, ܛܝܫܬܪ, Tistara, Tistaratâra; *angel Tishtar, star Sirius.*

tôw, ܛܘܐ, puta, *eyelid.*

tukhm, ܛܘܟܡ, bîja, *seed.*

tukhmaa, ܛܘܟܡܐ, bîja, ekabîja; *source, pedigree.*

tukhshâ, ܛܘܟܫܝܐ, vyavasâyin, *diligent.*

tukhshâî, ܛܘܟܫܝܘܬܐ, adhivyavasâya, *diligence.*

trã, ܬܪܐ, sakta, saknoti, sakti, samartha, sakyate, kshama, saknuvanti, balish*tha*; *able, possible; power.*

trãnâî, ܬܪܢܝܘܬܐ, saktitva, *capability.*

trãnastan, ܐܬܪܢܣܬܢ, sak, *to be possible.*

trãnî: 1) ܬܪܢܝܘܬܐ, saktitva, sakti; *capability, power, opulence.* 2) ܬܪܢܝܐ, sakta, saktimat, sakti, samartha; *capable, powerful.*

trãninîdan, ܐܬܪܢܝܢܝܕܢ, samarthîya, *to be enabled.*

u, ܘ, ca, (*om.*), vâ, tu, tathâ, param, hi; *and; (rarely) also, or, but.*

urvar, ܥܪܒܐ, vanaspati; *plants, trees.*

uuh, *see* vh.

vacôrdî, ܘܟܘܪܕܝ, vacogurutâ, *judgment.*

vad, ܒܝ [ܒܝܫ] asubha, nik*rish*ta, nik*rish*tatva, viruddha, du*h*khita; *evil, bad, wretched.*

vad, ܒܘܙ, pati, *ruler.*

vâd, ܪܘܚ [ܪܘܚܐ] vâyu, pavana; *wind, air, breath.*

vadaa, ܒܝܫܐ, dush*ta*, *evil.*

vadâkhtan, ܐܐܒܝܫܬܢ, uttap, *to melt.*

vad*ang*, *for* u ta*ng*, ܒܝܢܓ, hâni, vishama; *and straitened.*

vad*ang*ihâ, *for* u ta*ng*ihâ, ܒܝܢܓܝܗܐ, hânitayâ, *and distressingly.*

vadardan, ܐܐܒܝܪܕܢ [ܐܐܒܝܪܕܢ] vyatyaya; *to pass away, die.*

vadâz, ܒܝܙ, *pres. stem of* vadâkhtan. *See* zahar-vadâz.

vad-gôharî, ܒܝܬ ܓܘܗܪܝ, nik*rish*taratnatva, *evil nature.*

vadî, ܒܝܐ [ܒܝܫ] asubham; *evil, vileness.*

vadîrdan, ܐܐܒܝܪܕܢ, prer, *to pass on.*

vad-kunishnî, [illegible], nikrishtatâ, *evil deeds.*

vad-shnâs, [illegible], asubhâvalokin, *badly informed.*

vaê, [illegible]? nindâ, *woe.*

vaêm [illegible] aham, mayâ, me, (*om.*), mâm; *and (or also) by (for, or of) me; and (or also) me (or my).* See awam.

vâfrîngânî, [illegible], prasiddhatâ, *blessedness.*

vahâ, [illegible], vikrayin, *price.*

vahãn, [illegible], kârana, hetu; *cause.*

vahãnaa, [illegible], arthâya, *cause.*

vahãnî, [illegible], kâranîya, kâranena; *caused.*

vâhar, *for* nâhar, [illegible]? anrita, *strange.*

vahe, [illegible] [illegible] uttama, sundaram; *good, better. Plu.* vahã.

vaheftaa, [illegible], vyâmugdha, vimugdha; *defiled.*

vaheftaa-dil, [illegible], vimugdhacetas, *defiled in heart.*

vaheftaî, [illegible], vipratârana, *defilement.*

vaheftan, [illegible], [illegible], vyâmohaya, *to defile.*

vaheftâr, [illegible], vipratâraka, *defiler.*

vahe-kâm, [illegible] [illegible], uttamakâmin, uttamakâma; *good-willed.*

vahe-kâmî, [illegible], uttamakâmatva, *good will.*

vahe-manishnihâ, [illegible], uttamamanasâ, *with good intent.*

vahesht, [illegible], svargga, svarggaloka, svarggabhuvana; *heaven, paradise.*

vahî: 1) [illegible] [illegible] uttamatva, uttamatâ, uttama; *goodness, welfare.* 2) [illegible] [illegible] uttama, *of good origin. Plu.* -îgã.

Vahman, [illegible], Gvahmana, *Vohuman.*

vahmãn, [illegible], varttamâna, *a certain.*

vahmãnî, *see* viãmãnî.

vakhsh, *for* vâyâ, [illegible], locana, cakshus[1]; *breath, breathing.*

vakhshashni, [illegible], visphîti, varddhishnu; *growth.*

vakhshinîdârî, [illegible], vikâsana, *cause of growth.*

vakhshûr, [illegible], vidagdha, pravîna; *prophet.*

vakht, [illegible] [illegible] vidhvasta, *destiny.*

vakhtan, [illegible] [illegible] vibhaj, bhrañs; *to ordain, appoint, bestow.*

Vanand, [illegible], Vananta, *star Fomalhaut.*

vanâsashnigar, [illegible], vinâsakara, *doer of mischief.*

vanâsîdan, [illegible], vibhrañsaya, *to injure.*

vanâstâr, [illegible], vibhrañsayitri, *injurer.*

vãg, [illegible] [illegible] sabda, âghosha; *voice, outcry.*

vãgî, [illegible], âghosha, *shouting.*

var, [illegible], hridaya; *the chest, breast.*

vârã, [illegible] [illegible] vrishti, *rain.*

vardîdan, [illegible], viparyaya, *to turn.*

vardinâ, [illegible], parivarttamâna, *changing.*

vardinîdan, [illegible], vyastaya, viparyaya, paribhrâmaya, vyâvarttaya, vibhrâmaya; *to turn, change, pervert.*

vardinîdâr, [illegible], vibhrâmayitri, *changer.*

vardishni, [illegible], parivarttana, parivritti; *change, rotation.*

vardishnî, [illegible], vyatyaya, viparyayin; *changeable.*

varekhtan, [illegible] [illegible] pramas, *to flee.*

varg, [illegible], patra, *leaf.*

varôishnî, [illegible] [illegible] prabodhîya, *believing.*

vars, [illegible], kesa, *hair.*

---

[1] Nér. was thinking of [illegible] a [illegible] 'a look, eye.'

varun, [illegible], kâma, *lust.*

varz, [illegible]: 1) *krishi, cultivation.* 2) *see* âsmãn-varz.

varzîdan, [illegible], *krish*, samanush*th*â, anush*th*âna, samâcara*n*a, vicar, samâcar; *to till, practise.*

vas, [illegible] [illegible] prabhûta, bahu, pracura, prabhûtatara, bhûri, bahutaram, pracuratara, prabhûtatva, bhûritara; *many, much, more, very.*

vas, *for* vash? [illegible]? rasa; *phlegm, or bile? Or for* vars, *hair?*

vas-âinaî, [illegible], bahuprakâra, *multifariousness.*

vas-âinaihâ, [illegible], bahuprakâratayâ, *multifariously.*

vasã, *for* vas âîn? [illegible], prabhûta, bahu, pracura, pracuratara; *many ways, many kinds.*

vas-dînî, [illegible], bahudînitva, *much religiousness.*

vash [illegible] asya, asau, asyaca, asauca, anena, asyâ*h*, tasya, enanca, tasyaca, tanca, teca, tebhya*h*, iyam, tân, yasmât, yasyaca, eteca, etai*h*, sâca, ete, yenaca, asyaiva, asau . . eva, anenaca, idamapi; *and (or also) by (for, or of) him (her, or it); and (or also) him (her, it, his, or its).*

vashâdaî, [illegible], visleshatva, *open space.*

vashã [illegible] teshâm, eteshâm, âsâm, teca, amîshâm, amûn, etân, âsânca, etânca, teshânca, eteca, ete, taisca, tayo*h*; *and (or also) by (for, or of) them; and (or also) them (or their).*

vash-awazûd, [illegible]? pittaprakopin, *abounding in bile (or phlegm).*

vashôftan, [illegible], vidhvañs, vigha*t*aya, vibhrañsaya, vilî; *to dissipate, destroy.*

vashôftâr, [illegible], vigha*t*ayitri, vinâsayitri, vibhrañsayitri; *dissipater.*

vashôw, [illegible], vidhvañsin, *devastating. Pres. stem of* vashôftan.

vashôwâ, [illegible], vinâsitara, *disintegrating.*

vashôwashni, [illegible], vinâsatva, vinâsa, vidhvañsa, vidhûnana; *disintegration, devastation.*

vashôwihe*n*d, [illegible], vinasyanti; *are disintegrated, are dispersed.*

vashtaa, [illegible], vyatyayita, *turned.*

vashtaî, [illegible], vyatyayatâ, *change.*

vashtan, [illegible], vyatyaya, viparyaya; *to turn, change, become.*

vashûdaa, [illegible], dusht*a*sr*i*shtî, *a miscreation.*

vasihâ, [illegible] [illegible] prâcurye*n*a, pracuratayâ, bâhulyena; *abundantly.*

vas-nihãnihâ, [illegible], bahuguhyatayâ, *very secretly.*

vâspuharg, [illegible] [illegible] suprasiddha; *princely, noble.*

vâspuhargãnî, [illegible], prakâsatâ, prakâsitatva; *ennoblement, nobility.*

vâspuhargãnîdan, [illegible], prakâsaya, *to ennoble.*

vâspuhargãnîdâr, [illegible], prakâsayitri, *ennobler.*

vas-sardaî, [illegible], bahujâtitva, *many species.*

vas-sardaihâ, [illegible], bahujâtitayâ, *multiformedly.*

vâstryôsh, [illegible], ku*t*umbika, *husbandman.*

vâstryôshî, [illegible], ku*t*umbikatâ, *husbandry.*

vat [illegible] tavaca, teca, tava; *and (or also) by (for, or of) thee; and (or also) thee (or thy).*

vatar, [] nikrishta, nikrishtatara, asubhatara; *very bad, vile, evil.*

vatarî, [] nikrishtatva, nikrishtatâ, asubham, nikrishta; *vileness, evil.*

vâwar, : 1) suddham, *credibly.* 2) pradhâna, *belief.*

vazâ, *pres. stem of* vazûdan.

vâzaa, , vâkya, *statement.*

vazâishni, , vikrânti; *a hurrying on, an injuring.*

vazand, , hâni, vipatti; *damage, ruin.*

vazand-kârî, , hânikâritâ, *work of ruin.*

vazâr, , vicâra, *explanation.*

vâzâr, [] hattavyavahâra; *market, usage.*

vazârashni, , vibhakti, vibhaktitva; *distinction, release.*

vazârashnî, *see* jad-vazârashnî.

vazârdaa, , vibhakta, *represented.*

vazârdaî, , vibhaktatva, *discrimination.*

vazardan, ? vibhaj; *to pass, release.*

vazârdan, , vibhaj, vivic, vicârya, vij, vibhedaya, sañsodhana, vibhanj; *to explain, distinguish, separate, discharge, expend, atone.*

vazârdârî, , suddhikâritâ, vibhaktikarttritâ; *departure, atonement.*

vâzargãn, , vânijyakrit, *trader.*

vazârî, , vicâranatâ, *explanation.*

vazârihâ, *see* gumã-vazârihâ.

vazârinîdan, , vivejaya, *to release.*

vazâyastan, , vikram, *to hurry on.*

vâz-frâ, *for* vâz-parâs, , vacah sikshâpanâ, *uttering a word.*

vazîdaa, , vivikta; *selected, distinguished.*

vazîdan, , vivic; *to select, prefer.*

vazîdâr, , vivektri; *selector.*

vazîdârihâ, , vivektritayâ, *discreetly.*

vazîhashni, *for* uzdahishni, , parîkshâ, *result.*

vazîn, *pres. stem of* vazîdan.

vazînââ, , vivikta, *discriminative.*

vazîngar, , vivejanakara, *decisive.*

vazirîdan, , sañvad, *to determine.*

vazirinîdan, , nirvvij, vicâraya; *to decide, form an opinion.*

Vâzisht, , Vâjista, *lightning fire.*

vazm, ? dhûmalatva, *dew.*

vazôstâr, , sodhayitri, *investigator.*

vazôstârî, , sañsodhana, sañsodhanatâ; *investigation.*

vazûdaî, , virodhatâ, *injury.*

vazûdan, , vidhvañs, vibhrañsana; *to injure, diminish, incline.*

vazûdâr, , virodhin, virodhayitri, vidhvañsayitri, virodhitara, vibhettritara; *injurer.*

vazûdârî, , virodhatva, virodhitâ, vidhvañsatva, virodhatâ; *injuriousness, injury.*

vazurgî, [] garimatâ, mahattva; *greatness, grandeur.*

vesh, , prabhûta, bahu, visphîta, bhûri; *much, more.*

vesh-nîrôî, , prabhûtaprânatva, *much power.*

rh, *or* uuh, *for* ahu, , prajnonmesha, *spiritual life.*

viãmãnî, *for* vahmãnî, , vivekatâ, *intervention.*

vicumânahihâ, , vivekatayâ, vivekajnatayâ; *methodically.*

vîdardan, *for* vadardan, [illegible], sankram, *to pass.*

vîmand, [illegible], sîmâ, sîman; *limit, shore.*

vîmanda-gaweshnî, [illegible], sîmâvatî vâc, *definite statement.*

vîmandihâ, *see* ham-vîmandihâ.

vîmandî-sakhunihâ, [illegible], sasîmavâkyatayâ, *through definite words.*

vîmand-sakhunihâ, [illegible], sasîmavâkyena, *definitely worded.*

vîmâr, [illegible], rogin, mândyavat; *sick.*

vîmârgar, [illegible], vyâdhikara, *producing disease.*

vîmârî, [illegible], mândya, vyâdhi, roga; *sickness, disease.*

vîmârihend, [illegible], mândyîyanti, *they are sick.*

vîmârstân, [illegible], rogin, *abode of disease.*

vîn, [illegible], drishti, *the sight. Used as pres. stem of* dîdan.

vînâ, [illegible], nirîkshana, *seeing.*

vînâî, [illegible], nirikshana, vilokanatva, vilokana; *sight, view.*

vînâihâ, *see* pesh-vînâihâ.

vînâkhta, *for* nîvâkhta, [illegible], guna, *influence.*

vînârashni, *for* nîvârashni, [illegible], samâracana, sammârjjanâ, svâsâkrishti; *arrangement, preparation.*

vînârastan, *for* nîvârastan, [illegible], viracana, *to arrange.*

vînârdan, *for* nîvârdan, [illegible], vinirmmâ, sanghataya; *to arrange, prepare.*

vînârdârî, *for* nîvârdârî, [illegible], prakâsakâritâ, *arrangement.*

vînashni, [illegible], nirikshana, drishti, drisyatva; *the sight, perception, visibility.*

vînashnî, [illegible], drisya, *visible.*

vînâwadâ, [illegible], drisyatara, drisya, parisphuta; *visible, the sight.*

vînî, [illegible] [illegible] nâsikâ; *nose, nostrils.*

vîninîdan, [illegible] [illegible] nidarsaya, *to show.*

vîr, [illegible], caitanya, smriti; *intellect.*

vîrâishni, [illegible], samâracana, âracanatâ; *arrangement, preparation.*

vîrâstaî, [illegible], samâracana, samâracanatva; *arrangement.*

vîrâstan, [illegible], samârac, sammârjjaya, vinirmmâ, nirmmâ, ârac, samâracana, âracana; *to prepare.*

vîrâstârî, [illegible], sammârjjanatva, *restoration.*

vîrôdashnihâ, *see* sakht-vîrôdashnihâ.

vîrôd-dînî, *for* vîrôishnî, [illegible], Gvirodadînîya, *believing. Plu.* -iã[1].

vîrôshaa, *for* vîrôiâ, [illegible], âmnâya; *believing, faith.*

vîsavad, [illegible], vîsapati, *village-ruler.*

vîsp, [illegible], sarvva, samagra, visva, sarvve'pi; *all, the whole.*

vîsp-âgâh, [illegible], sarvvajnânin, sarvvâvagati; *all-knowing, omniscient.*

vîsp-âgâhihâ, [illegible], sarvvajnânatayâ, *omnisciently.*

vîspã, *for* vîsp âîn, [illegible], sarvva, samagra; *all kinds, all classes, every description.*

vîsp-dânâ, [illegible], sarvvajnânin, *all-wise.*

vîsp-*khv*adâê, [illegible], sarvvarâjan, *all-ruling.*

vîsp-*tvã*, [illegible], sarvvasakti; *almighty, omnipotent.*

vîsp-*tvã*nî, [illegible], sarvvasakti, sarvvasaktitva, sarvvasakta; *omnipotence.*

---

[1] The Pl. vîrôyishnikân is a translation of the Ar. مؤمنون, 'the believers, the faithful,' an appellation commonly assumed by the Muhammadans.

vîsp-vahe, [illegible], sarvvottama, visvottama; *all-good.*

vîsp-vîn, [illegible], visvadarsin, *all-seeing.*

vyâwãn, [illegible]: 1) sûnyam, *wilderness.* 2) vimugdha, vimohita; *astray, deluded.*

vyâwãngar, [illegible], vimohanâkara, vimohayitri, vimohakarttri, vimohaka, vyâmohakarttri; *deluding, deluder.*

vyâwãngarî, [illegible], vimohanatâ, vimohakâritâ; *a deluding, delusion.*

vyâwãnî: 1) [illegible], vyâmohana, vimohana, vipratâranatâ, vimohanatva, vyâmûdhatva; *delusion.* 2) [illegible], vimûdha, vimûdhatâ; *deluding.*

vyâwãnîdan, [illegible], vyâmohaya, *to delude.*

vyâwãnîdâr, [illegible], vimohaka, vimohayitri; *deluder.*

vyâwãninîdan, [illegible], vimohaya, vipratâraya, vinâsaya; *to delude.*

vyâwãninîdâr, [illegible], vimohayitri, *deluder.*

vyâwãninîdârihâ, *see* freftagã.

yak, [illegible], eka, eka tâvat; *one, single.*

yak andar did [illegible] anyonyântar, *among one another.*

yak awâ did [illegible] anyonyam, *one as regards the other.*

yak ez did [illegible] anyonyasmât, anyonyatas; *one from the other.*

yakî, [illegible], ekatva, ekatâ; *unity.*

yak ô did [illegible] anyonyam; *one another, one towards (to, for, or with) the other.*

yak pa did [illegible] anyonyena, *with one another.*

yak yak, [illegible], ekaikasas, ekaika; *each one, each unit.*

yam [illegible] asmâbhih, yasmâdasmâbhih, mat, mecu, asmâkam, yadasmâbhih, yanme; *who (which, or that) by (for, or of) me; who (which, or that) me (or my).*

yamã [illegible] asmâbhih; *who (which, or that) by (for, or of) us; who (which, or that) us (or our).*

yaozdâthragar, [illegible], pavitratayâ âtmanah pâvanakarttri, *purifier.*

yash [illegible] yadasya, asya, yat, yo'sya, yah, yasya, yad, (*om.*), yâh, kecit, ye, yam, yamasya, yânasya, yâ, yâni asya, yâh anena, yân, yadete, yâm, yena, yat iyam; *who (which, or that) by (for, or of) him (her, or it); who (which, or that) him (her, it, his, or its); of his (hers, or its); by (to, for, of, in, or with) whom (or which).*

yashã [illegible] yeshâm, eteshâm, yatteshâm, teshâm, ye, yadyete, yadamunâ, amîbhih, te, (*om.*), yô'mîshâm, yat, yasteshâm; *who (which, or that) by (for, or of) them; who (which, or that) them (or their); theirs, whom, whose.*

yat [illegible] yâ tvayâ, te; *who (which, or that) by (for, or of) thee; who (which, or that) thee (or thy); of thy.*

yatã [illegible] yat yûyam, yat yushmâkam; *who (which, or that) by (for, or of) you; who (which, or that) you (or your); of yours.*

yazad, [illegible], iajada (*Pz.*), svâmin, iajadîya; *the sacred being, an angel. Plu.* yazdã.

yazadî: 1) [illegible], iajadatva; *divinity, divine existence.* 2) [illegible], iajadîya; *divine, sacred.*

yazad-shnâsî, [illegible], iajadaparijnânatva, *an understanding of the sacred being.*

zâdaa, [illegible], jâta; *born, offspring, prince.*

zadan, [illegible] nihan; *to strike, destroy.*

zâdan, [samutpad], *to be born.*

zadâr, hantri, vighâta, nihantritara; *destroyer, destructive.*

zadârî, vighâta, nihantritâ; *combativeness, destructiveness.*

zahâ, pinda, *emanation.*

zahaa, sambhûti, janani; *emanation, element.*

zahaamand, jananimat, *germinating.*

zahar, visha; *poison. venom. Plu.* zaharihâ.

zahar-gumekht, vishâvalipta, *mingled with poison.*

zahar pôshashni, pittam antram, *gall-bladder.*

zahar-vadâz, vishavarshin. *dissolving venom.*

zâishni, janani, utpatti, jananam; *birth, bringing forth, origin.*

zamî, [jagatî], prithvî, prithivî, bhû, bhûmi; *earth, land. Plu.* zamyâ.

zan, *pres. stem of* zadan.

zanashni, [nirasana]; *a beating, scourging.*

zandavad, jandapati, *tribe-ruler.*

zani, [yoshit, kalatra, nârî; *woman, wife.*

Zarathusht, Jarathustra, Jarathustrîya; *Zarathushtra.*

zarathushtrôtem, Jarathustrotima, *supreme Zarathushtra.*

Zargar, Jaragara. *Zarîr.*

zarî, *for* zardaa, jarîga (*Pz.*); *pale, despondent.*

zarmânî, jarâ, *decay.*

zaspâ, *for* zîfâ, kutsita, nikrishta; *faulty.*

zaspâ-gaweshnî, kutsitavâc, *faulty statement.*

zaspânî, *for* zîfânî, kutsitatva, kutsitatâ; *faultiness, error.*

zindaa, jîvat, jîvita; *living, alive.*

zindaî, jîvitam, jîvitatva; *life.*

zindânî, guptyâm, guptyâñ kshipta; *imprisoned.*

zîshtî, kashtam, kashtatâ; *brutal treatment, brutality.*

zîshtihâ, kashtatayâ, *brutally.*

zîwashni, jîvitam, *a living.*

zîwastan, jîvitam, *to live.*

zîwihend, jîvîyanti, *are lively.*

zôr, prâna. bala; *power.*

zôrdâê, dhânya, *grain.*

zôrî, *see* ham-zôrî.

zôshast. sahodara. *dearest.*

zrih, samudra, *sea.*

zûd, kshipram; *quick, rapidly.*

zufâê, dushtâgama, *depth.*

Zuhûd, Juhûda, *Jew.*

Zuhûdaa, Juhûda, *Jewish.*

Zuhûdî, Juhûdatâ, *Judaism.*

zur, nikrishta, *a lie.*

zurmand, alikamat; *lying, hypocritical.*

zur-mîdukhtihâ, nikrishta-mithyoktyâ, *with lying falsehood.*

Zurvân, kâla, *Time (personified).*

Zurvânî, kâla, *of Time.*

zyâ, hâni; *harm, injury.*

zyânaa, kalatra[1], *unfortunate.*

zyâgârî, hânikâritâ, *doing of harm.*

[1] Nêr. understood zani.

ERRATA.

Page 2, line 16, for 'written A. D. 1568' read 'four centuries ol

P. 2, last line, for 'about the fifteenth' read 'early in the four

P. 4, l. 24; p. 5, l. 16; for स्कंधविकाशौ read स्कंधविकासौ

P. 5, l. 5, for [illegible] read [illegible]

P. 15, l. 8, for [illegible] read [illegible]

P. 26, l. 11, for [illegible] read [illegible]

P. 27, l. 13, for [illegible] read [illegible]

P. 27, l. 21, for नु read तु

P. 38, l. 18, for यदमूना read यदमुना

P. 42, l. 21, for विविक्तुः read विवेक्तुः

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles
This book is DUE on the last date stamped below.

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
305 De Neve Drive - Parking Lot 17 • Box 951388
LOS ANGELES, CALIFORNIA 90095-1388
Return this material to the library from which it was borrowed.

3 1158 01178 1597

SOUTHERN REGIONAL LIBRARY FACILITY

See Spine for Barcode Number