SANKALPA-SURYODAYA

OR

THE DAWN OF THE DIVINE WILL.

OF

Sri Vedanta Desika

WITH

ENGLISH TRANSLATION.

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As a mark of humble devotion
THE ENGLISH TRANSLATION
is
Very Respectfully Dedicated
to
The Sacred Memory of
SRI VEDANTA DESIKA.
PREFACE.

The Drama "Sankalpa Śūryodaya" and its author Sri Vṛḍanta Desika need no elaborate preface to be introduced to the public; suffice it to say that "Virtue triumphs and Vice succumbs" is the moral of this allegorical Drama. In this Drama, the hero Viveka finds Jiva (embodied soul) God-forgotten and addicted only to worldly pleasures (Samsāra). To make confusion worse confounded, diverse untrue doctrines about the relationship between Soul and God cause no little embarrassment to Jiva. A discourse between the Guru and the Disciple nicely establishes the hollowness of the systems of Hindu Philosophy other than the Visishtadvaita system. Viveka strains every nerve to wean Jiva from the influence of the baser emotions such as Passion, Anger, etc., which try to bind Jiva closely to Samsāra and Viveka eventually succeeds in achieving for Jiva salvation with the help of Vishnu-Bhakti and Sankalpa. This, in brief, is the plot of this play but its chief
peculiarity lies in the fact that the diverse human attributes such as Wisdom, Good-sense, Application, Illusion, Cupidity, Anger, etc., are the Characters and they speak for themselves in flesh and blood. Each of these good and bad human attributes presents its case, sings, dances and delights the audience in its own way. In spite of the seemingly sarcastic and humorous utterances of these Characters the main theme of the relationship of Soul to God is never lost sight of. We feel that the whole drama will amply repay perusal than an attempt to sketch here the plot.

2. As for Sri Vedanta Desika, the life-sketch that follows this preface is an attempt, however modest and imperfect in its own way, to show what a versatile genius, great philosopher and thinker and what a personification of meekness brought to relief by high principles of devotion and tolerance to views that are not his own, Sri Desika was.

3. It is a pity that such a great personage and his sublime teachings should be known only to the few in south India who are familiar only with the Grandha characters. This and nothing but this impelled us to undertake the edition of this
Immortal Drama in Devanāgari and the thought that our brethren all over the world, who do not know Samskrit should not fail to participate in the great bliss resulting from a perusal of this Drama, further prompted us to attempt the English Translation. We make no secret that we are but novices in this highly responsible field but the feeling that we are doing a real service, however humble, to our brethren at large and our profound personal piety to the great Achārya whom Sri Vaishnavas, at any rate, regard as none but an Arākīra, is our only apology for embarking on this heretofore-unattempted enterprise.

4. For the benefit of our readers, we have given the numbers of the verses in the Translation just as in the original. We have also added notes where we felt the translation is not self-explanatory.

5. Any suggestions for improvement will be very thankfully received.

6. We feel we should not conclude this preface without expressing our great feeling of gratitude to Sriṃan Vidyā Bhūshana A. Gōvin-
dāchārya Svāmin of Mysore but for whom this work would not have been a
fait accompli. We also tender our heart-felt thanks to Brahma Sri
Gurubhakta-sikhamani T. K. Balasubrahmanya
Iyer Sāstra Prasāra Bhushana of the Sri Vani
Vilas Press for the very valuable suggestions he
has been kind enough to offer."

K. Narayanacharya

D. Raghunathasamy Iyengar.
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Life of Sri Vedanta Desika.

There is no name in the world of Samskrit Literature and Philosophy combined, like the name of Sri Vedanta Desika, the reputed author of this Drama (the Sankalpa-Sûryodaya). The rising growth of two great schools of Hindu religion—the Râmânuja Darsana¹ and the Mâdhva Darsana—characterised an epoch in the twelfth and thirteenth centuries A.D. It was Sri Râmânuja who exploded the fallacy of the Mâyâ theory of Sankara and conclusively established the true relationship of the individual to the Paramâtman. The dissemination of the teachings of the Visishtâdvaita Philosophy was entrusted by Sri Râmânuja to 74 of his Apostles (Simhásanâdhipatis). One such Apos-


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tle, was Anantasômayáji, and his grandson was Anantasûri. Of a family of equal sanctity and repute was born Totârâmbâ, the daughter of Kidâmbi Padmanâbha, otherwise known as Sriranga Râja Pillân and the sister of Vádihamsâmbuvâha (otherwise known as Râmanuja Pillân and Appullâr). Totârâmbâ's descent is also traceable from Kidâmbi Acchân, one of the 74 Apostles. It was in the fitness of things therefore that the most welcome alliance took place between Anantasûri and Totârâmbâ. This illustrious couple lived happily at Tûppul¹, near Kânchi knowing nothing but service to God and God's men. Of such parents of high lineage on both the father's and the mother's side was our author born at Tûppul¹, under the auspicious constellation of Sravana in the month of Kunni (Purattâsi) of the year Vibhava, 1191 of the Sâlivâhana era (September 1268 A.D.). Blest is that day even today for all for it is the last day of the annual festival of the Lord Srinivâsa, the Resident Deity on the Holy Hills of Tirupati. The observance and consum-

1. This is a suburb of Kânchi (Conjevaram), situated close to the shrine of Dîpaprakâsa.
mation of many a vow and the conclusion of many a pilgrimage to the Holy Hills are well known, even unto this day, to every devout Hindu.

2. The event of this birth is sung in the following verse:

भाद्रपदमासमहस्तिर्भव्यमः संयुक्तमहाश्रयात्तिर्यादिनभूते ।
प्रदुरभवसमसि देख्यातिरिपण्ठा हस्त कविताकिलकथः गृहरुपमूर्यम् ॥

3. Synchronously, before the birth of Vedánta Desika, there arose in the mind of the Lord of Tirupati a desire to re-establish in its pristine glory the Darsana of Sri Rāmānuja. The Lord therefore resolved upon His Bell-Angel incarnating in the world to ring Rāmānuja's fame. The Lord, to achieve this end, commanded Anantasūri in a dream to make a pilgrimage to His Shrine, adding that He has willed to bless him with a son. In wonderment,

1. On the concluding day of the holy festival of the Lord Venkatesa (the Lord of Tirupati), under the constellation of Sravana in the month of Kāmini (September), up appeared unto the earth the Holy Bell of the Asura-enemy (Vishnu), in the person of the Preceptor—the Lion of Rhetoric and Logic.
Anantasûri wished to communicate his miraculous dream to his wife, but she surprised him with the news that she also had a similar dream of a young married woman appearing and commanding her to go to Tirupati. The Bell in the Tirupati Temple is said to have become invisible on the night of the above dream. The Archakas (officiant-priests) were charged with the theft of it, but Providence could not allow innocent men to be punished, for the Jiar (or the chief ascetic functionary) of the temple dreamt a dream in which the God revealed that the Bell’s invisibility was by His own Will and commanded that no other bell should be substituted. Even to this day no bell is used during worship inside the Tirupati shrine. The blessed Author is therefore believed to be an incarnation of the Bell of the Holy Lord of Tirupati. He himself has given expression to this belief in the 14th sloka of the I Act of this Drama.

विश्रासिनी विद्वृक्कीर्विशिष्ठिनिनां पद्मासनेन परिचारविदी प्रयुक्त।
उत्तेश्यते बुधज्ञेंहपतिभूमना चप्पा हरे: समजनिष्ठ वदात्मनेति ||

1. For translation See page 16.
The efficacy of the Bell in the daily worship is well expressed by the following:

1. घण्टानादबिहीनानाथ ताब्धिका निखनिष्टत: ॥
2. आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् ॥
3. भूता: श्रेता: विशाल्याथं श्रसुरा ब्रह्मारक्षसा: ॥
   गच्छन्ति घण्टेश्वरेण पलायनपराप्पुभा: ॥

4. Rapturous was the joy of Sri Appullar (Ràmànuja Pillan), the uncle of Sri Desika when he heard of this great miracle and he lost no time to see the fresh-born babe. Appropriately was the baby named Venkatanátha after Sri Venkatesa, as he was born on the marriage day of Sri Venkatesa of Tirupati and in due time were the sacramental ceremonies correctly conducted; the ceremony of the Sun-showing was celebrated on the third month, Moon-showing on the fourth month, food-showing on the fifth month, and food-feeding on the first anniversary day. On this

1. All Tantras (rites of worship), unaccompanied with the sound of the Holy Bell are ever ineffectivous.
2. To invite the Devas and to drive away the Asuras (the bell is sounded).
3. Goblins, Spirits, Devils, Asuras and Brahma-Rakshasas, all turning their faces, run away at the sound of the Holy Bell.
holy day, our Author-Baby’s ear-boring ceremony was duly solemnised and he was taken by his uncle Appullar on the same day to the temple of Lord Varadarāja, the Resident Deity at Kānchi where the baby had the first glimpse of his Eternal Lord here and hereafter. Lord Varadarāja was delighted in no small degree at the advent of the new Evangelist and in the fulness of His joy he blessed the baby through the Archaka that, even like unto Rāmānuja, he shall become an invincible preacher of his Darsana.

5. In the third year, Venkatanatha’s Tonsure ceremony was celebrated, and on the fifth year the alphabet was first taught him. One day the young Venkatanātha (also known as Tuppul Pillai) came with his uncle Sri Appullar to pay his respects to the then famous Pandit and sage Nādādūr Ammāl who was conducting a series of lectures on religion and philosophy, for the benefit of his disciples. When Desika appeared, Ammal instinctively dropped the lecture and his disciples feasted their eyes on Venkatanātha and their ears were regaled at hearing his accounts. To
-continue the lecture, Ammâl asked his disciples to remind him where he had broken off, but as all had equally been captivated at the boy's charming face, beaming with rare intelligence, they were helpless. Our little youth however came to their relief, speaking thus:—

"Master! was it not at this point that you stopped when I came?"

Nâdadur Ammâl's joy knew no bounds; he kissed the boy, lulled him on his lap, and blessed him in the same way as sage Pulastya blessed Parâsara with a heart filled with benediction thus:—

1. पुराणसंहिताकर्ता भवान्वत्स भविष्यति।
   देवताप्रारम्भी च यथाबलेत्तथे भवान्॥

6. In course of time, the thread-wearing ceremony was celebrated on Venkatanâtha, who thereupon began the study of the secrets of the Vedas with all their Angas², the Ubbhayas—

1. Oh child! Thou shalt be the author of Purânas and Samhitâs and thou shalt know the truth about God as it is.

2. Auxiliary studies.
vedânta', the seven Tarkas\(^2\), Mimâmsa and the other Sastras from his uncle Appullar, who had derived all that knowledge in his turn from Nadâdur Ammal. This is thus described:

\[3\] ज्योतिःचतुर्दश; सन्निधानां भ्रमण; कान्तेऽमेवतस्तंबर्तत्तत्रः।
 नीलंसाया; विद्याकर्मणुयाया; सुखा सेवातसवतसवतृतन्त्राः।

\[4\] सांक्षेपे यथो भारतन्त्रे गुहस्ती श्रेवे जने वंकरेम् भास्करे च।
 शास्त्रे बौद्धे यादेव गार्भावना प्रवर्तनाता सर्वत्रश्वतत्तन्त्रः।

\[5\] भर्त्राजसाण्डिष्ठ्यारे तुम्हसे मुखस्थृतसौमुख्यार्थिनिर्माणादि:।
 पुराणामादिष्ठवाताधारणशीला; सुता भागी लोकेष्वनन्तरसुरे।

1. **Udbhaya**—double. The Sri Vaishnava Scriptures are two-fold, the Vedas (Sanskrit) and the Prabandhas (Dravidian = Tamil).

2. Logic.

3. The Master of all arts (Sri Desika) was an expert in the Sastras, Astronomy, Metrical science, Grammar; well knew Dramatic Composition, Rhetoric and many Kâvyas and also wrote works in the Brahma and Karma Mimâmsas.

4. The Master of all arts refuted all those puffed up with the study of Sânkhya, Yôga, Tantra (of Bhatta) the creed of Brihaspati, Pâsupata (Tantra), Jainism, the Philosophy of Sankara and Bhâskara, the doctrine of Buddha and the Philosophy of Yâdava.

5. The son of Anantasûri shines in this world with peerless glory in the research of the Purânas.
7. His Panchasamskāra was performed by Sri Appullar who also instructed him in Sri Bhāshya and the other works of Sri Rāmānuja as also the Tamil Prabandha of Arāyirappadi of Tirukkurukhaippirān Pillān. Before his 20th year, our Author is chronicled as having mastered all the sciences and arts of the day. He says this of himself in verse 15, Act I of this Drama.

8. Vēnkanātha now married a dame (named Tirumangayar) of a Vaidika family and entered the life of a Grihastha (householder) which he retained till the end of his days. Immensely delighted at his nephew’s signs of becoming a Vedāntic victor, Sri Appullar, with a view to Rāmānuja Darsana spreading in the world, initiated Sri Desika into a very efficacious Mantra known as the Vainateya Mantra. A little time the Vedas etc, being an expert in determining the subtle meanings of the Smrities aggregate of Bharadvāja, Sāndilya and Harita.

1. A Samskāra observed by Vaishnavas by which they get Vishnu’s Marks of the Conch and Discus.

2. A commentary of Tiruvaimozhi.
after this, Sri Appullar cast off his mortal frame and attained Môksha.

9. Venkatanātha (Desika) the famed Bell-Incarnation of the Lord of Tirupati (whose beloved he was of course) now began to shine in all his greatness and really rang (as became the Bell) the glory of God—our Destiny, our Hope, our Soul's Joy, the End of all knowledge and of all Bliss the Fountain.

10. From far and near, men resorted to Desika's holy abode to learn from him the highest knowledge or, putting their own knowledge to test by comparison, they gave in and joined the ranks of his disciples.

11. A desire to perform a holy pilgrimage now took possession of our Author and so he set out for Tiruvahindrapuram (3 miles from Cuddalore New Town) to the temple of Sri Dēvanāyaka, alighting en route at Madurántakam where he paid homage to the Resident Deity, Sri Rāma. Arriving at Tiruvahindrapuram, our Author bathed in the Garuda river and worshipped the Lord Dēvanayaka; then he went to the top of the Aûshadhadri Hill close by and there, under a
'Peepul tree, he chanted his Vainatêya Mantra, when, Lo! Vainatêya (Garuda) appeared unto him and, pleased highly with his deep devotion, Garuda blessed and taught him a very powerful Mantra known as the Hayagrîva Mantra by chanting which, Hayagrîva, the Deity of all Arts and Sciences, visualised himself to Desika. Highly gratified at the great perseverance and readiness of our author, Hayagrîva resolved to bless him richly and so gave him a kind of nectar and told him that henceforth he shall have full power for promulgating the Vaishnava faith and spreading Râmanuja's glory.

12. It stands to reason that our author, through the influence of Lord Hayagrîva, the Omnipotent, the Omniscient and the High, attained extraordinary knowledge by such means, inasmuch as by virtue of penance! Vêda-Vyasa


 пуâûहिमवतः पादे नेष्ठे गिरिगुहाल्ये ।
 विशोधं देहं भमात्मा दर्भसंस्तरमाधितः:॥
 शुचि: सनयमो व्यास: शान्तात्मा तपसि स्थितः: ।
 भारतश्वेतिहास्य धर्मेवाविक्ष्य तां गतिम् ॥
 प्रविष्ठ्य योंग ज्ञानेन सोवपदश्वत्सर्वमन्ततः:॥
and by the simple grace¹ of Brahma, Valmiki attained the knowledge which eventuated in the birth of the immortal epics, Mahábhárata and Sri Rámayana¹. (All such instances in all religions may be remembered here—for instance, the Koran falling from Heaven). It was during our author's stay here that as a tribute to Hayagríva for His boon, he composed "Hayagríva Stótra²"; "Garuda Panchásat³" on Garuda, "Achyutasataka⁴" purely in Prákrit dialect on Devanáyaka, "Devanáyaka Panchásat⁵," "Mummanikkóval⁶," "Navaratnamálai⁷," "Unjalpáttu⁸,"


2. Praises on the Horse-faced form of Vishnu.
3. 50 stanzas praising Garuda.
4. 100 " " the Resident Deity of Tiruvahindirapuram.
5. " 50 " "
6. A poem praising the Lord in 3 metres.
7. " " 9 "
8. " " Lord's Swinging festival.
"Pandupātτtu, " "Kazharpātτtu, " "Ammanai-
pātτtu, " "Esalpātτtu, " were also composed here by our author.

13. The followers of the 18 religions were conquered by our author in oral debate and then it was he made his monumental work "Paramata-Bhanga" (the overthrow of alien religions). It was also here that "Raghuviragadya" in honor of Sri Rāma was composed.

14. Many learned men from different parts of the country, admiring Sri Desika's superb intellect, subtle logic, quick and masterly disposal of opposite creeds, remarkable poetic genius, received their lessons in Vedānta from our reputed author and christened him "Kavi-tārkikasimha" (the Lion of Logic and Poetry) a happy and rare combination. Desika was also Sarvatantarasvatantra (i.e. Master of all arts), but a stone mason challenged him to construct a well to prove his claim. Sri

1. A poem praising the Lord's Ball-play
2. " " Sri's play at ēṇāṭēṇa.
3. " " " " ēṇāṭēṇa.
4. " " Lord's and Sri's jest-talk.
Desika took up the gauntlet and built with his own hands a pretty well for the use of Lord Hayagrīva by means of the broken and irregular stones handed by the mason, while the well constructed by the mason with the unbroken and regular stones handed him by our author proved ill-built. Even to this day, the well could be seen at Tiruvahindrapuram.

15. Taking leave of the Lord Devanāyaka, our author retraced his steps to Kānchi staying a few days at Tirukkoilur, enroute, to worship the resident deity there, Dēhalīsa, in whose praise he composed “Dēhalīsa stōtra.” At Kānchi he spent some years, composing here seven important treatises such as “Varadarāja Panchasāt,” and seven more works on other occasions. It was here that Pundarikaksha, the son-in-law of Sri Appullar, gave our author the holy image of Hayagrīva, worshipped by a long line of Acharyas down from Rāmānuja.

16. Sri Desika, after this respite, started on a tour of pilgrimage to the North. He visited Tirupati and composed the famous “Dayasātaka” (100 stanzas invoking the Lord’s Mercy).
17. Sri Desika next visited Brindavana, Mathura, Ayodhya, Kasi, Naimisaranya, Badarikasrama, Salagrama, Dvaraka, all holy places in the north; on the return journey, he paid his respects to the Resident Deities at Sri Purushottama (Jagannatha), Sri Kurma, Ahobila, Tirupati, Tiruvellore, whence he proceeded to Sri Perumbudur where he fell prostrate at the feet of the immortal Lord Ramana, chanting his praises thus:

1. अनयाविष्णुपदसंभवं भजे कल्याण कथापिकल्याप्यनृविज्ञितम्।
   अकलसंक्षोगमजदाश्याद्वं यत्तरानमहमुरारमेवदुरगम्॥

2. जयति सकलविवाहाभिभि जन्मशैलो
   जनिन्धरपरिस्त्रिश्वतिविभान्तिश्वशीै॥
   निखिलकुमतिमायावधारी भालसूर्योऽनिगमजङ्कितशेलापुरीचन्द्रो यतीन्द्र॥

18. He also visited Tiruvelliikkeni, Tiruk-

1. Bow I, to the Moon-Yatiraja, the resoter of eternal Vishnupada (a)—the Moon not bereft of any Kalā even partially (b), but free from the usual stain-contact,—the Moon that originated not from a Jada-saya (c) the Moon that is immune from the influence of the Eclipse. (a) Sky and Vishnu's feet. (b) Beam and Art. (c) Ocean and dull-headed.

2. For translation See verse 41, page 116.
kadalmalai (the Seven Pagodas) and Tirunirmalai, returned to Kānchi and resumed his teachings on the Udbhaya Vedānta.

19. About this time, an Advaiti Sanyasin challenged our Desika for an oral contest, but our Simha vanquished him easily. As a sorcerer, however, the Advatin plied his art against Desika. He dived into a tank and drinking its water, caused our Author's belly to swell to bursting, but being a Sarvatantrasvatantra Desika knew the antidote to the trick and caused the water to spit out of a tree close by. The Advaitin who was witnessing all this fell at the feet of the Victor and apologised.

20. When returning from Tirupati, our Desika met an old friend of his, the famous Vidyāranya on the banks of the Tungabhadra. Bukkarāya, a king of Vijayanagar in 1335 A. D. was long on the look-out for a holy man who would exorcise an evil spirit of which his daughter was obsessed. Vidyaranya’s prayer also notwithstanding, Desika made quite light of the offer and said:—
21. Sri Desika had a supreme scorn for worldly greatness. In answer to another cordial invitation of Vidyaranya, to go to his king with promise of great rewards, our author wrote in reply:—

"सिलं किसनलं संबेदनलमाद्रं बाचिवुं
पयः प्रगतिपूर्वकं किमु न धारकं मारसम्।
अयत्तलमाद्रं पथं पटबरं कबरं
भजनि विवुवा मुवा बाहुं कुक्षित: कुक्षित:।"

Disappointed at this retort, Vidyaranya renewed his invitation after sometime which met with the same fate by a further reply as follows:—

"क्षोणिकाण्डांशतंसपातनकांह्रुवारिगवानकः
कुम्भकुंडनरंत्रवचारवचामन्याय मन्यामहे।"

1. To a desireless person, a king is but a straw.

2. Shall not the grains found in the harvest-field appease the fire of appetite? Shall not the handful of water from a tank suffice to keep life up? Shall not the tattered under-cloth found without any effort on the high-ways be useful? Vain, alas! Wise men resort to kings just for the sake of the span-spaced stomach.

3. We consider it not fortunate to flatter paltry rulers of men, conceited merely with the fiery unfettered

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Vidyaranya would not let matters drop. He renewed his request this time by offering to bring the king of Vijayanagar to a place ten miles distant from the capital, where he beseeched our author to stop. To this, Sri Desika sent his famous reply:—

1 नास्ति पिताजितं किष्किष्म मया किष्किष्कार्जितम्।
अस्ति मे हस्तिशैलागे वस्तु पैतामहे धनम्॥

Immensely pleased at this unshakable scorn for wealth, Vidyaranya ever remained our author's staunch admirer. Our author always led a life of Uchavritti (alms-taking). His scorn for wealth is also exemplified by another incident.

pride, arising from the authority over a microscopical moiety of the world's corner. To serve that Supreme Lord alone, we have made up our minds,—the Lord, who formerly transformed the sage Kuchēla, who presented a dole-full of rice (प्रपात), into the Lord of the Riches.

1. Father's earnings I have none; my own earnings I have none; Grand-father's wealth (Lord Varada worshipped by Brahmā) alone I own, on the summit of Hastigiri (Kānchi).
One day Sri Desika’s wife brought to his notice that in the doles he had collected, a gold coin was found. Our author took a stick and pushed it away, as if it were a loathsome worm.

22. About this time, a trouble arose in Srirangam. A number of Advaiti Pandits descended from the north of India and challenged the Vaishnavas that unless they (Vaishnavas) conquered them (the Advaitins) in controversy, they should embrace their faith. The Vaishnavas at Srirangam were in a puzzle as to whom to choose as a suitable Refutant and they could think of none other than our Desika. They accordingly wrote to him at Kanchi as follows:—

1 श्रीमच्छीरकृतायं बिन्यक्षेत्रेय शासनम्‌

ि
tद्रक्षभक्षकानां शिरोमृषणां गतम्‌

23. Accepting this invitation, Sri Desika came all the way from Kanchi, paying his worship to Lord Uttamar, bathing in the river

1. This is the mandate of the Archangel Vishvakarma of the all-blessed Sri Ranganatha and it shall be an ornament to the crest of His devotee’s servant’s devotee.
(the Coleroon) and lifted his hands in worship to the shrine of Srirangam from the other side of the river. The Vaishnavas of Srirangam received him on the northern bank of the Coleroon and escorted him by the northern gate of the big shrine into Lord Ranganatha’s temple. He was led to the several shrines of the Acharyas and the Alvars, in the order, as is customary with all visiting devotees. Entering and rounding the inner Prākāra (enclosure) and prostrating the Pranavakara Vāda Sringa Vimana (the top of the sanctum sanctorum) Sri Desika paid his obeisance to Lord Ranganatha, chanting his famous “Bhagavaddhyānasopana” (making the mind dwell on the Lord’s Form from toe to top). No sooner did Sri Desika take his seat with his disciples on the Mantapam, than an Advaiti opponent came to the place and expressed his wonder saying:

दृश्यमेहति आकारो हस्तः।

“Great is the fame but small is the frame (Akāra or the vowel आ)”—

Taking this as the challenge, our author retorted that the vowel आ cannot be short and the
controversy between the two faiths thus begun raged for several days with the result that the Advaitins were defeated in the end. A full report of the controversy was taken down by Desika's disciples which he shaped into a book called Satadushani. Lord Ranganatha, now highly pleased with our author's consolidation of the Ramanuja Siddhanta, conferred on him the title of Vedantacharya. So jointly he became Vedanta-Desika, a name by which he is popularly and very widely known—

श्रीराजदिव्याज्ञालब्धेदान्ताचार्यः।

("having got the title of Vedantacharya by the divine command of Sri Ranganatha"). Lord Ranganatha's Illustrious spouse (Ranganayaki) is said to have conferred the title of Sarvatantrasvatantra (already mentioned). The vanquished Pandits argued with Vedanta Desika that inasmuch as he and not the other Vaishnavas defeated them, the holy Tirtham (sacred water) should be offered to them next to our author. But our author is more than a match for them in the ways of the world as in the ways of religion. He ranged all the Vaishnava Savants
and had them first served with the Tirtha and he followed them. Of course the opponents came next to him for the honor, as they wished. The Advaitins thenceforth became his disciples and returning to their homes, they promulgated the teachings of Vedanta Desika round the regions of Kasi and Kashmira.

24. Vedanta Desika now resolved to spend the rest of his days at Srirangam, discoursing on Vedanta to all worthy hearers.

\[ वादिद्विपृष्ठिरोभुपधानवपराक्षम: \]
\[ श्रीमद्वृह्वनाथायो वेदान्तगुहरेभवे। \]

No less than 30 times did he teach Sri Bhashya alone—

'त्रिवन्धारें धारितकशारीरकमाण्यः'

During his stay in Srirangam he is credited with writing 25 works in Samskrit and Tamil.

25. In the 13th century, Srirangam was ruled by the Pandyas and the spire of the sanctum sanctorum was gold-plated by Jata-

1. Sri Venkatanatha, (Sri Vedanta Desika) the Lion to break the head of the Elephant-Arguers, prospers.
Sundara Pandya, who ruled from 1251 to 1261 A.D. Malik Kafir, General of Allauddin, the Emperor of Delhi, captured Madura in 1310 A.D. During their predatory incursions, the Mahammadans entered Srirangam and mercilessly massacred every one they met. The famous Sudarśana Bhattarya, the author of Sruta-Prakasika, was one of those who were killed. Before his death, he consigned the care of his works written on Cadjan (palm leaves) and his two sons to our author. Desika and the two children with the gloss lay hid amidst corpses heaped all about the fated place. After the vandals disappeared, Desika hastened with the children to Mysore country (Tirunarayana- puram) where he lived some years. It was here he composed his Abhitistava—a work of deep devotion addressed to the Deity of Srirangam to spare the country and the Srirangam shrine in particular from the hands of the Mahammadans.

26. Sage Vidyaranya rehabilitated the declining kingdom of Vijayanagara in 1335 A.D. and

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1. The great gloss on the Bhāshya of Rāmānuja (Brahma-Sūtras).
the Vijayanagara troops completely overthrew the Mahammadan dynasty at Madura. Southern India was thus again free from Moslem molesta-
tion for another two centuries.

Our author was enquiring about the wel-
fare of Srirangam and his joy knew no bounds when he heard that it was after all delivered from the ruthless hands of the Muhammadans. He hastened to the Holy Land and the \textit{Utsava-Image}^{1} which had all this time, owing to the de-
pradations and the plunder of the Muhammadans, been conveyed elsewhere and which, after receiv-
ing worship in several temples in South India, had been taken to Tirupati and thence to Gingi by Gôpannarya, the Governor of the place under the Vijayanagara sovereigns, was now brought back and re-installed at Srirangam with all \textit{eclat}, to which our author was personally a witness. This event is commemorated by Sri Desika in the following two verses which are inscribed on a wall inside the Srirangam temple and which could even this day be seen^{2}.

1. Image intended for taking out in processions.
2. On the Eastern side of the wall of the 2nd Prakara next to the \textit{sanctum sanctorum}.

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27. Once a big controversy arose between Vidyaranya and the Madhya Preceptor—

1. Gopannarya, the Fame-mirror, brought back Ranganatha from the Anjana (Tirupati) Hills, which delights the world with the charm of the blue mountain-summits, worshipped Him for sometime in the fortress of Gingee, after overthrowing the armed musalmans, installed Him with His Spouses Lakshmi and Bhu in His own city, and again arranged for His best worship.

2. Governor Gopannarya, took Sri Ranganatha, the Lord of the Kosmos from the Tirupati Hills to his own capital after the overthrow of the Mahammadan army by his strength, re-installed Him with Lakshmi and Bhu in Srirangam, made holy, as it was in the Krita-age and performed like Brahma the worship ordained by the pious.
Akshôbhyamani. Our author was invited to be the umpire but he declined to go personally. The two antagonists (the former an Advaitin and the latter a Dvaitin) submitted their points of discussion to Desika in writing. The Advaitins maintain that our author expressed his opinion in favor of Vidyaranya on the authority of the following verse:

अक्षोभ्यः क्षोभयामास विषारण्यो महामुनिः।

"The great sage Vidyaranya defeated Akshobhya."

While the Madhvas maintain on the authority of the following verse that the decision was in favor of Akshôbhyamuni:

असिना तस्मासिना परजीवप्रभेदिना।

विषारण्यमहारण्यमक्षोभयमुनिर्चितान।

Our author had the occasion to refer his Satadûshani to Vidyaranya for criticism but the latter could find no fault except an aspirate over too much. It was then Sri Desika is said to have written a treatise called—“Chakara-samartha
dan

1. Sage Akshobya cut asunder the great forest of Vidyaranya by the sword—the sword of "Tatvamasi" that well set forth to the world the difference between God and Soul.
28. Again another Pandit hailed from the north and showed our author Krishnanisra’s Philosophical Drama “Prabôdha-Chandrôdaya” (the rising of the Moon of Intellect) which, according to the followers of Sankara, dispels the darkness of ignorance and effects salvation. On reading this work, Sri Desika wrote—“Sankalpa Sûryôdaya” in ten acts (the Drama for which this life-sketch is prefixed) meaning “the Dawn of the Divine Will or Grace,” which, according to the followers of Ramanuja dispels the darkness of Samsara.

29. Our author, it was said, had a great esteem for Kalidasa whom he called Kanisarva-bhauma (the prince of poets). Desika composed the “Hamsasandesa” one of the melodious poems in Sanskrit on the analogy of Kalidasa’s Mêghasandesa. “Yadavabhuyudaya” is another of our author’s works written as a rejoinder to Poet Dindima’s “Raghavabhyudaya.” His “Tatva-muktàkalàpa” with his own commentary on the same, “Sarvartha-siddhi” is a poetical treatise on philosophical and religious themes. His famous work “Adhikaranasàravali” is a compendium of Stri Bhashya. Nainacharya, Sri Desika’s son
wrote an excellent commentary on this work. The Śtôtras (or praises to God, etc) of Vedanta Desika are the specimens in themselves of superior literature and enshrine superb ideas. Vast again are his prose writings. "Sarvarthasiddhi," alluded to already and "Nyayaparisuddhi," the "Nyayasiddhanjana," the "Tatvātika," the "Tatparya chandrika," the "Sesvara-Mimamsa," the "Mimamsa-Paduka" and "Nikshêparaksha," are some of them. The Rahasya-Traya-Sara is one of our author's best treatises, written chiefly for the sake of those to whom the study of the Vedas is prohibited. It contains 32 chapters and each chapter begins and ends with Samskrit and Tamil verses which sum up the matter contained in the same. The subject matter of Tiruvaymozhi was epitomised by Desika into 100 stanzas called the "Dramidôpanishatsara". Doddayacharya of Sozha-simhapura (sholingar) who wrote Chandamaruta, a commentary on Satadûshani wrote also a biography of our author named Vaibhava-Prakasika and its full commentary in tamil has been written by

1. The Tamil Prabandhas, of which this is St, Sathagopa's Facile Princeps.
Maháryadasa. Our author’s devotion to Sri Ramanuja is beyond description. He wrote “Yatirajashaptati,” an exemplary work on Ramanuja, his great ideal Pontiff of the Vaishnavee Visishtadvaitic Faith.

30. Sri Vedanta Desika was not only a prolific writer, but a genius in inpromptu works. The “Paduka-sahasra” a work in thousand verses, all with reference to a single theme, viz the Holy Sandals of the Lord, was for example composed in three hours when his title of Kavítárkikasimha was questioned by other Pandits, one of whom was able to compose but 500 slokas called “Padakamalasahasra” in praise of the holy feet of the Lord, taking a whole night for it. The unique personality of Desika was evident in his being a personification of gentleness and modesty, meekness and humility. Only two instances out of many to prove this may be mentioned in this brief sketch. When the unfinished “Padakamalasahasra” was not even read in the next morning before Lord Ranganatha (which is the usual procedure), our author, whose “Padukasahasra” was read and applauded by the scholars assembled, very
modestly referred to his wagerer's production, instead of gloating on his own glory, as follows:—

1 सूते सूकर्युवती सुलभतमलवन्तदुभःगं ज्ञयिति ।
करिणी विराय सूते सकलमहीपाल्यालिते कलभम्॥

Again to test Desika's humility he was invited by a Vaishnava gentleman to his house. He hung some slippers over the doorway. Desika came and discovering that this was intended to humiliate him, when he must pass beneath the slippers, he clasped them and placed them on his head, exclaiming:—

2 कर्मालब्धका: केचित्केचिद्वजालब्धका: ।
बष्ये तु हरिद्वान्य पादरक्षालब्धका: ॥

31. Sri Desika had now stayed long at Srirangam and so a longing to visit some of the Holy Shrines, in the Pandya, Chera, and Chola kingdoms, seized him. He therefore started on a tour worshipping enroute the Resident Deities

1. In a trice doth a she-pig bring forth a hundred of its young ones, extremely wretched; but after a long time only doth a she-elephant produce a baby-elephant, esteem-worthy of all kings.

2. Some lean on duties (Karma); others on wisdom, but we lean on the shoes of God's lieges.
at Srivilliputhur, Tirunagari, Tiruvellarai, Tiruk-kudandai, Sri Mushnam etc. and returned again to Kanchi to have a sight again of his most beloved Lord Varadaraja. Here he was expounding the Udbhaya Vedanta to his numerous audiences, when a snake-charmer appeared on the scene and challenged his title to Sarvatantrastava. Though unwilling at first to deal with a man of this description, his disciples would have him do some miracle. In every religion we have had men who would not be convinced unless they saw miracles done by their Saviours. So Desika stooped to them and drawing seven lines he asked the snake charmer to draw forth his venomous reptiles. These were let out but none of them dare cross the lines, when, enraged, the charmer let out his most powerful cobra Sankhapala, which, crossing all the seven lines and hissing, made for Desika. But our Desika, as is already known, was Master of the Garuda-Maatra, antidote meet to the race of the cobras, and as soon as he uttered the same, Garuda (the Brahman Kite) suddenly came and, swooping down, made away with the cobra.
32. From Kanchi, next Desika proceeded to Tirupati, worshipped once again Lord Srinivasa and finally returned to Srirangam to spend the rest of his days in quiet contemplation, retiring from all religious wranglings, exclaiming:

निविंदं वातिसार्वभौमचसामात्रात्मितिभिर्भौना
निधुःतरपरतःहृदानीता: मुखे वासरा: ।
अज्जीक्षु ततो प्रसतिमस्ताम गवोऽऽपि निर्वापितः
शेषायुष्यपि शशिद्रपतिद्वारार्तंचामुदांक्षामहे ॥

33. Desika had vowed himself, as already said, to lead a life of absolute poverty. A bachelor who was collecting money for his marriage was directed to apply to Desika for help. This was a mischief devised by his adversaries to test Desika. Our author, however, was keen enough to perceive the intended hoax.

1. By many repetitions of the study of the works of the king of Ascetics, (Ramanuja), passed we our young age. Many are the days that we spent in happiness, ever hating the bane of service under men. Acting on the tradition of the virtuous, have we humbled the conceit of the vicious. For the rest of life, we only look forward to the vow of realising the fruition of the grace of the Perpetual Divine Couple.

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to be played upon him. Seizing the occasion, he composed his Sri-Stuti before Sri-Ranganāyaki (Lakshmi). She (Sri), being the goddess of wealth, caused immense riches to pour before the bachelor so that he might please himself by the load!

34. The author of our Sankalpa-Sūryodaya was master of no less than 126 works. He sojourner, it is chronicled, 102 years on earth. God sends His Messengers and withdraws them, according to His own inscrutable Will. Dēsika was sent as a Saviour to men. The work he had been designed to accomplish was now done. So then, on a certain day, Sri Ranganāyaki, whom he had come to visit, spoke through the Archaka thus:—"Thou hast now fulfilled thy mission on earth; much pleased we are that Sri Ramānuja’s Siddhānta has now been planted firmly in the land. Consecrated is thy flawless and perfect life and time enough hast thou been in the world of men, as we willed. So then, now hie hence to our Eternal World of bliss"—The disciples of Dēsika, on hearing this news, were disconsolate with grief owing to the threatened
separation. In vain they wailed profusely and aloud and besought Ranganâyaki thus:—"Thou hast resolved to recall from our midst Dêsika but he is our very life! Dêsika going, our breath goes!"—To this, She deigned to say!—"Sons, give up your despair, for now is ready, a beautiful and perfect image of our beloved son Vedânta Dêsika. When ye will see him no more bodily, ye will establish his sacred image in the precincts of My Temple in the very place where he has been promulgating the Râmânuja Dârsana to ye all"—

35. Letting alone traditions, our author, judged by the merit of his many works, is sure to be regarded by any unbiased critic, as one of the greatest literary luminaries. He knew what to say and how to say. Strange in those days of religious fanaticism, our author combined in himself the highest tolerance with the courage of his convictions. His one wish was that there should be no division and schism within the faithful camp of Râmânuja. In melodies heart-stirring, he vented this wish of his thus:
36. How much we feel within our heart of hearts that this wish were piously acted up to by all the followers of Râmânuja! If not, we then in no way differ from the religious fanatics all over the world. But if we might pride ourselves on union and unanimity, we should cry and appeal to all Factionists, to Sri Desika’s noble methods for composition. The true lover of our Achârya Sri Desika, however, can do no better homage to him than follow faithfully and literally his high example of tolerance, not to speak of the legion of other Spiritual virtues which he exemplified in his blessed Avatâra.

37. Those who fain would dive deep into fuller details of Sri Desika’s life and career would do well to read the fuller biographies, the

1. To this (Sri Ramanuja’s) system, which is flawless from its very beginning to its end, nothing more is the desideratum of us all, on account of thinkers of rival schools, than to wish that (mutual) envy, which causes ill-feelings amongst ourselves, should leave all the followers of Sri Râmanuja, who, to all appearance only, profess friendship and harmony.
"Saptaratnamālika," "Vaibhavapraṇāśika" etc. but those desirous of getting but a brief glimpse of his life and life-work might remain content with the short sketch here limned. True admirers of Sri Desika have only to realise what a simple life of boundless Bhakti (Love to God) and of burning love for Achārya (Spiritual Teacher) and of profound Vairāgya Sri Desika led, by picturing in their minds’ eye the full import of this one verse, composed by him at the closing years of his life—a verse but one out of a myriad such:—

स्वापेद्विधमय्यतिकरनिमें भोगमोक्षान्तराळे
कालं कक्षयति विभिन्ना केनचित्त्व्याप्यमाना:
तत्तथोपायप्रभुतिविषये स्वामिदता स्वनिधाः
शेषां कृत्वा शिरसि कृतिन: शेषमायुनेयति ॥

The Lord of Poets and Logicians alike,
embodiment of virtues all,
To Sri Venkatesa, my Vedantic Master, homage!!

1. The blest souls, for a while longer kept by Providence in this world in a state that interludes between Bhôga and Môksha, like the medium state between sleep and wakefulness, pass the rest of their lives, laying on their heads in reverence the ordinance of the Lord-God, such as Tatva, Upaya and the like.
Dramatis Personæ.

Sūtradhāra
Nati

Stage Manager
Chief Actress.

Vivēka (Wisdom)
Sumati (Good Sense)
Vyavasāya (Application)
Siddhânta
Vâda
Tarka (Logic)
Samskāra (Refinement)
Nârada and Tumburu
Drishta-Pratyaya
Purusha (Jiva)
Scâdha (Zeal)
Vichâranâ (Enquiry)
Chêti
Sankalpa (Divine Will.)
Vishnu-Bhakti (Devotion to Lord Vishnu)

King.
Queen (Wife of Vivēka.)
Senâpati (General.)
Guru (Preceptor.)
Sishya (Disciple)
Charioteer.
Sculptor.
Divine Bards.
Messenger.
Lord of Buddhi.

Queen's companions.
Maid Servant

King's collaborators.
Mahâmôha (Grand Illusion) Rival king.
Durmati (Evil Sense) do. Queen.
Kâma (Cupid) General.
Rati (Goddess of Love) Wife of Kâma.
Vasanta (Spring)
Râga (Attachment)
Dvesha (Hate)
Krâdha (Anger)
Lôbha (Greed)
Dambha (Vanity)
Darpa (Pride)
Trishnâ (Covetousness) Wife of Lôbha
Kuhanâ (Fraud) Wife of Dambha.
Asuyâ (Envy) Wife of Darpa.
Stambha (Confusion) Sentinel.
Samvriti-satya Messenger.
Pratihâri Door keeper
Abhinivesa (Enthusiasm) King’s accomplices
Durvasanâ (Evil propensity)
ÖM=(A-U-M)
श्रीमते रामानुजाय नमः:
Bow to Blessed Rāmanuja

SANKALPA-SŪRYÔDAYA

or

The Dawn of the Divine Will.

ACT I.

1. May Nārāyana, the Lord of Sri serve me
to overcome (overcross) all contretemps,—Nārā-
yana who is envisaged when devotion-steeped
dawn breaketh,—Nārāyana whose Will-Sunrise
dispelleth the darkness of worldly wanderings of
all Jīvas at the termination of Prārabdha-
karma,—Nārāyana whose super-excellence is

1. Conception, Birth, Dotage, Death, etc., also meaning impediments in the way of completing this work.

2. Embodied Souls. The word Jīva or Jiv-ātman wherever used in this book means embodied Ātman (soul.)

3. That part of Karma, which has begun to fructify.

s. s. 1
ever typified by His Truth\(^1\) (indicating) Weapons\(^2\) and Adornments.\(^3\)

2. May Padmā's\(^4\) Spouse, of Compassion, the Milky Sea, be with us to compass our success,—Spouse—the Target,\(^5\) right-hit by the Soul-shaft, from Pranava\(^6\)-bow well shot by those holy\(^7\) ones whose fixed thoughts are, by sruti\(^8\)-proved

1. The Tatvās, viz., the Twenty-six categories. According to the Sāṅkhya-Vedāntins, the 26 categories are:

- Fire, Air, Ether, Earth, Water (the elements) 5
- Their respective rudiments or Tanmātrās 5
- 2 Eyes, 2 Ears, 2 Noses, Tongue, Skin, Brain and Rectum ... ... 10
- Nature (Prakṛiti), Mahat, Abhāmāra, Mind
- Soul and God ... ... 6

26.

2. The Holy Discus etc. \(\text{See Astra-bhūshān-ādhyāya in the Vishnu-}

3. The Holy Kaustubha etc. \(\text{Purāṇa}\)

4. Śrī or Lakshmi—the wife of Viṣṇu.

5. cf. प्रणवो धनुः शरोद्यात्मा ब्रह्मतंत्रयमुच्यते।

अप्रमणेन बेदवच्यं शरवतन्मयों भवतु॥

6. The Holy Mantra ओ (Aum)

7. Also means "The Strong."

8. Means the Vedas (the Hindu Scriptures or Revelations.)
Graces¹ (Divine), lured,—(Spouse) in whose bosom mid, flasheth full the Kaustubha²—Soul.

Prologue ends.

ENTER SUTRADHARA.³

Sutradhara.—Esteemed Gentry! I am bid by this august assembly composed of saintly men like yourselves, who, in order to witness festivals, have trod far and wide over several holy places like Srirangam, Tirupati, Kâñchipura, Tiru-Nârâyana-pura, Purûshôttama and Pânduranga where our (Sarvesvâra)⁴, the Blessed Lord⁵

1. With reference to the strong man, it means, Bow-string drawn to the ear.

2. The gem obtained at the churning of the ocean and worn by Vishûn on his breast. (See n. 3, p. 2.)

General Notes:—The first benedictory verse is intended to succinctly set forth the great efficacy of Bhakti (love to God), and the second, that of Prapatti (Surrender to God.)


4. All-Lord i. e., Universal God.

5. Bhagavân. (See this word explained in J. R. A. S. by A. G. Âchârya.)
is installed,—the Lord before whose lotus-feet the gem-set diadems of myriads of Dēvas and Asuras form, as it were, so many waving lights,—the Lord whose vow always is to protect all who seek refuge of Him, whose duties are right-well done, with lotus-born Lakshmi co-operate,—Who, like the cloud (rain), quencheth the wild-fire of mundane misery. The dust of the different places of the earth hath been holy-made by the dust of your holy steps. Ye have chanced to visit, and sojourn in, this Isle of Srirangam, begirt by Kārēri,—your steps, bent hither by longings to witness festivals. Bid by ye, who in saintliness match with Ananta,² Garuda,³ Vishvaksena,⁴—bid by ye, the universally worship-worthy,—(by ye) exempt of the least trace of sin,—(by ye) whose character is in tune with high birth

1. मस्त्रूषा the wind-increased i.e., gaining freshness by the blowing of the South-West winds.
2. The serpent-couch on which the Almighty reposes.
3. The principal bird-vehicle of Vishnu.
and learning,—(by ye) who fall foul, as doth the mad elephant on plantain-plants, on opponents heretical and agnostic, whirling in the vortex of perpetual illusion,—(bid by ye) who are the ornaments of the vast world,—(by ye), who are master-teachers of the mysteries of the Upanishads,—(by ye) the versed in the Circle of Sciences, by such worshipful Arya-worthies then (I am bid.) Bidden what?

3. This:—That I should entertain this august gathering with a troupe of actors who enact the parts of diverse human attributes, such as Wisdom, etc., which removeth the lust of men for weltering in Samsāra,¹ by enacting a Drama in which the superb ninth emotion,²—Peace,—findeth

1. The tendency to be always wordly without any thought of spirituality.

2. Hindu Dramatists recognise ordinarily eight emotions:— श्रान्तिस्वत्तमे स्त्राणाय अन्वयं करणात्मदीप्ताः।

बीमात्साहनात्तसंज्ञान चेतनाः नाथेया रसा: स्मृता:॥

—while others recognise श्नान्तिरस as the ninth emotion.
a prominent place like other emotions, such as Heroism, etc., which captivate the minds of men, bent on Dharma, Artha, and Kâma.

The mandate of this learned gathering is now accepted by me, with the wager, (that I shall forfeit these titles),—me known as Vaikuntha Vinôdin, the son of that Master Dramatist Santôshapâla, the disciple of Saumârgavardhana, the founder of the Histrionic Art and Lion to the actor-elephants of the opposite creed. And now this House, crowded with the elite of the place,

1. Duty or Works. These three and salvation (Môksha) are the recognised 4 ends and aims of life (purushárthas). Peace is required for Môksha.

2. Goods or Riches.

3. Enjoyments.

4. The wager is the relinquishment of the claim for all the good qualities for the manager, if the particular Drama be not enacted to the satisfaction of the said audience.

5. Lit., Entertainer of the residents of Vaikuntha, the abode of Sri Nârâyana.


7. Lit., The cultivator of righteous ways.
seemeth all eager to witness this divine performance.

4. Now doth shine this assembly with highly illustrious men, who well discriminate Nātya,¹ Dēsa,² Mārga,³ but who would turn deaf ears to all unscientific performances, and who seem, as it were, the guardian-angels of the Histrionic Art.

I now therefore bow to the Primeval Lord, the Donor of all treasures of wisdom, the Manifestor of Supreme Essence, even in His different Incarnations such as the Fish etc., the Exsiccator of the ocean of ignorance, and the Destroyer of devotion to other deities.

5. May, the Horse-faced⁴ Vāsudeva's⁵

1. Gesturing by putting oneself in the position of the character impersonated.
2. Dancing in keeping with beating time and music.
3. Dancing with gesturing.
4. Hayānana (Hayagrīva)—one of Viṣṇu's incarnations.
5. Śrī Nārāyaṇa,—the All-pervader.
Form known as Vâgîsa¹, the Dawn to the night of nescience, the unique Collyrium to the eye of wisdom and the Elucidator of the Vedas, illumine me!

(With hands suppliant).

6. May Sriman Nârâyana, who assumeth the twice-five Incarnations, to Whom the pious, full of devotion in the holy shrine of Srîrangam, ever do resort,—Nârâyana with whose diverse Incarnations, Lakshmi, assuming appropriate Forms Herself, doth co-operate with him in His manifold works,² make us all blessed.

1. Muse or the Lord of poetic inspiration.

The double meaning implied in the 6th Slôka is:—May the sportive Naṭa, (Chief Actor) who assumeth the guise of different characters, who is assisted by several actors, all highly appreciative of the stage,—the Naṭa in whose diverse actions the Naṭî herself, also putting on appropriate guises, doth co-operate with suitable gestures, give us all joy.

2. Works such as saving the good etc.
(Seeming meditative for a moment, and then with joy.)

Graced am I now by the mercy of the Almighty, who hath in His hands the very be-ness of all beings.

7. I shall therefore now establish the faith of the Achâryas,¹ making Wisdom² the pivot of this Drama, discussing at the same time the moot points of the Histrionic Art, rendered fragrant by constant researches conducted in the field of the Upanishads³.

(Turning towards the curtain)

Let this stage now be graced with the presence of thy ladyship.

1. The founders of Viṣishtadvaita Philosophy---Nâthamuni, Yâmuna, Râmanuja etc.

2. The Drama in which Vivêka (wisdom) is the hero.

3. The metaphysical writings attached to the Brâhmaṇas, the chief aim of which is to ascertain the secret meaning of the Vedas.
ENTER Nati.

Nati.—At thy service, Sir! This thy beloved servant awaiteth thy commands.

Sutradhara.—Are our expert *dramatis personae* getting ready by wearing various guises, suited to the rôle to be played in obedience to the behests of this serene assembly?

Nati.—My Lord! Surely the troupe of actors hasten, who are as much subject to thy control, as thy limbs, hands, legs, eyes, etc. are, the moment thou thinkest of them. By the way, I have one thing to ask of thee:—What is the name and nature of the play about to be staged?

Sutradhara.—My Love! Knowest thou not the new Drama, named Sankalpa-sûryôdaya, the hero of which is Vivêka?

8. It is only the wise, who know the

1. Chief actress—generally the wife of the Sûtradhâra.
true nature of Paramâtman\(^1\) and of Jîvâtman\(^2\) that will appreciate the singular plot of this Drama, where, the good and bad aspects of Jîva\(^2\) personate their respective presiding deities, and constitute the diverse characters (consequent).

9. This striking performance will appeal even to men worldly disposed, for as much as it aboundeth in, (the demonstration of) the emotion of Heroism, evidenced in the conquest of Mâhâmâôha\(^3\) by Vivêka,—in the emotion of Mercy by the attitude\(^4\) of the Lord,—in the emotion of Peace by the attitude of the Jîva seeking for salvation.

Words fail me to adequately convey the singular significance of this Drama. Countless are the conches in the ocean, but not one of them can be the Conch Pâncha-

---

1. Supreme Spirit (God.)  
2. Embodied Soul.  
4. Protecting the virtuous and destroying the vicious &c. [vide, Bhagavad-gîtâ; parîtrâṇâya &c.]

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janya,\(^1\) adorning the lotus hand of Vishnu!  

10. Let those ordinary rubies of little lustre which deceive the simple world remain in the mansions of the rich; of what avail are these?—think of this for a while; could any even among the oldest rubies\(^2\) stand comparison, with that ruby which illumineth the Mole Srivatsa on Vishnu’s breast and which acteth as a mirror to Sri Lakshmi’s sports?  

The matter to be mentioned presently is the rarer feature of this Drama:—  

1. The name of the Conch worn as a Weapon in the hand of Vishnu.  

The implied meaning of verse (10) is:—Wordly dramas seduce the minds of simpletons who cannot discriminate the main essentials of a scientific drama, but this is a rare drama (spiritual) which baffles all comparison with other dramas.  

2. Such as the Syamantaka—a ruby for which Lord Krishna fought hard with Jambavan, Sri Rama’s Bear-Chieftain. For fuller particulars, read Syamantaka-Upakhyanas, Canto X, Sri Bhagavata.
11. The plot of this Drama is so arranged as to discriminate the good from the bad. It is wrought by a playwright of high altruistic temperament, whose mastery of the Upanishads is well renowned, the special object set in view being the salvation of mankind.

Nati.—My Lord! Whose opus is this Drama? This audience doth evince sympathy for us, begot by its sense of high veneration held for this self-same dramaturgist!

Sutradhara.—My Love! Didst thou not hear this:

That there is a Poet named Sri Vânkatânditha, the son of Anantasûri,—respected all over the world,—the wonder of the universe,—the ornament of the Visvâmïtra¹-Gôtra,—the Lotus² to the sports of stainless

---

1. Kauśika-Gôtra or descent, one of the important Gôtras by which the twice-born are recognised.

2. The Goddess of learning, Sarasvati, is supposed to live in the lotus flower. Stripped of the figure, the meaning is the seat of all learning.
Sarasvati,—the Treasure-house of infinite virtues, and himself the son of Pundarikâksha-Sômayâji,—Venkatanâtha, the acquirer of the additional name of Vedântâchârya through the divine commands of Lord Ranganâtha,—the wearer of the renowned

1. A large number of Advaiti Pandits from the North of India hailed once to Srirangam and challenged the Vaishnava savants there that they must either conquer them in controversy or embrace their creed. In fear and anxiety the Vaishnavas of Srirangam sent word to Venkatanâtha at Kânci (Conjeevaram), who, responding, came all the way to Srirangam and in Lord Ranganâtha's temple defeated the Advaitins, after seven days' disputation. A full report of this disputation is collected and shaped into a book called Satadushani. Lord Ranganâtha, immensely pleased at the great abilities of our Venkatanâtha addressed him thus:—

"Well are we pleased that thou hast put down thy opponents and established the Râmânâja-Siddhânta which alone describes our nature truly. From now thou shalt be known in the world by our own title "Śrî Vedântâchârya." (See Biographical sketch.)
title of Karitärkika-simha,—by virtue of his abilities, the dispeller of all doubts likely to arise in all sciences and arts,—the Achârya whose disciples hoist his triumphant banners in all the quarters ten.

12. Ever do the virtuous, who appreciate the sweet fragrance of this author's work which are composed of soft, hard, and middling expressions resembling a garland made of (diverse) flowers, admire him.

13. Of the race, the progenitor of which was capable of endowing the cosmos with

1. Lit. The Lion of Poetry and Logic.

2. Sarvatantra-svatantra—the title given by Śri Ranganāyaki on the same occasion. For fuller particulars the readers are referred to the life sketch of Vedānta Deśika prefixed to this book.

3. अतिकोमलशब्दसंदर्भा

4. अतिकठनशब्दसंदर्भा

5. अनातिकोमलशब्दसंदर्भा

6. The allusion here is to Viśvāmitra proclaiming in anger, disappointed at Indra's obstructing
a new Indra, or creating a new cosmos without an Indra, the self-same race as that of the universal mother Savitri—the cause of rebirth, according to the sages, of the twice-born, our author was born.

Further—

14. Wise men surmise, through close reasoning that this author is the Incarnation of the Vishnu's Bell, used in His Worship by the lotus-seated (Prajá-Triśanku's ascent to Svarga because of the latter's desire to enter into Svarga with his physical body, which Viśvāmitra undertook to do. The implication is, our author Venkaṭanātha is capable of miracles no less than that of his renowned ancestor.

cf. अन्यायिनिन्द्र करिष्यामि लोको वा स्मार्तिन्द्रकः।
Rāmāyaṇa—Bāla Kanda.

1. The Upanayana or Thread Ceremony in which Brāhmaṇas, Kṣatriyās, and Vaiṣyās, take their spiritual birth after chanting the Gāyatri; hence these three castes are also known as the Twice-Born.

cf. सावित्र्या ऋषिविभाषिनः:

2. Vedāntāchārya is the incarnation of the Holy Bell at Tirupati, vide his life sketch.
pati'), the Bell that frighteneth the armies of the Asuras.

15. To gratify the Lord Supreme, the Blessed Venkatanâtha, the master of all knowledge at his twentieth year, and the expounder of Brahmasûtra-Bhâshya to his disciples a score and ten times, composed this superb and melodious drama, surcharged with superior sense.

\textit{Nati.} My Lord! How shall the tough composition of this Poet, always bent on Védântic researches, and whose adamantine logic uprooteth the trees of Pâshandas, be fit to be put on boards by \textit{persona} like us?

\textit{Sutrâdhara.} (Smiling) Lady! I shall just

1. Semi Creator (Brahmâ or the Demiurge)
2. The Demons—the enemies of the Gods.
3. Sri Bhâshya of Sri Râmanuja.
4. The word used in the original has another meaning \textit{viz.}, "in conformity with the Srutis."
5. Those who treat the Supreme Lord Sri Nârâyana as but the equal of other deities.

s. s. 2
reply to the first of your two questions. Thinkest thou this Author is one who hath merely restrained the actions of his senses and who hath merely fixed his mind intently on the enjoyment of the Supreme Being? If so, I shall just tell thee the following:

16. If the Muse, worthy of the galaxy of the sages, Manu, Vyāsa and Vālmiki, fragrant with ambrosia, desireth herself to grace a person, who could stay her? Will any stop the Gangā which falleth on the matted hair of Siva, as arid as the Vindhya Mount, if she falleth, of her own accord, on a lame person? I shall now answer the second question.

17. Doth not the celestial Gangā, with a

1. The two questions are:—1. How could language used for philosophic researches be made to suit a dramatic production? 2. How could language used for vehement disputations with opponents fit in for a dramatic production?

The implication in verse 17 is:—There is nothing inconsistent in an author who is usually an expert disputant composing a melodious drama.
force sublime and so terrible as to split
mountains like the Himalaya, and which
maketh even the head of Siva tremble,
spread her sweet, clear and beautiful waters
on the Earth as well?

Nati.—(With joy). What my Lord sayeth
is right, but how to account for the
embodiment of the Emotion of Peace in
this Drama when the Masters of the His-
trionic Art maintain that there is no such
thing as that emotion?

Sutradhara.—(contemptuously.)

Lady! Them, then, I do not consider
as connoisseurs of the Histrionic Art.

18. Methinks that they hold the opinion
that the Emotion of Peace could not be
enacted, perhaps because of the difficulty to
find in this world an audience to appreciate
that emotion.

Further:

19. The Erotic Emotion pampereth the
ways of the wicked; the Emotion of
Valour breedeth mutual contempt; the Emotion of Wonder bordereth on the grotesque; the other Emotions are paltry enough. But Peace alone then by elimination is the Emotion that allayeth the agony of the mind.

Nati.—This superior Emotion (Peace) is of the experience of great sages, such as, Sanaka, Sanandana and others. Still how could this Emotion, the essence of which is Yôga which is attainable only by the control of the sense-group, be represented in a drama, fit alone to be witnessed by philistines?

Sutradhara.—Lady! Say not so. For:—
for thee to raise this doubt, we are not going to depict the creed of Alôpakas,¹ who give up the performance of all duties.

There are the Varnâsrâma² duties, expounded times without number, by the

1. Those who maintain that the renunciation of duties entails no sin on man e.g. the Sámkhyâs etc.
2. Duties ordained for the different Castes and Orders.
Divine Lord Krishna, duties ennobled by the doctrine of Sâtvikatya, and which could not be abandoned even by the adherents of Nivrittiti-Dharma. It is the discharge of these duties that giveth the lovers of Ranga their lives’ goal. Further hear and see more, about the greatness of the true Histrionic Art.

For, it is said:—

20. That which could not be depicted in a Drama is neither Sâstra nor Vidyâ.

1. E. cf. सारंकेक स्त्राण श्रवण कार्यमित्रेव यतकम् नियतं कियतेसुजर्न। नः स्त्राण फलं चैव स स्त्राणमालिको मति:।
[Bh. Gi.]

2. Dedication of the fruit of action to God. [See n. 1.]

3. Duties pertaining to the realisation of Môksha.

4. Two meanings:—(1) Lovers of Śrîrangam; (2) Lovers of the Stage.

5. Two meanings:—(1) Livelihood. (2) Soul-pilgrimage. The implication is that the performance of Nityakarma is obligatory even for Yôgis so long as they retain life.

6. Sciences relating to Vêda, 14 in number.

7. Study relating to Vedânta.

Dahara, Kuhara, Madhu, etc.
Silpa,¹ nor Kalâ,² Yôga³ nor Jñâna⁴.

Nati.—A herculian task hast thou taken upon thyself! With fickleness natural to woman-folk, I tremble with fear at the thought of the leaders of the opposite creed who are seized with the demon of envy.

Sutrâdhara.—Lady! Enough of thy timidity. Now fortune is in our favor.

For: —

21. Faultless are the rich characteristics of this Drama, and its exquisite elegance is to the taste of a friendly audience. No small circumstances these, conducive to the appreciation of a dramatic troupe.

Further: —

22. All alert (too) is the best of poets Vênkatêsa—the seat of the treasure of

1. Ayurvêda etc.
2. (64) Arts.
3. Yama, Niyama, etc.
knowledge; proficient in the art of Drama is our troupe by long practice; renowned and impartial is this distinguished gathering; and our stage is Srîrângam, the heirloom of Srî Râma and others (of the Raghu-Race).

Thou hast also to consider this:—

23. Let men devoid of quiescence choose to extol or censure this work, itself full

1. Lord Ranga appeared before Prajāpati in His Praṇavākāra-Vimāna and Prajāpati was worshipping Him for several years in Satyaloka, when the latter presented Him to Ikshvāku, the progenitor of the race of Srî Râma, through his son Manu. Srî Râma made a present of this, his family deity, Ranga to Vibhīṣhāna, who then set out for Lanka, with the desire of installing Lord Ranga there for his worship, but lo! when he reached the present isle of Srîrângam between the two branches of the Kâverî, Ranga was so enamoured of the shady groves and green verdure of the isle that he took His abode there and declined to accompany Vibhīṣhāna any further. Such is the sanctity of Srîrângam, the place where this drama was first staged. ("Srîranga-Māhātmyam" will give fuller particulars.)
of the Emotion of Peace and the treasure of the serene, according to the bent of their own minds. Why say much here? It matters not. The universe is not without an Isvara; the fourteen witnesses appointed by Him watch everything.

Surely, even if envy and other bad passions by chance enter the minds of the wise, they disappear as quickly as they rise, like the lightning-flash.

24. Seized with envy, may men droop their heads down and remain silent at the first mention of this work, but the self-same persons (on hearing a few words of this work) shall nod their heads, their

1. Supreme Lord.
(2) , Moon. (9) God of Death.
(3) , Wind. (10) Day.
(4) , Fire. (11) Night.
(5) , Ether. (12) Dawn.
(6) , Water. (13) Dusk.
(7) , Earth. (14) Duty.

cf. आदित्यचन्द्राविनिलोचनशु वैभूमिरापो हृदयं यमश्च।
अहृत्य राज्यश्च उसे च संध्ये घमेश्च जानाति नरस्य हृदं।
body thrilling through like the cluster of Kadamba\textsuperscript{1} flowers, blossoming at the first appearance of Winter. Then, though they half-close their eyes for shame, they suddenly lift their heads up and extol of their own accord the elegance of our work.

Or :—

Let it be that these men part not with their envy and let their hearts burn with malice. In any case:—

25. Ousted we are not by the lovers of the Histrionic Art which the high-souled Bharata ordained for the good of the world, —Art\textsuperscript{2}, the essence of which is indicated by the three letters of the alphabet स, र, न, constituting his name, and which stand respectively for Thought\textsuperscript{3}, Music\textsuperscript{4} and Action\textsuperscript{5}.

1. A kind of tree (said to put forth buds at the roaring of thunder-clouds.)

2. The Science of Music which is the auxiliary to Sāma-Vēda.

3. साब, 4. राग, 5. नाठ.
Nati.—Be it so, my Lord! Still how shall we in spite of our vigilance fulfil our promise, when so many are our opponents, so learned¹ in several of the sciences and eager to pick holes in us?

Sutradhara.—Ah, thou extoller of others' virtue! Why so much regard for numerical superiority? Or perhaps, some indulge in putting endless questions, just to make doubly sure of what they already know; probably thou art one of them,—never mind. Esteem only the purely intelligent persons.

For:—

26. One², though gifted with several stained³ kalās, decayeth gradually, but one though gifted with a single stainless⁴ kalā,

Also means:—

1. Capable of only putting endless questions.

2. The Moon or a certain person.

3. The decaying phases of the Moon or little knowledge in all the 64 arts.

4. Chandra Kalā or full knowledge in one art.

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attaineth the estate of Girīśa¹.

Therefore gratifying the Lord Supreme through this Histrionic Art, commended by sages such as Parāsara² and Vyāsa³,—Art which would not countenance the ways of the wicked and which is of ancient practice, we shall make the audience so blest, all alert.

(*With suppliant hands and humility*).

27. Oh, ye learned savants of the Histrionic Art! ye shall now be all steady and all attentive to witness the several connecting links⁴ of this Drama, wherein, the hero of the play, Vivēka, shall embark

1. Siva or Eloquence in words.

26-cf. Drink deep or touch not the Plerian Spring.

A little learning is a dangerous thing;

2. The author of the Smriti of the same name and the father of Vyāsa.

3. The reputed author of Brahma-sūtras, Mahā-bhārata etc.

4. सुख, प्रतिमुख, कल्प, अवमर्श, उपसंहार, उपक्षेप. In this sloka the whole plot of the play is briefly indicated.
on his enterprise\(^1\), (to accomplish Môksha for Jiva), shall attempt to put down his enemies\(^2\), shall create an infinite longing for liberation\(^3\), shall practice Yôga to please Murâri\(^4\) thereby, and shall bring about the consummation to Jiva of the joy of the Brahman\(^5\).

*(Behind the curtain).*

28. The endeavours of the vicious\(^6\) are thwarted like darkness dispelled by the

1. पुजार्यसङ्गमसाधनसंभवतप्रकाशनरुपें बाजारमभसमन्वयालमके
   —The argument of the first Act.

2. निःप्रेयसाधारितद्वायमभन्त्रोऽयोगे बिन्दुथलसमन्वयरुपे—
   The argument of the second Act.

3. The arguments of the third to the eighth acts, both inclusive.

4. Murâri - The Enemy of the demon Mûra = Vishnû.
   The argument of the ninth act—प्रकरोष्टिअति-समन्वयरुपे

5. The argument of the tenth act—कार्यकलाम-समन्वयरुपे.

6. When applied in the case of Vivêka, this means the enterprise of Mahâmôha, etc.
rays of the sun by the performance\(^1\) of this drama enacted by experts\(^2\) so as to suit the occasion,\(^3\)—performance not conflicting\(^4\) with the ways of the virtuous.

*Sutradhāra.*—(*Listening with joy*).

Lady! Hear this well;—This song introducing the actors indicateth our goal as well as that of the Mumukṣu\(^5\).

29. This far-sighted self,\(^6\) as well as Viśvēka is capable of vanquishing respectively wicked rival actors and Mahāmōha.

(*Behind the curtain*).

"When I, wearing the hard and sweet sugar-cane bow, and the fragrant vernal flower-shafts in my hand, am alive, and

1. Also means practice of Karmānusṭhāna in the case of Prapanna.


3. Also means—Karma prescribed for the different Varnāśramas.

4. Also means—The sun not transgressing the prescribed bounds in the sky.

5. One longing for Bliss.

inspire terror to my enemy-hosts, who is this cursed member of the dramatic troupe that longeth from the side of our enemy, for something not fit to be mentioned before our sovereign Lord, Mahâmôha, the Ruler of the minds of all Dêvas, Asuras, sages and men, the partner in life of Durmati, and the great actor in the theatre of war?".

Sutrâdhara—(Looking round in fear and confusion).

Lady! Who is you fellow coming attended, with eyes reddened, with boundless anger? I now see to my dismay:—

30. That this is no other than Kâma, the guardian-angel of the chief goal of life of those who uphold, Dharma, Artha and Kâma, the impediments to the attainment of Môksha.

1. Evil sense.
2. Duty or works.
3. Wealth or goods.
4. Passion. When personified, this is Cupid.
5. Bliss.
31. It is this Kâma that reduced the manliness of Mahâsvara¹ by just one-half, that chastiseth those who scoff at Passion, the Third End of life. Facing us cometh this flower-weaponed Kâma, leaning his throbbing arm on Rati² who walketh with an amorous, sportive gait.

Therefore we shall withdraw quickly and conceal ourselves from this mortal world, where Cupid’s festivals are in full swing and in tune with the current season, and deliberate what should be done later.

(Exeunt).

[Preface ends.]

(Enter Kâma, reclining his arm on Vasanta,³ and accompanied by his sweetheart).

1. Lord Siva, through the influence of Kâma had to transform himself to a form, half-man, half-woman, and is known as Ardhanârîśvara.

2. Goddess of Love and Wife of Kâma.

3. Spring.
Kâma.—(Repeating "When I, wearing the hard and sweet sugar-cane-bow, etc.")

Ah, thou disgrace to the Bharata race!

32. What quarter in, will timid Vivêka hide,
Shot by arrow-glances of the dames

[blue-lotus-eyed,
Whose bow-brows vie with lovely creepers’

[charms,
Glances aiming at minds tender, besmeared

[with lustful conquering charms?

Vasanta.—(Aside). What vain castles in the air doth this insolent Kâma build?
Though I am counted¹ as one among the conductors of the Archirâdi-mârga,² my long friendship with Kâma, I am not, all of a sudden, able to sever.

(Aloud) Friend, Fish-bannehed Kâma!

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1. Vasanta or the Spring being one of the seasons in Uttarâyana,—one of the conductors of the virtuous to Môksha.

2. The way to Môksha by which virtuous men are conducted.
True! I shall inaugurate thy great festival, which bringeth victory to our great King Mahānāma and driveth Vivēka away.

Look there:—

33. In spring do sport lustful lovers, who have the bees hovering over the blossomed blue lilies worn on their tufts, who hold in their arms golden-syringes and who have disordered forelocks which are besmeared with saffron-paste drenched by water dribblets, diffusing the fragrance of musk, emanating from the leathersprinklers, pressed by damsels' hands.

_Kama._—Very well, Vasanta! This is in our favor. This vile Vivēka is in every way vanquished almost, for, this great festival is begun in the regions bordering the Kâveri, before which the places of diversion in Svara^1_ pale.

34. Here we see the Kâveri, which aboun-

1. The abode of the Devas (Immortals.)—the Hindu paradise.

_s. s. 3_
deth in full-blown lotuses,—Kâveri which spreadeth her freshes, overflowing her either banks, and filling the several streamlets branching off, and watering the adjacent lands,—Kâveri which looketh mossy with the daily-bathing sportive Chola-damsels' tresses, and which seemeth smiling with white swan-pair's! presence.

_Rati._—My Lord! This great festival lacketh its usual eclat, for, troubled is my mind at the thought that for some inexplicable reason the invincible and persevering Vivêka is the enemy of our Lord Mahâmôha!

_Kama._—Ah, thou simpleton! Ah, thou life of Kâma! thou presiding deity of damsels! How is it that when thou shouldst rejoice at the gain of a mighty foe, thou with fickleness natural to women, praisest the

1. The presence of white swan-pairs i.e., husband and wife in the Kâveri makes one fancy that the river is smiling. Sanskrit rhetoricians concede a white colour to smiles and the Hamsa's (Swan's) colour being also white, the river is said to be smiling.
glory of Viveka?

Look here:—

35. Was not even Siva, of the mighty Meru\(^1\)-bow, with fire-shafts accompanied by high-wind, for a moment unable to transgress the mandates of me, whose hand holdeth the charming sugarcane-bow, and whose flower-shafts are fixed in the beemade bow-string?

\textit{Vasanta.}—Madam! True! Take this not for a joke. The musquito can never the elephant’s foe be, or perhaps, ignorant thou art of the world’s ways. Thy lover’s heroic exploits are known throughout the world.

\textit{For:—}

36. Sarasvati,\(^2\) the first Vêdhâ\(^3\) beareth in his tongue, full of the chant of the Vêdas; to a feminine\(^4\) form, Siva’s left side was

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1. The golden mountain.
2. The goddess of learning.
3. The four-faced Demiurge.
4. Ardhanârîśvâra (See n. 1, p. 31.)
transformed; even the supreme Vishnu was under the sway of cowherdesses. How then shall others escape the torments of Kāma?

*Kama.*—Well, Vasanta! Thou speakest opportunely.

37. Shall Vivēka face me, when I oppose him with the flower-shafts lent by thee, to bring the whole universe under the sway of young damsels?

*Rati.*—Forsooth, my Lord! But my mind is still perturbed at the thought, when and what the persevering Vivēka, safely installed in the invulnerable strong fortress of Vairāgya and guarded by the ever vigilant ministers, Sama, Dama etc, himself a matchless warrior, may do?

1. The reference is to Lord Krishna's dalliance with the Gōpis.

2. Dispassion.

3. Control of the five external senses.

4. do. do. the internal sense.
Kama.—Ah, timid lady! Enough of thy excessive doubts. Thou seemest to be deceived by the simple fools devoted to our enemies, and so dost not understand the greatness of thy own party.

Look for a while on the victorious weapons known in all the worlds three, of thy beloved, the conqueror of the universe!

38. Is not my premier bow the matchless frame of damsels, whose slender waist doth not exceed my wrist-hold, whose constant beauty is the bow-string, and whose ear-reaching and daintily curved eyes are the beautiful shafts?

Further—

39. If the melodious names of the sweet prattling damsels be but heard, it driveth all demeanour to a distance; good-bye it biddeth to peace of mind; modesty, it doth destroy; dispassion, it doth exterminate; what else will it not do?

Vasanta.—Surely, this is a proposition a fortiori. Even the casual mention or hearing of
a woman's name causeth mental distraction.

40. Let alone the fact that the thought of women and their glances, prattles, etc., in an admiring spirit, driveth dispassion away to a distance. The thought of them, even in a carping spirit, doth surely drive dispassion away.

Besides—

41. The attempt to restrain the mind, full of passion and wandering in the various woodlands of the senses, purely by one's own effort, is as impossible as that of trying to bind the Airâvata with a lotus-fibre.

Rati.—My lord! Thou shalt so ply thy prowess as to evade the ken of the great yogis, who are able to break the strong old illusion that body and soul are identical.

Kama.—(Laughing) My love! Methinks the fear of thy eyes hath seized thy heart.

1. Also means without God's grace.
2. Indra's elephant. 3. Practicers of Yoga.
as well. Even the best of yôgis shall be made by me to prostrate at the feet of the (young) maiden yôgis-in-chief!

42. Hast thou not heard (too) of a superior dual form, blended in one, by (means of) my apparently tender but really hard missiles,—form, the half of which formeth the armour of the other, the half life of which dependeth on the half life of the other?

Rati.—My Lord! Thy greatness is well known to me, but I am distressed, like the plantain (tree) shaken in a heavy gale, to think when and what may befall us, through the force of our ever-persevering, far-sighted foe, strong to command and counsel alike, favored by God, and aided by several co-operators, such as Yama, Niyama, etc. Well known it is that the

1. The form referred to is Ardhanârîśvara. See, n. 1,—p. 31.

2. शरीरसाधनापेक्षा निन्यं यत्कर्म तथमः ि

3. नियमकु स यत्कर्म नियमायातु साधनम् ि

2 & 3. The first two angas or means of attaining Yôga.
. power of knowledge bringeth about realisation of rare results, stretching unto Môksha itself!

_Kama._—(_With sarcastic smile_).

Ah, thou simplteton and sweet prattler!

Where is the scope for wisdom in the presence of me—thy beloved, whose flower-shafts fixed on the humming bee bowstring, have the universe for their target, and who is ever confident of victory?

By what means can salvation be (possibly) secured (while I am)? Indeed the slenderness of thy waist is perhaps not evident in thy mind!

_(Smiling again in jest_).

Yes, my love! That, I See! I See!!

The heaviness of thy breasts hath (evidently) obsessed thy brain (or mind) as well, or, perhaps thou art no exception to thoughtless talk, characteristic of charming women!
Look here!

43. Incited by me, Krôdha\(^1\) shall create infinite ignorance; this shall bring about failure of memory, which in turn shall obstruct the influence of intellect on Jîva; Jîva, bereft of intellect, shall fall into abysmal darkness and perish there. When it doth so matter, what shall stupid Vivêka do?

Therefore Vivêka’s ministers, Sama,\(^2\) Dama\(^3\) and others, shall never withstand the overwhelming might of our phalanx. By himself, invincible is Mahâmôha, whose left foot is planted on the diadems of all Dêvas and Asuras. A hyena is no equal to the Lion, the lord of beasts!

44. Even the mightiest of foes shall, in due time, be discomfited by my weapons\(^4\)

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43. cf. संगातंसंजायते काम: कामात्रकोधोपभिजायते ।
कोषाध्रवति संमोहः संमोहत्स्पृहतिविभ्रमः ।
स्पृहतिविभ्रंशादुदिनावशो दुधिनाशात्वषयति ॥

[Bh. Gi.]

1. Anger. 2 & 3. See n, 3 & 4 p. 36.
4. अरविन्दमशोङ्क च चूङ्क च नवमविङ्का ।
नीलोत्कर्ष च पंचेते पव्वभाणस्य सायका: ॥
five, which compare indeed with the weapons of the Lord Supreme (Himself).

45. Not to speak of the other Dêvas, the ever-penanceful Lord of Badarikâsrâma Himself, who expoundeth before the assembly of sages the doctrines of Môksha, as acceptable as the Vêdas, betrayeth his Vairâgya by His thigh-posts, procreating the woman-jem Urvasi.

Rati.- Husband dear! I take thy word for truth. Thy prowess never failed from over the First Maker down to the last worm. Still

1. शाहं चकं गदा शाहं खं

2. Nârâyaṇa.

3. The allusion here is: When Nârâyaṇa was practising severe austerities in Badarikâsrâma, Indra, afraid of his position, sent down some of his nymphs to distract the penance of Nârâyaṇa, who to put the nymphs to shame created from His thigh a woman who surpassed the nymphs in beauty. On seeing Urvâsi (i.e., born of thigh), the nymphs went away, seeing their efforts fell fruitless against Nârâyaṇa.
I have one thing more to ask of thee, not known to me yet.

Kama.—What is that?

Rati.—What is the cause of the enmity, as between the lion and the elephant, between Viveka and his party on the one side, and Mahâmôha and his party on the other?

Kama.—Love mine! Thou shalt hear about this from the very beginning.

46. The chaste lady named Buddhî lived with Jîva, in the abode of Mûlaprakriti, and was ever devoted to him. She brought forth three sets of progeny from the tri-quality-bounded Jîva, each at a time, with a quality preponderating. The first of these is the set, Viveka and his band—the haters of worldly enjoyments, the second and third set is the joint family of Râga and Môha combined.

1. Intellect 2. The root cause of nature composed of the attributes, Satva, Rajas and Tamas (Goodness, Passion and Inertia.)
3. Attachment. 4. Illusion.

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In this triple family, Vivêka and Mahâmôha were respectively installed, as suzerain lords, by subjects akin to them in disposition.

47. Of these, the wedded wife of Môha is Durmati,¹ with an eye ever adverse to Môksha, and the devoted wife of Vivêka is Sumati,² with an eye ever adverse to sense-lusts.

Rati.—And then?

Kama.—Like the clan of Râkshasas co-operating with Asuras, Râga and others, having passion as their dominant trait fulfil the function of ministers to Mahâmôha, born of the race of Tamas and the Lord Paramount of Samsâra. The race of Vivêka, born of Satva, lacketh a large following and claimeth but few votaries in the world. Our progenitor Jiva, though by nature neutral, is now, through the influence of his wedded wife Buddhî, just at this moment inclined towards us, and this, the

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1. Evil mind. 2. Good mind.
ever wicked Viveka and his band brook not. Like the man of polemics defeating his own argument, not realising its weakness, these, unmindful of their own ruin, long to deprive Jiva of his temporal joys, along with us, who desire to advance those joys. They impute iniquities to Prakriti so long enjoyed by our progenitor Jiva and have so far, by some unknown means, succeeded in creating in him an aversion for the same, and they attempt to make him embark on a long never-to-return journey'. In this, Viveka and his brood illustrate the action of the most wicked Sugrīva and Vibhīṣana, the respective lords of the Monkey and Rākshasa races who deserted their own kith and kin. Difficult it is to describe the state of Jiva,

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1. Archirādimārga.

2. The allusion here is to Sugrīva deserting his brother Vālin, and Vibhīṣana his brother Rāvaṇa, the two joining the side of Śrī Rāma and thus bringing about the destruction of their brothers. For fuller particulars, vide Rāmāyana—Kishkindhā, and Yuddha, Kūḍās.
at the time when Viveka maketh such an attempt.

48. Owing to the vile Viveka and his party, born-blind is this Jiva in discerning others’ faults; foremost among the dumb in censuring others; stone-deaf in hearing others censured; practically effeminate in enticing others’ wives; ignorant in influencing others; and abashed even to behold others.

Therefore it is that we desire to exterminate them, rupturing all fraternity. We oppose them with the aid of Pravritti Dharma, and they oppose us with the aid of Nivritti Dharma. Their clan, having Satva for its essence, shall soon be overpowered by ours, like the glow-worm by the sun’s rays.

49. Thus it was that love between the two brotherly families was lost, and enmity arose, owing to the difference in their

1. Occupation.
2. Renunciation.
respective prime inborn qualities. Are not the Devas and Asuras, born of the same Kasyapa\(^1\) Prajâpati, life-long enemies?

\textit{Rati}.—Hush, Heaven forbid!\(^2\)

After all, the sons despoil the father of his joys; otherwise why would brothers plot each other’s ruin?

My Lord! Is not peace that averteth abhorrent war possible between them and ye?

\textit{Kama}.—Ah, simpleton! Peace is impossible under any circumstances whatsoever.

50. The virtuous and the vicious offend each other merely by the difference in their respective inherent qualities. How can even the lapse of myriads of Kalpas\(^3\) bring about a reconciliation between the two?

51. Vivêka’s partisans and ours are of different mould in each Jiva, and are

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1. The father of Indra.
2. Lit. शान्तं पापं, शान्तं पापं.
3. A day of Brahma, or one thousand yugas, being a period of 432 million years of mortals and measuring the duration of the world. For details see Bhagavadgîtâ by Govindâchârya.
diametrically opposed to each other. If we two meet in one and the same subject, oh, sweet lady!, we either finish them or be finished.

Even for parley, peace is impossible with our enemies—the votaries of Nārāyana, and us—the votaries of Ārtha and Kāma. Even if, perchance, peace be brought about by some effort extraordinary, our King Mahāmōha, expert in destroying all enemies, shall brook it not. Myself, a matchless warrior, shall never subscribe to it. (The keenest hunger of) a tiger shall never (drive it to) feed on grass.

_Rati._—How have those exterminators of the race plotted to destroy mighty warriors such as ye?

_Kama._—Ah, timid lady! This state-secret ought not to be divulged, particularly to women.

_Rati._—(_Taking Kāma by the hand._). Dear Lord! Oath on me, oath on thy dear friend Vasanta, thou shalt disclose the state-secret in all its integrity (to me).
Vasanta.—(Aside). How to disclose it here? Hard, indeed, are the undetermined ways of Providence to surmount!

52. (Aloud). Friend, Kâma! The plot of the enemies\(^1\) of Mahâmôha, capable only of rearing castles in the air, shall now be exposed by us—their enemies.

Kâma.—If so, hear me speak. There is Nivritti-Dharma promoted by several perverse doctrines, disavowal of selfness in Karmas etc, all propounded by Vîvêka—the foremost of fools, and practised by some austere philosophers plodding in the barren field of Upanishads and longing to exterminate our race by witchery. It is said that when Jîva is thus intent on Nivritti-Dharma, great mishaps befall him such as blindness, deafness, impotence, lameness, dumbness etc, in (the event of) discerning the fault of others. By way of revenge that selfsame Fiend of Nivritti-Dharma is going to prevail on Jîva to bring about a re-union with Buddhî. Therefore, out

\(^1\) Viveka and his party.
of this re-union, one, intently hateful towards our race, with an appearance sweet and serene, a Brahmarakshas\textsuperscript{1}, otherwise known as Para-bhakti\textsuperscript{2}, the exterminator\textsuperscript{3} of all sense-lusts, shall be born.

For:

53. Buddhi, the housewife of Jiva—the progenitor (with her) of the two races—undergoing endless modifications, accordant with the preponderance of the three\textsuperscript{4} qualities, one over another, yet (intrinsically) remaineth faithful to the same Jiva, and engendereth, in right\textsuperscript{5} time, the horrid Para-bhakti, more hidious-made by the chanting of vicious Mantras\textsuperscript{6} that eventuate (at last) in the deluge of terrific Moksha.

54. Then, this Para-bhakti, characterised by renunciation etc, (on the one hand)

\begin{itemize}
  \item[1.] Goblin.
  \item[2.] Supreme Devotion to God.
  \item[3.] भैरवी—सत्त्वाग्न्तस्मात वेषसम्मा गाऱिसा गसमी।
  \begin{verse}
  रात्रिभैरविन्नाम नाम साँपसापिश्रयंकरी।
  \end{verse}
  \item[4.] Satva, Rajas, Tamas.
  \item[5.] जायमानकटाश्चादि सत्कुश्तावाचार्यप्रसादान्तत्तिकतः
  \item[6.] Ashtakshari-Mantra, etc.
\end{itemize}
and faithful devotion to the Supreme Lord (on the other hand) is to practise severe penance, involving the inhibiting of all the senses. Pleased by this penance, Śrī Janārdana's Mercy is to fashion a demon, surpassing the strength of myriads of Kaitabha-sūrās, to be her (Bhakti's) servant —(stops suddenly half uttering this).

Vasanta.—(Aside). "This (demon) can be no other than Sankalpa-Sūryodaya—the extinguisher of our race" must be the close of the sentence. I shall however conclude it otherwise.

(Aloud), The rest must be difficult to mention.

Rati.—(With fear and confusion).

My Lord! Protect me, protect me.

(Embraces her husband).

Kama.—(Embracing firmly and gesturing a never-before-enjoyed pleasure).

1. Lit—One full of mercy on all—Epithet of Śrī Nārāyana.

2. In Kāma's eyes the name to be mentioned is an Āsura, as he is going to destroy his clan. Kātābhā is the demon who stole away the Vedas from Brahmā.
55. (Aside). With this timid and turbulent embrace of the tremulous-eyed Rati, which causeth her bangles to break, throweth her pearl-necklace out of place, brusheth away all afflictions, and produceth every pleasure though passing, the soul inward spurneth all notions of the duality of our dual frames!

(Aloud)—Dear Rati, the (lady) love of the foremost warrior of Mahâmôha’s forces! fear not! take heart, take heart! This (that I spoke) meaneth nothing more than a tradition invented by the amateur travellers in Upanishads, to beguile the tediousness of the journey, in the manner the juggler performeth the trick of a town being swallowed.

56. Chandra¹, Indra² and others, who denounce (acts of) ravishment, themselves swerve from (the path of) rectitude. The

1. The Moon—the allusion is to the seduction of Târâ—the wife of Bûhhaspati.

2. The King of the Dêvas—the allusion is to the seduction of Ahalya—the wife of Gautama.
moment my bow is bent, resounding with the rows of humming bees, who then can to the doors of Virakti bend—let alone our powerful cabinet ministers.

57. How shall Môha, whose essential strength is made up of the different squadrons of indifference, indolence, slumber, etc, and who possesseth tremendous power to eclipse knowledge, be conquered by any body?

Rati.—(Aside). By accident my lord's utterance sounds equivocal.

(Aloud). May prosperity attend our great king!

Vasanta.—Ah, thou wife of Kâma!

58.* Fear not, for, so long that Môha and his followers are well armed, shall Jiva,

1. There is also the implication that by no means Môha would conquer.

*This utterance is ambiguous and another meaning implied in verse 58 is,—The moment Môha and his partisans are no more, Jiva regaineth his innate nature अपहर्तपाममत्व, etc and shall attain liberation through the influence of Virakti.
-covetous of Prâkriti's association, shake himself off from the influence of Virakti?

**Rati**—(*Aside*). Alas! Vasanta's utterance soundeth ambiguous.

(*Aloud*). My Lord! Is Vivêka bereft of sense, as also his ministers Sama, Dama and others? If Jîva discardeth Prakriti, the finale for them and for us, would seem to be the same!

**Kama**.—Rightly so. But this sinful (brood) Vivêka and others, jealous of the joy of our race, play at games that tend to extinguish both the races, under the very nose of Jîva; blunt indeed are they of their wits as not to perceive their own ruin thereby. These ignorant people shall not, by any means, be successful in their enterprise.

For :-

59. The irresistible force of Karma shall put life into us again, albeit slain in battle.

1. Body or nature *i.e.*, matter.
We shall revive even like Sugrīva's famous\(^1\) warriors of old.

*(Behind the curtain).*

Who is this perverse person that reck-oneth us as sinners, who wish the greatest good for all? Thou fellow, immodest and ill-behaved! We, who subject all our actions to the Mercy of Madhu's conqueror,\(^2\) strive to overthrow ye the wicked, who put the progenitor (Jīva) in unshakable shackles. We also strive to bring about eternal bliss to Jīva after liberating him from all miseries and even then keep our race sapient under the influence of (Jīva's) Buddhī.

Do not the Upanishads proclaim thus?:—

60. Sīr Nārayana,—even by the mask of Bhakti or Prapatti donned by the actor-

1. The Monkey and Bear warriors of Sugrīva, who died in the battles at Lanka, especially in the great havoc caused by Kumbhackarna, regained their lives through the boon of Indra after the termination of the war.

2. Vishnu
Jīva delighted,—Jīva who playeth the different rôles\(^1\) in the melodrama of Sam-
sāra,—doth lift him to the utmost eminence, doth make him, through His Mercy, His peer in all respects, save Śrī-Lordship\(^2\) and Cosmos creationship.

Hence:

61. As sure as anything is the fact that the great fame of having overthrown our foes Mōha etc, the high duty of protecting our father (Jīva) (from falling into Samsāra), and the joy of having accomplished our ambition—these shall anon come to us of their own accord.

Kama.—(*Looking with fear and scorn*). My love! Yonder cometh Vivēka himself, facing us, the head of all the adversaries of Mahāmōha, accompanied by his co-partner in life—Sumati.

62. This Vivēka, ever defending Sama,

1. Birth, youth, dotage, etc.
2. श्रीयःपतित्वं—Being the husband of Śrī.
3. जगत्कारणतः—Being the cause of the comos.
Dama, and other virtues, monopolising the secrets\(^1\) of Mantras like the Ashtāksharī, and desirous of demolishing Mūha, restraineth all desire for sense-lusts, maketh researches in Vedānta, consulteth the rules relating to Mōksha, and studieth Bhagavad-Gītā with unswerving devotion.

Further :—

63. This Sun of Vivēka, augmenting the lustre of Sumati, to whose (Sumati's) heart the truth about God and soul is most near,—Vivēka who again is full of the ardent love for Mōksha, though in great prosperity, doth now attain the feet of Vishnu, on Whom he leaneth, after scattering the (twofold) mist of Ahamkāra viz. selfness in body and selfness in soul.

\(^1\) Also means—"Keeping his councils secret".

The double meaning implied in verse 63. is—The sun, now increasing the lustre of the quarter opposite to the West, (East), though rising, is still invested by the excessive redness of the dawn, doth now clear the mist, and reacheth the sky.
It is therefore not meet that we should unmask ourselves to our enemies too soon, and without proper precaution.

(Thuc exuent Kâma with his wife and friend).

Mediate Interlude ends.

(then enter king and sumati).

King.—(Vivêka)—(Musing). Love mine!

Hearest thou the rant of this fellow Kâma, the source of the noxions thicket of endless sins,—the seat of boundless conceit?

See, how he scorneth at us—the very persons who strive to obliterate all sins.

Or :

64. A person void of sense perceiveth faults in others, though they exist not; similarly perceiveth he in himself virtues that exist not. This frailty cometh as the effect of Môhas' eye-salve.
Sumati.—*Aryaputra! Do not ugly-faced persons impute their ugliness to the fault of the mirror, which by nature is clean?

King.—Forsooth, my Queen!

Thou kennest things as they are and speakest as thou kennest.

Further:—

65. Thou art one, free of all faults and art ever intent on compassing infinite supreme Bliss to man. Thou art endowed with Guna,¹ Alankāra,² Bhāva,³ and Rasa,⁴ like the work of a good poet.

(Again musing). Alas, My love! these Kāma, Krādhā, Lōbha,⁵ and their

*Lit: Noble son. This term is usually used by ladies when accosting their husbands.

When applied to Poets’ work.—
1. Diction etc. 2. Rhetoric. 3. Gesture.
4. Emotion.

When applied to Sumati.—
1. Understanding, retentiveness, etc.
2. Ornaments. 3. Thought. 4. Attachment.
5. Greed.
ilk who divert themselves in tormenting the abiding Jiva, pose themselves as the upholders of righteousness, and look upon us, as the augmenters of vice,—us who strive to compass Moksha for Jiva and to draw down (upon him) the merciful look of the Lord Divine—the natural friend to one and all alike,—merciful look, the panacea to all persons agonised by the anguish of Samsara. Alas! Queer is this buffoon’s bluff! Never mind, mark my great vow, for earning the Almighty’s blessings. Its carrying out solely dependeth on thee.

66. Ah! Beautiful lady! By this vow, so auspiciously taken, I draw courage through the mercy of Madhu’s foe and by keeping away from Jiva his foes, external and internal, I will plant him firmly in Yoga, will divest him of the influence of both Papa and

1. Vishnu. 2. Infidels and Perverts.
3. Lust, Passion, Anger, etc. 4. Vice.
5. Virtue—According to Vishishtadvaita philosophy both virtue and Vice are impediments to attain Emancipation.
Punya⁵ and will vouchsafe all blessedness to him by making him attain the Parabrahman.¹

_Sumati._—Aryaputra! How is this eternal, stainless, highly-blissful and self-luminous Jīva, whose nature is self-evident to all mankind, consigned to the Ocean of misery, awful-made by great waves of sin dashing, and agitated by the resistless Ahamkāra,² by the mephistophelian Mahāmôha, Mâna,³ Māda,⁴ Matsara,⁵ etc. ?

_King._—My love! Keen perceiver of subtilties! Can the Evident be denied or the Agamic⁶ contents rejected? Just see this:—

67. In this universe we have seen objects deprived of their natural quality by accidents of contact⁷ with some other object,

1. Supreme Lord.

2. Phil.—The fallacy that body and soul are one and the same.


7. The formless clean mirror reflects the image of a flower when the latter is held before a mirror.

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... and the accident passing, the object springing back to its original quality. Similarly, this eternal Samsâra enshroudeth Jîva, through the influence of eternal nescience, yclept Karma, and releaseth him the moment it vanisheth.

_Sumati._—True indeed! But how is it the all-benevolent Lord of Srî, hath so long neglected Jîva tormented by unbearable manifold miseries?

_King._—Hast thou not heard that Jîva who biddeth for Samsâra, by the bonds of nescience—(Eternal Karma) was bidden away by the Almighty for the very reason that He bid for Samsâra and that the self same Almighty will extricate him on an opportunity lending itself?

_For:_

68. The Lord, whose impartiality is evident in His equal solicitude to placate

1. निघन्निमेल्लमहानद्वन्द्वस्पष्टपि जीवः—कर्मोपाधिवशालोमोहा-
   वाहितो दुःखमारभवति—तद्रगमे च आविभूतस्वाभाविकल्पो
   भवति।
both Sport and Mercy, typified as Līlā and Dayā, working ever at cross purposes, (the Lord) improveth upon the accident of merit gotten by His own Grace, and lifteth us, the fallen, in the manner of the worm etching out (unconsciously, as it were) auspicious letters (on a piece of timber).

Further:

69. From the ever-flowing river of Merit and Demerit, incapable of avoidance, diversion or crossing, the Lord lifteth us the fallen, and rejoiceth.

1. Līlā—There is no exact English equivalent to this. But Līlā is connoted by the desire of the Lord to indulge Himself in the sport of making souls take birth and rebirth, etc. in Samsāra. See Introduction to Lives of Azhvars by Govindaśāchārya on word Līlā.


3. Called the Guna-kshata-äpi Nyāya—The worm is a wood-insect. The sense implied in verse (68) is—The Lord punishing us Sinners, through Līlā, Himself imparteth virtue to one of the manifold Karmas through Mercy and thus protecteth us.
Sumati.—Aryaputra! My mind is perplexed by the serious doubt, as to how one can attain Moksha in the infinite future, when an infinite past hath merely lapsed in vain?

King.—Queen mine! The consort of Viveka as thou art, how is it that thou dost indulge in such doubts as if thou art ignorant of the ways of logical reasoning?

Or:

70. Even the sages still debate as to the true cause of this amidst so many (principles or) things, such as, Time, Nature, Fate, Accident, etc.

This here is to be investigated:

71. All Vedantic schools agree in thinking that in this cycle of Karma and Nescience, incessantly and strangely whirling, each Jiva cometh to ripen differently in its own due season. Catching the right moment in this ripening—by the First

1. Except Charvaka—The materialist who holds that body itself is the soul.
Teacher¹ caught—the enlightened² Jīva thus (caught) reapeth in plenty all the riches stretching up to Mōksha.

72. In the manner of the Daughter³ of Vidēha, Jīva, confined in the body of Lanka, girt by the sea of Samsāra, ruled by the proud ten-headed demon of mind with the senses ten, (Jīva, like her, Vaidehi) pineth, thus humbled. Anon by a Hanuman-like Guru is (Jīva) instructed of the Truth (of God, etc.)

73. In this carnal body known as Brahmapura, having several portals of sins countless, Jīva, unrestrained of action, being incentived by a will free (-given) but kept in limits by a Providence Almighty, is thus fast bound to the power of the senses, even like a demented king influenced by the advice of his evil

1. God is spoken of as the First Teacher.
2. Jīva doth feel a longing to investigate the Truth about God, the means of attaining Him and Bestitude. (Tatva, Hita, Purushārtha).
3. Sītā, or the daughter of Videha's king, Janaka.

s. s. 5
ministers, each striving to contrive his own objective.

_Sumati._—_Aryaputra!_ Though tormented by this flesh (body), like one lodged in a fire-begirt lodging, how is it that the listless Jiva desireth not to rid himself of this body?

_King._—Eh My love, all-wise! It is no easy task to cross the great ocean of attachment.

74. Like the well-polished gem-set wall, the soul inviolate, beareth on it the most wonderful picture, made up of the stable and unstable¹, tri-colored² distinctly limned by the Six-Attributed Painter³ with His tri-qualified⁴ brush.

_Sumati._—(_With grief_) If so, how is it that the most beloved Buddhī doth not remind her mad husband?

1. The cosmos composed of moving and stationary objects:

2. Three colours and three attachments, पुर्वेशणा, विपरेशणा, दर्पेशणा.

3. God of the attributes Jñāna, Śakti, etc.

4. Satva, Rajas, Tamas.
King.—My quick-witted love! Buddhî also, self-luminous though she be, is for the nonce practically dormant.

For :

75. Like the lotus fading at the setting sun and like the charmless night by the Râhu\textsuperscript{1}-eclipsed snow-beamed Moon, our Mother Buddhî, lovely lady! fadeth for the time being, remaining inert, struck out of her luminosity, resembling soul itself—her Lord, bereft of attributes, by Mâyic\textsuperscript{2} contact.

Sumati.—Aryaputra! Profoundly pitiable is this bonded state of Jiva along with Buddhî! Thou shalt now elucidate for me at length, the means by which Jiva,—ever so much misery-molested, shall attain Môksha. May I have peace of mind thus!

King.—My ever well-wishing Queen! I shall now dwell in detail on the means of attaining Beatitude and in doing so, shall be

1. A serpent named Râhu is said to swallow the moon during an eclipse. 2. Illusion.
only reminding thee of what thou already knowest.

76. Samsâra, hardened by hoarded sins, hard to stem, is the great curse of all Jîvas and past palliation. Its only Deliverer is the Lord's Free Will-Power,¹ acting in concert with His causeless Mercy and it (Will-Power) gratifieth itself, by pitching upon a cause (for Karma-cessation).

_Sumati._—_Aryaputra_! If that cause is fit for my hearing, may it please thee to inform me of the same.

_King._—My love, so pure of tongue! Thou shalt hear the gist of the subtle truth.

77. Full of Lust, Envy and Pride, the soul like the child, is, obsessed by several spirits. By the gracious look of a Royal Personage,² Veda-famed, it (soul) entereth the way of the Wise.

78. To the soul, soaked in the nectareous look of the sinless Teacher, providentially

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1. Sankalpa  2. May mean either Sîrî-Nârâyana or Āchârya.
obtained, the many pure attributes,\(^1\) pure knowledge, etc, sprout up, making for boundless bliss.

And then—

79. While the soul embodied, is on all sides pulled by cords of evil-smelling past pleasures of Svarga, fraught with fall inevitable,—brimfull Bhakti (love) in Brahma High the Goal,—the milky Sea of mercy, heaving high, springeth, influenced by his (soul's) previous birth's good Karma.

In the interim, this other feast fit for universal suffrage superveneth (viz Prapatti or surrender to God).

80. With thee for my wife, I shall, at the time of Bhakti's fruition, myself perform this peculiar (feast) sacrifice,\(^2\) no fruit expecting. The manifold attributes led by Sama, Dama, etc, shall be the officiat.

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1. Such as Sama, Dama, etc.

2. A Vedic feast literally (Adhvara) and is considered a sacred feast; hence is a sacrifice.
ing-Ritviks\(^1\) of this sacrifice. For reasons beyond our ken, the Eternal Lord doth become the goal of the offering of \(\text{atman}\)\(^2\), and then shuffling off the shackles of karma, the bonded Jīva-(Pasu)\(^3\) doth get unbound.

Thou hast to consider this as well:—

81. The Divine Lord of Śrī, whose power is eternally manifest, in Creation, Duration and Dissolution of the universe, performeth through His Mercy a supernatural and matchless conversion on Jīva that performeth the momentary\(^4\) sacrifice of self-surrender and resignation, and so despatcheth his sins that they return never.

*Sumati.*—*Aryaputra*! When shall the above described state of Supreme Bliss become the joy of Jīva?

1. Officiating Priests in a sacrifice.
2. Soul.
3. The animal sacrificed in a yāga.
4. As opposed to the long time taken for Bhakti.
King.—My Queen, versed in the knowledge of the triple realms!

We have thus far to rejoice at the fact that rescue from Samsâra hath somehow become possible to Jîva,—plunged in the main of misery intolerable,—by (the authority of) Revelation as well as Reason.

82. A blessed being, graduating\(^1\) along the scale of Sri—Lord's Mercy—led by Teachers taintless, reigneth in the abode of Supreme Bliss bedecked\(^2\) with suddhasatva.\(^3\)

Further:—

83. Sure it is that the Divine Lord's Mercy, unaffected even by post-Surrender sins befalling, curbeth His wilful Lîlâ, imparteth to Jîvas a taste for karmas, congenial and inductive to the Lord Divine,

1. जायमानकटाक्षादिकमेण।
2. गोपुरमण्डपादित्व।
3. Refulgent matter.
and bringeth about infinite bliss now or hence.  

84. Free of all obstacles, the Divine Road of the Mercy of Madhu's Foe, leadeth one, as revealed in the Vedas, to the city of Paramapada,—the Mercy-Road, thick shaded by auspicious attributes, (such as Sausîlya)—the Averter of the glare of Mâyâ,—exempt from sins of Rajôguna and, by the Tâpatrayâs, unaffected.

1. At the annihilation of this body in the case of Prapannas.

2. At the termination of प्रारम्भ (a Karma already begun) in the case of Bhaktas.

3. Vishnu the sayer of the demon Madhu. Another meaning of verse (84) is—Free of all thorns on the way, the Path of firm belief in the Mercy of Madhu's Foe, leadeth one to the royal road leading into the city of Ayôdhya, unassailed by anybody,—Path cool with the beautiful shade which alleviates the glare of the Sun,—path free of all dust and heat.

Sumati.—Aryaputra! Methinks that thy word that Jīva, replete with sins innumerable, shall from the ocean of misery be rescued, may but be a hope held forth like the toy offered to a crying child!

King.—My lady charming! thou believer in the Revelations! Follow not the lead of falsity. Art thou not Sumati? Hast thou ever heard of the fallibility of the Revelations, or that of the Lord's promise to protect His devotees? Here is convincing statement for thee.

85. Sumati! Oath upon Fate¹, oath upon thee, oath upon me; if only thou resign thy slumber and look with eyes wide awake, thou shalt thyself perceive the greatness of the Will of Demon Mura's Victor², so swift evinced in rescuing the loudly wailing Gajendra³ from agony,

1. Lot, or God's free-gift of Grace, or Will.
2. Vishnu.
3. The allusion here is to the Gajendra Upākhyāna in Sri Bhāgavata which briefly stated is as follows:—

Once the head of a herd of Elephants tormented
caught as he was warring, by the crocodile Ahamkāra. Why, to champion the oppressed is a matter of course.

For:—

86. Be a refugee humble, or be he proud or be he culprit, or non-default it matters not, for, he is eligible for protection, as far as possible. This is the great ethical canon, firmly established by the highly virtuous, such as Visvāmitra,

by excessive thirst went to a pool of water to quench its thirst, when lo! an alligator caught hold of the foot of the elephant which, knowing of no other protector, appealed loudly to the Mercy of the First Cause of the universe (Ādimūlam). The Lord, loth to tarry a second longer, rode upon His vehicle Garutman and appeared at the scene of trouble. Past sent He His Discus which cut in twain the head of the alligator; and the liberated elephant was no other than a great Gandharva or allegorically Jīva, liberated from the agonies of Samsāra.

cf. नकाकान्ते करीन्द्रे प्राहुभसे गजेन्द्रे, etc.

1. The delusion that body and soul are identical.

2. A sage had to perform a sacrifice for which he required a human being as the victim.
the Dove¹, Sri Râma², King Raghu³, the Dëvapatnís⁴, the crane Nâlijangha⁵, Brihaspati⁶ and several others.

_Sumati._—_Aryaputra_! Even the great Prajâpati and others are worshipped by several votaries, whose ambition is Môksha. Such

A king whom he entreated for this purpose would not part with his eldest son; similarly his wife would not part with her last son; the chance therefore fell to the lot of the middle son who was called Sûnassëpha. This latter as a last resort took refuge under Viśvâmitra who eventually saved him.

1. Kapôtôpâkhyâna, (see Mahâbhârata.)

2. Kâkâsura was let off with his life by Sri Râma’s Brahmi-âstra, though the former offended at Sîta’s breast. When all the worlds would not give him protection against Brahmi-âstra, Râma spared his life by the mere fact of his falling at Râma’s feet after vainly circuiting in all the worlds three.

3. See Raghuvamsa for the story.

4. Vedic story—“Devâ vai tvashtâram” etc.

5. See Yâdavagiri-Mahâtmya, 9th Adhyâya.

6. The story of Indra being saved by, Brihaspati—See Bhâgavatam.
being the case, how is it that thou speakest of Sri's Lord alone as the granter of Môksha?

King.—Oh my sharp-witted love! just think how exceptional forsooth is the greatness of Madhu's Victor!

87. Firm faith in the Supreme as the Root of all Beings from Brahmâ down to the worm, effecteth deliverance from Samsâra. But the numskull who, though aiming at Môksha, payeth worship to the innumerable lower divinities, is like him who hopeth to quench his thirst by dew-drops!

A thousand suns may be drawn in a picture but would they dispel a dot of darkness?

88. The night of Prakriti, imposing aonic nescientic sleep on Jîva, can vanish only by the blaze of the sun of Sankalpa\(^1\) of our Lord, the Conqueror of Naraka.\(^2\)

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1. Divine Will.
2. Hell or the demon Naraka whom Lord Krishna killed, vide Śrībhāgavata—10th Skandha.
Sumati. — Aryaputra! Ever doth the mind of the Devas and the sages waver as to the knowledge of the exact relationship between the soul and the Lord High. But thou fixest thy mind on Śrī-Nārāyana alone. How?

King.—Queen mine! This decision is dependent on the Upanishads, interpreted by (the key of) several Smritis, Purānas and Upabrihmanás. The harmony subsisting between the Vēdas, the Brāhmanas and Nārāyana is well known.

89. The truth to be searched is Vishnu (i.e., Nārāyana) alone. The authorities are the Vedas alone. The True-perceivers are the Sātvic Brāhmanas alone. Thus judged are that these three do constitute a harmonious group. What use then of the other (lesser) deities who are but worms by comparison?

1. Those which exegete the matter briefly touched upon in the Śrutis.
3. The sacredotal class entrusted with the Vēdas and their teaching and practising.
4. In so far as their dependence on Śrī Nārāyana is concerned.
Further:—

90. If a sage Vyāsa, the arranger of the Vēdas, after reconnoitering all sciences divine, and subjecting them to severe ratiocination, solemnly declared thrice in a council of sages—by upraising his hands—the truth arrived at by him;—with him then for our authority, which other than Śrī Nārāyana can pose as the Great Truth?

The saying of the great sages is to the effect—"the way by which the great ones have gone is the best way."

91. Logic hath no finality; the Vēdas are found contentious; the authorities of the Rishis are mutually conflicting. Why mention other paltry utterances? Thus is verity hidden, like hidden is treasure in a cave. The wise man there-

1. Paratatva.

90. cf. आलोच्य सर्वशास्त्राणि विचार्य च पुनः पुनः।
इत्यकं सुनिष्प्रं द्येयो नारायणस्यद।
सत्यं सत्यं पुनस्तत्तत्वमुद्र्यः भूतमुच्यते।
वेदशास्त्रात्त्यं नास्ति न दैवं केषवात्यर्पम्।
fore would prefer the spiritual ways of the Great.

The great sages Vyāsa, Vālmiki, Manu Brihaspati, Suka, Saunaka, and others confirm our view.

Let alone these several sages. Look at this one:

92. Parāśara,—the real perceiver of truth

1. Once during boyhood Parāśara, learning that his father had been consumed by a Rākshasa incited by Visvāmitra, wanted to perform a sacrifice to exterminate all the Rākshasas. Vasishṭa intervened and requested Parāśara to desist from his desire to kill other Rākshasas who were quite innocent in the matter of the death of his father and then Parāśara stopped his sacrifice. Hearing this glad tidings, sage Pulastya came to the scene and feeling glad that his descendants were saved from a tragical death, blessed our Parāśara with the boon that he alone would perceive the true God. Vasishṭa also blessed him that the boon of Pulastya should prove true. Parāśara has himself mentioned this in Vishnupurāṇa. cf. प्रदिवधु अग्रानेषुपुंसां हरिररप्जन्मजजरादिकां सतप्रमिद् || the colophon of the Vishnu-purāṇa.
that pertaineth to the Supreme God, who prayeth for Moksha's eternal bliss, to come to all mankind,—bliss exempt from all pangs of birth, dotage and death,—himsel supporteth our view, and this is quite enough.

_Sumati._—_Aryaputra_? This statement of thine doth not admit of a further rejoinder. I beseech thee to present to Jiva, in a nut-shell, the quintessence of all the Vedanta. He is in earnest to arrive at truth, but is now perplexed in Vedantic searchings demanding several substantial supports.

_King._—Well conceived. I shall meet thy desire.

93. The Lord of Sri, whose Sankalpa is the main prop of the three kinds of consciences and non-conscients\(^1\) and who is the only Prime Origin of the four Purusharthas\(^2\), is the only resting place of all the cluster of the Srutis as the ocean is of all the rivers.

\(^1\) The three kinds of consciences are—विवेदः, कुश्यः, निस्सः.

\(^2\) non-conscients are—प्रेक्ष, कार्त, सरस्त्रयम्.

\(^3\) Four ends of life—थगः, धार्म, काम, भोजः.
Further:—

94. Supreme is the spouse of Śrī; most beneficial is Bhakti or Prapatti towards Him. His blessed Sankalpa sucketh up the Samsāra-sea. In no time can a person overcome the Nescience-fiend through the Noblest Mantra, the Ashtākshara, bequeathing the knowledge (therefor.)

My love! That which cleareth the doubts of even dullards hath now been briefly stated.

95. But in this Kali-age, some perverts, under the tight cloak of Veda-Vāda only seem to combat the apostates like Saugata, by insincere language like that passed between brothers-in-law. Pity!

But these have been refuted threadbare by the best expounders of Vedānta.

1. The Holy Mantra of 8 syllables.
2. Only ostensibly supporting the Vedic teachings but really following the teachings of Buddhists. Vāda = Argument.
3. A division amongst Buddhists.

s. s. 6
For, savants adopt styles, terse and diffuse (as occasion demands).

_Sumati._—Well said, my lord! For, my mind is perturbed by the fear whether the Upanishads would all end in misinterpretation by endless arguments of diverse sages, like cows driven and dragged hither and thither by thieves.

_King._—Enough of thy doubts!

96. Sruti, followed by the several Smritis, such as that of Manu, etc, unquestionably accepted as authorities by eminent men, countenanceth not, even in dream, the Smritis of Kapila, etc, involving self-contradiction, but _that_ Sruti, the authority _per se_, well fortified too by steady logic, deafeneth the uproar of sophistry

_(Behind the curtain.)_

97. Like Ugrasena,¹ thrown into prison by the wicked Kamsa,¹ our Lord Jiva hath been

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1. Ugrasena the maternal grand-father of Lord Krishna was the ruler of Madhura (North). He was deposed and imprisoned by his own son
cast in prison by Mahâmôha, who knoweth not that this will bring about his own complete ruin. As by Krishna assisted by Balarâma, Jiva will be liberated by the very renowned, merciful and all-benevolent king Vivêka and shall attain Môksha?

King.—(Listening with joy.)

Love mine! This is the heavenly oracle predicting the unfailing future, even like unto the Revelations of the Vêdas.

Sumâti.—(With joy). Aryaputra! Indeed this is the voice of the Immortals which can never turn false.

Kamsa labouring under the dread of an oracle, (during the bridal procession of his own sister Devaki,) that her 8th son shall kill him (Kamsa). Lord Krishna (the 8th son) in due time slew Kamsa in a duel, liberated Ugrasena and reinstated him as the king of the Yâdavas.

1. Samsâra.

2. Brother of Lord Krishna. बलोतर — In the original also means Mighty Krishna.
King.—Love mine! Verily indeed! By thy co-operation, I fancy that the attainment of success is now within reach.

98. May the drop of desire to conquer the hosts of agnostics and apostates develop into the river of Madhusūdana’s grace, watering well the Kalpaka tree of Perseverance, so much esteemed by savants, and fulfil my wish.

(Again behind the curtain, drums beating.)

Sumati.—(With wonder)—Aryaputra! Far off seemeth the event to celebrate the liberation of Jīva with the beat of drums, as also the occasion for our herds of elephants to be seized with frenzy for war. Hallo! but how then is it that the sky reverberateth with loud uproar, like the roar of clouds at the time of the great Cataclysm?

King.—Love mine! This is the drum beaten by the Immortals who hasten our preparation for victory. Now that we have
strengthened our own side, we must now strive to overthrow our enemy's side.

(Thus saying both exeunt.)

Finis Act I, termed Svapakshaparakasa

(Demonstration of one's own creed.)

AUM.
ÔM = (A-U-M)

SANKALPA-SÛRYÔDAYA

ACT II.

THEN ENTER SRADDHA¹ AND VICHARANA.²

VICHARANA.—With thy brow bedewed with beads of sweat, thou seemest as flurried as the cow to see her calf.

1. Lovely are thy globules of sweat, resembling nectar from thy face-moon dripping, or in the lustrous Malli-blossom³ blown dewing, or from the noble creeper of youth budding.

SRADDHA.—My beloved companion! With a wish to prosecute (to a good end) what hath been undertaken by her husband (Vivêka), who is firmly planted in the one-pointed

verdict of the Upanishads, and who hath taken the resolve to combat the opponents (thereof), Sumati the faithful, the blessed wife of Vivêka, hath, to symbolize the welfare (of the mission) sped to the hill of gems fringing the woodland of pramada, bidding me cull a cluster of lotuses golden, worthy to lay at the lotus-feet of Sri’s Spouse (Vishnu). She there sits, heart full of joy, and I shall speed to Gangâ as smiling with her freshes as Sarasvati, the swan in the lotus-face of the Lotus-born.

(Gesturing fatigue of journey).

2. When will the clear fair Mandâkini, with banks on either side of its stream, fragrant with the odours of jasmine that creep up the Kalpaka-trees flourishing amidst cool ponds between, (when will this Mandâkini,) alas! wear away the sorrows which, by (souls) violently whirled in samsâric wheel, are hard to bear?

1. A Pleasure Garden where ladies of the harem sport.
2. The Demiurge, son of Vishnu.
3. The Ganges.
4. i.e., rebirths without number.
Vicharana.—(*Pointing in front*).

Here floweth in our vicinity the Gangâ. Thou shalt rest for a while, to ward off the Sun's heat,—as piercing as the poignant words of a villain,—in the jasmine bower grown on an islet in Gangâ that issueth flowing from the feet of Madhu's Conquerer (Vishnu) and rich with the odour of the honey of Kalpaka-blossoms, scattered by the gentle breeze as cool as the heart of the good, and then proceed.

3. In the self-same place—

The wind-tossed trees shower from their branch-tops flowers prodigally redolent,—flowers fit to deck the fillets circling the locks of the ladies of Mahêndra's court, reposing in the shade,—flowers reminding the shafts of the great archer, Kâma, the betrayer of the coyness of women.

Sraddha.—Be it as it pleaseth thee, my friend!

(Both sit down with ease.)

Sraddha.—Lo! Vichâranâ! What brought thee to this place?
Vicharana.—My beloved friend! Hear me.

Some apostates and agnostics, clever in establishing the doctrine of Buddha and Jina, have now been ordered by king Mahâmôha—irate at hearing the preparations of king Vivêka, assisted by his chief Vyavasâya,¹—to perturb Jiva whose mind is now firmly fixed on Purushôttama's (Vishnu's) lotus-feet, by diverting it to some other object, just like a tiller leaving his plough and running after a jackal². The rumour that these atheists surround the Jiva hath reached Sumati, our queen, who hath asked me to convey this news confidentially to the chief Vyavasâya, who is now closetted with the great king Vivêka. I have now set out to see this Vyavasâya.

Sraddha.—That the Perverts have joined hands with Mahâmôha in his enterprise is just like the asses' song in the ghost's marriage. But mind not. It is no difficult task at all

1. Industry or Effort.
2. हातिकजम्बुकद्विन्दन्याय
for our great king to overthrow the doctrines of our opponents.

Vicharana.—Hallo! Sraddhâ! How thinkest thou that the doctrines of several able apostates, pursuing the creed of Brihaspati and others, could be subverted by a single person?

Sraddha.—Thou shalt realise the truth of what I say, on the basis of the popular dictum that truth alone endureth and untruth betrayeth itself in time.

4. Quick can Vivêka overthrow the creeds of all Heretics like the rising Sun driving darkness dense, like the raging wild fire devouring the forest dry,—the forest of the Vindhya range,—like the mighty hurricane blowing off cotton mountains high.

1. The School of Philosophy founded by Brihaspati the main doctrine of which is:—“Enjoy whilst thou livest, for it is but blank after death.” “Eat and live to-day, let to-morrow take care of itself.” &c. See Paramata-bhanga by Deśika.
Therefore the attempt of Mahâmôha in collecting a host of Perverts to conquer Vivêka is no better than that of a stone-raft sought out for crossing the high seas.

**Vicharana.**—Dear friend! Thy words have swift imparted courage to me, and my mis-givings have given way. I shall see my lady after speedily executing her commands.

**Sraddha.**—Hallo! Vichârana! Thy level-headedness, and friendship as well, have been demonstrated. I will now gather lotus blossoms, and thou wilt betake to the royal castle.

*Both exeunt.*

Interlude ends.

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**THEN ENTER KING AND VYAVASAYA.**

**King.**—General mine! This indeed is the best time for me to take stock of work done and of work remaining as regards Jîva journeying to the goal of Bliss,—Jîva

http://acharya.org
distracted by pursuits vain and bound by karmas severe, so many times over.

(Brooding for a while and sighing.)

5. In this perfect world, teeming mostly with ignoramuses, God's displeasure compelleth crafty men being born, to range themselves in hostile camps, to devise doctrines diverse, and by their inculcation to provoke wranglings many. In no way do these differ from the ravings of men gone daft.

Alas! How shall true Vâdânta thrive in this world pestered by (such) doctrines distractingly diverse, causing confusion worse confounded?

• (Looking at the sky.)

Ah, thou vile Mahâmôha! By rendering the worlds three bewildered what hath been or what will be thy gain?

6. Where drugs life-giving have become scarce, noxious ones beteem the sea-girt earth.

To remove this pain, I shall resort to the Lord Almighty.
7. I adore the causeless and stainless splendour of Hayagriva, present as a pure mount crystal-made, deprivi̇ng the agonies of the worlds three by His dazzle, nectar-like,—Hayagriva whose neighing voice resembleth the Upanishads Eternal.

8. Further, may the neigh of Hayagriva—the sum and sense and seat of Vedas, Sâma, Rig and Yajur,—of all obstacles the Remover,—the surging swell of the sea of self-knowledge—efface my inner ignorance, caused by the clamour of heretics, conceited, combative and carrying a roaring trade (of theirs.)

_Senapatī._—Ah. Great King! By valour over Mahâmôha, thy success is as sure as the unfailing noise of the Aranyakas that compare only with Anaranyâ’s curse.

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1. The horse-faced form of Vishnu.
2. The main body of the Upanishads.
3. A king of the Ikshvâku race, an ancestor of Sri Rama, was forced to wage a battle with Râvana when the former was quite unprepared and
9. Thou hast just imparted Vedânta-knowledge to Jîva; all that remaineth now to be done is to remove his inattention.

King.—(*With joy.*) Genial soul. In all modesty hast thou rightly reminded me. With thee to aid, what yet remaineth to be done, I guess, hath already been done.

10. Let alone Sama, Dama and others, arrayed in hosts of hundreds and thousands, heroic enough to cripple Mahâmôha's gratuitous hate for me. Like unto Vishvaksêna, the all-devoted to Vishnu in the work of overthrowing Asuras, art thou (to me) the efficient tool to fell faiths, faithless.

was eventually slain, and who before his death pronounced the following curse on Râvana.

cf. Uttar Râmâyana.

उत्पत्तिः कुले दारमिविनिवादुः महात्मनाम् ।
रामो दाशरथिनीम यस्ते प्राणान्तहरिष्यति ॥

1. The reference is that in the 1st Act the Vedânta knowledge has been imparted to Jîva.

2. In this act the subversion of other heterodox faiths is to be undertaken.

3. The Lord of Hosts under Vishnu.
Senapati.—My Lord! I am like thy weapons—but a dependent of thine, for thy foes to be worsted.

11. Thy majesty, firm in combating thy opponents,—for thou art faultless of knowledge in diverse Sâstras thriving unfettered Logic etc., needest little help, an unrivalled warrior as thou art of high prowess. Such being the case, like but thy shadow, thee, I follow, filled as thou art with the flood of "food reflective'" in all thy acts which go to make, and keep and unmake (matters). Therefore either Sumati or myself cannot, like the fish separated from water, live even for a moment apart from thee.

King.—(Musing).

12. General! Mark thee! Several creeds sophisticated are current in this world as against reasoned argument, designed for stultifying

1. i.e. Jñana = knowledge, Darsana = Vision, Prapti = Fruition.

2. cf. न च सौंता तव दीना न चाहमयि राष्ट्र !
   मुदूर्तमयि जीवावे ज्ञानस्त्याविचारोभूति॥ (Râmâyana.)
the wits of the Asuras etc. They are like darkness to be swept by the Sun.

These silly disputants, who indulge in diverse meaningless arguments—which differ not from the uproar of the great ocean churned by Madhusudana's strong arms with the Mandara mount revolving—attempt to metamorphose even a Brihaspati\(^1\) into a Vanaspati.\(^2\) These Pervert-Elephants, eagerly raiding the plantain-grove—Path of Virtue, are surely fit to be overthrown by the most mighty Lion of Forceful Authority, which always hath a cautious beginning,—Lion which hath for its shining fangs, the founding of the Right Creed and the overthrow of the Wrong Creeds,—Lion, which hath for its claws sharp, the five kinds of Taraka\(^3\) and which dwelleth in the forest of the Upanishads.

1. The Preceptor of the Devas,  2. The forest deity,  3. The five are—(1) आत्माभ्य (2) अन्योन्याभ्य (3) चक्राभ्य (4) अनवस्था (5) अनिष्ठ-प्रलक्ष्णप
Senapati.—My Lord! Indeed thou hast appoint-
ed Vāda¹ and Vēdānta Siddhânta² to over-
throw the heretical creeds. The coup de
main of that dialectic warfare is come nigh.

(Then enter Siddhânta³ and Vāda⁴
guised as Guru-preceptor-and-disciple.)

Guru.—Live thou long! Adept of the highest
truth and opposed to opponents as Hanu-
mān to the Lanka-hosts, I judge that thou
hast by agitation and clarification established
Spiritual Science according to the maxim
“planting the post.”⁵

1. Argument  2. The Vedântic apodictic.
3. Siddhânta is here Sri Râmanuja.
4. Vāda is here Sri Vēdânta Desika; Chronologi-
cally Sri Vēdânta Dēsika was not a con-
temporary of Sri Râmanuja but the faith
founded by the latter was firmly esta-
bled and amply improved by the former.
Naturally enough the yearning to meet his
preceptor was so dominant in the mind of our
Sri Vēdânta Dēsika that the much-longed for
meeting is arranged for dramaturgically in the
discourse and criticism of other faiths that is
found in the rest of this Act.
5. Sthûnâ-nikhananyâya maxim: an analogy
s. s. 7
Pupil.—13. *With humility* Divine sire! In the ascetic garb thou seemest a Dattâtreya described by the great sages as having defended the Vedas,—Dattâtreya who was Vishnu Himself incarnate bearing the Triandâ, when inroads were made into them by Kânâdas, Buddha and Pâshandâs.

Guru.—Long life to thee! These outcasts and perverts are in truth Asuras. I vanquish them, assuming the form of Vishnu.

Pupil.—Divine sire! Worship-worthy art thou, in thy form of Vishnu, with the reverence meet for Vishnu.

14. Now I adore thee, the wearer of the

for establishing a truth on a firm basis, viz., a pillar inserted in loose soil and firmly planted therein by continued to and fro movement.

1. An incarnation of Vishnu as son of Atri.
2. The triple bamboo staff carried by the Vaishnava Sanyasins representing the subjugation of thought word and deed.
3. Followers of the Vaisêshika doctrine which recognised 7 instead of 16 categories.
4. The followers of Buddhism
5. See n. 5, p. 17.
holy thread and ārdhva-pundra,¹ the bearer of the holy staff—Tridanda², the sum-total of the virtues of the worlds three, the protector of all refugees and the wearer of the ornamented sikhā³.

(Thus saying prostrates.)

Guru.—15. May thou live long! May thou establish the Vēḍānta, and the heresies overthrow. May thou be esteemed by the pious and of vast bliss be thou receptacle.

(Thus saying, hands a ring of Kusa grass symbolic of Divine Power.)

Pupil.—(Receives and wears it on the right hand after placing the same on the head).

16. May the varied rivers of the great bliss of Brahmānubhava,⁴ diversified with the emulating billows of ardour, numberless and ceaseless, descend on thee,—(rivers) easy of reach to Sages and Siddhas⁵,—

1. The Vaishnava vertical marks borne on the forehead.
2. See n. 2.—p. 98.
3. Tuft of hair grown on the head of an Ārya, the mark of a Vaidika.
4. The enjoyment of God.
5. Yogis.
(rivers) mingling with the milk and honey of Brahman's perfections *par excellence.*

**Pupil.**—(*With humility*) Methinks that all my hopes are practically realised through thy divine blessings which never prove futile. Divine sire! If I am fit to hear what I propose to ask thee, I pray it might be put into my ears.

**Guru.**—When a pupil, good and lowly, doth approach, what is there that cannot in its good time be imparted to him?

**Pupil.**—Divine sire! Victory by logomachic methods is by great sages forbidden. For, they say that he who gloateth over such a victory over a Brâhmana shall be born a cursed tree in the burning ground. How else are our disputants of the opposite side to be vanquished?

**Guru.**—(*With favour*) Youth! In right good spirit hast thou put me this question, but

1. वादेन ब्राह्मण जित्वा हृद्दे भवति यो द्विजः।
   श्रमशाने जायते दृष्ट: कदःग्रन्थादिसेवितः॥

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bounds of duties hidden are surely determined by differences of caste, order, birth, race, clan, community, place, time etc. Therefore I desire to defeat these heretics through thee, as myself by my order is debarred from doing so, even as Visvāmitra did slay the Rākshasas through Rāma only. In this affair then,—

17. Able lad! Let Jalpa along with Vitanda be far from thee. Win thy opponents, inspired by well-established truth.

Or acting under my behests even like Sri Rāghava plying Balā and Atibalā under

1. The allusion is to the Rākshasas, Subāhu Mārīcha and the Rākshasi Tātakā who all caused havoc to Visvāmitra’s sacrifice. Sage Visvāmitra to avert this evil begged Dāsaratha of Rāma’s help, who was just then in his teens. Rāma accompanied Visvāmitra, killed Subāhu and Tātakā and made Mārīcha flee for life.

2. जल्पः = विजिगोष्ठ कथा (Prattling with intent for victory.)

3. वितंडा = स्वपक्षस्थापनहीना परपक्ष प्रतिक्षेपमात्र पर्येवसाना।
   (criticism.)

4. Two mantras taught by Visvāmitra to Rāma for vanquishing enemies.
the tutelage of Visvâmitra, thou shalt conquer the apostates who abuse the Vêdas and the Almighty, even Jalpa\(^1\) and Vitanda\(^2\) pressed into service under my guidance, but as tests of Tatva\(^3\), save when thou dost argue with virtuous souls.

**Pupil.**—(*With suppliant hands*) Thy divine commands I bear on my head, but how is it that this onerous work of capable debaters is laid by thee—the world-teacher on my insignificant self?

**Guru.**—Listen.

18. Several are my disciples in this world who grasp more than what is taught, and who are adepts in the tenets of diverse doctrines such as those of Buddhism etc., mutually conflicting, but none but thou whom I approve and whose clear wit streameth full and startling, art sought after by the opponents to take up the gauntlet.

**Pupil.**—Revered sire! I note thy commands. No debate can proceed without some doc-

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trine agreed upon. Hence assign to me as thou willest.

_Guru._—Charming child! When there is a difference of opinion among our own adherents, thou shalt stand by a Såstra common to them, but when the difference is with rival thinkers, by the Vâdânta Siddhâmânta; even here, there are five or six high-class works dignified by brevity and glossary composed by us under the inspiration of Achâryas—Parâsara, Vyâsa, Suka, Saunaka, Bôdhâyana and others. Well-versed in these works, and heart set on them, thou shalt employ authorities and arguments that will carry convincing joy to the assembly.

_Pupil._—So long as thou art vouchsafing to me, I shall not in the least err.

19. In a mind elevated in character by the grace of the Guru, what (truth) instinctively flasheth can vanish never. But when wrong interpretations are fabricated even by Rishis or others, they shall in no time pass into limbo.
Guru.—Lad! Dreading the world-deluding sophistries (extant), I commend thee to close attention.

20. The fallacies established by ill-witted apostates and perverts, causing a momentary confusion even to (the intellect of) a council of adepts in (Vādāntic) debate,—only connoting nonsense, genetic of false developments—and as stony as the heart of women, excite much fear.

Pupil.—Divine sire! This dread concerning me can only arise from thy inordinate affection for me.

21. Breatheth there a man, desirous of wordy-war who dare challenge me to contest, whilst at thy hands I have received all knowledge, and whilst under thy commands, I am acting?

Guru.—Pupil! Beware of this as well.

Pupil.—May it please thy reverence to favour me with thy further will.

22. Our utterances, lighted up by the
grace of the Achâryas, delightful—made for instruction, convenient, the crowning jewel of Dame Sruti espoused of the Lord,—utterances terse¹ or elaborate², appealing to soft minds,³ approvable to high minds⁴—compiled with due attention to importance,⁵—utterances which elucidate the Lord’s⁶ Song,—are fit to be believed in by the wise.

**Pupil.**—That thou shouldst so say is a superfluity, for thy works are forsooth the props of the Upanishads.

23. For, ye have lit the lamp of Sri Bhâshya, feeding it daily with the oil of your love,—the joy of the savants, in their hours of happiness,—lit up for the delectation of the postulants in the foul night of Samsâra.

24. Though small the acquaintance, the Sástra thou hast ordained sufficeth to uproot atheism and appraise the Lord’s


All by Râmaânuja.
Grace, to drive darkness and enhance the joy of God-knowledge, to redeem from evil ways and to implant in The Way.

However owing to my vacillating disposition, I submit to thee a matter once remembered, but now escaping my memory.

Guru.—What may that be?

Pupil.—25. Ordering that-wise and ordaining this-wise, how is one (God) rendered a well-wisher?

Guru.—Humph! How clever in proposing subtle questions!

Pupil.—How is redemption possible from sin, which is hard to surmount, on account of its attendant circumstances?

Guru.—Thou hast now propounded another question more subtle still!

Pupil.—How is punishment inflictible on one freely permitted to err?

Guru.—Considering Karma as the conditioning

cause and as destined to end, all these three-fold difficulties disappear.¹

*Pupil. —* (With joy) How tersely recondite and dignified, and patent only to cultured minds, are thy good self's words? I shall propound this same before the august assembly.

26. The High Pontiff's utterances rain the nectar of Môksha—(the nectareous flood) abrading the banks of the modern ill-witted,² quenching, medicine-like, the poisonous tire of false faiths³ burning up

1. The implication is:—Re question (1) God's well-wishes to jivas are in no way affected as jivas indulge in sins owing to the result of their past Karmas. Re question (2), the cause of even a learned man committing sin is due to his Karma. Re question (3), though it may be that the sins are the making of God, jivas nevertheless indulge in sins owing to the force of their previous Karmas and as the result thereof get punished.

2. Reference to the out-Vedic creeds such as Buddhism and Jainism.

3. Reference to masked Vedântism such as Advaitism.
the soul,—the toilet-maids (i.e., the utterances) who plait the top-knot\(^1\) of Eternal Sarasvati's\(^2\) tresses.

27. Other creeds, knit together by hundreds of jargon-words, conveying nonsense and eventuating in nothing but confusion, cannot be palatable to those that have tasted the High Yogi's\(^3\) works. Can Siva accustomed to wear on his head the sacred Gangá, teeming with pearls and oysters, bear a slimy ditch infested with frogs?

Divine sire! Some near in this assembly whisper that thy creed hath but few adherents in this world where so many creeds obtain. I shall just deliver them a repartee (looking around)

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1. Reference to the closing or crowning parts of the Vedas i.e., the Upanishads.

2. The Goddess of speech personifying the Veda itself.

3. Sri Rámanuja is referred to in this verse and the rest of the Act variously as यतिपुरंदर, यतीन्द्र, यति-राज, यतीभृ, etc.,
Ha! Pets of Devas!¹

28. Hearts set on voluminous works composed by the wrong-witted, take the words of the Lord of Yatis² (Rāmānuja) as light. But the Kaustubha³ gem decorating the broad bosom of Murâri (Vishnu) certainly in, the scales weigheth light as against a mountain!

29. Let the works of the Lord of Yatis which fix the sense of ancient Vedas, be lauded or cajoled, by those whose minds are warped by false faiths! What doth a salt-dealer know of the value of camphor, the essence and fragrance of which are so loudly lauded as to shiver the city (into pieces)?

(Listening) What! Sayest thou that our faith is but new? (clapping hands and laughing)

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1. Goats—as brainless as goats.
2. Ascetics.
3. The ornament worn on the chest of Vishnu. The implication is that though Kaustubha is lighter than Kulâchala mountain, its superiority is unquestionable.
30. A thing is conceived by one as beyond dispute; another by another similarly, both claiming adherents. No sane man can here say both are right. Hence when one party demolisheth the other, no finding and judgment are possible. Ergo, that (doctrine)—Old or New—is to be accepted which accordeth with Truth.¹

Further:—

31. At its time all is new, after which, it is old. Hence old and new do not constitute the ground for good and bad.

Guru.—Enough with these stupid. Let those be attacked now who dispute the sense.

Pupil.—Holy sire! Who, even in a dream, can fabricate flaws of sense in thy creed, exempt from all trace of fault?

32. That vain person who imputeth fallacies of his own creed to thy creed harmonising with the Crest² of the course

1. That which is arrived at by viewing it from the right perspective.
2. Upanishads.
of Srutis, can be no better than a person who, flinging dirt with his own hands, but which falleth on his own person, wisheth to stain the sky therewith! Further.

By none can thy school be assailed. Vain ranters thus are these stupid opponents!

33. Let one close one's eyes, the sun is not screened thereby; let one close one’s ears firmly, the cuckoo into one's ear is not transformed; let a lad whirl fast round, with him the Earth rotates. At him fight with his fist, the Earth not disturbed thereby.

**Guru.**—Lovely lad! Right well hast thou spoken. I am just on the look-out for a suitable president and an assembly for thee, who hath launched the campaign against all pugilistic heretics.

( *Gestures meditation.*)

**King.**—Generalissimo! Opportune 'tis now, for us also to join.
Senapati. — I fully agree with thy Majesty's resolve.

(Both approach.)

Pupil. — Divine sire! Close at hand is the President attended by his Generalissimo.

Guru. — (Turning round and looking with joy and regard.)

34. At this right time hath (the Sun of) Vivêka risen, attended by his sunshine, Vyavasâyâ; he will himself dispel the clouds of scepticism, weaned of all wisdom,

35. Yonder shineth the paragon of virtue, Vyavasâyâ, Vivêka's generalissimo standing there will all savants that espouse his school.

King. — (With humility) Here Vivêka with his generalissimo payeth his respects due to thy divinity.

Guru. — Great king! May thou be blest in every respect.
Further:—

36. The Sruti, though violated in various ways by Baudhāyas, Kanādas, Naiyāyikas, Jinas, Kapilas, Chārvakas, and Gomukhavyāghras shining in the (ostensible) coat of Vedic research, is, in this world, protected by thy (Viveka's) Saviour—the Almighty who incarnateth Himself in diverse ways, and doth thrive, coming out unscathed from the turmoil of perverts.

1. See n. 4, p. 98.
2. One of the 6 principal systems of Hindu Philosophy founded by Kanāda.
3. A system of Hindu Philosophy founded by the sage Gautama.
5. The founder of the Sānkhya system of Philos
6. A sophistical system of Philosophy found by Brihaspati who propounded the grossest materialism.
7. Prachhanna Baudhāyas i.e., Believers in to appearance but really professir doctrines, as deceptive to appe possessing the tame cow's face of a tiger hidden under it.
8. चिदचिदीशरत्तत्त्वविवेक: ।
   s. s. 8
King.—Holy sire! Thy mere look is fraught with all kinds of blessings for us; thy well-wishing (again) seemeth a superfluity.

Guru.—King! When I have been in dire need of a President, thou hast, by the swing of merit, appeared on the spot, attended by thy general. President majesty! Then bid this disciple of mine to perform the task on hand.

King.—I shall direct him as thou willest.

(Turning to the pupil.)

Sweet Brahman! Deeply devoted art thou to this all-knowing sage.

Methinks, this our Guru is no other than the Vedânta creed itself (incarnate) by himself the debate, lord of disputants i.e.

This, imprimis, thy attention is sed.

! Command.
King.—Peace to thee!

38. With humility, please good men; the ways of the wise, demonstrate; offenders of holy men, dread; the Trivarga-addict, treat as straw; resting thy load in thy Lord Eternal,—All-forgiving Sri’s Spouse,—adopt the habit of the Châtaka bird, ever on cloud intent.

Senapati.—Holy youth! Understandest thou His Majesty’s will?

Pupil.—Is there more to attend to?

King.—39. Learn the letters of the Upanishads, and avoid association of the aliens; serve as a rule sage-souls, and despise the averse and the perverse.

1. The three aims or ambitions of men, of lower sort viz., Dharma, Artha and Kâma.

2. The cloud must rain before the Châtaka bird will drink. The God-aspirant likewise looks up to God alone for His drops of grace.

3. Avert from God and therefore averse to the Vedântins.
Guru.—Live thou long! listen attentively.

Pupil.—Great is thy grace!

King.—Pious youth!

40. By knocking down the misconstructions, strayed from authoritative paths, adversaries shall be expelled on the principle called Sthālipulāka¹. Surely all the gold ingot is not rubbed on the touchstone to test its quality.

Pupil.—Aye! As willeth thy Majesty, will I summon these quidnuncs for verbal gymnastics.

(A little louder).

41. Here haileth Yatindra—the hill-fount of the rivers of all knowledge,—Yatindra, the tree assuaging the fatigue and refreshing those tired of ceaseless circling in Samsāra,—the rising sun to the night of illusion of the

¹. Ascertaining by testing only a few grains in the pot, that the whole rice in the pot is boiled; hence using a test.
perverts, and the full-orbed Moon to the tides of the Vedic sea.

(Inside the curtain.)

42. Schooled well in the systems of Tarka,¹ Vyākarana² and Mīmāṃsā³, and our manliness paraded in systems counter also, we declare boldly in this assembly that we care not our contesting foes—from Sētu up to Himālaya—a yarn, straw or chaff.

Senāpati.—Arya! Hearest thou the proud challenge of the opponents?

Pupil.—(With anger) Enough of insolence!

43. On my head humbly bear I, the lotus-feet of the wise whose hearts are redolent with the lore of Yatirāja, but on the head of those¹ whose hearts are

1. Logic.
2. Grammar.
3. One of the six chief systems of Hindu Philosophy.
4. Sānkhyās, Vaisēshikas, etc.
burning with faiths adverse, I plant my left foot'.

1. Sri Desika does not mean literally what he states here. It is a mannerism he adapts such as Sahadeva's similar assertion when in the great Rājasūya sacrifice his discretion to do the first honor to Lord Krishna in preference to all great kings, sages and elders assembled was questioned by Sisupāla. Read Mahābhārata Sabhāparva thus:—

Asked by Sisupāla thus:—

"प्रश्ना वियोनिजो राजा प्रतिवक्ता नदागुतः! प्रतिग्रहिता गोपालः प्रदत्ता न वियोनिजः॥"

Sahadeva replied thus:—

"स पार्थिवानो संबेंगां गुरु: कृणोपपरो न हि।
तस्माद्वैचित्रायितसम्मभि: सर्वे संमन्त्रमहतः॥
श्रो वा न सहते कथितां सबलवाहनः।
क्षिप्रः युद्धाय निर्यातु तत्स्त मूष्याहितं पदम्॥"

* * *

ततो न व्याजहसीर्षां कथितुदुःखमां सतामु।
मानिनां बाठिनां राजां मथे संदर्शिते पदे॥

Similar instances lead one to think that one of the ancient ways to assert incontrovertible truths is by some such open taunt. All that is meant here therefore is that Sri Desika is
King.—Blessed sire! Timely is this Arya's bravado, like Hanumān's-breathing implicit devotion to the master.

Guru.—(Aside) What can be the motive of the king in giving prominence to this boast?

44. (Aloud.)—A hero in the system of Sruti and adept in ousting the adverse (therefore), may it be that the boast of such a Debater is not gloried?

Pupil.—(Humbled and trembling)—(Aside)

Alack! To efface the sin of self-praise, unconscious, let me laud my masters and their teachings.

45. (Aloud) Here standeth triumphant our Apostolic lineage,—consoling,—proud of firmly convinced of the truth of Rāmānuja Darsana and that he is equally convinced of the hollowness of the other Darsanas.

1. cf. न रावणसहस्रं मे युद्धे प्रतिबन्धं भवेत्

2. It is a belief among the pious that the mention of the Ācharyā's name alone will wipe off the most heinous sins.
the pride of rivals quelled by the vibrating waves of Hayagriva's\(^1\) neigh, revelling in (our) heart-thrones,—lineage revealing the right way by the yarn-pile of other creeds being swept away by winds,\(^2\) borne of the fluttering pennons\(^3\) hoisted on the mansions of the quarters ten.

46. Had Śrī Rāmānuja not promulgated the ancient system of Philosophy, which saveth Dame Sruti from widowhood,\(^4\) by still vouchsafing for her the embrace of her Lord,\(^5\)—ridiculous would be Vyāsa\(^6\), oblivious would be Vālmiki\(^7\), a toy would be Śrī Suka\(^8\), and vain indeed

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1. The horse-faced Avatara of Vishnu.
2. The allusion is to Nyāya-Tatva, (of Nāthamuni)—Siddhi-traya (of Yāmuna), Śrī-Bhāshya (of Rāmānuja.)
3. Satadāshani, (of Desika) etc.
4. By refuting materialists who impute wrong meanings to the Sruti by denying the Godhead &c.
5. The Parabrahman.
6. The reputed author of the Mahābhārata.
7. "" "" "" Rāmāyana.
8. "" "" "" Śrī Bhāgavata.

the word Suka means a parrot as well.

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the labours of the great Bôdhâyana¹.

King.—(With delight.) Who can not be won by this Arya, of such lasting love to his master?

For:—

47. Of love unabating for his master, ever intent on his praise, and with care for his goods, house, etc., and conserving Tradition for use for the fit, this grateful, sinless (disciple), is sure to earn his treasure.

Pupil.—I hope to come out victorious only by the strength of our siddhânta. Thy majesty shall anon witness it.

48. The compositions² of Yatirâja are immune from contradictions; lovely by reason of being distilled from Bôdhâyana’s work³, and blazing with faultless arguments;

1. The reputed author of Vṛitti-grantha on Brahma-sūtras.
2. Sri Bhâshya and other works.
3. Vṛitti-grantha.
by such incontrovertible annotations, they (compositions) serve to tap that 
nerve\(^1\) (in man) that is suffused with 
full-blossomed knowledge.

Moreover:—

49. This, our Dispensation thinneth all 
darkness, by reason of its compatibility 
with Perception\(^2\), its simplicity of Infe-
rence\(^3\), and its imperilment of atheism\(^4\) 
by (God's) knowability from Scriptures 
indefective. This (Dispensation) is

\[1. \text{Knowledge is here the light or the illumination} \]
\[or the spiritual virtue the soul possesses intrinsi-
\[cally, and which is effectually hidden in} \]
\["earthen vessels." The physiological counter-
\[part of this psychical fact is the nerve or nervous} \]
\[centre alluded to, or it may be taken as a} \]
\[symbol.} \]

\[2. \text{The reference is to Saugatas who deny the} \]
\[reality of the world.} \]

\[3. \text{The reference is to Vaiséshikas who harp on} \]
\[arguing about the atomicity of atoms.} \]

\[4. \text{The reference is to Mímámsakas who deny the} \]
\[Godhead.} \]
demonstrative of Nâthamuni’s intuitions, promoted by many works as those by Yâmuna¹, and fostered so well by Yatindra¹.

King.—What say ye now?

(Behind the curtain.)

Great uproar by repeating “Tarka, etc. verse 42.”

(All listen.)

Pupil.—(Repeating verse 43 in his turn, stops half way and looks at the King.)

King.—Repeat, repeat.

Pupil.—(Repeats the rest.)

King.—Arya! I desire to have all doubts dissolved by thec,—the treasure of all knowledge, gained from thy master, by dis-putations held, with the learned men here congregated.


1. Founders of the Sri Vaishnava-Siddhânta.
50. Kānāda's story, I have only too well studied, and those of Akṣhapāda have taught. With Pūrva Mīmāṁsā I am puffed. As to Sāṅkhya and Yāga, I have oft discoursed upon them. Ha! Ha! Is there thus (yet) an iota for me to reflect about those, wandering in the wilderness of several false systems shattered indeed by Yatīndra,—those blinded by the night of inner illusion?

Besides:—

51. Whoso, in this last age (Kāli), learneth this Yati-king's dialectic dissertations, disclosing the peculiar Visishtādvaita doctrine',—the day-break to the darkness of nescience before him, anon declineth the wrangling waves of Casuists,

1. शरीरशरीरिमायः—That the souls constitute the Infinite body of God. This doctrine is peculiar to Visishtādvaitism or qualified Monism and reconciles in the most satisfactory manner, so far ever attempted, of the true relation of Soul to God.
competing with each other to standardise their respective dogmas.

**Guru.**—Great king! These pedantic perverts, who blow their own trumpets by their blatant tongues, are eager to throw the gauntlet.

52. On the analogy of a 'Dog-Hog fight' these ravishers of Vedânta-Siddhânta, lead the attack, in company. Let therefore thy General check them, so that they may each in turn argue with our pupil.

**Pupil.**—53. *(Smiling)* A pre-conceived notion that Perception and Revelation are weaker than Inference, taketh hold of these contestants. But of no avail is Reasoning *(i.e., inference)* in arriving at Truth; therefore mere Reasoning is of little practical utility

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1. A pack of dogs, though quarrelling with each other, yet band together, forgetting for the time being their own mutual malice and chase a hog. Even so are the followers of creeds other than Vedânta-Siddhânta, who, though mutually differing from each other, club together when opposing the creed of Vedânta-Siddhânta.
in this world. Mind not the sundries; some wicked men, with conceit brimming in their minds, desire to overthrow, alas! the virtuous with arguments unworthy to be pronounced in an assembly. The foremost\(^1\) in this assembly and the foremost\(^2\) in the army, shall hear this as well:—

54. Self-condemned standeth the mass of arguments adduced by these Casuists by their mental conflict with each other; their Sāstras are refuted by the eternal Vedas. Now the contestants relying on mere bombastry, are no match for me, even if they bodily oppose me.

\((Smiling.)\) Hallo! The blind lead the blind with the staff, and the lame carry the lame!! Even so are these perverts, whose wits are blinded by the darkness—Karma, and who are the trusted counsellors of Mahâmôha.

---

1. Vivêka, the President (King.)
2. Vyavasâya, the General.
55. With their oratorical effusions matching rills but swelling sudden under pour of rain,—bristling with vulgar slang,—and resembling shingles rattling in the mouth,¹—these (casuists) entice only numskulls who enthuse (over such effusions).

Ha! ha! These satellites of Mahāmōha flattering these orations, bring to our mind the jackals, belauding asses' music.

King.—General! Direct, for debate one after another, these individuals, small-witted in that they flout at the Vedānta, pregnant with sense.

Senapati.—I shall call to order these senselessly blatant men.

¹ i.e., slurring and indistinct pronunciation; or their arguments are as much not amenable to reason as the improbable tale that a person swallowed a rock, or as deceptive as a juggler feigning to eat stones—or it also may mean offering stones to the listener to eat, instead of food or fruit.
(Turning round and looking.)

Listen Oh non-Vedins and Veda-misinterpreters!

56. Stop now with your false jargon, dear only to the mean,—puffed up with mutual admiration but repugnant to the galaxy of savants. In troth see your methods lame before these truth-speaking lions of good men!

Pupil.—Blessed sire! Cast thy looks this way.

57. These men embrace corrupt dialects such as the Mahārāṣhtra, Māgadhī, Sauraseni, Lāṭī, Gāudi, etc., which Buddha, Jīna, and others, have passed off as Scriptures,—dialects that are the laughing-stock (of the Samskritists.)

I also, nevertheless, versed in all these dialects, shall win these disputants by their own weapons; so goeth the saying, that ‘devils must be met by devils’ patois.

Guru.—Help thyself to language divine (i.e., Samskrita) or non-divine i.e., Prākritic but
the divine would appear to be all-agreeable, for it seemeth to be so to the king, in all likelihood.

_King._—Sire divine! Mightily bold is this eminent personage, the object of thy grace.

_Senapati._—What wonder!

58. Here stand (arrayed in glory) these Agastyas, who have drained dry the ocean-streams of these boasting casuists, captured by the demons of vain debate,—Agastyas, ripe with the voice of wisdom, by sitting at the feet of the king of ascetics(=Rāmānuja).

59. The great tumult uprising from the mutually-contending and dry-discoursing elephant-army of these wranglers bursting with boast, and violating with vain talk the ways of the Veda, ceaseth, the

1. The implication is that savants versed in Rāmānuja’s lore will put an end to the notoriety of the followers of rival creeds even as quickly as Agastya dried up the ocean by one sip of his.

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moment Yatindra's blessed word is uttered, albeit casually.

Pupil.—Acting as I do in the presence of the president (king) and the commander-in-chief, and armoured as I am firmly by the grace-filled eyes of my teacher, what fear is there in this wordy-war?

Now:—

60. Brilliant from my birth reigneth my intellect, and purposive. So it is by virtue of my Pontiff (=Râmanuja),—the axe to the dreadful world-evil. Even the God-ordained great illusion-night can never bring sleep on me, drunk as I am in the nectar-drug, drawn from his (Pontiff's) milk-sea like sermons¹.

Besides:—

Unrivalled, have we all these days passed among the disputants, filling the royal courts of the countries, Tundira, Chôla, Pândya, Kêrala, Karnâta, Nepâla,

---

¹ Sri Bhâshya &c.
Mālava, Gauda, Lāta, etc., and never were there brow-beaten. Walking as we do, in the kingly ways of the Vedas, and keeping as we do the company of good men, we are happy.

But why so contentious?

* For:—

61. Let alone the fact that Sri Rāmānuja's followers have a spotless wisdom from their very birth. Let alone again the fact of his eternal works being by nature supreme, sportive and savoury. Who shall even dare to lift his eyes before my debate, conducted with a weapon-to-weapon vehemence, in the war of words?

Senāpati.—Indeed!

62. What is achieved through the Achārya's single eye of grace or his two physical eyes cannot be achieved by the Three-eyed,¹ the Eight-eyed,² or even the Thousand-eyed.³

63. No other deem we our Deity, equal

1. Rudra. 2. Prajāpati. 3. Indra-
or high, than our Achârya whose tongue-tip is bright, throne-made as it is by the Horse-faced¹, not even the Deity Nârâyana Himself, who,—His pristine glory unaffected—putteth on the Achârya’s garb², to uplift souls, sunk in the sea of Samsâra.

**Guru.**—Great king! By polite speech alone, hath thy General managed these leading debaters of other creeds. Let them now range themselves (before us) one after another.

*Looking at the pupil.*

Listen, lad! the first to be is the exposition of the creed of the Sânkhyas, approximating to the Vêdânta.

64. These adepts of the Sânkhya creed, viz. Kapila, Asuri, Panchasikha, etc. discriminating Matter and Soul, treat not of God. Sin-smitten (sure) are their minds.

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1. See n. 1, p. 120.
2. cf. साह्यातारायणो देवः कुत्वा मय्यायीं ततुम ||
   मय्यानुद्दर्तै लोकान्तरण्याज्ञाग्रपाणिनाः ||

http://acharya.org
Pupil.—(Aside.) In the contest about to open, I must first enlist the sympathy of this audience.

65. (Aloud.) Deign to me, I beseech, oh! ye, who are bees in the lotus-feet of Murabhit¹, tapping therein the honey of Peace! (deign to me) that I may heartily regale your ears with the honey (of words.)

(Turning to the Preceptor, bowing, and hands clasped):—

Sire divine! By thy command, let me refute these Sânkhyas.

66. Materially influenced, if ye (Sânkhyas) only admit Matter and Soul, how hath God—the Crest-jewel² of Srutis by the hundred—offended? If by severe sophistry, the Lord (God) hath been ejected, let other swindlers³ swindle ye of your faith!

1. Vishnu.
2. स्रवालक्षेत्रपति
3. Chârvâkas and Nihilists who are still more
Senapati.—My lord!

67. These Sâنكhyas, of their obstinacy bereft, by this Arya’s arguments, now categorise this Lord of the Cosmos (God) as the twenty-fifth, as the twenty-sixth, as the twenty-seventh.

King.—Holy sire! If these Sâנקhyas have been won over to the With-God doctrine, grant them pardon and range them with the Vedântins.

Guru.—Stop, great king! For, these Sâנקhyas, though God-recognising, do yet generally grant a God of limited power, as understood by the Yôga philosophy. Hence direct this Vedântin to confute them (on this score.)

---

argumentative, deny the existence of Matter and Soul.

1. For details of categories, vide n. 1, p. 2.
Some count God as the 25th Category. Others count Soul as the 25th Category and God as the 26th Category. Yet others count Time as the 26th Category and God as the 27th Category.
King.—He is already directed, sire! by thy command.

Pupil.—68. These Sâṅkhyaas, read in the perverted doctrines comprised under Yôga, prate that God’s sovereignty is but reflection. The fit rejoinder to these also is the Vedic creed which recogniseth for the Godhead, the attributes of knowledge, power, strength, etc.

Senapati.—69. Lord! These poor adherents of Sâṅkhya, now chastened, may be dismissed. Let now the Arya be set to the refutation of the Kânâda doctrines.

King.—He has already been so set to it (by our Guru) in the manner how best to overcome those who range themselves against Vedânta.

Pupil.—Great king! I shall do according to thy will.

70. By conceptions such as the creation

1. सामाविकी ज्ञानबलकिमाचै and such other Srutis proclaiming the Godhead.
of "non-being" (or non-ens), and by controversies of the methods¹ of the Veda, the notoriety obtained for the School of Kânâda, by an Ulûka² setting up a teaching, hath now passed off into mere memory³.

Guru.—(Eyeing with regards.)

Pupil.—(As if laughing):—But let (our) king mind this, the yet more strange!

King.—What may that be?

Pupil.—These followers of the Kânâda School postulate Môksha (liberation) as a stony condition, *per contra* to Divine Likeness. In that case, glory be to Kumbhakarna, and his curse⁴ prove a blessing.

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1. कथमसतस्सजायत एवं such other Srutis proclaiming the Godhead.

2. Some say that Rudra taught the Vaiseshika-Sâstra to the Kânâdas, assuming the form of an owl. Ulûka is also the name of the sage of the Kânâda School.

3. प्रस्तवात्तथाेथितोभूतः

4. The curse referred to is the boon granted to...
King.—Forsooth right!

Senapati.—Lord!

71. These Semi-Bauddhas (Kánadas etc.) have been brow-beaten by (our) Arya. Next have to be beaten these full (-fledged) Bauddhas who vituperate the Vedas.

King.—(With doubt.) Arya! Art thou prepared to subdue these Bauddhas, adepts as they are in juggling arguments?

Pupil.—(A bit out of temper.) King! Acting under thy will as I do, all these combatants put together may fail before my single self.

Thus:

72. The dull Vaibhāshikas¹ boast that the cosmos is momentary; the Sautrāntikas¹ infer the objective universe to be but modifications of the mind; the Yogāchārās¹ aver this same cosmos as unreal; and the rest (the Mādhyamikas¹),

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Kumbhakarna, Rāvana’s brother, that he should enjoy eternal sleep.

1. Different theorists of the Saugata (Buddhist) System of Philosophy.
assert that all is unreal (even mind). Hence, their mutually-conflicting theories, self-condemned, stand before me, these (doctrinaires), denuded of their boast.

Again :

73. Stupid these, Dingnágá, etc., bidding for tusk-to-tusk (kind of) fight! But attend, your school-methods utterly collapse; for the Baudhás fail in either case, whether, knowing what is to be taught, they venture on expositions, or unknowing—(i.e. in both cases, their argument for momentary doctrine fails²).

1. Founder of the Saugata-creed. There is also an implication in this thinker possessing the strength of the elephants, supporting the directions ten of the Earth.

2. The meaning is this:—If the present moment vanishes giving place to the next moment, then the teaching of the present moment vanishes, and it is useless; again if the present moment is existent, and the future or the next moment is non-existent, the teaching also becomes non-existent. Hence, as in either case, if the teaching is to
Hence ours is the victory,—let trumpets be beaten!

Senapati.—(Applauding). Lord! Hearing this Arya's tersely sublime and irresistible harangue, cordially appealing to the assembly, the vile Saugatas have fled in every direction, but Mādhyamika alone—the leader of the van of the Baudhdhas—disregardeth the accusation with temerity, parading his pedantry. He must in particular be uprooted for his bombasts thus:—

74. Let the Vaibhāshika's oration enjoy peace; to the Saunrantsikas, well-wishings; let the Yōgāchāras leave their means of proof; let alone the adherents of Sankara &c. who only follow them (Yōgācharas). But here emergeth this Mādhyamika, bursting with his ability to make and unmake theories of non-entity, the upholder of the monistic doctrine of negation, hard to persist, the momentary doctrine must be abandoned.

1. Accepting Yōgāchāra's doctrine:—विन्ध्यान्तस्मार्कमेव सत्त
अन्यत्सर्वंसदिति।
win by unsophisticated arguments. He attempteth victory.

King.—Arya! This disputatious Pandit-churl, the scholastic of 'total illusion' and advocate of 'negation,' should himself be relegated to negation.

Guru.—Lad! Ponder over this matter deliberately.

Pupil.—Why such deep deliberation? He argueth for himself eternal silence, by reckless arguments, akin to those, a son would employ for the barrenness of his mother.

Further:

75. This wrangler (Mādhyamika) standeth

1. Anything that is unreal cannot be perceived or known by the sense, just as a man cannot say that his mother is a barren woman, for the very idea of barrenness connotes the fact of being sonless. Similarly the very idea of perception or knowledge implies the existence of a real object. To say that unreality alone is real is a contradiction of words.

2. Who form only a sub-sect of Yogāchāra and who hold:—विद्यानेत्र चतुरः।
self-condemned, inasmuch as his own wit is unwitted by the arrows of his own self-contradicting arguments, opposing each other, and breaking down. There seemeth no occasion therefore to advance any more (on our part), for as much as that would be to club-beat one already beaten.

(Behind the curtain), (A cry):—

Devils! Devils!!

Senapatī.—Not so, not so. These are Digambaras with the mingled (feelings of) joy and sorrow at the overthrow of the Saugata creed, and vetroers of the evidences of Perception and Inference. So do they dupe others.

76. Dirt-smearing folk these, and pea-

1. Digambaras. (a sect of the Jainas).

2. Dirty because they are afraid of taking a clean bath, lest they may hurt the vermin in the dirt of the body.
cock-feather-flourishers to beguile the unwary. Ashamed are they at their own odd doctrine of Sapta-bhangi, long ago exploded.

Let this Arya be set to controvert these.

King.—77. Where is controverting needed when by their own admission they affirm, negation and negate affirmation?

(Turning to the Guru.) Holy sire! These Philosophers who indulge in several tricks such as Sun-stopping, Rock-splitting, Doll-speaking, etc., shall be vanquished through thy grace alone.

1. स्यादस्ति, (a) स्यात्मास्ति, (b) स्यादस्ति च नास्ति च, (c) स्यादवचन्त्यं (d) स्यादस्ति वाचकम्यं च (e) स्यात्मास्ति वाचकम्यं च, (f) स्यादस्ति च नास्ति वाचकम्यं च II (g)

(a) If so it is. (b) If so it is not. (c) If so it is and it is not. (d) If so it cannot be described. (e) If it is so it cannot be described. (f) If it is not so it cannot be described. (g) If so and if it is not so it cannot be described.
Guru.—Great king! To such mischief-makers, the king alone must assign punishment.

Pupil.—(Smiling.)

78. Rules of eating proper and improper (food) and canons of logic for defence of own, and accusation of other's, doctrines, they have abjured; and they know not their own defeat. As for punishment, the gods themselves,—angered by their denunciation of the Vedas—have inflicted punishment in the shape of (their resorting to the habit of painfully) pulling the hairs of the head.¹

Further punishment dependeth on thy majesty and the Guru.

King.—Ah general! To sight them paineth. May they pass beyond my vision!

Senapati.—Lord! Blinded by thy glory-sun, they, like owls, hide themselves in hill

¹ The reference is to the prevalent custom of Jains refraining from shaving lest they should hurt the lice. Hence they pluck the hair, repeating, Jina, Jina!
and sea-side caverns, the abodes of the aborigines.

King.—Who are these men again,—bearing un-vedic marks (on their persons) resembling the Kshapanakas (=Jains), engaged in severe austerities passing for eremites, and imitating the practices of the Prama-matha-hosts¹—who oppose the Vedas?

Guru.—Like stray-cattle stealing into the rice-fields of Vedic-Dharma, these must be driven to a distance.

Pupil.—They, themselves, will stay far off.

For :

79. Now that the turbulent professors of the doctrines of Kapila, Kânâda, Buddha, and the Hair-puller (Jina), have been befooled, these followers of the doctrines of Pasupati², designed by him to delude the offenders of Gautama, shall follow suite.

¹ Goblins attending on Rudra.
² Rudra. On an occasion of great famine which
Senapati. — Lord! These (Pāsupatas) like the Digambaras (Jains) resent our Arya's words, and in order to encourage belief in their creed, resort to such strategies as the producing of rain out of season (etc.)

lasted for 12 years, sage Gautama's hermitage was the only rain-fed area. All other sages found resort here to shelter themselves from famine. For a long time, the refugees enjoyed the hospitality of Gautama and he would not permit them to depart. Thereupon one set of these guests who wanted to return to their own hermitages, contrived a plan to get out of the place by creating a false cow which devastated Gautama's crops. Gautama enraged, burnt the cow by his mere look and the guests left Gautama's hermitage on the pretext that they could not stay with a cow-killer. Gautama came to know the true state of affairs through his ज्ञानचकुस (eye of wisdom) and cursed them to be ज्ञानशत्या: thus:—

श्रीभद्धारिणी यूनं भसोद्रूढतवत्तया।
अबिष्यथ त्रयंवाद्वा मिथ्याज्ञानप्रवर्तिनं।।

Thus cursed, they invented a new faith called Pāsupata-Tantra whose teachings are antagonistic to the Vedas.

s. s. 10
(Behind the curtain) (A voice):—

"Run, run."

King.—Looks round, exclaiming What? what?

General.—Unnatural this! for, (surely):—

80. There loom the serried clouds. Can they be the brush for eye-collyriumbing? Can they be the (stage-) curtain before the Lightning-actresses? Can they be the Yamunā to the celestial Gangā¹, or are they the Tamāla grove fringing the shore of Ocean-sky, or are they the (dark) tresses of the Rain-damsels, or again may they not be the (dark) mark (on the forehead) of the East-maid? Nay, are they not again like the flowing floods proud-bubbling from the ichor of the Cupid-Elephant²?

---

1. Gangā is white, and Yamunā is dark. Clouds being dark are said to be like Yamunā.

2. Thus did the spectators of the magic clouds invented by the Pāsupatas figure to themselves those clouds in various similies.
Further:—

81. There issue from the bosom of these clouds, zephyrs—the offspring of winds, bearing the aroma of ambrosial honey freely flowing from the wildly-blossoming buds of Nipa-woods¹,—zephyrs so much relished by elephant-herds and wafting fragrance, fuming from rain-soaked earth.

*(All look fluttered and wondering.)*

**King.**—Holy sire! How (then) to counteract this (illusion)?

**Guru.**—No effort on our part is needed!

For:—

82. Here is He, the Sun² to Kaitabha-

darkness,

(He) the Gust³ driving the Madhu-
dust,

---

1. Kadamba or a species of Asoka.
2. Vishnu is compared to the Sun and his uprooting Kaitabha (the Demon) is compared to the Sun's dispelling darkness.
3. Vishnu is compared to the gust and his slaying.
(He) the Cleaver of the Hiranya-hill,
(He) the Feller of the Kālanemi-tree,—in short
(He) the Gulper of the Samsāra-Sea,

How then can feats of illusion not eradicated be?

(Feeling and Wondering). Anon all the quarters and sub-quarters of space clear up!

Guru.—What all not shall clear up, when the Holy, the Lover of votaries, deigneth?

King.—Venerable sire! These are versed in the Sātvata-sāstra and seem to be at

demon Madhu is compared to a gust of wind driving away dust.

1. Demon Hiraṇya is spoken of as a hill and Vishnu's killing him is spoken of as cleaving it. (The incarnation of Nrisimha, Man-lion, is referred to here.)

2. Demon Kālanemi is compared to a tree and Vishnu's destroying him is referred to as felling.

3. Pāñcharātra Tantra, containing the direct oracles
one with the followers of Vêdânta-sid-
dhânta; they have turned their minds
away from the study of diverse trifling
Vidyâs and pure both within and without,
like Svêtadvipa\textsuperscript{1}-residents, are blest, walk-
ing the way of the Upanishad-wise.

• Further:—

83. Deeply devoted to the Lord Supreme,
these (versed in the Sàtvata-Tantra) have
severed (their connection) from others,
with hearts content with worship of the
Lord, (of the description) Abhigamana\textsuperscript{2},
Upâdânâ\textsuperscript{3}, etc. Though the Deva-hosts
prostrate to them, they, esteeming\textsuperscript{4} each
other, owing to their clear perception of the

\textit{of God. (Vide Pâñcharâtras by Gòvindâchârya
in J. R. A. S. 1911.)}

1. White Island, chronicled to be in the centre of
the Milky Sea.

2. Morning worship.

3. Collection of materials for worship.

4. cf. Taittiriya Upanishad:—

\textit{तस्य देव असंवेदः, सर्वेष्ये देवा वहिमावहिन्ति ।}
Lord's glory, put down the puff of pride (which may on that account obsess them.)

So then, is there anything in their system to rebut?

**Guru.**—(*Shaking his head and shutting his ears.*)

Nothing, nothing; (for):

84. Neither conflict nor objection riseth, when the Vedâs and the Sâtvata are compared. But for judges it is meet to dispel doubts that Skeptics may entertain,—such (doubts) occurring between (parts of) Vedâs themselves.

**Pupil.**—I shall dispel it. Wiseacres find fault, in some respects, with God-revealed Pâncharâtras, as with other Tantras.² Listen:—

85. May the Pâncharâtra-word, incorporated with the Krita³ (age)-famed Vedas,—

---

1. Shutting ears is a Hindu habit, meaning something untoward heard, or to be heard, or something inauspicious to ward off.

2. Such as that of the Pâṣupata.

3. This age is noted for the Supreme authority of the Vedas. Witness the verse quoted by
the creed espoused by men like ourselves, past-masters in spotless logic,—(the word) irradiated by rays streaming from the crest-gems of Garutmān’s pendants,¹ (when) as adept in Vedic essence, nodding² his head,—(may this word) made authoritative by impartial souls (like Vyāsa,³) glory forth.

As authoritative is the Sātvata (Pān-charātra) established by the Holy Vyāsa—Nārāyana (Incarnate),—(Vyāsa) deeply learnt in all the Vedas,—(Vyāsa) who dispelled all the inner darkness of the worlds

Sri Pūrnapraagin in his Atharvāṇopanishad Bhāshya:—पञ्चात्मसारवाद सर्वभें वरााभवत्।
मूलोन्न तत्त्व भाष्य भाष्य भाष्य भाष्य तदा।

Also एको वेदः हि भाषीतः।

1. Serpents named Padma and Mahāpadma, worn by Garuda as pendants.
2. This is with reference to Vihagēsvara (=Garutmān·Samhitā of the Pāncharātras, listened to by nodding, when taught by the Guru.
3. This is with reference to Vedānta-Sūtras by Vyāsa, such as Utpattiyasambhavat etc. [II. 2. 8.]
by the moon-light of the Mahâbhârata-Moon, born out of the Vedic sea, churned by his wisdom.

86. The Omniscient Himself (Nârâyana) created this spotless Tantra, as salvation for us, slaves,—Nârâyana of the (Holy) feet guarding the hundreds of the Vêda. And Pârâsarya, the sage, promulgated it by asserting that it is blessed, holy, and salutary.

Senapati.—Lord! Like another Vyâsa, he (the Pupil) established the Pâncharâtra-Tantra.

King.—Holy sire! Are these followers of Prabhâkara and Kumârila also to be defeated by thine disciple?

1. Churning of the sea in the Fish-Avatâra, when the Moon was born, is here the allusion from which the metaphor is taken.

2. The son of Parâsara = Vyâsa.

3. Referring to इदं अभ्यं इदं पुर्णविदं हितमदुत्समम् and other verses in the Nârâyaniya of the Môksha-Dharma in Sânti-Parva of the Mahâbhârata.
Guru.—Great king! As defenders of the Vedas but deserters of the Vedânta, they deserve to be extolled as well as condemned.

Pupil.—(Jeeringly).

87. Devoid of all defects as the Vedântas are, how in this assembly, can these follow the headless trunk, the Pûrvâmîmâṃsâ? 

This indeed is the decision of the spiritual scientists, the vanguard of all the Vaidika-societies; viz., that Vishnu-votaries abstain, as from sin, from Kâmya Dharmas, and deeply engage in Nitya and Naimittikas. Hence, savants (like Bâdayana) postulate that Karma and Brahma (or Juâna) Mimâmsas constitute together but one Science.

1. Pûrva and Uttara Mimâmsas, or the Karma and Juâna Kândas, constitute one Science. Hence the former without the latter is a headless trunk and hence lifeless. Vedânta is therefore Shruti-Śiras or the Head of the Vedas.

2. Duties performed with some motive or reward other than the attainment of beatitude.

3. Perpetual duties.

King.— (*Pleased*) Holy sire!

By his exposition, faithful to teaching and congenial, hath thy disciple proved his creed of wisdom and disproved that of the others,—as if firmly founding a pillar, and hath thus relieved himself of all Vedánta-concern. But wedded to the Vedic coat, and yet weaned not from alien ways, as these (Kumárilas etc.) are, what is the retort for them?

Guru.— (*Smiling.*)

88. By cruel fate, have these missed the Vedic path; replete with ridicule are their utterances, their zest for them appealing only to their wives. How then can this earth brook their boast?

Pupil.—Great king! By the routing of the aliens (Bauddhás etc.) alone, have these (Kumárilas etc.) been uprooted.

Thus then:—

89. Installed as Yatipati¹ is on the holy

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1. See n. 5, p. 97.  
2. Rāmānuja.
Vedic dais, in this world the Tāthāgata\textsuperscript{1} sayings slid away; the Kāpili\textsuperscript{2} method sank somewhere; the Kānādā\textsuperscript{3}-talk dissolved; the Druhina\textsuperscript{4}-and Hara\textsuperscript{5}-expositions lost all dignity; the Kaumārila\textsuperscript{6}-word famished; the Guru\textsuperscript{7}-creed thrown far out by its own burden. Where then is alarm from Sankara and others\textsuperscript{8}?

Or:—

I shall combat these (Sānkārites) who delude people with ideas of fulfilled fruition (such as Mōksha) by an epidemic of inconceivable ambiguities\textsuperscript{9}, born of a seething turmoil of superficial imagination.

(Clapping hands and laughing.)

90. Influenced by nescience, these (Māyā-

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1. Baudha.  
2. Kapila (Sage.).  
3. Followers of Kānāda doctrine.  
4. Yōga.  
5. Pāṣupata.  
6. Also called Bhāṭṭa briefly.  
7. Prabhākara.  
8. Vādava and Bhaṣkara are also implied here.  
9. Dogmas postulating nescience to Jīva आचियाजी-वादिकल्पना
vádin's¹) assert this cosmos to be categorised under what is not \( I^2 \) (i.e., subjective), and what is not \( this^3 \) (i.e., objective) This attempt seemeth a fairy castle built in the void. By such plausible but conflicting and out-Vindhyaic⁴ sort of hard gibberish, these deserve to be counted amongst the toadies fawning on a king, begot of a barren dame.

Moreover:—

91. Let sane men judge this, that by these self-same twaddlers of universal negation hath from the first been admitted that an object, full of holy, and reft of unholy, excellences (\( = \) God alone) is worship-worthy. Based thus then, as truth is,

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1. Philosophers who argue, assuming the existence of Mâyā.

2. i.e., Noùmenal Cosmos.

3. i.e., Phenomenal Cosmos.

The cosmos is reduced to what is neither subjective nor objective. Hence the reduction is into Brahman as they think; but it becomes Non-entity.

4. Far surpassing the hardness of Vindhya-Rock.

http://acharya.org
the vain contest conflicting with perceptive and other proofs for the Attributeless (Brahman tantamount to negation) becometh untenable.

Hence, it is meet that Lakshmanáchárya¹ should incarnate in order to overthrow those Samánādhikarana²-rivals, of the Máya³ school, championed by a world-imposing Sankara, Meghanáda⁴-like,— those doers of dark deeds⁵, perpetually

Double meaning in 1 to 5:—

1. Lakshmana as Rámanuja (=Ráma’s brother) as against Indrajit, and Lakshmana = (Rámanuja) as against the Illusionist Sankara etc.

2. Samánādhikarana = Equal and unequal battle in one case; one substance by many attributes, in the other.

3. Jugglery or sorcery in one case; Illusion doctrine in the other.

4. Indrajit (Son of Rávana); Méghanáda (=thunder-voiced);

5. Deeds under cover of darkness in one case; nefarious deeds in the other.
spotted natures, the Brahma-Mimàmsins\(^1\) after (the pattern of) Kali.

The Nitya-mukta theory\(^2\) of those who can only compare with the monistic Paundraka\(^3\) deserve but eternal silence.

Forsooth:—

92. The man who essayeth to invent a (new or) non-existent Mukti for an ever-Mukta characterless essence (Soul or Brahman) may as well attempt to invent a new taste for the honey of a dream-flower.

Judge (then) this *Subhagâ-bhikshuka*\(^4\)

1. Double meaning:—Brahmana pests in one case; misinterpretation of Brahma-Sûtras in the other.  
2. For the monists who assert identity with Brahman, there is no liberation at all, for it is ever-existent.  
3. An Asura named Paundraka, pretending identification with Krishna, imitated him. The pretender was eventually killed by Krishna.  
4. तुम्हारा भक्तिवेदन—The maxim referred to here is the attitude of that mother-in-law, who, not approving of her daughter-in-law's refusal of
method of these Rāhu-mīmāṃsakas, kin to Rākshasas. For, having themselves discarded Vedānta, they traduce others (aliens), while vilifying themselves (so-called) Vedāntins.

Verily do we blush to try conclusions with these, silly-talking folk, and feel as the person, who, when advising a dolt to have no "Stage-fright" (Sabhākampā), would (be silly enough to) himself blubber 'have no "frage-stright"' (Bhāsā-pankā).

The three-world-saving Srutis themselves to a beggar, would call him back, only to tell him herself that she cannot on any account give him alms; i.e., the right of refusal was an usurpation by the daughter-in-law. Hence the application of this maxim here is thus:—The Baudhāyas reject the Vedānta but the Advaitins call in the Vedānta to their doors again only to say: "We have the right to reject you and not the Baudhāyas."

1. Trunkless-head (as Rāhu is)—as opposed to two trunk or Kētu or the Kabandha-mīmāṃsakas).

=Māyāvādins:—मार्थिन:—पूर्वोत्तरमीमांसयोरेकावयविवि—पिन पदशिरोमाविषयारुपवेतरमीमांसात्मापारिकारात
selves refute them best. The fourfold means of Môksha, these fourth-yuga Sanyâsins—pirates of the triune Truism, Vedic Chid-Achid-Isvara\(^1\)—assert, the wise mockingly understand antinomically thus:

(1) For \((\text{Nityàunitya-vastu-vivêka})\)—Discrimination as to what is Eternal and what is not Eternal\(\langle (\text{Tatvà tatva-vichàrabbhàva})\) =Want of discrimination as to what is Truth and what is not Truth.

(2) For \((\text{Sama-damádi-sàdhana sampat})\) = The good means viz. control of senses, internal, external, etc.\(\langle (\text{Ràga-dveshàdi sàdhana sampat})\) = The means of love, hate, etc.

(3) For \((\text{Ihàmutra-phala-bhòga-viràga})\) = Abandonment of the pleasures of this and the world to come\(\langle (\text{Laukika-vaïdika- karmànushthàna-vaimûkhya})\) = Abjuration of doing good works, temporal and spiritual.

1. The Visishtadvaitic thesis of the Vedànta viz. Soul, Non-soul and God together constituting One Substance.
(4) For \((\text{Mumukshutva})=\text{Love of Liberation}>(\text{Bubhukshutva})=\text{Love of lust.}\)

\textit{-Guru.-} Good pupil! What good is it harping on this?

\textit{Pupil.-} Holy sire! (Then) I shall rebut the other variants (of this Advaitic doctrine.)

93. If Bhāskara and Yādava-prakāsa could be adepts in determining the real position of the Vādānta, what affront is imputable to the other protagonists\(^1\) (Jainas etc.,) experts in expounding self-contradictions?

It is for this reason then we hear that in the manner the Absolute: Brahman-upholders\(^2\) (Sankara etc.) are held to be pseudo-Bauddhas\(^3\), these (Bhāskara and Yādava) also are held to be Jain\(^4\)-smacking Vedāntins.

1. Buddha, Jīnā, etc.,
2. Upholders of Brahman divorced of every attribute—or the subjective Idealists.
3. \textit{प्रच्छसवैधा:}
4. \textit{कत्यापि वस्तुन: एकस्य्यान्नशीकारात् जैनगत्विलं}

s. s. 11
But this is the quintessence of all the Upanishads, (thus) :

94. The Bhêda\textsuperscript{1}-texts proclaim relative differences amongst the Verities\textsuperscript{2}, and the holy Aikya-texts\textsuperscript{3} are significant by their relative Unity. And to support both these senses, other scriptural\textsuperscript{4} texts declare: the Verity (to be) the Cosmos-Immanent Over-Lord—the Lakshmi-Lord.

King.—O, Brahmana best!

95. Wise thou art, that by thee, this (Kali-)age, vitiated as it is by the (threelfold)

1. Bhêda=Duality=Dvaita:—ङ्गारुपणा &c. भोजा भोजयं.
   प्रेतितारं व मत्या &c.

2. Verities or Categories are
   (a) Matter=non-soul.
   (b) Soul, and
   (c) God, all the three existing as a Unity-in-Difference, i.e., in Vaisesikadvaitic Unison, or in indiscernible relation together.

3. Aikya=Monistic=Advaita—सबै खलिबद्रब्रह्म.

4. यः प्रभुत्वा तिदन् (Ghaṭaka-Sruti)=Reconciling or harmonising texts.
heretics,—Tatva\(^1\)-lost, Vritta\(^2\)-lost, and both-lost\(^3\),—hath into Krita-age been transmuted.

Pupil.—Great king! All that, by the grace of this Achârya.

96. What, by Kânâda-methods, and Kapila-designed drama, what by Kumârila’s jargons and Guru-tied knots, what (again) by Tâthâgata-rigmaroles and others’ ravings, was the world imposed upon, hath all now, by Yatindra’s deliverances, been restored to sense.

Further:—

97. The verdicts of the Muni-lord (≡Ârâmanuja) which act as the moon-light

1. Those who have missed the true perception of Verity=(Reality) Bhatta etc.

2. Those who have missed the true virtuous practice or conduct (achâra) Sankara, etc.

3. Both (1) and (2) absent i.e., neither perceivers of truth nor knowers of good conduct—Chârvâka, etc.
to the (blue-) lotus'-garden of Vaikuntha-
love, provoke (in all) yearning for deathless
deliverance. They are like the sun risen,
piercing into the eyes of those owls,
viz., the synod that revels in the night
of its own school.

Senapati.—My lord!

98. Master of speech, veteran of word-
debate, victor over factions, this (Arya)
meriteth honors.

Pupil.—General!

99. By this Achârya's grace, by this
king's favor and by thy appreciation too,
have I already been honored.

King.—Holy sire! Fair and sweet speaketh he.

Senapati.—But then.

100. Him, the victor in this assembly
proved, this holy Guru's disciple, dight
with his (Guru's) love, I should like to
honor.

1. The blue lotus blossoms at the appearance of
the Moon, like the red lotus, at that of the Sun.
Pupil.—Great king! This holy sire deserveth it.

Guru.—Thou too, (pupil!) by my mandate.

King.—Holy sire!

101. He (thy disciple) hath stoutly defended Vedanta. He hath also spread the knowledge of Truth. Gladly, I bid diminutive Dindimast' to be drummed in all directions. May he wear this gold bangle round his left foot, to serve as the toyish skull-splitter of those noisy wise-acre foes, firm in the faded farrago of their teachings.

(Thus saying presents the bangle.)

Pupil.—(Turns to the Guru—for permission—)

Guru.—So be it. Irrefragable forsooth is the King's fiat.

Pupil.—With thy permission, holy sire!

(‘So saying accepts the bangle.)

Guru.—Long-lived! Attend to this, what henceforward thou shalt do:

1. A species of kettle-drum.
102. Coveting no honor, fame or wealth, gracious unto (thy) disciples, eager to learn, be engaged, as long as thy body lasteth, in the promulgation of the Sâriraka-Science¹, supported by sound logic.

_Pupil._—Aye, as the holy sire directeth.

( _Behind the curtain._)

_Avaunt! Avaunt! 'Sdeath! What disaster hath befallen!_

_For:_

103. These demons of dolts, Môha's slaves, called Râga and Dvesha (Lust and Hate), afore referred to have emerged, in order (after all) to bind irresistibly Virakti² with Vishnu-bhakti³.

( _Alarmed, all listen._)

_King._—Holy sire! In our attempt to suppress (ghosts), those very ghosts start up;

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¹ The Brahma-Sûtras and their right Commentaries based on the Upanishads.
² Dispassion or Renunciation.
³ Devotion or Love to Vishnu.
Endeavour for what best may be done for success. We shall also now strive to totally uproot our foes' might.

(Thus exeunt all.)

Finis Act II, termed Parapaksha-Pratikshêpa (Refutation of opponents.)

AUM.
ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA

ACT III.

THEN ENTER RAGA¹ AND DVESHA².

Raga.—Friend! With thee for my help, the achievement of my master’s mission, I fancy, as (already) accomplished.

Dvesha.—Companion! I am in the same boat with thee, as I am ordered by his Majesty to create obstacles against the efforts of Vivêka, who worketh against thee.

Raga.—Friend! Other mandates (too) there are to carry out as occasion may demand. I shall just disclose them.

1. Lust—Attachment to wordliness.
2. Hate—for Godliness.
1. Now that the heretics\(^1\) have been overthrown through the manœuvre of Vivêka, the way to Trivarga\(^2\) is the only outlet for Mahâmôha's energies. Beggarly Virakti\(^3\), I shall just decoy to a distance, and thou shalt entice Vishnu-bhakti\(^4\) all at once.

Their disjunction with Jiva can be, by all means, effected, by casting the nets of making Svarga appear worthy and Môksha unworthy,—in all places. Expert as I am in a thousand and one deceits, I shall just beguile the beggarly Virakti, as Mûricha\(^5\).

1. Buddhists and others.
2. See n. 1, p. 115.
3. Dispassion or Renunciation.
4. Love or Devotion to Vishnu.
5. The allusion is to the well known incident of Mûricha being asked by Râvana to decoy Sri Râma into the Dandaka forest. Mûricha assumed the form of a golden deer and appeared in the vicinity of Sîtâ, who, enchanted by its charming appearance, persisted in Râma catching the same. Râma was decoyed to a distance by Mûricha, when Râvana enticed away Sîtâ. (Âranya-Kanda—Sri Râmâyana.)
did Mithili' and thou shalt entice Vishnu-Bhakti as Pûulasya\(^2\) did.

**Dvesha.**—Then what?

**Raga.**—True, the Teacher\(^3\) of Vêdânta Siddhânta hath routed the head-less Pûrvamimâmsakâs, the foremost of the wishers of Mahâmôha's success—the very Purôhîts\(^4\) of demon Hiranya\(^5\) as it were re-incarnate on earth, yet I shall propound their very creed ingenioulsy and thus accomplish my master's mission.

**Dvesha.**—Rightly opportune is thy resolve to stand by the victorious banner of the arch-chiefs of Mahâmôha promoting Atheism, viz., the creed of Nîrisvara Mimâmîsa.\(^6\)

**Raga.**—2. If it becometh a passion to long

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1. Another name of Sîtâ.
2. Râvana.
3. The pupil referred to in the previous Act. (Vâda.)
4. Officiating Priests.
5. The demon killed by Vishnu in His avatâra of man-lion.
6. Materialism denying the God-head.
after the paltry and ephemeral pleasures' how can dispassion possess one who long-eth for endless and eternal joy?

3. It is mistaken to aver that beatitude is Self-realisation; but if beatitude be one intercoursing with another, then what else but Kâma can best constitute what is called beatitude (Môksha), coveted by one and all? Beatitude therefore can be no other than Svarga, the seat of all (carnal) enjoyments at will, and this view is supported by the authority of our betters, the Nirîsvara-Mimâmsakas (Godless philosophers).

_Dvesha._—Indeed! It is this that is accepted to be the final decision, arrived at after a careful study of the traditions of Mahâmôha, by savants well-versed in Mahâmôha's lore.

1. Enjoyment of Svarga, etc,
2. " " Moksha.
3  सखलवश निम्नप्रासत्वेन उपायोपदेशसैमथायतस्यवहत्ववाद्यार्ल- नाव.
4. Atheism and Hedonism.
4. Misery is expelled not, if beatitude be the attainment of Glory (Brahman) conjoined again with mind (soul) and matter (non-soul). But if beatitude be the attainment of Glory (Brahman), denuded of all this, then it is no joy at all. And then the Vedic conclusion becometh but a mere verbal expression.

Raga.—Well spoken, friend! Like the exodus of the swarm of birds from their nests in the hollow of a branch of a tree, burning with wild fire, surely this utterance of thine will drive Vishnu-bhakti to a distance. How now is this stupid Vivêka going to create for Jiva a diversion from Samsâra,—Jiva whose mind is blinded by his eagerness for enjoyment eternal? The

1. The attainment of a Brahman with attributes, mind and matter (—the body of God) must still give one the continuance of worldly experiences, for according to the Visishtâdvaita doctrine, God is never separable from the cosmos, for it is His ever-united body.

2. An attributeless Brahman is only non-existent like the hare's horn.
more that Viveka becometh anxious to condemn the graces par excellence of damsels, celestial and mundane, the more shall he be bound firm by those ropes¹, (damsels). Just view the nectar-born, lotus-eyed, damsels,—the ornaments of Svarga.

5. Their bosom is besieged by their ever-expanding bud-like breasts: their eyes, stealing the loveliness of blue lotuses, long to trespass on their ears; Hallo! possessed is their entire frame by emotions whose preceptor is Cupid (himself)! Methinks the whole universe is designed vanquished by the lovely seductive youth² of slender-waisted damsels!

But apart from the exuberance of fresh-blossoming juvenility, witness their amorous display!

6. Their eyebrows, Cupid's victorious penons, gesticulate that the true end of life is lust, their gait condemneth that

1. Also means qualities.
2. चर्चसू = The period when maiden-hood and youth meet.
every other goal of life is vile; their eyes, lovely with the moving pupils and excited by excessive passion, proclaim the truth of the Kâma'-Sâstra that the only true Brahman is Kâma (Lust or carnal enjoyments).

Dvesha.—(With joy and impatience).

Friend! What a pity it is that even the erudite indulge in the unpalatable prattle that there be a bliss beyond the enjoyment of the celestial wenches,—enjoyment which is understood by some sages as Môksha itself,—the mark of the highest bliss, according to the votaries of thy creed who are thoroughly conversant with the relative differences of the diverse ‘Ends of Life’ (purush-ârtha) and who always pursue (the End) Kâma! 7. How shall the All-sustainer² be

1. cf. कामश्चर्मवृत्तावर्ताधि.
2. If God sustains and permeates everything, it follows that he permeates sin as well and it is hence a contradiction to say that he is free from all sins.
uncontaminated with sin, and how again the Lord, the All-Desirer\(^1\) be free from desire?

**Raga.**—Friend! This is not the whole of it.

8. Some fiendish people would dupe the simple folk and make them believe that the pair of breasts, honey-full, of lovely looking damsels, surpassing the loveliness of golden globes, are but (lumps of) flesh.

(A voice in the air).

What saidst thou, **Raga**? What I said cannot be denied, for, only the blind behold not the purity of clear water!

**Dvesha.**—Alas! Strange indeed is this attachment of the fiendish followers of Vivêka towards Brahman! Perhaps it is but proper—for, to the deaf, the cuckoo's cooing can certainly create no emotion. But never mind these, Vivêka himself shall be vanquished.

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1. As evidenced by Krishna owning 60,000 wives.
9. The victory over Vivêka's adherents followeth as a matter of natural sequence from the victory over Vivêka (himself), for, doth not the creeper wither of its own accord when its prop-poplar is felled down?

_Raga._—Well conceived!

_Dvesha._—(_Laughing aloud_).

10. So long as I exist, surely this Vivêka whose wits are blinded by wallowing in the barren regions of the Upanishads, shall never attain the faultless, blessed, matchless, adorable supreme Brahman,—Brahman that hath in Him the gift of all 'Ends of Life'.

_(Behind the curtain)._  

Who is that? Who is that?

_(Both listen, with fear and confusion)._  

Alas! what mishap! What may befall us who are intent on executing our master's command? Alas! Our luck would seem to take a new turn now!
11. Mark! Virakti and Vishnu-Bhakti have escaped from the inextricable net out-spread by us and are retracing their steps towards Vivēka.

He who, facing us, cometh yonder, cheered by Virakti and Vishnu-Bhakti and led by the arm by Sumati is surely none but Viveka; in his presence whom victory favoureth, we unfortunates should not make a stand. For, if life exists, good things come. Our younger brothren Kâma and Krôdha, capable of accomplishing our master's mission in a trice, also must tarry a while, for, in good time, all will be well. None is invincible to this Viveka, assisted (as he is) by Vyavasâya. Thus may our royal mission land in jeopardy.

12. Fie, Fie, on Indrâ's heavenly harlot's rolling looks!

Fie, Fie, on Cupid's bow betwanging the pompous twang in battles!

Fie, Fie, on cuckoo's penta-chorded tunes!

1. The aforesaid net of imputing sin to Môksha.

s. s. 12
Fie, Fie, on Royal Mōha’s chivalrous pomp—dancing on Kāma-Sāstra stage!

Why mention more of matters more inert?

For, Now:—


(Thus saying exunct.)

Pure Interlude ends.

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THEN ENTER VIVEKA AND SUMATI.

Viveka.—Queen mine! Take heart, take heart. Virakti and Vishnu-Bhakti have just been made to join thee, their fears caused by the thieves¹, incited by Mahāmōha,

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¹ Rāga and Dvēsha are sarcastically called thieves here.
having now been dispelled.

Sumati.—(Sobbing.) My lord! Still troubled is my mind as to what shall happen. What shall I say? Do not Râga and Dvâsa lie in ambush and wait for an opportunity?

Vivêka.—Ah timid lady! Be not so weak in heart. Can Râga and Dvâsa have room even in our presence?

14. Young dame! Enough of thy wailings, due to the recollection of rambles in unworthy paths! The Sârnga-bowed Krishna, the Preacher of sublime Gita to a fit disciple shall surely protect us, who seek His refuge.

Sumati.—(With sorrow, using Samskrit).

15. Aryaputra! Jiva, methinks, is much to be pitied, like a half-burnt live tree, in his state of grief, of inaction, of beast-like dependence, in the different stages of creation, annihilation, experience of

1. Name of the bow of Vishnu.
2. Arjuna
Svarga¹ and Naraka,² waking, dreaming, sleeping, swooning and agony of death.

Besides:—

16. Jīva doth wander in this Samsāra, made horrid by dotage, death, and fleeting sweet youth and by the manifold inter-related sins, flowing like the flood of the wild torrent, wherein the miraculously quick cosmic Creator seemeth to have distinguished the different Karmas by the force of his hurricane-Līlā³.

Viveka.—(With remorse.) Queen!

What thou hast till now said is true. But listen to me now describing the long-accumulated Punya⁴ of the Jīva which maketh him long to trod in the Never-to-return Path.⁵

1. Abode of the Devas.
2. Hell.
3. See n. 1, p. 65.
4. Virtue.
5. Archirādimārga—The path, leading to Moksha, led by the messengers of the Lord, and which finally shuts off rebirth.
17. With his predisposition for a sojourn in Svarga, countered however by the frequent spectacle of the falls therefrom, the mind of Jiva doth engender in him an infinite thirst for the Para-Brahman\(^1\). Even if this thirst at times becometh languid by mental weakness, it is again revived and it firmly establisheth in Jiva a \textit{penchant} for either Bhakti or Prapatti\(^2\) according to his personal aptitude.

Further :—

18. Jiva, by sole decree of fortune, shall acquire an intense love for the Para-Brahman\(^1\), engendered by the correct understanding of His Blessed Attributes, devoid of all defect, and shall know the natural difference in results, existing in the knowledge of the diverse Vidyas, the one as equally congenial as the other, like the different nectar-waves.

Then, the Jiva, like the bee, shall enjoy the honey of Parama-purusha’s\(^1\) lotus-Feet

1. Supreme Lord.
2. Taking refuge on God.
and shall look upon even the Déva-city as but a hell.

19. Here, the moment Jiva casteth away his attachment to Samsâra, on account of his recollection of his endless wanderings, an eager longing to attain the Supreme Brahman doth seize him through the knowledge of His singular attributes, and he then doth rightly indulge in the study of the several groups of sciences, relating to Godhead, pure, and devoid of all delusions and by discerning as to which of the manifold attributes of God are specifically dealt with and which not in any particular science (thereof).

I shall just dwell in brief on the methods of overcoming this illusion.

20. Môksha, reached through a knowledge of the different (God) Sciences' is either one or many. If they are one, the existence of several sciences is not justified,

1. Nâna·Vidyâs=the varied ways of divine meditation which are 32 such as दर्शनियो, etc.
as one of them alone may bring about Môksha. If they are many, there may be a durational difference etc., in their enjoyment, like the difference attributed by the Mûnâmsakâs to the enjoyment of Svarga, and the existence of several (God)¹ sciences is then justified. This fallacious argument—of the babblers who do not understand correctly the meanings of the Pramánas² which re-iterate, that difference there is none, either in time or enjoyment in Môksha, but only among the (God)¹ sciences which treat of this end,—fails, through its lack of sense.

In spite of this, those who err, will ever err. For, even if the crows are washed with thousands of water-pots, they shall never turn white. The virtuous will with no hesitation understand the truth propounded by those³ who apprehend the truth of God and who abjure the whole conclave of agnostics, and will attain Sarvésvara.⁴

1. See n. 1, p. 182.  2. Authorities.  3. Vyâsa, Bôdha-yana, Nâthamuni, etc.  4. The Lord of all power.
Sumati:—(With approbation) My lord!

Restored am I now, by thy language, disclosing a leaning for sound authorities. Unparalleled indeed is thy greatness in sifting the drift of Pramānas, by savants respect-worthy.

For:—

21. Now the Nāga' damsels, residing in mountain-caves on ocean-shore, sing aloud thy fame, which shineth like the moon, washed of her stain by the billows of the Gangā, on the crest of Siva, when he is disturbed by his dreadful Deluge-dance, and they get delighted at the perennial flow of nectar, exuding from each letter of the alphabet, making up thy praise!

(Pondering on the glory of Vedānta-sūtra, with joy and thrilling sensation.)

22. These (God) sciences, through the knowledge of a part of which, Jīva,

1. Serpent.
tormented by samsāra-fire, doth feel that Moksha already percheth on his palm, even when this carnal body—the seat of all illusions—doth exist, thrive through the ever-expanding Madhusūdana's grace that is so cool and clear, pure and pleasing, like the celestial waves of Gangā.

Viveka.—What sayest thou? The burden of the care of Jiva is now indeed practically lightened. For, his Virāgya, springing from his desire to vision Brahman, conduceth in a greater measure to help towards (God) sciences, than that Virāgya which springeth from the knowledge of the ills of Samsāra.

23. Relinquishing Prohibited (Nishedha) and Optional (Kāmya) duties which are not required to apprehend the (God).

1. हस्तमभ्यनिहित.
2. Vishnu.
sciences, the Jiva performeth the *Nitya*¹ and *Naimittika*² duties for the sole pleasure of Para-Brahman, and delighted with the doing of these duties, he now hasteneth to fix his mind in Yōga, made blissful by currents of fresh nectar, flowing in the milky ocean of devotion, directed to the Divine Presence of the Para-Brahman—the Seat of all bliss.³

24. Further, when Jiva—abashed—museteth in his mind about the unreal nature of sense-delights, resembling but a Gandharva-city,⁴ I stretch out to him my helping hand and he quickly tideth over the perplexities of mind and doth fix the same exclusively on the Para-Brahman, thus easily crossing the Samsāric-ocean, as if it did cover a cow foot-space⁴.

_Sumati._—(_Musing_). Still, when even the Prajāpati⁵ and other great Yōgis are themselves entangled by the fish hook-like

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1. and 2. See notes 3 and 4, p. 153.
2. उपाधयत्व.  3. मेघचिन्त्र.
4. गोष्ठद.  5. The creator.
sense-lusts, my mind feeleth the humiliating doubt as to how Jīva, who resembleth the child out-stretching its hand to catch the moon, shall ever attain Moksha.

**viveka.**—Timid dame! Knowing, as thou art, the whole truth, how is it that thou dost indulge in doubts, like a witless woman?

25. A certain resolute person, who hath detached himself from Samsāra, renounceth all external sense-pleasures, as if it were honey-mixed poison, setteth his face against the finitely blissful Kaivalya,¹ and even in this world evinceth fitfully an intense longing for the enjoyment of the infinite and eternally blissful Brahman.

It is but natural that a ripe fruit, which even an expert who hath climbed up the branch of a tree cannot pluck, falleth before a way-farer—a result of the strength of mere matured² merit, expecting no effort on his part.

1. Soul Isolation.
2. सुक्तपत्रियाक. 

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Besides:

26. If Jīva himself longeth to attain Paramapada,\(^1\) resorted to by Nityasāris,\(^2\) atoneth for all past sins, and abstaineth from committing further sins, and if the benevolent-natured Isvara fixeth His will on a goal, what could not all be Jīva's own? Sure as anything, he attaineth liberation!

**Sumati.**—My lord! If Jīva doth thus cross the Samsāric ocean, how then doth he (meanwhile) endure agony, like a worm in the hollow between the two ends of a tree burning with wild fire, like an antelope surrounded by a pack of hounds, like a caravan of traders in a ship tossed by a stormy tempest, like a jackal blinking in a flood-begirt islet, like a house-holder in dread hard-breathing at the ingress of a huge cobra inside the house, like the trunk of a rootless tree battered by the waves of

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1. Moksha.
2. Eternally freed souls.
the Ganga, and like the fish in the ocean-midst molested by the shafts of Sri Rama?

Viveka.—Charming dame! Thou betrayest but childishness, casting (to the winds) thy erudition. For, thou fanciest that the Jiva, who is yet to be liberated, as if already liberated.

Behold! Behold!!

27. Caste,¹ Order,² Conduct, Place,³ Time,⁴ etc. described in the Sastras as highly conducive to, and as being the causes of, Moksha, shall in the case of listless minds prove but a perpetual source of fear.⁵

I will now prove to thy mind the relative difference that will be felt by others (of a different mould of mind)⁶.

1. Brähmana etc.
2. Brahmachārya, etc.
3. Satyavrata, etc.
4. Uttarāyana, etc.
5. Fear of Samsāra.
6. Attentive minds.
28. To the Jiva, who well discerneth the difference between Kāmya duties, and Nitya and Nimittika duties,—who is not indifferent and who performeth everything after due investigation, and eager that no obstacles shall bar the enjoyment of Para-Brahman, even those causes of fear transmute to absence of fear.

Unaccountably then to assert that even the wise should indulge in fear till actual emancipation (is reached) is like trying to smell the fragrance of the lotus blossoming in the sky.

29. To a person who perceiveth the possibilities involved in the perennial and strange windings of evil Karma, what not shall operate as the cause of fear, whether it be direction, or place, or time, whether

1. Caste, Order, etc.
2. No such fear has any foundation.
3. The implication is that everything will operate as the cause of fear unless perceived properly.

cf. कारेष्यापि न सर्वेषु विद्वषु सर्वाधिक वाच्यत ।
शरोरि त गत्तो जायि कर्त्ते ते सहस्रास्म || [Jītānta.]

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it be commission of prohibited duties and omission of ordained duties, whether it be the body etc,—these though the means to achieve his longed-for object?

_Sumatī._—If indeed everything be the source of fear, then how shall Yāga, achievable only in the absence of fear, become successful?

_Vivekā._—Charming lady! Rightly hast thou questioned. There is a certain subtle truth of which, though thou knowest already, I shall only remind thee. Listen then with attention undistracted.

_Sumatī._—_Aryaputra! Proceed._

30. Renouncing the Lord’s grace, which is as it were the cataclysmic fire to the ever-growing infatuation of the mind, and which swalloweth the oceans of sin, riding a bad horse of Karma, is as futile as the erection of a salt dam across the brackish ocean!

Just hear the success, beggaring all description, of the person who betaketh
himself with one-ness of purpose to the grace of the Eternal Lord.

31. Longing seclusion, hating all sense-dictates, all evil propensities for enjoyment suppressed by the force of Virakti, Jīva, the speeder in the path of Nivritti-path shall focus all attention and take refuge under Sri Murāri’s² feet and thus, transgressing Samsāra, attain liberation.

_Sumāti._—Rightly so. I shall just ask thee who hast so thoroughly grasped the truth of truths one thing more. Why is not the realisation of Moksha swiftly accomplished even by high-souled men with a thorough comprehension of the inmost truths of Upanishads, learnt at the hands of spotless Achāryas,—men who have uprooted opposite creeds, who have given up the tendency to indulge in Svargic sojourn, who have set their hearts on the great bliss of the worship of Madhusudana’s³ blessed feet,

1. See n. 3, p 21.
2. See n. 4, p 28.
exempt from the faintest trace of stain, who have betaken to Nivritti-dharma without the slightest inattention and who know no obstacles?

Viveka.—Lady dear! I shall just unfold to thee another subtle truth, fit to be treasured up by the wise in their hearts. Hear me with unalloyed attention what the great Śanaka, Sanandana, Sanatkumāra, Nārada, Sūndilya and other Paramekāntins have often propounded.

32. The thousand-yōjana3 whale doth consume a hundred-yōjana whale; the bigger whale doth swallow even this thousand-yōjana whale and the still bigger whale doth gulp down even the aforesaid whale; such then is the course of Karma. The insult offered to an innocent perceiver of Brahman, shall consume, Agastya-like,

1. See n. 3, p 21.
2. Exclusive enjoyers of Brahman.
3. Eight miles.

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even Nivritti-dharma,—Agastya who displayed himself in exsiccating the great ocean of all sins.

Listen to some other truths (also) similar.

33. Well known it is that a great sinner is he who doth forget the good done in the past,¹ but a still worse sinner is he who doth forget the good done in the present and the worst sinner of all is he who will forget the good that in the future will be done.

Sumati.—(Musing) Lord! Such indeed is the unique heinousness of the sin of insulting the true realiser of Brahman, so ably elucidated by thee.

Is there then no remedy for this sin?

Viveka.—There is but one remedy and that is seeking the pardon of the one that was insulted.

1. cf. ब्रह्मसेव कुरापेत च चरे भमशते तदा।
    निष्कतिभिहिता सद्वि क्रत्येनावस्ति निष्कति:॥

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For:—

34. An aquatic animal\(^1\) falleth into great anguish by being out of water, but the same doth revive by water gradually gained. Similarly, the Jîva, cast away by the insult offered to the great, falleth into Samsâra and getteth true knowledge back by resorting to the very person.

Besides:—

35. A person, deserved by good deeds done during diverse births and who hath refrained from sinning against the godly, dame Vidyâ\(^2\), leading to Môksha, approacheth anon with love abundant.

36. Para-bhakti\(^3\),—the ship, as it were, to cross the ocean of Samsâra, well fastened by ropes of Såtvika-tyâga\(^4\), so helpful to Nivrîttidharma, saileth clear and acqui-<ref>

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1. Fist, to wit.
2. Vidyâ is personified here as a woman.
3. Devotion towards the Brahman.
Sumâti.—*(Musing)* Rightly so, if Animal, Mahimâ, Garimâ, Laghimâ, Vasîtva, Isitva, Prâpti, Prâkûnya, etc. ordained by dire Destiny to a person who is yet not quite exempt from all past sins and which are capable of being used for Môksha, do not therefore impede the means by which Môksha is reached.

Viveka.—Queen! True. The ever-hostile obstacles to (God-) Yôga are indeed difficult to surmount. The attainment of Môksha will be unfettered only if these Yôga-obstacles are prevented from appearing at all, instead of renouncing them after they actually occur.

*(Then enter a messenger with palm leaf adorning his head).*

1. Atomicness.
2. Greatness.
3. Heaviness.
4. Lightness.
5. Self-Control.
7. Power to reach the desired place.
8. Realisation of desires by mere thought.
**Messenger.**—(*With hands suppliant.*)

King! This messenger—myself, named *Samvriti-satya*\(^1\) who never escapeth the eye of my suzerain lord Mahámôha, whose movements are everywhere unobstructed, saluteth thee with thy queen.

**Viveka.**—(*Aside*): Why hath he come here?

(*Aloud, in humour*). May thou live long, but without casting away thy nature, ever addicted to perverse understanding.

**Messenger.**—(*Pointing to the palm leaf, in his suppliant hands, taken from his head*). Great king! This indeed is an irrefragable mandate, indited by the Accountant Lôbha\(^2\) and brought to thee by me, who am in the confidence of my lord Mahámôha,—the emperor of the fourteen worlds, whose affairs are all determined by his minister Dvápara\(^3\), and who is established in the faith of Durmati\(^4\).

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1. Posing as the speaker of truth but not really speaking truth.
2. Greed.
3. Doubt.
4. Evil sense.
**Viveka.**—(*With concealed contempt*).

Man! Thou art acceptable to us as well; hence read the message in all privacy.

**Messenger.**—As thy Majesty commands.

(*Reads the message humbly*).

37. Thus (runneth) the mandate of Mahâmôha, so esteemed by Kâma and others. It is also not obnoxious to the residents of Svarga, who are repugnant to the decline of Samsâra.

**Viveka.**—(*Interrupting and smiling*) Queen! Mark that we are treated as objects of wicked Mahâmôha’s commands! But just to know the enemy’s mind, we should hear the rest of the message. Well then, messenger! proceed.

1. The idea here is that the Devas resident in Svarga fear that the Samsâra will decline, if Viveka is given free scope for the spread of Vairâgya, which would eventually minimise their own enjoyment.
_Messenger._—"We forgive thee for all thy mischief ending with creating faith in the worship of the Para-Brahman, if it (mischief) bringeth about the realisation of (sense-) delights".

_Viveka._—(_Gesturing contempt_).

Lady! Dost thou hear the strange _Bhikshupâdaprasarana_ method? Or it becometh Mâhâmôha, bent upon carrying out his wish, unyieldingly like the corpse's clenched fist.

_Sumati._—Yes, so it is.

_Viveka._—And then?

_Messenger._—38. "If thou dost transgress what we are going to bid, our veteran warrior, Krôdha and others, inflamed at the mere sign of our brows' knit will arrest thee and thou shalt exist no more".

1. A certain beggar besought of a householder some standing room in the verandah. He took advantage of it, gradually encroaching on the whole house. "Introducing the thin end of the wedge", in other words.
**Viveka.**—Love mine! That is a blessing to us, who follow our own (ordained) duties. Ah, Môha's messenger! yet anything remaining of the message?

**Messenger.**—There is something yet on the subject of the prowess of the chieftains Kàma, Kródha, etc.

**Viveka.**—What harm can there be? Let us hear it also.

**Messenger.**—39. "Whose valour shall subjugate Kàma, the matchless warrior of the universe, the one so respected by the immortals,—Kàma the power of whose greatness metamorphosed even Siva's third eye, burning with anger, into an eye, cooled with the erotic sentiment of love?"

40. "The ancient Sruti proclameth that Kàma did exist even before creation. Through the power of Kàma alone, even the First Being sporteth in creation, sustentation and dissolution of the universe;

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1. cf. कामस्तद्वः समवर्तताधि। सोंकामयत् बहुम्यां प्रजायेः।
even he who is free of all desire doth difficult Môksha attain by Kâma (desire) only. How then is Kâma under the influence of any body and who not is under the influence of Kâma in this universe?"

**Sumati.**—Great king! Is then the fish-banneered Kâma invincible even to thee?

**Viveka.**—Queen mine! Is there any rejoinder for the twaddle of Mahâmôha, loved by *Mithyâ-drîsh'ti*? But let us hear the rest as well.

**Messenger.**—41. "If one doth fret at Krôdha, (anger), one cannot be said to be free from anger. If one is angry, how could he be said to have vanquished Krôdha? In any case therefore, anger is a ruinous rope with snares at either end.

**Sumati.**—My lord! Krôdha seemeth to be even more unconquerable than Kâma,

1. False vision.
2. Tries to refrain from anger.
for, it is Kródha that is the prime cause for victory over Káma!

Viveka.—Love mine! Deprecated not is anger in right time, for, the Truth-perceivers do approve of anger in the matter of subduing Káma etc.

(Looking at the Messenger).

Well, messenger! We have heard (from thee) what was intended for our hearing. Inform thy master this from me:—

42. "The world shall reverence Vivéka who hath made Mahámóha soulless, who hath rejected Káma and who hath driven Kródha away."

Messenger.—I shall take leave.

(Thus saying walks two or three paces).

43. (Aside) Who in this universe shall be able to conquer Vivéka, assisted as he is, in his mission of doing good to everyone, by his wife Sumati, who again is anxious to rouse Jíva from his lethargy? Still
my master Mahâmôha doth enjoin on us these errands.

(Aloud) Great king! Transgress not the adage1 "Abandon the individual to save the family"2 etc;

(Thus saying exit.)

Sumati.—Aryaputra! If Jîva, who is ready to attain Môksha, is subdued by Kàma, Krôdha, Lôbha3, Mada4, Matsara5, etc. incited by Mahâmôha, all thy efforts so far prove futile.

Viveka.—Queen mine! Think not so. But bid only for our good.

44. Now that the true nature of God divine hath been ascertained by the Upanishads, now that all doubts concerning them have been cleared, and now that Jîva hath the knowledge—(means)

1. Do not strive to liberate Jîva, lest the whole family will perish.
   cf. හේදුම් හේදුම් හේදුම් ස්තානු අම්මතින් කුරුම් ප්‍රතිඥානය වේ.4. අම්මතින් වූපුඥානයේ ආත්මාන්තින් ආශ්‍රීය ප්‍රතිඥානය ॥
2. Greed. 3. See n. 4, p. 61. 4. See n. 5, p. 61.
to discriminate Bhakti with its entourage, the Jiva shall attain Móksha by a path, so cool, delivered from the thick mire of perplexities, crowding round the sharp thorns of Káma and Kródha.

(Behind the curtain)

(Two Divine Bards) Victory be to thy Majesty.

(First Bard).

45. You expandeth red eve’s twilight, The lovely red baize stretched for dame Night’s steps, The Swell overflowing Rágá’s¹ Ocean-shore, The pollen-pile of Kadamba²—Káma, The Japa-garland³ of Sringara’s⁴ tuft, The blood-rut of Elephant— infatuation,

1. See n-1, p. 168.
2. See n-1, p. 25.
3. A kind of flower (China Rose).
4. Erotic sentiment personified.
The red-saffron resplendence of
... West's bosoms.

(Second Bard).

46. Darkness doth pervade the world all,
Dishevelled hair, as it were, of
dame Sandhyā,
Pining at the separation from her
lord, the Sun,
Pitch-dark as overflowing Yamunā's
roaring waves.

Viveka.—(Listening). Queen mine! These two
bards, ever speaking what they see, just
hint to us that we are on the close of day,
when our owl-like opponents make them-
selves ready to entrap Jiva, in his slumber.

Ah! charm-faced lady! Behold.

47. At sunset doth luminosity decline,
Darkness deep Práchi's face doth cover,
Wicked Kāma with Vasanta, all universe
overpowering,
Plunge th same, my dear! in vices
manifold.

1. The direction West.
2. Twilight.
3. The direction East.
Further:

48. Yon fawn-eyed damsel's ornament-lustre,
   Happy-lit lamp's luminosity doth double,
   To perform usual nightly Nirâjana,¹
   Do they walk in groups unbroken,
   to adorn seraglio.

Therefore I shall now perform the evening ablutions and guard Jîva whose mind is now intently fixed on the supreme Brahman. Attended by thy chamber-maids Kshânti,² Sânti,³ etc, thou shalt enter the mansion of Mangalâcharana⁴ and await our arrival:

(Thus saying exit with Sumâti).

Finis Act III named "Mukti-upâya-aramba.
(Preparation of the means of Mukti).

AUM.

1. Lights waved as an act of adoration.  2. Patience.
3. Peace.                                    4. Place of the practice of good.

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ÔM=(A-U-M)

ŚANKALPA-SŪRYÔDAYA.

ACT IV.

THEN ENTER KAMA AND VASANTA.

Kama.—Friend Vasanta!

1. Sugar-cane so tender for my bow,
   yon flowers for my shafts,
Bee-swarm humming sweet harp’s
   melody for my bow-string,
Fair sex, timid and weak, for my
   battalion; all these true.
With these aids tender, of my own
   will, prosper I—the conquerer
   of the Trident-wearer.¹

Further:

2. With missiles and shafts, by thee
   granted,

1. Siva.
And with thee for my help ever unfailing,
See how Mōha great wieldeth,
The universe under one umbrella.¹

Vasanta.—What sayest thou? Thou art Kāma indeed!

3. Through prescribed and proscribed
   Karmas with their senses performed,
   Longing for some results, the savants awakened,
   To thee of infinite marvel, impute they,
   Their deeds, saying "Kāma did them and Manyu² did them".

4. With Siva and others, thy sportive battles thou didst have,
   Thy free diversion-resorts are Dēva-chief's mansions,
   Thy pleasure-park is this sea-girt earth,
   Ah Madana! How to describe thee, the splendour's ocean?

1. The meaning is that the whole world is under Mōha's Lord paramountcy
2. Anger. cf. कामोकर्षणं मन्त्रकर्षणं
Kama.—Friend! Just think of thy greatness known all the world over.

For: —

5. Well-known it is that the origin of Sumanas¹ is thyself; the whole universe delighteth in thee; thou art indeed the foremost of the thrice-two seasons; Jóti² entirely doth depend on thee; Mâdhava³ where Sri⁴ doth dwell, bearing Pankaja, is all thy own and Kāma is thy minister. What other better season is there that can match with thee?

Besides: —

6. Thou art the Fire named Vasanta; this Malaya⁵ zephyr is thy charioteer; Asóka

Two meanings in 4 to 7: —

1. Devas—Flowers.
2. Sacrifice (यज्ञोद्धार्म), and Para-Brabman.
3. Vishnu, month of Vaisākha.
4. Lakshmi living in the Lotus Tank—Loveliness of Lotus Tank.
5. Malaya mountain.

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and other flowers, thy flames; bee-swarms, the array of smoke; nectar-born moon, the feeding fluid; therefore the tree of Virakti of the Creator, Siva and others, is burnt away by thee, who hast wiped away even the name of Sānti.  

Vasanta.—Great warrior and fish-banneered Kāma! The greatness of persons like myself is entirely of thy making.

- For:—

7. The seasons, of whom I am the chief, are the artists granting thee thy diverse weapons. The Moon and the Sun beset thy time of victory and rest.

Kāma.—Enough of this abundancy of mutual belauding! State business should first be attended to.

Vasanta.—I shall act, my friend! as thou dost bid. Of one bent of mind as we are, the duty of enkindling the sentiment of

1. See n 2. p 166.  2. Peace.  3. Night time.  4. Day.  5. चंद्रोदयभक्तकोकिलालापादि
providing all the ways and means of sexual love in Jiva, now engaged in the practice of Yóga, shall be mine exclusively, and that of thine the wherewithal to provide suitable objects of love.

Kama.—Comrade! I shall act up to thy wishes. Jiva, whose meditation of the blessed Lord is but recent, could easily be turned away, by holding up before him the allurements of ephemeral pleasures, accustomed to which he has been all along. Is there not this Brahman (for him, viz.,)—the fair-eyed damsels, themselves the end and aim of all ambition, visible indeed to the eye of all Beings, the Dèvas, the Asuras, the Siddhas, the Gandharvas, the Vidyâdharas, the Kinnaras, the Kimpurushás and the Mánushás—all?

1. बुधवादिः
2. Celestial musicians.
3. Divine bards
6. Human beings.
Think not that this is improper:—

8. Why could not the damsels, who minister to the exquisite of pleasures and who are the cause of the procreation of the universe, be called Brahman, in so far as they do possess the Brahman's attributes?

VASANTA.—Friend! This, thine opinion, is borne out by chapter and verse in the Upanishads, for quoth they (Upanishads) that damsels alone are the Brahman. To say that Brahman is a male is but a complimentary twaddle.

9. Youthful maidens’ sidelong bashful
and lovely,
And their amorous tricks (or play),
adorned most in their unadorned
simplicity,

Even the best Yógis, captivate,
Even Eternal Brahman—a hundred—
rejecting!

1. The two principal attributes of Brahman are—
 मोक्षप्रदत्तेऽस्मि—Grant of salvation; जगत्कारणतबे creative cause of the Universe.

2. सियो हि ब्रह्मोत्तव पुमान्।
Kama.—(With joy) Dear Vasanta! What thou sayest is true indeed.

For:

10. This assemblage of celestial nymphs, whose looks make one mistake them for ranks of arrows, shall now, under my commands, go a-dancing and anon capture Jīva, albeit so intent on attaining Peace beyond works (i.e., Brahman).

Vasanta.—Flower-shafted friend! So long as the fair sex is under thy dispensation, our mission is as good as fulfilled.

Now:

11. With ears made merry by the honey of melodious music, with eyes carried away by rapturous dance and with heart enslaved by diverse emotions erotic, the mind of Yôgis can never decline from the bevy of blooming damsels.

Kama.—(Pondering and with a sardonic smile).

1. Resolve not to give up Yôga.
Should, disregarding me, Vivēka—proud in the company of Vyavasāya and others, would yet fight with me, he himself should bring about the fate of Saubhārī, captivated by a hundred damsels.

Vassanta.—No wonder! For, renowned indeed are thy valorous deeds!

13. The merry she-cuckoos, (as if they were)—the musical instruments of Panava, Vēnu, Vindā, etc.—ever sing the valor of thee, blossom-bowed Cupid, that hath the bow-string made up of the swarm of bees, delirious with the drink of honey, flowing from the blossoming Kalpaka blooms that make thy bow!

1. Application.

2. A sage named Saubhārī, while penancing in the midst of water, beheld a fish, surrounded by its offspring. Enamoured of this, he gave up the penance, himself longing to enjoy a similar happiness and married the hundred daughters of Māndhāta for the purpose. (See Vishnu Purāṇa).

3. A kind of musical instrument.

Hence thou needst use not much effort to accomplish such a simple task.

14. Bend not in vain thy bow whose flower-shafts never yet missed their aim; fill not thy bow-string with the lovely flower-arrows. Friend! Even at the mere sight of thy weapons—the flowers—brought by me into existence and laid in reserve by hundreds in thy quiver—the trees' branches,—quiver indeed shall Viveka.

\textit{Kama.}—This sort of mild enthusiasm will not do in the matter of a mighty foe.

For:

15. Doth not the sun rise with a full thousand rays to dispel the darkness which could (though) be dissipated even by a little light?

16. Set aside the story of fight; for have not the poets chronicled that indescribable misfortunes have attended persons who allowed themselves to be slighted, even
in a small measure, as in (stories of) gambling\(^1\) and verbal debates\(^2\).

\textit{Vasanta.}—How is it that thou, though holding the whole universe under thy grip, underrate thy own greatness and anticipate the slightest slight from any person whatsoever?

A thousand locusts cannot screen the thousand-rayed sun!

17. So long as thy army is active, with its infantry—the charming beauty of lovely women, its cavalry—their amorous gait, its elephant-division—delirium from draughts of wine, and its chariot-division—sexual enjoyment, who with any regard for Yôga can ever remain alive?

Now the Jiva hath not yet scaled up to the high pinnacle of Yôga. Such being the case, why for no reason doubtest thou that we shall not achieve our object!

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1. Vide the chronicle of Dharmaputra and Nala.
2. \textit{\ldots Sisupala.}
For it is found:—

18. That the Jiva, aware as he is of the pit-falls of Samsâra, doth still long for the same; though he speaketh of the attainment of Brahman, still he doth hanker after mundane prosperity; though he yearneth for the Ocean of Joy, he doth at the same time shamelessly shrink. Therefore the Yôga of the Jiva in such a dilemma, could with very little effort be frustrated.

Kama.—Thou seemest to hint that the best opportunity to slay the Jiva is this,—while asleep.

19. Most opportune therefore is this time for me to exhaust all (my) weapons on the Jiva who hath not yet completed his Yôga,—like Arjunâ attacking Karnâ, when the latter felt' abashed at seeing his chariot slightly sunk in earth!

Vasanta.—Very well. If thou dost so, thy efforts shall sure with success be crowned.

1. Vide Karna parva of Mahâbhârata.
20. The person, who hath solely set his heart on tumbling into the mire of Yôga, that could not dry by ever so many sins, owing to Virakti's fraudulent ways, shall yet have all his Nirvêda! and conceit shaken out by the blows of thy weapons all and he shall again hanker after diverse delights, to which Rudra, etc, are addict.

21. Breath there the Yôgi with soul so dead against desire who longeth not for the pretty prattle of women,—pretty-made by smiles,—halting accents and sensuous feastings,—the prattle, serving as it were, for the triumphal flag of our victorious army, what by Malaya wind and the moon-light, what by jasmine and the hum of bees and such composed?

-Kama.-Friend! A simpleton surely is Vivêka, inasmuch as he trieth to effect for the Jâva, who is such a victim to physical and mental infirmities,—the success of Yôga. But it shall be as futile as crossing by swimming the high seas, as flitting

1. Detachment.
across the blue vault of heaven, as drinking at the mirage, and as taking a bath on earth.

Further:—

22. Vivêka, intent on liberating the Jîva, and—who is rolling dissipate in revelry and delirious with draughts of sense-delights—knoweth not (it seems) the worth of the amorous sports of celestial courtesans, their charms resembling honey, dripping from nectar-soaked grapes.

Just mark here the two horns of the dilemma:—

23. If, through the power of discrimination, a person, in whom the power of aversion (to worldly pleasures) hath just dawned, doth fret at me, how could he possibly be said to have subdued Anger (Krôdha)? If (however) on the other hand he casteth away anger, how could he be said to have shunned me (Kâma)? Vain therefore is the twaddle of fools who speak of the subdual of (both) Anger and Desire!
(Then enter Krôdha dressed in a horrid guise.)

Krôdha—(Approaching in haste). Hail my friend! Hail, my blossom-bowed Kâma!—the vanquisher of Vivêka by movements unhindered! Who is this partisan of Vivêka who prattleth in vain about the subdual of Anger and Desire?

(Walking round horridly and with a loud laugh).

24. How is it possible here to speak of Vivêka, when I—the Vanguard of several arch-chiefs, dancing on the horrid stage of war—am here, I, whose followers, the Asuras, raise feverish panic in the bosoms of Deva-damsels, whose (Deva-damsels') sandal-paste, put on to cool heat, anon drieth up?

Kâma.—Welcome, my good friend Krôdha, the foremost among charioteers and ever ferocious towards my enemies! Thou hast come in right time intent on helping me, when I have been deeply deliberating
as to how I should fulfil my master’s mission. Thou hast under thy sway the great Mahêsvaram and others, who (ever so much may) exercise self-control. Hurrah! Our great king hath conquered!

Further:—

25. When vanity hath vanquished, when I (Kâma) have stopped havoc, when Môha hath ceased enthusiasm, when the forest of sin hath burnt away, yet thou, alone of all, fed by the manifold kinds of fuel, say of a particle of contempt, art capable of disrupting Yôga for the Supreme Brahman!

Vasanta.—Surely this meeting of Kâma with thee (Krôdha) doth resemble the conjunction of wind with fire! With materials, all so ready, why should we tarry any further? Success surely followeth in the wake of enthusiasm. Methinks success will crown us, if we only adopt the plan (of nocturnal slaughter) advocated by our dear friend Kâma.

1. Siva.
For:

26. Let fawn-eyed celestial damsels,—
with their glances dancing like the bees that
form Kāma's sugar-cane bow-string—with
lovely breasts bending that make them be
mistaken for the ruby-creepers' flower
bunches, guarded by Kāma's demireps,—
walk round the Jīva, who is absorbed in
Virakti.

Kāma.—Friend! The best of seasons, Vasanta,
remindeth us opportunely of what we
should do. With Kródha marching in
front, heading the celestial-courtesan-
battalions, I shall follow, with the string
firmly braced to my bow; and thou shalt
follow at my heels, guarding the flanks,
with all wistfulness, vigilaut all round.

(All march as described above)

Vasanta.—Oh Kāma and Kródha—the foremost
in Mahámóha's army! Hear my advice.
This is the occasion to despoil Yóga that
is about to be begun, by nocturnal slaughter.
For you riseth the moon lustrous,
making the oceans four swell. Behold—
now in our front the rising moon-beams—
barbingers, as it were, of the emerging
moon—the lover of the blue-lotus tank
and the servant of the moon-faced young
damsels, marching in thy front.

27. You moon-beams, as they are,
milky sea’s swell,
From the whale’s mouth, drunk
and emitted, lovely as dame Night’s
amorous smile,
Shining as white sandal-paste mixed
with camphor white,
Feast the eyes onlooking the East, as
if drenching them in ambrosia cool.

Besides:

28. Behold you Udaya Mountain’s
splendour, doubled by the rising
Moon’s lustre,
Seeming, as it were, an elephant with
conch-decked ears and with flowing
ichor color!
Krodha.—Ah dear destroyer of demon Sambhara! In troth Vasanta but spake the fact.

Now:—

29. The damsel moonlight, shining as the rising Milky Ocean, doth beget in the direction East, the daughter—peerless Loveliness who maketh blue-lotuses blossom. Behold the waxing night when lovely stars do twinkle and when the tress-like Darkness, seemeth, as it were, somewhat dishevelled by the throes of childbirth!

Kama. All regard is indeed due to my friend—the Lord of the galaxy of stars, who is armed with weapons, mighty to dispel pitch-darkness and who doth adorn the plaited hair of Siva.

30. This Moon, the shedder of lovely moonlight, the wishing-gem of the anguish

1. The allusion is to Kama's incarnation as Aniruddha, Sri Krishna's grandson, when he killed demon Sambhara and married his daughter Ushā (vide 10th Skandha of Sri Bhagavata).

2. The Moon.

3. Lit.: Chintāmani.
of the love-lorn She-Chakraváka,¹ the instructor of Káma-Sástra, the mirth-maker of the triple-world, the vouchsafer of delight on the blue-lotus tank, doth dissipate steadily the darkness that hath held possession of all the directions.

Further:—

31. You moon-beams, distilled from its rise from Vishnupáda,² making the twinkling stars look like piles of foam, rising from the Udaya mountain and resembling celestial Gangá, doth give variegated colors to the Yamuná-like darkness. Friend Kródha! Behold the plenitude of my help!

32. You Lover of the stars is my loved friend; moon-light is my mate; Vasanta, who equippeth me with flowery weapons in abundance, is my relative esteem-worthy; in the event of danger, thou, O Kródha of irresistible force! art my protector. Who

1. Buddy-goose. (bird)
2. Two meanings:—Blue vault and Vishnu’s feet.

s. s. 15
then with any regard for life shall stand before me, armed with my bow of blooms?

Krodha.—Friend! When fortune favors, what all to us shall favorable not be?

Further:

33. How to call a person desireless, when he doth desire to conquer thee (Kāma)? If he doth not desire to shun thee, he is certainly not devoid of desire, inasmuch as thou desertest him not.

Kama.—Enough of this procrastination, which is but the thief of time. This Jīva who hath entered on Yóga shall now be approached by us.

(All do accordingly).

Vasanta.—Behold this Jīva, who hath just embarked on Yóga, by Vivēka directed, the latter doing all things opportunely for Jīva who is absorbed in meditation on the twin-feet of the Supreme Lord, renouncing all his attachment for sense-dictates.
34. The Jīva peruseth the purāṇas\(^1\) which speak about the terrors of hell and yet falleth frequently into sloth; he perceiveth the soul as distinct from the body and at the same time tendeth the body with all care; he longeth deliverance from the ocean of sorrow and yet hankereth after sense-lusts. Pining thus, in a double life, he seemeth as if rocking in a swing\(^2\)!

*Kama.*—Friend Krōḍha! Vasanta hinteth that Jīva hath not yet attained the stage of profound meditation. Our help-mate Vishaya-vāsana\(^3\), ever (busy) begetting eternal and marvellous effects—a perennial stream—is unassailable even by those who have subdued the enemies—the senses external\(^4\) and internal\(^5\).

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1. Sacred legendary chronicles, 18 in number.
2. The implication is that Jīva is always in a dilemma.
3. Sense-association.
4. Sensuousness.
5. Kāma, Krōḍha, etc, (Anger, Lust, etc).
35. Even granting that Jīva transgresseth the ocean of samsāra in secrecy (thus) engendering a longing for salvation and that he indulgeth in pleasing parleys with Yógis, even then, the mind, vested by garments woven by evil propensities manifold, such as egotism, loseth anon its equilibrium.

Vasanta.—Terror of the enemy host thou art (sure)! Beware also of another matter. Even though one hath dissociated from society, self-esteem alone is enough to violate one’s Yóga. It is for this self-same reason that Samvarta, Jada-bharata, Vidura and others, rightly understanding the moral of Hiranyagarbha’s text¹, courted public contumely, serving as sin-remover and led a life as if of madmen. Therefore before the Jiva might arrive at this state of contumely-courting, let Kródha seize him swift, using contumely itself as the medium.

1. समानना परां हानि योगन्ते कुस्ते यतः ।
    जेनेनावमलो योगी योगासिद्धि च बिन्दति
36. But now the Jīva is at hearing¹, instructing², learning³, asking⁴, adoring⁵, singing⁶, touching⁷, realising⁸ and praising⁹, the Lord. Thus perpetually revelling in the enjoyment of the worship of Murāri’s feet, it may be that Jīva, seated firmly in his fortress of wisdom, is well nigh unassailable.

Further:—

37. The Jīva, who, weaned from vain wants, is happy, and even from law-allowed wants free, spurning them even when they spontaneously approach, and injuring none, liveth thus the life of a boa-constrictor¹⁰.

Kama.—(Smiling and shy) Friend! How is it

1. The attributes of God. 2. What he heard to others. 3. The lore allied to the subject (of Yāga). 4. His doubts through his Achārya. 5. The Lord. 6. His Holy names. 7. His materials of worship i.e. Basil etc. 8. His form. 9. God.
10. The life of a boa-constrictor lies in the fact that it only receives its food reaching its mouth of its own accord.

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that at war time, thou art as timid as a child. For, thou dost not appear like taking time by the forelock.

38. Thou, the best of seasons and right worthy to enjoy pleasures infinite, art my friend. Myself am Kāma great, holding under my grip mortals and immortals and animals, and this is Kródha, cruel by nature and resenting all opposition to me. We three therefore shall jointly now perpetrate nocturnal slaughter as did Asvatthāma and others of old.

Vasánta.—Friend! I am not unmindful of all the pros and cons in this affair but I doubt how we shall be otherwise than unsuccessful when Jīva doth not allow us the slightest loop hole, for, what availeth the waking sentinel after the house has been rifled by a gang of thieves?

39. To promote Nivritti-Dharma and to refrain from Pravritti-Dharma, the Jīva

resorteth to the Universe-Maker, just like an invalid resorting to a physician.

\textit{Krodha}.—\textit{(With haste)}: Vasanta and Kāma shall presently know my extraordinary skill in carrying out what I will.

40. Several are the persons of wondrous valour, ruined by this,—myself, by various expedients, without actually taking hold of (the victims), as in the case of Jamadagni and others, and actually taking hold of (the victims), as in the case of Rāvana and others.

\textit{Vasanta}.—Well known is this, thine exploit! But where is thy opportunity to seize the

1. A sage named Jamadagni, while penancing in his hermitage, was met by Kārtavirya, who, not getting the sacred cow, he asked for, flung a snake in the sage's neck and the sage, enraged at this, cursed Kārtavirya, even before the sage was killed by him. The implication is that Jamadagni lost his life through Kārtavirya, as he (the sage) became a victim to anger apparently through a snake and not through Anger (Krōdha) seizing him directly.
Jīva who hath thoroughly renounced the world?

Krodha.—(Shouting Ha! Ha!!). I have opportunities even for such a person.

41. By just robbing a person though he hath detached his mind thoroughly, of a shattered garment of his, a seat, a Kaman-dalu, etc, by contriving to hide such articles, of a sudden, I shall disconcert the Yóga of a person by bringing about uneasiness of mind, false prattles, untrue imputations, mischief, ignorance, etc.

Further:—

What wonder is there in unhinging Jīva's concentration of mind, when I could disturb the minds of highly eminent personages such as Mahēsvara?

42. For an Airāvata, which weareth the flowery-bunch-like Earth as its crest-jewel?

1. Pot used by an ascetic for keeping water.
2. The Airāvata is supposed to bear the Eastern quarter of the Earth on its head and the Earth supported on its head is compared to the wearing of flower bunches.
with no effort, can the carrying of the Lord of the Dévas (Indra), the overthrowing of the Asura hosts, the shattering of the Kuláchala mountain, and the devastation of forests vast, be a cause of wonder?

*Kama.*—Friend Vasanta! Beware that what Kródha sayeth may not prove untrue.

43. Who dare resist the force of the darkness of Kródha, more powerful than sleep, swoon and death-agony, effacing all established distinctions of castes and ideas of high and low and resembling the dark billows of Yamuna, overflowing its banks, swelled by downpours of coveys of clouds (gathering) at the time of the great cataclysm?

Further:—

My glory, proclaimed by sages great, such as Válmíki, is a thing also not to be lightly passed over.

44. Was not even Sri Ráma the victim of
my contempt through the influence of my weapon,—Sri-Rāma—the Lion of the Elephant-like Virādha, the exsiccator of the ocean, through the fire of his shaft, the conqueror of Khara, Dhūshana, and their hosts, the severer of the ten heads of Rāvana and the decimator of Kumbhākarna?

"Vasanta.—Kāma ! Well done.

Kāma.—Friend ! All praise is thine ; for it is through thine influence, all this was done by me.

1. Indulging in lamentations etc. over the loss of his wife Sīta.

2. A giant slain by Rāma in the Dandaka forest, immediately after Sīta was taken away by Rāvana.

3. The allusion is to Rāma drying up the ocean by sending forth his arrows, enraged at the presiding deity of Ocean not answering his call promptly.

4. At Dandaka forest these two giants with their followers of 14000 Rakshasas were slain by Rāma all alone.
Vasanta.—Hallo, Fish-banneared Káma! Even the greatest warriors plunge into grief through thy greatness and become lunatics.

For:

45. A person, whose eyes¹ are reddened and who is intoxicated with the wine-like wenches, doth bewail, faint, waver, bemoan and discriminateth not good from evil.

(Musing). Unconquerable as ye, Káma and Kródha are, something still lurketh in my mind. In all business the greater the succour, the more successful are the results.

(Gesturing as if approaching footsteps were heard).

46. Yonder cometh Lôbha, attended by his consort Trishnâ², despatched by Mahâmôha, to despoil Jiva's craving for Môksha,—Lôbha, the foremost of the devastators of Dharma, the ruiner of

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1. Eyes blinded with passion.
2. Covetousness.
the efforts of Sama and Dama, the
swallower of the ocean of knowledge
and the deviser of obstacles to Yógis.

Kama and Krodha.—*(See with delight).*

Vasanta.—Invite here Lôbha, the one coveted
after, by all minds in the universe.

Kama and Krodha.—Well conceived, friend
Vasanta!

Kama.—*(Snapping the thumb and fore-finger
together).*

Krodha.—*(Seconds with loud applause).*

(Then enter Lôbha and Trishnâ).

Lôbha.—47. Here in haste approach I—the
consort of Trishnâ, bearing Mahâmôha’s
commands on my head, that are as it were,
a garland (to the head). Who shall bring
about contentment to this self of mine, even
with the gift of golden Brahmânda worlds,
so famous for immensity and for numbers?

*(Embracing Trishnâ).* Love mine!
48. The Maker Himself seemeth, dear Trishnā! to have created thee—of unfailing youth,¹ rolling together the beauties of all the maidens of the Devas!

I shall just demonstrate this:—

49. Even were thy belly filled with several mountains of gold² and silver,³ Trishnā! its emaciation increaseth⁴ all the more!

_Trishna._—Small wonder that the beauty of this, thine wife, surpasseth that of every other woman! Yet make for me more necklets, armlets, waistlets and anklets, fitting my beauty, gathering together all gems from the mansions of the Dévas and the Asuras.

_Lobha._—Love mine! Easy done this, thy request.

Vanquished by me are the Dévas and the Asuras, the Kinnaras and the Kimpuru-

1. cf. तृणेका तरणायते. (Smriti).
4. And not the belly.
shas, the Vidyādharas and the Munis, and men and beasts, in that they mutually kill each other and take even a particle of chaff for the golden Mēru. Just hear the pitiable plight I subject him who styleth himself as Kubēra, the Lord of Riches and the companion of Tryambaka.

50. Spendeth not the King of Kings:

his begotten wealth,

With his wits all bewildered, nor doth he enjoy,

Yet longeth he for more and more wealth, knowing not the joy

of sleep,

Yet guardeth he like the devil, the greatest of treasures.

Trishna.—Aryaputra! Now that by thee are the worlds three made greedy of wealth which is the second Aim of life, what may be the situation of the person possessed of Vivēka?

1. Sages.
2. Siva.
Lobha.—Love mine? What hath yet to be ascertained is this. Here, awaiting my arrival, remain Kāma and Krōdha—instigated by Mahāmōha—to damp the enthusiasm of the Jīva for yōgu. We shall just approach them.

(Approaching). Here is Lōbha, prostrating his elder brothers, Kāma and Krōdha.

Trishna.—Here is she prostrating—thy daughter-in-law, ye elders!

Kama and Krodha.—Long may ye both live!

Vasanta.—Ha! Your meeting is like the conjunction of heat, wind and wild fire! Successful shall prove king Mahāmōha's enterprise and your wives, Rati, Jighāmsā and Trishnā shall never to widowhood be victims by (any efforts of) Vivēka.

(All embrace each other).

Kama.—Welcome to Lōbha, the protector of wealth—all my world (art thou).

1. Desire to manslaughter.
Lobha.—Yes, I am indeed the object of thy grace.

Krodha.—Dost thou conduct carefully our master’s business,—thon who turnest away at the mere mention of Múksha?

Lobha.—Through thy grace, unfettered are my ways everywhere. Behold now the present unique condition of the world, ardently intent, like Duryódhana, on begetting wealth, which is the second End of life.

51. These kings of the earth, ever so firmly greedy for even a particle of a sod of this mean earthy earth, distract themselves; the lords of the immortals do ever tremble with fear, lest their position be coveted by anyone somewhere performing penance; even the ascetics who have renounced the world are not free from the weakness of censuring a person extolled by another. The whole universe is therefore under the influence of Durmati’s maids Asúyâ¹ and Irshâ.²

¹ Envy. ² Malice,
52. Persons, seized by the demon of insatiable greed, trot though all the Quarters Ten; make the surface of the earth disturbed; sing the praises of the rich; volunteer menial service to others; cross the high seas with ships and wage vain wars.

Wasanta.—Ah! long live thee, Mahâmôha’s prime minister! What obstacles shall there be for thee—the promoter of the Second End of life, so liked by all minds alike, owing to its susceptibility (as means) for enjoyment,—the End, proclaimed in Arthasastra,¹ that is so patronised by multitudes of kings,—the end that is the Incarnation of wealth itself, so well co-operated by Trishnâ?

53. The End of life named Wealth (Artha) patronised by the votaries of Kâmasâstra² and begotten by means fair or foul, as may the tides of time determine, is entirely of thy making, what of earning, of hoarding and of refusing to the needy!

1. Science of Wealth, (Second End of Life)
2. ,, Love, (Third End of Life)

s. s. 16
Ye shall heed this my proposal. How shall we capture a person clothed in the unassailable armour of wisdom viz. Viveka?

Kama.—Friend! It is thus that I have made up my mind:—I shall advance in front; ye three shall, placing Trishna in the centre, follow me and protect both the flanks and the rear. With such unassailable squadron as we are, the baffling of Viveka's efforts, bent upon ruining his own clan, shall be a fait accompli.

(All range themselves accordingly and walk five or six paces).

Kama.—(Waving his flowery bow fixed with shafts in haste). Behold ye, the target secured for the darts of my bow,—darts nice and sharp, now braced to the string.

54. Look here how yon person, espousing the way of surrender, realiseth his own self, by singular Yoga-practices, is steady by his senses multitudinous being restrained, breath controlled and weaned (from the worlds),

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treading the way of Nivṛtti (renunciation).

**Vasanta:**—(Looking carefully). Heigho! all attention we must now be.

55. Here museth Vivēka over some secret, helped by Sumati, and all secluded, after retrieving the Jīva from the Ocean of Māyā, so as to make him reach Paramapada.

**Krodha**—(Knitting his eyebrows). Ah Vasanta! Let the wicked Vivēka deliberate what he may, but the Jīva shall never defeat our designs, led (as we are) by Kāma in the van.

56. The self-born Kāma, who eateth up the wealth of faultless Yōga, catcheth witless beings, sporting themselves in the Samsāra-sea, boisterous with mighty billows, by his hook of sense-enjoyment, making them thus his condiment.

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1. See n. 6, p. 72.
2. See n. 4, p. 72.
3. Fish to wit. (i.e., souls in Samsāra are, like fish, caught by lust).
Behold the quaint meditative mood of the Jiva!

57. The Yogi, construing knowledge of the True Self as the mansion, blessed attribute-groups—his ornaments, meditation—his sexual enjoyment, secluded habit of austerity—his love-prattle, resorteth to his seraglio of Upanishads, shutting himself off from all the world. Thus doth he enjoy the moods of Love under the pretext of Peace.

Vasanta.—(Aside). Enough of these vain hopes. These are mere castles in the air.

(Aloud). Friend! In the presence of a mighty foe, of what avail are these bragging words?

Lobha.—Friend Vasanta! My wife Trishna hath to be consoled as she is afraid of the enemies' tumult.

(Looking at Trishna). Charmed looking Trishna! Fear not the foe, howsoever mighty, so long as thou art in the midst of
this great warrior-squadron.

_Trishna._—So long as thou, esteemed by all the Dévas and the Asuras, art alive, I am ever free from fear.

_Kama._—(_Looking round with fear_). Now we must retrace our steps.

58. For, Vivêka, with his natural strength¹ of unfailing knowledge, with wondrous walk, well equipped with the firm armour of forbearance and contentment, appeareth before us, seated in the chariot of _Pranava²_ sent by Brahman, and he disperseth our squadron.

_(All fear)._  

59. If one of ye three, peradventure, meet with danger, surely Mahâmôha whose very life is in the lives of those devoted to him, shall himself put an end to his life. Instantaneously shall his wife Durmati commit _Sati³_. Therefore retreat from

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1. Army.  
2. See n. 6, p. 2.  
3. The Hindu custom of the wife being cremated with her departed husband.
the presence of Vivēka is at this juncture most advisable.

**Lobha.**—Fight we must not here, without our king. He himself will decide what yet remaineth to be done.

**Krodha.**—(*With disgust*). But so far what have we done for our king's business?

**Lobha.**—Friend!

60. The march of time, with the high speed of the sun's car revolving fast, can not be impeded by the impact of a gust of wind from the opposite direction. The wise won't shut the door after the horse is stolen. Therefore it is better for us now to think how best we may tide over our future troubles.

Therefore, in this affair, we must first protect our lives. For, it is said that one must protect oneself by every means in his power.

**Kama.**—Our Lobha, who knoweth the ways of the world, giveth us advice most apt.
61. It is not meet that we, who wanted to adopt the policy of night-slaughter till now, should fall into the great abysmal pit of angry Vivêka. Now shall Mahâ-mûha himself strive to defeat our foe in action, himself leading Dambha' with his wife Kûhanâ² and Garvâ with his wife Asûyâ⁴ etc.

Therefore we shall now disperse in different directions, for, they say that to save oneself he should forego the world.

(Thus saying exeunt all).

Finis Act IV termed Kâmâdi-Vyûha-Bhêda (Dispersion of the Squadron of Kâma etc.)

AUM.
ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA

ACT V.

THEN ENTER DAMBHA AND KUHANA.

DAMBHA.—Halloo! Kuhaná! my dutiful wife! I want thee. For, thou art my co-partner, by none unpolluted, as was Târâ' owned by Brihaspati, and Ahalyâ" owned by Gautama. Thou wouldst not brook even a moment’s separation from me.

1. Târâ, the wife of Brihaspati was seduced by Chandra, under the pretext of discipleship. The Drama of Târâ Sasanâka is too well known to be reproduced here in extenso.

2. Ahalyâ, the wife of Gautama was seduced by Indra. The latter, enraged at this seduction, cursed his wife and transformed her to a stone. She continued in this stony state till Sri Râma gave her back her former form by the touch of his feet, on his way to Mithilâ.
Kubana.—Thou, the best of Brāhmānas, hast expressed correctly. And yet I blush at the illustrations cited. Thou, my master, shouldst have said: "As Arundhati owned by Vasishtha." Whenever I am courted by thieves, gamblers, village headmen, royal ministers, heretics and such others, I resort to them, taking them, quotha, for thyself!

Dambha.—(Smiling). Therefore thou art the best of chaste women in all the worlds. My Agnihotra² and other sacred fires, even if interrupted, are kept burning by thee—my sacrificial wife, by fires, brought from some place or other, when my² Gārhapatiya³ fire is extinguished.

1. Arundhati, the wife of Vasishtha, is reputed to be one of the unquestionably chaste ladies ever known.

2. A ceremony performed daily, both morn and eve, wherein the housewife has to look to the unbroken continuance of Fire, all through her life.

3. One of the three kinds of sacred fires pertaining to married life.
My Sthálipáká ceremony is similarly never interrupted, as thou concealest even thy menstrual course. Similarly again the Vaisvadeva² and Pitriyajñya³ ceremonies are never interrupted. Where then is the occasion for expiation?

Kuhana.—Hush! Heaven forbid! There is need for substitution, only when there happeneth interruption to Fire. In our home, interruption to Fire is a thing yet unheard of, for; our ever-pleased Lares et Penátæs guard our Fires perpetually. Similarly, concealment of the periodical course shall be necessary, only if that monthly sickness ever appear at all. The same Lares et Penátæs delay its happening, should it chance to appear during the parvás⁴.

Dambha.—Well, Kuhana! Indeed, thou art

1. A ceremony done with grain as the chief ingredient before the fire and completed on the full-moon day.

2. A ceremony done with oblations to fire after the daily midday worship.

3. Ceremonies relating to departed souls.

4. Full-moon days when Sthálipáka is performed.
my co-partner in life. Much I esteem thee, as thou dost maintain my Brâhma-
nism, thou—my sacrificial wife—the law-
fully wedded wife of a great Srôtriya. Always thou observest the Dvâdasi vow, 
after sumptuously feeding me, who is ever pinched by hunger and thirst, even on 
Harivâsara days, privately and well thou shewest thine vow to others, by ostensibly 
wandering from door to door under the pretext of gathering materials therefor. 
I shall now however unfold thee a secret.

There now exist some Asuras, who have bid goodbye to all Dharmas, putting 
on the garb of ascetics, maintaining arguments tending to Mâyâ, seeming, as they

1. One well-versed in the Védas.
2. The 12th day of the Lunar and the Solar fortnights when Brâhmanas take sumptuous meals early in the morning after a fast on the previous day.
3. That time of Dvâdasi during which fast is prescribed.
4. उपत्यक्य, कमलाष्म, अनुपदुष्टि etc.
5. Arguing that all the world is a delusion and an unreality.
are, Kali-yuga itself incarnate. Thou shalt, at no time, leave my presence, seeing that these Asuras desire to entice thee, as Rāvana and Arjuna once did. None but thou shalt even for a moment serve me, the best of Brâhmanas.

Queen Durmatri hath, just now, requested me to practise some witchcraft on Vivêka, the desperado, who broodeth over some evil or other (to use) against our king Mahâmôha, the Lord paramount of all pleasures, both mundane and svargic. It is as follows:

"Well, boy Dambha! Thou who spoilest all the Dharmanas of the universe shalt exterminate Viveka".

Averse as I am ever to desires, out of extreme civility, believing in the sages' dictum—"There is no sin in exorcising

1. Râvana carried away Sîtâ in the guise of an ascetic from the Panchavatî forest.
2. Arjuna carried away Subhadrâ (sister of Lord Krishna) in the guise of an ascetic.
the six' I have now undertaken the vow to gratify an unknown deity. Fetch me therefore Pārijāta flowers and fruits, collected by Lōkapāla's Purōhits, after their bathing in the waters of the celestial Gangā.

Kuṇana.—Fie! Fie!! Alas! How witchcraft could be practised against Vivēka, the master of the quintessence of all the Sāstras, well protected by his cabinet ministers Sama, Dama, and others? They say that witchcraft practised in such a case recoileth on, and bringeth evil to, the practiser himself.

Dambha.—Ah, silly Brāhmaṇī! What speakest

1. अमिदो गर्दशैव शाश्वपारिणिष्ठाप्यह: ||
   क्षेत्रदारहर्षैव पड़ते आततात्विन: ||
2. Flowers of the Kalpaka tree.
3. The guardians of the 8 Directions such as Kubera, Varuna, etc.
4. Priests—The implication is that Dambha's bath-materials are furnished by personages no less exalted than the Lōkapālas.
5. cf. प्रलम्बनमाभिचारस्तुकृते.
6. A Brāhmaṇa woman.
thou, without knowing my greatness?

1. Well versed I am in the sciences
twice-seven and four,
As also in the arts sixteen times four,
In time have I completed several
sacrifices with abundance of gifts,
Implanted all over the world are my
virtue-proclaiming flags.
Ah, thou co-partner of this most
virtuous self!
Let alone the eminence of my
erudition and good conduct,
Just think for a while over my
contentment.

2. After conquering the whole surface
of the earth, Parasurama, in all humility
entreated me to accept the same as a
present. I, treating the universe no better
than a straw, rejected the offer. The
Lords of the immortals, surprisingly grati-
fied at my glory, desired to give me
Svarga and Moksha, but rich in serenity,
I rejected this offer as well.

Kuhana.—(Musing). Never mind. Is the
sorcery, that thy distinguished self proposest to practise against Vivêka and in which thou requirest my co-operation, of the type of Syêna¹ or of any other kind?

_Dambha._—Ah! great Srôtriya's lawful wife! I just tell thee the secret of secrets, known only to my most dutiful disciples. Tell this not even to thy companions, Trishnâ and others. The proposed witchcraft is not specially prescribed like Syêna¹.

But:—

3. All that is ordained as virtuous by the Srutis and Smritis, but when done at my instance, do wholly act as sorcery against Vivêka.

_Kuhana._—Well conceived, but who is it that initiated thee in this mystery of injury to others?

_Dambha._—Pah, simpleton! To me who knoweth everything, who is the initiator? All who fancy themselves erudite only resort to me and get their doubts cleared.

¹ A particular form of sorcery.
Albeit, I have taken one by the name of Garva, the disdainer of all worthy people, and one in the liking of all, who is the propounder of Mahānātha’s cult, as a mere witness in this affair. Awaiting his arrival, I sit with all materials ready on this seat of Kusā grass, spread by the sages seven, in this siddha hermitage, purified nine times over.

**Kuhana.**—Well done. The success of the enterprise shall equally be fruitful.

**Dambha.**—(*Gesturing omen*). My guardian angel Kuhana! My right eye throbbeth and this surely doth indicate the encounter with a friend—(*Looking in front*).

Who is yon great soul that descendeth to this mortal world and approacheth towards this hermitage with a form whose burning brilliance blindfoldeth the onlookers?

(*Then enter Darpa wearing large sandals on the feet, waving his big arms every moment and with a flag-staff on which was*...
tied firm a parchment inscribed with an oath).

Darpa.—Incited by king Mahāmōha to condemn the best men, far and wide, I have wandered, just to discern the differences existing in the different worlds, and I have but now descended from Satyalōka¹ to this middle world², after thoroughly surveying all the quarters, up to the Chakravāla Mountain. Worshipped by the guardians of the Points of Space headed by Indra, I wear this ruby-garland, a present given to me by the Ocean³, the relative⁴ of the Vanquisher of the demons. Madhu and Kaitabha,—the Ocean, the donor to the Dēyas of the great presents, the cow, the wine, the nectar, the Moon, the Pārijāta, the Kaustubha, the Chintāmani,—the Ocean,

1. The world of the Prajāpati.
2. Human world.
3. The presiding deity of the Ocean is referred to here.
4. The relationship meant here is the Ocean being the father-in-law of Vishnu, as Lakṣmi, his wife was born during the churning of the Ocean.

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the patient endurer of all commotions caused by the churning of the Mandara Mountain, and just now, I resort to this land of Bharata.

4. Me, the world doth fancy, as the thirteenth Aditya, the twelfth Rudra, and the ninth Vasu.

(Musing and laughing sardonically).

Strange is this world's folly! Those, whom even to think, as equals to my servants is ridiculous, fondly fancy themselves to be my equals and betters!

5. In this world, men, whose minds shine with Vedic knowledge, the grammarians, those from all doubts in the Kalpa-sutras free, again those toiled hard in the Veda-gars, and others well-versed in astronomy, others again who have mastered the verdict of Nirukti, and those strong in the three

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1. As a matter of fact there exist only 12 Adityas, 11 Rudras and 8 Vasus.
2. Etymology. 3. Karma, Devata and Brahma Kandas.
Mimámsas, and yet others who ever plod in the vast fields of Nyáya,—all have been routed by me.

(Gazing at the sky).

Ah, fool! askest thou whence and how I got all this learning?

(Clapping the hands and laughing).

6. Who but Providence endowed the swan with the power of distinguishing milk from water? Tell me how long it took Agastya to learn, to swallow the ocean deep.

But mind not this superiority of knowledge, known all over the universe. Even as regards good antecedents and conduct, I am matchless.

7. For, well known is my race in this world, for having given up the performance of even a single sacrifice, since the time of its first progenitor, for want of a suitable sacrificial priest to preside at the ceremony! Who knoweth my super-eminend, unrestrained penance, which
beggars all description and which is not understandable by any,—penance, the cardinal doctrine of which is that the senses should not be subjected to pain?

8. Many are my disciples in this world who are known as Atheists and Heretics, quite competent to hide even the great Mēru¹,—under the very nose of the Dēvas,—through their artful arguments, striking and hypocritic! Aye, they would make us believe that the whole world is mad, deaf, lame and blind!

9. If they do not do so, of what good are their arguments based on experience but which would not shut the mouths of the opponents? The whole universe I shall bring under my sway, by means of diverse frauds,—Mānī², Mantra, Medicine!

(What sayeth another?) “Sayest thou that when arguments based on Pramāṇas are firmly established, why

1. प्रपश्चापलापिनः, महामायविनः:
2. मणिमञ्ज्रीपथः:
adopt the ways of the villain?"

(*Frowning and hissing*). Thou meanest of Brāhmanas behold! Do the believers in Pramānas decline to believe in the black color of the sky which is borne out by Observation?

10. Enough of the Six schools of Philosophy, founded by the ancient Kāṇāda and others,—schools which are authorities only to those who believe in them! What fixity is there when these schools, conflicting with each other, deny the main doctrine that God is only one? Let therefore the followers of my creed, perpetuate my doctrines, ratiocinatively and easily arrived at, and with but two or three determinate steps of reasoning, holding its own irrefutably.

(*Looking to the South*). Are not yon kingdoms those of Magadha, Kalinga,

1. Denying the reality of the world.
Andhra, Dravida, Karnāta, Chōla, Konkana and others?

Alas!

11. Sitting at ease at the foot of the Asvattha¹ tree, I have formulated two scores and eight kinds of Buddhism, in several coarse dialects,² and I have overcome the pedantic pride of the followers of the Vēdas.

Thenceforth our renowned disciples move (unshackled) all over the world, leaving their enemies with their bare names³ and implanting their triumphant banners in all the Islands Seven.

12. The monistic doctrine, I have given to some;⁴ to some others⁵ I have given the dualistic doctrine, and yet⁶ to others I have

1. Banyan (i.e., after becoming a Jina.)
2. (1) Mabārāśтра, (2) Magadhā, (3) Saurasenī. (4) Apabhramaśa, (5) Paisācha, etc.,
3. Depriving them of everything else.
4. The Illusionists.
5. Tārkikas.
6. Bhāskara, etc.,
given the untenable mono-dualistic doctrine. Methinks that soon I shall taste the pleasure of beholding the war (of words) as between two fighting goats,—war, caused by the vain zeal of the respective votaries for their chains of arguments.

(Viewing round):

These are regions, bordering on the seas, overrun by the Musalmans and the Greeks.

13. A certain Bráhmana, 1 laying wager in the gambling of the war of words, argued his theory but was soon defeated by his enemy and, thus deprived of his pride, he was made by me to abandon his adherence to Vedic ways. He readeth to-

1. One named Mandanamisra was defeated in a disputation by Sankara, the disciple of Bhattâchârya, and true to his wager, the former embraced the faith of the latter and compiled a work named “Surèsvara Vârtikâ”—“Message from the Lord of the Immortals”. The cardinal points in his theory are that Vijñâna alone is real and everything else is unreal and that Chârvaka faith alone is true and that the Vedas are false.
gether the mutually conflicting doctrines of Jina, Buddha, Brihaspati, etc, with deadly differences among themselves and tantaliseth credulous minds (not versed in Sástras).

These countries, infested by barbarians, who are no better than goats, beasts and birds, deserve not even a look from me. In these countries those who do not know even the alphabet carry big books under their arm-pits, and with heavy eyebrows put on the airs of erudite persons. Ah! deceived I am by my sight, directed to a distance!

14. Enough of beholding these who prattle all manner of nonsense, conceited with their little knowledge, disregarding their own hierarchy of preceptors, ignorant of either Svarga or Môksha, fancying themselves as erudite, (their only virtue being the frequent dance of their fingers) and

1. The implication is that the erudition of these men lies only in their frequent movement of their fingers, thus posing as if they were learned men.
acting as ministers to foolish kings:

(Looking to the North). Yonder some one cometh, facing the South, either from Kāsmīra, or Jalāndhara. I shall just ascertain from him how my wives fare? Ah! good Brāhmaṇa! "Knowest thou the present plight of my wives Irshâ, and Asûyâ, who have set out to go round the Mûru mountain, under the leading of Durmati?"

(Then listening).

"What! Sayest thou that they are imprisoned in the depths of Nivritti Dharma, by Sumati's deceitful companions Maitri, Karunâ, Muditâ, and Upêkshâ?" (With anger). Ah, this devil of a sinful Brâhmaṇa speaketh untruth. Ah thou mischievous bastard Srôtriya! Thou Brahma-Râkshasa!

How could this mishap befall my

1. Friendship towards the virtuous.
2. Pity towards the miserable.
3. Joy towards the happy.
4. Indifference towards the sinners.
chaste wives, who, though enticing all the world, never for a moment lack in their sole devotion for me! (Musing). Already known to me is this wandering wayfarer, used as a messenger to different climes by the hunting chiefs of the mountainous tribes.

(Mocking). Alas! Several are the vices converging in one centre, through singularities of places and times!

15. For, his mother-in-law followeth Digambara’s doctrine; Saugatas are his relatives; his mother and father are the votaries of Pasupati; Vibhāshika is his teacher; his wife stands by Sāṅkhya-yoga; Chārvāka’s disciple is his friend; himself, known as Mithyāchāra, founleth the Vēdas.

Therefore this hunter’s spy, Mithyāchāra, ever habituated to utter lies, is unfit to

1. See n. 1, p. 141. 2. Buddhists, such as Sautrāntika, Yogāchāra who hold that the whole external world is unreal, and as the Māyāvādins also believe similarly, the appropriateness of the relationship is evident. 3. See n. 2, p. 144. 4. See n. 1, p. 137. 5. Follower of false practices.
be conversed with by high souls like myself; to wipe off the sin of having seen him, I shall just see the sun or myself.  

(Walking quickly). Alas! Are not your countries in the midland regions between the great rivers the Gangâ and the Yamunâ? Who is here, though gifted with boons by Brahma and Siva, that will understand my doctrine, full of diverse theories which would baffle even those who profess the knowledge of Brihaspati? Much less he who could controvert, criticise or support my doctrine! These great cities are topsy-turvyed by the barbarian kings of the West, invited by our sovereign Mahâmôha to shut off the doors to Móksha. Here moveth about some Dâmbhika-Chakravarti?

16. These, though they will never go begging and will scorn even voluntary

1. The idea is that the sanctity of his own self is no less efficacious to eradicate sin than the sanctity of the sun.

2. The first in rank amongst the (Dâmbhikas) proud men.
gifts, always regulate their amorous’ gait to the dance of the Actress—Greed. They behave, as if, of their own accord, they uphold the Dharma called Nivritti, their eyes betokening all love for the emotion of Peace and they are saluted by virtuous men.

Alas! What shall I say about this unrestricted sway of Kali, or of the ripe fruition of the penance of Mahâmôha?

17. This universe, drained of all its wealth, is duped by audacious cheats, who revel at night-time secretly in lecherous lust, which is augmented by the drink of wine at the special Sautrâmani² sacrifice of amorous sexual enjoyment with harlots, but who, at break of day, put on diverse deceptive appearances.

Yonder loom rows of villages of conservative Brâhmanas, who have not fully severed their connection with the

1. Walk of a lover under some pretext or other.
2. A sacrifice in which wine is prescribed to be drunk.
country of the Mlechās (barbarians) and who, to all appearance, pose themselves as the defenders of the Varnāsramas.

In these villages:—

18. The Samskāras¹ are mere merry-making festivities²; Sandhyā³ is performed only for diversion's sake; Sāvitrī⁴ is ever interrupted by gossip; voiding of excrement is a mere show; thus is this universe topsy-turvyed by the force of this Kali age, which acteth in harmony with king Mōha and which setteth forth the doctrine of the Alepakas⁵.

Oh, strange also is this course of Dharma practised here!

19. Ever the young⁶ couples of this

1. Upanayana (=The ceremony of wearing the holy thread), Vivāha (marriage) etc.
2. Consist only in singing, dancing, and adorning houses, sans all Vedic rights.
3. Religious ablutions performed thrice a day.
4. Gāyatri performed during Sandhya ceremony.
5. सांख्यानाम्, अद्वैतिनां, वार्ताकाणां वा—सर्वंधर्मसङ्गहृत्यागात्।
6. पुत्रजनयोग्यव्यविशेष:
village, with hairs black, perform the Agnihôtra sacrifice of sexual intercourse that could be performed only by wedded couples,—sacrifice that is inaugurated by Cupid and in which the woman fancieth the man and the man fancieth the woman as their mutual deity.

Further:

20. All these wander from street to street and thrive by usury, full of deceitful words. They never examine the (capacity of their) students, but merely make them chant the Vâdas like parrots, themselves not knowing the meaning and thrive in mere appearances.

(Looking in another direction).

These, looking like liberated men, painted in a picture, observe the vow of silence, sitting in the corner of a dilapidated convent. (Discerning carefully). Ha, Ha! They feign the performance of

\[\text{1. cf. Sruti: जातपुम्: कृष्णकेशोमोनानाधीते \|}
\[\text{2. See n. 2, p. 249.}\]
Prâñâyâma¹, seeming, as if they have ceased living, holding their noses by their right hands, the fingers of which are fully covered with long Kusa grass.

(Clapping the hands).

21. Ye great men follow the vow of silence through sheer want of ability to talk; ye esteem each other, as no body else care for ye; ye resort to alms, having no other go and ye follow the celibacy of a horse in harness², for a long time.

(Flinging the hands with contempt).

22. Enough of these wicked men, maddened with no small pride, unrestrained in (the matter of) the Demon of Conceit,—

1. The act of restraining the breath with the utterance of Gâyatri.

2. A horse ever tied and used could not enjoy its mate and so becomes a perpetual celibate for all practical purposes, though not of its own accord, but out of necessity. The insinuation here is that the particular persons referred to are celibates from necessity and not of free will.
men, not proficient in the war of words, not conversant in the course of logic,—men prone to all manner of vows not authorised,—men not rid of the influence of vanity, and not known for high talents! (Casting the look in another direction).

These are men who cover their whole chest with the holy-thread, not containable in a fist-hold, who hold the japa-garlands in their hands, and who frequently touch their hands, eyes, legs, etc, chanting hymns as they do so. They stretch their clothes, antelope’s skin, Kusa grass, etc, as seats and sit on them near the high ways resorted to by caravans of way-farers, going on holy pilgrimages. Alas! Look at these great Yôgis’ strange aversion to desire; they cannot but laugh themselves in their own sleeves!

For:—

23. Planting before them very long holy-staffs, which are decked with no small bundles of Kusa grass, and which remind
one of Dambha's flag, you hypocritical ascetics, preceptors but in name, condescend not even to look at those folk who deposit money-presents at their feet, bent in all devotion.

Halloo! Pretending as if in incessant and intense devotion, these look not at even the deity installed before them! Though looking with half-ope eyes at the teacher, parents, etc., who approach them, they affect, as if they do not see them; why speak then of their prostrating etc?

24. The Dambhikas\(^{1}\), really proud by their mind- and sense-control, of their conduct, meditation and absence of greed, after all, fail to approach even by a millionth part the pride of those Dambhikas\(^{1}\), who feign to pose as men, bereft of all pride.

Here is another—the foremost amongst the pious, practising penances in the

1. Vain men.

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manner of the cat' and of the crane.

25. This vainest of the vain, with a body, kept steady by long practice and with hands stretched aloft, as if proclaiming his own devotion to penance, standeth himself on his single foot on earth, spread over with Kusa-grass, like a live-figure painted in a picture.

Here is a strange kind of Sacrificer:—

26. Performing frequent prostrations, with holy fragrant-earth smeared all over the forehead, chin, nose, knees, arms, belly, etc., there is another, kindling his sacrificial fire, as if coveting the Golden Mountain (itself) and looketh with his half-closed eyes Dambha personified!

(Turning round and gazing).

Indeed! Strange is the greedlessness

1. The cat stands in the posture of attention in a corner and seizes all of a sudden an approaching prey.

2. The crane first creates confidence by show of indifference but seizes upon the prey approaching.
of the Sanyásins of this Kali age whose only boast is their colored robe and holy staff.  

27. For alms, for wherewithal to maintain disciples,  
    For robes, for funds to convents permanent endow,  
    For equipping library, saying thus,  
Do Sanyásins even, ever cherish  
lust of lucre.  

(With delight)  
Surely as long as this mortal world is beset by men of this stamp, Mahá-móha's mission cannot but prove a success. Still, yon place between the confluence of the White and the Black rivers seemeth somewhat to be the resort of wisdom.

For:—  

28. In one portion (of this hermitage) there is a mound of mrittikà, resembling sand-heaps of the ocean of áchára; in

1. कःषाय.  2. दण्ड.  
6. Earth used for washing.  
7. Ceremonial practices.
another place there are blades of Kusagrass, as sharp as weapons collected to root away sins; yet in another place appear gathered, flowers, tendrils and fruits, the relics of worship. Methinks, this is the holy hermitage of some true yôgi! 

29. Having traversed beyond, the mirâ of knowledge opposed to (the teachings of the Vôdas), the wilderness of the Vindhyai-like sense-dictates, the mirage of Trivarga¹ and the net of Triguna² by various austerities, here is some one, shining almost like a Mukta³. He is either the offspring or the elder brother, or may be the father, of the Sun.—

I shall just approach him.

(Thus saying enters the hermitage).

(Gesturing a good omen) (With joy). Surely this: throbbing of my right eye

1. See n. 1, p. 115.
2. Prakriti.
3. Absolved person.
indicateth that my meeting with my sweetheart is close at hand.

(Then enters Asúyâ, disguised as an ascetic).

Asúyâ.—I am now commanded by Durmati, the queen of Mahâmôha, the foremost of Vivêka’s foes, to corrupt the minds of the wise, so masquerading as would strike confidence into the minds of the whole universe. All the worlds ten and four I have wandered and after bathing in the holy waters of the Prayâya, I am just approaching the hermitage of this venerable ancestor named Dharmadîhvaja. Clever espionage I should practise so as to make even good appear evil.

(Praising her own skill).

30. Vigilant that I am, even Ishvara, the extirpator of the sins of the universe, could not afford to remain exempt from blemish.

Unrestrainedly, the persons obsessed by me ever impute faults even in cases where they exist not in the least. What to say
in cases where faults exist?

31. Of even the stainless Sri Râma—the paragon of all virtues, this world which by its sharp-edged sword-like tongue driveth discrimination away, speaketh ill in the presence of the virtuous, for his slaughter of Tâtakâ¹, for his unfairness towards Vâlin² and for his slight step-back³ in battle. Shall it then neglect ordinary

¹ The killing of a woman is not sanctioned by the Hindu Sâstras. Tâtakâ being a giantess, her slaughter was instigated by Visvâmitra as she caused great havoc to the sacrifices of great sages.

² Unfairness is attributed as Râma laid himself in ambush to kill Vâlin instead of striking him direct face to face. The controversy between Sri Râma and Vâlin hereon is dwelt at length in the Kishkindhâ Kânda of Sri Râmâyana.

³ Sri Râma had to face the tremendous odds of Khara’s hosts of 14,000 men in Janaâsthâna and in the heat of the raging battle, he, ever known not to flinch even a step in all his valiant fights, had to retrace by a single step, overwhelmed by the might of the opposed forces—(vide Aranyakânda of Sri Râmâyana).
mortal of limited virtue and in whom fault is plain?

Who are you sages who have spread their Yôga seats under the Kadamba trees, on the regions close by the Gangâ, whose bodies are erect and steady owing to the Paryanka'-posture? Some of them are clean-shaven, others are full of matted hairs, and yet others have plaited tufts.

(Eyeing attentively).

Alas! Noted are these people!

(Smiling).

32. Communing with that Brahman (woman) and bowed down, with burdening bosoms, with framing held in thrilling sensations, these votaries of Kâmasûstra, under thorough control of their sense-group, are too well known, and having bid goodbye to all Dharmas, they pose themselves as Muktas.

1. A kind of assumed posture when performing Yôga.
I shall just mention their names:—

33. These are Sraddhāyājī,1 Shadrasa-
Brahnavādin,2 Kāmaikānti,3 Kākani-nishka
dāsa.4 Some are the disciples of Mārjūra,5
others of Kukkuta,6 and still others of
Baka.7 Firm votaries these are of the
Chārvāka Faith!

May these self-servers prosper! For
it is evident that:—

34. These beggars, to make their good
with drinking vessel, wistfully eye
every moment at the fresh and tender

1. He who performs sacrifice to create love for
himself from others.

2. He who construes the six beastly emotions
themselves to be the Brahman.

3. He who is over head and ears in lust.

4. He who takes a cowry for a Pagoda.

5. He who seizes on an object like a cat.

6. He who commits rape like a cock.

7. He who robs others of their belongings by
make-beliefs like the crane.
shoots of the Banyan tree that Lord Vishnu Himself desireth to repose under,—the tree under which the Great Dancer seeketh himself rest.

(Lending the ear towards the air).

"What say ye, beggars!"? Say ye that for me, an ascetic, to 'scorn (others) is inconsistent? If so, ye yourselves stand self-condemned. For, ye are supposed to be ascetics and yet scorn me!

(Turning in another direction).

Yonder approacheth another, wearing golden pendants and bearing staff and jar, thick girdle of Kusa-grass tied firmly round his waist and a belly puffed with sumptuous Ashtakā-srâddhas dinners. He

1. At the end of the great Deluge, after annihilating the great Kosmos, Vishnu is believed to float on a banyan leaf.

2. Rudra is believed to take rest under the banyan tree after his dance.

3. This is an annual ceremony performed in the month of March in which the Brâhmanas are sumptuously fed for the benefit of the departed souls.
...trieth to enter this hermitage, inaccessible even to immortals, forcing people in front, muttering threats by shouts of frequent huins, casting his looks here and there and counting the triple worlds for naught but straw! I shall just prevent his ingress by interposing at the gate of the hermitage and find out who he really is.

**Darpa.**—(*Approaching and gesturing respect*). Ah, divine lady! Thy greatness is well known in the story of the Mahābhārata; thou seemest to be the presiding deity of the ascetic order. Thy success in Yôga is unquestionable. Thou seemest to be quite affable. I therefore wish to know particularly thine residence, lineage, race, etc.

**Asuya.**—Charming man! Thou askest me something unfit to be told by those belonging to the ascetic order. Without prostrating to me, how is it that thou standest like a sacrificial post?

1. cf. ककशे: कृत्देहोदपि दीपितोदपि द्वामिना।
   सूच्यमेव न प्रदास्त्यामि विना युद्देन केशव ॥
Darpa.—By age, act, erudition, etc., superior I am, but by thy holy order, superior thou art. So I was in a dilemma as to who should prostrate whom in such a case.

Asuya.—If so, in this hermitage, there is the all-Dharma-knowing sage. Through him, we shall have our conflict of duties cleared.

Darpa.—I shall try to accommodate thy wish in the matter, but let that alone for a while. I have something else in my mind.

35. By thy conduct, look, thought and action, I fancy thee, as being acquainted with me before, but thou seemest strangely disguised!

Asuya.—I also fancy thee as having been seen by me before. But never mind this controversy now. I wish to prescribe some expiatory rite for thee, who simply wearest white clothes and standest like a lamp-post, without prostrating to my noble self, whose feet is worshipped frequently at every ceremony, by even the foremost of ascetics, who take me for their superior
in ácháru. I will thus make thee holy.

Darpa.—(Aside). This votary of the ascetic order prattleth some nonsense.

(Aloud). (With hesitancy). Be it so. We shall then ask the master of this hermitage.

(This saying, both advance).

Dambha.—(On seeing both, feigns to be under a vow of silence, and orders his wife by gestures.)

Kuhanā.—(Advancing in haste).

Ah! divine Sanyásinî! Stand ye must, at a distance from the presence of the master of my house. For, it is not proper for my master to remain near ye, who have not taken your bath and who are polluted by long travel. Let not your shadow which would vitiate the efficacy of Mantras, defile the holy person of this great Yôgi. Him, even the high-souled sages, prostrate at a distance. The water of the Bhágîrathî,

1. Ascetic woman.
brought even by these (sages), my master deigneth not to touch by his hand.

_Darpa._—Great is this observance of ceremony by ye, a strange couple! At the confluence of the Gangā and the Yamunā, we have bathed and have sprinkled on our heads, over and over again, water sanctified by the most virtuous Mantras. Could ye possibly be even the shadow of our likeness, having forms, self-luminious and splendidly bright as the Sun? “Drop into perdition” is all that you deserve. Alas! This, thy husband, a disgrace to his order, surely betrayeth his ignorance under the pretext of silence, by disregarding me, the greatest of the great, and esteem-worthy for all the universe and this guest of an ascetic woman who have resorted to thee, to clear the doubt:—“who should prostrate whom”.

_Dambha._—(Knitting his brows and making Hum-kâra1.)

1. A sound of Hum.
Kuhana.—(Approaching in haste and shutting his mouth with her hand). Highly illustrious Dharmadhvaja! Breaking thy vow of silence, by an appropriate act, thou shalt give a fit reply to these two worthy guests.

Dambha.—(Gesturing Pranayama² and uttering Pranava³ aloud.)

(Aside) Unexpected is this conversation with one unfit to be conversed with.

(Aloud). Ah, thou vilest of Brähmanas and foremost of fools! Sayest thou that it is I that exhibit ignorance? Luckily thou wast not cursed by me so far, lest my penance would suffer. Many are the persons that I have cursed and reduced to ashes!

Ah, miscreant, strange and unheard-of hitherto-fore! Get thee gone. Let not thee be burnt to ashes by the flame of my eyes.

1. When the vow of silence is abandoned, the Pranava is recited.
2. Restraint of the breath. 3. See n. 6, p. 2
Darpa. (With anger). Thou fool! Out of respect for caste that thou art also a Brâhmana, thou wast not so far beaten on thy head.

Further: --

36. My country is Tundirî; even king Skanda's esteem my ancestor did merit, Earth's ornament Satyavrata is my Kshetra¹; little Kânci, is my residence, Through disciples numberless, quarters ten well I am known, Thou old man! Stolid! Thou tortoise in the well! heardest or knowest, thou me as the greatest of disputants?

(Chuckling). Alas! Thou vainest of the vain! Thou stranger to my àchāra²! Tellest thou that I am a miscreant? Perhaps who but I shall know my greatness? Even the Yôgīs great merit not a sixteenth

¹. Native village.
². Vide n. 7, p. 275.
part of my antecedents and áchára. Paltry men then deserve no special mention. Therefore it is that I prostrate not even to the Bráhmánas, elder even by three years. Knowest thou not my deep desire to advance righteousness?

37. Just because my mother exchanged a word with some one connected with an old hag—a mere suspect of a street scandal, I disowned her (mother), otherwise so chaste, so good! As for me, by virtue of learning, high connection and character, I excel even the founder of my family. Who then is match to me, not to say superior?

Dambha.—Ah, thou immodest and ambitious Bráhmana! If thou art really one, strictly following good áchára, how is it thou didst not prostrate to this She-ascetic? Why again thou didst not salute me,—revered as I am like a father by all the world, and possessing a fame, unknown even to omniscient and high-souled men,—me, a Srottriya,¹

¹. छन्दोपधीत इति भोत्रियः
elder to thee by three years, as also this lawful and all-chaste wife of mine, bowed to, by even Prajāpati and others,—who know the truth about God and Soul,—at the crowning act of all ceremonies?

Darpa.—Ah, Dharmadhvaja! Sinning self-flatterer! As thou transgressed the rules of veneration, thou shalt be born in a low womb, may be, a dog's womb or a Panchama's womb. Never have I in all my rambles all over the world come across anywhere one, who esteemeth thee yet.

(With a loud laugh). Thou foolish cheat! 38. Several are the Prajāpatiṣ, Paspataṣ, and Brihaspataṣ I have seen! In no way thou art their superior. Being so, thou alone payest me no respect.

1. A Brāhmaṇa should prostrate to another, elder by 3 years.
2. The implication is that even Brahmā performs ceremonies with mingled feelings of fraud (Kubanā, wife of Dambha) and piety.
Surely, for scorning thy betters, thou shalt anon fall into perdition.

Kuhana. — Ah, thou she-ascetic! This vile Brâhmana shall rue for his contempt of this great sage.

Asuya. — Ah, thou dutiful housewife! How is it that thou, like a wicked Brâhmi, reproachest a guest? Tarry we must for a while, when these high-souls indulge in mutual scorn.

Dambara. — (With anger). Ah, thou crow of a chatter-box! Like a dog, to vainly wander is thy nature.

For:—

39: Some there are addicted to all manner of vices, wandering like thee, vainly in this world and claiming shelter under the strength of their mere racial superiority. They are avoided by the virtuous; they get angry and they invoke without any sense of shame disgrace on the onlooker.
Darpa. — (Clapping his hands and mocking) Why so frownest thou on me, like a monkey, when I but speak facts as they are?

Dambha. — Ah, thou vain fellow, as massive as a pillar! Surely thou knowest not the episode known to all the universe.

40. Once when on the confines of Satya-loka⁴ I loitered, the Lotus-born Brahmā received me, all of a sudden, with the sages headed by Sanaka,² and with his hands washed seven times over, himself gave me Arāhyā,³ all humble and lowly!

41. How many in this world are the sages ancient, who, claiming their descent from the Lotus-born Brahmā himself, win across the darkest of sins, purified, indeed by the water, washed of my feet?

Kuhana. — So it is! An eye-witness I was as well, thy dutiful wife.

1. World of the Demiurge. 2. A divine sage. 3. Water offered to wash the hands to a guest during reception.
Darsa. — (Aside). Surely this is my esteemed elder Dambha, and that, Kuhana.

For, others are not forsooth capable of either conduct or loquacity of this description. I shall therefore treat them as my relatives.

(Aloud). Ah, all-knowing divine lady! Imagination leadeth me to conjecture something and I shall presently acquaint thee of this.

42. This venerable lady is no other than the pervert Kuhana, ever skilled in depriving others of their riches and this is no other than Dambha himself who hath the whole universe under his control and whose sacrifices consist in nothing better than the slaughter of goats.

How then shall we have our conflict of duties solved by him?

Asuya. — That is exactly the thought in my mind.

Dambha. — (Smiling). Your indentity also I can determine by reasoning out.
43. Surely thou art none other than Darpa, ever casting slander on good men and strong only in garrulity; and this, in ascetic guise, is no other than thy wife Asûyá.

(Behind the curtain).

Thou, master of the house, the most virtuous of the Gauda country and thou guest, the most virtuous of the Láta country, surely but spake truth!

(All gaze at each other; discover their mutual identity and express delight).

Dambha.—(With joy). Friend Darpa! Our identity is now disclosed through this heavenly voice.

Darpa.—Never did a heavenly voice prove untrue. I owe many apologies to thee, my elder.

Dambha.—Indeed I too have offended thee.

(Dambha and Darpa lift their hands in salutation and speak affectionate words).
(Asiyà and Kuhana embrace each other tightly).

Bambha & Darpa.—As we wished, so have we met here, by chance. Now we should be with our king in time.

(Then enter Mahamoha and Durmati).

Mahamoha.—(Musing). My love!

We, having taken the vow to exterminate the most reckless ruiner of our clan, Viveka, have just heard that Kama Krôdha and others, sent by us to spoil Jiva's Yôga, have retreated, with their squadron, all broken up like a dam made of sand, seized with an unexpected panic, protecting each other, on the analogy of the maxim of the Lion and the Forest, and that they, ashamed to behold our face,

1. सिन्हाबोधिनिवायः—The lion cannot exist without the forest, for hunters will have easy access and will make short work of the lion; similarly the forest cannot exist without the lion, for, then, the forest in the absence of the lion will be transformed into cultivable land.
have fled in different directions, with intent to commit suicide. Therefore thou shalt hasten their sweathearts Rati, Jighámsá and Trishná to their presence to console them, our ministers.

Durmati.—Aryaputra! Already on that errand have they been despatched to their presence.

Mahamoha.—Well, my love! Thou hast rightly divined thy lord's wishes. We shall recall them to service at the outbreak of hostilities, after they recover heart for a while.

Durmati.—Verily so!

Mahamoha.—(With deep grief).

My love! With my glory everywhere undiminished, I blush (at the thought) that this quarrel should have arisen in respect of this vile Vivéka, my unequal in every respect. As peerless as thou art amongst the weaker sex, I am so amongst the stronger sex,

1. Goddess of Love.
2. Desire to kill.
3. Thirst for wealth.
For:—

44. Ever on their heads the Deva and the Asura hosts wear, The parchment of my order, whose text is engraven, With ink made of their coronets' lustre, Their diadems reflecting the alphabets across their heads.

Further:—

45. Deva-hosts I control; more so mortal kings, Primūrtīs—Brahma, Vishnu, Rudra, confined I in Lotus, Sea and Mountain, Unfailing my brow-force in the universe—making, unmaking and transforming—

1. The implication is that the Devas and the Asuras are the servants at the beck and call of Mahāmōha.

2. A popular belief is that imperceptible alphabets are written on the head of every person which indicate the longevity of a person's life, fortune, position, rank, etc.
Whose grip then am I in, and who
my grasp could escape? this is an
open truth!

(Aside). How then, to revenge myself
on Vivêka on whom fortune now smileth
for some reason unknown? Never mind.
Am I not the Great Môha?

(Aloud). Love mine! In any case, like
the sun screened by the clouds, diverse
religious, sown broadcast by me in all
quarters are somewhat mystified by a few
fools, the Upanishad-followers, Kâma and
others, ashamed at the failure of their plot,
prefer incognito now. I can, yet togsy-
turvy the prima facie argument as the
conclusion and vice versa, creating differ-
ence in objects where it existeth not and
sameness where it also existeth not and
thus confuse this world; or, I shall
strengthen the credible doctrine, so much
in harmony with Ahamkâra' etc, and
pivoting round the cardinal doctrine of

1. See n. 2, p. 61.
Experience, the doctrine, where the vain endeavour to establish an invisible Entity, is fully saved and where the end and aim of life are Artha and Kama,—all by the sublimity of my arguments—and thus damp the vain enthusiasm of stupid Viveka.

Hah! Hah!!

46. Earth, Water, Fire and Air, are the elements; the admixture of these bringeth about knowledge on the analogy of Intoxication. Who is it that hath seen a soul over and above this, and what happiness can there remain, the moment the body becometh extinct? This is the Chârvâka doctrine, founded by Brihaspati!

The Upanishads quoth that the faith acceptable to the largest number is the stronger faith. It is said that this is the Asura's Upanishat. Therefore the

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1. Intoxication is brought about by taking in an admixture of किर्ण (A drug or seed used to cause fermentation in the manufacture of spirits).
conclusion of the followers of Vedānta Siddhānta, that the Upanishads are the only real authorities, indirectly acteth as the document admitting our victory, written by our enemy in his own handwriting.

47. The heretics of our creed, with an aching heart, reconcile their theory, through Experience, which is contrary to their accredited faith; but the followers of our creed, taught in the school of Brihaspati, can act up to the dictates of their mind.

Durmati.—Aryaputra! How shall the creed of Brihaspati, based only on Experience, stand before the diverse other creeds, based on several Authorities, which establish the existence of several inferential entities?

Mahamoha.—My love! Surely thou seemest to put this question, just to strengthen the soundness of our faith!

48. These Vedicas, simply believed in by

1. Followers of the Upanishads.
2. God and soul.
some self-styled Pandits, seem to preach a something unreal, but this creed of Brihaspati is no sooner advocated, than they (the Vedas) lose all their force and stand stupefied in silence.

Could even myriad reflected images of the Sun form themselves into a real Sun?

_Durmati._—_Aryaputra_! Before this paramount faith propounded by Brihaspati, what is _Mukti_, what is enjoyment and what is God?

_Mahamoha._—Just hearken.

49. The dissolution of body is _Mukti_; superb sexual pleasure is enjoyment; and damsels giving this pleasure and adorned with youth are the gods.

And so it is, my queen, who knoweth the truth of truths! These, thy questions, have been replied to in consonance with Experience.

The grace of these visible gods is the one thing to be sought after, for conquering our foe in the person of Viveka.
Durmati.—May thou receive the grace of these damsels—living gods, and fit to be conversed with. But how is it possible to conquer Viveka, through their grace?

Mahamoha.—Thus surely:

50. The Yoga of even the men, intent on deep penance,—men who have mastered all the Vedas and who have restrained the senses outer and inner, the picture in the shape of slender-waisted damsels, painted on the walls—Imagination, even without the aid of the artist’s brush, shall undo.

The Vedántins state that, even those dear to the Supreme Lord on account of their aversion to sense-enjoyments refrain not from pleasures but indulge in diverse pleasures, eating, drinking, sporting with women, riding on carriages, etc., and this is the great virtue (of our faith). Indeed none would fly from the fear of the scorpion to the mouth of the dragon.

Further:

51. Breatheth there the man who faileth
not in courage, even at the sight of damsels, who are shaped together with the collected materials of darkness, the moon, flower-bunch, the sky, the eddy, the plantain-tree, the mirror, the quiver, and the lotus—damsels who resemble the waving pennons, implanted in the front of Cupid's hosts?

Ha! Ha!! Quoth not the Vedas that many are the wives of Garuda, brooking not a moment's separation from him, as also of the other eternal lovers of Vaikuntha who are ever free from family-ties? Quoth not again the Srutis that the Supreme Lord who liberateth men from all samsāra is the spouse of no less than three wives, Śrī, Bhū and Nilā? Therefore the monkey-like revilers of Kāma—the true aim of life,

5. Navel.

The head-to-foot description of a damsel is meant here.
burn their own fingers, like one setting ones own city in flames when trying to burn the city of ones foe.

Behold Him whom the Mumukshus proclaim as the Donor of Eternal Bliss!

52. Even the Ancient Lord, though promulgating Satva-guna, diverteth Himself in several chief cities with several wives, reposing Himself on His thousand-hooded Sesha-couch.

Therefore refuting the Chārvāka’s faith and premising the existence of the Divine Couple is as ludicrous as the wit of a simpleton who would refuse to give a hundred but would offer only a fivescore!

Further:

53. The vow of celibacy suffered by Brahmā and others who have compiled works relating to the attainment of salva-

1. See n. 5, p. 29.
2. The Lord without an origin i.e. Sri-Nārāyana.
3. Such as Srirangam, etc.
4. Also means: — In the company of gallants.
tion; but which are fit to be believed only by fools, maketh after all for greater enjoyment.

(Listening):—

*What sayeth some one?*

54. "The wedded life of the Parents¹ of the Universe is natural² and is the outcome of their free volition. Even the division of human beings into men and women is only designed for the service of the First Couple¹. Every other design is also to be similarly interpreted. Brihaspati's faith merely enhanceth the pleasures of temporal³ men but it hath no relish to the really learned men, alas!"

(Frowning). Who is there? Let this owl of a Believer be thrust away from my ken.

*Durmati.—Aryaputra!* Surely my votaries are all women. I am really proud that Viveka is to be conquered through them.

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1. Sri and the Lord of Sri.
2. Not due to the force of Karma.
(Musings). How is it that the world, neglecting thy creed, the main theory of which is flirting with young damsels, hang near after diverse different creeds?

Mahamoha—My dear! Want of proper investigation is the cause of this, blind obstinacy of the fiendish Believers.

55. People, eager to indulge in vain quibbling arguments, thus abandoning the faultless faith propounded by Brihaspati, set their hearts on diverse other creeds established by Kapila, Hiranyagarbha, Kâmâda, Buddha, Jina and others.

56. Both movable and immovable objects are wondrous by nature, like the variegated lines of the peacock's plumage. Need poets assign any reason for the thorn being sharp?

Such is the indomitable force of the theory of nature. The law of cause and effect also followeth the Kâka-tâliya-nyâya.¹

¹ The maxim of the crows and the palm fruit. It takes its origin from the unexpected and sudden
Even thus:—

57. Ah! How loud in the world, flourish systems of sophistry, by the hundred, sharp as shingle, agitating the world by the legerdemain of befangled controversies, raging by “No”'s pitted against “Yes”'s, and “Yes”'s against “No”'s!

58. Virôchana¹, taught by the all-knowing Prajâpati who was pleased with his long service to him, promulgated for mankind the quintessence of the Asurôpanishat². Even in this matter—

59. Mukti, it was said, by the elders to be the annihilation of the body and the senses. But considering this as absurd, I composed:

fall of a palm-fruit upon the head of a crow (so as to kill it) at the very moment of its sitting on a branch of that tree and is used to denote a very unexpected and accidental occurrence, but not a linked cause and effect.

1. The progenitor of the Asuras, father of Bali.
2. cf इत्यधो है देवानामुप्रवन्ध विरोचनोसुरानाम्।

(Chandôgya Upanishad.)
a treatise, therein stating that both by largeness\(^1\) (Brahman), and glory\(^2\) (Brahman) the bulging bosoms of damsels matched Brahma-bliss.

**Durmati.**—*Aryaputra!* This mortal world being so well protected by thee, how is it that our unreasonable foes, with their partiality to other faiths, torment it?

**Mahamoba.**—Be they what they would! It harmeth us not. Thieves abandon not their nature, but the wary-minded are in no way affected by these.

60. Let the Védántins indulge in mockery against us as they please. Let others, indifferent, desire to despise us—great in every way; let yet others prattle their own wits by saying that this is the attitude of the virtuous. Of what avail to us are all these ways of self-conceited perverts?
(Musing). Love mine! Now we must find out the men who are capable of establishing our theory.

Who there?

(Dambha and others advancing quickly)
Here we are. (Thus saying, approach.)

Mahamoha. — Welcome to you—the well-wishers of our race.

Dambha and Darpa.—(With humility)
Great king! We are here, our movement always everywhere and unrestrained, by thy grace. What may by these servants of thine be done?

Mahamoha.—What news then about Káma and others?

Dambha.—(Aside). What shall I say to the king?

(Aloud.) My lord! Durmati's Lord! It is said—"Truth shineth in kings." I shall therefore inform thy Majesty, what I saw, though it may be disliking to me.
For, I know too well the present condition of Kāma and Lōbha.

61. Immersed though men are in the Ocean of myriad lusts, though the season of Spring reigneth, though the Malayā breezes blow, Kāma, abashed, as it were, at reverses', due to his slight remissness (in attacking the Jīva), it seems, hath fallen into slumber, and never toucheth his shafts!

What need then to speak of the other (Lobha)?

Listen:—

62. What hold can Lōbha: an object of praise by misers, obtain in a Jīva, beguiled as he is by Viveka, and who neglects his very body!?

Dārpa.—My Lord. Wise in the company of Durmati? I have seen Krōḍha in his present plight; I shall acquaint thee with

1. Failure of the plan to captivate Jīva and make him enjoy the dictates of senses when his mind is distracted from Yāga.

2. Also means, expert in base wit.
what I saw, in deference to the precept—
"By Truth shall the Wise be followed."

63. Even Krūdha—the enhancer of the
happiness of veteran warriors, whose
prowess is manifest in the knitting of his
eyebrow—premonitory of the coming cata-
clysm, destroying the cosmos of the twice-
seven worlds, remaineth all stupified by
the influence of the poisonous drug, Virakti.

Mahamoha.—*(With a Sardonic laugh.)* Ah!
These are the evil counsels of the ruin of
our race, Vivēka. All wary then, we must
cover the whole universe with vice, in such
a way that there could be no opportunity for
Vivēka. Vice alone is virtue for us, who
are intent on preserving our race. The
Itikasins' aver:—"Virtue and Vice alternate
according to individual situations."
Vivēka, by himself not very strong, thus
reduced to straits, shall easily surrender.
After all, what is this Vivēka? It is certainly
no hard task for the sickle to cut the herb²,

1. Epic-writers.
2. *Ophiophrhira mungo.*
nor doth the fire need help to burn the thorn!

(Musing) Love mine! My race's guardian angel! Mark the studied perseverance (in me, not leaving a thing begun, unto the limit of life) and ever true to thy wishes!

64. Either let Káma pine with Kródha and Lóbha, or join me in time. Sri Ráma's irresistible stand in his fight with the Rákshasas, I shall re-enact in my fight with Vivéka. This Káli-age shall be my chariot, thou Dúrami my charioteer, Dambha be my triumphal trumpet and Darpa my armour!

Gambha.—Great king! When thy success dependeth entirely upon thyself, what availth our effort?

65. Who dare stand before thee, when thou takest it into thy head to romp on the stage of war, and who as thy foe dare challenge thee when thou amusest thyself in Káma-sástra? A person but once earnestly
espied by thee becometh capable of pulverizing the earth, uplifting the Mountain Kailāśa and exsiccating the Oceans Seven.

Still, we, acting under thy commands, shall put ourselves unreservedly at thy disposal and exert our very best. Even monkeys did assist Sri Rāma and so did the shepherd women, Sri Krishna.

Mahamoha.—I shall allot ye duties exactly as your hearts may desire.

66. Now Dambha! Thou shalt in all vigilance again resort to regions bordering on holy rivers to continue thy duties, and Darpa shall take his residence in

1. The reference is to Parasurāma who in anger powdered the Earth.
2. "" to Rāvana who uplifted Kailāśa when he went to fight with Śiva.
3. "" to Agastya who drank the oceans in anger.
4. Where sacrifices are performed, there vanity (Dambha) is manifest.
the holy hermitages, where the conceit of Vairágya is in full evidence.

_Dambha and Darpa._—Thy Majesty's command shall be obeyed. (Exeunt.)

(Aside.) What shall be done first to baffie the enemy? Ah, now I recollect.

67. Helped by Durmati, I shall fling into the burning belly-fire, the four kinds of oblations and shall solely maintain _Prāṅagnihotra._

Then, when the Jiva revellet with himself in feasting on dainty dishes, made of stuffs, wholesome and at the same time forbidden by canons related to caste, person and place, where is the least chance to Vivêka's victory?

68. (Aoud.)—If I defeat not Vivêka, of what use are they to me,—clusters of Méru mountains, ranges of Kailása mountains,

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1. खाख, पेय, चूप्य, तेव.
2. The only fire sacrifice of keeping up life.
3. Onions, etc.
4. Stuff belonging to out-castes.
5. Stuff grown in filthy places etc.

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the thrice-six islands, or all the worlds? Contented I shall never be, even with all the Cosmos entire. Now therefore my mind yearneth to kill the enemy.

_Durmati._—Thy ministers alone shall be favored by entrusting them with the errand to slaughter the foe.

_Mahamoha._—Love mine! Rightly thou dost discriminate. In similar strain was the thought in my mind. Therefore let some confidant of ours be summoned from the harem.

_Durmati._—Friend Durvasanà! Come here.

_(Then enter Durvasanà._)

_Durvasana._—Here I am, awaiting the king’s and the queen’s mandates.

_Mahamoha._—My good Durvasana! Proclaim under my command to my different Secretaries, expert in all learning and writing:—

Be it known to all that the King of Kings and Suzerain Lord, the great Mahàmòha with Queen Durmati commandeth:
"Let it be written that Mahâmôha hath made a free grant of the famous metropolises seven, known all the worlds over, as the seven Mukti-kshetras\(^1\) the great islands seven, the oceans seven, to his ministers seven, Kàma, Krôdha, Lôbha, Mada\(^2\), Dambha, Mâtsarya\(^3\) and Stambha\(^4\)."

And :—

69. "Leaving now Indra and the other Devas, who retire from their high estates at each successive Manvantara\(^5\), and who tremble with fear at the very mention of my name; all this universe shall interpret the use of the words —Nama\(^6\), Svasti\(^6\), Svâhâ\(^6\), Svadhâ\(^6\), uttered even casually, as appertaining to myself—Mahâmôha."

---

1. Shrines of Salvation.
2. Pride.
5. The period or age of a Manu.
6. These are the words with which Vedic hymns end.

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Duryodana.—Duly shall the King's and the Queens' commands be obeyed.

(Exit.)

(A cry behind the curtain.)

“Victory to the Lord!”

70. “Oh, Môha great! Like unto thee is the fierce-rayed Sun, unfavorable owing to its heat1 to men's movements3, causing a time4 suitable for eating, and desiring to get into the opposite direction4—West.

71. Now—a cook, the servant of Darmati, both from the home of Indra5, and the home6 of Varuna, bringeth a fit meal7 made of the ingredients of sweet nectar, and wine flowing incessantly, for Mahâmôha.”

Mahâmôha.—(Listening.) We shall now retire into our inner rooms, as the herald

70. The epithets when applied to Mahâmôha mean

1. Prowess. 2. Torments of Samsara, unfavorable to the attainment of Môksha.

3. Midday—also means founding the Chârvåka faith, liked by all. 4. Longing to conquer Viveka

5. Svarga. 6. Western Ocean.

7. स्वाचं धारान्तं=सुरा
declareth that it is time to adore the deities, who pervade all bodies and who are accepted by all religionists viz. our very lives (Prānas.)

(Thus exxunt.)

Finis Act V termed Dambhādyupālambhana
(Taunt of Dambha and others.)

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संपूर्ण सूयोद्ययः

श्रीमङ्गमान्तमहादेशिकविरचितः

कल्याणपुरं नारायणाचार्यं
श्रीरक्षा द्वि. रघुनाथस्वामिष्ठमणं च
संपादितः

प्रथमः संपूर्तः

अष्टः १-५

श्रीरक्षस्थ
श्रीधारणीविलासस्मुद्रायश्वालः
संपुर्दितः

१९१६।

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भूमिका

भाभिज्ञः

झातमवैतदनववहृष्टविवाहसन्तोऽविमलिकृतमतीनां रसभावावः
कारपरिकृतसरसशमीश्चतनात्मककाव्यभवनायबिनाय
प्रज्ञानां रसिककशिखामणीनाम्, यदुल-नियतिविहित-
नियमविरिहितदाहादशमयाद्रसभरतरक्तात्काव्यादेव सरस-
सर्वमा कर्तव्यताविदः समुपवत्तत इति। तदृपि काव्यं द्रव्यं
आज्ञायमिति सामान्यतों द्रव्या विभज्ञानममिति क्षमादेकैकं
प्रधानरूपकोषपुस्तकेऽद्रव्ययोजयोभयमयवाकारणं च द्रव्या
त्रेता च व्यभाजि। एतेषु कविवरसहितीयकवितासुवर्णं
वर्णपरिक्षणगर्भप्राणोपप्राणयोभुक्तावानौ प्राचीनावें।
यथोरेव मधुरादचारसभावनिवार्तवतं रायकुक्कलावतं: प्रयोग-
तन्त्रपरिशासनसुरभिमभवते: कियासभमहेरेणोद्धापि।
तांत्रिक महावर्णकावितस्य रूपवस्तुशुभावानुभावतत्स्या नेवनु-
कार्यन्यकार्यदृष्टारोपायं रूपकत्तमिति व्यवहारः। एतथा
नाटकादिमेहाद्वाध्या नाटिकादिमेहाद्वाध्यात्र च विभक्त-

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माध्युःकैः। ग्रेयूः रूपकमेधेषु सर्वग्रहतिभूततथा चतुः:-षष्ठ्यकुसङ्गमेतपि"सकठाकःकृत्तितया, प्रकाशपिवस्तुर, रस-राजेन शुभेंरेण, वीरेन च विभ्राजमानत्या, नवरससाधार-पनायकायेशसरीरांद्रातलनाथकपुण्वर्णंपरत्या च नाटकस्यैव प्राधान्यम्। तस्मिन्मोऽनेव कबीनामन्याय्यैर्षु श्रेष्ठम्। तथा चाहुः। कविताखरूपसारज्ञा:—‘नाटकान्तं कवित्वमू’ इति। किं बहुना, नाटकप्रदन्ननिर्माणान्निपुणेन कविनां संबंधेन भाविकित्यम न लेखाशीर्षिपि संबंधित।। तत्तपात्रों-चितरबिविधवेषकाष्ठादिवर्णानं, वदक्षजननामोऽऽसविधान-चतुर्तरविबिधाविक्षपकस्वरूपां रसभावाविभविक्षु त-नम्यतं च न कहापि संग्रहेन सवेभानं विना नाटकप्रबन्ध-रिमोऽतु:। ताहेशु नाटकेशु परःशतेशु ज्ञापत्वापि प्रबाध-चन्द्रकृत्यप्रतिनिधित्वया श्रीगौमणमहादेशिकैरनुगृहीतिमिद्-मेव नाटकरान्मंकल्पसूक्ष्मयांस्वरूप्यवहननवार्तासत्यः। देवी-ध्यानमवित्य साराज्ञाविवेचनचतुरैविद्वतविविधमिविष:। अनवरत -मध्यवर्त्येति। वक्तृविभयबृहक्षण्येन्नेव प्रवन्धस्य यहेते। वर्तमानिकंबृहमेनवत्तवासिनाम्। अख्यार्थवेन करूः प्राधान्येन प्रतिपाद्यमानो रसस्तवनवमो नवम्। अथान्तः परेः। प्रायेनाख्या-दित्तिशः। प्रवन्धान्तर्षेषु।। नाट्येव अङ्गैः रस: स्मुतिः।। इति। अधिभुक्तचन्त्रं तु प्रायिकाभिप्रायेण। न तु रसान्तररत्नुद्याहः।
स्थ्रयम्। अब्देव कविसार्वभौमः—
‘असर्वपरिपाटिकामधिकैरौति सृष्टिकारिता’
परस्परतिरस्कृति परिधिनाति वीराधितम्।
विक्रमगतिरूतस्तदृंजन्मल्पसारे: पैरः।

शंपस्व-परिधिनते शामिलं चिकिर्तेऽरसः॥

इति खवचनेनेव शान्तरसस्य प्रयोगाहितां रहस्यन्तरार्खशया
अभयादिततं च प्रकटीचकार अत्र चातुगुणं चतुर्विद्रैवतः
सह पुरुषगुणां एव पात्रीमूः सुखदः। खादिरिवाचविं जगत्वभावासिं दृश्यन्ति
हेयोपादेशविषयकः श्नानमपादयन्त: अन्तत: नारससंसरमागरोंतरणह्रं भगवन्द्रकिरिति
च सुस्थलमिभितन्तो निमीन्दोः। कविभिरनुस्विकिर्तचराः।
वि-सम्यमाध्यते भावकानाम्। परमकारणिकः मृगेकुटेशः
षणात्वतारसस्य भवान्त वेविक्षकोषार्गतवर्गुः। सर्वततन्त्राक:–
तन्त्र: दौनजनसर्गभृणाय वैदिकाण्डः जैकस्य हिताहितविवेचनसीतीरणवेदने प्रवज्ज्यते नै
यं च साधारणवेद एव निजवदन्तालातासम्रुतकल्पाययत, यथाय च मन्त्राचेत
देशो भगवान्वेदयो विहरेन्द्रः, यस्मै च सुप्रह्यांवमूः विश्विष्य नामकरणे चरचरात्मकाशिकेजगान्नामपुण्यवति
श्रियःपति: श्रीकृष्णावः।(ताइस्तुस्तरगवद्वेदनेऽजोऽहिताल्पत्रः)
शाक्ति: श्रीनिवासरामस्वरूप प्रबन्धेत्राहो भाग्यमस्य प्रबन्धप्रव-राजस्यः। अथवा: सुवनतत्त्वसहैवतप्रबन्धप्रणयनप्रसाधितस्य।
हंसञ्जीवनुपाल्यद्वादशमीदीपिकेशि देवनागरालेखिपि.
शृद्ध्राप्रकरणम् सत्रोपभोग्यतामगमत्। संप्रति तु ताहत्तुदोषो-ढाराय वदनशीक्षण कल्याणपुरं श्रीनारायणाचार्येन श्रीरामकृि.
पदरामाष्टस्थामिशर्मणा च बुद्धिश्रममक्षंग्लाति धनवंयं
वाष्णात्त्वाथं पतञ्जार् सुखश्चेत्वनागरालेखिपि: संसुद्धेन श्री-
वाणीबिठास्थयाक्षरे। आकूलभाषाय च: परिवर्तित्वं च।
लोकांकारपुरुषधर्योमस्तिकाविनोमहाशयीयोर्योर्योर्यवसाय:
श्रीरामकृिपया फळांग्राहिङ्गिति जेजीयतामिति महवन्तं
भागवतांश्रानारतं प्राथ्यमः।

तैः! वाधूछ श्रीनिवासस्वामीः।
साहित्यरलम्।
॥ श्री: ॥

॥ नाटकपांश्राणि ॥

सूत्रधार:
नटी
विवेक:—राजा
सुभाषि:—राणी
व्यवसाय:—सेनापति:
सिद्धान्त:—गुरु:
वाद:—शिष्य:
तर्क:—सारथि:
संस्कार:—शिल्पी

नारद:
तुल्युद्ध:
हस्पतया:—दूत:
कंठस्प:
शुद्र:
महात्रा
बिचारणा
चेतनी

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विष्णुभाषी:
महामोह:—प्रतिनाथक:
दुर्मिति:—राज्जी
काम:
राति:—कामपत्री
बसन्त:
रागद्वैषी
कोष:
लोभ: ~
तुष्णा—लोभपत्री
दम्भ:
कुहना—दम्भपत्री
दर्प:
असूया—दर्पपत्री
स्तम्भ:—कुषकी
संबृतिस्वल:—दूत:
प्रति हारी
अभिनवैश्वान:
दुवांसना

*
SRI VEDANTA DESIKA.
|| श्रीमान रामायणाय नमः ॥

|| श्रीमान् लक्ष्मीप्रदेशप्रसंगम्य नमः ॥

|| श्रीमान् निगमान्नमदांशिकाय नमः ॥

श्रीमान्वेंद्रनाथाय | कविलार्किककेरी ।
ब्रह्मान्वेंद्रनाथाय | वंडरकणायीयोरो | संस्कृतत्त्व स्त्रा हृदि ॥

॥ संकल्पसूयोर्द्धयः ॥

यज्ञक्षिप्यवाचकं दिनपूर्वे दशिकम् । प्रेतिणि:
क्षिप संप्रतिप्रती । स्पष्टि यत्संकल्पसूयोर्द्धयः ।
तक्षेत्रभ्रामम्यंरामस्तम्यम्यम्यनियोतिः:
श्रीमान्वस्तु मे समस्तविपुष्यारायण नारायणः ॥

*S. 1
लक्ष्यं यत्त भूतिबदुःक्रमाद्विष्ठत्वाध्यात्मानं:
प्रथमवाण: प्रणवव्युषा सच्चविभत्ति: प्रयुक्तः ।
मध्येवकसः स्फुरति यहसा पत्रलः कौस्तुहला ।
प्रथाकान्तः स भवतु द्यादुर्गसिन्धुः श्रीमें वः ।।
( नान्वाते )

सूक्ष्णधारणः — आदिभेदसमि निग्रिनवरसरकारकरीकरीमणि-
निजराजतपादपीठाशः शरणागतपरिश्रावससतन्त्रविदी-
क्षत्रस्य सरसीरहवासिनीसह चरित्रमणः संसर्गाँतवदहन-
तापनिर्बाध्यवालाहक्रमः सरस्वरस्य भगवतः श्रीरक्षृष्टि-
गिरिरसायतनत्वदुर्गिरिपुषोर्षम्प्रववन्द्रश्रुतमृतिषु दिव्यांभ-
व्यक्तिप्रदेशेषु यथाभिमतयान्तरसंद्रवहाबकबिहितगचात-
चलतज्ञनलिङ्गूलीपत्रप्रवीणतिक्ष्मवः: यहच्चय भरु-
द्राहान्तरप्रमध्यमयासीनः: श्रेष्ठशास्त्रागुरुर्निर्वेशः
अचेष्टजनसंभवनीयः अरियवदव्ययनेषः: अभिजलिखानी-
समुचितसदाचारशिलिक्षा: अनादियामहानवर्तम्ब्र-
स्मारणांवस्थकरम्रभावानपत्तिसिद्धः: अवाजगिरि-
वितमुक्तिधारणाः: अलक्षंदिक्षणढशिलक्षणः औप-
निष्टदर्शथपदेशेष्वरः: अवगतसकलकलाकलापः: अत्र-
मवद्रिः आर्यमिश्रेः.
प्रथमाकः ।

यदृशः
लक्षितमनसा शीलै विभ्रुद्मान्तरभूमिका-पन्तप्रमुखो यस्मिन्नाये रसो नवमः स्थितः ।
जननपद्वीहुक्षालातिचिन्द्रा नुपुणीभवः
अरपरिषदा तंनास्वायं मताण्यचिन्निनि ॥ ॥

परिग्रहीता च मथा भरतमदाभ्यायथा मन्यावरथस्या-नेवासिनः संतोषपालकनामवेयवः दैत्यचक्रवर्तिनः पुष्ण, प्रतिभकुशीलकुकुरकरण्डर्बेव वेकुण्ठविनोदन। सब्रविन्द्र
बिदुष्माजः । दिप्यपथोगदंदुक्षादक्षण। बिचक्षणाश्च समुदिता:
सामाजिका: ।

तथा हि—

अवधारितनाव्यदेवः

रसीपीनपराक्षुविद्वीमि: ।

भरतागमेत्तैतर्मिनी

परिषदंभादि भासते महत्रः ॥ ॥

तदसम्प्रथमस्यवियाः नस्यदुपकामस्वीमांम्भूस्तपुर्ववायुःविव्र्ज्ञम्
कारार्थेनात्यलयस्कृतपरम्यामनबबोधजगुष्णकुक्षिमरमकलः
भवतुष्मान्यिनीमानिद्यां देवतामिष्क्षणामि ।
पाँची संध्या काविचिदन्तनित्तिकायां
प्रज्ञादीश्वरजनश्रीरपूविः ।
चक्री वेदार्भातु मे वादिव्रकः
वागीश्वर्यान्नामुदेवस्य मूर्तिः ॥ ५ ॥
(अढ़िल वाळः)

dेवो न: शुभमातनोतु दशरथा निर्वैर्यन्यूपिकां
ग्रेन अभाय अव्यानितरसमेर्यक्षितामावुकः ।
यज्ञवेषु पृथविविज्ञवन्युगान्यपानस्वयं विधिती
यद्मौरिर्ध धर्मिणी विहरने नानाकृतिनारिनि ॥ ६ ॥
(मुहूर्तमिन्त्रवल्ला, ध्यानमविन्धीय, गोक्षासमः।) सोहमित्रानी
श्चिन्नसर्वत् रसस्तिकर्त्तकायमेवत्तत्त्वाय क्रुष्या कर्षक्षिता: ।

श्रुतिकिरीटविहारजुषाया
श्रुतिभिन्ध नाटकपद्वतिः ।
मुहूर्वेष्य विवेकमुष्याय-
न्यतमपत्थिरेयायाय विपथिताय ॥ ७ ॥
(नेपथ्याभिनयमवल्लक्य) आदियतां ताबदियमारिया रकः
श्रुति: ।
प्रथमोडः

( प्रवृत्ति )

नरी— अर्थ, पुस्तिम, अणाबिजुत: पिपंपेश्यो, एषे परिजनो!

आर्थ, एपास्थि। अहानायत्तं विच्छेषणं एष परिजनं।

सूचनारां— अपि नाम सत्योपप्रसामाजिकसमाधिष्ठत्त्वात: नाटकाभ्युक्तमुद्धितमाधिकारिहे संतदानिन्त कुशलः कुशीलबः।

नरी— कर्चरणद्रष्ट्रकप्पस खु, पदे अयः क्र य तुह चिन्तिष्ठ तुरितः एवं उन परिपुर्वार्थम् विद्यामां कौशिकं लोकं अभिषेकं आर्थिति।

कर्चरणद्रष्ट्रकप्पस: खल्वेते आर्थिति कि न तव नितिते त्वरते! उद्य पुनः परिपुर्वार्थम् कि नामकं कोषं रूपसमबिधेनतमार्धमिति।

सूचनारां— आर्थि, कि न जानामि संकल्पसूबर्द्वादिबाय सनातकरूक्तवने नवीन नाटकमः।

भावं विन्दन्ति परम्पर परावर्णः

प्रज्ञाभना: प्रभुप्रतन्तसंविधानम्

http://acharya.org
मक्तमश्रौऽद्ये

यस्मिन्नुसासतनुभृतः सदसत्सकारः
पात्रीभवन्यजन्यवैर्याण्यिदेवते: स्वेः ॥ ८ ॥

अपि च,

विशेषःप्रागत्वभ्यस्पुरितरणविविधव्यालिकः
परमहोदयन्तपकतिन्द्रावीरविभवः ॥

प्रबुद्धभेदस्त्रास्वितिधितशान्तात्मनांकृतिनिर्भू
त्योगश्रीत्रायं महर्षसुभुजायण्यमिनः ॥ ९ ॥

अयुग्त तावदीशयोक्ताववभिवः न संभाव्यामि।
कति कति न मन्त्यकृपार श्वामः किं ते परिपुरुषोरंमपाणि-
पाणाः पाजन्यः? किं च,

ये लोकानिह बस्यन्वित विर्भोद्धशनःकःकःकः
स्ते लिखन्तु महर्षोपि मणयः किं नैर्मिन्द चिन्त्यतामुः।
ओवत्सपतिवेदवेदिपत्तिनां सार्येन किमंभाष्यते
पश्चासनदर्पणं पश्चिम स्त्रेषु रबेश्वरसिः ॥ १० ॥

इत्थ्वाध्यायतीव भुहमन्तः।

अपद्रववं किम्पश्वेषपुष्ये
निर्माणस्ते निर्मुदगौरवेण ॥

पविभक्तजिताहितः प्रयोगः
कविना कारणीकते कल्पिताऽवसः ॥ ११ ॥
नरी— अथव, क्रम उन कहुण पराणा प्रवा एसा जत्थ बहुमानेण अन्पुनि, पञ्चदिकारत्वबामा पुना परिसंगा?

आये, कोण पुन: कबे: प्रयोग एसः, यत्र बहुमानेन अस्माविषाप्रकृतिरस्मपातेष उपित्त्व ।

सूत्रधारः— 'आयें, कि न शुद्धमिदं ति? अन्ति बलु सकल-लोकमण्डननियवस्य विश्वातिस्य विश्वामित्रमण्डनस्य विश्वादिविहिरारपुण्डिरिकत्वपुण्डरीकाक्रमसंख्यागत्व-स्थानन्तरगुणवेधप्रवयसंगरसंगमन्यव-श्रीकृष्णविश्वदेवाः सार्थविवाक्षपत्र: कवितार्किकासिंह दति प्रस्त्वलगुण-ममास्यः छात्रजननिवेद्यवृत्तविज्ञानविश्वनितानदशादिशासंौधः मवतन्नवसहितात्रशपमाविरक्तसति: श्रीमद्भक्तानायो नाम कवि:।

गौडवेदंपश्चाल्माल्लाकारां सरस्वतीमू ।

यथां निन्यो भृंसामनि सन्तसंगरवेदिन: ॥ १२ ॥

अन्येन्द्रुक्त्र स्थुंभपन्नदनिन्द्रकः ब्राह्मणहृदरूपयामवधायः

कतु क्ष्मे कविर्भूर्वमन्वन्वाये ।

जन्मवध्युतीयमृतिबन्धु: कथितं यत: सा

देवी च विश्वमानी यदन्यगोष्टा ॥ १३ ॥

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अपि च,
विनासिनी विशुद्धवैरिनिकृतिनां
पञ्चासनेन परिचारकविठोऽप्युक्ता।
उत्पक्ष्येते बुधजनेनृपतिभूणः
गम्भर हरे: ममजनिष्ट यज्ञात्यनेति।। १४।।
स च,
विन्दत्त्वं विश्रुतनानाधित्वेविवष्णुस्
सिद्धार्थार्थाविनिश्चिताभाष्यः।
श्रेयः भीमानन्देष्टः शुभिपथः
नामपर्यं नात्कपमं व्यधितेतत्।। १५।।
नर्ती — अथ, कहं नाम एम्म एवन्तोत्तिवयमन्तोत्तिबः
सन्दिः अभ्यमणसमस्य कक्षां अरंतक्कुलिसिंङ्गंफङ्गं पान्तणं
हुमसंपद। भारत्क अभ्यसाकोलिसियाम रुपस्म कुणजः?
आय, कथं नाम एतम एकान्तमत्रमान्तबिनात्मस्य
निद्रमान्यस्य कर्क्षृगतर्तक्कुलिसिंङ्गितपांपणं
हुमसंपद। भारत्क अस्माहकोलियाइयं रुपस्म
कुणजः?
सृजाङ्कः — (सान्तहासम) येवदत्त्वमाथायो पर्यन्तुः
अत्र तान्वदात्री किमेनर्वृत्तानिकिलकरणयापारमनुभवे—
प्रथमांकः ।

कतामानसमत्वननिन्द्यावस्तुं निवद्दारमवधारयसि
अथापि बृहः ।

मनुव्यासमांचेतसपरिषदही कृचिदियं

सुधासिका त्रूक्ति: स्त्रयमृदुयठ्ठपनिच्छाति जने ।
निश्चयः के विन्याचलविकटसन्ध्यान्तजंता-
परिध्रान्ना पद्धोरुपं यदि गज्जा निष्पािति ॥

अन्येदिपि निष्पाितु समति ।

गम्भीरभीषणगतिगिरिकिंकननादी
चूडापां वशुपतेरापि घूर्णयन्ति ।
खादुःसबसुभगानि वसुंधरायां
सुतांिसि दर्शयति किं न सुरक्षेत्ति ॥ १७ ॥

नरी— (सानन्दम्) जुटं गुतं एवं वा हितं अस्यस्य तह
वि सन्तो गृहस्तरा फातिकति गन्धर्वावमदेसिधिः, सम-
द्रिज्जाहि । ता अद्व कहं तारिकस्य रक्षस्य निवेशे?

वृक्कसम्वैत्ताह्तमार्थक तथापि शान्तो नाम रसो
नास्त्यति गन्धर्वागमदेशकाः समभर्ते । तस्मादृत्र
कथन ताद्रोऽक्ष रक्षक निवेशः ।

सृजागरः— (सानिजावनन्दम्) अर्थेन न खलु संभवायामि
तन्नहं भरतमतप्रदशनः। (विष्णु)
अथवा तादशास्यसवनमस्त्वा जगति दुर्भानु।
शक्ते शान्तिरसोड्यासमवेंक्षपमिनेिेः।।१८।।
अषि च,
असंध्यपरिपाटिकायधिकरणी प्रकाशिर्निः
परस्पररत्स्कृति परिचितार्गति विगायितम्।
विष्णुगतिरसातस्तदुपलपारः परः
शमस्तु परिशिष्यते शामिंतचाल्यतं गमः।।१९।।

नरी— हारु गाम, मणामणन्दजातिमृणवला अश्स्त्रादो
एवं तारिसो रक्षा तद्विवि कहन निप्पदादिद्वृक्कारणी
श्वासिज्जाज्ञायपहाण। यथा भव्यज्ञापेद्वाणिज्ञात ग्नान
अवस्थादेण मंथाजाइः?

भवतु नाम सनकसनन्दनादृहुनिजनसंग्रहंति: सां-
पि तार्कां रमः तथापि कथं निप्पदादिद्वृक्कारणी
करणनिप्पदादिनीयथाग्रवधान ग्नान सवेजनाग्रवधानी
यथा नाटकमुदात्तनेन संपाध्यते!

सत्यवर— अथवं, कौंवं बादीः। न हि वर्षमवघुर्निजिते
लक्ष्मराणमेलेंकानां मतमंनिन्यायः। येनेबाबावाकृम।
प्रथमोऽसः

सन्ति खल्ल मगवता गीताचार्येण महसूः प्रतिपादितः।
आत्मिकेन त्वागेन परिक्षिति निद्वृत्तिधम्मपद्धतिनियताः।
विविधाः व्यापारःः यद्भिनयेन रक्षाप्रजीवनामाजीवनकाशः।
अपि चेद्य निषामण्यु निषामयतु वा नास्यवेभवं अवनी।

अथ यथे हि—
न तद्वाश्चे न सा विधा न तार्किकल्पे न ताः काहः।
नासी योगोऽ न तद्भावं नाट्त्व यथे हेयते॥२०॥

नरी— अद्वृतकर्माक्रमं तुम्हारी। अहं उप इद्धिभासमभाषीः
श्रोतस्यतििवपि भुजस्माहकिवादो पहिपछ्यपाणिवजः
जयादिः महाकेशीस्य।

अतिदुष्कर्मार्द्धं युक्तामां। अहं पुनः स्वस्वभाष्यं
भावघृणम्भनहृतः भासमरणहृतात्स प्रतिपर्द्धाएः
pवदनजनात् महाकेशाविविधम।

सहस्यार— अर्थ कार्यस्य। अह खल्लसाकम् अभिसुल्क
भागशेषां। तथा हि—

लक्षणसमुद्धिस्तनम् रसपरिपेश्च महद्यालाहः।
संपत्ति नार्तकस्वप्नम् एष खल्लसुकुम्रविषयाः॥
संकल्पसूर्यादेवेः

किं च,

विद्यासंपत्तिभिरवहितो वेद्येशः कथनः
सिद्धार्मश्चिरमभिनये मायकः पात्रवर्गः
प्रक्ष्यातं परिषदनया पक्षपातानभिषजा
रामादीनां कुलधनमिदं रक्तं युति रक्तम्

अन्यच्च भवत्या भावनीयम्

श्रमघननिधयं सच्चारायं प्रयोगमयोगिनः

स्तव्युपवशतं स्वालं यद्वा वरीष्टतु निन्दितम्

किषोष्ट्र बुद्धिः किं निरीक्षणं न विषयनीयवरं

तद्युपालनिहिता जाग्रत्येवं चतुदेशं साक्षिणः

नूनम् अतर्कितापनत। अध्यचर्यत्ववद्धामभािमन्यताशताशः
मनोक्षणाधीर्यद्यः

मौनं विभ्रतु प्रमसेरण नमितास्तूर्णं त एव भ्रुवं
कालाकृतिरक्षम्बमोलवपुषं कम्पस्फुरन्मोलः

किंचिद्विकृतकुञ्जविक्षिताक्षमवशाद्वृत्तचानद्वितानाः
परस्तीप्यन्यायं रविघरास्त्वीसरस्वसारस्य नः

सन्तु वा निरन्तरनियमितमस्तरीन्द्राह्नुहः निरन्तिकारः

तथापि वांच्यथा तावत—

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भरत: मूचितभावरागनात्यम्।
यजुदाहरति स्प विश्वचुप्येः
तदभिन्नवहिष्कृता वर्ण स्प:।। २५।।

नरी— अर्थ, एवं एवं नहि सुभगुरुपस्य बहुसु विरुद्धेषु
छिद्रं गवेसनस्तेः कहं अप्यमतेषि अर्थहि: पार्यनादं
गित्वाभिषितं?

आर्यं, एवेतमन्। तथापि स्रुतगुरुपक्षं बहुषु विरुद्धेषु
छिद्रं गवेष्यत्सु कथमभ्रमाचरमाभि: प्रतिलकां
निर्वििनायम्?

सूत्रधार:— अथ पर्युपांशतोमिण, स्रुतबाहुस्य तव के-यमास्य? अवर्गा
अवधारितपरमार्थायमाध्यवक्तवस्मात्-
नार्थसुरोर्वरं परिमाशः प्रवर्तन्ते। अर्थु नाम। विशुद्ध-
विशास्तावस्थ्रमभिमवस्य। रहश्यते हि—

भूयससरपि कल्पा: कुलक्षिता:
शाप्य कथितदपचीयते श्रनेः।
एकयापि कल्ल्या विगुद्धया
षोषपि कौपिनि भजने गिरीशश्चतम्।। २६।।

तद्भविष्यमानी परतरापराशयोदिवहुमतायम्बहुमतद्विविनात्नीत्व—
संकल्पसूच्यद्यं

निबोधकमनवरतपरिचितगान्धविवाहानिवीदनमसादितपरमपुरुषाः
मेतां पूर्वहेमकुलानयामिः ॥ ( सप्तमाष्टि बद्री )

विवेकमारम्भे विमत्वतभक्षयतने

मुशुभासंसिद्धां मुरणशन्याः च सफले ॥

मुखादारीवधातुं निर्म्मातियह नाथे कृतसुखे

र्ववविजीः स्थात्वत्य भस्मतमधीरेयम् भवामतिः ॥ २७॥

( स्नायुः )

सप्तमानितः प्रयोगे

सत्यसीयायांनुजस्तां विदुषः ।

विरणौजिव वित्तसक्रः

सिब्नमक ताहभारभाः ॥ २८ ॥

स्वाधारं— ( रणु दास्य, सानन्दम् ) आये, सम्प्रवर्ताता

अष्टदृष्टिमात्मागुणकृत्वम् च तन्त्रयन्त्रयमोद्वा

गोः ।

तत्त्रवः,

दूरां प्रातिपद्य च दूराद्विग्रहं जनः ।

विवेकम जहामों विजेतुं प्रभविष्यतः ॥ २९ ॥

( नेपात्ये )

कः सत्वनीय कुशाखवकुलानारः कर्तारकलितकविधरस्वु—
प्रथमोऽसः ।

रक्षः भवं सुरभिसुधकारादित्रगुणले विनासंतानिनिर्विने-रिजने जीवति, सकलसुराधुरसुरिमनवनुजचिवाचिवाच-मौमस्थ्य नुमतिसिद्धाधर्मचारिणो। रणार्धमहानस्य देवस्य महामोहस्य विभक्तानं किमपि विपक्षसकाशादासंसाते?

सूत्रधारः — ( सम्भवसंधम परिव्रत्य पश्चात् ) आर्ये, कायव-ममध्यसंधवाद्यार्थकोहिताधसः समहाय इत्यादिमिवते? आः! कष्टमशारितम्। अयं हि—

अपवर्गोत्रकर्दशु त्रिशु वर्गेशु तिष्ठताम्।
प्रवाक्ष्यारथस्य पथिष्यस्याधित्रेत्रतम्॥ ३०॥

क्रि च।

अर्थावशोषितपे स्वरपौरभावयं
वर्गे तृतीयपवधीरयतां विनेता।
रत्ना सचैलपरिरस्माण्डोलवत्या
पुष्पायुष: पुलिकैक्षुजांस्यायपैति॥ ३१॥

तदिह वर्षं त्वारितमपस्त्य कालोपपकालोंतस्विनहारस्कुले
जीवलोके संविलितगुणचुः समन्तरकरणीयमाचराम॥

[ हति निष्कातो।

॥ हति प्रस्तावना ॥
मंकलपार्थियोऽन्

[तत् प्रभुताति बुमन्तदलहस्तः कान्ताभचनम् कामः।]

कामः -- (कः स्वामिवार्यां पुनः पाठवा) रे, रे, भरतकुलः पांसनः

दर्शनिष्ठमनोजःश्रृण्तताचापभाजां

तरंहुध्यङ्क्षे तादस्ते साहित्यिनः।

कुवलयनयनानां कृपिते लोचनास्वे

शरणयतु विखेकः कान्तिधिः श्रीकः।।

वृमन्तः -- (स्वरुपम्) उद्योगमनोर्थोऽधे उपचितमदे विषयः

मबाणः। अहं पुनरपुनरावस्थावत्तेनापि कान्ताभचनिनथियाहि

कथणे परिविन्दितोऽधि न सहसा परिस्वर्थकः श्रीकः

चिरंतनं चित्तजनमोहाः सृष्टे। (प्रकाशमः) सखे महकर्धजः

प्रवमंतत। अहं पुनरंधरस्यः महामोहः मान्यकं

विवेकाविन्द्रासनं भवकं महोत्सवं भक्तमयामि। पहळतु

अवभान्।

चूडाविट्ठचाराहुक्तरत्नयालिम्बालमबकः

क्रीडन्यत्र हिरण्यानि दर्थतः भूक्षणि भूक्षारिणः।

तन्महीकरण्यत्रत्रपकलणकल्लत्रभ्रज्ञिकः

कष्टूरीपरिवाह्यपुष्पिरमिलज्ञायलक्ष्मालमबकः।।

कामः -- साधु, वस्तंत, साधु। विशेषतथेतु सवंथा विजित

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पृष्ठसौ विनेकहतकः, याहिद्धार्थस्यितिभविष्पविहारकान्ताः
रेषु मनहूँपांतिभावेपु महोत्सवारम्भः। इह च, •

व्याघ्रप्नुभव्याबिष्कृतामुख्यतोरायोनिरोगोऽवटलः
त्त्सात:समृद्धसारणीशक्तसवरच्छन्दकच्छापञ्चायतः
खेळेकलंवन्ध्रितिभवतकरीवैविरितातिमांवहं
पत्रेय पुरबमानहसमिधुनस्पेरां कबेरात्यजायत॥२९॥

रामः—अथवल, आपातधवर एत महोत्सवः। पृष्ठसौ विने
अम्हकलमामिर्यं महामोहस्य अणिवारणिज्ञेन क्षण वि
विहिन्या अमोहरम्भो विबेयो दुजबो। पदिपक्कलाति
दूषिमिं मे हिन्मं ।

आयपुत्र, आपातधवर एत महोत्सवः। इह च चिह्न
अम्हकलमामिर्यं महामोहस्याणिवारणिज्ञेन के-
नापि विहिन्या अमोहरम्भो विबेयो दुजबो।
प्रतिपक्ष इति धीमिति मे हृदयम्।

कामः—बालः, विषवसारजीवितेश्वरी, विलासिनीदेवते, कि-
भिः नाम भमघ्रबलेतवलक्ष्या संतोषवेदवलः भाविका
तथोच्चतपत्रा विबेरामवं वर्णमीः! पहततु महती,
कर्षयठलुङ्क्तस्वयम्भनोऽधे
अमरगुणार्थकवितक्षेत्रसङ्गमसः।

*८.*
संकुलपवयूतेये

महद्वयस्यस्वार्थे • महधन्वा

अष्टमात्मकक्षिनशासन: कथं स्थात् ॥ २३ ॥

श्रमनः — साधुः • सर्वत्रमेंद्रः • यथा • कालिदास • ज्ञातिमध्यं

मंधातुं • महति: • महति महादेव: • महाकृष्ण: • महति:

स्मरणीयं अथावः • सि • अङ्गं • अङ्गं • सि • अङ्गं • सा

तद्रथि परं तत्रं गोपीजननस्य वर्णवर्द्ध

धनकुटकैनं गृहरथ्यन्ते कथं बिवतारे जना: ॥

cामः — साधु, बहस्त, भाजु। कालातुर्कवाची सर्वबिधि

विषयं युवतिसात्तके महता दत्तायंकम

विनेकः कि नु तवेत विपसे भयं संस्थिते ॥ ३७ ॥

रानि: — अथथुस, एषं एवं दुः। तदहि विद्वानधिष्ठितं विद्वानधिष्ठितं

दुग्धपाठित्वा अपपत्तिः समद्धमप्पुहैं अमानहि

अभिरक्षिषाः सज्ज असहायसु अग्रवासकासो अभिरक्षाः

विपलसा किण्णाम कहैं। काहिति कहैंभिखहिति कहैं

आयुष्युप्रत्ययं, एकमेवं • तथापि विषमाक्षायस्तथानवेत्.
व्रूणानघि नेताचित्रपुर्णः
वर्जूरायं मर्य मुहुष्यमध्यमः ॥१८॥

अः च,
शैलों विस्थाप्यति शानिनिधः करोति
ब्रीडा व्यूढस्यति विरक्तिमयज्ञुते च
कर्सामृतं किमापि तत्कलभाषिणिनां
नामापि कि नृव्रिकर्त्ति निश्चुष्यमानसः ॥३१॥

बस्नतः— ननु कैंस्तिकम्यतव, महिंदा। धोषिशां यह-
चर्कारात्मन्यवनादिकापि चिकितसंमहेतुदिविचि।
निष्ठु गुणावर्गः
खीणामात्रोकनादिभि: साधेम् ।
दोषानुचित्नाथाः
स्मृतिरपि दूरीकरौति वैराग्यम् ॥ ४० ॥
अपि च प्रभूतपदेन दुरात्मनो
विषयात्रेणु विविधासु धावतः ।
स्वबलेन हन्त पनसो निष्पर्वतः
बिसतन्तुनेव सुरदन्तयन्त्रणम् ॥ ४१ ॥
राति:— अंध्युक्त, दद्धृविविभः सम्मूहस्तसुक्क्रमाणं
जाईसरणं दद्धृति परिहर्तेत् तुए परक्रमणिज्ञः।
आर्थ्युपुत्र, दद्धृविविभः सम्मूहस्तसुक्क्रमाणं योगीश्वर-
गणं हद्दृति परिहर्ता त्वया परक्रमणीयम् ।
काम:— (विहार) प्रियः, पश्यामि चार्दुषीव ते चेतस्यथि
कालयेः । योजयामि खल्लवं योगीश्वरारानि युवतियोगी-
श्रवणे ।
सुभगपरस्मैर्मवः
कीचित्मन्योन्यकविचितैःकार्यम् ।
किं न चिदितं भवत्या
किमापि भिषःस्यूतजीवितं विथुनम् ॥ ४२ ॥
रांतिः— अथवहै, अवहारिस्त्रू में तुह माह्यम्। दार्शन सुप्रोक्तेण विद्वडिण्णहस्तेण जमणिमम्पमुख्तेऽहस्तेऽहस्तेण अहण्डूचाहथ्यमप्नत्सतिणा सतुष्णा काहे नियति पवीत्रविवाहास्तु काशुठिपुन्त्व तरंगस्वरूप्य हृदभावेऽर्थिः। पपिठ्य खुणविवाहः मोक्षपरेत्तानां अइुतकराणं सिद्धिन्ति सम्बन्धां ति।

आर्थपुत्र, अवधारितं मया तव माहात्म्यम्। इढानी पुनः दीर्घबुद्धिवृक्षेन त्रैवद्यहस्तेन यमणियम्मूप-गुखवहस्तसहणसंप्रेयना अहण्डूचाहथ्यमप्नुल्लमन्त्र-शक्तिना गरूणा कदा कि भवाद्वीति प्रव्यपवना-हर्ता कदलिकितेऽतरलतरामिः। पपिठ्य खुणु प्रशा-बलमोक्षपरेत्तानामात्तिदुष्कराणं सिद्धिन्ति साधनार्थ नमिति।

कामः—(सरोपहासम) अथि गुणे, माल्यभारिषिणि, गुखनयु-फरशिजिनीसन्तिहितविध्वकस्कुस्विकम्मचिकस्य नित्यविजय-जागरुकस्य तपतिपयस्य मे संनिधौ का पुनः प्रजा, केन वा कस्य मुक्तिप्रवर्ती, किंचिनि नाम मध्य इव भवस्य मानसःवपि सौक्ष्यं नालक्ष्यते! (विहय) प्रये, हन्म! विद्यमेत्तत, नूनमिदानी स्तनगतं स्वात्मेतदन्तरार्थिः

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ममोङ्गस्तमिति। अष्ठका। ज्ञातर्गृहीसतीविनिमयमकाजनस्यात
मातुरयोऽक्ष्यात्। संक्षिप्ताद्वितीयं भक्तिकी।

स्त्रोति। ष्ठानं। सेष्ठा। निगट्याति। कुष्ठा। सपिथसा।
तथा। तुष्टा। सेषी। तमसी। गावे। विन्दुति। कर्ष्य
नथामूत। कि। ना। जनयति। विवेको। जडपिता। ॥४५॥

तबेश्यवर्धानकेमयः। विशेषकलात्यः। शामदर्शीयः। न
प्रक्षेपिता। कर्ष्य। तुजे। निलिङ्गः। गुरुः। कर्ष्यातो।
महाशंकोऽक्ष्या। महाभोजः। न किलं। ताक्षुपमहाराज्यः।
पञ्चायत पुंरवस्यं पञ्चमित्व। पञ्चायुः। ॥४६॥

अथै। विमण्यान्त्रयं सत्त्वकपोधिकि। नभः।

अनुप्रस्तावं। ध्यात्यायतं। सुकिंहतुः। ॥४७॥

वृपास्यं। प्राणयं। देवयं। शालिन
कृत्तिनयुवानिवृत्तं। दुर्धृत्युन्द्रकां। ॥४९॥

रक्षितसं। व्यापकः। संप्राकांचं। श्यं। सुहायतें। अङ्कां।
कीक्ष। अपाहिदं। हु। तुह। महा।। पवेन्स्यं। आणि। शास्त्रं
संस्कारे। अस्तवासं।

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कामः— जिन्हें?
राति:— विवेकपरवर्तित महामाप्रकुल्लिता अ विभिन्नभूगोल अन्वेषण विभिन्न क्षेत्रमभिन्न वें तिति

विवेकप्रकुल्लिता महामाप्रकृति च मृगात्मकाव्यांां नामित विनिमित्त वैगमिति

कामः— प्रेममि, आऽक्षणतामितम्बादिति प्रभृतिति

ग्रिहणपिठतात्राकीकूवृद्धि सतति तदनुवर्तवा
सप्तनित्योच्चार्य, त्रेणा कुलं मास्तीजनति।।

स्वर्गपिताम्बर तज्जोगेश्वर विवेकपुरमःसरं
द्विनयविन्यासं रागंथोइंद्रुम्भां मिथवं।। ४६।।

अत्र विवेकपरम महामोहेश्वर समानशीलमभि प्रकृतिभरे मिशितौ राजयो।।

तथा रस्सि,
मोहत्वं भृगुवां द्वितीयपव्यंदायकसः 
विषयस्वाहापदिष्टा शुम्पंतितनवं विवेकस्यं।। ४७।।

राति:— तुदेह, तुकोर!।.
तस्सतः ।

धार्मिक— तत्त्व रजःप्रधाना सामादयः तमःसूतः संसारकपितानो महामोहस्म दैवयानुकुलकःकुलन्यायन साचिन्याचारनिति । सर्वसंबंधं तु विवेककेलमसहायमस्मप-सारं च जगति वर्तते । जनकास्मातः क्षेत्रः स्वयं मध्यमस्वभावोऽधि सहभार्मचारिण्यः देवता बुध्या सहाय याबद्धमात्र बहुवं दच्छिष्टः । तद्विद्वस्मातः माना नित्यनृस्वा विवेकाद्यः जातिवादिन इव स्व-भक्त्विषुपतमन्यन्यातः । पुरुषस्य होऽगं तस्मान्वित्कार्यस्मातः उत्सादित्वाभिहृत्ते । अध्यात्मिकन चानादिपुक्तायां प्रकृतै विविधाद्विषुद्वाय लातः च तस्मात्सुभस्निति-वैराग्यं केनाविदुपायन किर्रत्वाद्य महाप्रस्थानानुपन्नार्थ-तिनं कतरुमार्गान्ते । तथा मर्कटरक्षणेपती महापातककिताः सुभीविभीषणिः स्वकुलस्वादने प्रमाणणितः । न च तदारम्भसमये तात्म्य दुर्देशः श्रवण्य बर्णाचित्तमः ।

अयं खल्ल,

जात्यन्वः परद्राष्ट्राशिष्टु परीवादित्व सूक्ष्माः

वाधिग्यप्रमाणतारसस्मारगिन्यान्दसयास्यातः ।

श्रीमायः परदुरस्त्रामाद्वियो तदुपरार्थने

संपर्योत समीक्षोपि विकल्पः पापविवेकादित्वः ।
प्रथमक्रमः ।

अत एवामाभिरपि परित्येज्यसौध्राम्यं तेकपि 'सुरास्मानो' जिवांस्यते । ततः प्रदृष्टिविद्युत्तिपद्तति समाप्तिहित वृङ्गचे च ते च संयतिष्ठामहेः । तदा तु सत्त्वप्रथां कुलं ज्योतिरिक्लेन- ज्योतिरिवि सुरामणिकिरणेऽसामाधिमिभूते ।

सौहार्दित्थनवाप्य सहोदराणां- 
मासीत्स्मूलगुणभेदवशाद्विरोधः ।

एकप्रजापतिसुनायामि वैरवन्धः

खाल्यार्थ: स्वयमुदाति दुरासुराणामः || ४९ ||

रूपः सन्तं पार्भं सन्तं पार्भं । पुत्रा एवं पितुणो भोजं 
विगातानि । तह कहं मोहरं एवं हङ्गारविद्युत्स्मादः- 
पद्धितां नूति । नाहिं, किं ज होत्वा ताणं तुहाणं वि 
समर्द्धसंताणिविरामसाहः सन्धि ॥

शान्तं पापम्, शान्तं पापम् । पुत्रा एवं पितुभौं न वि- 
नाश्नानि । तथा कथं मोहरा एवं इतरतरविष्णुं- 
मनध्वस्तविद्युत्तमा स्मरणि । नाथ, किं न भेवेतु तेषां 
युध्माकामिपि समर्द्धस्ताणिविरामसाधः सिद्धि ॥

कामः -- शुभे, कथंचिदंपि नात्र सिद्धि: संभावते ।

सतः सत्तविशीनानां सत्यप्रथापायतः ।
कथंकारं प्रतीकारः कपल्पकोटिस्तैरारपि || ५० ||

http://acharya.org
अतिपुष्टविचंत्रामृतेषिदा

कमितर ना सिद्ध प्रतीपत्त्वः।

कविदिषिकरणं समायततः।

सुतानु दशीपाणि विध्यासाक्षरम्॥५१॥

न खलबत्तेकामपराणांभृतःं

यामिषं संगतिरुपपदेषु।

कः न प्रतार्क्षांविचिद्रवप्रमाणन्मः

मापं अलंकृतंविरंक्ष्णदंपिण्यतां।

अकालमस्ति कथं सुचिक्रियं

संधिं नानुभवते॥ अतं वा कथमभावधिवीरत्यमतुभन्ये ?

न लक्ष्यस्यात्मकं शालूलः। कदाचिद्रिपि शालूभमति।

रातिः— का उण तेंदु कुट्टेन प्रभुचालनं तुष्काण्डं

वि उम्मूलणं उवाहं समर्थियोः?

कः पुनर्गते: कुट्टेन सहाबलातां। युक्तकमपुष्टमूलने

वयायं समानत्रितः?

कथम्— सिद्ध भृतं अनुमक्तानीयतिमि वधानहारम्। बिरुपक्षां श्रीषु

रातिः— (हस्तं संग्रहं) अध्यायः। भाविवर्णस्मितं विभं संसहितं

बस्तन्तं। ते सच्चेन विचारिजाहु धार्मिकस्मिन। सारं।

आयूष्णं नाथन्दोपनिशाम निर्भवलेज़न्तरं वा।

अतं विभवस्त्रऽधिकाः सत्याभिमोहनम्। भक्तं हस्तं ॥
पनोथसशर्यां यहाँमाहरिरोधिनां
पन्त्रमेदनयेनायेः कायं नेतरिपान्यायेः। पिरुः वरसान्यायाः
कामः निष्ठ, कथयामि न नहि आसि। चतुर्वेदेऽन्तरपतिष्ठानं नारः
कृष्णायामित्रिवेकुलाकृत्यशिवासमानादिनानाधिस्वाविश्‌काधि
। सुहृत्‌। कथित्वकर्तारं चुर्रकाहुलि। उत्तप्यदुःखर्नुिे। कैलातिमुः। अनुष्ठियामां। नित्याविसंज्जः। चभेः। अनिवर्तीश्‌नानं पुरुषं च
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तथा हि —

गुणलेवतंद्रेष्कणहिंदान्तान्ताज्ञिलि। प्रि ॥

कथित्कारं बुद्धि। कुच्चुकणकृदस्तज्ञिलि।
अतिकृतात्मनं भूमिविशिष्टं सुभ्रपुष्पवर्णं
पुरा भीमाकारं स्वाजति परभविखं परदति ॥५३॥

tatpac

प्रक्षेप्यादित्रयं दर्त युक्ते पातिनवतीं विभ्रतीं
भक्ति सः प्रतिरुद्धस्वर्धकरण घोरं वपस्त्यये ।

वृष्ण तेन जनार्कस्य कह्या कुवृत्त तत्त्किव्यः
कृंछीतेभकोटितकल्पमुसरं ॥ ॥

(इत्यहारे विचारति ॥)

बसन्तः— (स्वगतम्) स खल संकल्पवत्रोदयः, 'निर्मूकन-
स्वेष न' इति िषषः। अन्यथा तु पूर्वमि। (प्रकाशम्)

श्रेष्ठ पुनर्वेचम् ॥ ५४ ॥

रात्— (समयसंभ्रमम्) गाह, परिरुख परिरुखः ।

नाथ, परिरुख पारिरुखः, (इति भार्तीमाध्यमि ॥)

कामः— (गाहस्मृगाय अभुद्धपृथ्विम निवेंथ मानयम्, आत्म-
गतम् ॥)

जनितवल्यभक्तः दचहारावहर्दः
शुष्कितिनिविलक्षेढः मोहसंतोषेति
सचिचित्तपरिष्ठमभसंतोषोपन्तरत्मा ॥५५॥
(प्रकृतम्) सखि, महाभौमै सनिकपुरं धरम्यः, नम भयसी। सति मा मै भैं:। समाधामिहि, समाधामिहि। इदं कल्याणं सककंगल: नगरं नैपूणयं समस्तं कर्मभूताः प्रविष्टं किम्यथैति-यम् । तथा हि,
कृष्णपति कौकुपं ग्रत्यमिश्रिति स्थात्। स्वयं चस्तवले। नदृनिरक्षिके नमति कर्मेः के मामे। विरक्षित्रहूः क इह त्रोही वीक्षते॥५६॥
तिष्ठन्तु च महावला मन्त्रवर्गः।
प्रमादलस्यन्त्रा दिविन्यन्विति निर्विभ्युद्वाहिनः। प्रकृतम्। विश्वस्त्रेण विरमीच्छो फणिष्ठं अत्यन्ति-उत्तेयन। (प्रकृतम्) होज मंकलं महाराष्ट्रस।
विधिविषेण विषयमिति फणितमार्यं दृष्टेण। मूत्यान्यमंकलं महाराष्ट्रस।

रति:— (स्वतं,।) विहितस्त्रेण विज्ञातीत वयस्मिन यद्य-उत्तेयन। (प्रकृतम्) होज मंकलं महाराष्ट्रस।
विधिविषेण विषयमिति फणितमार्यं दृष्टेण। मूत्यान्यमंकलं महाराष्ट्रस।

वसन्तः—
आयि मन्यथ्यमी प्रा र्पम भैं:। नेतु मोहानिशु संस्थितेषु सत्तु।
श्रुति: प्रथम: ग्रंथि: अवधारि:।
प्रतिपर्चेत विरिति: विशुद्धिक्रु: ॥ ५८ ॥
रति: — (आत्मगतः) आ! वसनतरसिस्व वि विवरीभु विच दीसाहं।
पुरुषः।
अर्थः! वसनतरसिस्व विचुतिक्रु: विपुष्टिक्रु: इत्यतः।
(प्रकाशम्।) श्रुतिः इति: कि विचित्रज्ञहि विचित्र:अन-श्रावी वा तुसा न्यायमिति सुभूतिः पुरुष: किं पद्धति भूसि गायनः। अश्रावी तान्ध कि अविनेत्वसुध्दह अवसायाः।
आर्यपुन, कि विवेकस्म नातिनि विवेकः? अमलानां
वा त्यस्य शामिलंश्च न्यायां। धर्मेऽऽविच क्रु: प्रकृति
मुक्तिः| सत्त्वाः गते अभ्यासंक्तपि अभिषिक्तसुभूतेश्वयमव-ङ्ग्लताः।
कामः — एवभेदमेत्त। अश्वदमेर्णमहानाः पुस्ते वषपाः।
प्रज्ञाब्रह्मांकि कस्तिपुरुषों सचिक्ते कुलद्रमेवमुरुकुम्भकुक्षा
कुहनातु गहनमहिंहे। सर्वथा मूद्देन्तस्यन्ते मोषकर्माणि
अविविध्यन्ति। यतः,
श्रुतिनामिष्युद्धेन सुकृवसुभज्जाि:।
कर्मशंकिरत्तुच्छे यथा पुनःध्यायन्य यत ॥ ५९ ॥
स्वायत्तेनसमर्पणनात्मानिष्ठूत्रे:

संतोषितः प्रणतभूमिकायस्य पुष्पः।

स्थाने विधास्यति विभुः स्थिरचिह्मेतरूः।

कीडानमस्य भगवानकृपया स्वसार्थम्। ॥ ६० ॥

ततः।

रिपुमथनकृतं यशो महीयः।

पितुपरिरक्षणसंभूतं भर्मः।

अभिमत्तघनोऽन्नबंधनं हर्षः।

सपद्द्विधास्यति सांनिध्यं स्वयं नः। ॥ ६१ ॥

कामः — (सम्बन्धावहितमस्वलेखः) प्रिये, मोहपरिपन्विशः

सूर्याभिषिक्तः स्वयमभूत समस्याम्बेचारिण्यम् सुमल्या सहा-

स्मित्रियाध्याय उपस्थिति।
मुक्तयति चिबितम् पोहविध्वंसपिंचः
न्यिम्प्रज्ञि निगमानलान्वीषां पोक्षणां
निर्माणस्यां च गीता भित्त्रप्रेक्षान्तभक्ता
गुणपरिविष्टांख्य गुणपत्रो विबेकः ॥ ६२ ॥

अथ च,
पत्वेन रूपिणी सुमानितीशिवोपासिन्ध प्रचन्वः
न्यायोद्योजपप्यपितारागबलोपपञ्चः ॥
क्षम्यवहंकरिनं मीतन्वेशो हिमानी
भास्वारसौ भजति विष्णुपदं विबेकः ॥ ६३ ॥

तत् सार्वतश्रमाभिप्राप्तसम्युगसहायिचारातिसनिषादाभो
स्मां प्रकाशविनितम् ॥

[इति साम्यक्रक्त्रो निपक्षानि म् ॥]

इति मिथ्यविष्कर्मः ॥
राजा—(सत्यभाम) प्रिये, समाखण्डतम्भ्या अनवशिष्कतु- रितविसवनमूलमूत्त्याब्यांवद्यय खन्नपेरोहरारोपः, यदसा-वशेषपापनिश्चूताः प्रवर्तमानानमानानव पापारोपण परिव-ददति । अथवा,

पद्यति परेषु दृषा:
नसमोषिपि जनं सतोषिपि नैव गुणान ।
विपरीतपिंदं स्वस्मिन्
नमिः मोहाङ्गनस्येषः ॥ ६४ ॥

सुमातिः—अच्छोदन, विरूपा खु जना विभ्रमुद्धरों
ण्मोहस्य सि द्विप्रेषः सम्पर्णति ।

आयंपुत्र, विरूपा: खल्लु जना: निजमुखरोपं निर्म- लेष्वपि द्विप्रेषः सम्पर्णति ।

राजा—देवि, सत्यमेतम् । यथार्थदशिनी यथार्थार्थवा-
दिनी च भवति ।

कि ।

निर्घृतानिविष्क्रोषा
निरवशिष्पृङ्खलामयमनस्य: ।

*S. 3
सत्काविवणितिरित्र तवं
समुदायकारभावसज्जुः॥ ६५ ॥

(विविध) प्रिये, हन्त, निर्विकारपुरुषपीड्या क्रीड़त ऐङ्काकोषलोभाध्य: सुपनःनमार्तिता:, वते पुनःस्तेनकरीक्ष्येयः नियोजनय्ये समस्तजनसङ्गसिद्धकृतव्युहं। भवव-तस्तापत्याभिहतसंवेशजनसंजीविनः दुष्यादिष्टमावहन्त: क-दध्वना प्रवृत्ता: ! अहो! महानयसुन्मतालाप: ! प्रय, मे त्वय! सह निर्मितिनीय धर्म तत्ततः।

महत्यारभेदान्तिन्नाम्यारिप्युद्यारसमस्यात्तस्तिः
बाहिष्कुल्यारातीन्नाम्य बहिर्नत्व भवतः।
समाधवाधवाय भस्पत्वजने सत्विष्णव इं
परशाय प्रय परिणमयितुम प्राणनियमः।

समाति:—— अथवः, कहे सो: गीतिशिरमहादेशः
संबंधो साधनान्दाशाओगावः पुरुषो महामोहेन- माणससमार्थपुरुषोहिं वि दुनिवशिष्ठो हि दुवाराग्नि- संकुशदुरिभासमधोमिसमघामरक्षणभीस्ते दुष्कलसाधर्मि
गिहिस्वचो?

आर्यपुत्र, कर्म स नित्यनिर्मलमहानन्दस्वयंप्रभ: सर्वेष-जनद्वीपोषोणस्वभाव: पुरुषः महामोहेन मानमद:-
राजा— मत्सरप्रसुखोवरूप दुर्विनोति: दुनांगरवर्धंकुञ्ज्युरितमः
हार्मिनरंगातसंख्यनभीषणे दुःखसांगेरे निश्चितम्?

राजा— पिये सूक्ष्मदार्शिनि, किं दृष्टमपहोतत् तत्वात्?
आगमिकं वा न प्रत्येकत्तमायु पञ्चतु भवति।

स्वतः मासं रूपं यदिह किल भावेषु तदापि
त्यजन्तस् द्रष्टा नियतिरघतितोपाधिविभाजनः।
शक्तिः निष्ठुरति ञुपरिधिगमे ते च तदसः-
वनादि: संसारः पुरुषसुपरस्ते गलति च। ॥६७॥

समृतिः— एवं पद। तत्र वि कहं प्रभावं कालं
परमकारणुपुर्ण देव्वेण लक्ष्योबस्तुणः दुस्दहवुखः
मुख्यामाये पुरुषो उल्लिखितः?

एवंतत्। तथापि कथमेतावर्तं कालं परमकारणीयः
केन देव्वेन लक्ष्मीवविषेन दुःखदुःखशत्भूमिष्ठः
पुरुष उपेक्षित:।

राजा— कि न श्रृवते भवत्या यदानादिनिजकर्मस्पष्टविषोन-
परेश्वन क्षेत्रज्ञोदयमीष्ठरंकर्त्ता: संसर्जनवसरे तेनैव
समुद्रित्व इति? थथा—
संकल्पसूत्रोऽद्ये

मिथकलंकवनचिपप्रङ्गृङ्गीलिङ्गाद्या
परिग्रहणकौतुकपाठितपारवर्भः प्रशः।
स्वल्पंक्षितसबुद्धे सुकृत्तक्षणे कुशचि-
दुष्क्षतत्त्विप्रक्षण्डपनिपातिनः पाति नः॥६८॥

अत्र च,

सुखदुःखवाहिनीनां
व्यत्ययविनिष्यविनित्तेत्तनानां।
नियत्रके प्रवाहे
निपातित्युत्तिस्प्य मोदे देवः॥६९॥

सुमानीः— अर्थवर्त, अणाध्यमिः गपो काले अन्तं पुन्वे
मोहाः अण्ते वि उवार्यनकाण्डमि केन कह लाहिजा
ति संक्षाकंकंक्षुकबुरिसं मे हिमाः।

आर्यपुष्टः, अनादृत गते काले अठकं पुवृवा मोक्षः
अनन्तेऽप्युपारितनकाले केन कहं लभयत इति
शक्तकंकंक्षुकबुरिः से हृदयम्।

राजा— देवि विवेकवल्लभे, अनमिटममाणतकेसनिर्भिषि
कथमेवमाणस्ते? अथवा,
कालस्वभावनियातियह्यं जादिदु मस्तुकु ः।
कारणं किमिवात्राति तापसेवपि तिर्यतः॥७०॥
इदमन्त ताबवब्यायात्त्वम्।

cर्माबिधादिकेन प्रतिपुष्पिनिहानादिचिंचिंचन्वाहे
tतत्त्वाते विपक्षिभेदवति हि विविधा सर्वसिद्धान्तसिद्धा।
तद्व्यस्मात्काशथमदगुरुकृपागृहमाणः कदाचिनः
न्युकै ध्यानसंपन्निधारिपि महिता काष्ठदित्थं विपक्षितं॥

स च मोक्षमाणो मतसमक्षमादि। ताभन्ते,

dयोंद्रदशेष्टेन्द्रियानन्मनौनकंचरारिष्टिते

tेवदेशस्मिन्न्वसिन्धुना परिगते दृष्टां दशामास्थितः।
अथवे हनुमतस्मेन गुणा प्रह्यापितायः पुष्पाः
हृदबन्धारुद्विर्देहराजतनयान्यायेन लाल्प्यते॥ ७२॥

अपि च,

वहुकृतार्के ब्राह्म प्रु परसंपतः
स्वमतियोगीतिस्वातन्त्र्यत्वादयतिन्तियोगितः।
विषयसाचिवः स्ये स्ये कार्यं विपुष्यते
नरपतिरिव क्षीवो नानाविधार्यमिन्दिये।॥

समति:— अन्यচतु, एवं हुमवहवेदन्विदानां बिभा
अध्यायां अध्यमतबुद्धां कि ए विज्ञायमिसां रङ्गवह
पुरसोऽ॥
संकल्पमूर्योढ़िये

आर्यपुत्र, \textit{प्रेममुद्रापतितगृहगतस्तिप्रात्मानमसम्पत्ते}-
\textit{चुद्रः किं न निर्जिगमिष्या रक्षति पुरुषः?}

राजा— प्रिये सर्वेदिनि, अनादि: शब्दयमल्लानो
गाजरकि:।

स्थिरत्रसविभक्तियस्तिप्राकीर्तिकाफालयोद्धं
सुमुद्रमाणिसिनिरस्वयमांभिचारम: पुषान।
त्रियुगमुणाशिलिना त्रियुगातुचिकाधारिणा
विविध्य विनिवेषितं बहति चिन्त्रप्रम्पत्यहतमः ॥

सुमाति:— (सविषादम) \textit{इदि नाम उन्मच्छदसं पुरुसं बुद्धी}-
\textit{पियतमम किं षण तोऽहीः?}

\textit{इति नाम उन्मच्छदसं पुरुसं बुद्धि: प्रियतमम किं न}
\textit{तोऽहयति?}

राजा— प्रिये सुक्ष्मवादिनि, नाथि कछु हर्षनी स्वयंप्रका-
\textit{शापि सुमुद्राया वर्तते। यथा,}

पल्लीं \textit{दूरं गतवति रवैं पवित्रनीव प्रसुसा}
\textit{म्लानाकारा सुमुद्रि निष्ठुता वर्तते बुद्धिरम्बा।}
\textit{माया:योगनायनालिनितर्चो वद्ये तुल्यशीला}
\textit{राहुग्रस्ते तुहिनाकिरणे निष्प्रेमा यापिनीव} ॥
सुमालि:— अब्युत्त, अहृतक्रमा इत्य बुद्धिमहिष्ट्य पुरुस्म सदर्मा, एवास्य विउद्दुलरजाविक्षुप्त्य विश्वरेण मोक्षायम्य पासेन्तो। विस्तृत मैं कुनक्र।

आर्यपुत्र, अतिकलक्षेमां बुद्धिमहिष्ट्य पुरुषवच बद्दलक्ष्मा, प्रत्सयं विस्तृतां:स्माजाविक्षुप्त्य विश्वरेण मोक्षायम्य प्रकाश्यावनिवेष्मां मां कुनक्र।

राजा— देवि अनबरतशोभनांशिनि, निदानमिह निपुन- सुपादयनार्थजयभवान्ति प्रत्यमिन्तापाधि ।

दुरसेव्येन्ना दुर्लितिपरिपकेन भविनं?

प्रभाशी संसारं प्रतामरहितोऽधृतं प्रभवति ।

निरोधं तस्येकं निरपविकालारूपं भिक्तं- स्वतन्त्राचार्यक्षत्रं: क्षयमुष्पित्राय प्रब्राह ॥

सुमालि:— जहां मणि बि सो उवाही सुणिलवऽ ता मं अब्युत्तो आणबेदु ।

यदि समस्या न उपाधि: अतौत्त: तदा मामार्यपुत्र
आहापापः ।

राजा— धिष्यो विशुद्धमार्गिणि, श्रृवत्तामिह सुआमार्थसंग्रहः।

मद्यमसरस्मानमयः सुम्मा-न्युहुपिष्वाचयुत्त इचार्येकः ।

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निमशसिद्धनरेन्द्रनिरीक्षा
निपुणपद्वतिपन्यवचते ॥ ७७ ॥

तत्तथा,

अनगरेरशिकऱ्यसुधापुरे
विधिवशादुसेठुषी देहिनः ।
विमलवोधमुखा विविधा गुणाः
परिणमन्त्यपरंगवर्ताकुरा: ॥ ७८ ॥

अधि च,

स्वाधीनेतरपातभीतिपन्नस्तव्रासदुबोसना
पाश्चाकर्णणयन्त्राभिरभित: श्लिपतात्मन: स्वेच्छ: ।
निपुष्पत्यूहविव्वमभाणकर्णादुधार्णे निमंत्र
भक्ति: सेतुयति भागवेयवस्ततः प्राप्ये परे नाहारिः।

अत्र चात्तर! सवंतवदक्ष्योजयमध्वरः प्रवर्तिते । यत्र तु,

तवं जुष्ठः पल्या विधिवदिह यद्य स्वयमहं
विध्वे चालिण्य शमदमसुखोधः गुणगणः ।
अकस्मादुद्देश्यो भवति भगवानात्मपहविषः
पञ्चश्रेद्धः शर्क्षः भजाति विगुलत्कर्मानिन्गलः।

इदम्यत्रभवत्या भवनीयम् ॥
प्रथमोदयः ।

स्त्रायणभरार्पणक्षणिकसंति: संत्रिणः
परवर्य क्रवया स्थिरति प्रभुरभूतपूर्वोदयां ।
जगद्विपरितर्तनपथितानित्यशक्ति: स्वयं
क्षिप्यपुनरक्रृतुर्दुरितस्य कृश्यीति: ॥८१॥

सुमति:— अय्यउठ, पुत्रं नाम वर्णवजन्ती ओव-ग्मदसा पुरुसस्त्र कहा हेहेकह? 
आर्यपुत्र, एवं नाम वर्ण्यमानापवचाद्या पुरुषस्त्र
कदा भविष्यति?

राजा— दृश्च चैलोक्यवेदिन, दु:सहानारिधुःखसागर- 
निमग्रस्य वधागम्य वथान्यायं च केनचित्तकरणेन समु- 
चारः संभविष्यतीति मनोगंधव्यं तावन। इह हि,

निरपायदेशिकनिद्देशितापिमां 
कपलासहायकरणायुहरघणीम् ।
कपलासजित्वां कृतन: समिन्यते 
परिशुद्धस्वच्छपरिकामिने पदे ॥८२॥

अपि च,

स्त्रयुपशमवनती स्वाधिनः स्त्रैग्रीहाः 
स्मतपिध दुहाना स्वादु पथं भजानाम् ।
नियतिमिद्रिश्नाचारीपन्यादाँ वा भविष्यी
. निर्बचित्सुध्दिसिदेह निर्धक्षपान्नुकपरा || ८२ ||
ह्यं हि,
अविरंनुकालणेच्छाया भायातप्रणतिरोिंगिनी
परेखतरज:पञ्जा तापीरसंघटिता बिमिनः
मध्यमृद्यायूतंङ्गियोऽया निरंक्रुक्तकहः
वहति निगमाद्वृत्तेनेका पुरुषपराणितालू || ८४ ||

सुमति:— अथवाच्छ, अपरिमिद्रुर्विभारिदस्स जनतुनोऽ
दुःखसाधारां उत्तारवाणं विष्ष्णुसन्नोतवावणं विष्ण
उवच्छन्नैिणं चि पेलवामि

आर्य्युत्र, अपरिमिदुर्विभारििस्य जनतोऽ
दुःखसाधारां वाक्रजनसन्नोतवावणं उष-ि
उच्छन्नद्वृत्तेपि हत्यामि

राजा— भद्र्य अथाष्टाथ्ञाह्वीणं, भम भिध्याद्यििसुप-ि
सुमति: सत्वसि, अथ इष्ठ: काचिदासागमस्य जाध: एष्वास्य वा भक्तज्ञससंस्क्रप्रतिज्ञानस्य? ह्यं ते प्रत्याच्छ, शयं दैत्यनेि स्यविपिि भवत्वा च सुमते
त्यथांव दृष्टव्यः स्यविनेवागमेिणिताि,।
प्रथमोऽर्जुः।

अहंकामप्रार्थनायेकदनसाकर्षन्दतनुष्टः न्यूनसारसंरचन्यो मुर्गथनसंकल्पमाहिमा॥८५॥

अथवा साधारणमात्मातित्संरक्षणसमर्थः। तथाहि—

दृश्यो दृष्ट्यतु वापराध्यतु परं व्यावतेतां वा ततः ख्यात्व: शरणागत: गुरुनत: सदिशस्था स्माप्यते।

विश्वामित्रकपोतराघरपुष्योपाध्वगङ्गेष्वी—

नालीजाहुड़्त्रस्थितमुतिरिस्तितिंवन्तेन गण्डपथः॥८६॥

सुमति:— अथ्यवर, होति खु भर्ताः पितामहमुखः

वि मोहकामें हे ने हि उवाचित्ताः, ता किं सिरी—

व्री पुव विन्वाणस्य काठार्य माधवजागः?

आर्यपुत्र, महात्मा खु महान्तः पितामहमुखः

अस्प महाकामेस्ततिवाच्यामाना:; तां किं आपतिरेव

निर्वाणस्य कारणं भण्डेत?

राजा— प्रये सूक्ष्मदार्शिनि, किं न मन्यते। असाधारण हि

मधुमयनस्य भानालस्य ।

पुरावे: स्मावावायु पुरुषस्पर्शार्थार्थितमति

सिद्धा मूक्ष्य: सूक्ले विपुपरलिं श्रृंगिः परम्।

तदन्यान्मय्यर्चनाभिर्पितपुक्ता: सुर्खणा—

तुदन्या प्राप्तेयूपशमापितुं वाप्फ्यात जहः।॥
संकल्पसूय्यौद्ये

न स्तुः सहस्रमणवेश्यदिव्यसकरा अन्यकारं प्रतिक्षिपिति तत्

आव्युती विगत्वशालिनादिनिद्रां

चेतस्वनस्त्रगुणशक्तिमयी लियामा।

नाथस्य केवलमसौ नरकान्तकर्सः

संकल्पसूय्यविभेचन समाप्तीया ॥ ८८ ॥

सुमातिः— अन्युद्गु, अजः स्तुः देवाण मुनीणं वि परावर-

पुरुषविभेचनं डोढाइ चिन्ता। तुए उण कई पक्कमि

पुरुषोत्तमें णिडा णिजमये !

आर्यपुत्र, अजः स्तुः देवानां मुनीनामपिपिपरावर-

पुरुषविभेचनं डोढाइति चिन्ता। त्वाय पुनः कथमेका-

कृष्णपुरुषांत्तमे णिद्या णियमये ?

राजा— देवि, ननु सेर्वसुहृपुणानिक्षिपिताभिषुपनिषद्रि-

रेव प्रसिद्ध स्तुः वेदविभेकश्रवणामनेकरायम् ॥

मेयं विष्णुवेदवादाय मानं

मातारशेढ़ार्ज्जणाः सत्सनिष्ठा ।

इत्य तेषामेकरायं प्रत्यां

कृष्णपैदौविद्येच्ये किपतः ॥ ८९ ॥
अपि च,
शाखाण्यालोक्य सत्त्रीण्याशिविद्गतंगतिभियुक्तिकिर्कबिचारं
स्वान्ततिनिधिं तत्तं सक्षुभाजपि महत्तुदर्शनारसिंहे
मतः सत्तम च सत्तम पुनःगति कथयनसादरं वेदवादी
पाराशरं: धमाप यदि क इह परः केशवभादविरसिः॥

‘महाजनो यथ गमः म पनः’ इति च महावैभाषितम्।
हस्यन्ते चैतनः

तर्को न प्रतिपादिति प्रभवति वर्णााः प्रेयाकुः
सोम्य यान्ति मिथः कष्टतं शिष्यगिरः िशुद्धकयः कि पुनः।
इस्यं तत्वाचिनिधिश्च विनिधिरिव सिसो गुहाध्यन्ते
पानां नु महाजनस्य निपुणः प्रत्येकविश्वविन्ति॥९१॥

महान्त्वम् व्याससावलम्मीकिंतुद्गार्तस्तित्वाककर्षशौककपृत्यः प्र-
वद्ध्वमानमधवामाम्। दिनद्वन्ते वहदवः। अथ पुनरेकारी,

अप्ज्ञन्यजारादिकं समुदर्द्वि
कृपया संख्याब्रमणेषपुष्पम्।
परदृश्वतपारमाध्यवस्त्री
परियुक्ततु परासरः स्वयं नः॥ ९२॥
संकल्पसूर्योऽद्य 

सुमति:— अजयउत्त: अणुरां परं उचरं। अज उन अन्तसाहणिज्ञानसुखहितपदसंस्कुरसुम दुर्रुपन्तः अस्त्स चेत्तुर्णस्स सत्याशमसारं संकल्पन दातिष्ठे तुम पशूमि।

आर्य्युप्रतिच्छंदरमेचूँतरम। अध धुरन्नतसाधतनिवगमानतिरित्पममहानान्त्य वर्माणहत्यधर्मां चेत तनस्य सुरागमसारं संकल्पय दृश्यितं त्वां प्रार्थयामि।

राजा— साधु विचिन्तितं भवत्या। तार्डं पदश्रयामि, स्वसंकल्पणप्रणिविचितचिदाच्छुतुनितितः। पुरुषानामेरः स्वयंपि चतुर्णी प्रसवभृः। शुभसहोतोभाजा शृङ्गिरिष्ट्रां शीतापिरसाः। वन्नतं सिन्धुपुष्युमुद्धिरित्रिविश्वान्तितत्रिषयः।

अपि च,

परं प्रकाण्त: प्रणिपत्नयनसिन्निततम। शुभसतसंकल्पशुलकय: संसारज्जवधिष्मृ। झूलिये: महायुर्णजन्यता केनचिंद्रशा। वविवाचाताक्ष्यपितती मधुरण पुरुषः। ॥ ९४ ॥
प्रथमोदकः।

प्रिये, समितमतीनामपि चित्रसमाधानहेतुसमझो दर्शितः।

किं तु,

धृतनिगमकवचगृहः

कस्तं संसूति कुष्ठयं केवितूः।

छड़यातिसौङ्गतादि

न्यायोपालमभतुल्यया वाचा॥ ९५ ॥

अथ विस्तरण प्रतिविधिरस्य बेदान्तेषु विपुलमातिमिर्यन्तुसं

शीते॥ इष्टमेव खल्ल विदुषें समास्वासधारणम्।

सुमातिः— सुदूर भणिः अध्याजलेण। पूवं वितेहि तेहि

महसिसमपि तकेहि वि तारिषेहि व आरिजता गिरभताः

चोराकिर्कंगोष्ठिसरिसा होहिनिः तिः संप्रणासद्वसा मह चिन्ता।

सुदूर भणितमार्यपुराणं। एवमापि तेलसमहार्यमेतिक्ते

रूप ताहिः प्रतार्थमाणा निगमान्तोधराकुष्ठनो

जनसन्धर्मा भविष्यन्ताति संप्रणासाध्वसा सम

चिन्ता।

राजा— अकम्भिकस्वर्जय।

अविदृश्यपरिश्रम्प्रतिशतैशक्तिः श्रुतिः

स्मरभक्तिविकल्पस्मृति: स्मृपन्तोरोपि न देखते।
सन्तःभूमितिसागरी सुद्रूपकंगुषा च सा
रूपादि पुनःश्रवणिशिशितकृत्तकोलाहलम् ॥ ९६ ॥

[ निर्देश ]

मूलच्छद्भयोगितितं महता मोहेन दुर्मवधसा
कः सन्तः प्रसूत्रप्रसेन इव नः काराग्रहेस्ट्रापितः ।
विलयते निवेदक्षुमिपतिना विश्वोपकारारथिना
कुष्णे वृद्धो त्रिशरणे घ्रणिना द्रुकः तिथ्रियं त्राप्यति ॥

राजा— (कण्ठ दशा गान्दरम्) प्रिये, श्रुतं श्रीमकुट्रिम- 
सरस्वतीवाचितथवाददिनाथशरीरिणी भारती।

मुःति:— (सान्दरम) अम्बुवत्, तिलासप्निति खु पूँढः

ण खु कहसं वि अधितं होज।

आयुष्पुत्र, विन्दुभाणितं स्वव्याहतृः। न खुलु कथनम्मध्-
कींक भवेत्।

राजा— प्रिये, सर्वथा ताब्दवस्म्हायस्य में हस्तगतैव विज-
विसिद्धः। अपि च,

रिपुगणविबन्धारिष्याबिन्दुलकेशोद्वद्वारे में
मधुजिदतुजिघ्रुष्काबाहिनीविष्नितास।
प्रथमोद्भः ॥

स्मलयितमश्रीः साधू संप्राविष्टः न्यतिगणब्रह्मान्यं यवसंतानद्वस्मृः ॥ ९८ ॥

[ पुनःरूपेण नूनःक्षमानः उभ्या कण्या हि ॥ ]

सुमाति:— (भावमयम्) अथवा द्वारा,

कुलव्राह्मणवणुवणिज्ञकर्कणां कहता

वनसपल्लुआ वि या अं हाँड़ गढ़न्द्रवः ।

तत्र वि जुगन्धान्तथाण्युगुणिक्षणिः

कह कह का वि हल शिविं मुहुँढ़ः पाहे ॥९९॥

आर्यपुत्र,”

कुलविभावकर्णब्रह्मचरित्रज्ञं कदः

नववर्मणकाशीि न च भवति गजेन्द्रस्त्रा ।

नधायप सुगम्यसवसत्सनिर्मिति किरतितः

कथं कथं कोऽपि हल्ल निशिकं मुखरयति नभः ॥

राजा—— पिये, असद्विजयासीहस्रवकेषतरवतिमित्रबाहि

हत्यं दुन्दुमि: । तदतिस्मक्ष्मापक्षरसामिः पर्यास्त्रित

क्षेपे प्रवस्थितयमः ॥ [ अनुभृत निष्कान्ति ॥ ]

ईति कवितार्थिकसिद्धस्म सर्वनन्तरवत्त्वस्य

श्रीमद्राम्भनाथम्य वेदांताचार्यस्य क्रिष्णे

संकल्पसूयों द्र्ये स्यासप्रकाशो नाम

प्रथमोद्भः ॥
द्वितीयोऽसः ॥

[ततः प्रविशाति अद्य विचारणा न ॥]

विचारणाः - समजजित्तिनुविशिष्टभासिष्टाणिष्टातकः
बच्चदंसणाः वच्चवेयतु तुरिन्ती वद्वति ॥

मुहअन्तसन्दिजसुहासुहः
चविणुकममपलिन्यम अरम्भाणीहा ॥

रक्षरामजनवणाँकणाएः
सिरसुब्धचकल्लकु तुहं सब्रकल्ल ॥ १ ॥

असजजीत्तिनुविशिष्टाभासिष्टाणिष्टागतः
तवस्त्वा नोत्सुका वस्तेन्त्र त्वरमाणा वर्षीये ॥
हिंदीयोऽसः ।

सुखचन्द्रशालनिधत्सुखासुभगाः ।
इक्किकुक्कुलकामकरन्दनिभः ।
नवसौम्योक्त्वनलताकलिका- ।
श्रियमुद्रहरिति तव स्वदक्रमः ॥ १ ॥

अन्वः— पित्रभि, दानि किंतु एकसुभधिप्रियाविवसुहस- ।
सिद्धनस्य पारिप्रेयं परिपुर्वङ्गविकानविवाहितादिण्यस्म भवतु- ।
णो विवेकादेश्य श्रेष्ठभभारिणा देवी सुमहः पक्तन्द्रिन- ।
व्यक्तवेदान्तत्र यशसकीमाभ्यं गम्याणमः अस्त्राजनासर- ।
अनेञ्चेव याँ होस्याः कालावहकुबंस्कम्हं च जोभागाय ।
कड़वणुढहाय उव्वहिंदु आणविवरणो तोहणेकक्तातानिहिआ ।
सुहः ठाहः । ता शाश्वि उस्मपारम पक्तआसाणवणपञ्चम- ।
राजविहिं भारुं विल अस्मणपञ्चवाह भाईंगिः ।

[ अर्थभर्मामिनीय ]

कछुक्षचिरसांस्क्रसुखसिद्धरम्मासनतििसनिघाः ।
गन्धुधारा कुर्तसामस्मधर्रीसोहन्तरोम्बन्ड ।
अहो दूसरहस्तःस्वाससपासिद्धाि सुझावी ।
दुहुःकालः चोः चाहद सरं मन्दाइ यं मन्दाइपी ॥ ॥

प्रियफळ, इरानि किंतु एकसुभ्धिप्रतिश्रुपितश्रुति- ।
शिरः सिद्धानस्य प्रतिपक्षप्रतिश्रुपितभावितप्रतिश्रुति ।
मंकल्पमूर्योऽद्वे

अन्तुविवेककम्य महध्मेवारणी तेव्रा सुमानः प्रकान्तितिवेके वहेन परिगुहीतमक्तृताचारा प्रभदावनपात्रं षैलमाष्टिता कमलापतिचरणकमलमचन्द्राणानि काश्चनपस्यार्च उपहलुमाजाय शास्मनेकतानन्दवर्यः सुखं निर्पुषां न नास्तिन्युष्मपि पामि पक्कु जासनवदनपक्कुराजहें भार्तीयन्यत्व प्रसद्धप्रेयां हर्षोऽर्थाम।

कर्त्तात्रांतकल्पवुष्ठाश्चिकरोऽद्वामभावामानिका

चन्द्रात्त्वासस्तुतमथस्यहरिहोभमानहोभनतः।

अस्माकं दुः महजनमंचंग प्रभासिद्वाणि सुद्राकानी

दुःखानि कदा नु कार्यवर्ति भायं मन्दानि मन्दराकनी॥

विचारणा— (अप्रति निदिर्येऽ) एमः सु भा अघ्याणा

आयणण्वरा ता इमडिम रजजहिं अस्मी। अन्मद्वहुआ

तन्द्रोंति अमद्वहुमध्मकुण्डमारं मोरहं अमहुमहणपत्

अयोर भावणसिंहार्वाकर स्तंक्वाणनीष्ठाकुछ अरकीर

पमेंतां उवभक्तिगु हनल्लेन गमिन्ससिंह। जत्मो अः

पुदे निम्नभारणिकसोऽर्हसुहापमार्विभर्यां

माणुक्षकुण्डमाल्यार्जनकुण्डमहाधारणकवाणुकः॥

http://acharya.org
द्वितीयोऽकः ॥

छातातीपावहिन्दवार्गवर्णाश्चर्मितकुष्टकक्षोऽं सास्मोहि पुष्पभिः पुष्पफलिणििरूरं सहस्राद्विनी सत्तत्त्वोहिः ॥

एषा खलु सास्माकमास्मानतः तदेतस्मिन्न सञ्ज्ञा-हृदयंविततमयातान्तरात्मात्ममात्रा रुद्रकुमुदमक-रन्दशौरभावितमयावलमपदसर्वितुलितमाधवी-ताग्रेऽ खलवचनतीतीक्षणोऽध्वनिकर किरणसंतापमुपशा-मदय भ्रणान्तरे गामिष्यामि ॥

नन्द च ।

एते निर्मलसिन्धुरभुपुधाप्राचारविवर्जिनं मानोकुलहर्षमीलकावलस्महाधारुणकवाणीतकरम् !

छातातीपावहिन्दवार्गवर्णाश्चर्मितपुष्पाकरं 'घुषः समलेखोंमित्वा ॥

अन्तः— जह गंजाई विजयानि ॥

यथा राजयते प्रियसके ॥

[ उभे सलिलतमासाते ॥]

अन्तः— हल्ला विचारणे, तुम उण किंपितिचं हुम्

देसं आयदा ?

हल्ला विचारणे, त्वं पुनः किंपितिचिमं देशमागत॥
नक्लपत्यूपरः

विचारणा—— सुध्वृत्त विन्यासहीं; अज खु विवेकमहाका- राज्य वसायमेंसाधनविक्षमहाका-संतान सुध्वृत्त विन्यासहीं। कु निष्ठ विन्यासहीं। महामोहेन बुद्धविन्याससिद्धस्वतंत्रविन्यासहीं। कु छअवाग्रेन्त। कुलसहित्यायहीं। सह, पुरुषोत्तमवरणु विन्याससिद्धज्ञ तथापनिष्ठाय विन्याससिद्धज्ञ अधिकृतारिका उत्साहार्य प्रतिष्ठानविन्यासहीं। निर्विवेक, भक्तिविन्यासहीं। सुध्वृत्त विवेकमहाका-संतान सह मन्त्रप्पात ते पन्न दृढ़ु सुविद्यान्तिति।

श्रुतां प्रियसरङ्गः। अत्य सद्यु विवेकमहाराजस्य न्य- वसायमेंसाधनपत्येन संतानां श्रुत्वा कुपितेन राज्य। महामोहेन बुद्धविन्याससिद्धस्वतंत्रथापन- प्रवृत्तः; कुलकदानिहः कुविन्यानगः। सह रुपर- सपद्याविन्याससिद्धस्वतंत्रथापन-प्रवृत्तः; इत्या- रित्वायनात्मानंत्रप्रसंगे प्रतार्थिततम्यातिहृ उप- सपद्याविन्याससिद्धस्वतंत्रथापन-प्रवृत्तः। सेवापेक्षार्थितम्यातिहृ महाराजानन विवेकेन ये मन्त्रप्रवृत्त ते मेव दृढ़ु- मुपार्थितत्तान्तिति।
ढितीयोऽद्भुः ।

अद्धा— अजु उन पिनामविविहिम् गहस्माणं संबुच्छ, जं महानोहस्मोंहिं दुःस्वाति सन्नाहो तोहु जाम् इसकरं एवं परिभिद्धन्तामिम्यूंहतं महाराजभं ।

अथ पुनः पिशाचविव्रध गद्रभगानं संवृत्तम, यनमहानोहस्मोहिते तुवासिदिनां संनाहं । अबतु नाम इत्यतं भवण्ण परिमिद्ध्यतानिम्यूंहतं महाराजभं ।

विचारणा— हठा, कुशपप्पय्युड्धं पदिर्द्विविहारं पवन चाणं बहुं पदिर्द्विवाणं पृष्ठन गिम्मृंहतं तुपं कइं आसंसिंहं?

हठा, बृहम्पतिप्रमुखः प्रविष्टाशिपानां प्रवलानां बहुनां प्रविष्टाशिपामेकन निम्मृंहतं तथा कथमाकांभितम्?

अद्धा— जं सचं तं पुत्र चान्द्र होइ, जं उन मिल्ल्यं तं जात्वं अर्द्धीं जाति जणवाकोम्बराणं विलक्ष्यं परिमाणं पेषिक्षाहितं तुपं पुत्र महं वचारस्वच्छं ।

दीनमंत्रो दिधिन्तसस्वरुपं बहलं अन्धारपवारं दिश्यते अ द्रवाणवाणं विद्वं विद्वालविविहिम्नमु ।

तुनंत्रो अ पह्पहाणोंच्य तुलिः सेलेण तृत्तिकं प्रक्षत्ते राणं गिथिहिमं वि दुर्मा पंपं भेलु विचवेओ पहू ॥४॥

ता विवेभविभज्ञामस महानोहस्म द्रोद्गणं सः ।
अरल्पष्ट्योऽभावमस्स उवलसहांअन्वेषणम्।

यत्तथां तदेव नित्यं भवति, यत्तुसंबिंधय। तत्काले-
नालीकं भवतीति जनवादसंवादिता बलवता प्रभा-
पेन प्रेक्षियसेस्मे तमेव मम वचनमस्त्वम्।

हस्यमानो दिवसेष्ठ्र इति वहलमन्धकारप्रायोगिके
दीर्घमानश्च द्वानल इति बिपुलं विन्ध्यार्टमण्डलम्।

त्वरमाण्ड्र प्रभस्यहं इति तु हिंसति कैलेन नूतनठकरं
प्रेक्षमाणो निकिलमापि दुर्गृहितमलं मेलुं विचेकः प्रभूः।

तम्मादुवधङ्करितवकल्यकाम्य महामोरद्ध कुमतिगणे-
संग्रहणं सागरलुनोत्सुकस्य उपलसहारावेषणम्।

विचारणा— पचाल्पचः पिवमहीबअण्णम्। संहा मे
बिचिकिषा अविलम्बिः किषपिणं मार्त्यिणि पेघाम्मि।

प्रबालयितास्म प्रानमहीस्वचनम्। आन्ता मे बिचि-
कितसा। अविलम्बितकल्पणं भयंकरं प्रश्चं।

अद्य— हः, समाराणेचित्राचित्राण सति लतु भानु
प्रासिं। अहं अ कमलाइ अववें अच्छे। तुम्ह से वि
राजधरं पवित्र।

हः, समाराणेचित्राचित्राण सति लता प्रकाशि—
द्वितीयोऽसः ।

तम् । अहं च कमलान्यपचेन्तुभासा । त्वमि परमाय राजगृहं प्रविष्टमेव ।

[हृत् निकाते।]

[प्रेतकः]

[ततः प्रविष्टति राजा वधकारश्र ।]

राजा— सेनापति, कठिनतरकििर्मपाशरंकिनिविद्यालयस्तद्रमुनि।

शाक्यायामरोमुद्रामनुरुषमोक्षणात्तदेहकिलितमभवस्मृतः गुरु ।

समयः स्वर्गमार्गितदयकाताकलपमल्येक्षणन कुलश्रेष्ठनिधारणमेव ।

[शुद्धार्थमिति शिखता। सत्विवादग।]

जहा-जस्मेवसिध्यन्तेरकोपाज्ञानित्वः

जगति निर्पराय जातिनिव्यांजवरः।

काटि काटि कलहायं कल्पतसिद्धान्तःभेदः।

प्रलम्पनमुखभेदान्यसप्तयनि प्रगल्भः।। ५ ।।

आः कलछ मु त्र्याभोजनकर्विविष्यमथवपत्र्योपवतः जगति कली-मियमथवात्सन्तव ध्यात्व्यां अः भो! भो! महामोहापाशत, त्रिभुवनमनोहने स्वतः किंतु कलस्य रक्ष्यते बैः।
अषि च,
सर्वे: करवीरादीनसूते सागरपेक्षा।
पृथसंजीविनी यत्र पृथ्यपाण्डर्षा गता। इ ६।।
तद्ह्यामैत्रेयापापवशमानाय भगवन्तेवाभावीमयग्न्य।।

[ सर्वामनामवनी ]

स्वतःसिद्धं शुद्धस्फारिकपाणीभृत्यतपिभं
मुधास्रवश्रीचिरिविविविदिवदातपिश्रूवनम्।
अनन्तस्वरणन्तेर्तुनिविषितेइपाहलहलं
हताशेशवर्य हर्षवटनम्भीयमहिं यह:।। ७।।

अषि च,

समाहर: साम्या प्रतिदद्धर्षा याम यजुषा
चय: प्रत्युद्धर्षा लहरिविलितिवंजलिकः।।
कथात्पेशुभृत्यतपिकथकालाहलभं
हर्न्यन्त्रवानिं हयवटनेषाहलहलं।। ८।।

सेनापति:— महाराज, सर्वे: विद्वार्मम: खलबमः।
अगोघ एव सख्वनरण्यशाप इवारण्यकबादो: भवत्प्रभैर्भें
महामोहविभवीसनवादी।।
अथ च,

तद्वा त्रय्यन्तनिन्सानं पुरुषस्य विभावितम् ।

श्रद्धावैकल्यपां तु श्रमनीयमतः परम् ॥ ९ ॥

राजा— (सचितरास्मि) भद्र, साधु संबोधितार्थिम् भवयुष्म्युर्वचेन भवताः। तत्सहायत्य में क्रृतशेषमपि कृतप्रायथेव
निधिनोन्म।

शपद प्रसुखास्विष्टस्नेते शानं शतमुपथिता

निर्पररंगहायोहर्द्रानिवारणक्षमपताः ॥

द्वजपथमेव विश्रासनो हर्षस्तवन्यभी:
मतिततनमहेंद्रं हेतुस्तवम्पत्ययो मम ॥ १० ॥

सेनापति:— देव, भ्राह्मणथमेन परेषु प्रयोक्तथेतथा
परस्तन्त्र पुवाहं भवत:।

निपत्युहस्मुलिथितेर्जितगतस्वर्यं: प्रभावादिभिः

सच्चन्न्यथमानशैर्यविभवः स्वायचसिद्धिरभवानं ॥

इत्यं सत्यतुष्पुवं परिपतिविधिताफलशृङ्गोताः:

सचावस्थितः चित्रु स्वयमर्क्षावासमस्तस्वयः! ते ॥

तस्मादहं वा सुप्रतिवं जलोद्धतमल्प्यथायथ म्यं भवतं बिना
मुहुःत्तपं न जीवावः।
राजा— (बिच्छन्न) सनापति, पत्य पृथ्वी, असुरादिपरिवाहनविविधिते।
प्रमितावत्तीतसमयाः समयाः।
तपनापनेयांतिमिकमः:
प्रयुक्ति हन्त जगदन्तरः। १२॥

एते च मधुमधनसुजबवालपुरांश्रमितमन्दरमहाधर्मश्चमानः।
महाशीवनिर्धोषांपशोतितविचित्रविवाचो वाच्सपतिमि
बनस्पंतीकंकुलुक्ते बार्षिका बांधुराः। तदवधी सावधानः
संप्रयुक्तार्म्भेण प्रकटप्रकृतिशितसङ्गोपालसमपत्तिकृत्
परिप्रकृतकर्तरत्क्रियककनसर्गांर्ग्यकारण्यतत्त्विनाः। प्रभाणि-
पराकर्मकर्णीज्ञेण निखरनंकुष्ठातकिनः निःसनीया:
सत्यविस्मितमभावमधनश्चमविशिष्टगंभीरः। प्रचण्डः वैत्
ण्डकवेतः॥

सनापति:— देव, नियुक्तो वह तथा वादेन सह वेदांतग्नि सिद्धान्त: प्राचीनतांमूलनाथः। तदासीद्येना कथासंथामसर्वातः।
[ तन: प्राविकते गुरोंश्चाध्याम्यादिरिणां सिद्धां-तवादः। ]

श्रुति— अयुधमनु, अवधारितपरमार्येन प्रतिभाज्ञककल्पः
श्रुत्तुमम मवता स्थूलानिल्लादनन्यये वेदांतितिङ्गकमः—

http://acharya.org
ब्रह्मज्ञानस्वमवगच्छामः

शिष्यः— (सम्प्रदायः) भगवन्, दिख्येन यतीन्द्रवेषण
द्वारा इति इव मंत्रयेत् याक्षेऽभावमिस्तुः श्रीमतीनाथ निष्ठाये

काणादः अध्यासापाण्डिकींद्रीयाः विहारितः

ब्रह्मांखर्षणा पूर्वे विष्णुर गम्ये त्रयी || १३ ||

इति

शुरुः— आयुर्मन्, असुरः महाविद्याभूमि।

तानां विष्णुरुप्यमात्रायेव विनिजमी

शिष्यः— भगवन्, विष्णुरूपं यो विष्णुभावेन नमः

सहवामिः

तत्तथा,

उपवीतनिमुख्येपन्द्रवन्त

शिजगतपुण्यं कर्त्तव्यं विनरथवन्तम्

शरणागतस्वमार्थमेव त्वां

शिख्या हेमश्वरशालिनं महामृत् || १४ ||

[ ह्यां नागाचरं प्रमाणां ||]

शुरुः— आयुर्मन्,

प्रतिज्ञापितवेदान्तः प्रतिज्ञापितवहितः

भूयास्त्रवि: प्राणस्थलम् भूरिकल्याणमाजनम् || १५ ||
शिष्यः— (सप्रभुष्य) अभावाद्विवेयो समयत् प्रसाददेव मिष्टेव में सर्वे समाहितम्। अथ च समयान्, यदहां एवं
किचित्प्रभुष्यार्थ तत्वं श्राविन्यमहार्थि श्राविन्यमहार्थि श्राविन्यमहार्थि।
शिष्यः— भानु, बिमार कथाकरण महर्षिम् प्रतिष्ठाते। बादेन श्रावाण् जित्वा श्राव मुखारियादपत्वमा-प्रिष्ठ छ प्रिष्ठ प्रिष्ठ प्रिष्ठ प्रिष्ठ प्रिष्ठ। कथमिदान्ती बिमारियादपत्वमा प्रिष्ठ,”
शिष्यः— "(यस्सरावम्) मद्र, साधुबुद्धिना त्वथा सम्यगनु-
थुएते। कं लु बंगीश्रमजातिगोर्गवर्कूलचरणदेशकालादितिष्ठमेदेन न्यबिश्वते हि बिनिष्ठिनिधियांदा। तदहे प धिदान्ती पारिपुर्णातिनिधानुगुण श्रवं प्रिष्ठनिर्मितसम्मक्ते—
बौँ: कौशिक इन राजवंशं व पुरवङ्ग्यं कुत्षत्तन्त्रां यांश्च निराचनिकािष्म्भम ।

तलं च,

दूरे भवतु ते बीर जल्यं सह वित्त्या ।

लभेत स्थिरवंद्याः निरुस्तं परिपल्यन्त्रः ॥ १७ ॥

अथवा लयं भारदेशानुवर्तितं कौशिकनियममितेन गम्भे- णेव कञ्चापिकारणं यथाविषि वैतरागकथानवरं वेदे- ध्वरविद्धका: भरों तत्त्वाध्वधसायसंस्कारणार्थं वल्लिबलकल-स्वामिव जल्यापित्त्याध्यामपि जेत्वा: ।

शिष्यः— (माजालब्रजसु) शिस्ता प्रतिगृहीतोत्यं भगवतं: समादेशः । अथवा पुरावतं बिश्वाचर्येण भवता कथ- मिहं मित्रपं मायं कथाकर्त्तार आरोप्यते?

गुरुः— अवधार्यामिततु ।

नित्यासिसपरस्परे भु मग्नाग्रामेषु निष्णातितः
शिष्याः केवल सति न: शिल्लितः शिक्षाधिकारिणः ।
तत्र त्वद्वतिनिमित्त्यपरं सर्वं बुध्या परिष्कारिण-
स्वतः प्रस्थायितो न कशिद्दपर: प्रत्यथिम्भः प्रार्थितः ॥
शिष्यः— यदाविश्वति भगवानु । अत्र तु कौचित्तिद्वारः
संकल्पमूर्याद्ये

नमःनवलस्तं न कृष्ण कैथा प्रबन्धने। अनः स्वामिमाले
कुंतसिन्धुमवस्थापनेतु भगवान्।

गुरुः-- भद्र, इह फिल समयस्तत्रे समानत्त्रे तथा
स्थानयम, विपक्षबिप्रतितो तु वेद्यायमिद्वान्ते। तन्त्रापि
परार्थवार्तायथैः प्रश्नकरवायणपस्मूर्तिः। परिचिते पर
स्थानसाध्योऽयुज्ज्वलसदिशिविदविद्वदारितंकरसमां:। परिनीति
निविधसम्भीमाः: पद्माः: प्रबन्धा: प्राबन्धिण:। तदपवधि
नवकालसा तथार्थां प्रतिनिधित्वानि पारिषद्द्वृद्धिरत्नाः:।
प्रभाबानकः: प्रयोक्ताच्छा:।

प्रिष्ठण्ड्:-- समार्थति प्रभुदुषि न कृचित्यमाचायमि।

तनः,

गुरुःसद्वस्फुरदुन्गारिन: यन्त्रांसे
सकूलसुरिति वास्तु तथ दिक्षिणवभ्रायति।
ऋषिस्तहरोऽर्थिकं वा याद्रै ग्रहाति गल्यन्तरं
विकल्प तद्रपिकृष्णाधितिकस्मयुपंति स्वर्यम्।

गुरुः-- भद्र, विश्वाश्रमोहनविश्वमुक्तिमचान्ति नित्यमव
धानेन योज्यामि।
द्वितीयोऽसः ॥

इह हि,
कृतिल्मतिभिः कल्पता वाचः कुदाशिष्किरष्यसौं
कथ्यकपरिपढः दौरायणामापि शणककृत्वा ॥
प्रयौगुणीभूताः हीकस्त्राशनप्रक्षः
युक्तिहृदयकृता युक्तिपूनक्यथमितरं भयमृ ॥२०॥

श्लोकः—भगवन्, मन्यतित्स्तेहेन नूतनियममतिभः ॥

लक्ष्मीदेवि सात्विनः स्वार्तिदेवसः व्यवास्थितः ॥

, कथं कथकपानी स्यात्कशिष्यद्विन्यो मायि स्थिते ॥

गुरुः—भद्र, हद्रमपि पुनर्मन्वीथा: ॥

श्लोकः—अनुप्रहङ्गुत्त्व भगवत्: ॥

गुरुः—
संसिद्धं बिस्तुतं वा मरणसुंचितं सात्रधानसिं वा
शाधान्येन मणितम परकणितिपरिम्भारुक्ष्या स्थितं वा।
शिष्यार्थकृष्यदुष्टिविशिष्यतुञ्जनानुग्रहः सुपीभिः
अष्ट्रवं नाथजुष्टुत्त्वतियुतितिसिरोश्रृष्णां भाषणं न: ॥

श्लोकः—किमुच्यते? उपनिषद्धुप्पूणानि लख्यं भगवते
भाषितानि ॥

*२७. ५*
तथा हि,
अनूदिनमन्यायसङ्गेद्विन्द्रकान्तसः
सुपरितिकसमन्नायोः सोभनायं दशायाम् ।
शरणमुष्पणातानां प्रीणनायोः प्रज्ज्वलः
भववकल्लुषनिश्चीये भावितो भाष्यद्रीपः ॥२३॥

अपि च,
असतामुच्छेदं प्रकटायतुमुश्वसदर्मान
तथां शास्त्रं तत्वमाति तस्मातुम्मुन्मुच्छेदलयितम् ।
अयायेन दाह्तु पथि च पदमाशानुस्मिन्न न-
स्तवदादिण्य शास्त्रं प्रभवति सकुञ्जाविद्वा

तथापि पारिश्रमितिरहमिः किमच्याविगतप्रस्थूतं प्रचारिः ।

शुः— कि तत्?

शिष्यः—
आत्मिः स्वाध्ययनात्त्वा नियमयनात्त्वा कथं कल्पितः?
शुः— अहो नु लघु सूक्ष्मार्थानुयोगकुश्चलता !

शिष्यः—
साष्ट्रावशदुर्विचारावस्त्राजीने शिष्यानिविद्विति: कथम् 
शुः— तदापि सूक्ष्मार्थसूक्ष्मतर्मनः कुज्ये ।

http://acharya.org
शिष्यः—
स्नेच्छाभावितकृतस्य च कथं दृष्टं स्वर्यं पातितः
गुरुः—
त्रिप्रथ्ययं न कार्यातिनं विहारः कर्मवस्त्रं सावधानः
शिष्यः— (मन्त्रम्) परिमितगहनमस्मार्मिर्द्ध शुभाच्छल्लि-
निर्वाचिनार्यं भावितं सम्भवं: इदमेव महामद: श्रावयामि।
इदं प्रथमसंभवलक्ष्मिनं जालक्ष्मीक्षा: 
मृष्णागतवर्षनलखबलितजीवनीवानान:।
भन्त्रसपूजान्तस्यं यतिपुरुणाद्यात्मः
र्मसरसस्वतीचिकुरवनमैरनिधिका।
अविच, 
चिन्ताशेषदृष्टं दृष्टं देशं कन्याशतालि:।
सिद्धान्ता न भाविते यतिवर्गायनुसारयायिन।
शुक्लशुचिकित्वद् दस्सिद्धतिनीचूडालचूडापदः。
किं कुलयं करयेत रक्षपरशुरमण्डकम् उपशिकाम्।
भस्मू: अपरिमितबहुमततास्त्रयं जगति परिमितमेते
द्रव्यमतत्त्वं राप्राप्तार्यवालिन: केचित्तपुन्नि:। प्रति-
शुधामि तावदेतान। (परित्रावलोक्य ब)
मों भो देवानापियाः
कुमारिनिविषितग्रंथाग्रन्थित्यं भूतपतान्नरः
ग्रहिलमनसं पवन्वचलं यतीक्षरभारतीं
विकटसुरभिहक्षः बीणपरिश्रक्रणोतिः
कुलगिरितुलारोहे भावी कियानिव कौस्तुभः
आपि ज,
स्थविरिन्नगमस्तोस्थ्यं यतीक्षरभारतीं
कुष्टिफानिनिविषोधलिब्दा: क्षिपन्तु भजनः वा
रसपिमुल्लाघ्यायोषसुपुस्तकवेदनं
जस्वनविन्न: कृपूरार्थो कियमत्तिमिन्नवेः
॥ २९ ॥
( कृष्ण दर्शा ) किं बृहस्त ? नवीनमेतद्ववनो मततमि
[सहस्ताभिरनं विषयः]
किचित्केनापि द्रष्टं भ्रतिक्रिष्यति त्वम तत्वव
तत्वपर्वतैः चोपादायिष्टात द्वितमिपि सदिल्मभचो न वंकाः
इत्यं सत्यकथैर्मैरितपरिहृतो न व्यवस्था न सिद्धः
सत्येषवं तद्धर्षवं पदुतरपतिभिः: शाकनं नूतनं वा
॥
किं ज,
तदात्रवे नूतनं मवशायवयां च पुरातनमः
न दोषाये तदुभयं न गुणाय च कल्यः
॥ ३० ॥
शुरूः— किमेते: किंचाँने: अयो पुनरथसंपस्थितिदोषवचन: प्रतिक्षिप्यन्ताम्

शिष्यः— भगवन्, निरस्तानिनिसिद्रोषांवे भवन्ते कथमथसंपस्थिताने दोषाः स्वपेति केनचिदुद्वा
हेरन्?

इह हि, •

शुद्धिनिशेषीमूडापद्त्वहुम्यते तातवकमि
स्वप्नस्थान्द्रोषान्वितथस्मातिरारोपयति यः।
स्वहस्तनोत्सुकः स खल्लु निजगान्तेशु बहुमुलगोलिज्जेम्बलांगमनत्तमालिक्याणि जडः। ||३२॥

किं च,
अभज्जनीयः धन्वायमोऽपि भगवसिद्धान्तः। इह किल मोघपलिपमा एव मृदा: प्रतिवादेवेदः।

नियोक्तता लोचने न हि तिरस्कृतो भास्करः
अव: स्थायमु स्थिरं परम्पर: चिनु व्याख्याति।
स्वयं भ्रमणु बालिष्ठो न खल्लु वम्भामप्रेति स्थिति:
कदर्शयु कृष्णसिंहि: कथय अं नम: स्वम्यः खल्म्यते। ||

शुरूः— सुतूतवेद सौम्य भाष्ये। अव स्तुतु सर्वप्रतिक्रिया
कस्मात् प्रबुत्तम्य ते सभाति सभ्यां च विद्वानां।
राजा—सेनापति, अयमिहाम्मदुपम्यण्वमः
सेनापति:— भद्रभपी रावते महाराजस्य भन्नविमूः
[उमाधुपमः]
शिष्य:— अंतिनिहित: खल्चु भगवन्, भभापाति: सेनापति:सहायः
शुद्धः— (परिष्क्रमावलिकः, महर्षन्वभानम्)
उद्धित: महसा स प्रकाश काले

त्रिचिन्तित त्रिनय्य भजानां
त्रिचिन्तितसारजनि त्रिलुक्तबोधायाः ।

अयं च,
विवेकर्थ गुणश्रेयायायवसायत्थमूपाति:।
स्वप्रसे निग्रामनेवः सूरिमि सह निग्रि:।

राजा—(सविनयम्) उचितमुपचरिनि विवेक इह स से-
नापतिमंगवतंभः।
शुद्धः— महाराज, मर्वत कुशळी मूहः।

अस्थि च,
साक्ष्यायलाभायास्यादस्यकरोपमिन्यन्त्राऽन्तः
रन्येवा भजान्यनाधकात्वसूच्यनिन्यकदेवदीपिभिः।
वंद्योऽधितापि युतिरिहं वद्यत्ता जायपानेन गोप्या काले काले हि गुप्ता कलहमातिरत्यात्ता रश्तता त्वमुः
राजा—— संगवन्तान, अर झलुः महदशोऽकालादेव संस्थी-कृतसकलमुःकानामस्माकम्बिकोऽक्षमार्शीविदः।
गुरुः—— राजनूः विमशकाले सु चारितमचाल्मन्यात्तिरेविचित: सं-निहितोऽधिविम तदसादियतममन्तेवासी सम्भिहितिसमर्थिनाय
सदस्स्मप्तिनाम महाराजेन।
राजा—— अत्र भवदुम्भितमदिशामिः। (वड्रथमव्याक्य)
भौम्य ब्रह्मणूं, सम्भगुप्तमयोऽधिव यववंतान महावन्तमू।
इह च,
स्वयं यत्यतसिद्धान्तो विभाजि गुहरेप ने।
पश्च: प्रवद्यतां यो भूतस व्रातस्तं पतो मम!। ३७!।
इदं तन्वह भवता प्रथममवददातवयम्।
शिष्यः—— आज्ञापेतु महाराजः।
राजा——
सचस्यासीवृत्तं प्रसाध्य सतां व्रजं व्यवस्थापय
ग्रस्य बहस्विद्वागस्तुरुपणीमिव जैवार्गिकान्नावय।
निले शेषिणि निनिपिविद्यमरं मववस्ते श्रीसले
यस्य धार्य चतकस्य कुशालिन्यार्थात्स्वकानितनः॥
सेनापति:— त्रक्कृ, अवधारित हि भवता महाराजस्य वचनम्।

शिष्य:— किमन्यदवधातवयम्?

राजा—

परिचितु निगमान्तभार्ती

परिहर बाल्कजनेन संगमम्।

परिचर नियमेन सजना।

न्यारिभव बाल्कमुखान्वितरोधिनः।। ३९।।

गुरु:— आयुष्मनू, अवहितमनः: गुरु।

शिष्य:— महानथं प्रसादः।

राजा— त्रक्कृ,

प्रमाणपथविभ्राद्धानार्थविषद्वन्द्वान्।

स्थालीष्ठाक्षणीत्यैव निवल्ला: प्रतिवादिनः।।

न खल्लिलमष्टि निध्रुप्यतं सुवर्णस्यादं वर्णनिलक्षोऽय।

शिष्य:— यदादिशति महाराज:। तदहं संपुष्क्यामि कथा-समर्चनाहाय कौतस्कुतानू (कितितुच्छः)।

जयति सकलविद्यावहिनीजनम्मशैलो।

जनिपथपरिद्विभ्रान्तविभ्रान्तिशाखी।
निक्रिलकुमतिमायासवरी वालसुयोऽ
निगमजलिचेरलापूर्णचन्द्रो यति
[नवथे]

तत्केज्याक्षतितन्त्रशिक्षितायि: पक्षेण वालकुष्मापि
पल्याकृततापेषु नययम्मी प्रवर्त्सम्रं ब्रूमहे।
वादटोपमुपेयुषः प्रतिभादानासेतुहथाचलरः
तूलायापि तृणाय न च तुष्क्षेत्राय प्रभायेः।

सेनापतिः—- आर्यं, श्रूयते किल प्रविक्षवाेंनां प्रस्तवः
वादः।

शिष्यः— (समक्षम.) अलमातिगेर्वेन।

यतिश्वरसरस्वती सुराभितश्यायानां सतां
वाहामि चरणास्मुन्ग प्रणातिशालिना पोहिना।
तदन्यमसदुन्यारङ्ग्षत्रित्वसां वादिनां
शिरस्वतु निहितं मया पदपद्धाणं वक्ष्यताम्।

राजा— भगवनं, अभ्जुरस्वामिभाःनेिवसरोपणं हनुमत
इबेदमायस्य विकल्पनम्।

श्रुतम्— (सरगतम्) क इवाभिर्भाय इह विकल्पनमुद्दातयतो
विबंकस्य? (प्रकाशम्)
भूतिसद्धान्तशृष्टि तद्विद्याध्यायिन्यः।
विद्यात न वादपूक्ष्य कृतिनः किं न शोचते॥

शिष्यः — (सांवनयभयं स्वगतम्) अतिरिक्तोपननमात्रमात्रां नारोषणामात्रामात्राभिभानी देशिकासांस्कृतां च (प्रकाशम्)

हृदा हत्यासिद्धान्तसनात्सिद्धान्तश्रीविद्यास्नाताम्
सिद्धाबन्धविनिज्ञातितिविविधुपुष्करी पञ्चिरसद्धुरुपमाम्।
दिस्ताधारादुत्जेत्रवं जपितपपिन्नत्सारनिधिरुक्ततच
तिमित्तस्मान्तूस्महस्तक्षेतिगमनवन्यकंभद्रूत्तनीकाः॥८५॥

किं च,

नाया श्रेष्नसानाथनन्धानिन्त्यद्यान्तःमेज्जितां
शाचीनां नागपद्यं गतिपातं प्राचीकाशेष चेताः।
व्यासो हासरस्याचितं विगज्जितं प्राचीतमथेतमः
कल्पं केलिँतुकः श्रुतं स च गुरु बाधाय बोधयनः॥

राजाः — (समरसदम्) अभूंगुरुमन्मृतरथस्य क हि न
जेतवम्:?

तथा हि,

अष्टिस्मितगुरुपथ्रिक्षत्तपश्रेष्ठसारिश्चि:
पञ्चिरसद्धुतिस्तददत्तत वास्तवाधिकृताः॥

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कृताविद्वन्धवति: किं न विन्दुभिधानम् ॥ ४७ ॥
शिष्य:— सिद्धन्तबलादेव विनिबोधे । तद्वत् संपद्यतां
महाराजः ॥

निरावाधा वोधायनमाण्तिनिश्चयनसुभगाः
विश्वद्रोपनयासमवन्तिमिदुरुशाहारीरकलयाः ॥
अकुश्ते: करऽ पने यत्पतिनिवन्ता निजमुखे
राजायाणभागमथमानिवेदाय सुधियाम् ॥ ४८ ॥

किं च

हषतपहत्याभावादनुभिनकितिविषेः लाघवस्मातुसाराः
च्छाशिष्यनावसे चिन्तकितिरिहितनासिकत्वपमहाणात्
नाथोपय पश्चातं भुविभूमपिचिं नामुनेयप्रवचनैः
खारं सम्पन्नवर्तीन्त्रिदशिविचलतम: कर्षेन दर्शनेन नाः॥

राजा:— किमुचने?

[नेयम्य ‘तत्त्वमाकृति’ इत्यादि पुनः पहितत: सम्पत्तिः महानू
कलकलः । सर्वे समकारणेति ।]

(शिष्य: ‘यतीश्वर’ इत्यादि पुनः पहितचोके विरम्य
राजामलोकयाति ं)

राजा:— पठ्यनं पठ्यताम् ॥
राजा—अथेष, सर्वज्ञानगत: समासादितसवेंविश्वास्वदे
रत्रावत: संपृति विपश्चितः मण्डिल्क्ष्येरतेरापतःः संन्यास
हारे रंस्तुष्ट्रमण्मनिच्छामिः
शिष्यः—(सर्वहासम�) निश्मथु नियुप्युणेतन्महाराजः।
पवस्मू वर्ष्यें च कणचरणकथामास्पादं शिष्यके
मीर्यासामास्नात्मा समजनिशि मुहः सांख्ययोगोऽसमा
रुग्मूः।
इत्यं तैत्तिर्यतीन्द्रकुलितब्रह्माण्त्र्यकान्तारप्ने—
रन्त्वरोहस्यपार्याज्ज किषेन्द्र्यन्तरं तनीयः॥
किं च,
वचेत्त यत्सार्वभौमकाठितं विचित्रविधातमः
प्रत्यूः प्रतितन्त्रमन्तित्युगे केशिरं निक्षिच्चमः।
तत्रेक्त्र श्रिष्ठित्युपालि विलं तत्तपस्थापना—
हेवाकथ्यमपन्नेतुकक्षोक्षकोलाहः॥५१॥
शुकः—महाराजं, एतों महाप्राप्तन्त्रमुखसुरसमुन्तुभम् कलह
केलाहलकुत्तुलिन: कथकः॥
श्वराकलहकथ्यम्पादम्।
संपतन्ति निमण्तरास्कः॥
नानिमान्युगलवादसिद्धयं
वारयत्वथप्रावी चमूपानि: || ५२ ||

शिष्य:— (सान्तहासम)।
अस्यक्षं वच्चितं वा लघुं तद्विति भवत्यादिपो बालिपोह-स्त्रियाओ न तकरस्तादिध जगति किं पेठया साधयापः।
निषुन्तबीते निबिधिः: कुतिचन द्रष्टो मानसे मानसेतुं
इंहो सम्भवासम्भवस्थपुरसुखपुरा दुःखेना निर्जीयनि॥

निश्चन्नतः चेदं सभापतिसेनाणाननिर्भयामु॥

बाधादिपी: स्मरतहेतुगणे निरस्ते
नित्यागमपतिर्हेतेषु निजागमेषु।

प्रागःम्यावारणाः पातिवावलूकः
संभूय बालकरणेषु न मे प्रभुता: || ५४ ||

[विद्यं]

अहो! नु लहस्वव्याप्तयुक्त्या: प्रदीपयते पञ्चोऽपञ्चुमिः-
रतिविहनम्! यद्यं कर्मान्यकारापतिहतमतय: कुमतयो
महामोहस्य सांचिच्यमार्चनिः।

किं च,
वसिकीतापरस्तर्म्भपव्याहविद्म्भे-रग्नुपितरंष्ट्रविद्वन्मोपलम्भित्तद्म्बे:।
उपकरणयन्त्रते शालानुद्युत्रकुटुंहला
नुपलिनिकम्यःसाधर्ममुन्युपन्यसनकः॥ ५५ ॥
अहरामणस्य प्रतिवादहृदकृष्टस्मां प्रवादमनुमोदितमा। महामोहुः
पक्षपातिनो गद्देसभागी सुगास्विस्मयभनुसारार्थः॥

राजा— सेनापते, निम्न्यान्तमेवे निम्नरतिमानवैरे-
बिप्लुपतिमष्टी: प्रजाकृष्टाप्रवर्तनाथ।

सेनापते:— निच्छिन्न्य तानेतात्त्रिर्त्कादारोपात् (परि-
वर्त्याल्येव) भो मो: अथवाहाः कुदंड्यः
अपमिह पिथः महायामाचार्मिपतिमांसंपंते-
रत्नपरिषत्त्वाम्बिरेण्यिकविकत्थनात् ॥
अवितथध्वारायाणांपूरुषस्तौ सतां
धृवमिह भवद्वेषराविनेविष्ण्यति पज्जुता ॥ ५६ ॥

शिष्यः— अवन्त, इति प्रसारितात्त्रहः

माहराज्ञी मागवीं शौरसेनीं
'ठार्टीं गौडापत्यमन्यान्याः' च।
अक्कोकुवेन्यागमोकुत्य दृष्टां
'हास्यं भाषं हनं बुद्धाईदाम्॥ ५७ ॥
अहं लक्ष्मपाषायेंद्रि तत्सरस्यस्माश्यापि तार्किकानिको—
द्वितीयोद्घः ।

प्रतिक्षेपयामि । बदनि गहि पिशाचाना पिशाचभाषा- यथेऽतरं देयमिति ।

शुरुः— यथासंच दैवीमदेवीं वा भोजां पुरुषकर्मवः । अर्थ दृढः
दैविक बिश्रुहतुरथं । महागायो अर्थमहास्तुत्सामेव
बहुलदत्तहांशः ॥

राजा— समवनु । अलिप्यार्थं महत्ममादगुरो । महानुभावः।
सेनापतिः— किमेत्र चित्रम् ?

कथाकलहकोणयुक्तगृहगृहीतकौत्सकुन्
पथाजलजिमिमुपग्नसनकुम्भसंभूतयः ।
जनानित सुधियो यत्तिक्षितभूतिनिकोषामन्
पभावपरिप्रक्षिपप्पमिनिभार्तीमंडः ||५९॥

अर्थ ।

विकल्पाटपेन श्रृंगत्पथमेष्ठं विघटयः
न्यहम्मर्गार्दिन्त्रं यस्तुपतिनिश्चब्दे विशमति ।
वित्त्वाइकृत्तत्त्वतिकथकवेंत्रप्रत्युत्तना
विश्वाचार्यारस्त्वत्त्वत्त्वमनसंरम्भकक्तहः ॥

शिष्यः— समाप्तिसमाप्तिसाधिकं प्रबुजस्य द्वारस्तृढः
शिक्षर्धिद्वदृत्सितस्य कथाहेवैष कथाम् ?
अंश हि,
अध्यायं तिष्ठति पाणिका पतिरसाधाराजन्मलालांतोति पत्या संयमिनामनेन गंगामयाहित्चेदिदिना।
वत्सारस्वतेदुभन्सागरसुधासिद्धिधास्वादिनां पर्द्वापाय न वोभवीति भगवन्मायासहायायामिनी॥

अष्टि च,
वथमेतावनतमनेन समनेकसहस्वैताण्डकमण्डलमण्डितेषु वु-
ण्डीर चोलपण्डिक्कृष्टकर्णां टनेपालमालवरगौडलादादिकत-
कैक्यशिम्पिन्ताङ्कार निक्षणकर्तेन नौतिष्ण्टापथेन निग-
ममचरेषु संचरमाणाः संद्रेषु जातसुभ्यः सुखवायः।

कि बहुना?

आस्तां नाम यत्नंदपद्मतिजुष्माजानयुद्धा पति-
स्तवचाच्याजविद्मुग्मच्युधपुरुर्सारस्वतं शारस्तमूअ।
को वा चश्चुदाण्डीयेदिपि पुरं सायोतकर्णद्वा-
शांकरशिक्षिहारसंहितारस्त्रथादेशु वादेशु नः॥६२॥

सेनापति:- किमुच्चन्ते?

एकयैव गुरोहेष्ठ्या द्राक्ष्यं वापि लभेत यदु।
न नाचिस्सष्ठिश्यामि: सहस्रेणापि कुश्चित्व॥ ६२॥
अथ्यासीनिन्तुरगवकाविलसजिलान्नि

dवायीदिः देत्रतं समधिकांभन्यां न मन्यामहे।

यस्याःौ भजेत कदाचिदुधहृदं स्वयं भूमिकाः

पद्धारां भविनां भवाणिवस्मुत्ताराय नाराजणः।।

गुरुः—महाराज, भवत्तापितन भववस्मूपितिना नियमिताङ्गे

एते परमतर्काच्योरियाः प्रायेकमुपविख्यतः।

(शिष्य-मारसनक्रियाः) श्रुण्णा सौम्य, शृविशिश्रत्यावमर्जत्र धायम-

समुक्तित्वाः सांख्याः संप्रति स्वमतेपन्यामः।।

अभी च,

कपिलासुरिपश्चाशिखारदित्वमिनि—

प्रतिपादितमांश्यमन्तद्वणः।।

पुरुषं पुरुषं च विन्यत्य परं

पुरुषं न पदन्त्यघरुद्धियः।। ६४।।

शिष्यः—(स्वगतः,) अम्बवुतेर्कर्मधिनादे संवन्नीवाले

प्रथम्स समासः।। (प्राकाः)।

अथर्याशालिनियकर्णदर्मणमका—

नथ्ययेये गुरुभिकादर्जश्रुद्धान।।

कांभ प्रसीद्त यथाहपनन्यभवः

कर्णामुदानि भवतामततार्यमेवः।। ६५।।

*8. ६
संकल्पसूर्वांद्ये

(गुर्मलोकम गविनममञ्जिते बद्वा) भववन्, भवदाः जयाम त्रातिक्षिप्तांमि तावतसंख्यानूः

प्रधानपुरुषोऽदि प्रकातियन्नित्विनाशार्दात्
परः किमपराह्याति श्रुतिसहस्रयावणि।
कुन्तकेशतककर्षशैवंदि विषुः प्रतिज्ञेये
भवतपरियुहीतममन्दपहरन्तु पाठवर्ता॥ ६६॥

सेनापति:— देव,
विश्वाराजांत्यवचस शार्थाः संतत्य बिगतसंरभाः।
गणराज्यो प्रभविंशं पदिष्ठं सर्वविंशं वा॥ ६७॥

राजा— भववन्, यदि खलवेत संश्रण्यामानीता: भजन्तु
तावतक्षेमगादभराः: संख्याक्षरवत्वश्च।

श्रुति— महाराज, मैंं बादी। किं तु अस्यपगतेःश्रणाः—
मापि संख्यानां प्राइंकसंवादयोगसमायसिद्धपरिचितःक्रमः
वेष्ट्यरक्षप्रणिषितचकूृः प्रतिवक्तरक्षयममादिष्यवतामौपनि—
शदवादी।

राजा— आदित्य पवायमीहायेन भगवतो वाक्येन।
शिष्यः—

य एते योगावर्गे कालिचिदपतने पतितिन:—
प्रजाल्यन्येश्वर्य प्राइंकफलनकल्यं भगवतः।
स्वतःसि दृष्टसंहर्षकन्यवडादीन्द्रणगणा-
न्यानात्स्वरूपन्तः प्रतिफालितीशामवितथा।

सेनापति:— देव,
कृतं सांख्यकृतान्तस्थः कुपप्रद्व शिष्यितः।
काणादपतभन्ध्य काँजा।चार्यस्य शासनम्। ६९।
राजा— नित्रुक्त पुत्राय यथा हैं निगमत्विपुष्पकस्थति-
क्षेपाय।

शिष्यः— महाराज, अनुतिष्ठामि यथानियोगम्।

हि,

असद्धिस्तुष्टप्रत्येकक्ष्टया
श्रुतिप्रक्रियाणामिबिक्षेपतथ।

उद्दीपेदशापेशुप्रकृत:।
कथाश्रेष्ठितोसौ कणादप्रणादः। ७०।

( गुहः सबहमानमीक्षते।)

शिष्यः— (सापहसम) अकर्ष्यतामिदमत्त्वदुः तत्र महाराजेन।

राजा— किं तत्त्वः?

शिष्यः— एते किं तु कणचरणमतातुतिन: परमानदलक्ष्मण परमपुरुषसामायमपहाय पाणिसापापस्वीक्षणं मोक्षमां—
चक्षते । तथा च कुम्भकर्ष एव विजयते, शाप एव तत्स्थानुग्रहः स्वातः ।

राजा— सत्यमेवत् ।

भेनापति— देव, अर्थवैनाशिकास्तवदायिण विमुखीकृतः । अथ वैनाशिकास्तवेते विनाशयं वेदंदृष्टकः " ७१ "

राजा— (गारुडपुरुष) आर्य, पर्याप्ताचिति तर्केन्द्रजालको-बिद्रानां तथागतानां निरामे ।

शिष्यः— (सामप्रमिव) राजन, अपराप्तास्तवेते तदादि-श्रद्धाः ममैकेश्वापि प्रविक्षेपाय ।

तथा हि,

कथयति जहे विश्वं वैभाषिकः क्षणभुजः परमनुष्यः वां सांक्तान्तिको मनत्चैत्यतः ।

तदद्वैपुरुषं योगाचारस्तथा निखिलं परे स्वतवचनहता: सर्वं गर्वं त्यजनति प्रवाहः ॥

तथा हि,

दृष्टादृश्निविधानलम्पत्तियः दिश्नागम्यूष्या जडः: भृष्णवन्त्वः विप्रध्वते परमियं शिष्या स्वत्व्यः ॥
बुधा बोध्यमुदाहरनिति विषयं बुधादयकेशिजितं
नो चैदुन्त निति पुनस्तदिह नस्तूर्यं तु जोघुपायताम्।

सेनापति:— (सभ्यचापं) देवं, परिमितवा मारमक्षेरस्य-मिदं पारिषद्भूतादयेषु कार्यं च चन्मुपशुल्य पकारित: सौ-गतापशदा दिन्तं दिन्तं प्रभिवशित। अपि लक्ष्यं माम्य-मिकृ नाम चाँद्रमतनासौरवं राव: कथितमपि दूष्यामनाहत्
वैयात्माद्रावधर्मन पाण्डित्यं प्रभायायति। तद्रं विशेषमं शतोऽप्युप्पुल्लरिततवं: यश्वभवमुहुष्यायति।

भाषा वैभाषिकार्यं गुमस्तुभवतु स्वस्ति सौत्रान्तिकतेवयो
योगाचारा: प्रयोगं विजहतु किमु तत्क्करेत: शंकराचारी।
मिश्रयातिवचनवस्थाविधिः घटनोइवं व्यायामीयः
निस्तत्वाद्रत्वादी निरुपाधिकक्रमादूर्जयो निर्मितिहेतु॥

राजा— आर्यं, विश्वमिश्रयात्ववस्थापनो वैतप्पिकपिण्ड-तंत्मयः: शून्यवादी पुनः: शून्यतां प्राप्यततवः।

शुद्ध:— भद्रं साधानमाहमिद्या।

शिष्यः— किमत्त्राधातियम्। अयं खलु जनसावन्द्यात्मा-विन्दा संबादादीभवानवथयथप्रलोकारमोक्षः भौमजामलम-रणमुखपावदिपथ्यति।
सनापतिः— मैवम्। दिशम्रजस्विने भौगलमतिनिर्मलस्मे
तोषविशादश्वालिता। प्रत्यक्षं परोक्षं च प्रमाणमनुरुचानाः
प्रतार्थुन्न पामगान्।
शिशीङ्गद्रयसप्तभक्ष्या
त्रिशमोपल्यसनवघ्याविलोभ्या।
मदनास्त इति महुर्महिन्धर
अप्यान्त विलोभयन्ति पद्यानू। ७६।।
तत्प्रतिज्ञ पार्श्वमनुजायताभवे।
राजा—
प्रतिज्ञं विद्धतं विहितं प्रतिष्ठातामू।
क इत्वात प्रतिशेषः कार्यः स्थवचनात्ते। ७७॥
गुरुः— महाराज, तथाविभक्तक्रुदवतिनां राजेमिरेव दण्डो
दातव्यः।

शिष्यः— (साप्ताहासम)

भक्ताभ्यासस्थपरस्मयस्यापनादृष्णधि—
शैवान्यः ये जहाँ विहारित कापि नेन विहितित।
देवसेवां निगमपदवीन्दृष्णोद्वेदीरेष्वी—
देवो नूनं स्थितराजसिजोललखुलनेव दण्डः॥

श्रेष्ठं तु महावासं महाराजे चाथतेन।

राजा— सेनापते, आः क्रष्णमोहाशालोकन्तो! उल्लासः—
न्तामेने ह्रिष्टिगोघरतु।

सेनापति— देव, मवचनपतिनपर्वतिनहर्षयो दिवाभीतं
इनायधिष्ठितेदुधेणु गिरिगड़देशु निम्बुं निरीत्यलेन्ते।

राजा— के पुनरेते अरणकालिन् देवमालिकन्तबारि:—
किंच्छ्यमेव ब्रमसापेय नापविद्वानिव निष्कर्षिनु रहस्ते
प्रमथग्नानुकारिणः केविचत्?

http://acharya.org
गुरुः— पते च नैगिमकदिवसेनकलमोपसर्यिति: कड़कृतीया इव
दूरतः परिहरणीया:।

शिष्यः— स्वयमेवेति दूरीभवनिः। यथा,
कपिलकणाद्वुद्वचलमुखवनतत्त्रकथा-
कलककाचिदेषु कथेषु गलमातिषु।
मुनिवरसापराधजनमोहनकौतुकिना
पञ्चपतिना यदुक्तमपपायत्वथ तत्ववणा:॥ ७९ ॥

सेनापति:— देव, अभां पुत्रा थर्षाच्यवचनमसहमाना दिगम्बर-
राजदिवक्तेनापि विप्रम्भेपकथेन मवसिद्धान्तसवधषामंबधव-
नाय प्रत्ययते। अव तावदिमा प्रत्यायनामारणिति, यदु-
कण्ड एवं वर्षामयमोहिष्ठिति।

[नवपथे।]

'पलायनं पलायनम्'।

राजा— कि किम्। (इत्यवलोकयति।)

सेनापति:— नाम्नयन्त्यितु।

अक्षोखनय्यातितका यवनिका विद्वृत्तीनामित्यं
खर्मीकायुना वियज्जलनियेशवेलात्मालातव।
वर्षोणं कवरी पुरंददिष्टालंकारदृष्टिका
कंदपदिपदपर्द्वानलहरी कादम्बिनी जृष्णत।॥
द्वितीयोऽद्वः ।

किं च,
प्रत्यक्षप्रतिविध्यमानकलितकानीरंथ्रनीपाटवी-
निःसाधारणसिंसरमयेकुष्ठसारभ्यसारसृष्टः ।
कोडादम्बुरुचां भर्तिः कत्रिचक्कोडीक्रिता द्रनिंभिन- ।
धीरासिन्कसुंधरासुरभयो जज्ञासमीक्राकेरः ॥

(मवे सम्ब्रामाद्रुतमस्तोक्षयान्तिः)

राजा— भगवन्, किमस्यें प्रतीकारः?

गुरुः— किमस्वाभिररत यतितमसः?

स कैटभणायोगरिमेढुराडागजज्ञासमरु-

द्विर्यागिरिदारणखुतितकालेनामिदमः ।

किमत्र बहुना भजज्ञापयोगिनुष्ठिभयः:

कथं न भवाति स्रव्यं कुपश्रुपनिमित्तनं: ॥ ८२ ॥

सर्वेः— (सहर्ष्यविमथम) प्रस्तावः: खलवेता दिशे विदिशयसः।

गुरुः— भक्तजनवर्तके भगवति प्रस्तुपी किं नाम न

प्रसीदति?

राजा— भगवन्, अभी पुन: सात्रात शान्मधोयानालयेह्य-

न्तवादिविरूध्यभिवाप्व। बलबजप्रायवहुविधविशाजत्विमु- ।

खङ्कुरामानसा वहिरस्तथ उद्द्व: खेतद्रीपासिन इव
संकल्पसूर्योऽद्ये

शुभंयं: पुरुषस्मातिममार्गसर्वते सर्वद्विपंजिगमिष्ठिति।
अपि च,
परमपुरुषप्रत्यासययां विशुद्धपुष्पमजनानां—
सद्महस्रानोपावानांवचस्यपोषनाथाः।
नमः द्रिष्टिसः नाथस्मातंसमीक्ष्या
जहि त इसे मानातोपरस्परजीविनाः॥८३॥
किमेतत्मने प्रविष्टंनमत्यमन्यार्येष्य?

गुरु:— (सूर्योनानमद्विभाजकर्णो विभाजे) न ब्रह्म न सूर्य ।

न वायः निरोंको वा बेद्माच्यतत्यथायिंथः।
कुद्दां तद्भवो वार्यः श्रुत्योऽरिव यथार्थःकेः॥८४॥

शिष्य:— ततः वार्षाधिष्ठी । श्रुतबन्तुः च परमपुरुषप्रणीते
पश्चात्रतन्त्रेण तन्त्रात्सारस्वताः ह्येत्ततोष्टमेभाष्टः ।

आरोहन्त्रविधनकर्ष्टवीसीपादास्तां मादिः
ङ्के कार्यतुष्ण निवेशिन्नदाः त्यके नत्रदेः यथाः
सर्वानुभवसारदाशिबानांकम्पद्विजिनाशन—
क्रियाभासुक्तलविद्विर्तन्युपिभिः सारातिकाः सूक्ततः॥

निर्विपथं हि मार्गश्रावाणं निभितन्तिगमनमनोदयमानिता
द्वितीयोः ।

मतिमन्यानानिर्मितोतिनामसिस्वसाहमुद्रितमहाभारतचन्द्रेऽ
निद्राकारित्रकंशसुधुनसुवनम्बनोद्रतिमिरे वादारायणेन
भगवतानारायणेन । तत्र च,

स्वतः सन्तवेषी ऴहुविशालशिर्स्वाणचरणः
सम्भृत्यास्मातः यदिद्रमनयं तन्त्रपक्त ।
इदं श्रेयः पुष्यं हितनममितीव्र व्यपादः
न्युनिः पाराशरः प्रकटयात मानं नदिकिल्पु ॥

सेनापतिः— देव, अपर इबाल पाराशरः पावरात्रतन्त्रं
प्रतिष्ठापिता ।

राजा— भगवन्, गुरुकुमारिचिन्मतानुमारिः किमेते निर-
निमीया भवनिध्वे ॥

गुरुः— महाराज, अभी पुनरागमासिरक्षणन्युत्तात वेदान्तप-
रित्यागितम्नोषितदः भीष्मिततथाश ॥

शिष्यः— (साप्तासम् ॥)

निरस्ताक्षित्वें वेषु निग्यानन्ते न सत्सवयः ॥

कथं सदर्म मीमांसाकप्सपनुभुताये ॥ ८७ ॥

अर्थं स्त्रावितः श्वेदकस्थः शिखरं भूतमयायानविद् नि-
पेधः, पापवत्तरित्यक्राम्यं मैतिवनिमित्तकानुष्ठान नि-
संक्लपपूर्वार्द्धे

तात्विकाभिसंक्रमणविभाजन मिति, अत एव कर्मब्रह्मामासयो-
रैक्रात्मक यमामन्ति संतंः।

राजा— (सपरितोष्म) भगवन्, यथाश्रुतं यथाहदयमुपपाता
स्वप्कं रक्षता परपुषाणं प्रतिकुलपता प्रशासनिनिगमान्तकेते-
देन भवदन्तवासिना स्थूळाणिनिमवन्यायेन, स्तिरीक्षितभिमि
सम्यग्ज्ञानम्। तथाप्रभासुकनिगमकन्युकानामसुक्कवासवर्मेन-
नां कर्तं प्रतिकारं॥

शुरूः— (सान्तहृसमि)

नियत्या वैयास्यांविनिगमपदवीग्यानिविवस्वतीतवातां
परेषामेतेषां परिहसनगुम्भार्तचसाम्॥
पुरुषवर्षक्षेमस्वस्तवर्षस्वचिनीसनग्रितिधिया-
महकारं सोइं प्रभवति कर्त्तकारमवनि॥ ८८॥

श्रीप्यः— महाराज, कृपामूलः सखवेत बाह्यनिरम्येन।

तथा हि,
गाथा ताथागतानां गलति गमनिका कापिठि कापि तीना
क्षीणास काणदवाणी दुष्टिपरमर्गः सौरभं नारभंते।
श्रामा कौमारिलोक्किर्जनेत्युवमं गुरूतं गौरवाहृतवान्तं
का संह्वा शंकरादेश्तेजति यतिपि भद्रवेदमा जिवेदीसम्॥
द्वितीयोऽसः ।

अथवा, पारिपुवर्तितस्तंपरित्वं नाक्षत्रक्षतशज्ञानितिसतामिति
कुलशंकितस्तविद्यायेन विद्विन्द्रां मण्डलभेन्नप्रेष्ठं ज्ञानामीति
न्यक्तिश्चित्तपारितामि ॥

[ सत्त्वंसमालं वर्षस्य ॥ ]

अविधायात्मक्षयाद्विरहितमयें जगधिदं
गुणन्येन भार्तं गगनं इव गन्धर्वं गरम ।
अतन्त्यायात्मातलं तिलरतितिविन्यद्रहितामि
निबन्धयास्तरे वन्यःसुतृप्ततेनैतालिङ्गरङ्गः ॥

अपि च,

निश्चयन्यन्यन्यन्यन्य: शुभगुणं निग्रेष्यारामिश्च
स्थानं विश्वानिवेष्णसुन्यक्षणः भ्रमित: स्त्रीकृत: ॥

यथिक्षितितिर्दृश्यस्वरणा समर्थवायो भव
स्थानादित्विनिर्दृश्यनिर्वागाहवः ॥

वत: स्थाने खलु मूलादुहादुहादुहितकविश्रामोहनेन शंकर
दशेन केनापि भावानुसार समानाधिकरणोपपश्चाव
रतामार्थातितमः प्रद्रृश्यानामनवतत्तुः प्रकटतानो वक्तेन
श्वामूर्त्तिकामान्तुशेषाः निरासाय रक्ष्मणोऽवाचः ॥

हंस्त! पारिपुवर्तितपौष्ण्डक्ष्टितानामोऽऽती नित्यमुक्तवदोऽपि
नित्यमुक्तवदतामापाद्यति ॥
तथा हि,

मुक्तस्य नित्यमात्रिशाष्टतनोरपूर्वी
शुचिः प्रकल्पयितुपाचारविचारयवः।
स्मध्यसुनमकन्दरसस्य धनेः
स्मादुत्त्रपन्युद्युपार्थिवतु मश्ते॥ ९२ ॥

आलक्ष्यातायः रजनिचरवश्कास्सान्यवानां राजहिमांसकानां
सुमम्बाविभीक्षकायः, यदेवते निगमान्तपरित्यागिनः परा-
निस्तिक्षिप्तिः प्रतिच्छिप्तिः च स्वयंमेव निगमान्तान्।
अतः समाकर्षामात्रावतिपिदकरुपः सुरुच्यमानभसमा-
पञ्चामिना चन्द्रविद्याद्रियोऽस्यविचारसमीवः प्रतिक्षेपेत्युत्पत्ताः
महे। द्रुतत्त्वं त्रिमुक्तसस्वर्णम मृत्युः प्रतिच्छिप्तिः।
यदापि चैत्वां चिन्द्रचिर्धरार्यात्मात्वः च तत्स्करणामनित्यं
गमस्तरिणां नित्यस्तुविवेकादिसाधनचतुष्ठयमभि
दशाति, तच्च तस्वात्त्वचिर्धरार्यात्मां राग्रजाधिसाधनसं-
पतु कौशिकवैदिककर्मानुभागान्वैन्तः बुधस्वतवं चेति
यथानुभागानं विपरितामेति परिहितस्वति सन्तः।

गुरुः— सद, किमत्र विद्वत्तेण ?
शिष्यः— भगवन्, पश्चान्तरमयी प्रतिच्छिप्ति।
यादि भास्करयाद्वपकाशो निगमान्तस्थितिनिर्णयप्रवीणः।
अपरै: किंतुपराद्वमार्यः
रघुरामाण्णचातुरीयरीणः॥ ९२ ॥

अत एव निर्गुणाग्राहवादिनां प्रचलवृद्धपरिसंक्षिप्तवदनयो-रूपं जनगद्वबोद्धातिनामधवमनुशाश्रयामहे। इदं किं निलक्षेपपनिषद् कर्षय्मस्।

पिथो भेदं तत्त्वश्चाभिलपति भेदश्रूतिरतो
विशिष्टक्यादेवक्यश्रूतिरः च मार्थं भगवती।
इमावर्भं गोप्तु निखिलजगदंदनत्या मायिता
निरीशो लक्ष्मीशः: श्रृवंसिन्धुपाराधिः: प्रणिद्धे॥

राजा— श्रवण,
तत्त्वज्जनोन्यभृशपूणाण्णसंकुलः।
कृतं भवति कालोवः कृतिना संतांति तथा ॥९५॥

शिष्यः— महाराज, सर्वेषत्वर्गवत: प्रसादेन।
अथ हि,
कृपादपरिपाटिमिः कपिलकलपनान्तकः
कुमारकङ्कुभाषितंयुक्तेन्द्रन्यन्त्रन्यनाथिमिः।
नथागतक्रमात्वतैस्तदनुसारिजलपैणि
परितिनिमित्त जगत्रेण्यांमष्ठिणं यतीन्द्रोक्तिभिः ॥
कि च,
मुकुन्दाधिपत्याद्राकुमुदद्रवनचन्द्रानातपनिभा
मुख्यामाकाःब्रह्म धर्मशि मुनिन्द्राकरागिरः ॥
स्वसिद्धान्तशान्तसिद्धिकुकुकुतकुदर्वादिपरिषिग्रहितार्थमविविधादिदिनकरसमुत्थानप्रवः ॥

सेनापति:—देव,
वसन्तद्वचोधर्थिरादाश्रिवर्धमहारथ: ॥
परिशुन्तापेयोपासोऽपारितोषिकमहाति ॥ ९८ ॥

द्विध्य:— सेनापति,
द्वाय देशक्रियुस्य दृष्टस्य चारस्य महीपते: ॥
परितोषिणे चैनं ते प्राप्तोऽदि पारितोषिकमू ॥ ९९ ॥

राजा— भगवन्, प्रियाहिमतेवासी वदति ।

सेनापति:— ततः
सम्राजसिद्धपुत्रमथि प्रत्याशितस्याजयमू ॥
एतं भगवत्तद्वितियेकक्षबल्या परिष्कृतमू ॥ १०० ॥

द्विध्य:— महाराज, भगवन् एव संभावनामहस्ति ।
गुरुः — तमापि मतियोगेन।
राजा — भगवन्,
चन्द्रशेषपक्षोऽयं हदनरम्पुना तत्चन्द्रित्यं दिशा
दिशःपश्चा चादिशमेनादिशि दिशि रुद्रे हिन्दीवस्त्रादिनीयः।
शुक्कोपनियामशित्तापिष्टकुरुद्वैरविव्वक्रोति—
कुटककोपप्राप्तकरकाः सापादे विभुतं।
(इति करकं ददाति।)
शिष्यः — (गुहमवगोक्यनः)
गुरुः — अस्तवेमू। अल्पनीया तद्धु राजाः।
शिष्यः — यद्वापायनलि मधवान्। (इति करक्षणात्।)
गुरुः — आयुधन्त, अत्वार्थालिमिद्राधिपतिरं ते कर्तवेयम्।
सत्कारकीचिंधनलविशिष्यु निर्भीपेशः
भशोचितेपु परया क्रुष्या प्रसीद्यन्।
सत्कारकतन्त्रारिकाविभिन्तमा शरीरा—
च्छारीरक्रमवचनगतमाद्रियथा।। १०२।।
शिष्यः — यद्वादिशितं मधवान्।
(नेथथः)
'गम्यतां गम्यताम्। आः कष्ट्यापातितम्।'
*8. 7
रागद्वेषाभिभवत् रूपातप्रवृत्तं
मूढोत्तरो दानवियो योहभृत्यां।
निष्पत्तृणं निजिहातं विरंति
वन्दे कर्तु विष्णुभक्त्या समेतायां॥ १०३ ॥
[ सबं साध्वमार्क्षायमणि ]

राजा —भगवन्, अध खं शान्तिकर्मणि वेतातःदशः
संवृत्तः । तस्साध्वन्तु भवन्तः समीिितसमर्थनाय । वयः
मापि बैरिबलिनिमूलकनाय संग्रं यतामहे ।

[ इति निष्कान्तः सबं । ]

इति कविताकर्मकारसिद्धम् सर्वतनुमतन्त्रस्य
श्रीमद्ब्रह्मणाध्यम वेदान्ताचार्यस्य कृतिः
संकल्पसूर्योद्ध्रश तृप्तप्रमत्रिकश्चेष्य नाम
द्वितीया० ॥
तृतीयोऽस्मृतम् ॥

— ततः प्राणसातं रागदृष्टे ॥

रागः— सबे, तत्सहायस्ये मे स्वामिकार्यान्वेषनेन सिद्धाध्यामिति निधिनीतामि।

देषः— तथ्यस्य, कवित्रिन्द्रव्यविष्यविनेकस्यम्भनिरूपिनः लब्धे-कार्यं पद्मावतिदौर्द्धमि महाराजेन।

रागः— सबे, अन्यद्वापि तावद्वसरोचितमाधिमोचर-मावेद्यामिः।

विशेषकुलकृतान्तात्रिहातेषु वाचस्पदः
त्रिवर्तपद्वी परं शरणपथ मोहिन्यः।
विराजितमिह तापसीं व्यपनयामि दूरादिः
विपथ्य विनिवेल्यातं सपदि विश्वंनक्षितस्त्वया॥

संभवति च सर्वसा सर्वम् हि प्रसादितायस्यं स्वर्गायवर्गेः।
संकल्पसूय्योदये

गुण्देशजालभ्यां तयोरप्रस्त:। अहं पुनर्मायसहस्तवेदी
मारीचमैथिलीन्यायेन विरंकि तावत्पालिनी बिप्रभे ।
मवतस्तु विश्वुमाहर्किविमथने पौलस्य एव प्रमाणम् ॥

हेषः— अथ किसौँ?

रागः— यद्यपि तथपन्तवादिनः महामोहसौवलिकनामग्रहः
यथा हरणवसुरपुरोहितः इश धरण्यामढतीणः क्रवन्धमी—
मांसकः प्रतिलिप्तः, तथापि तनंत्रेषु मोपपपितकुल—
म्भवन्त्वामिकायं निर्विकेर्त्यामिः ॥

हेषः— स्थाने खलु भवत्: समार्थः, यदिः नास्तिक्यसंबं—
वकानां महामोहसौवलिकपुरबारणां नामोपविजयपताका नि—
रिश्वरमिमांसा समानामः ॥

रागः—

अल्पप्रियार्धरमानन्दमिच्छते यदि रागिता ।
अनन्तस्तिद्रकापस्य विरंक्तिस्य कस्य कृद्दशः ॥ २ ॥
स्वस्यस्वातिः: सुखमिति मुषा स्वतरस्वातुसूत्रात्
कापादूः: क इव घटते मोखोनामा पुमर्थः ।
नस्यादर्शप्रभुष्टहुष्टतिनिर्दद्ध्यस्मैपांसक्कोत्या
स्वेच्छादृश्यप्रभुमुणानिति: स्वर्ग एवापवाग: ॥

हेषः— किमुवच्चेत्? अथ पुनर्महामोहलत्त्रारहस्यमः पर—
मार्थोशेशिष्म: साध्वाननिपुणनिद्रिकितसंप्रदाययापरपरासम-
सिगतोधी: । ।

प्रपंखकृतकशब्दां यद्य परं महं प्राप्यते
न दु:खप्पहस्तितं भवति नैकथोपपुराण ।
अथकपविविरोहितं न सहु भोगतामोति तत:
ततो निगमस्तकैनिन्द्राद्वादशेषः: स्थितम् ॥

रागः— सबे, माधु भावितम् । नूलभीशेष वचसा दवद-
हनदनद्वामानतस्तिशिरकुलकुलगर्णितान्ता । विहकप-
ज्ञारिव विष्णुविशिष्टिपसर्वति । अय स्वतवसन्निवासानाः-
जालगतिबुद्देशश्रमन: कथ नाम निविनिको विवेक: संसार-
जिहासं सार्थिष्पति? प्रत्युत दित्यभौमावतितिगुणपह-
बकुतूरां हत्यारै निबन्धें निविनक्षेत। पह तावदमुतो-
ज्ञावः परलोकातिलकथमुता: पद्यलोचनाः: । यामाम्,

स्मरेन स्तनकुद्योग्येन अर्जयोर्मध्यं तिराधितितं
नेत्रेन अधरं लिद्कृमिणिष्टं नैलोक्तमहेश्वरं ।
अवस स्वेतमलंचिकीर्षितमहो भावः: स्मराचार्ये
रत्तेन विजितिणिष्टं च वधमाध्ययन मन्ये जगत् ॥
तिष्ठ印度 तावदच्यत्वां बन्धिजुष्मानम् । परासूद्यतां पुनरैः
अवाचेशः: ।
अभिनयति यथार्थान्न्यूत्तंकाप्रयोगःश्रुतंकाप्रयोगः ।
न्यातिरिपु गतिमन्यां प्रनयते कहेणीयाम् ।
पदक्रतुपितपन्तपदन्यायमित्वादिगमः
गुरुनिषदप्रयोगः कौशलं कौशलताम् ॥ ६ ॥

हेशः— (महपामधमव) सलेक कविज्ञान विशेषांशविशेषांविद्वाननमतः
प्रतिश्चापरे: कामकामेरामभिः कशीकानं महानदुलकः यो
क्षत्या महर्षिविभेषामातुति पुराणपुराणिविविधाभोगमवदः
विपद्विकामापि क प्रवायं विपद्विकामापि इ द्वादः?

मन्याधारः कथं भूयात्सवंहोपञ्जितिनिः
तथेतव सर्वकामाप्रि निरपेक्षः कथं प्रशुः ॥ ७ ॥

राघः— सलेक न जैलावदेव ।

महुभृत्यामुक्कुम्मी
महुदामुक्कुम्मी पयोयरौ सुद्रामाम्

पिश्चिकायिक भावयतः
पिश्चाचकल्यः पलोभययति जहान् ॥ ८ ॥

(आकाशं) कि गृथं? कि न तथेति? अहं! अन्यः
क्षमामहत्याते पयथो नैर्मल्ययः?

हेशः— अहो महानमयमहायाममिनेश्वरः विवेकपरत्त्राणां
राग:— माधु विचिन्तितम् ।

देष:— (मंचेरहस्यम्)

अनधगुणानौधमेकमथूतसमाध्यपिकर्क
स्वचितरणीयसत्रपुरुषाथ्यमुपास्तिपद्मः ।

उपनिषदृश्यरास्त्रपतनंथृरूपस्वरुपि
नें सख्तु विवेक पण मधौ तिष्ठति सारभिता ॥
(सपधः) कः कौशत्र भःः?

उभार:— (कृषि द्वार निग्रासमध्यमुः) आः कष्टमापतितस्मृः नरस-निनियोगनिध्रुवः कथमावां भविष्याःः? हि इति विपिक्रुः, तमिलवाचार्यं भागवेश्यम्! अदि हि,

अतिक्रम्य दुष्क्रेष्टप्राप्ताः गुणमायुराः।

विराचित्वगुणात्मकः विबेक्यायानुवृत्तः॥ ११ ॥

स चैथ नून विराचित्वगुणात्मकः पोष्याहर्षी देवशा
संक्ल्पतूर्योऽदेव

सुमध्या दचहस्त हेतुधिमिसमेति। जितकाशिन्धामुह्यसं-निचाने मन्दमायेन्नासांभि: स्थात्वम्। जीवन्तो हि भद्राणि पद्यानि। अस्मद्वरजाध्यायमकामकोधाध्याम-विलास्वत्कारिर्थं विलम्यनीयम्। काले हि सर्वं संप-वचते। न च छोडेनं व्यवसायसहियेन दुर्गेः। कस्थितु। एवं च नूतनापत्यते राजकृतम्।

विगित्रवासस्वभूलीननयन्यारालंतिमालंकितं
विगित्रवाच्याधकायुंकं युधि सदा रक्ष्यारसाइम्वरस्य।
विगित्रवपश्चात्तकान्तप्रमूंतो विगित्रोक्तपर्यंजें:।
भुज्जारागरंक्रमण्टपनतीं मोहनद्वीरश्रीयम्॥ १२॥

अधि हि,

निजिज्ञा मोहसुरसुरन्द्रसाम्रांगेन
बदस्य महंत्यु पुरुषस्य विशेषणेन।
अपूर्ण्यक्षित्यिनिग्रामिनि पिताः
न्यान्द्वैविरिंदेनीयता विनेकः॥ १३॥

(इति बदन्ति निष्क्रियति।)

इति शुद्धचिथ्यम:॥
विवेकः— देवि, समाश्विषिन्ह समाश्विषिन्ह। परम्युक्त-
पाठवरभयापोदेन विराज्जविद्युम्भकी तस्कासं प्रा-
pिते।

समावतः— (षोध्य निश्चय) गात, तथा वि अजज वि किं
होज्जातः तस्कासं अन्य किं भनामि। पच्छुण्णारिणौ खु
राजहेसां अंसर सेलित।

नाथ, तथापि अथापि किं भवेदितः तस्कासं
किं भनामि। पच्छुण्णारिणौ सखु राग्वशापाववर्ष
प्रक्षेत।

विवेकः— मीठु, मा ते मूदिह मनोदैवेल्वमू। किमम्याके-
कमपि संनिवि राग्वशापोर्वकासः। अपि च,

अनुचितपद्वीभिनतिति भवाता-
न्येललमातितिरस्य वाले विषादः।

उत्पलिष्ठस्युदरामस्मृतमन्वापिः
शरणसमुहस्राच्यते शार्धवन्वा। १४।

समावतः— (सार्यानं संस्कृतामाध्यय।) अविभुंगु,
समगं शैतिसंचरं भुवहशः स्वगं तथा दुर्गोतिः
जान्त्वस्मिनमुख्यिपञ्चपरात्व्यस्यान्तु स्तासु च।
बिचित्रजवाविष्कृतादिहातिमारुतप्रेणा-
बिभक्तभावतंतताविपनसिन्धुकिन्धूखालिभः।
जटाण्डुमिनाविले जवनयोक्तनास्वादने
जराणरणभीषण जगति जन्तुरावलयेन। १६॥

विबेकः—(सामुरधम) देवि, मयोनिर्मितः पूर्वम्।
अतः सिद्ध अपना: इत्यविनानीमात्सरसः पुरुषस्य चित्तकः
लसंचितपुरुषम्यं च विषेषम्। ज्ञानियः।

पात्रासारीरिक्षणप्रसंगमितस्यरूपम् दशम्ना
पुस्तः संस्थि शेषस्वी विनिव्यायः पुरुषानि नृप्तानि परे।
अथ तेस्वे पात्रकहलमचोल्लखे शंभिषितो
मात्रनथे च समाधिसृष्टि नियतांतस्य व्यवस्थिये। ॥

अन्ते च,
सत्सिद्धायचित्तव्रतगुणानिशुरणमुत्ता
परमेहमणा जुश्रे भवभुद्धुना भायवगतः। ॥
अभिभ्राखावानायामगुणहारीणापित धियां
विवेकं तिम्रता विस्मयनवम्पन्नारिषिः ॥१८॥
तत्। ॥

अर्थं च परमपुरुषवरणार्किंद्रमकरन्दमधुकरो वृन्दावनं
नगरमणि नरकमिव परं नित्येश्वरिः ॥ अर्थं च,
भवपस्वःयारागे भस्मे गतागतजीवनन्यया
परमपुरुषप्रेपसालाने तदज्ज्वलोधनातू ॥
गुणगणाभित्रांसंयोगमायमुपस्वर्तविश्रवे
क्षमाधिक परं विधार्गे त्रिमोहनावर्तनम् ॥

इह च महाप्रजामनं दिव्यात्रेषोद्रहर्ग्धम।

समाना मुक्तिक्षेत्र सखु घरने साधनाभिदा
न चतुर्गत्यायस्तरत्यतनयायाभिमतया।

प्रभाणप्रागविध्यप्रणिपादप्रयुक्त प्रलयता—
परिष्वाः। लोकः मा मात्रते हृद्वनिमित्तैः निहतः ॥

प्रभारणे ये मुद्यानि न मुद्यान्येऽः। न विभु सहस्रासिपि
सामताक्षरोऽभिशोषणम् प्रक्षाल्यमाः वक्ष्येताः
प्राप्ताः। दुवोऽदिवंवर्षस्वप्राप्तिके: सर्ववेदुद्वित्तेऽदिविशेष्यः
निरिवशद्वालिनिमायम् सर्वोपरं निरिवशशः सन्तः।

सुमति:— (सम्ब्रह्मम्) नाह, पारंत्राबिभधिः दार्शिन प्रमा-
णपौरणास्ति तुहंमाभिषेत। पारंत्राबिभधिकम्बे
प्रभाणउपरद्विशेष्यविभिः भागवतस्वाधीनं खु तुह
मारट्यं। दार्शिन किन्न,
कल्पारम्भयोजनांतःमहावस्तुक्रियाविनांतःकार्यसूत्रयोजनांतः
हल्लाम्याल्पक्रियाविनांतःसदाशिरस्वयंतरस्य
एकक्षररिवणीयनिर्वर्धरसुहास्तंगदःसन्तोसिः
अस्मेयत्तत्त्वात् भुविहिँ तुह जसं वेल्लतानतोत्॥

नाथ, प्रतियहापितासिम इहानी प्रमाणप्रमयपेशेलन
मुखयायितेन। प्रातुबुद्धजनसंभावनीये प्रमाण-
वृत्तांततुरीर्ध्रणे समाध्यायिकङ्ग्रेत्रेन खलु तव
महात्मयम। इहानी किल।

कल्पारम्भस्पपठाण्डवकल्पायतमानकेतकः
क्षरोऽल्पक्रियाविनांतःसदाशिरस्वयंतरस्य
एकक्षररिवणीयनिर्वर्धरसुहास्तंगदःसन्तोसिः
आश्रेयात्तत्त्वात् भुविहिँ तुह जसं वेल्लतानतोत्॥

(विचाराभासर्वस्वसंहस्तिनात्सहर्षिकम्।)

जन्माअन्तदृढप्रमणद्वासितोअसाततसिणी-
बीर्सोचसाहसुदममहासोहित्वि विज्ञाविषम इमः।
जाण कि वि भवगद्याविज्ञानो घच्छम चिन्तापिणि
मुच्यते पेल्ला हत्तमद्याधिष्ठिनि मोहःम सन्ते विषम॥

जन्मायाद्यावदेनद्वासलामकोऽतिरिती-
बीर्सोचसाहसुदममहासोहित्वि विज्ञाविषम इमः।
यासां किमां प्रायोगिनितज्ञोऽमृतित्वा गृहीत्वा चिन्तानार्थं
मुक्ति प्रेर्ते हस्तमध्यनिहित अंगेऽ सत्येऽ

civeka:— किमुच्येन्द्र? अभ्रोपितप्रायः खल्च पुरुषस्य
चिन्तामार्गः। अष्टि चाच्छ न्यायं संभारस्याध्येयसत्त्वसमुत्त्विता
•तपस्य पर्यक्षात्तुद्धीम्यामरम्म्युज्ज्वलं परमवैराग्यमुप्यानीमबऽति

तथा हि

निषिद्धं वियाथायंदधिकपि कार्यं च विजह
त्वरणीत्वं कर्म प्रतिनियतमात्राय मुद्रितः।
शुभधार्म्यमहोदायनमेंउल्लासालिते
समाधानायातां त्वरयति मुनिः संपति मनः॥ २३॥
अष्टि च,

विलख्यान्तं विषयसंगन्ध्वनगरं

प्रशासियायाध्यय प्रणिहति चिवेचपि तनुभुतः।
प्रवाहिन्स्ते हस्ते प्रतिज्ञोषवुल्क्षुष तरसा
परहृदैः क्रान्ति भवनिनिधि गोष्टिद्याति॥ २४॥

सुमाति:— (सत्वमंशम) तद्वि प्रियामहेंधर्मेऽपि महाजो
इत्यतः वासावतार्थाविशामरस्वाभिमणोऽहिष्णु गिः
hःकोऽहुःक्लोऽहुःसारिषकर्षस वाचिप्रस्व विष कहं उच
कर्म से मोक्ष हो जाति विज्ञानान्य संबंधित विषय मध्य माणसे।

tथापि पितामहमुखे महायोगिजं ब्राह्मणाद्रापिति
विषयरसबंधशामोहिते निबाणकरप्रहणकौतुहलप्र
सारसतकरस्य सारिशम्ये । कथे पुनः कम्यापि
मोक्षे भवेदिति विगलितातां संबंधिताम्बिव मे
माणसे।

विषयेकः— अथि भिकू, अवधार्तपरमार्थापि किंचानमाने
सेव कि पुनःप्रतिरक्ष्यसे। शृणुवः चैतः,
विषमधु बहिष्कुर्वन्न्यीरो विषविषयात्मकं
परिमितस्वात्मकान्तायास्पर्िापुतः।
निर्वाचिमहानद्राख्यानुभूतिकुतुहली
जगति भविता देशात्काशिजिज्ञासितसंग्रहतः।

निःसंख्यः भू भूमिषोपि विषपराधिकीस्यां परे
किमानं फलानावधातमानस्यापि सुकृतपरिपक्वन पानः
जनस्य पुरस्ते परिपादः। अथि च,

विवित्ताति यदि स्वयं किमापि वृक्षवर्ष्यं पदं
कृतस्य यदि निष्क्रातियः करिष्ये नाहितम्।
त्रतीयोऽकङ्कः ॥

निसर्गसुहृदिब्रह्म यदिह् लक्ष्मणनवीक्षने
किष्ट्र परमुच्यते किष्ठिति नात्मविन्युस्ये ॥

खुमति:— यह, जह एवं तुए द्रिष्णहति। संसारसारं
चहलह्वह्तु पुरुषो, ता कह द्वादशपक्षाधिश्रवणसुज्ञा
चारुअरगावन्त्वे किंद्र:। सार्मशागणपर्यंगों तथा सार्कोऽ
सार्मारण्डोऽणप्रसाराण्डोऽणात्तोऽडोऽदुः चारु
महाप्राणवह्सः इत्सर्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था: सार्मण्डोऽणात्तोऽड: चारु महाप्राणवह्सः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुखवाहः इत्सार्वास्मीति असस्त्रवेद्वस्तिः
था ज्ञानुः, बिषमहररिगितिहाः अयो वव कुड़मिकाः
विबिहाः: महाशस्मुक
गर्तनिकर्मोऽस्मितस्तुनाकरणस्मयाभिन्न  इव  मस्त्यमस्तयमः
 धातं: माधवसमुद्रीतो भवति?

शिवेशः — भद्रे, पाणिद्यथापि निर्विधं बाल्येन निष्ठमि,
 यन्मोक्षपावणामपि मुक्कर्तिवाप्पिन्ययसे। पथं पथं,
 वर्णितगुणप्रकृति वर्णाभ्याप्यपदेशालकामवः।
 अनवहितपावनसानां भवति निल्यं प्रायोद्यस्थानम्।
 अन्येषु तु विशेषं बोधयामि।

भयाभ्यस्थानविशेषवेदिनः
 माधयंप्रकृतय परिश्रमकारिणः।
 परानुभूतिपातिर्यन्यशक्यः।
 भयानुवन्योपययस्ययः कस्पते। ॥ २८ ॥

आ मेक्षाबं चिदुष्टोपि निरस्तुंवन्या भूतिरिति नमः।
 प्रसूभुसौरभावः।

दिग्ग्जस्कालकरणाकरणादिरूपे
 देहान्तवरे च हितसाधनभावायोगे।
 दुष्कर्मपञ्चमनुचिन्तयतो विचित्रः।
 किं तत्रदस्य पुरुषस्य न भीतिहेतु:। द२९॥

सुमाति: — एवं किं तस्वं वि जह ममद्वान् ता कहं
 गिथभारानपाणिज्ञं पणिहारं समपञ्जाह।
त्रिनवोद्धः।

एवं किंतु सर्वमपि चाहि भगवथानं तत्कथं निर्भर्य-निष्पादनीयं प्रणिधानं संपन्नते?

विचेकः— भद्रे, सम्यगनुयुक्त भवत्या। अस्ति लघु सूक्ष्मं किंचित्। तदपि प्रातिप्रभावेत त्वं बोधयामि। गतिसंधी-यतामिदं तावत्।

सुभाषित:— आशिबेदु अध्यायः।

आश्चर्यमयवर्ग्यश्चु।

विचेकः—

प्रदुःपरशिकामपलपद्धतिपवक्षन्यायां

विशुच्य भगवत्क्रमां द्रजिनासिन्युक्तिफलिफलिरीम्।

कर्तव्यपरिवर्तितिभिर्यदिः कर्म निर्मायते

तदस्तु चरणाकरे चरणेऽस्तुरायितिसत।

यः पुनरन्यमयवेन भगवद्वन्यस्मपालमः तस्य तु ताः

द्वशीत सिद्धिवभागः।

विविक्तानिनिकालस्थितिनिर्विश्वयनििनिविद्वंतवां

निर्विक्रियारूपणग्लिपिपतस्वेर्वद्वासनः।

नित्रित्विश्वयज्ञाधिको निभुतिस्चितः च्रिः परं

प्रथय गुरुमित्वं भगवान्तीय संसिद्धति।॥३१॥

*S. 8
सूक्ष्मति: — जुतं पदं। तद्विं वि पञ्चाक्षरापरमाथं तुमं पुनः परिपुच्छन्नम्। निम्मज्ञमुखस्वमाणिक्षिरार्थिवाणिधमति—अभावं गिर्द् विवामाणिहितकारिणिः विज्ञसमवसंपादितं ज्ञानशर्वसरस्वासनां अणालक्षिण्यदोस्मयं गंगमक्कलक-लावणमहुमहं चंतनंरसवामहस्वामाणां अक्षम-अपरिगहिताणिनित्विचयमाणां असम्बाविज्ञप्नहाणां वि महापुरुषां केन उन विनिवाण बोलोबाओ। सिद्धां न संपज्जातः?

युक्तं तथापि प्रवक्षिष्यतिपरमाथ्येन व्यापृवर्तिपरिपरमाथः परिपुच्छन्नम्। निम्मज्ञमुखाजानिभौरलिङ्गमान्त-हित्वां निर्लोकतत्विभिन्नतिपक्षां निशेषय: श्रमित्विजन्तासृहृदवायरस्वासनामान्त: क्षितिजं दृष्टं नघमक्कलक्तान्नमुखस्वमयंचरणस्वामहानंदाभं-मप्तानाममाद्यार्मर्त्विखुतात्विक्षिणिः श्रीमतामापि महापुरुषां केन पुनार्तिपगतेन मोक्षापव: ह्वाम हं न संपज्जातः?

विवेक: — प्रयो, इदमापि ते महामतिधिरवधारणीयमतिग-हन्मभिमित्वमित्र, चचत्तनकासनन्दनसनकुमारनान्दशाणि:—लघग्न्वतः: परमेकान्तिन: प्रतिपाद्यतिन्त। आकर्षेताम्।
तदवहितया।
तिमि किच्छ तिमिगिठो गिताति तालीलस्तं तथा
तामत्यथ च तालीलस्तदिदेह पख्य कर्मक्रमे।
समस्त्वाजिनोदिधाग्रसनदम्भकुम्भोज्ञवर्गः
निम्नात्मापि धर्ममत्यन्तरत्वविचित्रग्रहः।। ३२ ।।
अन्यदप्येताहसमवचर्यथा।
प्रथितं पाताकितर्गुलाव एको हि कुस्तनमतिशेते।
तामि निम्नात्मान्यान्मस्तमापि दुरायता करिष्यमाणः।।
सुमतिः—(विचित्र) इह नाम निम्नात्ममवधिकमाहात्म्यसः
पद्यदुद्धअणागिणामहससः पहावः दृष्टिमो। अस्स उण शाह
किण अर्थि परिहारः?

इति नाम निम्नात्मान्याधिकमाहात्म्यम् प्रतिबुद्धजन-
निम्नमृत्यु प्रभावो दृष्टिमः। अस्स पुनर्नाथः, किण नास्ति
परिहारः?

विवेकः—अयं तु कस्मिदेवः, यावह पुनस्लभमादनम्।
तथा हि,
तोयोज्ज्ञनेन परितापमुपेत्य जन्तु-
स्तोंयने जीतिमाति पुनः क्रमयोजितेन।
तद्वगह्यजनतत्स्तःकसि प्रविष्ट-
स्तत्तसंग्रहेय भजेत परमायेदेहिष्मु ॥ ३४ ॥
अपि च,
वहुपुज्ञाकुक्तसिद्धं ब्रह्माविद्धपचारदूरगं पुरुषम्।
अभिधर्मेन नित्यरक्ता सलगमपर्यमानी विषा ॥
शा च,
परम्पक्षप्रकरणम् निरृत्तचिन्ध्यानुवाभिश्चिगुणवन्येः।
भद्रवत्विनिषोत्तपाती जाता वृद्धि दिने दिने भजते ॥
समाति:—(सत्रिमश्च)। जुतं चुं चै दुण्डवारणिभवः-
वज्रिम्मकौ अपक्षग्रिमासंक्षप्तासंस्करोऽयम भवोऽभवनिरंलिङ्के-
वज्रंगम्र। अणिममहिमगरिमसहिमवातिरमक्षसः तुषिपिपाः-
स्मृतमुहः। परमपुष्पस्तथामिन्द्रियादिग्रामजोकालां ग्रहणा प्रमोहनित ॥
युक्तमैत्तू यांद्र दुर्विनिर्वागानित्वतिवालानिमिता अपकननि:-
शेषक्षमाण्य मोक्षप्रशनिद्रेष्योग्य, अणिममहिम-
गरिमलधिमवातिरलवित्रिपांकाम्यमुखः। पर-
पुष्पस्तथा। सिद्धोषाधिन्योगान्तरां न भवनित ॥
विवेकः—सत्यं देवी, दुर्बेल्य एते दुर्बेल्येनो योगान्तरां
या:। तदेशों च संभवं परिवारणदृशी संभवस्येव परिवारणेन
निष्प्रस्यूह:। भवति नैस्वर्यसि सिद्धः।
तत: प्रिविषाति भूर्जपञ्चभूषितात्तमाः दूतः।

दूत:— (साजलिबन्धम्) गजन्, अयमहमसिं देवस्य महाराजूः महामोहस्य हरिपथमनुज्ञनसब्रह्मयतिहत-गति: संबृतास्या नाम दूतः। तद्भिवादेऽ सावरोधं मनवतम।

विचेक:— (स्वगतम्) किनिमित्वमयमुपागतः (प्रकाशम्)
अस्थान्युक्तिमपहायापरिमितिसुभूयः।

दूत:— (उत्तमाज्ञादवतारितं सर्वकिर्तिजज्ञोकोशितं भूर्ज-पलमुपदर्शयन्।) इदं किल महाराज, चतुर्दशस्वनबनचक-चक वर्तनो द्वारप्रमित्रान्वितिनिलिकायस्य दुर्मितिहत-प्रतिष्ठितस्य देवस्य महामोहस्य लेखनाम्ना गणिकेन लिखित्वा लवदर्श प्रेषितमन्तरणं मया उपह्रतमल्लानियं शासनम्।

विचेक:— (सानादसर्वतिहितम्) भद्र, अममाज्ञामथभिषतः
सहसरिः तद्विर्य उपह्रे तवभव वाचय।

दूत:— बदादिशिति महाराजः। (इति विनयानुसारं वाचयति।)
ए तत्कामादिमान्यस्य महामोहस्य शासनम्।
संसारह्रासभितां स्वर्गिणापापि संतमस्।। ३७।।
विचेक:— (अपत्तार्यं सान्तताःस्मि।) देवि, किं वयमपि शा-
सनीया दुरात्मनो महामहृद्यः पररचिचवेदनाथं भीत्र
चिन्तक ताबस्क्रोतं लयम् । 

dूतः—
परोपात्मनाभद्राविधिकालिनः यद्वः ते
तद्वर्ध्यांभः भवतु वहुमन्येवः तद्वः ।

विचेकः— (अवज्ञा नारवः) प्रि, आकाषितः किलायं भि-
क्षुपादस्मरस्यायः । अथवा, स्वाभावमेव शब्दसुष्टिवर्जीतां
दृष्टिमहिना महामहृद्यः ।

सुमाति:— एतवं एतं ।

एवमेतनुः ।

विचेकः— ततः ।

दूतः—
अतिक्रान्तायस्मद्वृकुटिनः सत्यमपथः
पद्धतिकोभाविधित्वं सत्यम्भविनः न भवसि ॥१८॥

विचेकः— प्रि, स्वभावनिर्देशतनत्स्यात्मथानः मृत्युमाशीर्वादः ।
अथि मोहदूत, निमति शंबं वाचिकस्यः

दूतः— अर्थिन किचिदात्मपः औध्यक्षक्रामकोष्टेविंयमवि
स्यम् ।
चित्रकः — अम्बु को दोष: ? भ्युमस्तावत्।

दूतः —

विज्ञानिको विचरणेन्द्रिति कर्त्य भूमना वीरः पारसाधिया विवुपृष्ट कामः।
क्राघोरितं यद्दनुभाववशेषं संभोः।
गृहार्षकात्तलमभून्नमन नुतीयम्। ॥ ३९ ॥

अपि च,
कामोद्ग्रामाः सम्बन्धताम इति हि ब्रूत समीची श्रुति:
कामादेव जगजन्तिन्विनितिः नागाप्रायः प्रामाणकीडिति।
निष्कामादपि सकाम एव लभेन नि:श्रेयसं दुर्लभं
कामः कर्त्य ववः क पुष्क्रृतेन कामस्य न न्यायः।

सुमानि: — महराज, किं तु वर्णत्व वि दुजाम मब्र मरङ्गज्ञानः?

महाराज, किं युद्धाभिरपि दुजायो मकरमालायणः?

विचित्रकः — देवि, मिष्टव्यवहामिकयम सोश्य प्रलोपि विं किं
प्रत्युच्चते? अवशिष्टमापि सिन्धामयामः।

दूतः —

यदिं कृप्यांति कामयान कामचपतिवते।
अकांपविश्यं कौं संय पर्वतया कामुकः तिष्ठते ॥ ४१ ॥

तात्तीयम्यतेपशान्य रज्जुः।

सुभवति— गाह, पं कामादो वि कोइ तुहजो, जेनः कामजञाप्ति वि सभं काठणं होइः?

नथः, ननु कामतांधिपि कोयो तुजरेः, येन कामजये-पिः स्वयं कारणं सबति?

विवेकः— प्रये, स्थानकोऽयो न खलु दण्डायं, यद्यो कामादिगिरिसनात्स्रथतया परमाखेवादिभिः प्रवासये। (दतमव-लोकः) दूतः, श्रुतमिह श्रोतवायम्। ब्रह्म महद्यच्छायम्-स्वाभाविनम्।

अन्तराणितमहामोहमनन्दीकृतमनंथम्।

विभ्रूतविश्वयं लोको विवेकं वहुः पंसये ॥ ४२ ॥

दूतः— महायाम्यहम् (द्वैत द्वितिपदमसतिक्षय, स्वणम्।)

सुप्तस्वाभयस्मुस्मिवद्वकया सुभवता

पत्या सहचारितविभिन्नं विवेकम्।

जेतुं क पुरं जगति प्रभवेत्यथापि

स्वाभिम नियोजययति मोह इति स्वयं नः ॥

(प्रकाशम्) महाराज, “त्वजेदेवं कुलस्यायं” इति।
नीति नातिवेत्तः

सुमति:— अय्युद्ध, जह सुतिसाहसल्लो पुरुषों भोह-
पृष्ठतसः कामकोभोहमोमच्छलस्प्रूढः अहिमुष्ठगुण
एवावतः तुष्य परिस्मो विभवः होऽ

आर्यपुत्र, यदि सुक्रियाधाध्यमजः पुरुषो भोहप्रयुक्तः
कामकोभोहमोमदसक्स्मप्रूढः भितरभिभूतः एततः
वास्तव परिश्रो विपलो भविष्यः

विचेकः— देवी, मैवं मन्वीः। आशोऽसेथः पुनः शो-
भन्मेव

लघ्यन्तरस्यधरिते भगवति भिन्न विरोधश्रेो
साझोपायविभागसंभृतमति: संपत्यसौ साधः।
कामकोभोज्ञातकाभक्षःकमिलतकालुभप्रकङ्क्ष:ताः
निष्फङ्केन शुशीतलेन च पथा निःश्रेय्यम प्राप्यति

(नरथ्यो)

दिन्यवैतालिकः— विजयतां देवः।

प्रथमः—

रम्या यामवतीपदपर्णपति रागांविभूवेश्वरीः
श्रेष्ठोन्मकदस्मधृति: भुज्जारचूडाजपः।
संकल्पसूत्रोऽवतः

संमोहद्विपश्चनोऽवनिविष्टश्च चतुष्कपली संध्या जराजः भस्ते
प्रत्यशानसिद्धानिविष्टायोधगानथटीकायोऽप्रकृति: ॥४५॥

द्वितीयः

दिनागिनाधिपांगकुवदिवसमिहीः संघ्याभुः
विभूतकवरीभरप्रसर्कातुकापाद्रकम्
विवर्णकल्वकिन्द्राजलतरक्रमभ्वावली-
मलीपसमिद्ध तनो जगद्वेषस्माचूषति ॥ ४६ ॥

विचेकः
(कर्णे द्रष्टा)
देवि दिशामीत्रप्रायस्यास्त्रतति
पक्षाय सौंसिमनाहास्रवं सूचयतः प्रायेण स्वतो वियात
बादिनो बैतालिकः
संस्कर्थं भवती,

प्रकाश: संकोचं भजति जगतः सीद्यतं रवि
तमस्रावित्वम्: स्थगयति मुखं शक्तिरति:।
अवस्कन्दनिविष्टं सुभाषिक मधुना साकसधुना
विधये दुर्दशकं विस्वभपनीं रातिपनि: ॥ ४७ ॥

अधि च,

अश्रान्तसंततिमिराभरणस्त्रकाश:-
रामेयमण्य इव महंत्दीपभासः।।
अन्तःपुरं विरुक्कयन्ति संम समन्ता-
दारातिकं मृगदशो नियमं विभातिः ॥ ४८ ॥

http://acharya.org
तद्हामिह सांध्यं नियममनुष्ठय परश्रापवणमासं पुरुष-मभिरक्षामि, भवत्यपि क्षालिनिशात्यादिपरिजनसेविता म-पश्चाचारण सौभगमिषिरुष्म मत्रपत्यागमनपतीक्षा वेतेथः।

[इति सुभवया सह निष्फळः।]

इति कवितार्किकसिध्ध्य सर्वत्वस्वत्तन्त्रस्य
श्रीमद्देहक्कटनाथस्य केदानताचार्यस्य क्रिषुष्
संकल्पसूर्योदये मुक्युपायास्मो नाम

नृति योः॥

http://acharya.org
चतुर्थोढ़कः ॥

[ ततः प्रविष्टांत कार्यं वसन्तः ॥ ]

कामः— सले वसन्त,

इश्वरं पेशलमीदारं गम धनुः पुष्पाण्यमि सायकाः।
सतन्त्रीपुलकलिनिस्वाना मधुकरश्रेणी शृष्टा शिष्यिनी ॥
भीनः सक्षरितानां गम वलं तथं यं परं कथ्यते।
सोद्वं निजितशुलभशृंगमृतिकं संकल्पितसदृशोऽद्यः ॥
अपि च ॥

तव्यं संवेदनश्चाल्कः सहायं गम संस्थिते ॥
महतां पवयं मोहेन्न विश्वेका्कातपत्रितम् ॥ २ ॥

वसन्तः— किमुच्यते? कामः सलेवसि ॥

कामं कामं कामपि साधूं करणं स्वें।
कारं कारं कर्म निषिद्धं विधिं वा ॥

http://acharya.org
न्यास्यन्ति त्वरयन्तुतसाक्षिण भ्रतिवुद्धा:
कामोकार्षिण्यन्तुकार्षिण्दिति नाम ॥ २ ॥
अपि हि,
विषयनयनसुरे विविक्षकारिणं ते
सुरपतिभवनानि स्वैरसंचारशृणुः ॥
उद्दिष्टवित्तेऽथ शोणिव्रानसीप्या
कथमिव महत्तर्न तं वर्ण्येऽस कान्तिसिन्धुः ॥ ४ ॥
कामः— मवे, सर्वेऽकाविविधमात्मनानां प्रावेदमनुचि-
न्तय । येदेततु, 
प्रक्ष्यातस्यं सम्भवः सुपनसां विश्वं लया नन्यते
मुग्धस्यं विशं पवित्रेण वृक्षुः तत् न्यायित्स्त्ववेचारायम् ।
यत्र श्रीर्विन्दपुंजास स च परस्त्वसंख्यो माधवः
कामसे सांतिः क पुरुष भ्रतिता कालोत्स्तत्सम्पः ॥
अपि हि,
वसनमस्त्र्व वाहिर्मण्डयप्रवन्तः सारथिरसा-
वशोकादिज्ञाता मधुकरगणो भूपपत्तः ।
सुभासूरसि: स्मृहस्तदिह जितनिर्बाणवचसि
विरक्षित्ते दाहिं गारिष्णवशदेरसि सतः ॥
संकल्पसूत्रोऽद्वये

बसन्तः— महावीर मकरेतन, माधवाचार्यवस्त्र-द्वर्धे एव। यथा,

ऋतवो हि मतभानानस्तवैव नानाश्चालिनः गृहः।

विजयसमयं शशाङ्गे विचयकां व्यनक्तिः दिवसेशः।

कामः— आत्मन्येऽन्यायः प्रशस्तं सनविस्तरः। अव्यातनयं राज-कुले।

बसन्तः— यथैः वस्येन। तद्विः समानभावयोः।

समाधिश्रवणपुरुषचतुः अमेन शुक्लारोहिनविमावकृत् म-रथायचुमु। भवता पुनः लक्ष्मनविभावसंपंचतिरपादनीया।

कामः— सुहासंस्तमहाविद्यालीमाचारी। अर्थ लक्ष्विनि

चित्तारंभाधित्यारण्मिलारी पुरुषस्वरूपस्तंत्रमुखालेपने ज्ञाने समुखाभियुं शक्यते। अति हि देवासुरसिद्धगन्धवर-विद्यागर्भकिंनकपुरुषामुखारुपस्वरूपकृतः: प्रत्यः स्वतः

पुरुषार्थभूतं सुके च नाभिस्थानं गृहः। न चैत्यदनुपपचमस।

परमानन्ददायिनयः प्रजानां सुश्रिष्ठतवः।

प्रहारकृष्णशालिनियो न कथं वहयोऽषितः। || ८ ||

बसन्तः— सते, अत्यन्तसमस्तमेव तवमित्वोऽयम्यथे।

खिलौ श्रद्धायत हि प्रथममामननित। उत् अव वमानितत् तु

बैवस्वादुःकिः। अपि च,
चतुर्थोऽस्य: १

अतःसचित्वमेवं स्पन्दनं लोचनामात्
मकुटकरणीयस्य त्रृणयो विध्यपाणाम्।
अच्छ तथवृहुनामांहरेयुष्मनीनध्रा:
पञ्चत्वापि च विश्रूय ब्रह्मणां शाश्वतानाम्॥

काम:— (सहर्षः) संह वसन्त, अवितथेषवैतदमिलित्यते।

tatad,

अयमपरससां गणं: प्रत्यः-
निविष्मिख्खासारविकल्प्यमानदृष्टः।
अभिगच्छतु पद्ध्तु पद्धतुकः
पुरुषः काल्यात्पुण्यविवेयंयोगम्॥ १०॥

वसन्तः— वयस्य पुरुषप्रवन्नौ, तदादेशवित्तिनेन भवः
काष्ठिनेव सिद्धः न: समाहितम्। अच्छ हि,
स्वादुगीतपथप्रोहितप्रत्ये:-
श्यृस्त्रवशवार्तिच्छुषः।
भावभेदमृतकीक्रतात्मनो
योगिनस्तुतिः यावतं न थीं॥ ११॥

काम:— (विचिन्त्य, सरोषपासाम।)

यदि माधवपत्य संयतेत
व्यवसायाचन्त्रदिपितो विषेकः।
चन्द्राशतविशिष्टस्य: पुंसः
स्त्रयमाधीस्यति सौभारवस्त्थाम् || १२ ||
बसन्तः— किंत्राहुतम्? विश्वविदितं हि भवतो वीराधितम्।
विक्रस्वग्मुर्दुपमसवशश्चपात्विपदः
अधिमुर्दुसुन्दरीनिकरसमृद्धत्वाभृतः।
प्रहृणपरभृतिमियापणवच्छेनदुरीणादिभि:
कम्भिज्ञिसद्वपुरुष्यते कुसुमधननो विक्रमः ||
तदिह कुपः यापागलः वस्तुनि न ल्या लवलेन प्रय-तिनत्वम्।
मा सूदमोपविभिविवत् नः पति घनस्ते
मा भवतु पुत्रिनाटिवि पशुतः।
पहिंशितेरिप्ति सहे भिंभियाप्याभ्यैः
शाखानिष्कानिहितं: शतशस्तराद्वः || १४ ||
कामः— महति प्रतिपक्षै भैवं मन्दांसाहेन भवित्वथम्।
हृदोत हि,
मिनमत्रोतनिष्पाधे तपसामपसारणे।
सहस्त्रेण करेः सर्थ्युद्देति दिवसंभिर: || १५ ||
अष्टि च,
निष्णुत संग्रामकथा
दूते पुरुषस्य बादमात्रे वा ।
भववित परिभूतिलेशे
कानि, कानि त्रिपदः निद्रशितः कविभिः ॥

वदनेऽ— क्षिप्तियेवभात्मप्रभावमवमक्यः वसवरविष्णुवरि-भाविनस्ये कुनक्षिप्तिरभूतिलेशमार्शस्ये । न हस्त शालोऽ
सहस्रापि सहस्वकिरणममिभवति ।

अष्टि च,
त्रिपुलसुधुमापचौ द्व्याडिहारतुरुर्मे
मधुपदामार्मकस्तम्बरस्यगितानः।
रत्नरसस्यातः कार्यितिहितस्मयः
कचन भवतः सकन्धावरे न जीववति जीवति ॥

न चेतनाः पुरुः समाधिसौधमचिरुः, यत्स्ये तस्मि-न्मनारथप्रतिहतिशस्य । दद्यते हि,
स्मरति महतायात्वानां मनस्कुर्हते गृहाः
ञ्जानाति परज्ञाभासस्य स्मृतिरपेशते ।
अभिनविवशते भोगान्द्रउत्पत्तिप्रज्ञानिस्मया
प्रणितरघुना मिदापायः सितासितपदः ॥

*स. ९*
कामः— तद्विष्र सौतिकासरः संदर्शितः प्रयस्करेन ।
तथा हि,

dक्यस्यसम्प्रयोगः पुरुषे सर्वांश्रोपस्यमयो मे ।
रथवैण्यामृतक्षे राघवेऽ फल्गुनस्येव ॥ १९ ॥

वसन्तः— भवतु नामैव भवतः समीची समाहितसिद्धः ।

बिरक्षकपटक्क्कमाः न्द्रुणिनकं टमिन्द्रेष्मेपे ।
परंशणिग्निक्षेत पातित्सुकऽपराटः पुष्यान ।

तादल्लङ्गवैदिनवृत्तिगर्भेनवेत्नः ।

नवत्रुण्यस्वाहवत भजतु भोगवर्गः पुषः ॥ २० ॥

अष्टि च,

dह्यपवनन्योत्स्रामंड्हीमधुमत्क्रृजितः ।

प्रभृतितस्यजयस्कन्धावारंधानपतावः ।

हसितलांक्पत्रिकाबंदितस्यनुज्ञदब्धिभियः ।

युवतिकथया थोरी सत्रप्यसंस्कृतैः कः ॥ २१ ॥

कामः— सस्ते सर्वथा नुमाधिविच्यशो विवेकः । यत्सागर-

तरणगवर्तपबेंमार्माचिन्द्राचवर्य महीतलमजनादिबद्धः ।

कण्मेव समाधिलभमाहित्याविशालिनः पुरुषस्य बालिश

इव साधन्यमिहेते ।
चतुर्थोऽधि: ।

अष्टि ेः

पुरुषमजहज्ज्ञात्वां गर्भवालापुरस्कृतसंभ्रमः

विषयपांद्रङ्गस्वादकिञ्च वियोऽधिचिन्त ेः स्थितः ।

असर्वमिलिताराक्षावलिङ्गलक्षसंपदा-

ममरत्स्त्यीविबेकोकानामवैति न वेषवम् ॥ २२ ॥

इश्यतां पुनरिथमुभयतः पाशा रज्जुः ।

विवेकाद्वृथमाद्रुपजीतवेलः ग्यविभवो

यदि कुद्येन्महां भवति स कथ िः क्रोःविभिषितः ।

अथ त्यत्क्रोःयदि कथ्यपकामयान मा

मुख्या कामक्रोःधमिनकथा मृदमपासाय ॥ २३ ॥

(तत्: प्रविचिति विकटवेषः कांघः ।)

क्रोः—संसारमुपासाय ।) स्वाभिः मुहद्दे स्वदुसंचारविजित:-

बिवेकाविभवाय कुमुमधवने । का: सवस्सी विवेकशाब्द्वत्ि

कामक्रोःधमिनकथा वृहाजतपुरकहस्यति ।

(विकट परिक्रमय सादहासम्)

अयमहस्ततस्वाहारनारायणारभी-

नपरिहर्षितः कथ्युदेति विवेककथा ।
यद्नविंधायिदैत्यभयसंज्वरितासु मुथा
सुसीमठीपियोऽवरतीपु पदीरसः " २४ "

कामः -- सागतं पियसुहुदे मत्ततिपक्षनियतमन्ये मन्ये महारस्थय। समागतंपासि च मवामिकाधीनिवेद्यणसमयमनुचितं मत्ताहायकमनारथेन। वन्यगमि च श्वस्थे वशिनोदपि महेश्वरसि। अदो जितं महाराजेन। किं च,

मुधाराम्भे दम्भे पायि च पदने मुककदने
मितासाहे मोहे द्रवमनधने व्यासीरने।

अत्रजालेश्वचरपि खलु महानिध्नस्तेन:
पद्रसः पत्यशे प्रणाञ्चमुपरोजु प्रभवति। " २५।।

वसन्तः -- नन्वसी पवनपावकसमागमः, यदुत कामस्य
तव च संगतम्। ताँदिह क्रिमि नामश्रीसंभवे साध्य-
संपथायदरस्येत। अनुमगति खलुभायामबिलपितसिद्धि।

एतदेव चेन्द्रानामातसंभवेन पियसुहुदा पुनः पुनरममि-
तममितपरितिमन्नमुपविषायमि। यदुत,

गृपतिथार्योपोषिदुनुपालितरतननः
स्तवनातीर्तोऽभन्निधितस्तनभारनः।
अपरमुण्यक्षणः परिचरन्तु विरक्तिधनं
पदन्तथुनुण्णभवथन्तरतारदशः " २६।।
कामः— सले, कालाचित्तकार्यपतिसंबंधः कलु कालतः 
जलो वसन्तः। तदेवमेव विदुषपरिनगरवेशनारीपुरः 
सर्नासीःग्रेषमहमहिनियतथनुगर्नागः। तथापि परितः परिवृतः 
चः धिशः भार्माणमर्चकसाध्वानमन्वितेः।

• [सत्रेष्ठ तथानुसरित ।]

वसन्तः— श्रृङ्गमय्यमः महामोहसमर्स्वनिकघनायस्य 
मन्मथप्रतिष्ठायाः सामको व्याहारः। अयमेवाबसः संयमः 
र्मभः सौसिकेन संयमपपरितमः यत्र समुथितं चतुरुद्धिः 
ब्रेह्म चान्द्रमस्र्मः महः। अद्य खल्दु पुरतः सर्नास्य 
मुग्घयुवतिसुखचन्द्रिकरस्य कुमुदिनीपतेनद्यवाचार्थः 
कतिपय किरणाकुरः। अभि च,

तिरिमुख्यपीतभ्रुक्षसितसागरपूरनिभा 
रजनिविलासहसरलिता हरिणाकुरः।

शुभधनसारीमसहिन चन्द्रनदिकृतः 
स्फूटमनुलेषणयिनि पुष्पहूतदिशासुधिमूः। २७।।

अष्टि च,

प्रथमस्व कामिनिकः पहयमेतेन महिष्टां शाक्षिता। 
मद्यजलीकलक्षभाजा कर्तिन इव कर्णेश्मक्ष्णः। २८।।
कोयः—सते शम्बराशुरसूदन, सूतवादी सोयं घरविः।
अत हि,
हरेनिह दिगम्नरे हसिदुर्गसिनधुपिति:
श्रीमं कुषुरद्वासिनी प्रजनयत्यमै चन्द्रिका।
पनागिव विवर्णितं पधुरतारकाणपीठने
निशामय निशामुखे निमिरकन्दलं कुन्तलम्॥
कामः—संभावनीयः खल्वसो बहुभुरमारपतं
पर्यायगतः कमपमधुपतिजङ्गमणिः सत्त्व मे
तारकश्च। अथ च,
कुवंक्षापप कांगुर्दी कुषुरद्वासिनीसंपोऽद्वान्नत्रती
मान्द्रानकश्रव्यान्तुरणीसंतान्चिन्तापाणि।'॥
भृश्चाराेगस्थितेशिक्षिजगतापानन्दनारिंध्रयो
रन्दे सर्वदिशानिरन्तरमस्त्राल्लुनां चन्द्रपां॥
अपि च,
पदे विश्वारे भवमधयिगमम प्रस्तुपरा
स्फूर्तताराफेनस्वबकपरिश्रादीपरिगम्या ।
श्रान्ति पूर्वांश्रेष्ठस्तिनीसंधुसकसी
तपिष्ठाकातिलं शवलङ्गंति चन्द्रांशुवतली॥
ताराकान्तं भिषुमुहृद्यं चन्द्रिकेः चण्यम् वशस्याम्
बाणारुपभादुहमितप्दं चाण्यवो मे वस्यान्
तवं च चाना विपुल्गच्छे ऽराधुवार्गः
को वा भवं कुशुम्भनुषे निषिद्धे जीवितार्थीं॥

ऋषीः— सर्वं अनुकूले हि विधि: किं नाम नानुकूलयति?
भिन्नताः कामं त्वां निष्काम इति का रथाः
स्वनिर्विद्यनिष्कामं नक्षत्रस्त्रयनुजितं॥३२॥

कामः— अमेनेन विलम्बलुना व्याख्येण। उपकान्तं-
समाधिरस्माभिरुपश्चायीयोः पुरुषः। (सर्वं तथा क्रृत्ति।)

वस्यान्— परम्पुरुषचरण्युगुप्तिकिंताश्रयं
परिहत्वशिविविषयरागं प्रतिप्रकाशिणा विकर्षोऽव्रोधितं
प्रकार्योऽवर्ध्यम् पुरुषम्। अर्थं हि,
भयेनान्यन्यन्यान्यरिपाति निर्ष्राति च चुँधः
स्माप्त्यासं प्रथम्युपचरति दुधं च चिरनिः
निर्ष्राति हुः खा-भिरुपति राजच्छलं सुलेखं
द्वियाध्रत्वं हुः रूपन्युत्तिः इह द्वाचारित हि॥
कामः— संयो गो, अथ रत्न संक्षेपणीयदंशामनति
कान्त इति संबंधितं बसन्तेन। दूरावघूतवाहिन्यंतरवैरिके
मिरि पुर्ज्ञायसतत्साहिन्यनासरदंसंततिविचित्रप्रोहा वैष्ण
यिकी बासन।

भवत्वातिपतिष्यति भवपयाधिपतिष्यकत्वति
राति: सह मुशुखया जान्तभाषिण्य योगिभि:।

तद्यथसर्व चर्चितसप्ति पारिपणमालम्भते
ममत्वशत्वासनारचितवाग्राण पनः।।

बसन्तः— इदमवध्यपरमवाथानीसरति जनपपरारथ्यं भव
वव्यामू। सर्वस्वजनिवृत्तस्यापि समानार्थिते: समाचिपणिर्प
निनिन। अत एव सख्वनुचितिताहारण्यगमन्वचसः संबर्ते
भरतविदुराद्यो हूर्तितेचेदकारण जनावभामामिच्छन्त उ
मयत्वायमोम्यनैं।। तदिद्रानी याबद्धयममानापेक्षानाददीत
tतत: पूर्वेव संमानब्लाक्षिकं द्वारैक्कु राधीक्य प्रसभ क्षेत्रजी
प्रबेद्ध्यं कोपेन।

अथवा,

मूणोति कथयत्त्यस्मां परिचितनाति संप्रृच्छते

समचेयति गायति स्पृशति पश्यति स्तौति च।
ितीय नियताद्रो मुराभिद्र्घिसंवारसे न मेचुमिन श्रवये स्थरविवेकदुहागस्थितः ॥

अपि च,

वितषपरियहत्यजननिर्घुतबुद्धिरसौ
तांदत्तसंग्रहारपिविधिनेव परं नियतः ।

उपनन्तस्स्फ्यगम्यंद्युपोगपोवा भज

ल्यजगरवृत्तिमात्रयवधीरित्यूतहि: ॥ २७ ॥

काम:— (साविकक्षःस्मतम्) सबे, नूनमप्रगल्भ इव संग्रामः

समये साध्वसमग्रलम्बसे। कालोपपणकाये न प्रतिसंख्यते।

कत्तुश्रुत्वां न: सुह्दामित्योगाग्विभवः

स्वयं कामः सोहं सुरनारितः स्ववन्यन।

अर्थ कामः कृपक्रितिसहस्रम्बदाहितः

त्रिभि: कार्ये द्रौपिमभृतिनित्यह: सार्वसिद्धामिन् ॥

बसन्त:— सबे, प्रतिसहितकाये पराहमस्मि। अबस्कन्नः

समयमविकागति पुरुषे कथमस्वामिरमोष्टितिभिरभिभवत्यः

मिति तु विलम्बना। पाटश्रुतिणेतुभ अवनेषु जामतोडि

यामिका: किमुपकारिध्यति? अर्थ हि।

प्रेतूपि गारं वृत्तिमपे चैतपाक्रियाम् ॥

भजेत चित्तवक्तां भिषज्यन्त्यभिवाटः ॥ ३९ ॥
क्रोधः— (संसर्गमम) श्रोतव्यमेतस्तुराभिमाना सुहुदा च का
मेन मामकं भरीषितिनिर्णायदनकाशल्म्। यदृतः
जमदग्निसुत्रावान्यार्त्यज
परियुक्तथा कं फरम्यतादिकानु।
विनिपातितवानुपायतः
पुरुषानन्तरम्यावृषानहम्॥ ४० ॥
वसन्तः— प्रस्थातिमिदमिल्तं भवतप्रातुवर्षम्। तथाप्त्यत्
न्तवीतार्गे क हि तथ्वाकामः?
क्रोधः— (हाहाकारसायद्यम्॥) अस्त्येव संमतोलाभवकाशः॥
यथा,
पुंसस्वतःपरियुक्तस्थिति विषयग्राहाओस्थितस्वाप्यतः
कन्याबिचित्रवरूपं काण्डिज्ञातिहरणप्रचादिनानायात्रः।
अन्तःश्रोभस्वरक्षजल्यपादायनप्राप्ताः पेशः
समोहादि च संमुखविष्य सहसा दास्ये समाधिशस्यम्॥
कि च, महेश्वरमुखमहापुरुषाचितविषयोभक्तस्य समाहि
-तहदयसंमार्यभावाविपयम्ये किं त्राश्रयं॥ यतः,
विभूति विभूषेष्वरं शिष्यु दानवानीकिनिः
भिन्नु कुलप्यात्तावनयश्चतानि मुद्रातु वा॥
अयःबिध्यताभिरस्ततंबकशङ्करालंकाः।
किरुणतपदं भवत्सुधम्मितिरारावणः॥ ४२ ॥
कामः—स-call पुष्पाकर, कोषस्त्रितम्यवितयमिद्भजवाणी-श्नायम्।
निद्रामुतिभिन्नक्रितेनसुनम्भनं निलपातनिश्चारं
निद्वन्हाकिलत्ववणेदनिन्यं विश्वमन्दवृत्तोदयम्।
कः काथोजःन्युत्सहत तारितुं कल्याणकादमारिनी-
कालोहलकालिन्दशैलस्तन्याकलोकनकाँचं नमः॥
अष्टे च,
वाहमीकिर्मक्रुतिभिनमहृतिबिमपुष्ट्रोषितं मामकं महिमानं
मावमस्या॥ अहह!
विराधकरिकसरी विशिष्टताहिदर्घारणवः
प्रभुतस्वरूपःप्रभुतन्तरस्तवव्यूहातिजुः
विज्ञानदशांकारं मृदितकम्भकणस्ततदा
मद्यजनिने स्थितव कचनः कामवे रायवः॥
वस्मतः—कामः साधु कृतं भवना।
कामः—वयस्म्य, आभानां बहुमनः। लेदायवृत्तिना
खल्ल मया सर्वेमेतदाचरितम्॥
बसन्तः— हंस, मकरप्रज्ञ, महाभिरामणीपि भवति वै-
क्रृत्यं सहिष्मभवेन, यदुनमतदशामप्यविगम्याभिन्नित ।
अथवा,
रागोपिनिसहारः प्रल्पित मुक्ति विघृपानि सवलति ।
युवतिमीदरामदान्यो युक्तायुक्तं न जानाति ॥४५॥
(विचिन्ता ।) श्रधार दुजया युवां कामकोशी, तथापि
किचिन्द्रानि मे परार्थात । सहायभूयंति सर्वेष्ववपि का-
यंवधवय बलिदिक्षारणम् । (पदस्यन्त सूतयश् ।)

वषध्वंसधुरंधरः समदयार्मसवर्णकः

प्रज्ञावारिषिपर्वशः प्रणिद्यब्रह्मपूर्वक्याः ।
शुचिप्रार्थिनमोचनाय पहता मोहेन संप्रसिद्ध-
स्तुर्णावारि मलासिनीसहचरो लोभः किलादीयंते॥

कामकोशी— (सहर्षमतलाक्यतः ।)

वसन्तः— विश्राहलोभमें लोभ इहाकार्यः ।

कामकोशी— सुभु चिनितं सुहदा वसन्तेन ।

कामः— (छोटिकां दशाति ।)

कोधः— (सोद्वीषमनुमोद्ते ।)


एलाबः

महायोहस्यां शिरसी निद्रानां सजमिका-

महं तुष्णाजानिस्त्वरितपिह लोभः समुहिदितः ।

पदिण्डेश्वतचाइत्रस्वायत्तभिकुड़ित्तमये-

रक्षणेत्रेष्वाण्डाङ्गम् क इत्र तृसिं घटियता ॥४७॥

(तृष्णाः परिष्कारण) भिये,

अशेषसुरज्ञाणामाणाभिभुजसमुच्चयेः ।

अजह्यचत्रानां तुष्णे निध्रे त्वां विधि: स्वयम् ॥

नदिर्दं निद्रान्तायां,

कनककश्रृंगेश्वलस्नितिभिमिरापि हन्त पूरणे सिमेः ।

तृष्णे भजाति समुद्रदि भृषों भृष्टविदर्दे काश्यम् ॥

तृष्णा — अथवा, तुम्ह वक्ता हाँ अहितजज्ञां

सर्वमाणीममाणीममा निर्मित्वं कि अवरिः ।

तत् वि देवासु-रघुराजनाथसिद्धार्थोऽवै यह

केतोहोमयापूर्वाराज तुपु करणिजाति ।

आयुष्पुत्र, तत्र वक्ता भाय यम रामेयत्तव सर्वेयामी-

समाध्यमिकिरति किमालयम् । तथापि देवासुर-
संकल्पमूर्योत्थः

मृहगतस्कवचोपप्रसरण मम सौभाग्यसत्त्वानि।
हार्केयुर्मेखलानूपराणि तया करणीयानि।

लोभः—— प्रिये, ईष्टकरमिदमथर्योऽसे। निजिता: खलु
मया देवासुरकंतिनरकिपुरुषविधाःशमुनिनमन्प्रतियर्थः।
यथा परस्परेव विलिहन्यन्ते, यथा वा पुष्करणमधि मेरो
मन्यन्ते। तत्र ताबद्दलदिबंधविनिवात्तम्य स्मृतसङ्क्षेपः
मद्यलमवस्मामार्कर्ण्य।

लगभ न मुख्यति विलक्षमतिनि त्रुः
घचे पुनः पुनरसोः महतो धनायाम्।
निद्रासनं न लभते महतां निधिनां।
रक्षापिणाच इव संपत्ति राजराजः॥ ५० ॥

तृषणा—— अर्थवलत, तुप अर्थपुरुषतथमद्वास्थापितं
हिवेते तेहोऽके विचेचयपरिभाष्यम् पुरुषस्म का उण
देखा?

दार्शन, तया अर्थपुरूषायं विवेकान्यः विचारं
तेहन विचेचयपरिभाष्यम् पुरुषस्म का पुनर्भेकः।

लोभः—— प्रिये, विमर्शनेष्वमेतत्। तस्य पुनः समाविष्कृते
तुक्त प्रश्नमभूतं महाराजेन महामहोऽह महादिबोऽण
कामात्मकां समाधानकाल्पणां तिष्ठत:। इमो ताबद्दलसप्ते वः। (उपस्थय)
चन्ध्यान्तकः।

कोभनामाहमभिवादेऽज्ञायांसैं कामकोधेः।

लृष्णा— मुष्णा धृस्या पणमह गुरुवर्ण।

स्तुतिशषा प्रणमति गुरुजनम्।

[हत्युभे प्रणमतः।]

कामकोधै— दीर्घौधियो मृयात्मू।

वस्नतः— अহो निदाधपवनदावीनानिभि भवतं समागम्। किं न सेत्त्वति राजं महामहिष्यम्। मा मूद्वबंते मत्स्यलिनां शर्मिष्ठायां साधूष्ण्याणां मायस्य मृष्ण्यावैकल्यम्।

[सवेद परस्मार्काश्च भवति।]

कामः— अपि श्वार्गान्तमस्तुपजीवयमर्थपुरुषार्थमभिवर्ते सोभाय।

लोभः— अथ किम्। अनुग्रहपदं लल्लवं भविताम्।

कोधः— अपि कथमोपम्यूतिरप्रवर्गादन्तेदिशिकस्वबंबथस्वामामकृतम्।

लोभः— युष्णदशम्भेन सर्वेत्रामोघस्तिरसी। पश्य सुयोजनादिवनमत्तपिरुगुहैंतस्य कोक्षयेदानीमद्वितीयां द्वितीयपुरुषार्थनिन्धाम्।
खुद्रक्षोऽणिजः क्षतस्थिरतः। क्षुभ्यन्ति पृथ्वीमात्रतः। स्तत्पेयत स्वपद्याय कः कृतितिति वस्यन्त्यम्यन्त्यवर्गः।।
भिक्षाक्रेष्ट्विरि केषुचिक्किदुपः किष्ठेश्वरं। पव्वमर्मत्रस्त्ययोरिह जगतिष्ठस्यम्ययेष्योः।।
अपि, च।
अवत्रतिह हरिमत देश स्थपुत्रभति विश्वभरां।
पठित प्रशनं चतुर्दिकचछं विश्वरं।
तत्रत्विह जलघि प्लृथे सपारमवरङ्गे मुखः।
दुर्यत्वं दोहलग्रहितचेतसो देहिनं।।
चक्सनतः— भारुप्पन् महामोहामालयपुरिणं। पुनस्न्दृष्टि।
महादिश्च रुपमपुरुषर्वविभागके स्वयं च चर्चाविभाग।
श्चिकं स्वातुभयोपलभ्यन्ते। सर्वसारजनयन्त्यमेवनीयचर्चामोहेन्द्र।
सिद्धं प्रत्यक्षपुरुषर्वं कः प्रत्यूः? अयं च,
कालमधास्मात्मते तथमेतो वा।
कर्तीकायं कामतन्त्रशायः।
ल्लभे गुप्तावशस्त्रवते वा।
लब्ध्यायत्तो श्र्येवनामं पूरं।।
श्रुप्णबन्तु सर्वं भवन्तो मामकमनुयोगसु। विवेककरकचन्द्रेद्र।
विन्यानो विपिश्चतम् कर्त्तकारस्वक्षन्त्यन्नीयः।
कामः—सलेन्त प्रवविश्वस्यामि। अरति तावद्ममरां गच्छामि। भधत्रिम्मतु पक्षाचरं पार्थिण च परिपूर्वाएँदुरुप्रति निवेद्य तञ्चामुनुषवः भवेश्वरवेश्वरम्। तदनेन दुभेद्येन व्यूहेन विवेकन्य स्वयंत्रभिस्ममन्नोरष्पस्त्रूर्वीभविष्याम इति। (तथा व्यूह मथे प्रमाणे पदाने परिक्रमणे।)

कामः—(सरमपृज्ज्वान्तारी पालसं प्रनुजावं) पश्यन्त ताभू कांद्वानामाधिकार्यनुभवगृहक्षुणि सत्याचयम्।

प्रणिघाताविशेषभावतिविन्

करणप्राप्यानि गर्भपनिन्यक्षमः।

विभुतृवमनाः निर्देशतिध्रष्टि

पुरुषमत्तकपरिव्रह्यायमास्त। ५४॥

ब्रम्हन्तः—(मुख्यमंकङ्कः) हस्तावलितेऽर्मासारिभविष्यामु।

अति हि,

त्वितमैस पदे विधाम्यन्यायाजल्ये: सम्भूतं पुरुषम्।

वियुज्ञति किमपि हस्यं मुनितिसहायो विवेक पक्काने। ॥

ऋग्वद्—(सुहुकोशम्)। सो ब्रम्हन्त, विद्ययतां किमपि दुरालयवेन) विवेके न पुरुषतावलित्युक्तमन्यथायाम्याकम्। भिमते नातिबत्वते। ॥

S. १०
अनवसाधिः संपदुदरंभिरित्यभवः ।
पवल्पहोरिजातविरितं दूरिताम्बुनिः ।
वहिततंजन्तुजातमुर्जातविहारसाधी ।
सुखिनिवा साध्यकुलसुरंसंदर्शनेन ।
नयति ॥ ५६ ॥

पद्धतु संवैनेत्य पुरुषभ्य भवनविषेषभम् ।

स्वसंबोधः सौँभः गुणमुण्डगच्छे मण्डनविचि ।
समार्थः संभोगो रहसि जपशृंगी रतिकथा ।
स्पृष्टं लोकस्य श्रुतिपरिषदन्तः पुरगतो ।
मुः शान्तिव्याजान्यक्षर्यति भृज्ञारिनिगमपु ॥

भमन्नः — (स्वगतमः) आशा ब्राह्मणकुलेन भर्त्याकलयना ।
(प्रकाशमः) मुः, प्रवलप्रतिपक्षसमनः किमेन्न प्रगुर्भम्
भाषितेन ॥

लोभः — मुः वसन्त, प्रिया तावस्मेषा प्रतिपक्षप्रतिक्षेपते
भीतः प्रत्यागासतित्वा। (तुष्णामवल्लक्य) सुमुक्षिते तुष्णे,
महाविष्णुहृदमव्ययानि महात्मिपि प्रतिपक्षे मा भेष्यि ।

तृषणा — साध्यमुर्जातविहिः सामह्ये जीवनेत्यं
चिन्तं गोम्भरं ॥
मकलसुरसुरमाहितामहालम्येशु युध्मासु जीवस्य निश्चय
निरंभायाम्यः

कोमः— (सामन्तम् पार्श्वप्रक्ष्णकोणम्) पदब्रजपदानि प्रति-क्षेष्यन्ताममाभिः।

वि, अनिद्राणप्रजामहजबलुङ्गीराजुननि-स्तितिस्मांतोषांमियतरत्ननुत्राणघटिनः।
मयुक्तं केनापि प्रणवरथमास्थाय पुरस्ता
विरेष्कः प्रत्युग्निनिप्रत्यं ते व्युहस्तनामः।

वसन्नः—
युध्मासु जिषु कम्यान्चिङ्दृि विपत्तमपम्मतेन केनापि-च्यक्ष्यतेव हि भक्तजीविततया मोहः स्वयं जीवितम्।
सद्भैरनमुद्रायिनेत नियते तद्भवा दुमति-स्तत्संस्करणर्णें क्षमामिनः भिन्न विवेकासपदात्।

लोमः— अराजकसामायिर न योङङ्ग्। मन्त्रविष्णि च राजा स्वयमेव कृत्यश्रास्म।

कोःपः— (सान्तवेदम्) विविधकिमित्वता कालनासामायिराघ-रिं राजकुलम्।
लोभः — सवेः
अतिक्रामनकालस्तत्तपनरथवेगेन पहला
न रोций शक्येत प्रतिवहननवाचुतरहितः ।
गनश्रोतारोधे न सखलयतित्वयं कृतान्य
तद्रास्ममः श्रेयानुपरित्नमितितितिभवतः। ॥ ६० ॥
तदाख्युततावहसार्हितमितिभवन्तक्षणीययम् , भवसं पवात्मानं गोपां-
वेदित ति हि श्रुत्यते ।

कामः — समयोर्चितगहितं समयं ध्येत अंकुरचुदिना कोभेः।

आदेयो न हि सौभाषिकाणिशिवर्पाभिसारकृक्षः
पातः कुद्देश्वकश्च गहारपातालगरणादे ।
सत्यः संभार्त दमभदर्णकुहनामूगादिन्द्रचक्राणः:
प्रत्याल्पिराधीर्यर्मणि महामहोः पवर्निष्यते ॥
तद्रथमिदारनीं भिजानिकाः प्रांतवेति । आत्मार्थां प्रदृश्यीं
वज्जेदित हि वदनि ।

[इति अण्डकान्ता: सवेः ।]

इति कविनान्तिकांसिद्धम् सत्तिसन्तनम्यन्त्रस्य
श्रीमद्द्रुढकर्मन्यस्य वेगमात्रायर्वम् कणिष्ठः
संकल्पसूत्रीद्वे कामार्चाचूड़भेदेऽनाम
चतुर्थोऽपि। ॥
पश्चमांसृः ॥

[तत: प्रविष्टति दम्म: कुहना च।]

दम्मः— अहरार तवं धर्मपति कुहन, संबोध्यामि। तवं
हि मे तारेव ब्रह्मपतेवहल्येव गौतमस्याःपुष्पपुष्पान्तरा
क्षणविरहास्मा सहर्ष्मचारिणी।

कुहना— ज वस्तुसरस मणि। तह वि जजामि गिहि-
ढादे गिदंसण्डादे। अरुिश्वति विषुवस्तुस ति वभाणि-
जं वरसामिन। जाहे अहं तकरेहि किंदेबहि गमणोहि
णिरतामि बहि पासूण्डाहि अणेहि वि तारिसेिहि पति-
दहि, ताहे वि ता तुम पुवव सुभासिनं सेवामि।

यद्राहायचेद्यं भण्ड्वित। तथापि त्वजामि निर्दिष्टहिता-
दर्शिनात्। अहर्न्धतीथि वस्त्रस्त्रयिति वचनीयं गृह-
स्वामिना। यद्राहं तस्कराः कितवासमणोमिनर्द्राम-
मध्ये: पांसण्डभरित्येव ताहोः प्राष्ट्रितासिम,
तकापि तांस्तवामेव स्मृत्वा सेवे।
हर्म:— (सात्तंहासम ।) अतः पुव्य सवलोकपतिष्ठत्ता स्वभास । अथ पुनःगुनानापि मे गाहिपत्याश्रीमतः कुल-शिश्वानीतापि कुमभिम: समाधानाया यज्ञपल्या त्वया न कदाचिदापि भामकमाधिश्रांत्य विच्छिदने । पर्वकालेशु चानाभिवकुत्पूर्णया त्वया दशपूर्णमामोऽच नियमनुवर्त्येते निषेध्येते च पिण्डपिशत्यज्ञादिकम् । का कथा प्रायुक्तस्य ।
कुहना— सन्ते पारं । सन्ते पारं । जावस्मि खु विच्छेषो ममाहारिज्ञां । गु खु काहे वि जाह्यां अगीणां विच्छेषाः । पमणाहि खु कुछंदेवाहि गिन्तां रक्षानिती अमरां बनिगाः । नह उप्पणं खु पुष्पं अणाभिकरणाः । पत्रो वि अपत्त्वसु नाहि एतव कुछंदेवाहि विलम्बीआदि पुष्प-समधोः ।
शालं पापम् । शालं पापम् । जाते खलु विच्छेषान्ते ममाहारियम् । न खलु कुछुपाह्यस्मृहेंद्रानां विच्छेषः । प्रमाहिर: खलु कुछंदेवताभिनित्यं गृहन्ते-उस्माकम्रयः । तथा उप्पणं खलु पुष्पमनाभिकरणीयम् । प्रामोडिपि च पत्रेशु नामितं कुछंदेवताभिविलम्बते पुष्पसमयः ।
हर्म:—साधु कुहने । साधु । अस्मतसहर्मचारिणी सम्बसि।
बहु मन्ये त्यां लोगः तु बुद्धिमत्तिका यत्रेवः परमश्रृंगियव्य- । निःश्रेयः सन्त्यशा व्यायामश्च भूम्यरस्ये में हृतवा- । सर्वसोम श्रवणामिति कुर्वाग्या तथा प्राप्ये द्राम- । श्लोके च प्रतिगृहं भाषनमंचिचमिः । यहि किंतु किंत्र्यंकः पुरुषदिशामि । नन्दिनाम्निम्ननिम्नमुर्ग- । मिकामेदाः ह्यं केचिद्वचीरितस्वल्पमः । प्रत्रजितवेश- । भाज : प्रकटितमायाविदामाः पूवदेवाः । ते च रावणवन- । जयन्याये भवती ज्योक्षे युः । अलो तमसीयं कथाचिद- । दापि नातिवेणिः । न च परमश्राक्य भः सुभरतमपि तबद- । नया : परिचितुमहिनीत । अहं पुनर्गुनः दिन्याचिदयसर्ब- । मोगभावोपभोधस्य राखः । महाभाष्यमुउचितमाच्रगतमात- । ताचिन निवेकभिमाचिरतु दश्या पुरुषाय आर्थितोदिरिः । यथा । वल्ल हरम्म, विश्वभरोप्यालकेन तथा विवेकः प्रथमसनीय- । इति । तत्साहः नियोऽपि दश्यप्रक्ष्णं तु धार्मिक्यपरवशलया । ‘परस्वनामिचर्यन्तेन’ इति महार्शभिः चानुवर्तमानः । कामश्लक्ष्या देवतामा चारितमायुपरः शिनितनियोदिरिः । तन्ने दिन्यां जलाण्यलकुलाकपलपुरोहिनोपनीतानि पारिजातपु- । वन्यान्यपाहर ।

इहहना — हि दृढः हि दृढः! समजामशास्त्राद्यविशार्यो वि-
वे अथो समदृष्टियाँहि अस्मं अनेकों संस्कृतियों फह अ-भिज्ञिरिजहक ता रिसे सु भवजो अभिधारोन ज्ञानों पुनः एन्न वाहां आयोह ति सुपीवाई।

हा! धिक्क हा! धिक्क! सकलागमसारणविश्वारदो विवेकः समदृष्टियाँनै संलिखि: कथ-भमः चर्चयेते। तार्क्येण प्रथुकान्दिबिचारः कतुरेव वाधामावहतीति अब्याः।

काम्भः— अथि मुख्रानाशि, आवारितासाह्त्रेभव। कैं भाषसे?

विचारसद्वसहिता विदिता द्रिस्तः
सिंहं चतुर्गोणितचन्द्रकला: कलाः।
काहे च माधु विदिताः कतवः महसं
धर्माध्याजाश्च खुवने्याम मया निवद्वाः।। १।।
अथि परमाधिकसहबमेचारिणि, आस्तामिदं तावदि-
चाचारामाहात्म्यम। निःशुद्धत्वमाप निदुषणमवधारय।

निजेन्य स्खातिमण्डलं भृगुपतिम्बं मदातुं पुनः
पहः भार्यत न्येषः च मया विष्णू त्रेष्णाक्षुयताः।
अस्मात्वदृष्टिः समुख्चमत्कारे रमत्यवेश्वरे-
देवा धिक्कत्वानाह शमधनः स्वगृष्णवर्गावपि।।
कुहना—(सावर्ममा) एवं नाम महाविजयाणां तुम्हाणां 
विवेकाधिकारेऽःकिं सेवो अण्यारिसो वा जो वि को वि, 
जतथ अहं सहस्रस्मारिणी होभ्मि।

एवं नाम महाभाषा युष्माकं विवेकाधिकारिकार्बः।
किं इत्येव: अन्याद्वेशो वा योऽपि कांडपि, यत्रां 
महाधर्मं चारिणी। सवांमि।

डम्भः—अथ महाश्रीराज्ञमण्डली, महानुभावाणाम— 
चन्द्रेवासिनामस्तरात्ममयिद्यक्षरायमि। सख्यामृतवर्णा—
दिश्यापि नैतृत्त्याः। न खलु स्यतादिवाद्रश्चतो विहिते—
तारायमाधिकारः। किं वर, 

वें तु धर्मत्वाध्यात्मतस्ते सवं मत्यर्गहाद्वः।
अविशेषेष गच्छन्ति विवेकस्वाभिचाररतां म। ॥ २ ॥

कुहना—सुरूटु चिन्तितं। को उज्ज इम्मिस परिपोषण—
जण्णे तुम्हाणां उवदेशं कुणुजः?

सुरूटु चिन्तितम! कः पुनरस्मिन्परिपोषणयेऽः गुर्मा— 
कुमुदेशं कुर्यात्?

डम्भः—अह! अथ मुम्बे, सवेद्वेशम मे क्रिम्येन्योप—
देशाः। सवेद्वीपि हि पण्डितमम्भामै गामेवांश्चित्य संजययं प्रश्न—
महद्वारी भाषिकातत्वा स्मापितः काठि
दुःखशभेदनिरस्तः कर्यः नम् मन्त्रजनह्यदयसंवादी
महामोहस्यमहोपाध्यायः। तथा चैव नीमागमनः प्रती
क्ष्मोमिस्वद्वारः नवकृत्वः पुण्याहृतैं भंडुतुसंभारः सम्
विषिः पांड्र्ष्टं बुद्धिमधितिष्ठामि।

कुहना—जुरल आहरिम। कजमिद्ध्रो अ तुष्ट करणा होजः।

युक्तसाचिनिम। काय्मिद्ध्रा युक्ताकं करकाता
भूयान।

उपर्यः— (नित्यं शूचयनः) अभमत्रकुलधर्म्मपालिनि कुहने,
मपदनि मम दक्षिण चश्चुः। अर्थ्वत्व च सुहोत्समागमः सं
पत्त्वे। (पुरुषोत्सवोद्योगः) कः बलन्मो ज्ञलत्वभक्त्यु
किन्तुर्जीक्षुकृतांतिसमिद्वारः मध्यम लोकस्कर्त्त्वायममवाद्य
मार्मिकामागच्छति?

( तत्: प्राविशति परिगत्वपृषिल्पुतः। प्रतिक्ष्याब्तिसमाधिविभ
कर्षमु जवापो। उद्धार्याद्वस्मिन् प्रतित्वार्था वालकाकां द्वपः।)

द्विपः— अहं किल राजाः महामोहेन प्रकृत्षजनतिरस्तः कर्यः
प्रणिहितः भक्तवक्तानारतम्याद्वृतेषु परिकालः पितामह
गृहान्मध्यमथोक्तमवतर्लचक्रकालमवलोक्तिनाशालब्धः
पुरुषोपमण्यमेक्षपालरस्मयः सुर्मिमांद्रसुधाचन्द्रपाः
विज्ञात्मणिविदग्निमहादेविनेन मनोमन्मथमथनसंक्षोभं
सवीसहेन मधुकृष्टमथनवन्धुना विन्युना ममाहनं हारो-
पहार्वमाभ्रणं प्रत्यागनं दृष्टं भारं वर्षम् ।

अव च,

त्रयोदशशापिनादृश्यं स्त्राणं द्रास्तरं नथा ।
पन्नीतं नियं व्रेक्रा वस्मानं नवमं च पासु ॥ ३ ॥
(विचन्त्रं सरस्यपदसम।) अद्वे नु महु जगनो मौद्यम् !
णेषणममदनुचरप्रत्यक्षितिवधिवधीयव्यवस्थानमपहार्यं तेनति
मत्मामधिकं व ṛ प्रतितङ्कु मोष्ट्रवति मनोरथमारो-
হাতি । ইহার হি:

छण्डश्चारद्रदङ्कम: पद्यनं कल्य विचरालां;
शिक्षाश्चारद्रदङ्क: विग्राहश्चारदराङ्गाम:।
निषङ्कारं श्रद्धारुकद्रदङ्क: श्रविधि: प्रेमां मानसः
नुष्मान्तो नगविट्टरेषु सुधियं सर्वं मथा खर्चिताः ॥

(अकार) ॥ ॥

रे रे वालिश्च, कि बिनीष? कुस्तस्तवेष
शिक्षा कृतार्थव च परिब्रह्माति?

(সহস্তাস্ফলন বিহৃত।)

विच्छेदारत्मौ विचित्रम: कृतः
पत्यसोरस्म्यश्च विचेेवन:।
कति वा दिनानि वद पर्याचिनो
त्वक्षणासूतं कवलयज्जवळङ्गीम॥ ६ ॥
आस्तं ताब्धवोत्लोसुमहिमाष्ट्राकी विधा । अभिजनबृजा-
स्थायपवं नि:समायपथिकः । तथा हि,
मदुंशोज्ज्वलयाजनाहुपुरा:भारात्स्रम्पिङ्खङः
त्या गोजीपथमादनधरतया प्रक्षयात्तयस्मकलमू ।
अप्रत्यक्षपनक्षपीहनाचित्तपञ्चगर्भत: स्थापितं
विष्णुगति तपः परं क्रिमां मे विश्वासिकं के विदुः ॥
(पुरस्तायपरः) अह ह!
बहनन इह नक्षात्रा बाधा: कुद्दष्ट्य इत्यमी
मिषिति विद्वपस्तोंमे पेरं विगृहयितुः श्रमः ।
प्रबलकुहनागम्भीरारभ: प्रलोभन्युक्तिमि:-
जंडवधिरपछ्वनध्व्यायं जगजनयनिनः च ॥ ८ ॥
अथतः,
अनपहुतवाङ्गि तथान-
त्वतिपश्चानिन्ह कि प्रमाणवर्गः: ।
शब्दे विचिनवेश्यामि विश्वं
मणियम्ब्रौशिवश्वानोपजापैः ॥ ९ ॥
किमाह कश्चिद्प्राप्तिः प्रभावार्ये कथं कैशिदेवं पार्थक्य- 
व्रतिः प्रतिपत्तिः ?
(सरोप्चूकारम्।) पश्य, ओरे ब्राह्मणपथद्, साबितान्कैकं 
गहननन्तंशस्वविधिपत्यसं कि न प्रामाणिकमेव परिभूयते ?
अधि च,

षड्धिः पूर्वमणीतर्ग्गमिह समयेः अहंमधानशमाणे- 
वेष्टस्मित्विवेकनुष्परः प्रतिविद्याति कथं कोदं विवेधम् ।
अक्षुभयं द्रुतरुप्यवहरणसहान्तस्पदुविश्वनीति 
सिद्धान्तेद्रान्तप्रद्रान्तपुष्टिनिधिवः प्रत्यवस्थापयतु
(अपराधं पायत।।) एनं महाकल्यंक्ष्माप्पुर्द्र्चक्षुर्क्रन्तकरुः
कोक्षणाग्रयं जनपदा।। अहह !

अयाचर्नाचरिणां बौद्धपदा- 
बीचोक्त्यां हेलया निमिर्माणः।।
अष्टादशीनो बाधिन्वस्मये चूल्ये 
विवादपरं वैदिकानामहापणेः।। २५०।।

ततः प्रसृति सूद्रदीतनानामो नामणान्त्रान्योष्मिति।विवक्षः।
सत्सृदीपनिहितजयस्तम्भम्। भंचर्नत्यस्माक्मन्तेव।।श्रीनः।।
अपि च,
अद्वैतं कङ्गिर्दितं कांचिरिहं तृतं मया सार्थंते
तृतात्मैतस्थांति: कांचिरिहं दुःस्था व्यवस्थापिता
तत्तज्ञतिमुद्राधिकातितक्षक्षत्राहोत्तलतो वृद्धिनः
मन्ये सम्प्राति प्रद्योगसम्पर्भक्षाः प्राप्तमः ॥ १२॥
( परित्वत्वालोकये ) एत पुरववननुपुरकुपुरुयाः प्रत्ययं
देशः । इह च,

वाद्यूतपणं प्रकल्पं किर्माणि दिशाभिकाण: कथ-
कथाक्षिक्षैरकिर्माणि दिशाभिकाणि: निमं मया ल्याजिति: ।
अहिदुहुदूहस्तियाह्व्वाभिर्भृतिः नृत्यसान्त्रान्तिक्षमा-
नन्योन्यव्यावहारवतानि पदन्वायमाहिख्यवर्यकानि ॥
अभि च प्रद्योगमाभ्यादिक्षमान्यायांगिरिष्ठिः नागिरिष्ठी-
गोचरतासमहिन्ति । एतन्तर्नांशनाशिः कश्चलसम्मनुपुर-
स्तका विषारितकूर्तमारा: कांचिरिहं विपहितं हुस्वा-
भावसति । आ: प्रत्याविद्याम्मागामापातत्त्वयः । तथा हि,

अनिष्ठवहुज्जपरंपारमालिस-रक्षतरघुरवगीरत्रियमांगपपन्न: ।
अभिनयविधुतान्येककुलीत्वसर्वसर्वो: रक्षिमहं जहुभूत्तप्पर्द्विरपः ॥ १४ ॥
(उत्तरो दशि दस्या) काष्ठाद्वहसौ कामारातो वा वसंहरात्सा
पश्मास्त्रु व ।

दक्षिणांभिस्तुः समायाति । पूतमातातात्त्विनयोर्शरस्तहानं परिपृत्यांस्थानम्। मद्य सुब्रामण, कि जानानि दुमेतिसमादेशा-ददिराजपरिकमाण्य प्रक्षिप्त्योरस्यमूहक्षिणोर्गृह्यासूयमथ-हुर्नातनं ईतःतनम् । (कण्ण द्रव्य) किमाह। ते कित स्मथतः। सब्धमित्वेवत्रङ्कःृशुम्माद्वितेयोपक्रमः। प्रतारिकामः। कस्योऽभि-निषिद्धनिशुङ्खायं निरुद्धे इति । (संहोयम्) आः। पाषाण-पद्माबिनाथ जातानवेतालः। वर दुरार्थनु वैश्वेश्य औ-त्रिवेणांरक्षम्। कथं सर्वलोकाभ्यासुपयोगसत्साहाययं चार-शिलिबमुद्गाज्योक्तां भाग्योर्न्योर्लहरुमांथांतिगं संस्कृतिधारणाति ॥ (विनयम्)। प्राणमयवस्तुं न्यायं पर्वतेविनिवर्जितः। प्रतिजनपदं प्राणिभिर्मानं श्रेष्ठं। पर्यटनशील। कृत्य-त्यांचः। (सप्तांगसम्म)। अहो! देशकालविशेषसंभवोदयं दृष्टमवायः।

यथा,

आधुरस्त्व दिगम्बरतत्वती संवाहिन: सांगता
माता चारुष्य पिता च पाशुवतिनो वेषोषिको देशिकः ॥
जाया विष्टित सांस्कृत्योगसमे चार्वक्षिणयः। सखा
मिथ्याचारसमाहयः। स्वयंसौ विष्णुवको बैटिकः ॥

तद्यथं मिथ्याचारनाम। व्यासपर्णांशिरसाकाव्यां चाशमायते ॥
मातृेश्वरमहादेश:। एतदबलोकनदौष्टपरिहारकाय दिबाकर-मात्रानं वा पश्यामि। (विकटं पररक्षण) अहह महान-मोरि ग्रस्यायुमनयोरमी मध्यमा जनपदं:। एतेषु चाव-धीरिनुमीवहस्पतिज्ञानामसाक्मनसत्कमं द्वारं ष्टिक्ष्ठुरुसुप-न्यायं प्रजापतिपुपितदुघरोकि क: पुन: प्रत्येक्ष्यति? कृत: पुलारस्वादादया; ! इह चापवगम्यनिगिनिरोधारणना-सामाहिनि । समाहूनेरपरानपाद्धाियाध्येच्छनुपातिमिः-रोप कृता गजाधान्:। चरति चाव केचिदि चक-वार्त्तो हाम्मकानां:। एते च,

अयाचन् किंचिन्स्वयपुपनतस्वनादगिर्ये
नवनायशेषी महचातिसाक्तः
नित्यपस्वित्वेऽध्वेऽ स्थितिमिथिनन्तो निर्पाचिः
नमस्यन्ते सर्जनिव्ययमनालिंधयदयः।। १६।।

अपि च, हल्तेतकलेरन्द्रकामाधि गुयं महामाहम्य वा
नयमा परिपकः।।

म्नन्न्त्वत्रूवार्त्तीनरुसुरत्केविद्धामादयः
 रमापूर्वतयानेभावं रहसि निर्विशार्द: सापमु।
द्वारा निरिविधभूमिकाविविक्तकुफेविच्छत्ते
वियातिकाद्रियं विनियमद्विविचारं गजाद्।। १७।।

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अन्त चाही फ्लंच्छानिशिनं देखमपरिश्वरंजातं बहिरावरण- 
मात्रंभर्कितवर्णं अश्रमपरिश्रमं ज्यानान्यालिकानं विज्ञानमाब- 
हागः। एतत् च,
मंस्कारः पर्यमुखप्रकृतिपुष्पः संयाविनोदावाचः
साविनी जनवा शज्जरंतुः शौचं नंतरायिकम्।
इत्यं योहमहीपतेवनुनेन विश्च विपुर्यस्मनः
कालस्पृष वल्लभप्पञ्चन्यत्रः कर्मः।
अहं नु खल्वयमापि महान्त्र धर्मक्रमः।
ततुणाकृत्यं कर्षेण कृष्णां
स्ति इति दयनयं सहैव साध्यम्।
इतरंतरदैव्यं भजने
मद्नेपदपञ्चमन्यिहोतमः।
अः।
पन्तिबायिकोषाम्यन्त एवं
कुहनासुलिकिया कुसीद्रात्तिसम्।
अर्पिक्तश्चित्ययमच सवे
सुकवद्वत्त पठान गुदवेषाः।
(अन्यनादव्यंक्त) एवं चिन्नाखितमुखपुष्पसंतिसमः: पुरानणमधिविकोणमाश्रित्य जोषभासते।
(सुधेरे निवेण्ये) अः
*8. 11
हहाम। द्वितीयद्विपुपूर्वपुरूषपृथिविकरुपवर्ष दक्षिणकरण नासिक कबलयणः प्राणसंख्येनापि प्राणसंख्यनमभविन्यन्ति। (सहस्तास्फलनम्)

अपत्रेमाणित्वात्रापाणित्वो मौनसुदा-मनित्राणात्राटाहताणायंत्रायंत्रः।
अग्निविभित्तिमात्राचः केचिदेते
चिराध्यात्मदुराध्यात्मचः महानः।। २१।।

[संप्लकोषः हस्तिः विधायनः]

अनलंकमदापिचेतरपुष्पदमानग्रंहे-
रजतरकस्वांरपरिशष्टिेकरमः।
अतुपचियस्थितिर्नांत्रष्ट्रचतुरभोमः-
रक्षित्वात्रंत्रकृतादवस्विनिन्तियानाइः।। २२।।

(अन्यत्नाः दृष्ट्वयोऽस्मायः) अभि पुनरसुद्धिमेध्यार्पितांसं-क्षवभूतः करावल्लभितकामालः करचरणनन्दनासा-दिषु मन्त्रबग्नायलिङ्गं नयर्नस्तस्तीर्थ्यात्रोत्रस्मास्त्रितवत्वपरिरुपरिपतिहारिता चेदाजीनकुशोच-रमासनमभविन्यन्ति। हन्तैशां महायोगिनामध्यक्रूट नैरेप-क्षयः यन्ति स्वयमप्रभुत्यसंस्थितः। यतः,
पञ्चमांशः ।

दर्शस्येष्व श्रवणमैरिनया पण्डिते दर्शमुखः ।
दार्शीयांसं कपालि पुरतः सं प्रतिष्ठाप्य दण्डमु ।
पादापानतप्रथितलकनान्याणाथिनो भक्तिनाना ।
नन्दवेषन्ते कितेश्वर्यो नायतस्तीर्थीपदाः ॥

अहृतामा निश्चतरमातारं ध्यानमोनन्यन्ते पुरः प्रतिष्ठा ।
पितां देवतामापि नान्दीक्षते । अध्य्यन्यागतान्याचार्यं- ।
मातापिताप्रसुवानास्यनिमोक्तेन लोचनेनालोकलक्षन्ते ।
द्विनालोकतनं नायत्यतः । का कथा प्रणामादीनागस ? एत्थु न, ।

अष्टमवस्त्रकसाधिपु निःस्यृहान्ते च नैष्ठिका डः ।
अनुयुतायुतांशक्ष्यामदभद्रमस्य नायत्यति ॥ २४ ॥
अर्थं पुनारिहारवितलांधरकवृत्तानं वर्षाविधापतिप्रभु- ।
मग्नानादो महानपः ।

शिक्षाविशेषानिश्वृताक्ष्तिरूपावहारः ।
शक्तिकहियिव निजां तपसि प्रतिष्ठामु ।
दर्शांवते श्रीपितान सिद्धिर्नित्यस्वः ।
शिवं सजीवांवण निग्रिति डार्मिकन्दशः ॥ २५ ॥

इत्याध्येयेतालोहो याथज्जुकः ।
अर्थावेदकनासाजानुवाहदराचैव ।
बिन्दुनितिविशेषो मृतिकालेपचिदेः ।

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कञ्चनगिरिपिंचज्ञनकशिष्यद्विनमणियन्द्रे  
मुकुलितनयनाधो मूर्तिमानेश दम्भः ॥ २६ ॥  
(प्रियर्यावलोक्य) अहे। नु खलु काशायदण्डभारशरणां  
कलियुगसंन्यासिनां नैरपेक्षयम् ।  
भिक्षुति शिष्यजननश्रुणेशिलियाति  
आर्थोति श्राब्धतमपंथिपरिक्षणेनेति ।  
ग्रन्थाष्पंग्रहणमूल्यामिति बुर्णाना:  
संन्यासिनोपि दघने सततं मनाययम् ॥  
(सहर्षम्) नूनमोहशपुरुषार्वश्रवणे जीवलोके मिद्धमायं ममी-  
हिंतं महामोह्यम्। अधाप्येतादिधि, भिताभितन्दीसमेदेः  
विशेषामानिम्ब किचिदाभाति। यदृत्,  
आचारोदयिसैंकपतिरतिनिधिरीतिभूषकूटः क्षित-  
त्यापर्चेदेनश्च नालुपूर्णः कुत्रापि दर्मोत्करः।  
पूजाश्रीषितपुष्पपथितफलस्तोमः स्फुरलमययतो  
पल्ये कस्मचिद्देतदाश्रमास्तं मान्यं महायोगिनः॥  
अत्र च,  
विरुद्धपतिकर्त्तेमं त्रिषयद्विचिन्तित्यादिनां  
त्रिवर्गमृगातूणिकां त्रिगुणवागुमुरायनन्त्रनाम्।
निवर्त्य नियमकमें: स्फुरति सुक्ववकोश्या-।
वपल्यपथ वाग्रजः सकितुरेष तातोरापि वा ॥
उपसौमी तावंदेनम् । (इत्याध्रमसासीदति। निमित्तं सूत्रयन् ।
गहर्षम् ) नूञामिह में प्रियासमागममत्यासेम्मभिविचन्तकः
दौशतत्पदवलस्यं दक्षिणं चक्षुः ।
(तत्: प्रविष्टति प्रश्नेतरद्वारारिन्यसूया ॥)
असुया— अहं हि विवेकपरिपन्थितचूडामणेभ्याराजस्य
महामोहस्य देव्या दुर्भव्या विश्वजनहृदयविस्म्भकवेषपरिषेधण विदुषः चिन्तस्याविक्षेपमादिदृष्टि। परिश्रमान् चतुथ्रेशाः
सुवना प्रयागलोभेषमवालश्च प्रतिगतासः भगवतो वर्मस्वतजायुग्यः कुलपतेश्रामम् । निपुणामिहापि गुणविविषये दोषाः
वुद्धाष्टिते चारंतं तन्त्रयंतत्वयम् । (सासार्ये वहुमयं)
पयि दृश्वाध्यानायां विश्वदोषापहारिणा ।
न शक्यमोश्चर्यापि निर्वचनेन वर्तितमुः ॥ ३० ॥
निर्दुःखः: खुद मत्वारिगुहिता: पुर्रता नित्यविश्वमाना-
मापि दोष विश्वमानवदापादयति। किमुत विश्वमानयम् ।
तथा हि,
निर्विषिक्षणग्राम राये निरागसि वागसि-
स्फुरणशुष्ठिकाष्टोका लोका वदन्ति सदन्तिके ।

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संकल्पसूर्योदयः

वर्तमानति वालिन्द्रे परिवर्तने स्पष्टाने युग्मा क्रियुदास्ते ||२२॥

(पारकम्य) क एते प्रत्यासत्तकसरिदनुष्म्यावनमहीतितकनः
हितथोगास्या: बिंदुरवर्त्यक्षबंधवन्धरनिश्चुतोततर्जुः
काया मुण्डजराटिकिर्क्काजात। मनुष्यः। (विवेक्य) हन्त
विदितमेतत् । (सान्तदासम्।)

स्तनभरनतत्त्वं संचितयतं:
पुरुषकिनिनिभृतात्मा: पुष्पत्राणागमस्थः।
विशिष्ट करणवगाः विश्रुतत्त्वा एते
पुष्पनिनिविलुभ्याः युक्तभावे भजने। ||२२॥

नामत्वेतार्जिदिष्ठामि।

अद्वायानी पहवर्मब्यवादी
कायैकान्नी काकणीनिष्कदासः।
माजारणां कुरुकुट्यानां बकानां
छात्रा एते सिद्धवात्त्वकतन्त्रः। ||२२॥

स्वति चैतन्यां स्वोपकारमात्रसरम्भाय। हस्तेते हि,
नवदल्पुटे कल्यान्य यम्य प्रभोगपि तत्परी
नेतपरिब्रह्म यस्याधस्तनाच्चूः शमयस्यते।
वर्तवितपितस्तपाध्यायाननुसरकस्मृतिकोपगार-

नम्नपुरस्तोपायेऽक्ष्मेऽप्रतिक्षणमयिष्वत। २४।।

(आकारे कणे दस्य) किं नृथ मिथ्यन् ! प्रवचन्यापरिपाहः परिवर्द्धने चतुर्विषिषुद्धमिति ! है है ! विग्रहीता एव युथ स्वचनयिष्वोढेण न प्राप्तिता: वल्लु भक्तोपाध्य स्व-गृहस्य: । परिवर्द्धति च भामिति । (अन्यस्याद्वायकः)

अयमपारः काशिद्ध रौमकुण्डलपुण्डकमण्डलमणिदित: करित्ततिनिबितानुगुमिगतमदरसरोजु: अष्टक्ष्राधारोज्जननिर-न्तराभ्यातकुक्षिरनवतविरचिताहुकारसत्कत्पुरावविजन इतःतो दत्तशिष्योक्तजगाल्यस्तैविष्टैहि दुप्प्वेशं धर्मसंभवजस्य कुल्पतेराश्रमसुप्रजिगिष्मिति। इमं ताबद्राशस-मद्वारापरोढेन तस्युथूि विशेषतो विशदिष्मिति ।

दृष्टि:— (उपमत्य प्रधायमभितनय) अबि भगवति, भारत-कथापिसिद्धेश्वरवात्राप्राप्तिता श्रविन्देवनाकल्प: प्रत्यायित-तोरमिष्मिद्दि सुरैसयं संहहस्यं। तदहमिह श्रामकुलङ्गोवा-विद्विदिशिष्टस्य विजित्साः ।

असुवया— मद्व अन्तिमाश्रमप्रविष्टैरवकल्लय पृथविभिः। अप्र-गण्यत तु मां कथं यूपवतिष्विः !

दृष्टि:— वयःकर्माविवर्षिदिकरिषिष्कोवस्य, आश्रमाषिका तु
अस्वया — अष्टकाधिकारमेः योगिः कुर्वतिरेश्वरम्।
बिद्धसे, तथेऽ धर्मसंकटं पृच्छावः।
दर्पः — यदाभिमतं भवत्यास्तदभुयुपचारम्। तिष्ठत्वं विभक्षः।
किं तु किं चितदन्तवर्तेत्।
भवतीं संनिवेशनं भाववीक्षितेच्छिते।
अनुभूतचरिं पन्ये बेष्टस्तु विष्प्रस्तव। ॥ ३५ ॥
अस्वया — अहमपि दुष्पूर्वमिव भवतं भावायम्। तिष्ठत्वं विभक्षः।
परमहंसपरिवर्तकरपि महानुभावैवेश्वरस्त्रे-ति क्रियासमभिहारैं बन्दितपादं महाभागं माप्रणयं।
दीपद्रवाविचित्तः पापस्तेन ते प्रायोर्चितरि भ्राह्मणेन बिधायार्यतुं तव च शुद्धिमापातिबिच्छायामि।
दर्पः — (स्वर्गम्) पारंगृहीतान्याश्रमा प्रगाढ्यभमिव किं प्रजाशति।
(प्रकाशम्, सत्विचिंकितम्।) ब्रस्तु तद्भिसावाः।
अस्त्रमाग्न्याय प्रश्नवः।
(इत्युभावस्पर्षः।)
हम्भः — (उभो द्वारा सोन्ततमिनीय पञ्ची चेष्ट्या चोद्यति।)
कुञ्जना — (सज्ञामयस्यत) भ्रहमण, भाजवं सणासिकः।
दृष्टिगोचरते। अन्त्यमहायमपूर्वेऽद्योऽयोर्योपसम्मिश्रनयमः। अपि च
वयमापत्तात्। ग्राह्यमुनासंगमे। युक्ततमैश्च। मन्त्रः। पुनः। पुनः। प्रेक्षितः। आदित्यवर्त्तेजस्विनां। स्वभावकाशविनिर्देशाय। ये पूर्वकालिकम्। किं तथा। चछायोपक्रमः। छृप्तेत्। हृत परं। निर्षयपान। अहं हमुय्येऽक्षमारिन्ति। सबवृंधम्। मामतिष्ठितम्। च।
नाथ समाविगताबनाहत्यो नूनसभौ ते पतिराहमापकभारी नीतियाजने भवोक्षामेव प्रच्छादयति !

ढर्म:— (सम्भृक्षेपं धर्मिरि ।)

कुहना— (सम्भृमुखनयं करतशेष सुसंप प्रवलय) महर्षिद्वारा धम्मधवः बालशिष्यां जोगाणां कृमणा मोक्षण जोगाणां अद्वृत्तां जोगां पिण्डवर्णं दाक्षेत्वे ।

महाभाष्यम धम्मधवज, बालोचिम मोक्षणे कर्मणा सुकृत्वा योगोपारित् यायोग्यं श्रीतिवचचं दानवयम।

ढर्म:— (प्राणसंतदनमास्विनिक ग्रहवरुक्तय स्वयम) अकारार्धसंपततमितम्वंभवसंभावणम् । (प्रकाशन) दे रे बालोचिमः मूर्तजनमृत्तिंबिषिक्त, भवोज्ज्ञष्टिदादनं मां प्रमाणपत्रसि । दिश्या खलु मध्या तप:संक्षररीरुणा नै-नावनं कालं अथ्यसे । शस्त्रं खलु मध्या कृति कृति सम्मांसमपब्जतं। अतिरिक्तपूवे दुराराग्यास, दूरं गच्छ गच्छ । मा ते भूनम दृष्टिस्वेत्या सम्मीभवः अपि च, तुषिरं मण्डलं मे कुशपतिरिपु च स्कन्दभूपालवन्यं स्त्रेत चत्त्रवतारायं मितितल्लितं धुतकाल्लक्ष्मिरहारः।
पञ्चमास्तः ।

सक्यानां निष्णुण्डा दिशिक दिशिक भवति कुपकूर्वोपेन स्थाना वादार्धेषु स्थविर कथमहं न ज्ञतो नापि हष्टः ॥ (वहस्य) अहै महादार्शिक, अविद्यतमदीयाचार, किमिति दुराचार इत्युपकोशासि? अथ वा कः खल्ल्यं मया बिना मात्यभावः? यथेष्ठे म महायोगिनोऽधिकार विशावृत्तेषु बोधिगमिपि कलां नाहिनीत, किमुक प्रभुवजना:।
भत पुव हि श्रोत्रियानापि निवर्षण्यावित नमस्करेमि। किं न वेदः मार्मरं धर्मेन्मश्रवत्वानार्थार्थांशम्?

रथ्यावादविवश्चाणमानजरठांसंबद्धमांमराणा
चक्रा हन्त पतित्रता गुणानिधि: सत्तासम्मा मया ।
विद्वात्थ विवाहात्थ विदिनादाचाररत्श्र किती
कृष्णामुखिष्ठिस्य मे किमृपक्षः का वा सम: कथयते ॥

हृण्डः— अरे चक्रवर्ष्णे दुर्बिंशिनेऽदुरार, यथेष्ठे त्वमाः
स्थितसमाचारः किं न परिव्रजयाः प्रजामाः? पितुरमीव
सर्वलोकायक्ष्ठिन्त विदितमकल्पाविन्तात्म्येष्ठामार्थामार्थामीनिः
नवेधवं निवर्षण्यावित श्रोत्रियां मा धर्मपत्नीं च भम पलित्रवा- वृत्तिनियमेन
प्रत्यक्षितश्वरतत्त्वाचारपि पितामहादिमिः
कियामसमिन्दारण कृत्तमस्मकारां कि नामवादयामः?

दृष्टः— हे धर्मंधवं, आपातशाश्वापालकइनू, अथ लद्ध
पूज्यपूज्यान्यात्रिकमेण कपूर्यां योलि प्रतिपत्त्यसे श्रयोनि
वां चण्डालयोलि वा । अहमिपि सर्वेऽकसंचारी त्वदभ्य-
चैन्य वा प्रापि कपापि न पश्यामि । (सोबैहासम) भो
जडवश्वक,

प्रजानां पतयो द्रष्टा: पशुनां णुहातामपि न
न च त्रमधिकस्तेन्थो न चास्मानबहुन्यसे ॥

नूनमधिकजनपरिवर्तेन सहसैव निरयं गभिष्यसि ।

कृङ्गना— सहवद, एषे तुभव्यनो महारिपरिवारण
विसां पद्ववजाइ ।

भगवति, एषे तुर्भास्त्राणो महारिपरिवर्तेन विनश्यं
प्रतिपायेत ।

अस्युया— अषो धारिमकपलि, तुर्भास्त्राणीन सिर्न्ति नामान्-
भुधात्मतिधिमाविभिषिक्षिः । किन्तु अन्योन्यपरिवारिद्वातैं
महातुभासो क्षणमावराः क्षल्लवो ।

हस्सम्— (सकोथम) रे रे बाचातवायस, सारभेय इव बुधा-
पर्यतनशीलोदसि । तथा हि,

जातिमपालशरण विविधकृताः
केचिदःहतजन्यवृत्तयः ।
रोषणा विपरिताविनो भुजा
हेप्यनित जनस्मृतिज्ञातहिः ॥ ३९ ॥

dप्रे:— (सहस्त्रास्फलनं विहरय) यथाविश्लेषितवाद्विने मध्यं
मकरं इव किमिति कुपशि?

dभवः— रे रे लघुम् इव दृष्टाम्बोधयं विद्वृत्तचालनं न
जानामि।

पथ चरति कदाचित्मल्योकाकोपकंते
मणि सनकसुखऽेः साकपधुञ्जिहानः।

सविनयनिभ्रोतः समशः शालिनेन
स्त्रयमुद्रवहदृश्यं पाणिनं पथ्योनि: ॥ ४० ॥

कृति कतिह परातनन्तापसा:

कपलसंभबचनशस्मुद्रवः।

अतिररनि महान्यपि पातका-

न्यहह मापकमष्टृतलाप्तुः ॥ ४१ ॥

कुहना— सस्य एवं, दिवं मगे ति सहदभ्यमारिणि:।

सवयमेतनु: द्रष्टं मध्यपि महावर्मचारिणि:।

dप्रे:— (स्वगतत) नूतनमयायं डम्बः, इथमष्क कुहना।

न खज्वज्ञेशामीहं चारित्रमातिवदनं वा संबन्धं। तदेक-
हरणप्रणवीणभावा

कुटिलपारि: कुन्हैव नेयमायां।
पशुवधपरिश्रेणनायः

स्वच्छजनं स्वयमेव दम्भ पुषः

तत्कथमेतसकाशादः संकरं भोजयावः।

असूवा— चहमण्येवं सांभावयामि।

हरणः— (सान्तहासिम) युवामपथं युक्तः स्थापयामि।

ग्रेवेण्ड्रुणोत्तराधारी

ध्वनिसारः स्वयमागतार्तस दर्पः।

परिलिपितवीतरागवेशा

तव भार्यवं भवेदसात्वयुष्या। अधू।

(नेपथः) गृहपतिरतिधिश्च सत्यवादिनावेति। गौड़लात्पाधिकारी।

(सवं सप्रत्यामिनं परस्परमवलोक्य सतालमायानवलि।)

हरणः— (सान्तदम) सवं दर्पं, अभिन्नस्त्तितं बधमशरीरिशिः

रिण्या भार्या।
चतुर्थाःक्रमः ।

दृष्टः— अविद्यवादिनी खलबेषा । तद्यथेगापरां मामकः।
क्षणतः।

हर्मः— समापि खलबपराधमः।

(हर्मद्वद्वान्ययमष्ट्रलि भ्रमः, निविन्नतः प्रयवचनमः।
असूयाकुहडेन गृहं भिषयः रिषयतः।)

हर्मदर्पणः— यथामोर्थमिह वं यहन्द्रथा देवता समागतः। अभिगत्यवस्वनन्तरं समयेन महाराजः।

(ततः— प्रविषिद्धि महामाही दुर्भिन्द्रः।)

महामाहिः— (विन्जन्स) प्रिये, महासाहिनकथाकुलधर्म विवेककथाविवृत्ते कृतशास्त्रितेन मया स्माधिस्वाकाङ्खापुरुषः
संख्यामणयेष प्रेषितः। सिंहवनमुतिन्ययाये परस्पराभिमारिकः
लाल्कामकोषादयः। कालोपपणात्मकशक्तिकलुषितः। मैकतः
सेतवं हि समस्याह। प्रतिनिवृत्य कथमध्यसनमुसाम्बवः
लोकधितुस्मकमः। प्रतिदिदं प्रस्थाय ध्रुवोच्चकालस्मारितः।
हितुपुष्पतस्मामस्मः। ततोह सवत्त। तत्रस्यसं रत्निजितांसारी
वार्णासितस्कारं गमिति। सामाधी मन्त्रिणः। समाध्यात
सविन्दः।

हर्मिनिः— अवयवत्, पुल्लं एव ताओ ताणं समीवं
गमित्वें।
महामोहः— साधु प्रिये, साधु यद्याद्वालोचितमनुष्ठितं
मवत्या। प्रत्यथात्सत्ते समरसमये समाहालत्या।

dumati:— प्रवं प्रवं।

एवमेव।

महामोहः— (विषादनिशायं नार्त्यन्।) प्रिये, अथ यावद:-
पति स्वतंत्रतायं प्रत्यथात्सत्तेन दुःखान्। वैकैन मह
विवादः संबूतं इति। यथा लं नारीषु नः पर्मास्भाषिका
तथां पुरुषं। यथ:,

सुर्स्वतुः जगण्या: स्वसालिनित्यं

निद्रानाः जामपत्रिकां मर्तियामः।

प्रतिवाचिनिर्ब्बाठकार्दीप्य-न्यायिकार्तार्यः

वांकुलार्थाभ्रामानुविनोषमामुहिः।॥ ४४ ॥

अपि च,

चर्चा: स्त्र्यसस्त्रां पथान निर्मितः शालामवः किं पुनः

पवासिनिपावतेषु निहितालोभः पथान मूर्त्यः।

विश्वं कतुपकतृपन्यन्यथितेषु पद्धृथ्रोपथक्रमाः

सोहं कस्य वेसं क धर न च में किं कस्य वा कथ्यते।॥
पञ्चमाकृति: ||

(स्वगतम्) कि तदवध केनापि हेतुना प्रदीप्यमाने विवेके प्रतिविधात्वाभ्यम्! अस्तु, नन्वहं महामेहः। (प्रकाशम्) पिये, यथापि च सर्वत्र मथा प्रबतिता: समयभेदा: कैश्योपानिषदपाद्वसंहरस्करकिरण। इव घने: किचि-दन्तपीता:। यथापि च कामाद्यक्षिकीर्षितवैकल्य-ज्ञातवैश्वाक्षविशालनालक्ष्या गुद्दामते, तथापि वेदम्-भेदं च वस्तूनां पूर्वपक्षसिद्धान्तौ च सर्वत्र विपर्यव्य विवेक्ष ज्योमाहायमि। अथ वा पुनर्गहमहाराजारितमतं-ब्रह्मचर्यणप्राप्तवाचल्लकारकल्पनादुविर्यवनही नमर्यकाः-ममालकुरस्थवह्नमांविनयं सिद्धान्तं गम्भीरयुक्तिमिरुत-मच्छवुद्धोताहमेव जदभीति विवेक्स विधितसामि। अहं,

पृथिव्याप्स्तेऽजः पद्राह इति तत्वादि मिलिते:।
रमीरितश्रेणिः भवानि मन्द्वक्यादिनयतः।।
किमात्मा दश्वशोषः: किमुत वणुषि भवासनिः सुल्कं
तदेत्तद्गीणः समतत्रुत्त्क लोकायतमतः।। ४६।।

उपलिपद्विः कहु बलवद्हितसणावलीयस्तवमामिश्वाय व्यवस्थापति ‘अभिप्रेता श्रेष्ठापनिष्ट!’ इति। तदवह अ-चण्डुवारीदिरुपनिषद्वापायमण्येन भेदावस्याभ्याशकमरातिकरः-किन्नितविजयप्रत्यायते। अपि च,

*S. 12
स्वप्नतिविरावतमन्यः कौशले हृदये विशीयते स्वरूपः
अमरगुरुशिशितार्थायस्फलस्तायर्थायहृदयम् ॥ ४७ ॥

चुम्मितः— अथातः, पञ्चक्षुमानपणो बुधफालसिद्धान्तो बुधप्पमाणाविहि अपरेऽव्यविसंवज्ञ बहुः इतरसिद्धान्तां पुरुषो कर्तृ ठाई?

आयंपुत्र, प्रबलभमात्रामाणो बुधप्तिसिद्धान्तो बहुः प्रमाणार्थाग्निरोक्तविषयां बहुनामितरसिद्धान्तानां पुरत: कर्तितवर्?

महामोहः— प्रथे, नूतन स्वमतास्वल्यबुधुस्या परिप्रेच्छाये। तदेद्वा कार्यन्तामू, परममुण्यन्तः: पण्डितमन्यवर्गाः

नवितथमिव जलप्याग्या: ैंहंतिदेते ।
विबुधशुभमपेजसिद्धायस्मन्यवक्षत्वधमाने,
मुषितिनिमिर्द्धसारा मौनशुद्धां भजने ॥ ४८ ॥

न खलु सहस्यमपि प्रातिज्ञायां: कदाचिदिधी सूर्यमायिभविति ।

चुम्मितः— अथातः, पञ्चथमे इमसिस पुरान्तरुपरोहितअम्बु का मुखी को वा भोगा का वा देखा?

आयंपुत्र, प्रबलमेकसिद्धार्थपरार्थरोहितस्मि ॥
पञ्चमोऽसः।

मुक्तिः कौ वा भोगः का वा देवताः?

महामोहः— श्रुतां ताबदवाहितया ।

शरीरारमणयो मुक्तिर्भोगस्तु रतिरुच्छमा
देवतास्तत्तमदार्थ्यन्यः खियस्तारूप्यमभूषणः।।४९।।

एवं च देवि, परमार्थदिशिन्यस्तव प्रत्यक्षत प्रबेते परिप्रश्नः प्रत्युक्तः।।
अपि चास्मांक विवेकरुपपैरिविज्ञे
भुतासांमेव प्रत्यक्षेदबतानां प्रसादः प्रधानारणम्।।

दुर्मतिः— हेदु नाम पसादे इथिहासां सप्ताबजोगाणं
सचेत्यागाणं देवबाणां। तें कहं विवेलो विजेतुं तिरिण्दः!

अभ्रतु नाम प्रसादः स्वाणं सञ्चाप्योर्गाणं सचेत-नानां देवतानामः।।
तेन कथं विवेको विजेतुं तार्यते?

महामोहः— इत्यं नाम,

अपि तपसि रतानामप्यधीतागमानाः
 मापि यमनियमाचेरन्हां शिशिनामाः ।

शिथिलक्ष्यति समाधि शिल्पिहस्तानपेशं

वर्तन्तुमध्यचित्रं वासनाभिमित्तितः।।५०।।

पठवति चौपनिषदः परिधत्विषयानुरागस्तवा परमपुरुषस्मृ
पस्प्रस्पायि जक्षणादिकमक्षीणविद्वितिशाकिनीभिन्नभोगां

http://acharya.org
चेति महादिं सारस्यम्। न खलु वृद्धिकामनात्पलायनान्ते। राशिविष्टमुखे निपतत्तयम्। अपि च,

तिमिश्वातितांशुस्तब्धकावियद्वारवत्घातिः।
वृक्षान्य रम्भापणिमुक्ततूणीगीनालिः।
स्मरन्ते के धैर्ये द्रष्टि युवतीनामविष्णुं।

स्मरस्कन्यापवेशचालितपत्तायकापतिख्याम्। ॥५१॥

अहह, अनादिदिवस्तथा समस्तान्ते वैकुण्ठवैमालिकानां
वैनेतयादीनामाजानंविद्वा: कृति कृति विभासिनय: शुरु-नेते। शुभ्ये किंल सकलसंसारनिवर्तके: सर्वंधरो रक्षमी-
भूमिनीरानायकः। तदिव कामपुरुषार्थप्रतिक्षेपके: कापेय-
वृत्तिभि: प्रतिभनगरदिष्कानिक्षितेन पावकेन स्वनगर-मपि द्रुंढावते। यथासौ मोक्षपद इति मुसुल्लामिरुष्यते,

सच्चविवर्तकः सनस्स ह पियामिः पुराणपुरुषोद्यपि।
वहसुवङ्गम्बंजगस्य ब्रह्माति विविधासु राजनामनीषु।
तत्तथार्वाकपश्रमालिकेण दिव्यदम्पतिसमर्थं चेति शतप-
दानपालकेष्यानि महापालस्य विश्चितस्यदानवचनवदः
हालमु। कि च,
मूढ्याश्वामोक्षधर्मपर्वत्या
श्रिप्राप्तानि निध्यांद्रयुक्तः ।
भोग्यां त्या कल्पते भूरिभूषाना
ब्रह्मादृशी न ब्रह्मचर्यायासः ॥ ५३ ॥

( कण्य दृष्टा । ) कः प्रेषीति काष्ठित् ?

दाम्पत्यं सहं समस्तजगता विश्वासदान्तिविधावशा
तकायिन्यादिविभागकृत्सिरापि तत्कैर्यसिधियो नुकामु ।
इत्यं शेषपरेशमधु तु भवसारस्यसयंवर्धेकं
वैश्यं विद्याति हन्त विदुषा वैरोचनं दर्शनम् ॥ ५४॥

( सकोधम । ) कः कांचत्रा मोः । उत्तारयतामसौ हृषिगोचरा-
हृषिकिदिवाभीतः । ( इत्यवज्ञानानागताः । )

दुर्भिष्टः— अर्थात्, मम किं गित्वाति गाहिलो गामिनेः
दासीचे । ताहि पवं तुह विवेकाविवाहे तिसम्पणथाप्नु
भागिनि। (विचिन्य ) पव्वकृषिद्वपरमाण्वलं जुवइस्म्भेअप्पा
हाण्डू हुह सिद्धाँ भस्माता किं तिस तिमक्षणेसु तेषु
तेषु मंपुष पादराज्या जरणा होति ।

आर्यपुत्र, मम किं गित्वाति गाहिलो गामिनो दासयः ।
ताहि र्वत्र तब विवेकविजय तिति सम्पादभुमानासीं ।
संकल्पसूर्योऽध्येः

प्रक्ष्यक्षिप्रकर्मा नन्दमयं वातिमोगप्रधानं तव स्री-
श्रद्धान्त सुत्तमन: किमिति स्थिरप्राधानेणु तेषु तेषु
मतेषु प्रज्ञानविद्र जना सज्जनः?

महामोहः — प्रये, अविचारितपूज्योऽयोगस्मृतिकेताकाना-
मन्यत्वमपरान्तः।

अपरगुरुणीतपनपायपोष्य मतं
विविधकृतक्षजालकल्लायतकौतुकिनः।
कपिलहिरण्यगम्भीराणं भोजनबुद्धिजिनी-
प्रभुतिसमाधितेषु समयेषु भजन्ति रातिम्॥

अनि च,

चर्चितरद्वार्षिः भन्द्रकोनयः स्वभावविचित्रार्थम्॥
कि वा निरुपणीयं कषारत्तैकोक्ष्यादिकारणं कविभः॥

इत्यं नाम दुर्गस्व: स्वभावधारः। कार्यकारणमावश्च
काकतालीयन्यायमनुभयता। एवमांप,

अत्वस्ति वा न तत्त्वस्ति वा उद्धोतकार-।
कनन्दकथकत्थकल्यंकथकर्मिलिपिक्रमः।

जगद्विपरिवर्त्तिनी जनपदं जोगुष्यते
कुतर्केशअरमानिकरकर्मका पद्धति।॥ ५७॥

इत्यमुखपुत्रोपि जगतः,
पत्रमोहः।

चिरसेवनतोषितेन धान्य
निपुणस्यानत्रिदा निवेदितार्थः।।
असुरोपनिष्ठद्रहस्यप्रयः
प्रथथायास विरोचनः प्रजानामः॥५८॥

अत्र च,

करणविलयरूपं सुक्तिरिन्ययुक्तमार्गे-
चित्रतमिति मयान्यद्रातिके विन्यवशि।
स्तनथुगलबुद्धचस्यापनोनीयसङ्कृतं
वहुगुणात्रिवेण छः भ्रान्य भोगसाधयम्॥५९॥

हुमाति:—अथ्युतं, एवं तुहेंहि रक्षितां जीवलोकं वींदर्तं निद्धारणविक्षी। परसिद्धान्तपरिवारिकृच्छिताः॥

आर्थ्युत, एवं गुह्यांस्रो रक्ष्यमाणं जीवलोकं पीड़-
भन्ति निद्धारणविक्रिया: परामिद्धान्तपरिवारपक्षे-
पतितः॥

महामोहः— भवु कि नविण्त्रमू! न लभु पार्थराः
पक्षुः सुप्रभाति। न चाप्रमचयम्यतः रूपनयन्ते॥

पठनायन्तरान्यत्परिहसननकां विद्वरतां
भजनस्तादाद्वेक्षणं परिभिरतिच्छन्तु महतः॥
संकल्पसूर्योदयः

उद्दन्तः शान्तानामयमिति च जलपन्त्वभिषमं किमन्तर्दूर्दून्ति: कपणकथकैरेभिरिह न्।।

( विचिन्त्य ) प्रियः, अय ताबदसतसिद्धान्तपुनःप्रतिष्ठापन-पट्टीयांस: पुरुषा गवेषणाय: । कः कोत्रं मोः।

दम्भादयः— ( लारितमुपग्रजः ) अभी। यवमेगतः।। (इतुप-सांवानितः)

महायोहः— स्वागतं स्वकुलहिसैपिभ्य! मवंदः।

दम्भदपोः— (समथेयम्।) महाराज, तवथमादत्तसच्चंग्रात्यति-हतगतयः समागतः सः। किं कर्त्तदयमेन किंकरजनेन?

महायोहः— कामादीनामिदानि का वाचा?

दम्भः— (स्वतंत्रम्) किं राजेज विज्ञापवामि।। (प्रकाशम्) देव दुर्भिन्तिब्रह्म, 'सत्यं राजसु कषोभेतं' इति प्रियेतरणोति-हड्डं ब्रम्हिप।। बौद्ध कामस्य कामस्य चाहमधुनानत्तनीमव-खामु।। तथोऽस, 

अनन्तविषयस्यहाजलधिसंपूर्णं मानसे वसन्तसम्ये स्थितं पल्लयमुक्तं सूक्ष्मिलितिः।

सकृद्विविश्वसौक्षीमतितिनितिचिन्तिकृत्यः

प्रसुस इव हन्तं न स्पृश्यति पञ्चभाणः शरान।।

अन्यस्मातां पैमुल्यविद्धमावदेयामि।
पञ्चमोऽहं

पुष्पस्य विबेकविमलम्भा—
त्स्वरीरेिद्वि विरज्ञमानवुद्धे।
कृपणप्रतिनन्दनीयत्वति:
किमिवालम्बनमाश्रयंत लोभः। ॥ ६२ ॥

दृष्ट:— देव दुर्मृतिपिण्डत, अहं पुनः कोषख्य सांप्रतिकोऽ
मथविष्ठातिमद्राक्षः। 'याथातथ्येन पण्डितम्' इति नीतिः
मनुसरसत्यथान्यूतमेववेद्यामि। याथासोऽ

द्विपुष्पदलपत्रमुखिणसृष्टिभूमिक्या—
पुरस्कृत्युगक्षयकृपूर्तिताण्डवाप्वमव:।
विरक्तिविपत्तिसहरूपिनिकरण रोषः स्वर्यः
सुपुष्प इव वर्तेन सुमहत्सेवितस्मिन्तिकः। ॥ ६३ ॥

महामोहः— (सर्विकारे विहस्य) अहो विबेकस्य कुलवारातिनो दुर्मृतिपिण्डतमः। यथासो सर्वेत्र निरक्षाः स्वाजातः
थामथामथावैकहितविष्णुमिदमिदमिदम स्वाजातः। स्वकुल—
संरक्षणप्रबुध्यानात्ममांके त्यथमथम एव धर्मः। पठातितः
चैतिहामिकः। 'स एव धर्मः सोकथामस्तं प्रति नरं सर्वेतु' इति।
एवमुपकुत्वतावस्याने विवेकः स्वर्य चानति
प्रवचः: सुखेन साधनीयः। अथ वा केश्यं विवेकः। न
सुखु शाकुकस्य कुण्डे: शाकुलायः। कियानि वारः। न
चेष्टीकतृत्वाभिमिथनायितुं भविना सर्वभूतेः। (विभवः) प्रिये
कुलम्बम्पालितं, तबदिभिजभविचेतनमुणस्थे मे पशुय यावः
जीवं भारोपकर्मपरिवर्तायाम् ।

कामस्ताम्यतु कपलोभसहितं कालं सम्भवेतु वा
रक्षासंयतं राधवस्थितिः अंग्वः विवेकाहवे ।
कालस्तेष्व सन्नाभवलिह कलिस्तं सारायिर्दूपरं
डम्भं संतानि जैत्रहुन्निरसवा दर्पस्था कद्रवः ॥

डम्भं— महाराज, स्वायत्वमिदंस्तव किमायचम्स्मातुः।
कस्तुर्थं रणरक्षुक्तनकलामापितं तिष्ठुते
कः प्रेषस्ति कामत्रित्रित्वतः खैराय वैरायितम् ।
येन लोकदेवतं समां प्रभवति तथुं कुलभाष्टृतः
पावुं सम सरस्वतोपि भवति माक्षुदवालोकितं ॥

तथापि यथं तबदिभिष्टस्वत्तद्योषायवृत्तो यथासभर्यं यतिः
प्रयामे । कपोऽपि काकुलस्योपकुर्ब्बन्ति । वालवाच
वाल्वेवग्राव नाहीं संन्यानिः ।

महामोहः— अभिमतभेव युष्माकमहमादिशामि—
डम्भ लघुत्र नियतो निजधर्ममुप्ल्ये
पुष्यापगापरिसरान्नुराजचर्येः ॥
गाढोपलक्षितविरक्टिमदेशु दृष्टः
स्तन्वीत वासयनपेषु तपोवनेषु || ६६ ||

डुम्भपरी — स्वीकृत्तोऽयं स्वामिसमदेशः।

[ इति सभायों निष्कान्तोः।

महामोहः — (ख्रितम्) किं नामागातिविहतावां साधनम्।

ननु प्रत्यवप्रकोडः।

प्रत्यवचनेत जाठरायो शिपनयथावत्ततुविंधं हन्यम्।

प्राणायामित्रपें परिपालितात्मि दुर्मदिसहायः।

तत्तत्त्व जात्याश्रयानिमित्तुष्टिर्षेषैैव दृष्टंपृण्ड्यावाहारिभिर्जीवेणे

हस्तचेष्टे पुरुषे कथिभिं विवेकिति विज्ञाभांस।। (प्रकाशम्)

अलें भृस्टोपैमुङ्गमपि च केतामानिवृत्

रलं देविप्रणाताभिमिरसिलिक्रापिभुवने।।

अख्यात्सैब्रह्माण्डेरापि न लल्लु त्रस्मित्वा में

विरुध्यान्धर्मं त्वापिनिविशेषे संप्रति पनः।।

दुर्मदितः — अमचा एव पुरुषे। अराक्षिद्वंसने प्रेषणेण

अणुगहणिजा।।

अभास्या एव पुनरस्तिविद्वद्वंस्ये प्रेषणेनानुगहणीया।।

महामोहः — प्रीये, कुस्ताकुस्तवे दिनी लखवसि। अहमपि:
संक्लपसूचिद्वयं

tatha mantrayam | tvadhurvyatamatt:puer kahichdnatakpari-

JAN: | 

Duraññati:— haltu durvasane, īrde hihi.

sañkh durvasane, īrte mba । . ।

[ tat: prabharaññi durvasana ā ]

Durvasana— āmsāh unabhjaññi, āvānētu mahārajanē

tahīraññi ā ।

Aṣvahsuṣpajjalottām | bhagāpapata mahārajanē gacchī ch ।

Mahamahā:— cañcē, brha mahācałamadhiyagatagantabvidhanan-kar-

bhadakarih: ā uddhun mahaśājāhīrājaparamahāro
durmaññi sa mahamahā । kāmaśūracālām Bairāmātādinnak-

mabhaya: samvaya: mahīvibhaya: sammuṣṭikṣṇaṁyaya: prasiddha
rajabhaya: saṃvagādch saṃ mahādhrīpa dṛcch maṇhmohēnati
vijñayatam । apī c, ।

svakṣayākhyāmātrat-cūrṇaparipāramudrābhara-

navānākṣāyēdāni vijnādāpahārañcāntamati: ।

dhṛctāvāyaśīraṃ vyavahṛtau lokeśvapakṣiloi

naṃ: svastityaśvāhaśravāhinē mahāmohēvijñayum । āti ।
दुर्वासना— जं आणेहि भद्रा भार्त्रणी अ।
यदानःार्थायति भर्ति भर्त्रि च। [ हति निर्द्धारन्ति।
[ नमः!]

वेजयतां देव।।

मुख्यक्रमें समयमेककर्चिः चित्तव्रा
नुसां निजपत्तपेन गणितसतीपः ।
आशाविशेषपरं प्रतिपत्तयमानो
मोहेश्वर त्वपिव भाति गयुवमाली॥ ७० ॥

इह च,
उपहरति सुपकल्ट महतो प्रोहम्य दुर्मेष्टिष्यः।
वल्लरिपुप्रहणयुहायां स्वाचं धारानसुचितमाहारः॥
महामोहः— (कर्ण दशा।) प्रिये, प्राणश्रव्दःश्राविश्वाग्नाः
सर्वशास्त्रव्याप्तिनीयाः सर्वसिद्धान्तसम्बन्धाः देवताः च सम-
चेन्दसमयमेकदायति वैतालिकः। तत्तविश्वायः श्रुद्धानः॥

[हति निर्द्धारन्ति: सबः।

इति कात्यायिकसिद्धस्य मंत्रान्वस्मात्त्वत्त्वस्य
श्रीमद्वेदनाथस्य वेदान्ताचार्यस्य कृतिष्टु
संकल्पस्वरूपाये उपमायुपाल्म्धो नाम
प्रश्नमोदः॥