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CORRUPT READING OF A VERSE IN THE HATHAYOGA PRADIPIKA

THE following verse is found in all the printed editions (including the critical edition published by the K.S.M.Y.M. Samiti, Lonavla, Pune), of the Hathayoga-pradipikā (4.99):

घण्टादिनादसक्त स्तब्धान्तःकरणहरिणस्य ।
प्रहरणमपि सुकरं शरसन्धानप्रवीणश्चेत् ॥

It is a pity that all the editors of the H.Y.P. failed to observe the defective character of this verse. If the verse is read loudly it would at once appear that it is defective so far as its metre is concerned.

All will agree that the metre of the verse is *Āryā*. The verse as printed contains 28 *mātrās* (moras) in the first half and 25 moras in the second half. The metre demands that the first half must contain 30 and the second half 27 moras.

On a closer examination it appears that the first foot of the first half घण्टादिनादसक्त is faultless but the second foot (स्तब्धान्तःकरणहरिणस्य) is defective as it contains 16 moras instead of 18 moras (as are required according to the rules of Prosody).

If we read Brahmānanda's commentary on this verse it appears that according to him the reading is स्तब्धान्तःकरणवृत्ति *i.e.* he read the verse with the word अन्तःकरणवृत्ति (and not with अन्तःकरण only). Now, if this reading is accepted, there occurs no loss of mora and the first half becomes faultless.

Let us examine the second half. There is no fault in the fourth foot (शरसन्धानप्रवीणश्चेत्) so far as the metre is concerned. The third foot (प्रहरणमपि सुकरं) has 10 moras instead of 12 moras as are required by the rules of Prosody. If we amend the foot as प्रहरणमपि सुकरं स्यात्

(*i.e.* if we add the simple verb स्यात् after the word सुकरं) then the foot becomes defect-less. As the fourth foot contains the particle चेत् it is quite natural that the third foot has स्यात्, a finite verb, showing the possibility of an action.

The foregoing consideration shows that the correct (and original) reading of the verse is as follows :

घण्टादिनादसक्त स्तब्धान्तःकरणवृत्ति हरिणस्य ।
प्रहरणमपि सुकरंस्याच् शरसन्धान प्रवीणश्चेत् ॥

(त् of स्यात् is changed into च् as is desired by the rules of *sandhi*; it can optionally be changed into छ् also).

R. S. BHATTACHARYA

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