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KING JAGAJJYOTIRMALLA'S ŚLOKASĀRASAMGRAHAḤ

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In the history of literature and Sanskrit learning in Nepal, the Bhaktapur ruler Jagajjyotirmalla (1614-1637) occupies a place worthy of more consideration than has hitherto been the case.

Apart from three plays in Maithili—*Haragaurivivāha*, *Kuñjavihārī* and *Muditakuvalayāśva*—the following texts in Sanskrit are ascribed to Jagajjyotir of the Malla dynasty¹.

1. *Samgītasārasamgraha*, a work on music, based on Abhilāṣa's *Samgītīcandra*. A commentary on the *Samgītīcandra* entitled *Samgītabhāskara*, is the work of one of Jagajjyotir's learned friends, Vamśamaṇi².
2. *Gītāpañcāśikā*.
3. *Svarodayadīpikā*, a commentary on Narahari's *Narapatijayacaryā*, which "deals with the use of magic diagrams, marked with mystic letters or syllables, as a means of prognostication in respect of warlike operations and adventurous undertakings."³
4. *Nāgara(ka)sarvasvaṭīkā*, see below.
5. *Ślokasārasamgraha*, an anthology of "nice Sanskrit verses", see below.

I shall here confine my attention to the *Nāgara(ka)sarvasva* (NS), and, in particular, to the *Ślokasārasamgraha* (ŚSS).

Jagajjyotir's *ṭīkā* on Padmaśrī's NS was first edited by Tansukhram Sarma, Bombay 1921⁴. The NS itself is a sort of cicerone for the man

- 1 For references to these plays and for some general information about the Malla Dynasty, including Jagajjyotir, see Horst Brinkhaus, *Jagatprakāśamalla's Mēladevaśaśi-devavyākhyānanāṭaka*, Stuttgart 1987, and "The Descent of the Nepalese Malla Dynasty as Reflected by Local Chronicles", in *JAOS* 111 (1991), pp. 118-122. See also S.Lévi, *Le Népal*, vol. 2, Paris 1905, pp. 240-242, and D.R. Regmi, *Medieval Nepal*, part 2, Calcutta 1966, pp. 215-218. (For these ref. I am obliged to Dr. Brinkhaus.)
- 2 See M. Krishnamachariar, *History of Classical Sanskrit Literature*, Delhi 1989, p. 869. (The information here given is based on the introduction to Tansukhram Sarma's edition of NS, see below.)
- 3 Quoted from A.B. Keith, *A History of Sanskrit Literature*, Oxford 1928, p. 535, n. 5. Keith gives further ref. to the manuscript in the India Office Library.
- 4 There is also an edition of the NS without the commentary, but with a Hindi translation, ed. pandit Bhagirathasvāmī, Calcutta 1929. (This was not available to me.) Cf. al-

about town, i.e. a work on *kāmasāstra*. As already pointed out by Tansukhram Sarma, large portions—some 60 verses—are quoted in the celebrated anthology *Śārṅgadharapaddhati* (A.D. 1363), including all the 36 verses of the longest of all the chapters, the XIIIth, entitled *hāvanirdeśa*.—The NS consists of 38 chapters (or 18, according to Jagajjyotir) dealing with the following topics:

- 1) *trivarganirṇaya* (10 verses)
- 2) no title, could be *śarīrālaṃkāra* (6)
- 3) *ratnaparīkṣā* (8)
- 4) *gandhādhikāra* (19)
- 5) *bhāṣāsamketaka* (11)
- 6) *aṅgasamketaka* (5)
- 7) *poṭalīsamketaka* (5)
- 8) *vastrasamketaka* (2)
- 9) *tāmbūlasamketaka* (6)
- 10) *puṣpa(mālā)samketaka* (1)
- 11) *sakalāsamketakathana* (2)
- 12) *auśadhaprayoga* (15)
- 13) *hāvanirdeśa* (36)
- 14) *rativiveka* (18)
- 15) *svadārarakṣā* (14)
- 16) *bālādipathyakramalālana* (16)
- 17) *madanodaya* (8)
- 18) *bhāvanācakropadeśa* (8)
- 19) *madanāḍīsvabhāvākhyāna* (12)
- 20) *deśaviṣayavibhāga* (13)
- 21) *saśabdacumbanāni* (4)
- 22) *nakhapadāni* (5)
- 23) *daśanapadāni* (4)
- 24) *āliṅganāni* (9)
- 25) *niḥśabdacumbanāni* (5)
- 26) *jihvāpraveśa* (1)
- 27) *cūṣaṇāni* (2)

so S. Lienhard “Observations concerning a Buddhist Text on Erotics: The Nāgarasvasva of Padmaśrī”, in *CAJ* 23 (1979), pp. 96-103. The list of quotations in the *Śārṅgadha-rapaddhati* from the NS (given by Lienhard, pp. 102-103) had already been identified by Tansukhram Sarma.

- 28) *uttānakaraṇa* (14 ?)
 29) *pārśvakaraṇāni* (4)
 30) *āsīnakaraṇe* (2)
 31) *adhomukhakarāṇe* (2)
 32) *utthitakarāṇāni* (4)
 33) *tādanāni* (2)
 34) *mardanāni* (2)
 35) *grahaṇāni* (2)
 36) *aṅgulipraveśa* (2?)
 37) *vāmācaritaprakāśa* (16)
 38) *suratodaya*,—in all ca. 313 verses.

The NS is a rare book in European libraries, partly explained by the fact that it was printed “for private circulation only”—*nitāntaṃ go-panīyam!*

Tansukhram Sarma's edition is a very good piece of work. Nevertheless, there are several lacunæ in his edition. It would probably be worthwhile for someone to prepare a new critical edition of the NS with the *tīkā* of Jagajjyotir (though by no means a very important commentary). Thanks to the efforts of the Nepal-German Manuscript Preservation Project (NGMPP) there are now at least three complete manuscripts of the text available (A 354/22, C 30/15, and E 241/15). Moreover, there are at least 15 manuscripts available of the NS without the commentary, also from the NGMPP (B 14/27, B 14/32, A 18/17, B 14/30, B 14/28, A 18/21, A 18/16, A 354/19, A 354/23, B 278/3, A 354/18, E 1658/12, E 588/10, G 17/8, and B 278/4). (Since I have not checked all these manuscripts personally, these pieces of information must be taken with some reservation⁵).

A future editor of the text will have to be aware that some parts of the NS are taken over with little or no changes from earlier works on *kāmasāstra*, etc. This, for instance, goes for most of chapter XVI, which can be traced back to the *Smaradīpikā*. This work—which seems to have been very influential—is available not only in numerous manuscripts but also in several different recensions (as was already pointed out by Richard Schmidt long ago in his extremely valuable *Beiträge zur indischen Ero-*

5 To judge from the size of some of these mss. some of them may well contain the commentary also. So far I have only been able to check the mere list of titles (available in Hamburg, Berlin and Kathmandu).

*tik*⁶). With or without a commentary at least ten different manuscripts have been filmed by the NGMPP (B 354/21, B 278/5, E 89/19, E 411/5, H 388/7, A 4/4, A 354/26, B 278/21, E 1403/14, and A 1024/11). As in the case of the NS, it would also be useful to have a critical edition of the *Smaradīpikā*(s).

Jagajjyotir (or one of his pandits) is, as said, also the author, i.e. the compiler, of an anthology of Sanskrit verses on various subjects, the *Ślokaśārasaṃgraha*. It consists of some 960 verses and is divided into 33 chapters. To the best of my knowledge the ŚSS is only available in a unique manuscript, also thanks to the NGMPP (Reel No. A 397/29, No. of leaves: 89).

The value of this anthology does not consist in the fact that it contains a great number of “new” verses. Nearly all the verses can, in fact, be traced back to earlier sources, all of them available in print.

Nevertheless, the ŚSS is of considerable importance for its occasional variant readings, for its peculiar mode of selection and arrangement of verses, and for the light it throws on the transmission, influence and spread of Sanskrit literature.

The following survey of the ŚSS will give the interested reader a preliminary idea of what this anthology has to offer:

- 1) nītiśaṃgraha (100 verses)
- 2) vidyā (20)
- 3) strīdoṣa (30)
- 4) strīpraśaṃsā (30)
- 5) dravyanindā (24)
- 6) dravyapraśaṃsā (35)
- 7) mitradoṣa (11)
- 8) mitrapraśaṃsā (15)
- 9) putranindā (10)
- 10) putrapraśaṃsā (13)
- 11) bhṛtyadoṣa (8)
- 12) bhṛtya(guṇa)praśaṃsā (8)
- 13) anyāpadeśa (54)

6 The first edition appeared in Leipzig 1902, the second (revised) ed. Berlin 1911, the third in 1922. For *Smaradīpikā*, see pp. 73-79 (second ed.). For a recent Sanskrit edition: *Kāmaḥṅjalatā* (CSS, 1967).

- 14) grīṣmavarṇanā (20)
- 15) varṣāvarṇanā (21)
- 16) śaradvarṇanā (20)
- 17) hemantavarṇanā (20)
- 18) śiśiravarṇanā (19)
- 19) vasantavarṇanā (20)
- 20) madanavarṇanā (20)
- 21) vayahsaṃdhivarṇanā (38)
- 22) yuvativarṇanā (20)
- 23) asativarṇanā (20)
- 24) śṛṅgārarṇanā (46)
- 25) virahavarṇanā (36)
- 26) nāyikāvarṇanā (10)
- 27) dūtīvacanavarṇanā (28)
- 28) dūtīparihāsa (19)
- 29) mānavarṇanā (39)
- 30) anurāgavarṇanā (25)
- 31) candrarṇanā (102)
- 32) yaśovarṇanā (16)
- 33) vairāgyavarṇanā (73)

This is not the place for a detailed discussion of Jagajjyotir's use of his sources. Again and again he draws upon works such as the *Hitopadeśa* and the collections ascribed to Bhartṛhari and Cāṇakya, as well as Kāmandaki's *Nītisāra* (in the first chapter). Chapters 14-19 have been taken from the *Ṛtusamhāra*, a work very rarely quoted in the later anthologies. For the remaining chapters—apart from 23 (from Bhartṛhari)—his major source is the (unpublished) *Prasannasāhityaratnākara* of Nandana, which, as known, served as one of the sources of Vidyākara's *Subhāṣitaratnakośa* (edited by V.V. Gokhale and D.D. Kosambi, translated by D.H.H. Ingalls). It goes without saying that a careful comparison of all the variants is bound to throw some interesting light on the transmission of Sanskrit belles-lettres in general. For the present I must refer the reader to my forthcoming edition of the entire ŚSS.

Here I shall confine myself to an edition of the first chapter only of the ŚSS, being that on *nīti*. I have given a survey of the sources in a separate table (appended). With a few exceptions from the *Naiṣadhīyacaritam*, *Kirātārju-nīyam* and *Uttararāmacaritam*, the main sources are, as said,

Bhartṛhari, Cāṇakya, *Nītisāra* and *Hitopadeśa*. Many of the quotations also occur in numerous later anthologies. (with many variant readings). Further references may be found in O. Böhtlingk's *Indische Sprüche I-III* (St. Petersburg 1870-73; repr. Osnabrück 1966) and in L. Sternbach's indispensable *Mahāsubhāṣita-saṃgraha I* (Hoshiarpur 1974). See also Sternbach's *Supplement to O. Böhtlingk's Indische Sprüche* (Wiesbaden 1965) for the portions not yet covered by the *Mahāsubhāṣitasamgraha*.

On the whole our unique manuscript is very carefully done. Mistakes are extremely rare. The writing is very clear, and the manuscript in an excellent condition. However, the fact that there are a few lacunæ suggests that our manuscript is not the original from the hand of Jagajjyotir (or one of his pandits), but a later copy.

Selected Sources

Abbreviations

- B = The Epigrams attributed to Bhartṛhari (ed. D.D. Kosambi, Bombay 1948)
 CN= Cāṇakya-Nīti-Text Tradition, II (ed. L. Sternbach, Hoshiarpur 1967)
 H = Hitopadeśa (ed. K.P. Parab, Bombay 1968)
 IS= Indische Sprüche 1-III (ed. O. Böhtlingk, St. Petersburg 1870-73)
 KN= Kāmandakīyanītisāra (ĀnSS, Poona 1977)
 K= Kirātārjunīyam (NSP, Bombay 1954)
 MS= Mahāsubhāṣitasamgraha I- (ed. L. Sternbach, Hoshiarpur 1974-)
 NC= Naiṣadhīyacaritam (NSP, Bombay 1894)
 SĀ= Subhāṣitāvali (ed. P. Peterson, Bombay 1886)
 UR= Uttararāmacaritam (ed. N. Stchoupak, Paris 1935)

I

atha nītisamgrahaḥ //

1. svāyattam ekāntahitam vidhātrā
vinirmitam chādanam ajñatāyāḥ /
viśeṣataḥ śāstravidām samāje
vibhūṣaṇam maunam apaṇḍitānām //
2. adhigataparamārthān paṇḍitān māvamaṁsthās
trṇam iva laghu lakṣmīr naiva tān samruṇaddhi /
abhinavamadalekhāśyāmagāṇḍasthalānām
na bhavati bisatantur vāraṇam vāraṇānām //
3. dākṣiṇyam svajane dayā parijane śāṭhyam sadā durjane
prītiḥ sādhuḥjane nayo nṛpajane vidvajjaneṣv ārjavam /
śauryam śatrujane kṣamā parijane nārījane dhṛṣṭatā
ye caivam puruṣāḥ kalāsu kuśalāḥ teṣv eva lokajñatāḥ //
4. kṣāntiś cet kavacena kiṁ kim aribhiḥ krodho 'sti ced dehinām
jñātiś ced analena kiṁ yadi suhr̥d divyauṣadhaiḥ kiṁ phalam /
kiṁ sarpair yadi durjanāḥ kim u dhanair vidyānavadyā yadi
vrīḍā cet kim u bhūṣaṇaiḥ sukavitā yady asti rājyena kim //
5. lāṅgūlacālanam adhaś caraṇāvapātam
bhūmau nipatya vadanodaradarśanam ca /
śvā piṇḍadasya kurute gajapuṁgavas tu
dhīram vilokayati cātuśataiś ca bhūṅkte //
6. kusumastabakasyeva dve gatī hi manasvinaḥ /
mūrdhni vā sarvalokasya viśīryeta vane 'pi vā //
7. siṁhaḥ śīśur api nipatati madakalitakapolabhittiṣu gajeṣu /
prakṛtir iyaṁ sattvavatām na khalu vayas tejaso hetuḥ //
8. daurmantryān nṛpatir vinaśyati yatiḥ saṅgāt suto lālasād
vipro 'nadhyayanāt kulam kutanayāc chīlam khalopāsanāt /
hrīr madyād anavekṣaṇād api kṛṣiḥ snehaḥ pravāsāśrayān
maitrī cāpraṇayāt samṛddhir anayāt tyāgāt pramādād dhanam //

9. yācamānajanamānasavṛtteḥ
pūraṇāya bata janma na yasya /
tena bhūmir atibhāravatiyaṃ
na drumair na giribhir na samudraih //
10. satyānṛtā ca paruṣā priyavādinī ca
hiṃsrā dayālur api cārthaparā vadānyā /
nityavyayā pracuramitradhanāgamā ca
vārāṅganeva nṛpanītir anekarūpā //
11. ājñā kīrtiḥ pālanam brāhmaṇānām
dānam bhogo mitrasamrakṣaṇam ca /
yeṣām ete ṣaḍ guṇā na pravṛttāḥ
ko 'rthas teṣām pārthivaṃ cāśrayeṇa //
12. akarūṇatvam akāraṇavigrahaḥ
paradhaneṣu ratiḥ parayoṣiti /
svajanabandhujaneṣv asahiṣṇutā
prakṛtisiddham idaṃ hi durātmanām //
13. durjanaḥ parihartavyo vidyayā bhūṣito 'pi san /
maṇinā bhūṣitaḥ sarpaḥ kim asau na bhayaṃkaraḥ //
14. śaśī divasadhūsaro galitayauvanā kāmīnī
saro vigatavārijam mukham anakṣaram svākṛteḥ /
prabhur dhanaparāyaṇaḥ satatadurgatiḥ sajjano
nṛpāṅgaṇagataḥ khalo manasi sapta śalyāni me //
15. vipadi dhairyam athābhyudaye kṣamā
sadasi vākpaṭutā yudhi vikramaḥ /
yaśasi cābhiratir vyasanaṃ śrutau
prakṛtisiddham idaṃ hi mahātmanām //
16. prāṅghātān nivṛttiḥ paradhanaharaṇe saṃyamāḥ satyavākyam
kāle śaktyā pradānam yuvatijanakathāmūkabhāvaḥ pareṣām /
tṛṣṇāsrotovibhaṅgo guruṣu ca vinayaḥ sarvabhūtānukampā
sāmānyam sarvaśāstreṣv anupahatavidhiḥ śreyasām eṣa pan-
thāḥ//

17. sampatsu mahatām cittam bhavaty utpalakomalam /
āpatsu ca mahāśailāśilasamghātakarkaśam //
18. nindantu nītinipuṇā yadi vā stuvantu
lakṣmīḥ samāviśatu gacchatu vā yatheṣṭam /
adyaiva vā maraṇam astu yugāntare vā
nyāyyāt pathaḥ pravicalanti padam na dhīrāḥ //
19. vahnis tasya jalāyate jalanidhiḥ kulyāyate tatkṣaṇān
meruḥ svalpaśilāyate mṛgapatiḥ sadyaḥ kuraṅgāyate /
vyālo mālyaguṇāyate viśadharāḥ pīyūṣavarṣāyate
yasyāṅge 'khilalokavallabhataram śīlam samunmīlati //
20. apriyavacanadaridraiḥ priyavacanādhyaiḥ svadāraparituṣṭaiḥ /
paraparivādanivṛttaiḥ kva cit kva cin maṇḍitā vasudhā //
21. bahubhir na viroddhavyam durjanair hi mahājanaiḥ /
sphurantam api nāgendram bhakṣayanti pipīlikāḥ //
22. paravāde daśavadanaḥ pararandhranirīkṣaṇe sahasrākṣaḥ /
sadvṛttivṛttiharāṇe bāhusahasrārjunāḥ piśunaḥ //
23. ākopito 'pi sujano na vadaty avācyam
niḥpīḍito madhuram udgiratīkṣudaṇḍaḥ /
nīco jano guṇaśatair api sevyamāno
hāsyena tad vadati yat kalahena vācyam //
24. atirūpahṛtā Sītā atigarveṇa Rāvaṇaḥ /
atidānād Balī baddho ati sarvatra varjayet //
25. ājñābhaṅgo narendrāṇām viprāṇām mānakhaṇḍanam /
pṛthakśayyā ca nārīṇām aśastravadha ucyate //
26. sahasā vidadhīta na kriyām avivekaḥ paramāpadām padam /
vṛṇute hi vimṛśyakāriṇam guṇalubdhāḥ svayam eva sampadaḥ //
27. udyoginam puruṣasimham upaiti lakṣmīr
daivena deyam iti kāpuruṣā vadanti /

- daivam vihāya kuru pauruṣam ātmaśaktyā
yatne kṛte yadi na sidhyati ko 'tra doṣaḥ //
28. āpadarthe dhanam rakṣed dārān rakṣed dhanair api /
ātmānam satatam rakṣed dārair api dhanair api //
29. lubdham arthena gr̥hṇīyāt stabdham añjalikarmaṇā /
mūrkham chandānuvṛttena yāthātathyena paṇḍitam //
30. abalā yatra prabalā ḍimbho rājā nirakṣaro mantri /
mā kuru tatra dhanāśam samdeho jīvitāśāyām //
31. upakāragr̥hītena śatruṇā śatrum uddharet /
pādalaṅgam karasthena kaṇṭakeneva kaṇṭakam //
32. yad icchech chāśvatīm prītim trīṇi tatra na kārayet /
dyūtam arthaprayogaṃ ca parokṣe dāradarśanam //
33. paro 'pi hitavān bandhur bandhur apy ahitaḥ paraḥ /
ahito dehajo vyādhir hitam āraṇyam auśadham //
34. na gaṇasyāgrato gacchet siddhe kārye samam phalam /
yadi kāryavipattiḥ syān mukharas tatra hanyate //
35. guṇibhiḥ saha samparkam paṇḍitaiḥ saha samkathām /
kulīnaiḥ saha mitratvam kurvāṇo nāvasīdati //
36. yauvanam dhanasampattiḥ prabhutvam avivekitā /
ekaikam apy anarthāya kim u yatra catuṣṭayam //
37. pūrvajanmakṛtam karma tad daivam iti kathyate /
tasmāt puruṣakāreṇa yatnam kuryād atandritaḥ //
38. kācaḥ kāñcanasamsargād dhatte mārakatīm dyutim /
tathā satsamnidhānena mūrkhō yāti pravīṇatām //
39. na dharmasāstram paṭhatīti kāraṇam
na cāpi vedādhyayanam durātmanaḥ /

svabhāva evātra tathātiricyate

yathā prakṛtyā madhuram gavāṃ payaḥ //

40. sujīrṇam annam suvicakṣaṇaḥ sutaḥ
 suśāsītā strī nṛpatiḥ susevitaḥ /
 sucintya coktaṃ suvicārya yat kṛtaṃ
 sudīrghakāle 'pi na yāti vikriyām //
41. vṛddhānām vacanam kāryam āpatkāle hy upasthite /
 sarvatraiṣām vicāreṇa bhojane 'py apravartanam //
42. ṣaḍ doṣāḥ puruṣeṇa hātavyā bhūtim icchatā /
 nidrā tandrā bhayaṃ krodha ālasyaṃ dīrghasūtratā //
43. āpatsu mitraṃ jānīyād yuddhe śūram dhane śucim /
 bhāryām kṣīṇeṣu vitteṣu vyaśaneṣu ca bāndhavān //
44. paṭutvam satyavāditvam kathāyogena budhyate /
 astabdhatvam acāpalyaṃ pratyakṣeṇāvagamyaate //
45. yasyārthās tasya mitrāṇi yasyārthās tasya bāndhavāḥ /
 yasyārthāḥ sa pumāḥ loke yasyārthāḥ sa ca paṇḍitaḥ //
46. tānīndriyāṅy avikalāni tad eva nāma
 sā buddhir apratihātā vacanam tad eva /
 arthoṣmaṇā virahitaḥ puruṣaḥ sa eva
 cānyaḥ kṣaṇena bhavatīti vicitram etat //
47. varam kāryam maunam na ca vacanam uktaṃ yad anṛtaṃ
 varam klaibyaṃ puṃsām na ca parakalatrābhigamanam /
 varam prāṇās tyaktā na ca piśunavādeṣv abhirucir
 varam bhikṣāśitvam na ca paradhanāsvādanasukham //
48. seveva mānam akhilaṃ jyotsneva tamo jareva lāvaṇyam /
 hariharakatheva duritaṃ guṇaśatam apy arthitā harati //

49. varam veśyā patnī na punar avinītā kulavadhūr
varam vāso 'raṇye na punar avivekādhipapure /
varam prāṇatyāgo na punar adhamānām upagamo
varam bālyam bāle na punar abalam yauvanam idam //
50. pallavagrāhi pāṇḍityam krayakrītam ca maithunam /
bhojanam ca parādhīnam tisraḥ puṃsām viḍambanāḥ //
51. vajrād api kaṭhorāṇi mṛdūni kusumād api /
lokottarāṇām cetāṃsi ko nu vijñātum īśvaraḥ //
52. na svalpam apy adhyavasāyabhīroḥ
karoti vijñānavidhir guṇam hi /
andhasya kiṃ hastatalasthito 'pi
prakāśayaty artham iha pradīpaḥ //
53. utsāhasaṃpannam adīrghasūtram
kriyāvidhijñam vyasaneṣv asaktam /
śūram kṛtajñam dṛḍhasauhrdam ca
lakṣmīḥ svayam yāti nivāsahetoḥ //
54. sodhavyam puruṣeṇa duḥkham asaham kāryārthinā nityaśaḥ
kiṃ Rāmeṇa ghanāgame tarutale kiṃ na sthitam durbharam /
vyāpārair vividhair Virāṭabhavane kiṃ nu sthitāḥ Pāṇḍavā
duḥkham Pāṇḍavarāmāyor api bhaved anyasya ko vismayāḥ //
55. ślāghyaḥ sa eko bhuvi mānavānām
sa uttamaḥ satpuruṣaḥ sa eva /
yasyārthino vā śaraṇāgatā vā
nāśāvibhaṅgād vimukhāḥ prayānti //
56. yadi satsaṅganirato bhaviṣyasi bhaviṣyasi /
athāsajjanagoṣṭhiṣu paṭiṣyasi paṭiṣyasi //
57. brahmahāpi naraḥ pūjyo yasyāsti vipulam dhanam /
śāśinas tulyavaṃśo 'pi nirdhanaḥ paribhūyate //

58. samhatih saguṇā pumsām saguṇair nirguṇair api /
tuṣeṇāpi parityaktas taṇḍulo na prarohakaḥ //
59. praṇamaty unnatihetor jīvitahetor vimuñcati prāṇān /
duḥkhiyati sukhaheṭoḥ ko mūḍhaḥ sevakād anyah //
60. udīrito 'rthaḥ paśunāpi gr̥hyate
hayās ca nāgās ca vahanti coditāḥ /
anuktam apy ūhati paṇḍito janaḥ
pareṅgitajñānaphalā hi buddhayaḥ //
61. aprāptakālavacanam Bṛhaspatir api bruvaṇ /
prāpnuyād buddhyavajñānam apamānam ca śāśvatam //
62. bālād api grahitavyam yuktam uktam maṇiṣibhiḥ /
raver aṅṣaye kiṃ na pradīpasya prakāśanam //
63. na so 'sti puruṣo loke yo na kāmāyate śriyam /
parasya yuvatīm ramyām sākāṅkṣam nekṣate 'tha yaḥ //
64. ko 'rthān prāpya na garvito viṣayiṇaḥ kasyāpado 'staṃ gatāḥ
strībhiḥ kasya na khaṇḍitaṃ nanu manāḥ ko nāma rājñām
priyaḥ /
kaḥ kālasya na gocarāntaragataḥ ko 'rthī gato gauravam
ko vā durjanavāgurāsu patitaḥ kṣemeṇa yātaḥ pumān //
65. śataṃ dadyān na vivaded iti sujñasya sammatam /
vinā hetum api dvandvas tat syān mūrkhasya lakṣaṇam //
66. na sā sabhā yatra na santi vṛddhā
vṛddhā na te ye na vadanti dharmam /
dharmāḥ sa no yatra na satyam asti
satyam na tad yac chalam abhyupaiti //
67. ādānasya pradānasya kartavyasya ca karmaṇaḥ /
kṣipram akriyamāṇasya kālaḥ pibati tadrasm //

68. yasyāste naiva lajjā vitatajanabhavā naiva lokasya bhītir
na jñānaṃ dharmahetoḥ paramajaḍamatir naiva pāpād bibheti /
vyagrena krodhabhāvaḥ praviditavasanāsaktacitto 'tidhurto
nindyo lokair na vandyo niravadhimalino brūmahe kiṃ ca tas-
mai//
69. mātā nindati nābhivandati pitā bhrātā na saṃbhāṣate
bhr̥tyaḥ kupyati nānugacchati sutaḥ kāntā ca nālokate /
mitraṃ vāpi vināparādhakupitaṃ dṛṣṭā na saṃbhāṣate
tasmād dravyam upārjanaṃ kuru sakhe dravyeṇa sarve vaśāḥ //
70. anavasare guṇavān api hṛdayād avasāryate hāraḥ /
paśya śalākāvasare tṛṇam api bhūpaiḥ prasāryate svakaraḥ //
71. dharmād vai Yavano rājā vidhāya bubhuje bhuvam /
adharmāc caiva Nahuṣaḥ pratipede rasātalam //
72. prabhāvaḥ śucitā maitrī tyāgaḥ satyaṃ kṛtajñatā /
kulaṃ śīlaṃ damaś ceti guṇāḥ saṃpattihetavaḥ //
73. prakīrṇaviṣayāraṇye dhāvantaṃ vipramāthinam /
jñānānkuśena kurvīta vaśyam indriyadantinam //
74. ekasyaiva hi yo 'śakto manasaḥ saṃnibarhaṇe /
mahim saḅgaraparyantāṃ sa kathaṃ kila jeśyati //
75. ekaikaśo vinighnanti viṣayā viṣasaṃnibhāḥ /
kṣayī tu sa kathaṃ na syād yaḥ samaṃ pañca sevate //
76. vāk sūnṛtā dayā dānaṃ dinopagatarakṣaṇam /
iti saṅgaḥ satāṃ sādhu hy etat satpuruṣavratam //
77. niḥśvāsodgīrṇahutabhugdhūmadhūmrīkṛtānanaiḥ /
varam āśīviṣaiḥ saṅgam kuryān na tv eva durjanaiḥ //
78. asādhyam sādhumantrāṇāṃ tīvram vāgviṣam utsṛjan /
dvijihvam vadanam dhatte duṣṭo durjanapannagaḥ //

79. nityaṃ manopahāriṇyā vācā prahlādayej jagat /
udvejayati bhūtāni krūravāg dhanado 'pi san //
80. hr̥di buddha ivātyartham yayā saṃtāpyate janaḥ /
pīḍito 'pi hi medhāvī na tāṃ vācam udīrayet //
81. tivrāṇy udvegakārīṇi viśṛṣṭāny aśubhātmakaiḥ /
kṛṇṭanti dehināṃ marma śāstrāṇīva vacāṃsi ca //
82. priyam evābhīdhātavyaṃ nityaṃ satsu dviṣatsu ca /
sakhīva kekāmadhuraḥ priyavāk kasya na priyaḥ //
83. ye priyāṇi prabhāṣante prayacchanti ca satkṛtam /
śrīmanto vandyacarikā devās te naravigrahāḥ //
84. sanātane vartmani sādhu tiṣṭhatām
ayaṃ hi panthā gṛhamedhināṃ mataḥ /
anena gacchan niyataṃ mahātmanām
imaṃ ca lokaṃ paramaṃ ca vindati //
85. paśyann api bhavaty andhaḥ pumān rāgāvṛtas tu san /
suhṛdvaidyāś cikitsanti nirmalair vinayāñjanaiḥ //
86. ye sūrā ye ca vidvāṃso ye ca sevāvipaścitaḥ /
teṣāṃ eva vikāsinyo bhogyā nṛpatisaṃpadaḥ //
87. viśadharato 'py ativiśamaḥ khala iti na mṛṣā vadanti vidvāṃsaḥ /
yad ayaṃ na-kuladveṣī sa-kuladveṣī punaḥ piśunaḥ //
88. kuraṅgamātaṅgapataṅgabhr̥ṅga-
mīnā hatāḥ pañcabhir eva pañca /
ekaḥ pramādi sa kathaṃ na hanyate
yasyaiva te pañcabhir eva pañca //
89. mitrāgame mlāyati nirmittam
doṣāgame dyotata eva sadyaḥ /
saṃbandhamātreṇa dahaty avaśyaṃ
khale nale vā katamo viśeṣaḥ //

90. aho sumanasāṃ prītir vāmadakṣiṇayoḥ samā /
aṅjalisthāni puṣyāṇi vāsayanti karadvayam //
91. kāraṇenaiva jāyante mitrāṇi ripavas tathā /
ripavo yena jāyante kāraṇaṃ tat parityajet //
92. balīyasi praṇamatāṃ kāle vikramatāṃ api /
sāmpado nāpasarpanti pratīpam iva nimnagāḥ //
93. asatyatā niṣṭhuratākṛtajñatā
bhayaṃ pramādo 'lasatā viśāditā /
vṛthābhīmāno hy atidīrghasūtratā
tathāṅganākṣādi vināśanaṃ śriyaḥ //
94. na kiṃ cit kva cid astīha vastv asādhyam vipaścitām /
ayo 'bhedyam upāyena dravatām upanīyate //
95. satāṃ mārgēṇa matimān kāle karma samācaret /
kāle samācaran sādhu rasavat phalam aśnute //
96. vītavyasanam aśrāntaṃ mahotsāhaṃ mahāmatim /
praviśanti sadā lakṣmyaḥ saritpatim ivāpagāḥ //
97. sattvabuddhyupapanno 'pi vyasanagrastamānasaḥ /
śrībhīḥ ṣaṇḍa iva strībhīr alasaḥ paribhūyate //
98. vākpāruṣyaṃ paraṃ loka udvejanam anarthakam /
na kuryāt priyayā vācā prakuryāj jagad ātmasāt //
99. atimaline kartavye bhavati khalānām atīva nipunā dhīḥ /
timire hi kauśikānām rūpaṃ pratipadyate dṛṣṭiḥ //
100. tejasvino dīpayati sa dīpto yāti vairatām /
nodvejayej jagad vācā rūkṣayā priyavāg bhavet //

nānākavikṛte śloke bhāvārtho naiva gocaraḥ /
guṇadoṣau yadi syātāṃ guṇibhis tad vicāryatām //

// iti śrī-Śrījagajjyotir -Mallabhūpakṛte
 ŚLOKASĀRASAMGRAHE
 śataślokanītisamgrahaḥ prathamah //

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