

THE PRABODHACANDRODAYA OF KRṢṂAMISRA:

A critical edition of the text, with an
introduction and essay on the development
of allegorical literature in Sanskrit.

By Jai Dev.

Thesis submitted for the degree of
Ph.D. in the University of London.

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The Prabodhacandrodaya of Kṛṣṇamīśra

A critical edition of the text, with an introduction and essay on the development of allegorical literature in Sanskrit.

Synopsis

More than a century ago the late Mr. Brockhaus brought out an edition of Kṛṣṇamīśra's Prabodhacandrodaya. Before he published his work, the drama had already been printed in India. Both these editions are of little value; as the former is based on the direct descendants of one codex and the latter is merely a print.

Years passed but no serious attempts were made to prepare a critical edition of the drama. In the years 1908 and 1912 Dr. W.E. Clark planned to publish an edition, but for one reason or another his work remained held up for long; consequently he altogether abandoned the idea of sending his work to the press.

In 1936 K. Sambasiva Sastri of Trivendrum, the editor of the Trivendrum Sanskrit Series, published the text of the drama in that Series. This edition, we are told, is based on MSS., but the editor gives only the names and whereabouts of their possessors and is, strangely enough, silent about the authenticity of the MSS. themselves. This edition, too, is far from being satisfactory, as I have pointed out in my introduction.

Since the drama's first appearance, the *Prabodhacandrodaya* has been translated into many modern European languages and has also been repeatedly printed, but no-one has ever tried a critical hand on it. The other aspects of the drama, such as the philosophical thought, allegory, etc., have remained unexplored.

The present edition is the result of a careful study of not less than 17 MSS. and 5 printed works of the play. Further, in the introduction an attempt has been made to fix the author's date precisely and also to furnish the background for the development of *Kṛṣṇamīśra's* philosophical and religious views. Moreover, the history of the allegorical literature from the *R̥gvedic* period, wherein the allegory is in the making, to the end of the Classical period, where it appears in its bloom, has been summarised; a task never before attempted.

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ABBREVIATIONS

The following abbreviations have been used in the Introduction:

- A.C.S.M.I. A Catalogue of Sanskrit MSS. in the Library of the India Office. Compiled by J.Eggeling and A.B.Keith.
- A.S.I. Archaeological Survey of India, Reports. By A.Cunningham.
- C.C. Catalogus Catalogorum. By Aufrecht.
- D.H.N.I. Dynastic History of Northern India. By H.C.Ray.
- E.I. Epigraphia Indica.
- G.I.E. Geschichte der Indischen Litteratur. By M.Winternitz.
- H.B. History of Bundelkhand. By V.A.Smith.
- H.C.S.L. History of Classical Sanskrit Literature.
By M.Krishnamachariar.
- H.I.L. History of Indian Literature. By M.Winternitz.
- H.M.H.I. History of Mediaeval Hindu India. By C.V.Vaidya.
- I.A. Indian Antiquary.
- J.A.S.B. Journal of the Royal Asiatic ^{Society} of Bengal.
J.R.A.S.B.
- O.Z. Ostasiatische Zeitschrift. By M.Winternitz.
- P.S. Paddhati of Śārngadhara. Edited by P.Peterson.
- S.V. Subhāsitāvalī of Vallabhadeva. Edited by P.Peterson.

BIBLIOGRAPHY

M. Schuyler has given a detailed Bibliography of Kṛṣṇamīśra's Prabodhacandrodaya in the Journal of the American Oriental Society (1904, Vol. XXV, p. 194). Besides, I have used the following two editions:

- (i) The Prabodhacandrodaya of Kṛṣṇamīśra, with the commentary Nāṭakābharana by Śrīgovindāmṛtabhagavan.

Edited by K. Sambasiva Sastri.
Trivandrum Sanskrit Series. No. CXXII, (1936),
pp. (6), 3, 4, 210. 3.

- (ii) Prabodhacandrodaya, with Candrikā and Prakāśa commentaries.

Edited by Vāsudeva Lakṣmaṇa Paṇasīkara.
(Sixth edition, 1934).

Dr. M. Krishnamachariar mentions one Shibpur edition, but does not furnish any other details.

INTRODUCTION

PART ONE

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SECTION I.

GENERAL ACCOUNT OF THE MSS.

For the preparation of the present text of Kṛṣṇamiśra's Prabodhacandrodaya I have been able to collate 17 MSS. Fourteen of these have been preserved in the India Office library and two in the British Museum. One MS. belongs to the "Kharataragacchālānkāra yugapradhana ācāryappravara śrī Jinabhadra Sūri Jaina Bhandāra Jaisalameru durga" which has recently come to light. The MS. was photographed with the kind permission of Muni Puṇyavijayaji and its prints were sent to me by my revered father.

Twelve of these MSS. are in Devanāgarī script and three (D₁, G, H) in Telugu characters. MSS. A and X₂ have been written in Nandināgrī and Bengali scripts respectively. Three MSS. (JA, A and D₁) are on Palmyra leaves and the others on paper.

MS. A₁ has the Sanskrit equivalents of the Prakrit passages, while D₁ contains the verses of the drama only. X₁ does not include the text but consists of the Prakāśa commentary of Rāmadāsa Dīkṣita, son of Bhaṭṭa Vināyaka. MS. A is incomplete as the leaves have been mutilated at both ends. Moreover, it breaks off in the middle of Act VI. The remaining MSS. have the complete text, some of them (C₃, D, E, G and X) with the Prakāśa commentary. C₁ has the Prakāśa commentary for one portion and the Cic candrikā of Gaṇeśa for the other.

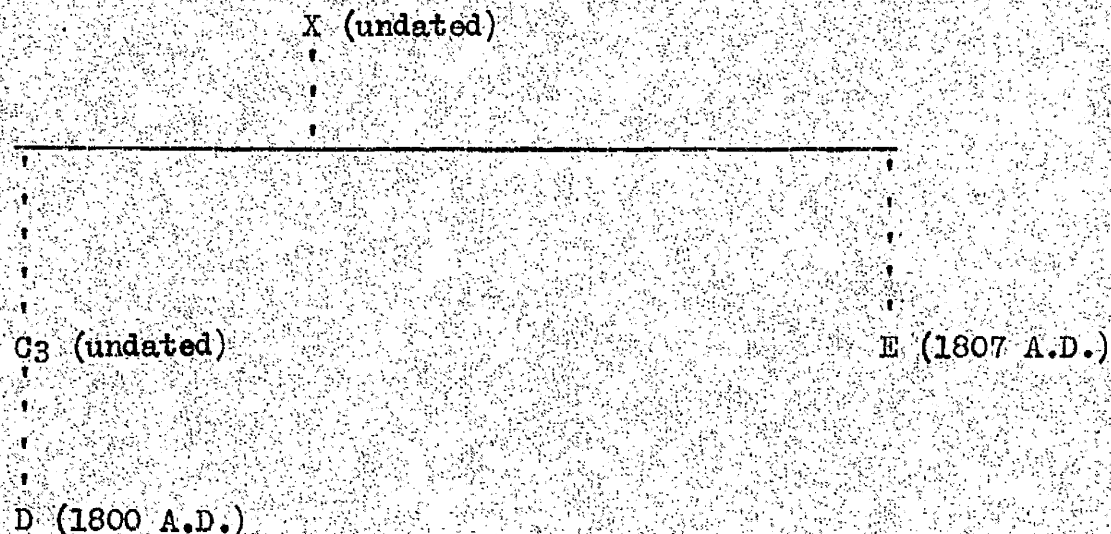
Of these MSS. four (A, A₁, D₁ and X₁) could only be used for a portion of the text for obvious reasons. G, H and X₂ have been fully studied, but their readings are not included in the foot-notes. The reason for not having attempted to do so lies in

my inability to read Telugu and Bengali scripts. For a faithful comparison of the readings, however, I had asked my friends (Professor Seshadri of Mysore university and Mr. J. Bhikkhu) to read these MSS. more than once to me. Nevertheless to avoid any possibility of committing mistakes and thereby misrepresenting the facts, I preferred to exclude the readings of these MSS. from the apparatus criticus. Moreover, their inclusion would have been of less importance, as they were based on second hand information.

Taking into account the affinities of their readings, the MSS. can be divided into two groups, which I have called alpha and beta. The regional division of these codices, as is mentioned by J. Egging¹, does not tally with the facts. MSS. A, C₂, D₁ and H decidedly of southern origin agree with JA, B, C and F from the North, whereas C₃, D, E and X of northern origin differ from both. Therefore I thought it desirable to group them in the above mentioned way. MSS. C₃, D, E and X belong to the beta group and the others except G, to the alpha. G occupies a middle position, for while, on one hand, it agrees with the beta group in giving the same Chayā of the Prakrit passages according to the Prakāśa commentary, it agrees, on the other, with the alpha group with regard to the general readings of the text. However, since its variants as well as those of D₁, H and X₂ have not been included in the Apparatus Criticus, wherever the word alpha or beta occurs, their exclusion is to be taken for granted.

1. A Catalogue of Sanskrit MSS. in the Library of India Office compiled by J. Egging, p. 1582.

The codices of beta group are not more than two hundred years old. Further, these have mostly been copied within a period of fifty years. Among these X is the parent MS. and C₃ and E are direct copies of it. D has been copied from C₃ and although a generation further removed than E (from the original) is, nevertheless, earlier in date. Besides X₁, consisting of the Prakāśa Commentary only, can also be attributed to this group. The relationship of this group can be better understood by the following diagram.



The beta group (except C₃) C₁ and another codex (A₁) were consulted by Brockhaus in preparing his critical edition. Besides, he had a printed edition of the play presented to him by a member of the Royal Asiatic Society.¹

Excluding G, 10 MSS. belong to the ^{al}alpha group. Among these JA is the oldest, its date being given in the colophon as Vikramī Saṃvat 1318 (1261 A.D.). The remaining MSS. are far

T

1. Brockhaus, (1845) Prabodhacandrodaya, p.ii.

removed from it. The gap between A and B (not of course descending from one source) seems probably of a quarter of a century only, but it has widened in the case of B and C (descendants of one origin) to 59 years. They are likely to be more than two generations apart from each other. However, this much can be established with certainty, that their ancestors, though again themselves of different origin, had one common ancestor. JA, we know, belongs to the Jinabhadra Jñāna Bhandar of Jaisalmer. This Bhandar was established in the fourth quarter of the fifteenth century at Jaisalmer by one Kharataragacchīya Jinabhadra Sūri.¹ Most of the books of this collection were brought from Gujarat for reasons of safety. A great number of them from Patan.² While in Gujarat copies seem to be made from the MSS. of this collection. Among such MSS. one was our JA. Although this was later removed from Gujarat, some of its copies were still remaining in the same area in the possession of individuals. One of these copies was at Vatāpattana (modern Baroda, some 120 miles away from Patan) from which our MS. C was copied. The variants of this codex also corroborate our point of view.

MS. B, copied at Jaisalmer in the Vikramī Saṃvat 1768 (1711 A.D.) may again, at first, be taken as a direct copy of JA or as an alternative we may take it one or two generations removed from JA. In fact one MS.³ has been preserved in another part of the same big collection. It is dated Saṃvat 1361 (1304 A.D.) but as I am not in

1. A Catalogue of Manuscripts in the Jain Bhandara at Jaisalmer, compiled by C.D. Dalal, edited by Lalchandra Bhagawandas Gandhi, Introduction p.11. (Baroda, 1923).

2. Ibid, p.11.

3. Ibid, see under Prābodhacandrodāya.

possession of this MS. or of its microfilm or transcript copy, I cannot with certainty fix its place between JA and B.

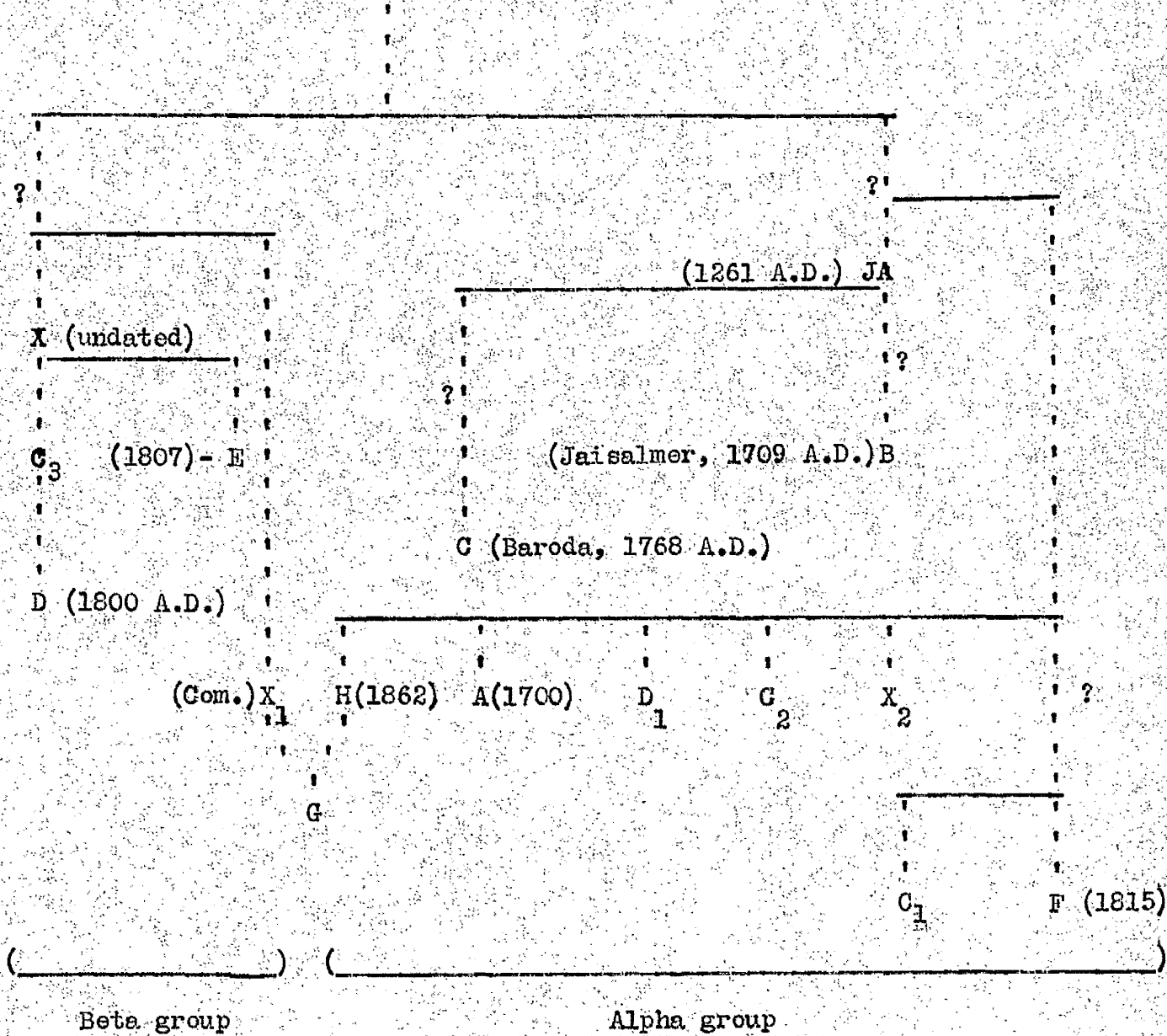
The portions of C₁ having the Cic Candrikā commentary agree much more closely with this group; however, on account of its being made up of two different fragments it is impossible to give it a definite place in the line. F betrays a strange affinity towards this portion of C₁. At best both can be regarded as representing a sub group within the alpha group. With regard to the MSS. C₂, D₁, G and H nothing can be decisively maintained except that these belong independently to this group. All these MSS. exhibit interdependence; one of them agreeing at one time with one and at another with the other. Since the place of origin of these MSS. (C₂, D₁, G and H) is in the South, a detailed study of the MSS. in Telugu script at a later time may help in determining their mutual relationship. X₂, not frequently but sometimes surprisingly, agrees with the Calcutta edition.

MS. A₁ presents some new difficulty. Since it contains the Sanskrit chaya of the Prakrit passages of the drama, there is not much material to help us in arriving at a sound conclusion. With all my efforts I have not been able to assign it to either group.

The total evidence may be reduced to this simplified diagram.

(See overleaf

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SECTION II.

DETAILED ACCOUNT OF THE MSS.

JA - This MS. belongs to the 'Kharataragacchālahkāra yuga-pradhanācaryapravara śrī jinabhadra sūri jaina bhandāra jaisalameru durga' and is written on Palmyra leaves in Devanāgarī characters. Its serial number given on the outer wooden plate is 157. In fact this number denotes two MSS., as originally the Mudrārāksasa of Viśakhadeva and the Prabodhacandrodaya of Kṛṣṇamīśra were bound together between a pair of wooden plates. Moreover, since both the MSS. have been written by the same scribe, the count of the folios of these MSS. is continuous. The total number of folios is 165, and the Prabodhacandrodaya begins from the 96th. folio. Its folios have also been separately numbered. The name of the scribe appears in the colophon, which is slightly rubbed away. However, the contents of it can be completed with the help of the Mudrārāksasa's colophon. The colophons¹ of both MSS. run as follows:

Mudrārāksasa. - Saṃvat 1314 (1257 A.D.) varṣe lau. āsāḍha ... vadi ... śanau ady eha śrī ... sthita maham Deyādasuta thā.

Āsāditena pustakam likhitam iti. śubham bhavatu lekhaḥkapāthaka-vācakānām anyeṣām eva.

Prabodhacandrodaya. - cha. mangalamahā śrī. Saṃvat 1318 (not very clear, 1261 A.D.) varṣe ... sudi ... ravau ady eha śrī bhrgu-

1. The colophon of the Mudrārāksasa of Viśakhadeva was sent to me by Muni Śrī Puṇyavijayaji. But for his kindness the JA MS. would never have come out of the underground chamber of Jaisalmer fort. I am greatly indebted to him as for the first time in the history of the said Bhandar, one of its MSS. has been sent abroad.

kacche ... sutha thā. Āsādi (tena) svārthe prabodhacandrodayam
nāma nātakam likhitam. cha. 'subham bhavatu lekhaṭhākayoh.

Each leaf is divided into two parts leaving a margin of $\frac{3}{4}$ " in the middle and 1" to $1\frac{1}{2}$ " margins on either sides. There is a round hole in the middle margin, wherein a string passes to hold the leaves together. The number of lines on each leaf varies from four to seven. They are not broken off at the end of the middle margin, but continue to the other half of the leaf. Some oversight omissions and explanatory glosses have been given in the margins and above and below the text.

- A. ~~A7~~ MS. No. Mackenzie II 66b. Serial No. 7389¹. This MS. is written in Nandināgarī characters on Palmyra leaves. It has 34 leaves and breaks off in the middle of Act VI with: 'Tena kevalam tesam parārthagrahanaprayojanam eva mad vidhāranam'. Five or six lines are written to a page. Mostly all the leaves have been broken at both ends. Consequently 8 to 10 akṣaras and the numbering of the leaves have been destroyed. The MS. is inked and in between the lines and above and below the text some corrections have been made in a smaller handwriting. The Sanskrit chāyā of the Prakrit passages follows immediately. The stanzas are not numbered. Although its readings are not always very correct, they are representative of the group to which it belongs. The copyist of the MS. seems to be a staunch Śaivaite, since in most places he has changed the word 'viṣṇu' to 'Śivabhakti'.

1. Except for B and F (British Museum MSS.) the serial nos. of all the MSS. are from 'A Catalogue of the Sanskrit MSS. in the Library of the India Office' by Julius Eggeling and A.B. Kieth's Catalogue.

In the second act it reads "Hagge sollata desādo ādomhi
somanādasamjīdam devadādanam bhattake somanādo", substituting
these words for 'u^{KR}gāla desādo', 'pulisottamāsamjīdam' and 'pulisottamādo'.
The order of the acts according to the leaves is as follows. I.1a-7b,
II 7b-14b, III 14b-21a, IV 21a-26b, V 27a-32a, VI 32a-34b (incomplete).
The MS. was unknown to Brockhaus.

A₁. MS. No.1715b Serial No.E.4144. The MS. has 7 folios and
contains only the Sanskrit equivalents of the Prakrit passages. There
is a margin of 2" on either side of the page with double black lines.
It begins as follows:-

(Śrī gaṇeśāya namaḥ. Nīlakantham namaskṛtya govindo daivavad
budhaḥ. Prabodhaprākṛtanām hi saṃskṛtāni vadāmy aham.

The colophon reads:-

Iti śrīman Nīlakantha jyotirvit sūnu Govindajyotirvid viracitā
Prabodhacandrodayanāṭakaprākṛtavivṛtṭih saṃpūrṇā'bhavat.

Although undated it seems to belong to 1700 A.D. Its
readings are very accurate.

B. MS. No.Or.5230 Serial No.268. This MS. was written at
Jaisalmer in Vikramī Saṃvat 1766 (1709 A.D.). Its colophon reads
"Saṃvat 1766 varṣe miti jeṣṭha sudi 12 dine budhavāsare likhitam Vyāsa
Viraji śrī Jesalemeru madhye rāula śrī Budhasaṅgha rājye
pradhanādhipa arjunābhīdhāne jñāti mahesari. Śubham bhavatu śrī.
The date is again given on the last folio.

"Rturasābdhibhūvarṣe jyēṣṭhamāse site dale, dvādāśyām budhavāre
tu likhitam nāṭakam mayā."

The first and the fortysixth folios of the MS. are missing, therefore the total number is 53. The text is written in between two black lines leaving a margin of 2" on both sides. There are eleven to thirteen lines to a full page. The Sanskrit chāyā immediately follows the Prakrit passages, beginning with the word *ṭikā*. Some explanatory glosses have been given on the margins and in between the lines but sometimes they have also been inserted in the text itself. The MS. is in Nagari script but the handwriting is not very good. It begins on the 2a folio with "Śrī śrī kirtivarmadevasya digvijaya". Just at the upper right hand side corner of the folio the following verse occurs.

Narapati hitakartā dvesatām yāti loke
janapadahitakartā tyajyate pārthivena
Iti mahati virodhe vidyamāne samāne
nrpati janapadānām durlabhah kāryakartā.

The text of the MS. is not very correct. The MS. belongs to the British Museum and was unknown to Brockhaus.

C. *ϕ*. MS. No. Bühler 98. Serial No. 7387. The MS. is fairly well written in Nāgarī characters. The name of the copyist, the date and the place of writing, given in the colophon, are as follows:-

"Sakalapanditasabhābhāminībhālasthalalāmatulyapandita śrī śrīmad
Ratnasaubhāgyaganīśīṣya paṇḍitasīrovatamsāyamāna paṇḍita śrīmal
Lāvanyasaubhāgyaganīnām vineyaparamāṇusevakāśīṣyam(?) muktisau-
bhāgyenānandarasaśmerāṅkacittena Sāgaraganīnā svārthan idam
nātakam śrīman manamohanapārśvanāthaprasādāt śrīvaṭapattane
vilekhitam asti saṁvat 1825 varṣe (1768 A.D.) chaitra vadi
pañcamī gurau bhadrām bhūyāc chrī saṅghasya arhām.

At the end of the colophon in smaller handwriting this stanza is given.

Indraṁ dvyaśadharāṁ samantham udadhīm pañcānanam vedhasam
sindhūṁ svādutaram śivam śitigalam kāmasya sad vigraham.
Śailān pakṣadharān tathāpi ca hayān lakṣmīpatim piṅgalam
jāne sarvaṁ idaṁ param raghupte dattesya no hārakam.

At the end of the play, but before the colophon, there are three more stanzas.

- (i) Yādṛśam pustake dṛṣṭam tādṛśam likhitam mayā.
Yadi śuddham aśuddham vā mama doṣo na dīyatām.
- (ii) Re citta cintaya ciraṁ caranau murāreḥ
pāre gamiṣyati yato bhavaśāgarasya.
Putraḥ kalatram itare suhrdaḥ sahāyāḥ
sarvaṁ vilokaya sakhe mṛgatṛṣṇā^{nam} eva.
- (iii) Viraktasya tṛṇam nārī tṛṇam śūrasya jīvitam.
Tattvajñasya tṛṇam śāstram nisprhasya tṛṇam jagat.
Śrīr astu lekhakapāṭhakayoḥ.

The MS. has 28 folios. On the 'a' side of the folio 1 there is a beautiful floral design. The play begins on the 'b' side and in the margin of the right hand side of this folio a Jaina diagram is drawn. Each page has a margin of 2" on both sides drawn with a red line. The text is written between these two lines with fifteen lines on each page. The MS. betrays all the characteristics of the Jaina writing in using the 'preṭhamātrās'. This rule is not always strictly followed. Neither the Sanskrit equivalents nor the numbers of the verses are given. The MS. was unknown to Brockhaus.

C₁. MS. No. 591 Serial No. E. 4143. This MS. is made of two different portions of two unknown MSS. The following folios from 1a-12b, 57a-70b, and 98a to 114b have the text with the Cic Candrikā commentary of Gaṇeśa. The remaining folios 13a-56b, 71a-97b and the last one, 115, have the Prakāśa commentary of Rāmadāsa Dikṣita, son of Bhaṭṭa Vināyaka. The text occupies the middle of the page and the commentary is written above and below it. The number of lines on each page varies from five to fifteen. The text with Cic Candrikā commentary is bordered on each side with three red lines leaving a margin of 1½", while the portion (except from 71a-86b) having the Rāmadāsa's commentary has two double red lines marking the marginal space. The MS. begins with the Cic Candrikā:

Namaḥ śrī rāmāya. Yad abhānād idam viśvam yad bhānā(nā)n
neha kiñcana. Tan maḥ paramānandaṁ vande nirvighankāraṇam.
Athasya prabodhacandrodayabhidheyānātakasya pravṛttiprayojanam
abhidhīyate. Brahmājñānajanitānādisaṁsārasāgarānimagnā(nā)m
utta(tti)ttī(tī)rsūnam

At the end of the colophon of Act III the name of the commentator has been mentioned.

Iti śrī bhavā(va) ViśvanāthadīkṣitasūnuGaṇeśabhāṭṭaviracitāyām
prabodhacandrodayaiccandrikāyām tṛtīyo 'nkaḥ.

The MS. ends with the Prakāśa commentary.

Saprākṛtam saṁskṛtam atra kiñcid
vyākhyānatātparyam avaruṇi kiñcit.

Tatrāpy asuddham yadi kiñcid asti

tao chodhanīyam vibudhair na mūrkhair.

Iti śrīmad Bhatta(Vi)nāyaka ... Rāmadāsadīkṣitaviracitaprabodha-
candrodayanātakavyākhyāne jīvanmuktinirūpaṇo nāma śaṣṭho 'nkaḥ.

The folios are numbered up to 115 but the total number is only 114, as No. 43 has not been counted. After No. 56 a folio is actually missing but the counter has not taken notice of the fact. From the 57th. onwards the numbers of the pages have been altered to be continuous with the pagination of the supplied portion. The writing seems to be of the middle or the later part of the 18th. century. The readings of both portions are far from correct. The portions with the Prakāśa Commentary generally agree with the beta group, whereas the portions with the Cic Candrikā show their similarity, in general, with the alpha group and, in particular, with the F MS.. However, these portions combined together yield a complete text. MS. C of Brockhaus' edition.

C₂ U₂ MS. No. 2634. Serial No. 4138. This MS. has 38 folios and is written in Nāgarī characters. It has been copied from some Telugu MS.. The last folio is missing; consequently the 'Bharata-vākya' and colophon are wanting. Just before the last verse of Act VI the following two stanzas have been inserted into the text:

Samsārāpārasindhuplavakusālamahākarnadhāre murārau

bhaktiḥ muktaḥ parā sā prasaratu janani sarvakālam janasya.

Kiñ cānyat svaprakāśam param amalajalam jyotir ānandasāndram

śāntātmanō munīndrāḥ pramuditamanasaḥ śāntatam bhāvayantu.

Yatah-

Pūrvam tāvad vivekapramukhanijabalair nirjitam sānubandhe
mohe 'smākaṁ kulārau tadanu samudite hanta vairāgyayogyē.

Śāntiśraddhādiyātñāt punar upanīṣadā coditāt saṁprayogād

asmābhis tvāmprabhāvā dhruvam ayam adhunā 'lamba eṣa prabodhah.

Neither of these stanzas occurs in any of the MSS. known to me ¹. In the first four acts the verses have been regularly numbered. In the fifth sometimes the count is missing but has been supplied in red ink probably by a different hand. In the sixth the numbering is altogether omitted. At some places corrections have also been made in red ink. The text is bordered on either side with double red lines leaving a margin of $1\frac{1}{2}$ ". The scribe himself has added corrections in the margins. The Sanskrit chāyā of the Prakrit passages follows immediately. This rule has been observed in the first act only. In the second act up to the the 32nd. verse the chāyā occurs in the margins and above and below the text. Thereafter it ceases. There are twelve lines to a page. The probable date is the later part of the 18th. century. The MS. was unknown to Brockhaus.

C₃

MS. No. Bühler 99. Serial No. 7392. The MS. is very neatly written in Devanāgarī script with the Prakāśa Commentary. The text, bordered by two double red lines on either side occupies the middle of the page. The Commentary is written above and below it. There are

1. I have found these stanzas in the T.S.S. edited by K. Sambasiva Sastri. The editor further states that he had included these verses in the text relying solely on the authority of the commentator Govindāmṛta.

8 to 13 lines on a page. Each folio, divisible by five (except the 80th) is coloured with turmeric. The last one also comes under this category. The stops at the end of a verse and a sentence are marked with red lines. The verses have been regularly numbered in all acts.

The commentary begins:-

Śrī gaṇeśāya namaḥ.

Rāmaṁ vināyakam vande sadānandaguṇākaram.

Samsāratāpasamhāarakāraṇam vighnavāraṇam.

Atha kam apy antevāsinam bahuso 'dhyāpitavedāntasiddhāntam api tatrā 'vabodhaparāṇmukham nātakādirasikam paramakāruṇikāḥ śrī Kṛṣṇamiśrāḥ prabōdhacandrodayākhyānātakavyājena tam bodhayiṣavas tam bodhayiṣavas tad racayanti sma.

The beginning of the text is as follows:-

Śrī lakṣmīnṛsiṁhāya namaḥ. Madhyāhnārka

Nowhere are the name of the scribe, date and place of writing mentioned. The writing is of 18th century. This is the best among the MSS. of the beta group but was unknown to Brockhaus.

- D. MS. No.2037, Serial No.4139, 126 folios with 13 lines to a full page. The MS. is in good Devanāgarī handwriting. The date of the writing is Sainvat 1857 (1800 A.D.). The copyist's signature and the date are given in the colophon at the end.

Mūrkahaste na dātavyam iti vadati pustakam. Śrīmaḥa(cchuy)-
ndādandamanditavakratundacaranāravindam itidoham. He heramba tailād
rakṣej jalād rakṣed rakṣec chithilabandhanāt. Śāke śrīvikramāhvān
nagaśarasīvamūrtīndusankhye 'ngirābde saumye grīṣmartur āghe
sitadaladiśi devejyavāre maghārḥṣe. Vrddhau yoge nṛsiṁho vyalikhād

atimudā rāghavācāryasūnuḥ bhūyo grhṇantu bhūyaḥ pathanamananayos
tatkṛte nātakajñāh.

The MS. has the Prakāśa commentary with the text written in the same way. Upto the end of the second act a very recent hand has made some corrections in red ink. Sometimes even the correct readings have been interfered with. From the end of the second act upto III. 8. no such marks appear but later on a red pencil is used. No corrections have been made but the end of the sentences has been marked. All through the fourth act this rule is followed. The fifth act is again free from such markings. Similar red pencil markings have been made from folio 111 III to the end of the play. The commentary starts as in C₃. MS. A of Brockhaus' edition.

D₁. MS. No.III.109.b. Serial No.7391. Folios 17. The MS. is written on palmyra leaves in Telugu characters. It contains only the verses of the Prabodhacandrodaya. There are 6 to 7 lines on either side of a leaf. The copy has been so very carelessly made that in many cases it was a problem to decipher it, and in a few instances it was very difficult to decide if a certain reading was to be attributed to the one MS. or to the other. Further I had to depend upon my friend Prof. Seshadri for its readings. Owing to all these practical difficulties referred to above, I decided not to include its variants in the footnotes. The MS. is uninked after folio one. All the leaves from folio 2 are broken, folios 14 and 15 are very badly injured. The MS. is so mutilated as to be of no value at all. The order of the acts according to the folios and the total of the verses in each act is as follows:-

Act I - 1a-3b -- 31 verses, Act II - 3b-6b -- 37 verses,
Act III 6b - 9b -- 25 verses, Act IV - 10a-11b -- 30 verses,
Act V - 11b-14b -- 31 verses, Act VI - 14b-17 -- 34 verses.

E. N. MS. No.1917A. Serial No.E4141. Folios 70. This is a MS. written on dust-coloured European paper by three different scribes. The MS. belonged to Dr. Taylor, this information is given on the back of the front page. It reads as follows:-

"Sanskrit No.180. Bequeathed by John Taylor M.D. to the Hon'ble Court of Directors. Bombay 20' April 1822."

It seems this was written by some pundit for Dr. Taylor. Folios 1b and 40 to 53 are by one hand. There are no lines to mark the marginal space. From 2 to 35 and 54 to 70 folios are by a different hand and also have the margins from $1\frac{1}{2}$ " to 2" on either side drawn with three broad red lines. The folios from 35 to 38 (both inclusive) are by a third hand and have the margin as before. Twelve to fifteen lines are written on a page. This MS. has been copied from X, except folio 1b, which is from a different source. Great care has been taken to render it word by word on each page. As usual the text is written in the middle of the page, the commentary occupying the upper and lower part of the same. The commentary begins:-

Śrī gaṇeśāya namaḥ. Natvā parātmanam aśeṣadehinām ātmanam
asyaiva sukhaprabodham. Kartum prabodhākhyanibandhane mayā
prakāśanāmnī kriyate hi tīkā. Vināya(ka)sya tanayo dikṣitasya-
karod imām. Ramadāso 'tisaralam tīkam santo 'tra meranam (?).

The colophon giving the date of its writing reads:-

Saṃvat 1864 (1807 A.D.) varṣe śāke 1730 vibhavanāmasaṃvatsare
māsottamanāse śrāvāṇa vadya 2 candravāsare samāpta.

F. MS. No.Or.2147a. Serial No.267. This MS. has been written in beautiful Devanāgarī characters by a Jaina scribe. The date and the place of writing mentioned in the colophon is as follows:-

Saṃvat 1872 (1815 A.D.) Vaiśākha Kṛṣṇā, tithau likhito 'yam
granthah śrī vārāṇasyāṃ śrīḥ.

It has only 44 folios having 11 lines on each page. On each page there is a margin of 1" on either side drawn with double red lines. The text is written between these lines. The Sanskrit equivalents of the Prakrit passages and certain explanatory glosses have been given in the margins and also above and below the text. The common characteristics of the Jaina scribes, such as inserting a "laghuprayatnatara yakāra" for akāra and using the prṣṭhamātrās, are not found in it. C. Bendall has remarked, "It shows, however, few if any of the characteristics of the Jaina style of writing."¹ It begins:-

Śrī Jināya namaḥ. Madhyāhṇārka.

The MS. has been preserved in the British Museum and was unknown to Brockhaus.

G. MS. No.303. Serial No.7388. Folios 56. The MS. is written on a brownish dust-coloured paper in Telugu characters. Formerly it belonged to A.C. Burnell's collection. On folio 1b, probably in his own handwriting, the name of the drama is given.

1. C. Bendall, (1902)? A Catalogue of the Sanskrit MSS. in the British Museum, p.105.

"Prabodhacandrodaya - with C. Prakāga by Rāmadāsa son of Baṭṭa Vināyaka."

The commentary starts with the second act and is written in the usual manner. There is a margin from $\frac{1}{2}$ " to 1" with double black lines on both sides of each folio. There are 17 lines on each of the first five pages and latter on the number of the lines increases up to 20, except on the last one, having only five. A red pencil is frequently used for marking the stops. Although undated it appears to be over two hundred years old. Its variants have not been quoted either. The MS. is not very tidy and was unknown to Brockhaus.

H. X MS. No. B273a. Serial No. 7393. Pages 186. Very neatly written on European paper in Telugu script. Each page has 14 or 15 lines. Up to page 138 the colour of the paper is light blue. From 139 up to the end a comparatively dark-shaded paper is used. A lead pencil is used to mark the side margins on a page. But on pages 139-142 and 147-154 there are neither lines nor margins. The verses have been numbered in each act. The scribe has given his name as well as that of A.C. Burnell (who caused it to be written for himself) and the date of writing in the colophon.

"Dundubhināmasaṁvatsare pausaṁsī śuklapañcamyāṁ guruvāsare mahāraja śrī A.C. Burnell prabhūnām ājñaptasya idaṁ Venkatasubbāśāstrinā svahastēnālikhitam 1862 December 25th."

Roughly it agrees with H in giving the same number of the verses in each act. The readings of this too have not been included in the foot-notes. Unknown to Brockhaus.

X. MS. No.483. Serial No.4140. This is the parent MS. of E and except on page one it agrees with it verbatim. There are, of course, a few different readings, the attribution whereof to 'lipikāreṇa saṃpātāyitam' is not unjustified. It belonged to H.T. Colebrook, who along with other MSS. presented it to the East India Company library. This information is given on the front page. Some of the leaves are worm-eaten; nevertheless the text is intact.

The margins on the pages have been drawn with double black lines and the text and the commentary written between them. An average page consists of twelve to fourteen lines. Sometimes the remaining portion of the text at the end of a page is written in the margins. Its beginning (different from E) is as follows:-

*Śrī gaṇeśāya namaḥ. Rāmaṃ Vināyakaṃ vande
Atha kam abh antevāsinam bahusū dhyapita*

X₁. MS. No.436a. Serial No.4142. Folios 39. This MS. consists only of the Prakāśa commentary of Rāmadāsa Dīkṣita. It is written in Devanāgrī characters bordered between double black lines. Up to folio 37 fourteen to seventeen lines are written on each side, except on folio 6b, which has nineteen. The last two folios (38 and 39) seem to have been written by a different hand and have only twelve lines on each side. At the end of the Commentary the word Saṃvat occurs but the figure is wanting.

X₂ MS. No.W.59. Serial No.68.¹ The MS. contains 141 pages and is written in Bengali characters in beautiful handwriting. This MS. belonged to Sir William Jones, who presented it to the Royal Asiatic

1. Catalogue of two collections of Sanskrit Manuscripts preserved in the India Office Library.

Society. The Society in turn with another collection gave it to the India Office Library. The MS. is in perfect book-shape. Each page has a regular number of sixteen lines. Although undated, it must have been completed before 1791, as on the opposite side of the title page the following note occurs:

'This drama was written to instruct in the Vedant philosophy a young prince, who had applied himself solely to amorous poetry.'

'Trivedi Servoru.

27th. June 1791.'

The front side of the title page contains this information:

Prabodhacandrodaya

an

Indian drama by Gesava Misra.

After this the name of the play is written in Bengali script, followed by the remark: "The virtues and vices are introduced as in our ancient morality".

The text of this MS. is closely followed by the Cal. edition.

SECTION III.

THE OTHER MATERIAL CONSULTED.

Besides the MSS. material a number of printed editions of the drama have also been consulted. Of these, four (Cal., Lpz., Poona and Vl) are important and their readings have been noted in the footnotes. The text of Cal. generally agrees with that of the alpha group, but, at the same time, is not altogether free from other variations. For the most part these variations seem to be improvements made by the editor.

Lpz., as mentioned above, is based on the MSS. of the beta group. Like Cal. this also shows the influence of the editor's hand, yet in certain cases the MSS. have been blindly followed. A few examples will make these points clear. In Acts III and V there are two occasions on which a funeral pyre is prepared. Without exception, all the MSS. (including those of the beta group at Brockhaus' disposal) read "citām āracaya" at both places. Brockhaus, however, for some reason or other, has accepted the reading "cintā mā racaya" which is contrary to the context and destroys the whole sense. Again in Act III a Kṣapanaka, represented as the 'Digambara siddhānta' asks the Kāpālika about the doctrines of religion and liberation as propounded by his school. Admittedly his speech has different readings, but the one accepted and reduced in the form of a verse by Brockhaus is nowhere found. On the other hand, where the context demanded his attention, he failed to notice the facts. In the same act we have "Sattassa sudā saddhā mahālaāssa annāe āhalidutti". Here the beta group has 'dhammassa' for 'sattassa'. In III,26 this Saddhā has been referred to as 'sattvakanyā', and not a single MS. records a variation. It follows then obviously that the correct reading should

be 'Sattassa', which is borne out by the text itself. Brockhaus, notwithstanding the fact that two different sources (C₁ and Bhavāni Charan Sarman's ed.) supported the word 'sattassa', perhaps on the ground of majority reading, has preserved 'dhāmassa'. A good number of such mistakes, I believe, escaped his notice due to the insufficient material at his disposal.

Poona is a lithograph edition, and its readings betray a close affinity with those of V₁, which in its turn resembles the beta group. A few variants of Poona, not found in the main text of V₁, have been recorded in the footnotes. These, in the present work, have been distinguished as V₁₁. The V₁ edition is a peculiar one. It was originally edited by Vāsudeva Lakṣmaṇa Śarmā and was published with two commentaries (Candrikā of Nandillagopa and Prakāśa of Rāmadāsa Dīkṣita) by the Nirṇaya-sagar Press of Bombay. Its text differs in minor points from that of other editions. However, there is a major difference in the order of the text in the fifth act. According to this edition after V.21 the order of the text is as follows:

Manah - Devi, bhavaty evam. Tathāpi durucchedyas tu mamatvagrantiḥ.

(Vicintya, socchvāsam) sarvathā trāto 'smi bhavatyā. (Iti pādāyoh patati)

This order continues up to 'Pānthānām iva vartmani kṣitiruhām' &c..

Then comes:

Manah - (Sānandam) Devi, evam etad yad ahā vatsah. Tathā hi tāvad avadhārayatu bhavati.

In fact, between V.21 and V.22 the above portion has been inserted, and

the numbering of the stanzas occurring in it has also been changed to run with the count. None of the MSS. and editions allows this change in this order. The editor informs¹ us that he has based this edition on two MSS. belonging to the N.S.P.. I therefore requested the Manager of the N.S.P. to compare and confirm the above order of the text. He, however, sent me a copy of the drama but kept quiet on the point in question. The copy is the latest reprint of the above mentioned edition, and therefore does not supply any clue for solving the problem. Another important omission is the dropping of the benedictory stanza at the beginning of the Prakāśa Commentary.²

There is yet another T.S.S. edition which deserves mention here. It came too late to enable me to incorporate its readings in the apparatus criticus. The edition contains Govindāmṛta's Commentary with the text and is based on four MSS. of southern origin belonging to different individuals. Only one of them has the Commentary referred to above. The Editor does not furnish us with any other information regarding their date, &c..

Śrī K. Sambasiva Sastri has criticised V1 for some of its readings in his prefatory remarks. Further, he presents reasons in support of his readings. While I admit certain defects in the text of V1, on the other hand, I disagree with his arguments leading to the condemnation of V1's readings. The MS. evidence is totally contradictory to his contentions.

1. V1. (1935), Preface, p.1.

2. Natvā parātmanam aśeśadehinām
ātmanam aśyaiva sukhaprabodham.
Kartvīm prabodhakhyanibandhanam mayā
prakāśanāmnī kriyate hi tika.

Let us take, for example, the particular verse, the readings of which are the subject of his criticism. In the second act this verse occurs:

'Vidyāprabodhodayajamabhūmir vāranasī brahmapurī niratyayā.

Atah kulocchedavidhim vidhitsuh nirvastum atrecchati nityam eva.^{So/h}

In this stanza there is a number of variants. Leaving aside the minor readings, we consider here the third line which is the centre of his attack. The other variants in this pāda are: 'asau' for 'atah', 'kulot-sādha' and 'kulaccheda' for 'kuloccheda' and finally 'cikīrsuh' and 'cikitsuh' for 'vidhitsuh'. VI has the reading 'cikīrsuh' which is synonymous with 'vidhitsuh'. With either of the readings in the text, the meaning would be: 'therefore being desirous of destroying the family'. If we take the nominative singular pronoun 'asau' for 'atah', the meaning would change slightly to: 'He being desirous of destroying the family'. The acceptance of any other variant for 'kulocchedavidhim' does not alter the meaning. Now Śrī Sastri points out that by taking the reading 'cikīrsuh' in the text, the meaning is contrary to common sense; because Mahāmoha, or in fact nobody can ever be desirous of killing his own family. Therefore he follows the suggestion of the commentator and accepts the word 'cikitsuh' as the suitable reading. This gives us the meaning: 'He desiring to cure the destruction of the family'.

It appears to me that this position is not in conformity with the development of the plot of the drama. The whole plot has been developed on the existing feud between the vices and the virtues, each trying to destroy the other, represented here allegorically. Mahāmoha and Viveka are step-brothers of hostile tendencies. The former is referred to as being in

power here, and the latter wants to destroy him. This is disclosed to us by the conversation of Kāma, a veteran of the former, with his wife, Rati:

'Tenaite pāpāh pitaram asmāṁscommūlayitūṁ pravṛttāh ...'

Tasmād eva janisyate punar asau vidyeti kanyā yayā

tātas te ca sahodarās ca janāṁ sarvaṁ ca bhakṣyam kulam'.

Viveka himself has been presented expressing his intention of killing his brother Mahāmoha and his family.

'Teṣāṁ brahmabhidāṁ vidhāya vidhivat prānāntikam vidyayā ...'

This enmity of the step-brothers, preparing to take revenge on each other, has been compared with that of the Kauravas and the Pāndavas:

'Ekāmisaprabhavam eva sahodarānām

ujjṛmbhate jagati vairam iti prasiddham.

Prthvīnimittam abhavat kurupāṇḍāvānām

tīvras tathā hi bhūvanaksayakrd virodhaḥ'. I, 18.

In the sentence preceding the verse under discussion, the reason for selecting Benares as his seat by Mahāmoha has been stated as being the destruction of Viveka:

Ahaṁkārah - Kim punah kāraṇam vārāṇasyāṁ sarvātmanā mahāmohasy ava-
c sthāne?

Dambhaḥ - Ārya, namu vivekoparodha eva.

Naṇḍillagopa and Rāmadāsa explain the word 'uparodha' as '... uparodho nirodhanam.— Himsanam iti yāvāt' and 'Vivekasyoparodhaḥ pravighātaḥ' respectively.

It follows from the above that neither Mahāmoha nor Viveka

wished 'to cure the destruction of the family', but were bent upon bringing about the destruction of the family.

Now if we accept 'cikitsuḥ' in the text, it completely kills the sense. In the face of such obvious references in the text, I fail to appreciate the appropriateness of 'Cikitsuḥ' in the above context.

Secondly, the reading is neither old nor acceptable to the majority. Only one MS., namely that with the Commentary, out of the four MSS. on which the T.S.S. edition is based, gives this reading. The commentator, so we are informed, had flourished in the sixteenth century. At best I am inclined to assign 'cikitsuḥ' to the inventive ingenuity of the commentator rather than to Kṛṣṇamīśra. ~~This edition has been used only for preparing the synoptic chart of the stanzas.~~

SECTION IV.

NATURE OF VARIANTS AND THE METHOD ADOPTED FOR DETERMINING THE TEXT.

Before the advent of printing, when the only way of preserving works was to make handwritten copies, the fact that variations in the readings should arise through slips of the pen was but natural. A number of variants may well be assigned to this category. Slips of the pen, while they sometimes can be created afresh by the scribe himself, can also in certain cases arise as a result of the scribe's misunderstanding of his predecessor's illegible handwriting. An example is given here to illustrate this point.

C₃, a fair and accurate MS., has the reading 'vyagrāgrāṅgulayo' written in such a way that the letter ऋ looks like या (yā); so that the scribe of D, a direct copy of C₃, has actually misread the same to be yā, consequently the reading which appears in D is 'vyagrāyāṅgulayo'. Such mistakes occur as a result of the scribe's peculiar way of writing. Added to this the ambiguity in writing of certain letters in the Devanāgarī script renders the problem more difficult. Thus the confusion between va and ba, a slightly projected va and ca; pa, ya and ma; sometimes ma and sa is very common. An older form of joining ta with va and pa with ta in the same script is responsible for confusing tva for ca and pta for pra and vice versa. Further, copying from a MS. using the 'prsthāmātrās', a peculiarity generally manifested by the Jaina scribes, has also accounted for the change of prasutau (प्रसूतो) into prasuti (प्रसूति) in II, 16. The variations of this and like nature, when meaningless and arousing no serious doubt as to the original reading, have been corrected without

mention. However, if such variants presented any sense or meaning, they are duly noted in the critical apparatus. Not reported either are the variations arising from Sandhi.

Another factor, causing a variation in the text, is due to dependence on memory. Once a spurious passage finds a place in the text, it becomes an inseparable part of it on the basis of interpolation. The inclusion of a verse¹ in between II, 19 and II, 20 in the MSS. of the beta group is an example of this type. The reason for such a mistake appears to be that the occurrence of this verse together with the two verses referred to above in some other work made an impression on the mind of the scribe, who at the time of making a copy inserted it here through sheer force of memory. This, however, has been faithfully followed by the successors and finally became a distinguishing mark between the two groups.

The scribe's discretion has also played a considerable part in this field. This has worked in two ways. Firstly, while copying, a letter, a word, a phrase or sometimes a complete line is omitted due to oversight. The copyist or possessor of the codex noticing such an omission writes the omitted portion in the marginal space, in between the lines or in the space left above and below the text. Sometimes explanatory glosses are also written in the same places. Therefore, when a negligent scribe uses such a codex as his original, he is inclined either to omit all those marginal readings, mistaking them for tippayas, or, on

1. Nihatasya pasóṛ yajñe svargaṇprāptir yadīṣyate,
svapitā yajamānena tatra kasmān na hanyate.

the other hand, he tends to include all or some of the ṭippanas in the original text together with the marginal readings. This has happened in the case of B and C, both perhaps direct descendants of JA, or either of them copied from an immediate successor of JA. In the case of such variations, without noting the glossary readings I have given the others caused by omissions. Secondly, a few instances do occur, where, like an editor, the scribe exercises his discretion in ascertaining the text. I quote here two examples to illustrate my point. In Act II we have this speech of Mahāmoha:

Mahāmohah - (Sabhayam ātmagatam) Āh prasiddhemahāprabhāvā sā yoginī
svabhavadveṣinī cāsmākaṁ durucchedyā^{ca} Bhavatu (prakāśam)
Bhadra, alam anayā śaṅkayā. Kāmakrodhādiṣu pratipakṣesu satsu
kutreyam udeṣyati. Tathāpi laghīyasyapi ripau tu niyataṁ
tāvan nānavahitena vijigīṣunā bhavitavyam. Yataḥ -
Vipākadārūno rājñēm ripur alpo 'pyaruntudaḥ.
Udvejayati sūksmo 'pi caraṇaṁ kantaḥkuraḥ. II, 27.

Here someone has split this speech into two parts. The latter part of it beginning with 'Tathāpi ..' has been regarded as spoken by Cārvāka. The MS. evidence is, however, contrary to this.

Another example of this occurs in Act VI:

Śraddhā - Adīṣtāhaṁ svāminā yathā vivekaṁ draṣṭuṁ icchāmi, tat tvara-
tām bhavatīti. Tad ahaṁ rājasannidhiṁ prasthitā.

Here again the speech of Śraddhā has been twisted and the portion 'Tat tvaratām bhavatīti' is assigned to Śānti.

There is yet another cause of variants. It is just probable that after completing his work, while making a revision of it, the author

may himself feel the need to make a few changes. The readings caused thereby would be quite intelligible and often equally good. I have come across a number of such readings followed by the remark 'iti pāṭhāntaram' in my oldest codex JA. I have included such readings in the text when they are confirmed by different sources; otherwise they have been placed in the footnotes distinguishable as JA₁ from JA's readings.

This is the general nature of Sanskrit readings. All this applies also to the variations of the Prakrits. But these being numerous and miscellaneous deserve special attention. Here it would not be out of place to discuss the Prakrits of the drama, as a study of these will greatly assist us to set certain principles to be followed for fixing their readings.

The word Prakrit has been used by the grammarians and the Rhetoricians of the later period to denote all dialects, except Sanskrit, current in their day. Vararuci, the earliest grammarian of 'Prakrit languages' named his work 'Prākṛta-Prakāśa'. It deals with Mahārāṣṭrī in detail and with other dialects (Śaurasēnī, Māgadhī and Paisācī) briefly. Bharata Muni¹ in his famous work Nāṭyasāstra defines two main kinds of speech to be used in the drama:

Evam tu samskr̥tam pāṭhyam mayā proktam samāsataḥ.

Prākṛtasya tu pāṭhyasya sampravakṣyāmi lakṣaṇam. XVII, 1.

Jātibhāṣāśrayam pāṭhyam dvividham samudāhṛtam.

Prākṛtam samskr̥tam caiva cāturvarṇyasamāśrayam. XVII, 30.

1. Nāṭyasāstra (Kāvya-mālā 42.), Bombay, (1943).

Dhanañjaya¹, another authority on dramaturgy, mentions the same division:

Pāṭhyaṃ tū saṃskṛtaṃ nṛṇāṃ anīcānāṃ kṛtātmanāṃ. II, 97, a, b.

Strīṇāṃ tu prakṛtaṃ prāyaḥ. II, 98, a.

Last but not least Hemacandra, the Prakrit grammarian of the 12th. century, has followed the same tradition. Even the commentators, while giving the Sanskrit *chaya* of the Prakrit passages, include all the dialects under the name Prakrit, no matter what different dialects might have been used in the work undertaken.

In modern times the word Prakrit has been used to denote the following:

- (i) (a) Mahārāṣṭrī, Śaurasenī and Māgadhi, &c.. (Dramatic Prakrits).
(b) Ardha-Māgadhi, Jaina Mahārāṣṭrī and Jaina Śaurasenī. (Jaina Canons).
(c) Apabhraṃśa.
- (ii) The middle period of the Indian languages, wherein Pali is also sometimes included.
- (iii) The spoken dialects as contrary to literary languages. (The modern Indian languages).²

Of these we are only concerned with the dramatic Prakrits, namely Mahārāṣṭrī, Śaurasenī and Māgadhi. According to a well known convention laid down by the authorities on dramaturgy the dialects referred to above are mainly used in the dramas.

1. The Daśarūpa (1912) Columbia University Press, New York.

2. Sir George Grierson's article on Prakrits, Encyclopaedia Britannica.

Among these, while Śauraseni was in general use¹, Māgadhi was reserved for the characters of the low class and songs were composed in Mahārāstri, the Prakrit par excellence.

In the Prabodhacandrodaya there are 17 characters supposed to speak in Prakrits: Naṭī, Rati, Mati, Trṣṇā, Himsā, Mithyādrṣṭi, Vibhramāvati, Karuṇā, Maitrī, the Door-keeper, and the three Śraddhās speak in Śauraseni, while a male attendant and the Jaina Kṣapanaka converse in Māgadhi. Among these, Rati, Mati, Trṣṇā and Himsā are wives of the important characters. They, as a rule, should talk Śauraseni. Mithyādrṣṭi is a courtesan and can, therefore, be allowed even to speak Sanskrit. But in this drama she converses in Śauraseni. So also does Vibhramāvati, a female attendant and a friend of the former. The same is true in the case of Karuṇā and Maitrī, two close associates of the Royal house. Maitrī even changes her medium from Prakrit to Sanskrit, which is optionally permitted in certain cases. The three Śraddhās, each one a devotee of Jaina, Bauddha, and Kāpālika faiths respectively, have been presented here as belonging to the group of high-class ladies. Obviously by virtue of their being members of that group their speech is also the same. Naṭī who, although supposed to be the wife of Sūtradhāra, is not allowed to address him as Āryaputra, also comes under this category. The remaining two characters among the speakers of Śauraseni dialect are the pupil and the door-keeper. They are not supposed to belong to the lowest class, yet being illiterate they talk in Śauraseni. There is one male

1. Śaurasenam samāsritya bhāṣā kārya tu nātake. Nāṭyaśāstra, XVII, 20.

attendant, a man of low-birth, speaking Māgadhi. Another character using Māgadhi as his medium is Kṣapaṇaka. He may or may not belong to the low-caste, nevertheless, dramatic convention has prescribed Māgadhi for his speech. All the other characters, male as well as female, speak Sanskrit.

Kṛṣṇamiśra, unlike the author of Mṛcchakatika, has broadly followed the rules of dramaturgy with regard to the Prakrit dialects. In certain cases the use of varied dialects would have proved a closer adherence to Bharata's dictum¹ than at present. The course, which the author had taken in the case of the Prakrits, is difficult to decide with absolute certainty. If only we could trust the scribes in regard to their faithfully preserving the original Prakrit readings, no difficulty would have arisen in arriving at sound conclusions about the treatment of the Prakrit variations in the drama. Unfortunately this is not the case. For instance, a single Prakrit ^{word} ~~w-rk~~ 'nibbhacchiā' has nibbhasiya, nibbhaccida, nibhatsida, ^{na} nibbhacchiya etc. as its variants. A glance at these will betray their poor knowledge of these dialects. Another important factor which worsened the situation, was the influence of local and provincial dialects². All this together has made the task exceedingly difficult. Can the Prakrits of the dramas, brought down to us under such diversifying influences, help one in determining their original form? The answer cannot be in the affirmative.

1. See Bharata's Nāṭyaśāstra, chap. ~~XV~~, on the use of Prakrit dialects.

2. Cf.- "The Prakrits of the plays, it must be remembered, were not really spoken vernaculars; but rather, essentially literary fictions founded on the vernaculars. They were perpetually influenced, not only by the Sanskrit, but also by the spoken languages." Konow, S. (1901) Rāja-gekhara's Karpūra-Mañjarī, (H.O.S.) p.199.

Professor Winternitz¹ has remarked in this connection 'The Prakrits of the drama is a factor depending more on the provenance and the age of the MSS. than on the provenance and the age of the dramatist'. Pischel² remarked 'that in Dravidian and Devanagari recensions the Prakrit is not Sauraseni, but a wild mixture of various dialects'.

In view of such varied difficulties, it is natural to inquire then what method I have adopted in selecting the readings for the present edition. The problem was of a very complicated nature, and the best method to be followed appeared to me to be that of ^{deduction rather than that of} unscientific eclecticism. When I began the work of collation I had not JA in my possession, consequently I based my work on the material of a later date.

It became clear from the outset that the readings were falling into two distinct groups. Also at this time I had no idea that this division is not based on the regional origin³ of the MSS.. Therefore, surprisingly enough, when I found that the readings of B and C, both belonging to different places yet at the same time not ruling out the possibility of being classified within one group, tally with those of C₂ and Cal., coming from the South and East respectively, I logically became inclined to suppose such readings to be genuine. Cal., later on found to agree with X₂ and C₂, ^{which} though not closely connected with any of the MSS., however, betrayed some connection with H. This identical nature of the variants among the MSS. of distant origin further strengthened that supposition. On the other

1. Ostasiatische Zeitschrift Jg. IX. (Cited by C.R. Devadhara, PAB., (1937), p.v.)

2. Kālidāsa's Śakuntalā (H.O.S.) 1922, p.xi.

3. vide Introduction, p. 2.

hand, the codices C₃, D, E and X showed such peculiar regularity and uniformity among themselves and, in cases where some different readings occurred, presented a striking cause for such diversion, that their mutual relation was thrust upon me. A further examination of their readings proved that they had been copied from one source¹. This made my way clear. Accordingly I accepted the common readings of B, C, C₂ and H as original and placed them in the text, while those of C₃, D, E and X (beta group) I added in the footnotes. In the case of Prakrit readings, for obvious reasons, I preferred such readings of the agreeing MSS. which fulfilled the dramaturgical convention about the Prakrits and were grammatically correct. This was the general procedure followed up to the end of Act III.

After finishing these three acts JA[†], the oldest dated MS. yet known, came into my possession and this corroborated my plan and made my future work easy. This was an exceedingly accurate MS. and had preserved the oldest readings of the drama. I have given due importance to the readings of this MS.. In some cases where its readings seemed obscure I have adopted the readings of the alpha group supported by the majority, and in such cases I have taken care to place a ~~curved~~ line under the readings (———).

There are a few cases where I have made some emendations. In all these cases the correction is very slight and is concerned with observing uniformity in spelling. Thus wherever 'laghuprayatnatara yakāra'

1. Vide Introduction, p.3.

PART TWO

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was written for short 'a', I have replaced it by the original short 'a'.
The use of 'vi' for the Sanskrit particle 'api' ^{even after an anuvāda by the scribes} has been silently corrected as it is a grammatically incorrect form. Another notable correction is in the case of Kṣapanaka's speech in the Māgadhi dialect, wherein the pratipadikas ending in 'a' must have their nominative singular form ending in 'e' and not in 'o'; this has also been done without mention. Similar is the correction of long and short 'i' and 'u'.

Although I have always carefully weighed the evidence, I may have committed mistakes in selecting certain readings; as none can claim infallibility. However, the critical apparatus appended under the text will facilitate the attempts of scholars to correct my errors.

SECTION I.

KRṢṆAMISRA'S LIFE AND DATE

The author Kṛṣṇamīśra, as is usual with Sanskrit playwrights and poets, has not left any trace of his life in the drama. It is therefore exceedingly difficult to reconstruct the details of his personal life. But from the play, we know that he was alive to the perennial conflict between the kings of the Cedi and the Candela dynasties. In fact the play seems to be composed to commemorate the brilliant victory of Kīrtivarman over Lakṣmīkarna, the Kālacurī king. This historical event therefore should be regarded as a great landmark in fixing the date of Kṛṣṇamīśra. In order to understand the achievements of Kīrtivarman, the celebrated king of the play, who was extremely fortunate in having an ally in Gopāla¹, the recipient of high praise from our author, we may

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1. The play introduces to us the powerful personality of Gopāla. He is much more conspicuous than the king himself. He is described as one whose feet were worshipped by feudatory kings and like the great Parasurāma extirpated the race of tyrannical kings. He is compared with the man-lion and the primeval boar incarnation of the God Viṣṇu, suggesting thereby that he, like Viṣṇu, was a saviour. Viṣṇu saved Prahlada from the clutches of Hiranyakṣipu and the Goddess Earth from Hiranyakṣa. In the same way, Gopāla was regarded as the great saviour of the Candela kingdom in the time of crisis. That the Candelas under Kīrtivarman had sustained a crushing defeat at the hands of karna Kalacurī, there can be no doubt. The phrase 'sakalabhūpālakulapralaya-kalāgnirudrena cedipatinā samunmūlitam candrātreyparthivanam ādhipatyam' indicates the gravity of the situation. The fame and fortune of Kīrtivarman, therefore, were at the lowest ebb. This discomfiture of the Candelas is alluded to by Bilhana, who describes Karna 'as death to the lord of the Kalinḡarmountain'. Gopāla was, by his victory over the Cedis, responsible for the rehabilitation of Kīrtivarman's position and prestige. We may regard him as the architect of the Candela kingdom of this period. No wonder that the play bestows such high praise on Gopāla, even in the presence of king Kīrtivarman, before whom the play was enacted. The drama hints that Gopāla, after his great victory, which resulted in the establishment of the supremacy of Kīrtivarman and also peace in the land, gave up war and took to the pursuit of philosophy, probably under the guidance of Kṛṣṇamīśra.

Cunningham thought that the word Gopāla referred to God Viṣṇu. He writes (A.S.I. Reports, Vol. II, p.453) that Kīrtivarman freed himself

briefly sketch the history of the Candēlas.

Kīrtivarman was one of the most outstanding kings of the Candēlas¹, a dynasty that ruled over northern India. The Candēlas rose to power at Jejakabhukti, modern Bundelkhand, and very soon carved out a kingdom² for themselves. Historians are not agreed as to the course of their rise to power. Dr. Ishwari Prasad in his classic work on mediaeval India (p.12) writes that the Candēlas rose to power by depriving the local Parihara chieftains of their dominions³. On the other hand Dr. H.C. Ray in his Dynastic history of Northern India (vol.II, p.668) holds that the Candēlas under Nannuka, their historical founder, started

from the subjection of the Cedi kings through the favour of Viṣṇu. But the weight of evidence is more in favour of Gopala, as being a historical figure. In an inscription of Mahoba (M. Krishnamacariar, H.C.S.L. p.677) Gopāla is mentioned as the general of Kīrtivarman, but a friend of his according to the play.

1. The name is thought to be derived from Candrātreya, son of the moon. The copper plates refer to 'Candrātreyanrpānām vaṁśah' (E.I. Vol.XVI, p.207 ff) The oldest MS. JA also confirms this name. In later inscriptions the family is described as 'Candrella anvaya' from which the word Candella is erroneously derived. Prof. Kielhorn thinks that the name Candrātreya is really a later sanskritised form of the word Candrēlla. According to him Candrella is formed from Candra by the addition of the Prakrit suffix 'illa'. The form Candella occurs in the Deogarh rock inscription of Kīrtivarman (I.A. Vol. XVIII, p.306). The word candella is found in the Benares grant of the Kālacurī Lakṣmīkarna (EI. Vol.4. p.306).
2. All evidences, epigraphic and traditional refer to Khajuraho as the earliest seat of their power. The Kāmil, one of the oldest compilations of Arab history connects the dynasty with Khajuraho.
3. This is ascribed to the traditional Candravarman and the date of the event is given Śamvat 677 (J.A.S.B. 1881, Vol.II p.3). Dr. Ray thinks that Candravarman was the 'Viruda' of Nannuka.

as the feudatories of the Gurjara-Pratiharas, under Nagabhatta II (c.815-833) and ruled over the small principality of Khajuraho, the Kharjjura-vāhaka of the inscriptions. This looks probable because the Gurjara-Pratiharas were at this time at the height of their power and consequently could not be overthrown by a small dynasty like the Candēlas.

After Nannuka¹ came Vākpati², his son, who in his own turn was succeeded by Jayasakti and Vijayasakti, from whom the word Jejākabhukti is supposed to be derived. The inscriptions mention Vijayasakti's son Rāhila, known for his valour. In fact all those early kings, excepting perhaps Nannuka, were mere figureheads. The greatness of this dynasty, politically and culturally, started with Harṣa and Yaśovarman.

Harṣa came at an opportune moment. The continuous struggle between the Gurjaras and the Rāṣṭrakūṭas had taken a bad turn for the Gurjara-Pratiharas. The celebrated Rāṣṭrakūṭa ruler, Indra III, overran Kanauj, and we are told by a Khajuraho inscription that Harṣa and his son reinstated Kṣitipāladeva³ of the Gurjara-Pratiharas. Harṣa by his prominent part in the politics of his time and his marriage with a Chahamāna princess raised his family to considerable power and prestige. Without openly defying his overlord Harṣa consolidated his position at home and abroad.

1. E.I., Vol.I, p.125, verse 10; p.141, verses 14 and 15.

2. Ibid., p.125, verse 11-12 and 16-17.

3. Punar yena śrī Kṣitipāladevanrpatiḥ simhāsano sthāpitah. (E.I., Vol.I, p.122, line 10.) This event resembles the reinstatement of Kīrti-varman by Gopāla.

His son and successor Yaśovarman inaugurated the struggle with the Kālacūris of Cedi and even captured Kalinjar¹ from them. The Cedi king defeated by him has been identified with Lakṣmana Rājā². Thus the Candēlas under Yaśovarman emerged as a first class power by defeating the Cedis, Gurjara-Pratiharas³ and Rāṣtrakūṭas. The ruler of Kanauj had to yield to the victorious Yaśovarman a valuable image of Viṣṇu which was solemnly installed in the Chaturbhujā temple by Yaśovarman.

The illustrious Yaśovarman's son was Dhanga, whose reign was a long and distinguished one. He made great contributions to the politics and the culture of the day. The temple of Khajuraho, regarded as the finest group of the Hindu temples of Northern India, erected in the 10th and 11th centuries A.D. attest to the glory and splendour of the Candēlas in the domain of peace⁴. The temple of Jinanātha, of Vidyānātha and Marakateśvara were built during his reign. After a long reign Dhanga abandoned his body at the confluence of the waters of the Ganges and Jumna, meditating at the feet of Rudra.

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1. The Khajuraho stone inscription of Dhanga, 954 A.D. (E.I. Vol.I, p.121 verse 31). This inscription also gives a graphic account of victories and campaigns of Yaśovarman.
 2. Ibid. verse 39.
 3. The expression 'Samjvaro Gurjarānām' of the inscriptions suggests his conflict with his former overlords.
 4. Cunningham, A., A.S.I. Reports (1862-65) Vol.4, p.415.

The next ruler of this dynasty was Ganda, who followed the warlike policy formulated by his father against the turks. He and his son Vidyadhara joined the confederacy of the Rajput princes against Mahmud of Ghazni. It was he who killed Rajyapala¹, the ruler of Kanauj, for tamely submitting to Mahmud Ghaznavi.

After Ganda's death the Gandelas and the Kālacūrīs came into collision with each other, for, both aspired to paramountcy over northern India. The originator of this scramble for power was the able Gangeyadeva Kālacūrī, whose son Lakṣmīkarna maintained the struggle at full strength.

Vidyadhara was the worthy son of a worthy father. After him came Vijayapala and Devavarman² who were no more than figureheads.

Apart from the drama Prabodhacandrodaya we have some material in the form of epigraphs for reconstructing the history of Kirtivarman, the son of Vijayapala. It is not clear whether he became king, superseding his elder brother Devavarman. The existence of his brother Devavarman is known from a grant which was discovered at the village Nanyaura in the Panwari tahsil of the Hamirpur district of U.P.. But the Candela records refer to no political incidents during his reign. In some of these he is altogether omitted. The Mau stone inscription

1. E.I. Vol.I, pp.219-222, verse 22.

2. According to the Mau-chatarput inscription, verse 7, the successor of Vijayapala, son of Vidyadhara, was Kirtivarman I. (See: History of Bundelkhand, by V.A.Smith). Further, Smith has identified Devavarmanadeva with Kirtivarman.

of Madanavarman mentions Kirtivarman after Vijayapala¹. The same is done in the Deogarh rock inscription of Kirtivarman and a fragmentary Candela stone inscription from Mahoba. According to Cunningham² this omission of Devavarman in the genealogical lists of the Candelas was either due to his childlessness or supersession of his children by Kirtivarman. The first alternative can easily be ruled out; since kings without children are mentioned. For example, Rajyavardhana, Harsa's elder brother, who died childless is not omitted from the genealogical list. We have also the case of Jayasakti, and Vijayasakti of the Candela family. The other alternative that his children and himself were supplanted by Kirtivarman, has some evidence to support it. Dr. H.C.Ray³ writes that the silence was due to some extent to the fact that Devavarman's reign formed one of the darkest chapters in the Dynastic history of the Candelas. He thinks that the Kalacuris became very powerful and actually held the Candela territory in subjection. He even goes so far as to say that one of the predecessors of Kirtivarman lost his life in the war with the Kalacuris. It is, therefore, clear that a national crisis had come upon the kingdom and the family. By these circumstances, it is probable that the brothers came into conflict. The Prabodhacandrodaya allegorically represents the conflict between the step-brothers Viveka and Mahamoha⁴. The play ends with the triumph of

1. E.I., Vol.I, p.198, v.7.

2. A.S.I., Reports on tours in Bundelkhand and Malharva, Vol.X, p.24.

3. D.H.N.I., Vol.II, p.698.

4. Prabodhacandrodaya, I,18.

Viveka. This allegory, we may suppose, alludes to the conflict between Devavarman and Kirtivarman¹.

Kirtivarman's conquest of Karna is graphically described in a Mahoba inscription². It runs 'just as Puruṣottama (Viṣṇu) having produced the nectar by churning with the mountain Mandara the rolling (milk) ocean, whose high waves had swallowed many mountains, obtained (the goddess) Lakṣmī together with the elephants (of the eight regions) he (viz. Kirtivarman) having acquired fame by crushing with his strong arms the haughty Lakṣmīkarna, whose armies had destroyed many princes, obtained splendour in this world together with elephants'. Dr. Hultzsch has rightly noticed the curious similarity of this expression with the Prakrit passage of the Prabodhacandrodaya³.

The next problem is to ascertain the exact date of the defeat of Lakṣmīkarna, which perhaps inspired the production of the play. The following were the contemporaries of Lakṣmīkarna:

- (i) Cālukya Somesvara of Kalyani (c. 1040-69 A.D.)
- (ii) Cālukya Bhima of Anahilpattan (c. 1021-64 A.D.)
- (iii) Vignaraja of Bengal and Bihar (c. 1055-81 A.D.)
- (iv) Udayaditya of Malava (c. 1059 A.D.)

But these dates do not help us in fixing the exact year of Karna's defeat. We know that Karna of Cedi was reigning in 793 of the Cedi Samvat (1042 A.D.) from the Benares copper-plate inscription.

1. Dr. V.A. Smith has tried to reconcile the conflicting epigraphic evidence by taking Kirtivarman, Devavarman and Bhūmipāla (who is mentioned as succeeding Vijayapala in one inscription) as one and the same person. (J.A.S.B., Vol. I, Pt. I, p. 13).

2. E.I., Vol. I, p. 222, v. 26, (line 15).

3. E.I., Vol. I, p. 219ff.

Maisey's No. II Kalinjar inscription gives us the date of Karṇa's defeat as 1080 A.D.¹. The play commemorates the victory of Kīrtivarman over Lakṣmīkarna and must have been written immediately after that event. Therefore the date of composition of the play can not be later than 1080 A.D.. The above inscription also associates the son of Kīrtivarman, Sallakṣana by name, with the conquest of Karṇa Gedi. Dr. Smith points out that Sallakṣana was the heir-apparent at the time and was acting under the orders of his father Kīrtivarman I, and not Kīrtivarman II, who is mentioned in the drama.

Besides the gold coins of Kīrtivarman, based on the coinage of Gangeyadeva Kālacūri, the father of Lakṣmīkarna, the only other important record for the history of Kīrtivarman is the Deogarh rock inscription of 1098 A.D.. His name is connected with the lake of Kīratsagar at Mahoba and many buildings and temples at Kalinjar and Ajayagarh.

From all this discussion it follows that our poet Kṛṣṇamīśra was the contemporary of Kīrtivarman, Lakṣmīkarna and Gopāla, and flourished in the later half of the 11th. century. Goldstücker², however, on the grounds of the philosophical doctrines mentioned in the drama assigns a later date to the drama: the close of the 12th. century or the beginning of the 13th. century. His contentions deserve our consideration. Briefly his arguments can be summarised as follows.

1. Smith, V.A. (1881) J.A.S.B., Vol.I, p.28.

2. Prabodhacandrodaya oder Die Geburt des Begriffs. (ein theologisch-philosophisches Drama Von Krishna = Misra). Mit einem Vorwort eingeführt Von Karl Rosenkranz; übersetzt Von Theodor Goldstücker. Königsberg, 1842.

Kṛṣṇamīśra had tried to reconcile Vedantic monism with the Bhakti cult of the Vaiṣṇavas, as the Advaitins left no room in the world of reality for the exercise of love and piety towards the Paurāṇika gods, whose worship was current in his time. Rāmānuja, through the doctrine of Viśiṣṭādvaitism (qualified monism) provided scope for the feeling of Bhakti and the spirit of worship. As this drama is based on the doctrine of devotion to Viṣṇu, its author may be regarded as the follower of Rāmānuja¹. Secondly he points out that the name "Puruṣottamāyatana" for Viṣṇu's temple in Orissa came into vogue in the 12th century. Further, he believes that Kṛṣṇamīśra might have belonged to the south like most of other Rāmānuja's early followers².

It is clear that Goldstücker's supposition is based on the assumption that the drama Prabodhacandrodaya is written by a man not only greatly influenced by, but a devout follower of Rāmānuja also. And since he, like some of the historians, regards Rāmānuja as having flourished in the 12th century, the same or a later date applies to the dramatist. He further strengthens his theory by a secondary argument.

I believe that, in the face of strong historical evidence, this conjecture does not hold good. A careful examination of the facts reveals that his arguments are inconclusive and lead nowhere. Had his theory been based on the belief of a later date for Rāmānuja; no serious trouble would have arisen, as there are scholars³ who place Rāmānuja in the beginning of the 11th century. However, his conjecture has another aspect of far reaching consequence; Kṛṣṇamīśra was a follower of

1. Ibid. p.12.

2. Ibid.

3. Keith, Encyclopædia of Religion and Ethics, on Rāmānuja.

Rāmānuja. For this reason, let us examine the facts.

No doubt the Bhakti cult does not find any place in the state of absolute reality of Sankara's monism, which, however, allowed ~~it~~^{it} in the ordinary illusory condition of the human soul. His frequent references to Śrīkr̥ṣṇa, incarnation of the god Viṣṇu, in his commentary on the Bhagavadgītā, bear testimony to this fact. Even he himself is supposed to be a worshipper of Śiva. C.V.Vaidya¹ remarks: '... who further, though he did not give it the highest place, sanctioned the worship of idols of Śiva and Viṣṇu, Āditya and Devī ...'. Kṛṣṇamīśra seems to have been a follower of this school of thought and therefore based his drama on Bhakti to make it easily understandable. Moreover, had Kṛṣṇamīśra been a disciple of Rāmānuja, he would at least once have mentioned the name Nārāyaṇa for Viṣṇu, a name preferred by this school. Another interesting point to note is that the Prabodhacandrodaya was never regarded as a drama propagating the doctrine of qualified monism, since the Sankalpasūryodaya, imitating its plan, was later on composed by Venkātānātha Vedāntadeśika for this purpose.

The name 'Puruṣottamāyatana' does not provide us with any clue either. Puruṣottama is a name of Viṣṇu and is commonly used. It would be idle to base any conclusions on it. As regards his place of residence being in the South, his two references in the drama rule out that supposition. In the fifth act, while giving an account of the flight of the atheistic

1. H.M.H.I. (1924) Vol.II, p.217.

religions after their defeat, Kṛṣṇamīśra tells¹ us, though fancifully, about the prevailing beliefs in almost all the provinces of Northern India. His silence in respect of the South is noteworthy. Again, he would not have remarked 'dravidāṅganoktavācam ivārtam avicārya vikalpa-yanti'² for the language of the country where he hailed from. All this betrays his total unacquaintance with that part of India.

There is practically no source from which we can glean any details of his personal life. In his *Catalogus Catalogorum*, Aufrecht³, for lack of details, dismisses Kṛṣṇamīśra by merely stating that he was the author of the *Prabodhacandrodaya*.

The commentators of the drama have said simply that he was an ascetic of the Hamsa order and was fully imbued with the spirit of the Vedānta. It is further added that he composed the drama *Prabodhacandrodaya* for one of his several disciples, who was averse to the study of philosophy⁴. But it is nothing more than a traditional story, and no value can be attached to it. At least this much is certain that he was a fervent protagonist of the Vedānta School and a disbeliever of other schools of philosophy. All those systems of philosophy have been ridiculed by him in the play⁵.

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1. Saṃgatāḥ tāvat ^{Pāṇḍurāpata} sindhugāndhārapārasikamagedhāṅgabāṅgakaliṅgādīn mlecchaprāyaṇ ^{deśān} pravīṣṭāḥ. ^{Pa}śāṇḍadigambarakāpālikādayas tu pāmarabakuleṣu ^{naṣṭān} pañcālamālavābhirāṃartasāgaranupeṣu nigūḍham saṃcaranti. V, 10,1.
 2. VI, 12.
 3. C.C., see under Kṛṣṇamīśra.
 4. Brockhaus, H. (1845), *Prab.*, p.3.
 5. Acts III and VI.

Nothing is known about his parentage. Professor Winternitz¹, however, writes that the name of his father was Viṣṇu. The story, that he with Maṅkha and Jayadeva visited the Kāmakōṭi pīṭha of Śāṅkarācārya during the pontificate of Candrasēkhara Sarasvatī is based on his identification with one Kṛṣṇa². No evidence is forthcoming to support this theory, and as already shown, any attempt to establish his connection with the South would be inconsistent with the facts.

In the Subhāsitāvalī of Vallabhadeva, we have four stanzas³, all of which are found in the play. The Paddhati⁴ Sārngadhara contains five⁴ verses having the name of Kṛṣṇamīśra. Two of them are found in the play. Very probably these stray verses formed a part of some other work that Kṛṣṇamīśra wrote and which has now become extinct. No evidence is available on this point.

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1. Winternitz, M.G.I.L., Vol.III, p.252. Viṣṇu's son Kṛṣṇamīśra was a different person and he commented on the Śrāddhapaddhati of Pāraskara Grhyasūtra.
 2. Maṅkhaśrījayadevakṛṣṇasuhalapreṣṭhāib mahīsthair vṛtāh, vidvadbhīh paritāh kṣitīm viracayan yātrām vijaitrām kṛtī. Puṇyaslokaṃjārī, 20.
 3. Peterson, P. (1886) ^{S.V.} ~~Subh.~~, Introd., p.26, verses 2400, 3077-8, 3321.
 4. Peterson, P. (1888) Paddha.: P. 5.
 - p.16. muktābhā nrkapālasūktiṣu jatāvalliṣu mallinibhā.
vāṅṅhau lājanibhā dyō mānibhā bhogotkare bhoginām.
Nṛtyāvartavivartāneritapayāh sammūrchanoccālitāh
kṛheloṅto haremūrdhni pāntu bhavato gāṅgāpayobindavah.
 - p.68. Udyoginām puruṣasiṅham apaiti lakṣmī
daivena deyam iti kāpuruṣā vadanti.
Daivam nihatyā kuru pauruṣam ātmasākyā
yatne kṛte yadi na siddhyati ko 'tra doṣah.
 - p.138. Idam apatū kapāṭem jarjarah piṅjaro 'yam
viramati na grhe 'smin krūramārjaravarta.
Suka mukulitejihvamgṭhiyatām kiṃ vacobhīh
tava vacanavinode nādarah pāmarāṅam.

SECTION II.

KRṢṆAMISRA AS A DRAMATIST.

Kṛṣṇamīśra can be credited with a place of second magnitude among Sanskrit dramatists. The Prabodhacandrodaya presents its author more like a poet philosopher than a dramatist. His poetic genius fails to attract our attention when compared with the dazzling brilliance of Kālidasa and Bhavabhūti. Nevertheless the play, Prabodhacandrodaya, has long enjoyed popularity throughout India. This was, perhaps, to a certain degree due to the adoption of a new method for explaining the otherwise dry and uninteresting axioms of philosophy to people of tender wisdom (Sukumāramatis). As a matter of fact this method infused new life into the theme and thereby made it more realistic. Such an effective way was bound to captivate the attention of the preachers of other tenets, who were quick to adopt and utilise it for the propagation of their respective doctrinal beliefs. In this way Kṛṣṇamīśra has exercised a considerable influence on succeeding dramatists.

As a dramatist, Kṛṣṇamīśra's cleverness in blending the apparently erotic exterior, a necessity for sustaining the interest of the audience, with the profoundness of philosophical thought, the essence of the theme, is undeniable. There is no scope, obviously, in this type of drama for portraying clearcut individual characters. On the other hand, however, in composing such a drama wherein the abstract ideas have been presented as dramatis personae, there was always a risk of either their being depicted in excessive colouring so as to conceal the real purpose, or of being rendered in absolute aridity, consequently arousing no interest. Notwithstanding this risk, Kṛṣṇamīśra, with a theme of logical concepts and

doctrinal formulae, to a considerable extent succeeded in producing a drama of not unreal interest.

The play does not differ, in essentials, from a regular drama. Arranged on the set lines of dramaturgy, the Prabodhacandrodaya supplies all the requisites of a model drama. It has interesting dialogues and attractive descriptive verses of lyrical beauty. Amusing scenes full of living satirical humour are not wanting:

Ahaṅkārah - Aho, mūrkhābhūlam jagat. tathāhi -

Naivāsrāvi guror matam na viditam tantatitam darśanam,
tattva^{nt}jñānam aho na śālikagirām vācaspatēh kā kathā.
sūktam nāpi mahodadher adhigatam mahāvratī nekṣitā,
sūksmā vastuvicāranā nṛpasūbhīh svasthīh katham sthīyate. II, 3.

Ahaṅkāra takes pity on the contemptuous ignorance of human beings. He laughs at their foolishness:

(vilokya) ete tāvad arthāvadhāranavidhurāh svādhyāyādhyayana-
mātraniratā vedayiplāvakā eva. (punar anyato gatvā) ete ca
bhikṣāmātragrhitayativratā mūḍitamūḍāh paṇḍitamanyā vedānta-
śāstram vyākūlayanti. (vihasya) -
pratyakṣādipramāśiddhviruddhārthābhidhāyīnah
vedāntā yadi śāstrani bauddhāh kim aparādhyate. II, 4.
tad etair vān mīśraṇam api gurutaraduritodayāya. (punar anyato
gatvā) ete ca durādhyastākṣapādamatāh paśavaḥ paśaṇḍāh. amīśān
sambhāsanād api narā narakam yānti. tad ete darśanapathād dūra-
taḥ pariharaniyāh.

These and other similar passages can also be quoted here.

Kṛṣṇamīśra's presentations of some of his characters betrays his mastery in character sketching. Let us glance at the account Egoism gives of his high family and himself:

Gauḍam rāṣṭram anuttamān nirūpanā tatrāpi rādhāpurī
bhūriśreṣṭhakanāma dhāma paramam tatrottamo naḥ pitā.
tatputrā^{ca}r̥thya mahākulā na viditāḥ kasyātra tesām api
prajñāsīlavivekadhairvavinayācārair aham cottamah. II, 7.
nāsmākam janānī tathojjvalakulā sacchrotriyānām punar
vyūdhā kācana kanyakā khalu mayā tenāsmāi tātādhiḥ.
asmacchyālakabhāginoyaduthita^{mitramātulasuta} mithyābhisaptā yatas
taḥsaṃparka^{vasān}mayā svagrhinī preyasyāpi prōjjhitā. III, 9.

Egoism and falsity have been depicted as perfect examples of hypocrites:

Dāmbhah - Sadanam upagato 'ham pūrvam ambhojayoneḥ

sapadi munibhir uccair āsaneṣūjjhitesu
sasapathamānuniya brahmanā gomayāmbhah
parimrjitani jorāvāsu samveṣito 'smi. II, 10.

Ahankārah - Are, dāmbhikasya brāhmanasyātyuktiḥ. (vicintya)

Athavā dambho 'yam. Bhavatu evaṃ tāvat. (prakāśam)

Ah, kim evaṃ garvāyase. (sakrodham) -

Are ka iva vāsavaḥ kathaya ko 'trapadmodbhavo

vada prabhavabhūmayo jagati kā rṣiṇām api.

Avehi tapaso balam mama purendarānam sātām

sātām ca paramēsthīnam patatu vā munīnām sātām. II, 11.

They excel each other in boasting. All these qualities have accounted for making the drama interesting and attractive.

On the doctrinal side, Kṛṣṇamīśra has been successful in combining the monism of the Vedānta with the Bhakti cult. This peculiar nature of the plot has caused some misunderstanding; to believe that the author was a follower of Rāmānuja. We have briefly discussed the questions in our remarks on the author's date and will further elucidate our view later on. Here it will suffice to state that he has only synthesised the advaitic vedānta with the already popular cult of devotion to a god; a cult, no doubt meaningless with reference to the absolute reality of the Vedānta, yet provided with a place in the ordinary illusory state. In the drama he did not merely represent the theme allegorically but added to it a touch of reality. The allegorising is consistent throughout and the development of the plot is not faulty. The author's genius has achieved success in this new endeavour.

Admitting all this, the Prabodhacandrodaya, as a dramatic piece has little attraction. Had Kṛṣṇamīśra's free poetic nature and his art of giving a realistic touch to his subject, dealt with a story from real life; a story of love, or of heroism, he, Kṛṣṇamīśra would indeed have accomplished a perfection enviable to others.

The cleverness in delineating sentiments and the art of portraying lifelike characters; the gifts bestowed upon a few, do not alone contribute to a poet's success as a dramatist. He must also possess the art of dramatic construction. The various scenes presented in a drama must be so woven together as to lead to a natural course of completion and create the impression of a consistent whole. Looked at from

this angle the poet is a failure. Although a man of poetic genius, Kṛṣṇamīśra does not seem to be a dramatic artist. The Prabodhacandrodaya is a collection of loosely connected scenes, beautiful and impressive from the point of view of characterisation, which fail to convey the impression of a well constructed drama. The defect may have crept in due to the nature of the plot, but there is no denying the fact that the drama is inartistically constructed. Another defect is that the author lacks a sense of proportion. He does not recognize the proper limitations of the narrative element. The fifth and sixth acts are good examples of it. Again the action, a distinguishing factor of the drama is totally absent in it, whereby the Prabodhacandrodaya appears rather like a narrative than a drama.

Kṛṣṇamīśra is not a nature-loving poet. Save for a sole example in the fourth act, describing the vicinity of Benares, he has hardly presented an occasion for delineating the beauty of nature. That too is rather conventional than real.

Kṛṣṇamīśra's style is very simple, and according to the terminology of the Rhetoricians, may be classified under the Vaidarbhī rīti¹. Of course no poet can confine himself to one style alone consequently a mixture of styles is found in the work. The prose of our poet is free from long compounds and is polished and simple. There are only five prose passages in the whole drama where a few long compounds are to be met with. The ^{hint}text of Gaudī Rīti is more apparent in the verses. A few of the figures of speech; such as simile, poetical fancy and in one or two cases metaphor have been used by the author. His favorite metre is Sārdūlavikrīḍita and next to this Vasantatilakā.

1. ^{dh}Maṇḍavyakair varṇaiḥ ^{na}racayā lalitātmikā. Avṛttir alpavṛttir vā vaidarbhī ritir isyate. Sāhityadarpana, IX, 2, 3.

SECTION III

THE TITLE & SOURCE OF THE DRAMA, TOGETHER WITH A SYNOPSIS.

Kṛṣṇamūṣṇa's technique of utilising the popular agency in the form of drama for the propagation of his favourite tenet was largely imitated by his successors, even to the point of their copying his style of naming the drama. Consequently the titles of a number of allegorical dramas were styled as ending in 'Candrodaya' or 'Sūryodaya'. No importance may have to be attached to such names, when their occurrence is spasmodic and without a context. However, their use with reference to philosophical and metaphysical subjects suggests something in addition to their directly expressed meaning, which the author wants to convey to his readers. Let us therefore consider the meaning and the purpose for naming this drama 'Prabodhacandrodaya'.

The simplest meaning of the word 'Prabodhacandrodaya' is 'The rise of the moon of knowledge'. This title is composed of three different words; viz.: (i) Prabodha, (ii) Candra and (iii) Udaya. Among other important meanings of the word 'Prabodha', 'knowledge' is the one of most significance. Not only does it signify the 'knowledge of anything to be known', but it also lays stress on the specific kind of knowledge: one which dispels ignorance. The possession of this knowledge is not merely a state of inactivity, but it is an active or vigilant state of being. That is to say the word 'Prabodha' means 'the knowledge which removes the darkness of ignorance caused by illusion'.

The words 'Candra' and 'Udaya' mean 'the moon' and 'the rise' respectively. The moon, in the Upaniṣads, is associated with the mind

and the ^{ca} changes in the moon's position are supposed to affect the mind to produce either good or bad results. The mind, according to all systems of Indian philosophy, is the principal instrument of knowledge, as it acts as a medium in connecting the senses with the soul to let the latter perceive the objects of the former. In other words the mind's position is indispensable in acquiring any knowledge. Now the problem is the acquisition of such knowledge, which may help one in realising one's own self. This knowledge can only be gained by controlling the passions, which inspire the mind to pursue the sense-objects. For, as long as we allow our mind to play its part in pursuing external objects; the experience of the subjective or self is impossible. Therefore, the subjugation of the mind is an essential pre-requisite for realisation of the self. The drama reveals the influence exercised by the passions over the mind. If one succeeds in suppressing these passions, the mind, in the absence of the objects of pursuit, will retire within; thus enabling the self to view its own reflection through it. This self-realisation is the true knowledge which arises through the control of the mind. As the rising moon removes the darkness so the jñāna removes ajñāna. The poet seems to convey this meaning; therefore, he has deliberately named it so.

Having discussed the title of the drama let us now consider its source. The personification of the mind and the passions is by no means the author's original idea. In the Vedas, Upaniṣads and even in the epic and Puranas, the various sense-organs and the passions have been personifi

The author has adopted the same method and has also succeeded in their allegorical representation. As for the source of this drama, it has been suggested¹ that the play may have been composed on the plan of the 'Pūrañjanopākhyāna' of Śrī Bhāgavata.

After examining the facts I am inclined to differ from this supposition. The date of Śrī Bhāgavata is uncertain. As regards the date of its composition Dr. Krishnamachariar has observed "By the advocates of Devi Bhagavata, it is said that Sri Bhagavata was composed by Bopadeva, son of Kesava, poet of the court of Hemadri, Raja of Devagiri (1260-71 A.D.)²". For Kṛṣṇamīśra's date he quotes another story. "The genealogies of the Kamakoti Pitha record that Mēikha and Kṛṣṇamīśra were contemporaries of Candrasekhara Sarasvati, the 47th occupier of that seat (1097-1165)³". Even if we admit such a later date as this for Kṛṣṇamīśra, this difference of nearly a century between these two dates renders it impossible to concede to this theory.

There existed, however, another work, which appears to me to have served as a perfect model for this drama. The name of the work is the Upemiti (ta)-bhavaprapañcā-kathā of Siddharṣi. Although this work is not in the form of a drama, yet, it could have supplied most of the characters for our drama. The king Mahāmoha, Viveka, Himsā, Trṣṇa, including others have been depicted as the inner companions of 'Samsāri Jīva' in this Kathā. This first fully-fledged allegorical novel of

1. Krishnamachariar, M. (1937) H.C.S.L., p.676; S.N. Dasgupta and S.K. De, H.S.L., Vol. I, p. 480. (1941)

2. Krishnamachariar, M. (1937) H.C.S.L., p. 676.

3. Ibid.

Siddharsi, though essentially different in character from the Prabodha-candrodaya, as the former propounds the Jaina religion, may well have suggested or been a source of inspiration for the latter. Siddharsi wrote this Kathā in 906 A.D.¹. Chronologically this view offers a sound ground.

Act I. The drama introduces Kāma in conversation with his wife Rati. He tells of his strength and consoles her, as she is frightened to hear an old prophecy about the destruction of their family. It is further revealed to us that Mahāmoha and his followers and Viveka and his allies are the progeny of Manas by his two wives Pravṛtti and Nivṛtti. While talking they hear Viveka in conversation with Mati, approaching near. Fearing to face them, Kāma and Rati leave the place. Viveka rebukes Kāma for his boasting and tells his intention of destroying Mahāmoha and his offspring.

Act II. In Act II Dambha speaks of his achievements and during his talk with his grandfather Ahānkāra discloses that king Mahāmoha has selected Benares to be his capital to organise a fight with Viveka. Mahāmoha comes and learns from his friend Cārvāka about Viṣṇubhakti, who is very powerful and a source of danger to his very existence. More bad news is brought in that Dharma has broken his friendship with Kāma and that Śānti is trying for the reunion of Upaniṣad with Viveka. Mahāmoha orders the arrest of Dharma and sends Mithyādrṣṭi to win over Śraddhā, so that Śānti may die

1. Peterson and Jacobi, (1905), Ubpk., p.viii.

in separation from her mother.

Act III. Act III reveals Śānti with Karuṇā searching for her mother, Śraddhā. They search in vain for her in Jainism, Buddhism and Sōmism. At last they are glad to find her with Viṣṇubhakti.

Act IV. In Act IV Śraddhā tells her friend Maitrī how she and Dharma were saved by Viṣṇubhakti from the clutches of Mahābhairavī. She conveys a message from Viṣṇubhakti to Viveka to start the battle with Mahāmoha. Viveka confers with his generals and marches against Mahāmoha. The vicinity of Benares has been selected as the battleground.

Act V. Act V discloses Viveka's victory over Mahāmoha, but the latter escapes. Manas is deeply mourning the death of his beloved wife and children and thinks of committing suicide. Vaiyāsikī Sarasvatī, with the consent of Viṣṇubhakti, approaches him; he, however, realising his error resolves to retire as a hermit with his other wife Nivṛtti.

Act VI. In Act VI we are told that Mahāmoha, before disappearing, had sent Madhumatī and others to confuse the Supreme Being. His friend Tarka, however, shows him his error; whereupon he sends them away. Śānti brings about the reunion of Upaniṣad with Viveka; she tells her misfortunes with different exegesis and finally discloses to Being that he is the Supreme Being. The Lord still remains in some confusion, but this is removed by two supernatural children of the reunion of Upaniṣad and Viveka. Viṣṇubhakti appears to congratulate the Lord at his success and here ends the drama.

SECTION IV.

THE SOCIAL AND RELIGIOUS CONDITIONS.

In composing a drama such as the Prabodhacandrodaya, Kṛṣṇamīśra had very little scope for portraying a picture of contemporary society. In fact his attempt to embark upon such an endeavour could not have come to a high mark of success due to the exceptionally peculiar nature of the play. Nevertheless, there are occasions where we can glean some information regarding contemporary society through a careful study of the drama. For, without a poet's consciously desiring to do so, certain aspects of the society of his time are reflected in his works. In the Prabodhacandrodaya, there are a few points here and there which help us to get some glimpses of the society of Kṛṣṇamīśra's days.

To begin with, we shall consider the state of religious beliefs in the poet's time. As we know that the play is inspired by a tendency to illustrate a particular trend of philosophical thought, it is natural that other antagonistic religious beliefs might also have been reflected therein. Such casual references furnish us with the background of religious beliefs and conditions prevalent in those days. However, here it must be borne in mind that such references are not always corroborated by the historical facts. For instance, Kṛṣṇamīśra's remarks¹ about the religions prevailing in the provinces of Northern India is not by any means a historic fact, since we are aware that by this time the Mohammadans had well established their kingdoms in the north-west of India. Therefore

parasika-

1. Saugatās tāvāt-sindhugāndharapārasikamagadhāṅgabāṅgakalingādīn jana-
pāden pravistah. V, 10, 1. mlecchaprāja

it would be idle to take this statement of his as absolutely correct. None the less, we can safely presume the existence of those religions in one or another part of the country.

As a background to this period we know that these were the days when no new development of a specific religious doctrine was accomplished, but that, on the other hand, the reconciliation of already existing ecclesiastical fundamentals was taking place. Religion in those days, so to speak, had reached a condition of stalemate. The obvious reason for this situation was the total absence of peace and tranquility in the land, a condition indispensable for the growth of culture and thought. Another factor of equal importance was the influence of the unsympathetic religion and hostile culture of the invaders, which necessitated ostracism of everything foreign. Thus narrowed in their outlook and confined to corners by unparalleled circumstances, the different religious cults of India were tending towards degeneration. This background needs further clarification as misleading views about Kṛṣṇamīśra's personal religious beliefs have gained ground¹. To illustrate this point we have to take into account the historical evidence also. This, although having no direct bearing on the subject, will undoubtedly furnish the evidence on which the following conclusions will be based.

It has been pointed out that Kṛṣṇamīśra has been regarded as a follower of Rāmānuja on the grounds of his presenting the Bhakti cult blended with monism. Apart from the fact that it provides difficulty in

1. I have in mind Goldstücker's observations, who regarded him as a pupil of Ramanuja.

fixing the chronology of the poet. This assumption raises a question of vital importance, viz.: was Ramanuja the initiator of the Bhakti cult? If, however, we pass this verdict in favour of Ramanuja, admitting Kṛṣṇamiśra as greatly influenced by his doctrines, the thesis would be a foregone conclusion. But then will it not imply that the worship of the Puarāṇika gods also began after the 11th. century? Since the Bhakti cult is the underlying fundamental of this worship.

This position is contrary to the facts and is repudiated by the historical evidence. As early as the third or fourth century A.D. the worship of Viṣṇu, Śiva and other minor deities was prevalent, and the kings erecting the temples of their favourite gods have been mentioned in the inscriptions as 'paramabhāgavatas' or 'paramamāheśvaras' as the case might be. This tradition had been carried on up to the times of Kṛṣṇamiśra through the centuries. Now the question is, if these were the prevailing conditions, what was Rāmānuja's contribution? Let us for a moment turn again to history. In and after the Gupta period Buddhism and Jainism were constantly losing ground. Even Harṣa's acceptance of the former could not popularise it as it did in Aśoka's time. A century or more later Kumāriḷa gave a crushing blow to these tottering atheistic religions, and they never recovered from it. Although Kumāriḷa succeeded to a certain degree in establishing faith in the Vedic rituals, he could not undo the influence exercised by these religions over the people during their constant contact with them over the centuries. The cult of Ahimsā and renunciation, the seeds of which can be seen even in the early Brāhmic literature, were gaining strength. Both these doctrines were developed

by Buddhism and Jainism; the times demanded a process of reconciliation, and so they were absorbed by the ethical concepts of the then existing religions. In achieving this end Sankara played a significant part. He derived his authority from the Vedas, gaining thereby the sympathy of the believers in Brahmanism, and his adoption of the cult of renunciation further strengthened it as it fulfilled the need of that time. Another notable factor was that he allowed the doctrine of Bhakti which constituted the foundation stone of all the religions of his age. But though outwardly a perfect harmony was visible, there was a certain hidden source of danger which aimed at the destruction of this whole superstructure. Sankara allowed a place for everything in the practical or the illusory state but he emphatically denied the same in absolute reality. "This doctrine", as Dr. R.G. Bhandarkar says, "laid the axe at the root" of the cult of Bhakti. To support this cult of devotion to a god on the same Aupanisada grounds wherefrom Sankara derived his authority, Rāmānuja presented his doctrine of qualified monism. His contribution consisted in supplying a sound base for this cult which in essence dominated all the religions. In the later half of the 11th. century, when there existed a firm ground for faith in, and love for, a god, Kṛṣṇamīśra developed a popular theme in the form of a drama. He was a staunch believer in monism but he regarded Bhakti as an instrument for achieving that end. To propagate and popularise his doctrinal thesis he constructed this drama as a vehicle for his thoughts to sure results. We have mentioned already that there was a state of degeneration which offered him an opportunity of ridiculing the tenets of his opponents without much exaggeration.

For instance, we note here his description of a householder, depicted as a believer in the sacrificial cult of the Vedic religion or Brahmanism, a finished portrait of outward pomp and show observed to this day in the minutest details. Similar is the delineation of the so called Sanyasis, watchful for a rich prey and only too anxious to relieve him of his precious belongings, found everywhere in the tirthas even to the present day. In every town the Sanyasis resided and lived by begging. A few of them were really good and became learned, but the majority seemed to be irreligious and uneducated. This brought contempt upon their order. Sanyasis were not favoured much on that account and came to be regarded as an asylum for hypocrites. Bauddhas placed it in the forefront. They even allowed women to live in monasteries.

Other important religions of Kṛṣṇamīśra's day were Jainism and Buddhism. The proficiency of Jainas in astrology and medicine attracted the respect of the common people. As a part of the widely circulated Brahmanism, some minor sects, such as Śaivas and Pāśupatas may well be mentioned here. The devotees of Śiva had strange beliefs. They believed in certain demons who are supposed to be Śiva's followers. To propitiate them the oblation of human flesh and blood was needed. Such Pāśupatas referred to herein as a Kāpālika wore garlands of human skulls.

Besides the worship of Pauranika deities there still existed the old Vedic sacrificial cult. The Brahmans at least kept up the practice of Agnihotra. Sacrifice was believed by them to be potent in acquiring anything the sacrificer desired. There was, perhaps not so popular, the materialism of Cārvāka.

Apart from these religions various religious rites and vows were evidently in vogue. Among such practices there was the giving of obsequial water to the dead. Probably the practice of committing suicide by burning oneself alive on the funeral pyre of a consort or on the death of a beloved relative was also in practice. This person was not necessarily the wife of the deceased, but any near relative. Śānti and Manas are represented as desiring to commit suicide, when the former believes her mother dead and the latter is lamenting the death of his progeny.

As regards the social conditions, the caste system was prevalent and had attained the present day rigidity. Although not quite evident, yet it seems that society was not very much different from modern times, where Brahmanas devoted their time only to religious studies, the Buddhists and the Jainas are depicted as being well versed in the technical sciences. On the whole, very little is mentioned about the life of the ordinary folk.

There is an interesting point to note about the mode of warfare in those days. There is in the drama some incidental narration of battle scenes. It is surprising that Kṛṣṇamīśra has described warfare conventionally in the play. The historical evidence is contrary as regards the use of chariots in those days. They were out of use as far back as the 7th. century. However, the poet gives an accurate account of the battles in the prologue to the drama. The army consisted of three constituents, viz.: elephants, horses and footsoldiers. Various kinds of weapons were used. Of these the bow and arrow, the sword and

the spear were the principal. Perhaps the sword was the most important.

These are a few points which strike the reader. A portrait with so many blanks can not be interpreted without a supposition here and a conjecture there. Any attempt to fill in other details would lead us to a jargon of conjectural hypotheses.

THE DEVELOPMENT OF
ALLEGORICAL LITERATURE IN SANSKRIT.

An attempt will be made in the following pages to give an account of the development of the allegory in Sanskrit literature. At the very outset it should be borne in mind that it is not intended here either to furnish the long lists of the works, which even incidentally contain something allegorical; or to include unnecessarily the description of their contents to increase the volume of the work. Such an attempt would fall undoubtedly beyond the per-view of the present essay; since it requires an elaborate and comprehensive treatment of the subject with the corresponding literatures. What we do aim at for the present is to trace an uninterrupted and successive development of the allegory in Sanskrit from the Rgvedic times to the end of the classical period.

Before we proceed any further, let us, for a moment think of the meaning of the word allegory. This is all the more important, because, nowhere in Sanskrit literature, neither Vedic nor classical, do we come across a word, which expresses the various senses of allegory. Further, but for a single exception of the *Upamiti (ta) bhavaprapñicā Kathā* of Siddherṣi, no poet even thought it necessary to give an indication that his characteristic endeavour has some underlying purpose. And above all, this allegorical form used in the dramas or in the *Kavyas* has been so thoroughly blended with their forms that the Rhetoricians never realised to define such works separately. This is more striking in the case of *Viśvanātha Kavirāja*, the author of *Sāhityadarpaṇa*, by whose time two allegorical dramas had already been produced.

We have in the dictionaries the following meanings of the word allegory.

- (i) Figurative treatment of one subject under the guise of another.
- (ii) A presentation of an abstract or spiritual meaning under concrete or material forms.
- (iii) A symbolic narrative.
- (iv) An emblem.

Generally, we find all the above senses in the allegorical works of Sanskrit literature. However, it must be noted here that all the works, which we shall consider in the present context, are not completely allegorical. In fact in the early Vedic literature only here and there, in one sense or in another, we come across allegorical descriptions. Similarly in the beginning of the classical period too, occasionally an allegorical character appears.

Another important point deserving our consideration is whether or not the figures of speech, such as the metaphor, can be classified under the allegory. In the later classical literature the figurative representation has been used to convey a meaning other than and in addition to the literal one. In such cases there is an apparent similarity between the metaphor and the allegory, which can give rise to confusion. However, the distinguishing feature between the two is the latter's longer sustainment and extensive carrying out in the details.

Having made this observation with regard to the general nature of the allegory, we turn to another notable point; namely the consideration of the circumstances, which helped in its development. The fact must again be remembered here that no uniformity is witnessed in the development of allegorical literature among different peoples.

To make the facts better understood a further clarification of

this point is desirable. Strictly speaking no such clear-cut stages can be marked to show the gradual development of allegory in the literatures of the ~~world~~^{world}. For, the word allegory covers a very wide field. Therefore it is more than probable that in the literature of a particular country its evolution may have been different from that of another country. Nevertheless, for a broad comparison, we may safely assume that a particular trend developed at one place earlier and at another later. The following observations have been made with this assumption.

To begin with, we notice two distinct trends, which developed in the form of allegory in Greece. With the development of philosophical thought in that country, the followers of the great poets like Homer and Hesiod, out of great admiration of their wisdom, attempted to find symbolic expressions of similar views in their works. This popularised the view that Homer 'philosophized^x in verse'. This belief is not altogether baseless, as there are traces of speculative thoughts and a few genuinely allegorical passages found in the works of Homer. Secondly those early critics of philosophy expressed their thoughts in poetic style. They clothed the old stock of myths in new garbs and thereby made them appear consistent ^{wi}th the new conceptions of cosmogony. They utilised puns and personifications, in verse and in prose, to achieve this end. This also helped in providing a sound footing for the evolution of this new method: the allegorical representation. This was also practiced to illustrate and corroborate moral rules of conduct.

However, such a process is not seen as marking the advent of allegorisation in Sanskrit. This, the allegorical interpretation, is a later stage so far as Sanskrit literature is concerned, but at the same time, when it made its appearance, it was carried out more widely and

elaborately. We shall make this point clearer when we account for the relative facts in the proper context. But now we proceed further to examine our contentions.

The earliest examples of allegoric representation in Sanskrit literature make their appearance in the R̥gveda in the form of figurative description of natural phenomena. The instances of other aspects of the allegory occur more frequently in the Brāhmanas and in the Upaniṣads than in the Saṁhitās themselves. Prof. Winternitz¹ remarks, "We see gods, as it were, arising before our eyes. Many of the hymns are not addressed to a sun-god, nor to a moon-god, nor to a fire-god, nor to a god of the heavens ----- but the shining sun itself, the gleaming moon in the nocturnal sky, the fire blazing on the hearth or on the altar or even the lightening shooting forth from the cloud ----- all these natural phenomena are, as such, glorified, worshipped, and invoked. Only gradually is accomplished in the songs of the R̥gveda itself, the transformation of these natural phenomena ----- into gods and goddesses such as Sūrya (Sun), Soma^{ma} (moon), Agni (fire) -----". He further states, "So the songs of the R̥gveda prove indisputably that the most prominent figures of mythology have proceeded from personifications of the most striking natural phenomena." This statement in itself is clear enough and is completely ^{borne} out by the facts. Hymn after hymn can be quoted here for further corroboration of it. A few instances are given below from the hymns in the R̥gveda addressed to the dawn (Uṣas).

(1) Ā ghā yoseva sūnary usā yāti prabhūmjati

jarayanti vrjanam padvad iyata utpā^{ayati}ti paksinah²

1. AML. Vol. I (1927) p. 75.

2. R̥gveda, I. 48.5.

Esā vyenī bhavati dvīhrhā^a aviṣkurvānā tanvatī purastāt.
 rtasya pānthān anyeti sādhu prajānativa na diśo mināti.
 Esā śubhrā na tanvo vidānordhveva snāti drśaye no asthāt.
 apa dveso bādhamānā tamānsy usā divo duhitā jyotisagāt¹.

(ii) Esā praticī duhitā divo nṛn yoṣeva bhadrā ni x rinīte apsaḥ.
 vyūrnvatī dāsūse vāryāni punar jyotir yuvatih pūrvathakah²
 Bhadrā dadrkṣa urviyā vi bhāsy ut te śocir bhānovo dyām apaptan.
 āvir vakṣah Kṛṇuṣe śumbhamānoṣo devi vocamānā mahobhīh³.

This and similar graphic descriptions of other natural phenomena are not rare in these Sāmhītā. Not only this but the abstractions have also been personified. To quote again the same authority, "There were, indeed, some deities that have become divine beings out of abstractions"⁴. Mostly all such examples are found in the tenth book. There are hymns in praise of Manu (anger) and Śraddhā (faith). Two examples of each are quoted below.

(iii) Yas te manyo 'vidhad vajra sāyaka saha ojaḥ puṣyati viśvamānuṣah.

Sāhyāna dāsan āryam tvayā yujā saḥskṛtena sahasā sahasvatā.
 Athiti manyo tavasas tarūyān tapasā yujā vi jahi śātrām.⁵
 amitrahā vrtrahā Masyuhā ca viśvā vasūny a bhara tvam nah.

The following has been addressed to Śraddhā.

(i) Śraddhām devā yajamānā vāyugopā upāsate.

Śraddhām hrdayya yākūtyā Śraddhayā vindate vasu.

Śraddhām prātar havāmahe Śraddhām madhyamī dinam pari

Śraddhām sūryasya nimrucci śraddhe śraddhāpayeha nah.⁶

1. Rgveda, V. 80. 3-4.

2. Ibid V. 80. 5.

3. Ibid, VI. 64. 2.

4. A.H.I.E. Vol.I, (1927) p.77.

5. Rgveda. X. 83. 1 and 3.

6. Ibid X. 151 4 and 5.

The above references will give us an idea of the form of allegory in the Saṁhitās, we occasionally meet with. Here we really see the allegory in the making. The Brāhmanas are somewhat more advanced in the treatment of allegoric characterisation. By this time the sacrificial cult had reached perfection and philosophical thought had also made advancement. This provided an opportunity for a new interpretation of the old literature to make it fully applicable to this advanced cult. The interpreters invented new stories in support of their explanations. At this juncture, in the Brāhmanas, the development of allegory through this interpretation appears in Sanskrit. Not only in the Brāhmanas is allegorical interpretation common, but, herein, we meet the personification of senses added to that of the abstractions. Two passages are given hereunder, one from the Aitareya and another from the Śaṁtapatha Brāhmaṇa, as illustrative examples.

Indraṁ vai vṛtraṁ jaghnivāṁsam nāstrteti manyamānāḥ sarvā devatā
ajāhuḥ tam maruta iva svāpayo nājahuh; prāṇā vai marutaḥ svāpayah;
prāṇā haiv enaṁ tam nājahuh tasmād eṣo 'cyutaḥ svāpimān progāthah
śasyata, āsvāpe svāpibhir ityapi ha yady aindram evāta ūrdhvaṁ
chāndah śasyato. Tad dha sarvaṁ marutvatīyaṁ bhavaty eṣa ced
ecyutaḥ svāpimān progāthah śasyata āsvāpe svāpibhir iti¹.

Athāto manasaś caiva vācaś ca. Ahaṁ bhadrā uditāṁ manasaś ca ha vai
vāk cāhaṁ bhadrā udati.

Tad dha mana uvāca. Ahaṁ eva tvāvac chreyo 'smi na vai mayā tvāṁ kim
cañānabhigataṁ vadasi sā yan mama tvāṁ kṛtānukārānuvartmāsy ahaṁ
eva tvac chreyo 'smīti. Atha ha vāg uvāca. Ahaṁ eva tvac chreyasy
asmi yad vai tvāṁ vetthāhaṁ tad vijñāpayāmy ahaṁ sañjñāpayāmi².

1. Aitareya Brāhmaṇa, 8. III. 2. 16.

2. Śaṁtapatha Brāhmaṇa, I, 4-5, 8-10.

The personification of the sense organs is continued in the Upaniṣads also. The Superiority of Prāna over other senses has been often illustrated by dialogues and actions. The following is an example from the Chāndogya Upaniṣad.

(i) Atha ha prānā aham śreyari vyudire aham śreyān asmi aham śreyān asmiti. Te ha prānāḥ prajāpatim pitaram upetya ūcuh bhagavan ko nah śrēṣṭhah? Iti tān hovāca yasmin va utkrānte śarīram pāpiṣṭhatarān iva drśyate sa vah śrēṣṭha iti. Sā ha vāk uccakrāma sā saṁvatsaram prośya paryetya uvāca katham aśkṛata vte maj jīvitum iti. Yathā kaṣā avadantah prānantah prānena paśyatas cakṣusā śrṅvantah śrotreṇa dhyāyanto manasā evam iti praviveśa ha vāk cakṣu hoccakrāma¹.....

It would be clear from all we have seen so far that throughout the Vedic literature we come across the allegory in its different forms. However, here an important noteworthy point is that, notwithstanding the fact of frequent occurrence of allegory, not a single work of this vast literature is exclusively allegorical. The reason for such a striking incident, I believe, is that most of the works of this literature are compilations of the works of different authors. Nevertheless, as a whole, this is representative of the successive development of this new trait, which reached perfection in the classical literature.

At the end of the Vedic literature and before the beginning of the classical period, there are two more important sources which supply the connective link between the two. These are, namely, the Buddhist Jātaka stories and the one national epic; the Mahābhārata. We

1. Chāndogyopaniṣat, V. 1.

are not at all concerned here with the the dates of their compilation; but our sole interest lies in showing as to how these connect the two literatures together. We have pointed out earlier that in the Brāhmanas and in the Upaniṣads new stories were invented or some from other old stock were utilised to support the explanations of the then interpreters. In certain cases some of these had a moral code behind them. In the Jātaka stories or in the Mahābharata no further advancement was made in the mode of allegoric treatment, yet, in them, we have a great number of parables illustrative of a particular ethical precept. Herein the animals are humanised and the inanimate world has been personified. Such stories had become a common property of all the three important religions (Hinduism, Buddhism and Jainism); and the advocates of these religions had also a common aim to achieve through these stories.

All the different modes and aspects of allegory which had fully developed by this time were widely practised by the later classical poets. If one personified abstractions, another presents the inanimate objects as dramatis personae. The first completely allegorical specimen of the classical literature is in the form of a drama and contains Buddhi, Kīrti, Dhṛti, etc. as characters. This drama was found with the fragments of Aśvaghōṣa in central Asia. Whether or not Aśvaghōṣa is also the author of this can not be maintained with certainty. The only evidence in favour of assuming Aśvaghōṣa as its author is its appearance with the Śāriputraprakaraṇa, the colophon whereof bears his name. In the drama Buddhi, Kīrti and Dhṛti appear and converse. At the end Buddha also appears, but, the piece being fragmentary, it is not clear if he partakes in conversation. The following is quoted here as a specimen of the

piece.

Bhavanivartakeṣu kleṣeṣu na kiñcid asti pprakāṭavyaṃ yasya nityam
anityam v(ā) na k(i)ñc(i)d ast(i) boddhavyam..... tamo yena
vikṣiptaṃ mayūkhair avāptaṃ rajo yasya dhvastaṃ yen āvāptaṃ
param amṛtaṃ dūrlabhaṃ ṛtaṃ manobudhis tasmīn naḥ abhirame
śāntiparame.

Dhṛti - asti asti tat matprabhāvaparigrhītaṃ puruṣasaṃjñakam tejah
prādurbhūtaṃ parasparāyattaṃ idaṃ dvandam iti yatra hi buddhir
avatiṣṭhate tatra buddhiḥ vistīryate.

Kīrtiḥ - evaṃ gate yuvābhyāṃ āyattābhyāṃ idānīm kaḥ

Buddhiḥ - tathā taḥ api ca nityam sa sūpta iva yasya na buddhir asti
nityam sa matta iva yo dhṛtīviprahāṇaḥ sa ca yasya na kaḥ....¹.

Next to this interesting fragmentary dramatic piece another
fully developed allegorical drama is the Prabodhacandrodaya of
Kṛṣṇamīśra of the 11th century. The allegorical works in the dramatic
form belonging to the period lying between these two works have not come to
us. Whether such attempts were made at all or whether the works produced
have now become extinct is difficult to assert for want of sufficient
evidence. In all probability it appears to me that the latter view may
be more correct, because it is hardly conceivable that Kṛṣṇamīśra
initiated the new form of drama and at the very first stroke achieved
the success of great appreciation. On the other hand there is evidence,
however scanty, to prove that his was an attempt inspired by the startling
effectiveness of allegorical works, although such works were not
necessarily in dramatic form.

1. *Liders, H., (Berlin, 1911) Bruchstücke Buddhistischer Dramen,*
p. 86.

To begin again with the fragmentary piece of central Asia, let us pursue the traces of allegorical presentations in the latter literature. During the following period its occurrence in dramatic works is haphazard, yet easily detectible. Bhāsa, the worthy predecessor of Kālidāsa, has in his 'Dūtavākyaṃ' the various weapons of Viṣṇu as dramatic personae. This he has repeated again in his 'Bālacarita'. But the allegory was playing a more prominent part in the 'Kathā' literature. Down from the times of the epics and the Jātaka stories, the parables had become extremely popular and were being used for the propagation of ethical precepts. In fact, religious fervour, rather than poetic art, has greatly inspired the production of allegorical literature. In the Kathā literature the allegorisation was in constant practice and its use was limited to the religious discourses. However, in the Kavya literature too accomplished examples are not wanting. The Meghadūta of Kālidāsa is the shining example of such attempts. Nevertheless, it must at once be admitted that the system of allegorisation developed more freely and efficiently with the religious background. There was, among the Jainas, a popular practice of writing 'Dharmakathās' (religious novels) as they are called. The earliest among these is the Tarāṅgavatī by Pādalipta, dating as far back as the fifth century A.D. All such novels contained a frame-story, connected with innumerable other short stories, illustrative of the strife of human beings; and finally suggesting the means to get rid of these sorrows. These Dharmakathās were designed to serve the purpose of religious instruction and edification. This literary form reached its culmination in the Upamiti(ta)bhavaprapañcā Kathā of

Siddharṣi; an allegorical Sanskrit novel. The work is in prose mixed with verse and its time, according to the author's own statement¹ is Saṃvat 962 (905 A.D.). Siddharṣi tells us therein about himself, his teachers, his work etc. He indicates² that the work proposes to describe the existence of the world in all its diversity by means of allegory. Prof. Jacobi has given the following brief account of this work. "For in the story which forms the basis of the first chapter, he describes, under the allegory of a beggar's adventures, the gradual advance of the world by man through conversion to the true faith towards entire renouncement of the world; in the explanation of this allegory, both in the metrical one (p.44 ff.) and in the very lengthy prose exposition (pp.46-146), he expressly states that the beggar Niṣpūnyaka is no other than himself 'madiyo jīvaḥ' (v.462); p.45. l.16, p.53, l. 12) before his conversion to the Jaina faith (bhagavddharmaprāpteh prāk). Moreover he refers 'to his own experience' (svasaṃvedenasiddham p.53, l.17, p.80, l.10);" "And finally an entirely personal trait, the composition and publication of the Upamitibhavaprapañcā Kathā, has its equivalent in the allegorical story; for when the reformed beggar could induce no one to accept his wonderful food, he placed it in a wooden bowl and left it in the courtyard for every one to take who wished". It is, therefore, evident that the author in relating the course of reformation of the worldly man does not describe what might be as he imagined, but what he knew to have actually occurred in his own case"³. He sums up his

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1. Saṃvatsarasātanavake dvijaṣṭhisahite 'tilaṅghite cāsyāḥ. U.B.P.K. (1900) edited by P. Peterson and H. Jacobi) p.1240.
 2. Upamādvāratāḥ sarvā bodhārthāḥ sā niveditā. I, 80. Bhavaprapañcān ātmīyāḥ tasyā bodhavidhīṣayā./ Upamādvāratāḥ prāha-tīvrasakvegakāraṇam.
 3. U.B.P.K. (1900), III-IV. (I, 96)

opinion, "it is as it were the plot of the drama, an Indian Divina Commedia, in which the various births of the hero are but as many acts of scenes of the whole play: the Samsāranāṭaka¹".

I have quoted here at length the opinion of the learned Professor to give us an idea of the growth of allegory by this time. It can be logically concluded from all that we have discussed above that allegorical characterisation was practised throughout the classical period; although it seldom appeared in the form of drama, Kṛṣṇa-mīśra, as such did not create or revive any new trait; he employed a popular agency, the drama, to spread abroad the Advaitic philosophy, of which he was an exponent. His approach flourished greatly and received wide acknowledgement, as may be seen from the fact that the advocates of different philosophies largely imitated him, and consequently a number of allegorical dramas were produced. Among others the following are prominent: the Mohaparājaya of Yaśaḥpāla, the Saṅkalpasūryodaya of Venkaṭanātha and the Gaitanyacāndrodaya of Kavi Karnapūra.

1. U.B.P.K. (1900), xix.

Text in transliteration.

PRABODHACANDRODAYA

First Act

Madhyāhnārkaṁarīcīkāsṽ iva payahpūro yadañjāna-
 staḥ, khaṁ vāyur jvalano jalam kṣitir iti trailo-
 ōkyam unmīlati. Yattattvaṁ viduṣāṁ nimīlati
 punaḥ sragbhogibhōpamam, sāndrāṁⁿendam upāsmāhe
 tadāmalam svātmāvabodhammahāḥ. 1.
 - Api ca -

Antarṇādīniyamitamaruṅghitabrahmarandhram
 svānte sāntipraṇayini samunmīlādānandasāndram
 Pratyagjyotir jayati yamineḥ spaṣṭalālāṭanetra-
 vyājavyaktīkṛtam iva jagadvyāpi candrārdhamauleḥ.
 2.

(Nāndyante)

Sūtradhārah¹ - Alam ativistarena. Ādiṣṭo'smi sakalasā-
 maṭacakra²cūdāmaṇimarīcīmañjarinīrājītacaranaka-
 malena³, balavadarinivahāvakṣastatā⁵kapāṭapāṭana-
 aprakaṭitanarasimharūpeṇā⁶, prabalataranarapa-
 ṭikulapralaya⁸mahārṇava⁹magnamedinīsamuddharana¹¹-
 mahāvarāheṇa, nikhilā¹²digvilāsinīkarṇapurīkṛtakīr-
 tīpāllavena¹³, samastāsāstamberamakarnatālāsphāla-

1. alam ativistarena' omitted (C) 2. cakra omitted
 (A & CAL.) 3. yugalena (C₂) 3. ~~yugalena (C₂)~~ 4. ripuñ-
 java. (D.F.LPZ. & VL₁) 5. kṣasthalaka. (A & C₂) tatakava-
 ṭa (CAL) 6. nṛsimharūpeṇa (VL) narasimharūpādāmbareṇa (A)
 7. kula omitted (A) 8. pralayakṣāla (A) 9. samudra (F)
 10. magna omitted (LPZ), nimagna (VL) 11. varāharūpeṇa
 (VL) 12. sakala (VL) 13. kīrtilatāpallavena (B.C₁.C₂.
 F.β.Cal. Poona, VL.)

anabahalā¹⁴pavanasampātanartitapratāpānalena Śrīmatā
 Gopālenā¹⁵yathā¹⁶ khalv asya¹⁷ sahasuhrdo rājñah¹⁸ Śrī
 Kīrtivarmadevasya digvijayavyāpārāntaritataparabra-
 hmānandair^{17a} asmābhiḥ samunmiṣitāvividhaviṣāyārasa-
²⁰ dūṣitā iv ātivāhitā divasāḥ. Idānīm tu
 kṛtakartevyā²¹ eva vyaṁ. Yataḥ -
 Nītāḥ kṣayaṁ kṣitibhujo nrpater vipakṣā
 rakṣāvati kṣitir abhūt prathitair amātyaiḥ
 Sāmrājyam asya vihitam kṣitipālamauli-
 mālārcitam²² bhuvi payonidhimekhalāyām. 3.
 Tad[†]vayam sāntarasaprāyaprayogābhīnayaena²³ātmanam
 vinodayitum icchāmaḥ. Tād yat pūrvam²⁵ atrabhavad-
 bhiḥ²⁶ Śrī Kṛṣṇamīśraḥ²⁷ Prabodhacandrodayam nāma nāta
 akam²⁸ nirmāyā²⁸ bhavataḥ²⁹ samarpitam āsit tad adya
 rājñah Śrī Kīrtivarmaṇaḥ purastād abhinetaḥ
 bhavataḥ. Asti cāsya bhūpateḥ sapariśadas tad
³⁰ āvalokanākutāhalaṁ iti. Tad[†]grhaṁ gatvā grhinīm³¹

14. bahula (C.C₂.F.), bahulataḥ. (C₁.Cal.), bahulatara
 LPZ.VL₁.X.)² 15. ladevena. (C₂.)¹ 16. yathā omitted (D)₂
 yathā...devsya. omitted (A) 17. sahaja omit.(D) 18. Śrī
 omit. (VL) 17a. nandarasar (VL), paramabrāhmahrdair (B),
 paramabra. (Cal.) 18a. samunmīlita (C.C₁.C₂.F.B.Cal.VL.
 Poona) 19. viṣayaviṣa. (C₂.) 20. rasāsvāda² (VL) rasasparśa
 dūṣitā (B.C. B.VL₁) 21. kṛtyā (Cal. B.VL.Poona); eva omit.
 (C₂.B.Poona Cal. VL) 22. rpitam (VL) 23. rasaprayogā.
 (VL)², sāntirasaprā. (C₁.F.)¹ sāntirasaprayo. (Cal.),
 sāntarasaprasthitena yōgātinayena (A) 24. tato yatpū.
 (VL), tatpū. (F), Tadyathā yatpū. (C₂.) 25. pūrvam asma-
 gurubhiḥ (B.C.VL.); apūrvam (Cal.)² 26. tatrabhavadbhiḥ
 (B.VL₁.Poona), atrabhavatā (F) 27. kṛṣṇamīśreṇa (F)
 28. abhinirmāya (Cal.) 29. bhavatsu (F) 30. tat
 omitted (D.E.X.Poona) 31. tad ālokana (Cal.) lokane ku.
 (VL).

śāhūyā³² saṅgītakāṃ³³ anuṭiṣṭhāmi.

(Parikramya nepathyābhimukham avalokya) Ārye itasṭā-
vat.

(Praviśya Natī) Natī - Esahmi, ānaveḍu ajj³⁴ ko ṇiōō³⁵
anucitṭhiadutti.

Sūtradhāraḥ - Ārye viditam eva bhavatyāḥ.³⁶

Asti pratyarthiprthvipativipulabalāranyamūrchatprat
tāpa jyotirjvālāvalīdhatribhuvanavivaro viśvavibhrān
³⁷takīrtiḥ.

Gopālo bhūmipālān prasabham asilatāmītramātreṇa³⁸
jītvā sāmrajye kīrtivarmā narapatitilako yena
bhūyo 'bhyaseci. 4.

Api ca -

Adyāpyunmadayātudhānataruṇīcañcatkarāsphālana-
vyāvalgannṛkapālatālaranītair nrtyatpīśācāṅganāḥ
Udgāyanti yasāmsi yasya vitatāir nādaiḥ pracandā-
nīla prakṣubhyatkarikumbhakūtakuharavyaktai ranak-
kṣonayāḥ. 5.

Tena ca śāntāpathaprasthiten³⁹ātma⁴⁰vid⁴¹ ātmāvinodār-
tham Prabodhacandrodayābhīdhanam nāṭakam abhinetum
ādiṣṭo 'smi. Tad ādiśyantā⁴² bharatā varṇikāparigra-
hāya.⁴³

Natī - (Savismayam) Ajjā⁴⁴ accariām accariām jeṇa taḥ-

-
32. samāhūya (C₂.E.VL) 33. gītakarmanu. (E.VL₁) 34. iyahm
(Cal.) 35. ajjāutta (B.C.C₃.F.X.LPZ.) 36. Bhavatyā
"instrumental" (A.C₃.F.VL) 37. viśrānta (VL), vikkhyāta
(F) 38. tāmantramātreṇa (B), tāmatramantrene (A),
tāmātramitrene (VL) 39. (śāntarasapatha (F),
śāntarasapṛāyapatha. (C₂.) 40. ātmavidā omitted (A.-β.)
(Cal. poona) 41. tmanōvi (VL) 42. śyatām (B.C.)
43. grahaṇāya (A.C₁.β.)
44. ajja omitted (C) ajjāutta (β.F.Poona).

vihaniābhū⁴⁵ābalavikkamekka⁴⁶ñibbhacchiāsaālarāāmanā-
 lena, āyannaki⁴⁷ttthak⁴⁸athinakoāndadandabahalavarise-
 ntasarañiārajajjar⁴⁸akidaturaātaramāmālam, niranta-
 ranivadantatikkhā⁴⁹vikkhittasat⁵⁰thāsahassapallatthatt⁵¹tu-
 nṅga⁵²māṅgamahāmahi⁵³harasahassam, bhamantabhuādanā⁵³man-
 darāñihādaghummantāsaālapattisalilasamghādam kannasena⁵⁵
 sāaram⁵⁴ñimmahiā mahumahañe⁵⁶eva khīrasamuddam āsādida⁵⁶
 samaravi⁵⁷jaālacchi⁵⁷ tassa sampadam saālamunijañasala⁵⁷hā-
 ñi⁵⁷o⁵⁷ kaham eriso uvasamo samvutto.

Sūtradhārah - Ārye⁵⁸ nisargasaumyam eva brāhmaṇam jyotiḥ kuto'pi
 kāraṇāt prāptavikāram api punaḥ svabhāva⁵⁹ ev avatisthā-
 ate. Yataḥ sakalabhūpālakulapralayakālāgnirudrena
 cedipatinā samunmālitam candrātreypārthivanām pṛthi-
 vyām ādhipatyam sthīrikartum ayam asya samrambhaḥ.
 Pasya -

⁶⁰Tathā Kalpāntasankṣobhalānghitāśeṣabhūbhṛtaḥ
 sthairyaprasādamaryādās tā eva hi mahodadheḥ. 6.

Api ca - Bhagavan⁶¹ñārāyanāmsasambhūtā bhūtahitāya tathāvidhā⁶¹
 pauruṣabhūṣaṇāḥ puruṣāḥ kṣitīm⁶² avatīrya niṣpādita⁶³krtye⁶³
 yaḥ punaḥ⁶⁴ santim eva prapadyante. Yathā⁶⁵ Parasurāman⁶⁵
 eva⁶⁴kalayatubhavatī tāvat.

-
45. bhūā omitted (F) 46. ekka (C₁.C₂), vikkamekka omitted
 (Cal.) 47. yannakittha (F.Poona) 48. jajjarida (VL),
 jajjarijanta. (C₃) 49. kkhavisikhani (VL),
 50. kkhannikkhitta (C₁) 51. ttamahatthapa. (VL) 52. pajjāsida
 (Cal.) 53. ndacāndama. (C₂.F.Cal.LPZ. Poona)
 54. ghūnanta (Cal.) 55. sena (B.Cal. LPZ) 56. samāsādida (B.C
 C₁.E.F.) 57. niāvīracaridassa (C.B. Poona), niācari. (Cal.)
 58. ārye omitted (C) 59. vam eva (VL), vam ti. (C₃), va ava.
 (C.Cal.) 60. tadā for tathā; then follows Kalpāntavātasam
 kṣobha (B.C₁.VL) 61. vidhapau. (C₂.Cal.) Pauruṣaḥ
 puru. (JA) 62. titalama. (Cal.) 63. torukṛ. (C₂.C₃.VL₁)
 64. pratipa. (B) 65. tathā hi (C₂CAI)

Yena triḥ saptakṛtvo nr̥pabahulavasā⁶⁶māmsamastiskape-
 ṅkaprāgbhāre'kāri bhūricyutarudhirasaridvāripūre'bhī
 sekah. Yasya strībālavr̥ddhāvadhiniḍhanavidhau nirḍa-
 yo viśruto'sau, rājanyoccāmsakūtakraathanapaturatad-
 ghoradhārah kuthārah. 7.

So'pi svavīryād avatārya bhāraṁ

bhūmeh samutkhāya kulam nr̥pānām.

Prasāntakopajvalans tapobhiḥ

Śrīmān munih sāmyati Jāmadagnyah. 8.

Tathā'yam api kṛtakṛtyaḥ⁶⁹ samprati paramam⁷⁰ upasāme-
 niṣṭhām prāptah. Yena ca -

Vivekaḥ⁷¹ eva nirjitya Karṇam mohaṁ ivorjitam

Śrī Kīrtivarmanr̥pateḥ bodhasy vodayaḥ kṛtah. 9.

(Nepathye) āh pāpa sāilūśādhama⁷² katham asmāsu⁷³ jīvatsu svāmīno

Mahāmohasya Vivekasakāsāt parājayam udāharasi,

Sūtradhārah - (Sasāmbhramam vilokya) Ārye⁷⁴

Uttungapīvarakucadvāyapīḍitāngam

ālingitaḥ pulakitena bhujena ratyā

Śrīmān jaganti madayan nayanābhirāmah

Kāmo'yam eti madaghūrṇitanetrapadmaḥ⁷⁶ 10.

Mad vacanāca⁷⁷ cāyam upajātakrodhā⁷⁸ iva⁷⁹ lakṣyate. Tad

apasaranam ev āsmākam itaḥ śreyah.

-
66. bahala (VL) 67. lavaśā (Cal.) 68. sāndra (C₁.F.)
 69. kartavyaḥ (VL), kāryaḥ (F.Cal.) 70. param upāsāmaprati (B)
 71. kena vinir. (C₃.D) 72. śāpasada (F) 73. asmat svāmīno
 (VL₁) 74. ārye itas tāvat (LPZ.VL) 75. payodhara (F)
 76. netrayugmaḥ (B) 77. nūnam mad vacanāc cepajāta. (Cal.)
 nād ayamupa. (B) 78. kopa iva (F.Cal.), krodho la. (VL)
 79. dha ivopala. (B.)

(Iti niṣkrāntau)

PRASTĀVANA

(Tataḥ pravīṣati yathānirdiṣṭaḥ Kāmo Ratis ca)

Kāmaḥ - (Sakrodham āḥ pāpeti paṭhitvā) Nanu re bhara-
tādharma -

Prabhavati manasi viveko viduṣām api śāstra-
sambhavas tāvat.

Nipatanti drṣṭivīṣikhā yāvan mendīvarākṣinām. 11.

Api ca -

Ramyāḥ harmyatalaḥ navāḥ Sumanasāḥ⁸⁰ guñjad dvirephā-
lataḥ, pramīlanā navamallikā⁸¹ aurabhayo vātāḥ sa-
candrāḥ kṣapāḥ.⁸² Yadyetāni⁸² jayanti hanta paritāḥ
śastrāṇy amoghāni me, tad bhoh kīdr̥g asau viveka-
vibhavaḥ kīdr̥g prabodhodayah. 12.

Ratiḥ - Ajjautta guruḥ⁸³ kkhū mahāmohassa paḍivakkho viveḥ
tti takkemi.

Kāmāḥ - Priye kutas tav edam strīsvabhāvasulabham vive-
kāḍ bhayam utpannam. Pasya -⁸⁴

Api yadi visīkṣhāḥ⁸⁵ sarāsanam vā kūsūmamayam sa-
surāsuram tathāpi.

Mama jagad akhilaḥ varoruⁿ jājñām idam atilaṅghya
dhr̥tiḥ muhūrtaḥ eti. 13.

Tathā hi -

Ahalyāyā⁸⁶ jāraḥ surapatir abhūd ātmatanayam
prajānātho 'yāsīd abhajata guror indur abalām.
Iti prāyah ko vā na padam apathe 'kāryata mayā

80. sunayanā (B. C. C₁. Cal.) 81. kāḥ sura. B. C₁. C₂. B. D
82. niśāḥ (D. LPZ.) 83. mahārāḥ mahā (B. Cal. Poona)
84. pasya pasya (B.) 85. ca (C), me (C₂)
86. lyāyām (B. C₂), lyāyai (VL)

- sramo mad ⁸⁷vaṅṅānāmi ka iha bhuvanonmāthāvidhiṣu. 14.
 Ratih - Ajjautta evvaṃ nṇedam. Tahavi mahāsahāsaṃpanno
 saṅkidaṅṅo arādi. Jado assa ⁸⁸jamāṇiāmappamuha
 amaccā mahābalā suniandi.
- Kāmah - Priye yān etan rājño vivekasya yamādin amātyān
 pasyasi ta ete niyatam asmābhir abhiyuktamātrāt
⁸⁹prāg eva vighaṭṭisyante. Tathā hi -
 Ahimsā kaiva kopasya brahmacaryādayo mama
 lobhasya purataḥ ke'mī satyāsteyaparigrahāḥ. 15.
 Yamaniyamāsanaprā⁹⁰ṇāyāmapratyāhāradhyānadhāraṇā-
 samādhyas tu nirvikāra⁹¹cittaikasādhyatvad īṣatka-
 rasamunmūlā⁹² eva. Api ca striya ev amīśam
 kṛtyās ten aite'smad gocarā⁹³ eva vartante. Yataḥ -
 Santu vilokanabhāṣanavilā⁹⁴sāparihāsakeliparirambhā-
 ṣa.
 Smaraṇam api kāminīnām alam iha manaso vikārāya. 16.
 Viśeṣatas' caite madamānamātsaryadambhalobhādibhir
 asmat svāmivallabhair⁹⁵ abhiyujyamānā narapatimā-
 ntrinam adharman ev āśrayiṣyante.
- Ratih - ⁹⁶sudam mae tuhmānam ⁹⁷sāmadamaviveappahudinam ca
 ekkam uppattitthānam tti.
- Kāmah - ⁹⁸āḥ priye kim uccyate ekam utpattisthāna⁹⁹ṇi?

87. nonmāda. (C). 88. jadossa (P.C₂.F.Poona)
 89. drāg (P.C₁.C₂.) 90. kāraikaci. (C.P. Cal.)
 91. mūlitā evā (B) 92. caram eva na pravartante (B)
 93. vihāra (C₂) 94. madamātsarya (VL) 95. llabhair
 amātyair abhi. (F), abhibhūyamānā (B)
 96. ajjautta sudm (F.X. poona)
 97. viveasamadama. (VL) 98. āḥ omitted (P.C₂.Cal.),
 priye omitted (C₁.), āḥ priye omitted (C)
 99. iti omitted (C) 100. ~~thamamahe.~~ (VL)

Nanu janaka ev āsmākam abhinnah. Tathā hi -
Sambhūta¹⁰⁰h prathamam iheśvarasya saṅgān -
māyāyām mana iti visrutas tanūjah.

Trailokyam sakalam idam visrjya bhūyah
ten ātho janitam idam kuladvayam nah. 17.

Tasya ca pravṛttinivṛtti¹⁰¹ dve dharmapatnyau.
Tayoḥ pravṛttyām samutpannam¹⁰² mahāmohapradhānam
ekam¹⁰³ kulam. Nivṛttyām¹⁰⁴ tu vivekapradhānam iti.

Ratiḥ - Ajjautta jadi evvaṁ tā kiṁ nimittam tuhmānam
soārānam¹⁰⁵ vi¹⁰⁶ eārisam veram.

Kamah - Priye,

Ekamiṣaprabhavam eva sahodarānām

ujjṛmbhate jagati vairam iti prasiddham.

Prthvīnimittam abhavat kurupāṇḍavānām

tivras tathā¹⁰⁷ hībhuvanakṣayakṛd virodhah. 18.

Sarvam ev¹⁰⁸ aitaḥ jagad āsmākam¹⁰⁹ pitropārjitam,

tāccāsmābhis tātavallabhatayā sarvam ev ākrāntam.

Teṣāṁ tu viralah pracārah. Ten¹¹² āite pāpāḥ

sampratam pitaram āsmāmsconmūlayitum udyataḥ¹¹³.

Ratiḥ - Sāntam pāvam. Ajjautta kiṁ erisam pāvam viddesa-

-
100. thamamahe. (VL) 101. pravṛtṭiḥ nivṛtṭiśca (B.C.C₁.)
102. utpannam (B. C₂.Cal.) 103. ekam omitted (E.X)
104. tyām⁺utpannam (Cal.) 105. vi omitted (C) vi paropparat
(VL) 106. mahāveram (B) 107. tathāpi (C₂.)
108. eva ca itaḥ (Cal.) 109. dasmatpitro. (C₃².D.F.VL.),
paitryam upārjanam (B) 110. tathāsmā (C)
111. bhis tāvad valla. (E.X.LPZ.Poona. VL) bhis tāvad
pitṛva. (C₂.)
112. tena te (C₂.Cal.) 113. udyuktāḥ (F), samudyatāḥ (C₃.)

mēttakēṇā¹¹⁴ tehiṃ āreddham ? Hoḍu,¹¹⁵ assa uvāo kovi
mantido.

Kāmaḥ - Priye¹¹⁶ asty atra¹¹⁷ kiñcin nigūḍham bijam.

Ratiḥ - Ajjautta tā kim na ugghāḍiadi.

Kāmaḥ -¹¹⁸ Strīsvabhāvād bhavati bhīrur iti na tad dārunam
pāpiyasām udāhryate.

Ratiḥ - Ajjautta kerisam tam ?

Kāmaḥ - Priye na bhetyam¹¹⁹ hatāsānām āsāmātram¹²⁰ etat.

Asti kil aiṣā kim¹²¹ vadanti. Atrāsmākam kule vidyā
nāma rākṣasi samutpatsyate iti.

Ratiḥ - (Sabheyam) Haddhi¹²² haddhi kaḥam ahmāṇam kule
rakkhasīti vevadi me hidaam.

Kāmaḥ - Priya na bhetyam kimvadantimātram¹²³ etat.

Ratiḥ - Adha tāe rakkhasīe¹²⁴ kim kādavvam ?

Kāmaḥ - Priye asti¹²⁵ kilatatra prajāpatyā sarasvatī.

Pūmsaḥ saṅgasamujjhitasya gr̥hiṇī māyeti tenāpy-
asāv aspr̥stāpi manah prasūya tanayam loḍān^k
asūta kramāt. Tasmād eva janisyate punar asau
vidyete kanyā yayā tātaste ca sahodarās ca
jananī sarvam ca bhakṣyam¹²⁶ kulam. 19

-
114. viddeśanametṭeṇa (VL) 115. hoḍu omitted (Poona)
athavā bhodu ettha ko uvāo mantidavvo (Cal.), ahavā
atthi uvāo ettha mantido (LPZ. and Poona), ahavā
atthi uvāo kovi ettha mantido (B. C₁.), ahavā viāro
kovi mantido (C₂) 116. priye omitted (C)
117. apy asty atra (Poona) 118. priye bhavati
strīsvabhāvād bhīrur iti na dārunakarma pāpiyasām
udāhryate. (VL), runam kr̥tyam pāpī. (B.C.F.)
119. na bhetyam repeated (B.C₃.D. Poona.LPZ.)
120. mev aitat (A.C.F.VL) 121. atra omitted (F.B.)
122. haddhi kaḥam tuhmāṇam (B.Cal.) 123. mev aitat (VL)
124. siē uppannāe kim ? (Cal.) 125. kil aiṣā (B.C₁.F.
Poona)
126. nakṣyam (D.)

- Ratih - (Satrāsotkampam¹²⁷) Ajjautta parittāhi¹²⁸ parittahi
(iti bhartāram ālingati)
- Kāmah - (sparśasukham abhiniya, svagatam)
Sphuraḍromodbhedas taralataratārākuladrśo
bhayotkampottungastanayugabharāsangasubhagah
adhirākṣyā guñjan manivalayadorvalliracitah
parirambho modam janayati ca sammohayati ca. 20.
(prakāśam dṛḍham pariśvajya) Priye na bheta¹²⁹vayam
na bheta¹²⁹vayam, asmāsu jīvatsu kuto vidyotpattiḥ.
- Ratih - Adha kim tā¹³⁰ rakkhasiē uppatti tuhmānam padivak-
kkhānam sammadā ?
- Kāmah - Vādham. Sā khalu viveken opaniṣad devyām prabodha-
candrena bhrātrā samam janayitavyā. Tatra¹³¹ sarva
ete samadamādayah pratipannodyogāh.
- Ratih - Kham¹³² edehim appano vināsakāriniē vijjāe uppatti
duvvinidehim salāhijjadi.
- Kāmah - Priye¹³⁴ kulakṣayapravṛttānām pāpānām pāpakāraṇām
kutaḥ¹³⁵ prātyavāyaganā. Paśya -
Sahajamalinavakrabhāvabhājām
bhavati bhavaḥ prabhavātmanāsahetuḥ.
Jaladhara¹³⁶padavīm avāpya dhūmp
jvalanavināśam anuprayāti nāśam. 21.
(Nepathye¹³⁶) Ah¹³⁷ pāpa durātman, katham asmān eva
pāpakāriṇa ity ākṣipasi. Nanu re¹³⁸ -

-
127. satrāsotkampam omitted (C₃.D.) 128. parittāhi not repeated (F.) 129. na bheta¹²⁹vayam not repeated (B.C.F. (Cal.))
130. tā eva ra. (B.C.C₁.Cal.) 131. tatra ca sarva ete khalu śama. (B), tatra caite sarva eva (Cal.) tatra caite śama. (C.C₂.F.) 132. kham una (C.F.Cal.), edehim omitted (Cal.) 133. tti tehim du. (C₃.D.)
134. Priye omitted (C₃.D.IPZ) 135. taḥ svapara pra. (VI)
136. nepathye tāvad vākyam śrutam (F) 137. pāpa omitted (C)
138. Nanv are (Cal.)

Guror apyavaliptasya kāryākāryam ajānataḥ
utpathapratipannasya parityāgo vidhiyate. 22.

Iti paurāṇikīm gāthām purāṇavida udāharanti.

Anena ¹³⁹ cāsmākaṁ janaken ahaṁkār ānuvartinā jagatpa-
tiḥ ¹⁴⁰ pitaiva tāvad baddhaḥ. ¹⁴¹ Mōhadibhis' ca sa
eva bandhaḥ ¹⁴² sudr̥dhatām nītaḥ.

Kāmah - (Vilokya) Priye ayam asmākam kule ¹⁴³ jyāyān matyā
devyā saha viveka ita ev ābhivartate. Ya eṣa
Rāgādibhiḥ ¹⁴⁴ svārasacāribhir āttakāntiḥ
nirbhartsyamāna iva mānadhanaḥ kṛsāṅgaḥ
matyā nitāntakaluṣīkṛtayā sāsāṅkṣaḥ
kāntyeva sēndratuhināntarito vibhāti. 23.
Tan ¹⁴⁵ nā yuktam ihāsmākam ¹⁴⁶ āvasthātum.

(Iti niṣkrāntau) VIṢKAMBHAKAḤ

(Tataḥ pravīśati rājā viveko ¹⁴⁷ matis' ca)

Rājā - (Vicintya) Priye śrutam tvayāsya durvinitasya
¹⁴⁸ bātor madavisphūrjitaṁ vaco yad asmān eva pāpaka-
riṇa ity akṣipati.

Matih - Ajjautta kim appaṇo dosaṁ loo viānādi.

Rājā - Pasyā ¹⁴⁹

Asāv ahaṁkārāparair durātmabhi

nibadhya taiḥ pāśasatair ¹⁵⁰ madādibhiḥ

ciraṁ cidānandamayo nirañjano

jagat pra¹⁵¹bhūḥ dīnadaśām anīyata. 24.

139. nen asmā. (B.C.D.). cāsmaj janakena (C₂.)

140. patis tāvat pi. (C₂.B. LPZ.), patiḥ pitaiva baddhaḥ (C)

141. mahāmoha. (Cal.) ¹⁴² bandho dr̥dha. (Poona)

143. lajyāyān (Cal.LPZ.Poona), kulakṣayānalo (C₂.)

144. svavaśacā. (Cal.), sarasa (VL) ¹⁴⁵ tad āyukta.

(C₁.) ¹⁴⁶ miḥ āvasthā. (B) ¹⁴⁷ viveko omitted

(B.Cal.Poona) ¹⁴⁸ kāmbātor (Cal.VL) ¹⁴⁹ priye

pasya (C₁.C₂.D.LPZ.Poona) ¹⁵⁰ pāpaśathair (VL),

pāpaśatair (B.C.)

151. āpatirdīna. (C. Cal.) ¹⁵²

Tā¹⁵² ēte punyakāriṇo vayanā tu tanmuktaye pravṛttāḥ
pāpakāriṇa ity¹⁵³ āho jītam durātmabhiḥ.

Matih-Ajjautta¹⁵⁴ jado so sahaajānandasundarasuhāo niccappaāso
vipphuranta¹⁵⁵ sāsalatihuānappaāro paramesaro sunīādi
tā kaḥam edehim duvvinīdehim bandhiā mahāmoha-
sāare nikkhitto.

Rājā - Priye -

Satatadhr̥tir apyuccaihsānto 'pyavāptamahodayo
'pyadhigatanayo 'pyantahsvasthō¹⁵⁶ 'pyudīritadhīr api
tyajati sahajam dhairyam strībhiḥ pratāritamānaseḥ
svām¹⁵⁷ api yad ayam māyāsaṅgāt pumān iḥā¹⁵⁸ vismr̥taḥ¹⁵⁹. 25.

Matih-Nam¹⁶⁰ kkhū andhaāralehāē sahasarassino tirakkāro
jam māē tadhā vipphuranta¹⁶² tamahāppāsaśāarassa de-
vassa vi¹⁶³ āhivavo.

Rājā - Priye avicārāsiddh¹⁶⁴ eyaṁ vā¹⁶⁵ vilāsinīva māyā'sato-
'pi bhavaṁ upadarsayanti paramāpuruṣam¹⁶⁶ vañcayati.
Paśya¹⁶⁷

Sphaṭikamanivad bhāsvān devaḥ pragāḍham anāryayā
vikṛtim anayā nītaḥ kām apy asaṅgatavikriyaḥ
na khalu tad upasleṣād asya vyapaiti r̥ucir manāk
prabhavati tathāpy eṣā¹⁶⁸ puṁso vidhātum adhīratām. 26

152. te omitted (E.X.) 153. aho omitted (X), itya ...
tmabhiḥ omitted (B) 154. Ajjautta omitted (B)

155. papphuranta (VL), phuranta (B) 156. svaccho (A.B.C.VL)

157. svayam api yato. (E.C.Cal.VL.) 158. iva (D.)

159. visr̥utaḥ (VL). 160. kkhū omitted (B.C.C₂.Cal.)

161. jadhā mā. (A.VL) 162. phurant (B.C.F.), papphuranta
(C₁.VL) 163. vi omitted (Cal. VL₁.) 164. cārīta. (C₂)

165. veśyāvi. (VL), veśavi; (Cal.) 166. param pu. (C₂),
paramam pu. (C₁), parapu. (VL) 167. paśya paśyā
(B. Poona VL₁.)

168. vāḍham (B.C.F. Poona, VL₁.)

Matih¹⁶⁹ - Kim puno kāraṇaṃ jena sā¹⁷⁰ taḥhā udāracaridaṃ duvvi-
ādhā paāredi.

Rājā - Na khalu kāraṇaṃ prayojanaṃ vā vikṣya māyā pra-
vartate. Svabhāvaḥ khalv asau strīpīśācinām. Pāśya
Sammohayanti ramayanti viśādayanti
nirbhartsāyanti¹⁷⁴ madayanti vidambayanti
etāḥ praviśya hṛdayaṃ sadayaṃ narāṇāṃ
kiṃ nāma vāmanayānā na samācaranti. 27.
Asti cāparam api kāraṇaṃ.

Matih - Ajjautta kim¹⁷² tam.

Rājā - Evam anayā durācārayā cintitāṃ¹⁷³ ahaṃ¹⁷⁴ tāvad gata-
yauvanā varṣīyasī ca, ayaṃ purāṇapurūṣaḥ¹⁷⁵ svabhā-
vād eva viśayarasavimukhaḥ¹⁷⁶. Taḥ¹⁷⁷ svatanayam eva
pārameśvare pade niveśayāmi¹⁷⁸. Tam eva ca mātura-
abhiprāyaṃ¹⁸⁰ āśādyā nitāntā¹⁸¹ pratyāsannatayā tad rū-
pam ivāpannena manasā navadvārāṇi purāṇi -
racayitvā¹⁸³

Eko'pi bahudhā teṣu vicchidy eva niveśitaḥ.

Svaceṣṭitam¹⁸⁴ atho tasmin nidadhāti maṇāv iva. 28.

Matih - (Vicintya)¹⁸⁵ jādīsī mādā puttako vi tādiso jevva
jādo.

-
169. ajjautta kim. (A.C.C₂.Cal. Poona. VL.)
170. sā omitted (C₂) 171. vikṣobhayanti (Cal.)
172. kim nāma takkāraṇaṃ (B.C.C₂;VL), kim una tam (F.Cal.)
173. vicinti. (B.LPZ.VL) 174. yād aham. (B.C.VL)
175. rāṇaḥ pu. (B.C₂.C₂.Poona) 176. śayaparāṇmu. (C₂)
177. ataḥ (Cal.), tātsva (C₂) 178. iti. (C.C₂.F.Cal.VL)
179. ca omitted (C.C₂.VL) 180. viditvā (Cal.)
181. nitānta omitted (B.) 182. rūpatā. (B.VL), rūpam
eva (C₁) 183. Nirmāya (B. Poona). 184. vida. (VL)
185. (Vicintya ajjautta) (B. Poona.)

Rājā - Tato'sāv¹⁸⁶ Ahankāreṇa cittasya jyeṣṭhaputreṇa
 naptrā pariṣvaktah. Tatas' cāsāv īśvaraḥ¹⁸⁷
 Jāto'ham janako mamaīṣa janani kṣetram kalatram-
 kulam putrā¹⁸⁸ mitram arātayo vasu balam vidyā su-
 hr̥d bāndhavāḥ. Cittaspanditakalpanām anupatān¹⁸⁹ -
 vidvān¹⁹⁰ avidyāmayīm nidrām etya vighūrnito bahu-
 vidhān svapnām imān paśyati. 29.

Matih - Ajjautta evvaṃ dihaāramiddāviddāviappaōhe para-
 mesare kāham ppaōhoppatti bhavissadi.

Rājā- (Salajjam adhomukhas tiṣṭhati)

Matih - Ajjautta kim tti guruāralajjābharanamidaseharo
 tunhim bhūdosī ?¹⁹²

Rājā - Priye sersyam prāyena yositām bhavati hrdayam
 tena sāparādham ivātmānam sānke.

Matih - Ajjautta annā tā itthiāo jāo sarasappaūttassa
 dhammā¹⁹³tthavāvārapatthiāssa bhattuno hidaatthi-
 dam vihanandi.

Rājā¹⁹⁴ - Priye -

Māninyās ciraviprayogajanitāsūyākulāyā bhavec
 chāntyāder anukūlanād upaniṣad devyā mayā saṅga-
 mah. Tuṣṇīm ced viṣayān apāsya bhavati tiṣṭhen
 mukūrtaṃ tato, jāgratsvapnasusuptidhāmavirahāt-
 prāptaḥ prabodhodayah. 30.

Matih - Ajjautta jadi evvaṃ kulappahūno diḥganthiṇi-

-
186. asau omitted (B.) 187. Tatas...śvaraḥ. Omitted (B.C.
 JA.Cal.) 188. putro (X.LPZ.) 189. mubhavan (B.C.
 C₂.P. Poona) 190. māyām for vidvān (Cal.)
 191. dihadīhaāre (P.Cal.) 192. bhūdosī na ppatibhanasi
 (B.C.C₂.VL.) 193. dhammavāvā. (Cal.) 194. Rājā -
 (Pūrvam kāmen oddhāsitaṃ mateḥ kāluṣyam tyājayati)
 priye - (C).

baddhassa vibandham^{KK}āho bhodi tado¹⁹⁵ tãe niccã-
nubandho jevva ajjãutto¹⁹⁶ bhodu tti suttho me
piãam.

Rãjã - Priye¹⁹⁷ yady evam prasannãsi siddhã¹⁹⁸ ciram asmãkam
manorathãh. Tathã hi -

yas^{*}caika¹⁹⁹ bahudhã vibhajya jagatãm adih vibhuh²⁰⁰
sãsvatah ksiptvã yaih puruṣãh²⁰¹ pureṣu paramam²⁰²

mṛtyoh padam²⁰³ prãpitãh. Tesãm brahmabhidãm vidhãya
vidhivat prãnãntikãm vidyayã prãyasãcittam idam
mayã punar asau brahmaikatãm niyate. 31.

Tad bhavatu prastutavidhãnãya²⁰⁴ samãdamãdin udyoja-
yamãh.²⁰⁶ (Iti niskrãntau mativivekau)

PRATHAMO 'NKAH

-
195. tado edãe (Cal.) 196. ajjãutto omitted (Cal.)
197. priye omitted (C) 198. siddhã^s cãsmã. (Cal.),
ddhã^s tarhi ciram - asmã (C₁.C₂.E.X.), cirakãlam
asmã^klam (C₃.D.) 199. Baddhv aiko (B.C.C₁. B.F.
poona) 200. Prabuh (B)
201. puruṣaih (B.VL)
202. paramo (B.C.C₂.C₂; VL)
203. param (B)
204. nãya prãbodh^otpattaye sama. C.C₂. F.LPZ.), nãya
brahmaprãbo (C₃.D.), nãya prãrabãdhakãraṇiya vi-
sistãdesãkãlapãtreṣu prãbo.-(Poona, VL)
205. samãdin (B.C.C₁.C₂. VL.)
206. yojayami (Cal.), niye (B).

Second Act

(Tatah praviśati Dambhah)

Dambhah - ādiśto'smi mahārājamahāmohena yathā vatśa,
 pratijñātaṁ sāmātyena vivekena prabodho-
 dayāyā. Preśitāśca tena teṣu tīrtheṣu
 samādamādayah. Sa cāyam asmākam upasthitah
 kulakṣayo bhavadbhir avahitair pratikar-
 tavyah. Tatra pṛthivyāṁ paramāṁ mukti-
 kṣetram vārāṇasī nagarī. Tad bhavān tatra
 gatvā caturṇām apy āśramāṇāṁ nihsreyasavi-
 ghnārtham prayatātam iti. Tad idānim vaśi-
 kṛtabhūyīsthā mayā vārāṇasī. Sampāditaśca
 svāminō yathānirdiṣṭa ādeśah.
 Tathā hi mad adhiśthitair idānim-
 Vesyāveśmasu sīdhugandhilalanāvaktrāsavāmo-
 ditair nītvā nirbharamamathotsavārasair
 unnidracandrāṅksapāh.

-
1. Mahārāja omit (C.)
 2. Vatsa omit (Cal. A.); Vatsa dambha (B. VL.)
 3. dhacandroda (Cal.)
 4. Praveśitā (D.)
 5. Tena omit (VL.); Teṣu repeat. (B. Cal. Poona. VL. A. Cl. C2.)
 6. sthāneṣu for tīrtheṣu (VL.)
 7. samādayah (C.)
 8. ayam omit (C2.)
 9. utpannah (D.)
 10. tatra bhavadbhih (A. C2.); śrīmadbhirbhavadbhir (Cal.)
 11. • kartavyam iti (A.)
 12. Tat pṛthi (C.); Tāvat pṛthi (C2.); Tatah pṛthi (Poona)
 13. paramā mukti (Poona)
 14. • naśī nāma (B. B.); nagaram (A.)

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-
15. • nām varṇāśra. (F.)
 16. niśreyaso vignā (B.)
 17. vignāya (A. C2. Cal.)
 18. mayā omit (B.)
 19. e.mino mayā yathā. (C2. F. B. Lpz. Poona. VI. 1)
 20. • tsavaratiḥ (VI. 1)

Sarvajñā²¹ iti dīksitā iti cirāt²² prāptāgni-
hotrā iti brahmajñā²³ iti tāpasā²⁴ iti divā
dhūrtair jagad vañcyate. 1.

(Vilokya) Aye ko'py ayam pāntho bhāgīra-
thīm²⁴ uttīrya sāmpratam²⁵ ita ev ābhivārtate.²⁶
Yathaiṣah²⁷

Jvalan niva ābhimānena grasan niva jagat trayīm.²⁸
Bhartsayan niva vāg jālair prajñāyopahasan
niva. 2.

Tathā tarkayāmi nūnam ayam dakṣinarādhā²⁹-
pradesād āgato bhaviṣyati. Tad etāsmād āryasyā³⁰
āhāmkārasya vṛttāntam³² anusarisyāmi³³. (Tathā
pravisaty ahamkāro yathānirdiṣṭah³⁴)

Ahāmkārah - Aho mūrkhabahulam jagat. Tathā hi
Naiv āsrāvi guror matam na viditam tautatitam³⁵
darsanam, tattvajñātām³⁶ aho na sālikagirām³⁷
vācaspatēh kā kathā. Sūktam nāpi mahodadher

-
21. iva for iti (C.)
22. ciram (C. X.); ciraprāptā. (C3. E. Poona)
23. Aye omit (B. VI.)
24. rathītīram (C2.)
25. sāmpratam omit (C2.)
26. ativartate (A.)
27. yathaiṣah omit (B. 3.); yathā ca (A.); Tathā ca
yathaiṣah (VL.)
28. trayam (A. Cl. F. B. Cal. Ipz. Poona)
29. dakṣinarāstradesā (D.); dakṣinarāstraprade. (S.)
30. Etasya āryasya (VL.); Etasmāt pānthāta (B.); Tad
asmāt āryasya (C2.); Tasmāt (C3.)
31. āryāhāmkā (E. F. VL. Poona); āryasya pitāmahasyāhami-
mkā. (Cal.)
32. kuśalādivṛttāntam (B.)
33. anusarisyāmi (VL.)
34. yathānirdiṣṭah omit (A. B. F.)

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-
35. naiyāyikam (B.); tautānitam (E. Ipz.)
 36. tattvaśāstram (Cl. B. Ipz. Poona); ~~tattvaśāstram~~ (VL.)
 37. śālika (Cal.); śārika (VL.)

adhigatam mahāvratī nekṣitā sūkṣmā vastu-
vicāraṇā nṛpasūbhīḥ svas³⁸thaiḥ katham sthīyate. 3.

(³⁹Vilokya) Ete tāvad arthāvadhāraṇavidhurāḥ
svādhyāy⁴⁰ādhyayanamātraniratā vedavidyā⁴¹vi-
plāvaka⁴² eva. (Punar⁴anyato gatvā) Ete ca
bhikṣāmā⁴³trāgrhī⁴⁴tayativratā⁴⁵ mūṇḍitamūṇḍāḥ
paṇḍitamanyāḥ vedāntasāstraṁ vyākulayanti.
(⁴⁶Vihasya)

Prayakṣādipramāsiddhaviruddhārthābhīdhāyinaḥ.
Vedāntāḥ yadi sāstrāṇi bauddhaiḥ kim aparā-
dhyate. 4.

Tad etai⁴⁷r vāṅ⁴⁸mīśraṇam api gurutaradurito-
dayāya.

(Punar anyato gatvā) Ete ca saivapāsūpa-
tādayo durabhyastākṣapādamatāḥ paśavaḥ
pāśandā⁴⁹.

Tad ete darsana⁵⁰ pathād dūratāḥ⁵¹ pariharāṇi-
yāḥ. (punar anyato gatvā)

-
38. svacchāḥ (Cl.)
39. vilokya omit (D.)
40. adhyayana omit. (B.)
41. Vidyā omit (Cl. ~~vy.~~ B. Cal. Poona. Ipz. VL.)
42. ~~o~~ vakāḥ chāndasā eva (C.)
43. mātrārtham (Cal.)
44. ~~o~~ hitapārivrajyavratāḥ (F.)
45. mūṇḍita omit (B.)
46. (vilokya vihasya ca) (Cl.)
47. Etaiḥ saha vāṅ~~ta~~ (C3. Cal.)
48. Etad vāṅmātraśraṇam (VL.)
49. ~~o~~ śandā eva (D.E.X. Ipz. Poona)
50. Tad ete ... harāṇiyāḥ omit (JA.)
51. dūram (A. ~~U.~~ B. ~~VL.~~ Cal. Ipz. Poona)

Ete ca -

Gangātīrataraṅgasī⁵²tālasīlāvinyastabhāsvad-
br̥sīsamviṣṭāh kuśamuṣṭimanditamahādandāh
karaṅḍojjvalāh. Paryāyagrathitākṣasūtrava-
layapratyekabījagrahavyagrā⁵³grāṅgulayo
haranti dhaninām vittāny aho dāmbhikāh. 5.
(Punar anyato gatvā, vilokya) Ete ca⁵⁴
tridaṅḍa⁵⁶-vyāpadesajīvino dvaitādvaitamār-
gaparibhrastā⁵⁸. (punar anyato gatvā⁵⁹)
Aye kasy e⁶⁰dām dvāropāntanikhātātīprāmsūtā⁶¹ra-
vaṁśakāṇḍatāṇḍavi tadhautasītasūksmābarasa-
hasram itastato vinyastakṛṣṇājīnadr̥ṣadupa-
lasamicca⁶³śā⁶⁴lolu⁶⁴khalamusalam anavaratahūtā-
jyā⁶⁵gandhidhūmaśyā⁶⁶mālitagaganamaṇḍalam amara-
sarito nātidūre⁶⁷ vibhātyāśramamaṇḍalam⁶⁸.

-
52. Saṅgata for sītala (Cal.)
53. vyasta (F.)
54. vilokya omit (β.)
55. ca omit (C. C2. Cal. Lpz. Poona. VL.)
56. tridaṅḍi (β. Lpz. Poona)
57. tridaṅḍopajī. (Cal.)
58. eva omit (Cl. ~~β.~~ F. β. Poona.)
59. gatvā vilokya (VL.)
60. Etad (VL.)
61. tara omit (β. VL.)
62. Samit omit (JA.); camasa for Samit (β. C2. Lpz. Poona. VL₁.)
63. caśāla omit (A.)
64. camasodūkhala (Cal.)
65. h̄jutājyāgnidhūma (Cal.)
66. dhūmamalinagagana (B.); śyāmālikṛta (C2. β. Poona. VL₁.)
67. nātidūrato (β. C2.)
68. ś.śramapadam (M. C2. F. β. VL₁. Poona. Cal.)

Nūnam idam kasyāpi grhamedhino grham
bhaviṣyati. Bhavatu, yuktam asmākam
atipavitram etad dvitridivasanivāsāya
sthānam.

(Praveśam nātayati, vilokya ca) Aye,

Mṛdbindulāñchitalalāṭabhujo darorah-
kanthoṣṭhaprṣṭhacibukorukapolajānuh.

Cūdāgrakarnakātipānīvirājamāna-

darbhānkurah sphurati mūrta iv aiśa dāmbhaḥ. 6.

Tad bhavatūpasarpāmi tāvad enam. (upasṛtya)

Kalyānam bhavatām. (Dāmbho humkārena

vārayati) (pravīṣya batuh)

Batuh - (Sasāmbhramam) Brahman dūrāta eva sthī-
yatām. Yataḥ pādau prakṣāly aitaḥ āsrama-
padam praveṣṭavyam.

69. adah (C2. B. VL. 12. Poona)
70. punyavato grhamo. (F.)
71. grhena (B.)
72. Bhavitavyam (B.)
73. Tad bhavatu (Cal.)
74. yuktam etad asmā (A.); yuktam idam asmā (Cal.)
75. nivāsasthānam (VL.)
76. āsramapadam (A.); āspadam (B.); avasthānam (C2.F.Cal.)
77. ca omit (B. A. JA.)
78. Aye omit (A.)
79. Kanthauṣṭha (Cal.)
80. Tad omit (B. Poona. VL.)
81. Tāvad omit (B. Poona. VL.)
82. enam bhavatu bhava. (VL.)
83. enaiva vāra. (Cl. C2. F.); ena nivāra (VL.)
84. pravīṣati (VL.); tataḥ pravīṣya (Cal.); sasāmbhramam
omit (JA.)
85. dūrāta (X.)
86. pādasaucam vidhāya (Cal.)

humkārenaisa tam Vi
(B. Por)

Aham. - (Sakrodham)⁸⁷ Ah⁸⁸ Turuṣkadeśam prāptāḥ smah.
 Y^atra śrotriyaṅ atithin⁸⁹ āsanapādyādibhir⁹⁰
 āpi grhine⁹¹ nopatiṣṭhanti. Dāmbhaḥ -
 (Hastasamjñayā samāsvāsayati)

Baṭuḥ - Evam āradhyapādāḥ praṭipādayanti dūradesād⁹²
 āgatasya⁹³ āryasya kulasilādikaṁ na samyag
 asmākaṁ viditam⁹⁴.

Aham. - Ah⁹⁵ katham asmākaṁ api kulasilādikaṁ⁹⁶ idānim
 parīkṣitavyam. Śrūyatām⁹⁷

Gaudam rāṣṭram anuttamaṁ nirupamā tatrāpi
 Rāḍhā⁹⁸ tāto bhūrisreṣṭhikanāma dhāma paramaṁ
 tatr⁹⁹ ottamo naḥ pita.

Tat putrās¹⁰⁰ ca mahākulā na viditāḥ kasyātra
 teṣāṁ api prajñāsilāvivekadhairvavināyācārair¹⁰¹
 aham cottamaḥ. 7.

(Dāmbho baṭum paśyati)

-
87. Sakrodham omit (B. VL.)
 88. Ah pāpa (B. VL.)
 89. āsana omit (Cal.)
 90. agre for api (Cal.)
 91. grhamedhino (B. F.)
 92. Samādisanti (A.); ādisanti (Cal.); ājñāpayanti (B. VL. Poona)
 93. Bhavataḥ (Cal.)
 94. veditavyam (VL.)
 95. Ah pāpa (Cal.)
 96. ādikam omit. (JA.)
 97. re śrūya (C.); śrūyatām tāvat (Cal.)
 98. purī (C2. B. VL. Poona)
 99. mahākulīnaviditāḥ (C2. JA.); mahāguṇāḥ (Cal.)
 100. tatrāpi for kasyātra (B.)
 101. dhairvavivekāsīla (A.)
 102. vimalācārair (C2.)

- Baṭuḥ - (Tāmraghaṭīm gṛhītvā)¹⁰³ Bhagavan pādasāucam
vidhiyatām.¹⁰⁴
- Ahaṁ. - Bhavatu,¹⁰⁵ ko virodhaḥ,¹⁰⁶ evaṁ kriyate. (Tathā-
kṛtvā opasarpati)¹⁰⁷
- Dambhaḥ- (Dantān piḍayitvā)¹⁰⁸ Dūre tāvat sthīyatām,¹⁰⁹
yataḥ vātāhataḥ prasvedakanikāḥ prasaranti.¹¹⁰
- Ahaṁ. - Aho apūrvam idaṁ brāhmaṇyam.¹¹¹
- Baṭuḥ - Brahmaṇ, nevam eva.¹¹² Tathā hi,¹¹³
Asprṣṭacaraṇā hyāsyā cūḍāmanimarīcibhiḥ.¹¹⁴
Nīrājayanti bhūpālāḥ pādapīṭhāntabhūṭalam. 8.¹¹⁵
- Ahaṁ. - (Svagatam) Aye dambhagrāhyo 'yaṁ deśaḥ.¹¹⁶
Bhavatu, asmin nāsan upaviśāmi. (Tathā-
kartum icchati)¹¹⁷
- Baṭuḥ¹¹⁹ - Maivam maivam,¹¹⁸ nārādhyapādānām āsanam anyair
ākramyate.¹²⁰

103. Āniya (B.); o ghaṭīm ādāya pravīśya (Cal.)
104. o. yatām tāvat (B.)
105. o Kāraḥ - (Svagatam) (B. VL. Poona); Kāraḥ -
Baṭuhastāt tāmraghaṭīm ādāya (Cal.)
106. Ko 'tra (B. VL.)
107. (prakāśam) evam (Cl. Lpz.); Bhavatu ko doṣa iti (Cal.)
108. Sampiḍya (VL.)
109. o piḍya baṭuṁ paśyati (VL.)
110. Dūre ... saranti included in Baṭu's speech (VL.)
111. yataḥ omit (B. VL. Poona); kadācit for yataḥ (Cal.)
112. Aho omit (VL. Cal.)
113. etat for eva (B. VL.); evaitat (Cal.); Tathā hi
omit (JA.)
114. yasya (C. Cl.); kasya (Cal.)
115. A gives the second line of the stanza as first and
vice versa.
116. (prakāśam) bhava. (VL.)
117. samupaviśāmi (F. Cal.)
118. Tathā ... cchati omit (C. C2. JA.)
119. Baṭuḥ - Naivam ārādhyapādānām āsanam anyair ākra-
myate (Cl. C2. F. B. VLq1. Poona); Baṭuḥ - Maivam -
nārādhyapādānām anyair āsanam ākrāmyate (VL.)
120. Baṭuḥ (vāraṇ) (Cal.)

- Ahañ. ¹²¹ - Āh pāpa, asmābhir api dakṣiṇarāḍhā¹²²prāsiddha-
haviśuddhibhir idam āsanam anākramaṇīyam.
Śrṇu re mūrkhā,
Nāsmākaṃ janani tathojjvalakulā sac chotri-
yāṇāṃ puṇāḥ¹²³ vyūḍhā kācana kanyakā khalu
mayā ten¹²⁴āsmi tātādhikāḥ.
Asmac chyālakamitrāmātulasutā mithyā'bhī-
¹²⁵śastā yataḥ
Tat sambāndhavasān mayā¹²⁶ svagr̥hīnī preyasy
api projjhītā. 9.
Dambhaḥ - Brahmaṇ, yady apy¹²⁸ evaṃ tathāpyasmākaṃ
aviditavṛttānto¹²⁹ bhavaṇ. Tathā hi,
Sadanam upagato'haṃ pūrvam ambhojayoneḥ
sapadi munibhir uchair āsaneṣūjjhītesu.
Sasāpatham anuniya brahmaṇā gomayāmbhaḥ-
parimr̥ditanijorāv āsu samvesīto'smi. 10.

-
121. Āh pāpa omit (A.); asmākaṃ api rāḍhāsuprasiddha-
śuddhibhir apīdam āsanam anā (A.)
122. rāḍhā pradesaprasi (VL. β.); prasiddhaviśuddha-
buddhibhir (F.)
123. yathā for puṇāḥ (Cal.); gr̥he for puṇāḥ (A.)
124. bhāḡineyaduhitā (VL.); matrāmātula (A.); chyāla-
vimātrmātula (Cal.)
125. śastā tataḥ (C. Cal. JA.)
126. sāmparka (β. VL. Poona); sāmsarga (F.)
127. mayā'pi gr̥hī. (A.)
128. api omit (Cl. F. Cal.); Tathāpi nāsmākaṃ vidita-
vṛttānto bhavaṇ (Cal.)
129. ṣ. ttānto hi bhavaṇ (B.)
130. parimr̥jita (β. VL. Poona. Cal.)

- Aham. ¹³¹ - Aho dāmbhikasyā ¹³² brāhmanasyā ¹³³ ātyuktiḥ.
 (vicintya) athavā dāmbhā ¹³⁴syā. Bhavatv evam
 tāvat. ¹³⁵ (sakrodham) āh kim evam garvāyase.
¹³⁶ Are ka iva vāsavaḥ kathaya ko'tra padmā-
 dbhavaḥ,
 vada prabhavabhūmayah jagati kā ṛṣiṇām ¹³⁷ api.
 Avehi tapaso balam mama purāṇdarāṇām śatam
 śatam ca parameṣṭhiṇām patatu vā munīnām
 śatam. 11.
 Dāmbhaḥ - (Vilokya sānandam) ¹³⁸ Aye āryaḥ ¹³⁹ pitāmaho ¹⁴⁰ smākam
 aham ¹⁴¹ kāraḥ. Ārya dāmbho lobhātmajo 'ham ¹⁴² bho
 abhivādaye.
 Aham. - ¹⁴³ Vātsa, āyusmān bhava. ¹⁴⁴ Bālah khalv asi mayā ¹⁴⁵
 dr̥ṣṭah. Saṃprati ¹⁴⁶ kālaviprakarṣād vārdhakya-
 agrastatayā ca na samyak pratyabhi ¹⁴⁷ jāmi.
¹⁴⁸ Atha tvat kumārasy ānṛtasya kuśalam?

131. Aham. (svagatam) (B. VL. Poona)
 132. .bhikabrāhma. (A. C2. F. B.)
 133. brāhmanasya omit. (B.)
 134. Dāmbhasyaiva (B. C2. F.); Dāmbho'yam (VL.)
 135. (prakāśam) āh. (VL.); Sakrodham prakā. (B. VL₁ P. Poona); prakāśam sakrodham (A. F.)
 136. sakrodham (VL.)
 137. munīnām (VL.)
 138. Aye omit. (A.)
 139. Āryapitā (B. Ipz.)
 140. maho'yam asmā (C3. F. VL₁ P. Poona)
 141. e.kāra eṣa prāptah (Cal.)
 142. e. tmajo'bhivādaye'ham (C.); bho omit. (B. C2. F. Cal.)
 143. āgaccha vātsa (Cal.)
 144. tvam dvāparāntē bālah khalvasi mayā dr̥ṣṭah (C.)
 145. mayā dvāparāntē (B. VL. Poona)
 146. cirakāla (B. VL. Poona)
 147. vārdhakaprabhūtataiyā ca (C2.); vārdhakagrasta (B.)
 148. atha omit. (C. Cal.); tvatputrasya (Cal.); atha jānāsi ca kumā (B.); Atha kim omit. (A.); evam etat for atha kim (B.)

- Dāmbhah - Atha^{148a} kim, so'py atraiva¹⁴⁹ vartate¹⁵⁰. Na hi tena
vinā muhūrtam apy aham bhavāmi¹⁵¹.
- Aham. - Atha tava mātāpitarau trṣṇālobhāv apy¹⁵²
atraiva?
- Dāmbhah - Atha¹⁵³ kim tāvapi hi rājño¹⁵⁴ mahāmohasy ajñā-
yā'traiva vartete¹⁵⁶. Āryamisraih punah¹⁵⁸ kena
payojanen ātra¹⁵⁹ prasādaḥ kṛtaḥ.¹⁶⁰
- Aham. - Vātsa mayā mahāmohasya vivekasakāśād atya-
chhitam śrutam. Tena tad vṛttāntam pratyetur
āgato'smi.
- Dāmbhah - Tārhi svāgatam ev āryasya. Yato mahārājasy¹⁶³
āpīndralokād ady āgamaḥ¹⁶⁴ śrūyate. Asti ca
kimvadantī yad deveṇā vārāṇasī rājadhāni¹⁶⁶
nirūpit¹⁶⁹ eti.¹⁷⁰

148. a. Atha kim omit. (A.); ~~evam etat for atha kim (B.)~~
149. atraiva mahāmohasy ajñayā vartate. (B. VL. Poona);
na hi tena vinā muhūrtam apy aham jīvāmi, atha
kim so'pyatraiva mahā (D. Lpz.)
150. Na hi ... bhavāmi omit. (C2.)
151. jīvāmi (W. VL₁ L. Poona); prabhavāmi (B. B. E.
Lpz. Poona. VL.)
152. kusalau (B. VL.); api omit. (C.)
153. Atha kim omit. (B. VL. Poona)
154. tāv apy atraiva (F. VL₁ L.); hi rājño ... jñayā
omit. (C2. F. B. VL₁ L. Poona); hi omit; (VL.)
155. rājño omit. (A.); mahāmohasya rājño (Cal.)
156. vartete omit. (F. VL₁ L.); vartete, Taylor vinā
kṣaṇam api na tiṣṭhāmi (B. VL. Poona)
157. Atha ārya (C2.)
158. punar ātra (Cl. F. B. Poona)
159. atra omit. (Cl. F. B. Poona)
160. āgamanaprasādaḥ (Cal.)
161. vatsa omit. (A.)
162. Tārhi omit; (VL.)
163. mahāmohasy for mahārājasya (A. Cal.)
164. apy āgama (C.); adhyāgamanam (C2.); atr āgama (VL.);
adya omit (B.)

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165. atwābhyāgamah (Cal.)
 166. devena mahāmohena (X.)
 167. nasi nāma nagarī (Cl. C2. B. Poona)
 168. jāradhānī (VI. E.)
 169. vastuṃ nissā^{vi} (Cl. C2. D. E. X. Lpz. VI.)
 170. nirūpayitavyeti (Cal.)

- Aham. --¹⁷¹ Kim punah kārāṇam vārāṇasyām sarvātmanā
mahāmohasy āvasthāne?
- Dambhah -- Ārya, namu viveko 'parodha eva. Tathā hi-
Vidyāprabodhodayaajanmabhūmikr
vārāṇasī brahmāpurī¹⁷² niratya¹⁷³.
A¹⁷⁴ kulacchedavidhim¹⁷⁵ vidhitsu¹⁷⁶
nirvastum atr ecchati nityam evā¹⁷⁷ saḥ. 12.
- Aham. -- (Sabhayam) Yady apy¹⁷⁸ evam aśakyapratikāra ev
āyam arthah. Yata¹⁷⁹
Paramā¹⁸⁰aviduṣām padam narāṇām puravijayī
karuṇāvidheyacetā.
Kathayati bhagavān ihā'ntakāle bhavabhaya-
kātaratārakam prabodham. 13.
- Dambhah -- Satyam¹⁸¹ etat tathāpi naitat kāmakrodhād¹⁸²
abhibhūtānām sambhāvyate. Tathā hyudāharanti¹⁸³,
Yasya hastau ca pādau ca manas' caiva susam
myatam.
Vidyā tapas' ca kīrtis'¹⁸⁴ ca sa tīrthaphalam
āsnute. 14.

171. Punah kim vārāṇasyām sarvātmanā mohasy āvasthāna-
kāraṇam iti (VL.)
172. divyapurī (C2.); nāma pure (C3. D.)
173. duratyayā (VL₁ B. Poona)
174. asau (VL.); ayam (VL₁ B.); punah (B.)
175. kulocched (B. VL. Poona. VL₁ B.); kulotseka (C.);
kulotsedha (C2.); Tad ucceda (Cal.)
176. cikīrṣuḥ (VL.)
177. saḥ omit. (C1. D. E. X. Ipz. VL.); evam (VL.)
178. apy omit. (B. C. C1. C3. D. F.); evam omit (C2.);
evam hy aśakya (C.)
179. yatah omit. (A.)
180. param avidu (C. C2. C3. Cal.)
181. evaitat (B.)
182. ādi omit. (VL.)
183. ranti tairthikāḥ (B. VL. Poona)
184. tīrtham (VL.)

(Nepathye) Bho bhoh paūrāḥ,¹⁸⁵ esa khalu
 samprāpto devo mahāmohaḥ. Tena,¹⁸⁶
 Nisyandais¹⁸⁷, candanānām sphatikamaṇisīlā-
 vedikāntāḥ¹⁸⁸ kriyantām,
 mucyāntām¹⁸⁹ yantramārgāḥ¹⁹⁰ prasāratu¹⁹¹ parito
 vāridhārā grheṣu.

Ucchriyantām samantāt sphurad urumanayah
 śrenayas toraṇānām,

dhūyantām saudhamūrdhasv amaraapatidhamur-
 dhāmacitrāḥ patakāḥ. 15.

Dambhaḥ - Arya¹⁹² pratyāsanno¹⁹³ yam¹⁹⁴ mahārājāḥ. Tat¹⁹⁵ pratyu
 dgamanena sambhāvyatām āryena.

Aham. - Evaṁ bhavatu. (Iti niṣkrāntau)

Pravesakāḥ

-
185. janāḥ (Cl. C2. F. ꣳ. Poona. VL₁ B.)
 186. tataḥ (B.); Tena omit. (A.)
 187. Nisyandais (C. C3. Cal.)
 188. dikāḥ saṁskri. (B. C. Cl. C2. ꣳ. Poona. Cal.)
 189. mucyantām (VL.)
 190. yantradhārāḥ (C.)
 191. prācaratu (VL.)
 192. Arya kila pra. (B.)
 193. ayam omit. (Cl. C2. F. ꣳ. Poona)
 194. rājā mahamohaḥ (B.)
 195. tat omit. (Cal.)

Mahā. - ¹⁹⁶ (Tatah praviśati Mahāmoho vibhavatas' ca
 parivārah)
 (Vihasya) ¹⁹⁷ aho nirāṅkuśāḥ jaḍadhīyah. ¹⁹⁸
 Ātmā'sti dehād¹⁹⁹ ātiriktamūrtir-,
 bhoktā sa lokāntaritaḥ phalānām.
 Āśevam ²⁰⁰ akāśataroh prasūnāt,
 prathīyasāḥ ²⁰¹ svādupalaprasūtaḥ. ²⁰² 16.
 Idam ²⁰³ ca svakālpānavinirmītapadārthavaṣṭambhena ²⁰⁵
 jagadēva ²⁰⁶ durvidagdhair vañcyate. Tathā hi,
 Yan nāstyeva tad asti vastv iti mṛṣā
 jalpabhir ²⁰⁷ evāstikair,
 vācālair bahubhis tu satyavacaso nindyāḥ
 kṛtāḥ nāstikāḥ.
 Hanho pasyata tattvato yadi punaś chinnād
²⁰⁸ ito varṣmaṇo, ²⁰⁹ dṛṣṭaḥ kiṁ ²¹⁰ pariṇāmarūpitaciter
 jīvaḥ prthak kair api. 17.
 Api ca na kevalam jagad ātmāivā ²¹¹ tāvad amībhir
 vañcyate. Tathā hi -

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- 196. Tatah praviśati mahāmohah yathāvibhavaḥ pari-
vārah (C2.)
 - 197. aho omit. (A. C.)
 - 198. dhīyah tathā hi (Cl. C3. X. Ipz. Poona.)
 - 199. ādi omit. (Cl.); dehād vyati. (A. C3. D. Cal. Ipz.
Poona. VL11.)
 - 200. āś'evam (D.)
 - 201. prathīyasāḥ (Cl. ^α C2. ^β C3. F. D. X. Poona. VL. ^β.)
 - 202. phalaprasūteḥ (A. C.); phalapravṛtīḥ (B.)
 - 203. Idam ca omit. (B.)
 - 204. svakapolakalpanā (β. Cal. Poona)
 - 205. vaṣṭambhaiḥ (Cal.)
 - 206. evam (VL.); etaiḥ (Cl. C2. F. β. VL11. Poona); jagad
atyanta. (B.)
 - 207. Jalpanta eva (A. B. JA.)
 - 208. nnād ato (Cl. F. β. Poona)
 - 209. varṣmaṇām (VL.)
 - 210. rūpitaciter jīvaḥ (B. Cl. F. β. Cal. Poona)
 - 211. ātm āpy evam amībhir (Cal.)

Tulya tve vapuṣām mukhādy avayavair
varṇakramāḥ kīdrśāḥ,
yoṣe²¹²yaṁ vasu cā²¹³parasya tad amuṁ bhedam
na vidmo vāyam.

Himsāyām athavā yatheṣṭagamane strīnām
parasvagrahe,²¹⁴
kāryākāryakathās²¹⁴ tathāpi yad ami niṣpauruṣāḥ
kurvate. 18.

(vicintya saślāgham) Sarvathā lokāyatam eva
śāstram yatra pratyakṣam eva pramāṇam,
pṛthivyapte²¹⁵tejovāyavas tattvāni, arthakāma²¹⁶
puruṣārthau, bhūtāny eva cetayante.²¹⁷ Nāsti
paralokaḥ, mṛtyur evā²¹⁸pavargāḥ. Tad²¹⁹ etad
asmad abhiprāyānurodhinā Vācāspatinā prṇīya
Cārvākaya samarpitām,²²¹ Tena²²² śiṣyopasiṣyadvā-
renā²²³smimlloke bahulīkṛtam tantram. (Tataḥ
pravīśati²²³ Cārvākaḥ śiṣyas'ca)

Cārvā. - ²²⁴Vātsa, jānāsi danḍanītir eva vidyā,²²⁵ atraiva²²⁶
vārtā²²⁷nta²²⁷rbhavati. Dhūrtapralāpastrayī. Paśya-

-
212. strī ceyam (C3. D. E. F. Ipz. Poona. VI₁.)
213. vāparasya (Cl. C2. β. F. Cal. Poona. VI₁.)
214. Kathā tathāpi (B. Cl. C2. C3. Cal. VI₁.); Kāryā-
vicāraṇā hi (VL.)
215. tejoyomavāyavas (B.)
216. Kāmāv eva (Cal.)
217. cetayanti (B. C2. F. Cal.); yanti, tena nāsti
paralokaḥ (B.)
218. pavarga iti (Cl. β. Poona. VI₁. Cal.)
219. tad omit. (Cal.)
220. asmākam abhiprāyānuvartinā (Cal.); anubandhinā (VL.);
anurodhena (Cl.); śāstram prṇīya (F.)
221. rpitam āsīt (β.); āsīt tantram (C2.)
222. Tena ca śiṣyo (Cl. W. β. Poona. VI.)
223. sasīṣyas' cārvākaḥ (A.)
224. śiṣyaṁ prati (Cal.)

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225. Rājavidyā (B.)
226. yatreyaṃ for atraiva (Cal.); tatraiva (A.)
227. trayī, Svargotpādakatvena viśesābhāvāt (VL.)

228

Svargah kartrikriyādravyanāśe'pi yadi
yajvanām.

Tato dāvāgnidagdhānām phalam syād bhūri
bhūruhām. 19.

²²⁹
Api ca.

Mrtānām api jantūnām śrāddham cet trptikā-
śranam.

²³¹Nirvāṇasya pradīpasya sneha²³² samvadhayec
chikhām. 20.

Śisyah - Ācāliā, jāi eiśo jjeva pulisattho jāi
khajjaē pijjaē tā kim²³³tti edihim tittthiēhim
samsālasokkham²³⁵ palihaliā appā gholagholehim²³⁶
palāāsatt²³⁷haālappehudihim dukk²³⁸hehim khavi-
jjadi.²³⁹

Ārīvakah - Vātsa Dhūrtapranītāgamapratāritānām āśāmo-
dakair²⁴¹ iyam vrttir²⁴² mūrkhānām. Pasya pasya -

228. dravyavināśe (VL. B. C2. F. β. Poona)

229. Api ca. Nihatasya pasor yajne svargapratir yad
isyate. Svāpitā yajamānena kin nū tasmān nihanyate.
(Cl. β. Poona. VL.)

230. vai for cet (C.)

231. nirvāsy āpi dipasya (C.)

232. kim vardha. (D.) After II.21. D and K insert this
explanatory stanza in the text:

Trptaye jāyate'nyesām bhoktum anyena cet tadā.

Dadyāc chrāddham hi pātheyam na ca hanta pravāsinām.

233. eso (β. VL. Poona. Cal.)

234. palamattho (β. VL. Poona); pulisattho pulisassa (C.)

235. Sukham (VL.)

236. gholagholatālehim (VL.); gholatālehim (B.)

237. palāāsatt²³⁷hakālāsana (A. C2.); palāāsāntavana²³⁷sa²³⁷tt²³⁷ha-
kāla (β. VL. F. Poona); palāāsāntavana²³⁷sa²³⁷tt²³⁷hā-
āppāsana (VL.)

238. dukkhehim omit. (Cl.)

239. kudo khavi. (VL.)

240. vatsa omit. (A. B. C. C3. D. E. VL. Poona)

241. iyam omit. (C.); nityam for iyam (C2.)

242. trptir for vrttir (A. C. Cl. C2. β. VL. Poona)

- Kvā'linganam bhujanipīḍitabāhūmūlā²⁴³
 bhāgnonnatīstanamānoharām āyatākṣyāḥ.²⁴⁴
 Bhikṣopāvāsaniyamārkaṁaricidēhair²⁴⁵
 dehopaśoṣaṇavidhiḥ kudhiyām kvā caisāḥ.²⁴⁶ 22.
 Śisyaḥ - Ācāriā, evam kḥhu²⁴⁷ titthiā ālavandi²⁴⁸ dukkhami-
 ssidam sāmsālasuham palihalanīam tti.²⁴⁹
 Cārvā. - (Vihāsyā) Aḥ durbuddhivilasitam²⁵⁰ nārāpasūnām.²⁵¹
 Tyājyam sukham viśayasamgamajanna pumsām,
 dukho'pasrṣtam iti mūrkhavicāranaiśā.
 Vrhīn jihāsati sitottamataṇḍulādhyān
 Ko nāma bhoṣ tuśakaṇo'pahitān hitārthī. 23.
 Mahā. - Aye cireṇa²⁵² kḥhalu²⁵³ pramānavanti vacanāni karna-
 sukhām upajanayanti. (vilokya sānandam)²⁵⁴
 Hanta,²⁵⁵ priyasuhr̥n me Cārvākaḥ.
 Cārvā. - (Vilokya) Eṣa mahārājō²⁵⁶ Mahāmohaḥ. (upasrṭya)
 Jayatu²⁵⁷ jayatu mahārājāḥ.²⁵⁸ Eṣa Cārvākaḥ²⁵⁹
 pranamati.

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243. mūlam (VL.)
 244. Bhugna (C. C2. F. Cal.)
 245. gnomata (VL.)
 246. kṣopacāra (B.)
 247. II. 22. omit. (G.)
 248. kḥhu omit. (Cal.)
 249. Jām dukkha. (VL. β. Cl. F. Poona)
 250. sokkham (B. C. Cal. JA.)
 251. Vihasya omit. (VL.)
 252. sitam idam (VL.); nara omit. (A. B. Cal. JA.)
 253. kḥhalu cireṇa (C.)
 254. vākyani (C.)
 255. cārvākam for sānandam (B.)
 256. Hanta tat priya. (X.); priyasuhr̥d asmākam (Cal.)
 257. rājamahā (C3. D. Lpz.); mahārāja omit. (C2.)
 258. jayati jayati (Cal.); jayatu not repeat. (A. C. C2. C3.)
 259. Devah for Mahārājah (A. F.)

- Mahā. - Sakhe Cārvaka te svāgatam, bho pavisiyatām.
 Cārvā. - (Upavisiya) Deva, esa Kaleḥ sāṣṭāṅgapātām
 pranāmaḥ.
 Mahā. - Aye, Kaler bhadrām avyāhatam?
 Cārvā. - Devasya prasādāt sarvātra bhadrām. Nirvartita-
 kartavyaśeṣaś ca devapadamūlam draṣṭum
 icchati. Yataḥ
 Ājñām avāpya mahatīm dviṣatām nipatān-
 nirvartya tām sapadi labdhamūkḥaprasādaḥ.
 Uccaiḥ pramodam anumoditadarśanaḥ san,
 dhanyo namasyati padāmburuhaṁ prabhūnām. 24.
 Mahā. - Atha tatra kiyat saṁpannam?
 Cārvā. - Deva,
 Vyatītavedārthapathah prathīyasim
 yatheṣṭaceṣṭām gamito mahājanaḥ.
 Yad atra hetur na kalir na cā'pyeham,
 prabhuprasādo hi tanoti pauruṣam. 25.

260. Sakhe omit. (β. VL. Poona)
 261. Svāgatam te (VL.); gatam te, bho (Ipz.)
 262. gatam bhōtiho (C3. D. E. VL. Poona)
 263. deva omit. (β. C. VL. Poona); kalih (VL. Poona)
 264. Sāṣṭāṅgaḥ (B. Cl. β.); sāṣṭāṅgam (VL. VL. Poona);
 aṣṭāṅgapra (A.)
 265. pranamati (VL. Poona); pranāmo'vadhāryatē (B.)
 266. Atha for aye (C. Cl. C2. F. β. Poona); Aye omit
 (A.); kale (vocative) (VL.)
 267. bhavyam for bhadrām (Cal.)
 268. Devaprasādāt (VL.)
 269. sarvām tatra bhadrām (B.); sarvām avyāhatam (Cal.)
 270. kṛtyaśeṣa (VL.)
 271. Devasya pāda (Cal.)
 272. nipāte (Cl. C2. F. β. VL. Poona)
 273. sukhapra (VL.)
 274. Atha tasmin (β. VL. Poona)
 275. Saṁpannam (VL.) Saṁjātam (F.); saṁvṛttam (VL.)
 276. Tad atra (β. VL.)
 277. Prabhoh prasā (C2.); prabhoh prabhāvo (VL.)

Tatrottarāḥ²⁷⁸ pathikāḥ pāścātyās' ca trayīm
 eva tyājitāḥ, śamadamādīnām kaiva²⁷⁹ cīntā.
 Anyatr²⁸⁰ api prāyaśo jīvikāmātraphalaiva
 trayī. Yathā'nā'cāryah.
 Agnihotram trayo vedāḥ tridandam bhasmagu-
 vṭhanam.

Prā²⁸⁰jñāpauruṣahīnānām jīviketi Brhaspatiḥ. 26.
 Tat²⁸¹ kurkṣetr²⁸² ādiṣu tāvād²⁸² devena svapne'pi
 nā²⁸³ vidyāprabodhayoḥ udayaḥ śānkaniyah.

Mahā. - Sādhu²⁸⁴ sampāditaḥ, mahat khalu tat²⁸⁵ tīrtham
 vyarthikṛtam.

Cārvā. - Deva²⁸⁶, anyad²⁸⁷ vijñāpyam asti.

Mahā. - Kim²⁸⁸ tat.

Cārvā. - Asti Viṣṇubhaktir nāma mahāprabhāvā²⁸⁹ yoginī.
 Sā²⁹⁰ tu Kalinā yady api viralapracārā kṛtā
 tathāpi tad anugrhitān²⁹¹ nā vāyam²⁹² ālokāyitum
 api²⁹³ prābhavāmah. Tad atra deven²⁹⁴ āvadhārayitā-
 vyam iti.

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- 278. ttarapathikāḥ (Cal. Ipz. Poona); ttarāḥ pārasīkāḥ (A.)
 - 279. Kathā (B. C1. C2. β. VL. F. Poona)
 - 280. Buddhipaḥ (V. C, JA.)
 - 281. tena (β. VL. Poona. Cal.)
 - 282. tāvat omit (C2.); devenā omit (A.)
 - 283. vidyāprabodhodayo nā'śānkaniyah (VL. β. Poona. Cal.);
 na śānka (D. X. Ipz.)
 - 284. tvayā sādhu (F.); sādhu repeat. (D.)
 - 285. tat omit (C. β. F. C3. Cal.)
 - 286. Deva omit. (A. C. C2. F. Cal. JA.)
 - 287. anyac ca (β. VL. Poona. Cal.)
 - 288. tat, kathyatam (F.)
 - 289. nubhāvā (VL. β. Poona)
 - 290. sā'pi (A. B.); sā ca (Cal.)
 - 291. grhitānvayam (β. VL.)
 - 292. avalokāyitum (Cal.)
 - 293. na prabha (β. VL.)
 - 294. āvadhārayitavyam (VL. β.); deven āpi prābhavitavyam (Cal.)

- Mahā. - (Sabhāyam²⁹⁵ ātmagatam) āh prasiddhāmahāprabhāvā²⁹⁶
 sā yoginī svabhāvad²⁹⁷veṣinī cā²⁹⁸ smākaṁ duru-
 cchedyā²⁹⁹ cā. Bhavatu. (Prakāśam)³⁰⁰ Bhadra,
 alam anayā śaṅkayā. Kāmakrodhādī³⁰¹prati-
 pakṣesu satsu kutr³⁰² evam udeśyati. Tathāpi³⁰³
 laghiyasy³⁰⁴ api ripau tu niyatam tāvan n-
 nānavahitena vijigīṣuṇā³⁰⁵ bhavitavyam. Yataḥ-
 Vipākadārūno rājñam ripur alpo'pyaruntudaḥ.
 Udvejayati sūksmo'pi caranam kaṅṭakāṅkuraḥ. 27.
 (Nepathyā³⁰⁷ 'bhimukhaṁ avalokya) kaḥ ko'tra bhoh?
 (Praviśya dauvārikah)
 Dauvā. - Ajñāpayatu devaḥ.³⁰⁸
 Mahā. - Adīśyantām³⁰⁹ kāmakrodhālobhamadamanamātsaryādayo³¹⁰
 yathā yoginī viṣṇubhaktir bhavadbhir avahitair³¹¹
 vihanṭavyeti.

295. Satrāsam (A.)
 296. prasiddhā mahāpra. (Cal.); prabhavā (D.)
 297. Svabhāvad vidveṣinī (β. VL.); svabhāvac ca vidve (B.)
 298. ca omit. (F.)
 299. ca bhāvati (F.); sā for ca (VL.)
 300. Bhadra omit. (A. C2. Cal.); tatra bhadra VL.)
 301. dhādīprati. (Cl. β. Poona)
 302. satsu omit. (B. C. Cl. C2. β. VL.)
 303. Gārvākaḥ - Tathāpi ... kaṅṭakāṅkuraḥ (β. VL. M. C.
 Cl. C2. F. Poona. Cal.)
 304. tu nityam tāvat omit. (β. C. Cl. C2. F. VL. Poona.
 Cal.)
 305. jigīṣuṇā (β. VL. Cal. Poona)
 306. Bhāvyam (Cal.)
 307. Nepathy ... lokya omit. (B. C. C2. β. Cal. JA.)
 308. Jayatu jayatu. ajñā. (VL.)
 309. Bho Asatsaṅga ādi. (β. VL. Poona); ādīśyantām (VL.);
 āhūyantām (F.)
 310. Kāmakrodhādayaḥ (A.); māna omit. (VL.)
 311. Hantavyeti (B.); pratihante (C. C2.); pratikartavyeti. (Cal.)
 pati (Cal.) hanta.

- Dauvā. - Yad ājñāpayati devah. (Iti niṣkrāntah)
 (Tatah praviśati patrahastah puruṣah)
- Puru. - Hagge ukkaladēsādo āgadamhi. Atthi tattha
 sālatīlasannivese pulisōttamasaddhā³¹² devadāā-³¹³
 danam. Tassim madamānehim bhāttakehim mahālāā-³¹⁴
 saāsam pesidomhi. (vilokya) Esā vālānāsī, edam³¹⁵
 lāulam, jāva ppavisāmi. (praviśya)³¹⁶ Eṣe bhāttā-
 take cavvākena saddham kim pi mantaante citta
 hādi.³¹⁷ Uvasappāmi nam (upasrtya)^{317a} jādu jādu
 bhāttake. Edam pattam nilūvaādu sāmi.³¹⁸ (Iti
 patram aspayati)³¹⁹
- Mahā. - (Patram grhītvā) Kuto bhavān?
- Puru. - Bhāttake pulisōttamādanādō.³²⁰
- Mahā. - (Svagatam) Kāryam atyāhitam bhaviṣyati.
 (Prakāsam) Cārvāka gaccha, kartavyesv avahitēna³²¹
 bhavatā bhavitavyam.³²²
- Cārvā. - Yad ājñāpayati devah. (Iti niṣkrāntah)

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312. Sālatīle puline puliso (C.)
 313. somanādasam (A.)
 314. saḍḍgidam (VL.); sanniam (B.); samjñidam (Cal.)
 315. Bhāttarakehim (Cal.)
 316. praviśya vilokya ca (Cal.)
 317. Tā uvasa. (B. VL. Poona. Cal.)
 317a. jedu jedu (VL. B.)
 318. pattam jāva (VL.)
 319. niluppiāmānam (VL.); nilūpyamānam (C3. E. X. Poona);
 nilūāmānam (D. F. Lpz.)
 320. mānam pekkhadu bhāttake (VL. B. A. Cl. F. Poona);
~~Make.~~ Iti patram aspayati omit. (B. Cl. JA. Poona)
 321. Hagge for Bhāttake (B. VL. Poona. Cal.)
 322. Somanāhādo (A.)
 323. do āgadamhi (VL.)
 324. kāryesva (A. Cal.)
 325. avajjto (A.)
 326. bhavatā omit. (VL.)
 327. Bhāvā for Bhavi. (A.)
 328. yathā (Cal.)

Mahā. - (Patram³²⁹ vācayati) Svasti śrī vārānasyām
³³⁰ mahārājādhirājaparamēśvaramāhāmohapādān
³³² puruṣottamāyatanān madamānau sāsṭāngapātān³³³
³³⁴ prapānya vijñāpayatah yathā bhadram avyāhatam
³³⁵ āvayoh. Anyad³³⁶ devī sāntir mātṛā śraddhayā saha
Vivekasya dautyam āpannā Vivekasaṅgamāya devīm
upanīśadam aharnīśam³³⁷ prabodhayati. Api ca kāmā-
kāmasahacaro³³⁸ dharmo 'pi vairāgyādibhir upajapta
iva lakṣyate, yatah kāmād vicchidya kvaciñ
³⁴¹ nigūdhah³⁴² prācarati. Tad etad³⁴³ āvādhārya³⁴⁴ devah
pramāṇam iti.

Mahā. - (Sakrodham) Āh kim evam atimugdhah³⁴⁴ sānter api
³⁴⁵ bibhyātaḥ. Kuto³⁴⁶ 'syah sambhavaḥ? Tathā hi,
³⁴⁷ Dhātā viśvaviśṛtimātranirato devo 'pi gauribhu-
jāsleśānandavighūrnamānanayano daksādhvarah-
³⁴⁸ Dhvāmsakṛt.

329. patram grhītvā vāca (Cal.)
330. śrīmān mahārāja (C2.)
331. śvara parama bhāttarakāśrīmāmahā (Cal.); śvaracara-
nāravindān (C.)
332. somanāthābhidhānasya paśupater āyatanāt (A.)
333. sāsṭāngam (C2.)
334. yathā omit (B.)
335. āvayoh omit. (B. C. Cl. C2. β. VL. Poona. Cal.)
336. Anyac ca (Cl. C2. β. Poona. VL.)
337. bodhaya. (C.)
338. caro 'pi dharmo (B. C2. β. VL. Poona); madhu for
dharmo (Cl.)
339. vibhidya (VL.)
340. kutaścīn (VL.)
341. nigūdhān (A. Cal.); nigūdha iva (C2.); gūdhah cara (C.);
342. Tad etad jñātvā (VL. C3. D. X. Ipz.); Tad etad uktār-
tham jñātvā (E. F. Poona); Tad evam jñātvā (A. JA.)
343. tatra devah (VL.)
344. atimugdhāh (B. C. Cl. C2. β. F. VL. Poona. JA.); mug-
dhasvabhāvāh (A.); sāntyāder api (A.)
345. Bibhyati (B. C. Cl. C2. β. F. VL. Poona)

* 341 cont. samcarati (C2.); nigūdhah dharmah pra (F. VL.)

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346. kāmādiṣu pratipakṣeṣu kuto (VL.)
347. vedhā (B. C. C2.)
348. dhvānsanah (β. VL. Poona); dhvānsakah (C.)

- Daityāriḥ kamalākapolamakarīlekḥānkitorah-³⁴⁹
 sthalah, śete'bdhāv itareṣu jantuṣu punah
 kā nāma sānteh kathā. 28.
- (Puruṣam prati³⁵⁰) Jālma, gaccha, kāmam
 satvaram upetyā³⁵¹ deśam asmākam pratipādaya.
³⁵² Yathā durāśayo dharma ity asmābhir avagatam,
 tad³⁵³ etāsmiṁ muhūrtaṁ³⁵⁴ api na viśvasitavyam.
 Drdham baddhvā³⁵⁵ tvayā dhārayitavya iti.
- Puru. - Jam devo ānavedi (iti niṣkrāntah)
 Mahā. - (³⁵⁶ Vicintya) Sānteh ko'bhyupāyah. Athavā³⁵⁷ lam
 upāyāntareṇa, krodhalobhāv eva tāvad atra
 pāyāptau. (prakāśam³⁵⁸) Kaḥ ko'tra bhoh?
 (praviśya Dauvārikah)
- Dauvā. - Ajñāpayatu devah.
 Mahā. - ³⁵⁹ Tad āhūyatām krodho lobhas'ca.
 Dauvā. - Yad ajñāpayati devah. (Iti niṣkrāntah)
 (³⁶⁰ Tātaḥ praviśati krodho lobhas'ca)
- Krodhah - Śrutam mayā³⁶¹ sāntiśraddhāviṣṇubhaktayo mahārā-
³⁶² jāprātipakṣabhāvam ācarantīti. Aho mayi
 jīvātī³⁶³ katham³⁶⁴ āsām -

349. mudrā for lekḥā (C2.); pratrānkito. (Cal.)
 350. prati vadati (VL.)
 351. pety āsmākam ādeśam (A. C2.); upadeśam asmākam (B.)
 352. tathā for yathā (VL.)
 353. Tad asmiṁ (B. C. Cl. C2. B. F. Poona. Cal. VL.)
 354. muhūrtaṁātram (Cal.)
 355. tvayā omit (B. C. Cl. C2. B. VL. Poona. Cal.)
 356. svagatam vicintya (B. VL. Poona)
 357. tāvat omit. (A.); bhāv eva bhavetām atra (C.)
 358. (prakāśam) paripārsvagam prati - Jālma, tad āhūyatām
 krodho lobhas'ca (C.)
 359. Tāvat for tad (B. VL. Poona. Cal.); tad omit (A. C2.)
 360. Tena saha praviśati krodho lobhas'ca (JA.)
 361. mayā yathā (B. VL. Poona. Cal.); viṣṇubhaktiprabhā
 śrutiśraddhāviṣṇubhaktayo (B. C. JA. I.); * sāntiśraddhāviṣṇubhaktayo (A.)
 362. mahārājasya pratipakṣam (C.); mahārājena prati-
 pakṣam (VL.); mahārājasya (B. JA. I.); mahārājapрати-
 pakṣatām (C2. JA.); devena mahamohena saha (B. F.);

* Sāntiśraddhāviṣṇubhaktayo. (A.); * sāntiśraddhāya viṣṇubhaktayo (B. JA. I.)

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- 362 cont. mahārāja mahāmohasya (A. Cal.)
 - 363. .vati sati (A.)
 - 364. āsam api (C2.)

- ātmanirapekṣam³⁶⁵ ceṣṭitam. Tathā hi,
 Andhīkaromi bhuvanāṃ badhīrīkaromi,
 dhīram sacetanam acetanatāṃ nayāmi.
 Kṛtyam na paśyati na cā³⁶⁶ tmahitam śrṇoti,
 dhīman adhītam api na pratisaṃdadhāti. 29.
- Lobhah - Aye mad³⁶⁷ upagrhitā³⁶⁸ santah³⁶⁹ manorathasarit³⁷⁰
 paramparām eva tāvaṃ na tarisyanti, kim
 punah³⁷¹ śāntyādīnis³⁷² cintayisyanti. Sakhe,
 Santy ete mama dantino madajalaprāmlāna-
 gandasthalāḥ³⁷³, vātavyāyatapātinaś³⁷⁴ ca turagāḥ
 bhūyo'pi lapsye'parān. Etal labdham idaṃ
 labhe punar idaṃ labdhe³⁷⁵ tyabhidvyāyatām,
 cintājarjaracetasām bata nṛṇāṃ kā nāma
 śānteḥ katahā. 30.
- Krodhah - Sakhe, viditas tvayā mat³⁷⁶ prabhāvaḥ.
 Tvāstraṃ vṛttam apātayat³⁷⁷ surapatis' candrārdha-
 kacūdo'cchinat,
 devo brahmaśiro vasisthatanayān āghātayat³⁷⁸
 kausikah.

365. ātmani nirapekṣitam (VL.); ātmanirapekṣitam (A. F. Cl. D. E. X. Ipz. Cal.); ātmaśapekṣam (B.)
 366. na yena hitam (C. Cl. C2. B. F. X. Cal. JA₁ B. Poona. VL.)
 367. anugrhitā (C2.)
 368. Santah omit. (C. G. B. VL. Poona)
 369. nadī for sarit (VL₁ B.)
 370. na tāvat (C.); tāvat omit. (C2. Cal.)
 371. paśya sakhe (B. C. Cl. C2. B. F.); paśya paśya sakhe (VL.)
 372. praklinna (B. C.)
 373. gallasthalāḥ (B. C.)
 374. turagān (C.)
 375. labdhādhikam (VL. B.); labdhādhikam (Ipz.); labdhvādhikam (X.)
 376. madiyah pra. (A.)
 377. āghātayat (VL. JA.); straṃ putram (D. Ipz.)
 378. vyāpādayat (C2.)

- Api ³⁷⁹cā'ham,
 Vidyāvanty api kīrtimanty api sadācārāva-
 dātāny api,
 Proccaiḥ pauruṣabhūṣaṇāny api kulāny
 uddhartum īśaḥ kṣaṇāt. 31.
- Lobhaḥ - ³⁸⁰Trṣṇe, itas tāvat. (praviśya)
 Trṣṇā - ³⁸¹Kim āṇavedi ajjāutto?
 Lobhaḥ - ³⁸²Priye śrūyatām-
³⁸³Kṣetragrāmavaṇādrīpaṭtanapurādvīpakṣamāma-
³⁸⁴ṇḍalapratyāśāsatasūtrānaddhamanaśam labdhā-
³⁸⁵dhikam dhyāyatām.
³⁸⁶Trṣṇe devi yadi prasīdasi tanosy āngāni
 tuṅgāni cet tad bhoh prānabhrtām kutah
 śamakathā brahmāṇḍalakṣair api. 32.
- Trṣṇā - ³⁸⁷Ajjāutta saṃjjeva dāva haṃ edassim atthe
³⁸⁸ṇiccam ahijuttā, sampadam ajjāutta annāe
³⁸⁹baṃbhaṇḍakodihim pi na me udaram pūriṣṣadi.
 Krodhah - Himse, ita āgamyatām. (praviśya)
 Himsā - Esamhi, āṇavedu ajjāutto.

379. aham omit. (β. VL. Poona); api cāham omit (B. Lpz.)
 380. nepathyā'bhimukham avalokya (Cal.); priye trṣṇe (Cal.)
 381. āṇavedu (β except Lpz.)
 382. priye omit. (C. G. F.)
 383. varādvī (JA₁)
 384. purī (D. Lpz.)
 385. pratyāśāyatasūtrabaddha (VL.); pratyāśāghana sūtra-
 baddha (A. C. Cl. β. Cal. JA₁. Poona); pratyāśā-
 ghanasūtranaddha (C2. F.)
 386. trṣṇe tvam yadi sampra. (B.)
 387. haṃ omit. (A.)
 388. uttassa annāe (B. C. Cl. β. VL.)
 389. pūriṣṣandi (VL.); pūriṣṣadi (β. Poona)

- Krodhah - Priye³⁹⁰, tvayā sahadharmacāriṇyā mātṛpitṛā-
divadho³⁹² pi mam eṣatkara eva. Tathā³⁹¹ hi,
Keyaṁ matā piśāci ka iva sa janako bhrātaraḥ
ke³⁹⁴ ca kīṭāḥ,
vadyo³⁹³ yaṁ bandhuvargah kuṭilaviṭasuhro
cestitā jñātayo³⁹⁵ mi. (Hastau niṣpīḍyā)
Āgarbhaṁ yāvad eṣāṁ kulam idam akhilam naiva
niṣṣeṣayāmi,³⁹⁶
sphūrjantah krodhavahner na dadhati viratim
tāvad aṅge sphulingāḥ. 33.
(Vilokya) eṣa svāmī, tad upasarpāmaḥ.
Sarve - (Upasṛtya) Jayatu jayatu devaḥ.
Mahā. -³⁹⁷ Śraddhāyās tanayā śāntir asmad dveṣiṇī,
sā bhavadbhir³⁹⁸ nigrāhyeti.
Sarve - Yad ādisati devaḥ (Iti niṣkrāntāḥ)
Mahā. - Śraddhāyās tanay ety upakṣepen opāyāntaram
api hrdayam āruḍham. Tathā³⁹⁹ hi, śāntir nāma
śraddhā paratantrā. Tat kenā py upāyen-
opaniṣat⁴⁰⁰ cakāśāt tāva⁴⁰¹ cāśraddhā⁴⁰¹ pakarṣanam
kartavyam. Tato mātṛviyogāduḥkhād atimr-
dulā⁴⁰² tayā śāntir uparata⁴⁰² vā bhaviṣyati,

390. tāvat tvayā (VL.)

391. mātṛpitṛādi (C.); mātṛpitṛvadho (VL. P. Poona);
mātāpitṛādi (Cal.)

392. api omit. (P.)

393. hi for sa (VL. C. D. Poona); ka iva sujanatā (B.);
ka iha sa janako (Cal.); iva ca janako (Cl. Ioz.
C3. X.)

394. Ke ca (VL. C3. E. F. X.); ke hi (Poona)

395. niṣpīḍya (B.)

396. niṣṣeṣayāmi (Cal.)

397. Mahā. Sarve śṛṇvata (F.)

398. dbhir avahitair nigrā (VL.)

399. śānter matā śraddhā (P. VL. Poona)

400. niṣat devyāḥ sakāśāt (F.)

401. tāvat omit. (C. Cl.); tāvad buddhyā (B.)

402. atimrdulayā (C. Cal.)

- ⁴⁰³avasīdantī vā virāmsyati. Śraddhām ca ⁴⁰⁴krā-
⁴⁰⁵ṣṭum Mithyādr̥ṣṭir eva vilāsiniṁ param pragal-
 bheti tad asmin viṣaye saiva niyujyatām.
 (pārsvato vilokya) Vibhnamāvati, satvaram
 ahūyatām Mithyādr̥ṣṭir ⁴⁰⁶vilāsiniṁ ⁴⁰⁷.
- Vibhra. - Jam devo ānavedi ⁴⁰⁸va. (niṣkrāmya Mithyā-
 dr̥ṣṭyā saha Praviśati)
- Mithyā. - Sahi, ciradi⁴⁰⁸tthassa mahārāssa kham muham
 pekkhissam? Namkkhu mam mahārā⁴⁰⁸o uvālah-
 hissadi.
- Vibhra. - Sahi, tuhadamsanena appānam jjeve jai mahārā⁴¹⁰
 veissadi tado uvālahissadi.
- Mithyā. - Sahi, ki⁴¹¹sā mam aliām ⁴¹²sohaggam sambhāviā
⁴¹³vidambesi.
- Vibhra. - Sahi, sampadam jjeva ⁴¹⁴pekkhissam aliāttanam
 sohaggassa. Annam ⁴¹⁵kkhu ⁴¹⁶ghummāulam via
 piāsahie loānajuālam ⁴¹⁷pekkhāmi. Tā kim kkhu
 piāsahie ⁴¹⁸viniddadāe kāranam.

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403. avasīdantī ... syati omit. (VL.); avasīdantī vā
 ciram vinaṅksyati (A. C2. X. Cal.); ca vinaṅsyati
 (Cl. C3. E. Ipz. Poona); avasīdanty eva vinaṅsyati (C.)
404. vyākraṣṭum (B. VL. Poona. JA₁L.)
405. eva omit. (A. C2.)
406. dr̥ṣṭim (D.)
407. vilāsiniṁ omit. (Cl. D. E. X. Cal. Ipz. Poona)
408. cilena ditthassa (Cal.); ciram ditthassa (B. C.)
409. tuvamuhedamsa (B. Poona.)
410. appānam jjeva mahārāo na vedissadi, kudo uvālah-
 hissadi (VL. B. Poona)
411. kim mam (VL. B. Poona)
412. aliāsohaggam (F. Ipz. VL₁E); aliāsohaggām (VL.)
413. vilāmbesi (VL. B. Poona)
414. pekkhisse (VL.); pekkhissam (B. C.)
415. annam ca (VL. B.)
416. niddaghu. (VL. B. Poona. Cal.)
417. loānam (A. C. B. Poona); loāne (VL.)
418. loānassa vini. (VL. B. Poona. Cal.)

- Mithyā. - Sahi, ekkavallahā vi jā itthiā ⁴¹⁹ bhōdi tāē vi niddā dullahā, kim una emhānam saalalo-
availlahānam. ⁴²⁰
- Vibhra. - Ke unā ⁴²¹ piāsahīē vallahā?
- Mithyā. - Sahi, ⁴²² mahārāo ado uvari kāmo, kkoho, loho
ahamāro ^{tt} pi. Ahavā alam visesena. ⁴²³ Ettha
kule jo jāo hiānihilā ^{dāi} rattidihāim ahiramai
na maē vinā bālo thaviro juāno vi.
- Vibhra. - Nam ⁴²⁴ kāmassa radi, kkohassa hīmsā, lohassa
⁴²⁵ *tinā* paramapiātti suniadi, ⁴²⁶ tāsam kham
piādamam niccam ramaāndi issam na ⁴²⁷ jānesi.
- Mithyā. - Sahi, issetti kim ⁴²⁸ bhaniādi, na ⁴²⁹ tāo vi maē
vinā muhuttam pi tussanti.

-
419. bhavai (VL.)
420. saalaloāvallahānam omit. (JA.)
421. Ke ke unā (VL. β. Cl. C2. Poona. Cal.)
422. paḍhamam mahā. (VL.)
423. Ettha kule jo jādo bālo thaviro juvāno vi hiā-
nihilāē maē vinā raddidihāim na ahiramai (VL.); Ettha
kule jo jādo maē vinā bālo thaviro juvāno vi hiā-
nihilāē raddidihāim ahiramadi (Cl. β. Poona); Ettha kule
je jādā te jjeva hiānihilāē maē ahiramanti, maē
vinā bālo juā thaviro vā na ciṭṭhadi. Ettha kule
jo jo jāo tam tam rattidivam ahiramam, maē vinā na
bālo thero juvāno khamamettam ciṭṭhai (C2.)
424. Nam Ettha kama (VL. β. B. C. Cl. Poona)
425. āśā for *tinā* (Cl. C2. A.)
426. Tā kham tāē piā. (C2.); Tāsam (VL.)
427. Samjanesi (VL.)
428. kham (VL.)
429. na follows muhuttam pi (VL.)

- Vibhva. - ⁴³⁰Sahi⁴³¹ ado jjeva bhanāmi tuhasarisī suhagā⁴³¹
 purāndhī iha puhaviē natthi. Jāe sohagga-
 mahaddhivihuriāhiāāo savattiō ppaśāam paḍi-
 cchanti. ⁴³²Sahi⁴³³, annam ca bhanāmi evam
⁴³⁴niddāulanā⁴³⁵ā visanṭhulakhalantacalanāneura-
 jhānkālamuhalāe gadiē mahārāam sambhāvanāndī
 saṅkidahiāām kerissadi piāsahī⁴³⁵tti takkemi.
- Mithyā. - Kim ettha saṅkidavvam. ⁴³⁶Amhānam rāāni⁴³⁷uttānam
 jjeva eso viṇāo. ⁴³⁸Avi a daṁsanamattapaśā-
 vānānam purisānam ⁴³⁹kerisam bhaām.
- Mahā. - (Vilokya) Aye samprāp⁴⁴⁰t aiva priyā⁴⁴¹ mithyā-
 adrstih. Yaiśā,
 Sronibhārabharālasādaragalanmālyāpāv⁴⁴¹rtti-
 cchalāl, līlotkṣiptabhujopadarsītakucomīlan-
 nakhānkāvalih. Nīlendīvaradāmadīrghatarayā
 drstyā dhayantī mano, dor⁴⁴² āndolanalolakan-
 vkanarānatkārōttaram sarpati. 34.

-
430. Sahi omit. (B. J.A.)
 431. hagā itthiā (VL. B. B. C. Cl. Poona)
 432. marādvihuriā (C. J.A.); sohaggamahappa biddāvādahiā
 (Cal.)
 433. Sahi omit (B. J.A.)
 434. niddāulanāāna-visanṭhula (VL.)
 435. piāsahī omit (A.)
 436. nam amhā (B. VL. Poona)
 437. mahārāāni. (B. VL. Poona. Cal. B. C.)
 438. avinaō (B. Cl. VL. Poona) (440)
 439. puro kerisam (VL.) priyā omit. (C.); priyatamā (Cal.);
 priyā me mātthiā. (X.); mithyadrstih omit. (B.)
 440.
 441. mālyopāvrtti (B. VL. Poona. A. Cl.)
 442. dośāndolana (VL.); dolāndolana (A. Cl. B. F. Poona)

- Vibhva. - Eso mahārāo, uvasappadu piāsahī.
 Mithyā. - (Upasṛtya) Jaādu jaādu mahārāo.⁴⁴³
 Mahā. - Priye,
 Dalitakucanakhānkam ankapālīm racaya mā-
 mā'ṅkam upetya pīvaroru.
 Anuhara hariṅakṣī saṅkarāṅkasthitahimāsai-
 lasutāvilāsalakṣmīm. 35.
 (Mithyādrṣṭih sasmitam tathā karoti)
 Mahā. - (Ālīnganasukham abhiniyā)⁴⁴⁴ Aho priyāpari-⁴⁴⁵
 svaṅgāt parāvṛttam⁴⁴⁶ iva yauvanena.⁴⁴⁷ Tathā hi,
 Yaḥ prāg āsīd abhinavavayovibhramāvāptajanmā,
 cittonmāthī vigataviṣayo⁴⁴⁸ paplavānandasāndraḥ.
 Vṛttir antas⁴⁴⁹ tirayati tavāsleṣajanmā sa
 ko'pi,
 prauḍha premā nava iva punar mānmatho me
 vikāraḥ. 36.
 Mithyā. - Mahārāā aham pi sampadam navajovana⁴⁵⁰ viā
 samvuttā.
 Nam kkhū bhāvāṅubaddho ppemmā kālenāvi
⁴⁵¹ viṅāledi.
 Anavedu bhavtā⁴⁵² kim nimittam bhattinā sumira-^{avt}
 damhi.

-
443. mahārāā mahā^{moho} (C.); devo for mahā (C2.); mahamoho for
 mahārāo (B.)
 444. anubhūya for abhiniyā (P. C. Cl. β. VL.)
 445. priyāyāḥ pari. (VL. β. C. C2. Poona)
 446. iva omit. (B. C. Cl. β. VL.)
 447. navayauvanam (Cl. C2. β. VL. Poona)
 448. vividhaviṣayo (VL.)
 449. sthirayati (A. C. C2. JA.)
 450. viā omit. (VL.)
 451. viṅhaṇṇādi (VL.); viṅṇādi (C3. E. VL. Epz. Poona);
 viṅṇādi (Cl. D. F. X.)
 452. mahārāo (VL.)

- Mahā. - Priye,
Smaryate ⁴⁵³ sā hi vāmoru bhāti ⁴⁵⁴ yo hrdayād bahiḥ.
Mac cittabhittau bhavati śālabhañjīva rājate. 37.
- Mithyā. - Mahāppasādo.
- Mahā. - ⁴⁵⁵ Anyac ca dāsyāḥ putrī śraddhā vivekena saho
paniṣadam yo ⁴⁵⁶ jāyitum kuṭṭinībhāvam ⁴⁵⁷ pratipanna.
Ataḥ,
Pratikulām akulajām pāpām pāpānuvatinīm,
Keseṣvā'krṣya tām randām pāṣaṇḍeṣu nivesāya. ⁴⁵⁸ 38.
- Mithyā. - Eddhamitte vi visāe alam bhattīno ahiniveseṇa.
⁴⁵⁹ Vāṇhamittakena bhattīno dāsīvva savvam annām
karissadi. Sā Kkhu maē mitthā dhammo, mitthā
⁴⁶⁰ mokkhe, ⁴⁶¹ sōkkhavigghaārāim mitthā satthapala-
vidāim, mitthā saggaphalam ⁴⁶² tti bhānījjanti
jhatti ⁴⁶³ veāmaggaṃ jjeva palihalissadi, kiṃ uṇa
uvanīsadam. Avi e, visaānandavimukkhe mokkhe
doṣāim daṃsaamtīe uvanīsado viratta kirāi ⁴⁶⁴ aīraṃ
maē saddhā,
- Mahā. - Yady evaṃ suṣṭhu priyam ⁴⁶⁵ me sampādita ⁴⁶⁶ prāyam
⁴⁶⁷ priyaya.
(Punar ālingya cumbati)

-
453. Sā hi (VL.)
454. yo bhaved for Bhāti yo (β. Poona); yā bhaved (VL.);
sthito yo (A. Cl.)
455. Mahā. - Yathāiva prakāsitairṅgaih sarvatra vicarā-
si tathāiva pravartitavyam. Anyac ca dāsyāḥ (Cl.
C2. β. F. Cal. Poona. VL.)
456. Saṃyojayi. (VL.)
457. prepannā (A.); āpannā (Cl. C2. β. F. Poona)
458. niyojaya (D. Poona)
459. vāṇhamattakena jjeva bhattīno dāsī saddhā savvam
annām karissadi (C. Cl. C2. β. VL. Cal. Poona)

Continued over page

460. mitthā mokkho^{omit.} (B. C. HA.); mitthā veāmaggo follows
mitthā mokkho (Cl. C2. β. VL. Poona. Cal.)
461. mitthā suhavigghārāim satthapala. (Cl. C2. β. VL.
Poona. Cal.)
462. saggaphala^{omit.} vijjetti (Cl. β. F. Poona. VL₁.)
463. Jhatti omit. (Cl. C2. C3. D. E. Cal. Ipz. Poona)
464. Karissadi (β. Poona); Kalissadi (VL.)
465. priyam omit (C3. E. Poona. VL₁); me priyam (VL.)
466. Saṃpāditam (B. C. C2. β. VL. Poona. Cal.)
467. priyām (accusative) (A. B. C. C3. F.)

- Mithyā. - ⁴⁶⁸ Bhatta, ppaāse evam pūttena bhaṭṭinā ⁴⁶⁹
lajjamhi.
Mahā. - Tad bhavatu, ⁴⁷⁰ svāgāram eva pravisāmaḥ.
(Iti niṣkrāntāḥ sarve)

-
468. Bhattupā (C2. B. F.)
469. bhaṭṭinā omit. (C2. B. F.)
470. svāgāram eva (VL.)

Third Act

(Tatah praviśati Śāntiḥ Karuṇā ca)

Śāntiḥ - (sāsram) Mātar mātaḥ kvā'si, Dehi me
 prativacanam² Mukatātaṅkakuraṅgakānanabhuvah
 śailāḥ skhalād vārayah, punyāny āyatanāni
 samtatataponiṣṭhās' ca vaikhānasāḥ. Yasyāḥ prītir
 amīṣu sā'dya bhavati caṇḍālaveśmodaram prāptā gauḥ
 kapileva jīvati katham pāṣaṇḍahastam gatā. 1.
 Athavā'lam jīvanasambhāvanayā.⁶ yataḥ
 Mām anālokya na snāti na bhunkte na svapity api.
 Na mayā rahitā śraddhā kṣanārdham⁸ api jīvati. 2.
 Tad vinā śraddhayā muhūrtam¹⁰ api sānter jīvanam¹¹ vi-
 dāmbanam eva. Tat sakhi Karuṇe,¹³ citām āracaya.
 Yavad aciram eva hutāśanapraveśeṇā¹⁴ tasyāḥ saha carī
 bhavāmi.

Karuṇā - (Sāsram) Sahi, evvaṁ visamajalanajālā¹⁵ jalantakanna-
 kaṭudussahāim akkharāim jappantī savvadhā vilutta-
 jīvidam māṁ karesi. Tā ppaśīda¹⁶ muhūttakam¹⁷ dhā-
 radeu jīvidam piāsahī jāva ido tado¹⁹ vaṁ punṇesu āsā²⁰

1. Praīdarśanam (C.J.A); Priyadarśanam (VL).
2. nam. tataḥ (C.Cl.C2.β.VL.Poona); Hanta for tatah (A).
3. Sravad (C2). 4. Sā'tra (C.Cl.C2.β.VL.Poona.Cal.).
5. jīvitasambhā. (B.C.Cl.C2.β.Poona.VL).
6. yataḥ omit. (JA). 7. pibaty apah (Cl.C2.β.VL.Poona)
8. muhūrtam api (β.B.C.Cl.C2.VL).
9. Tad vinā...dāmbanam eva omit. (Vll); tena for tad (B).
10. Sānter muhūrtam (A.Cal.) 11. jīvitam (VL).
12. viruddham eva (B). 13. mad artham (Cl.C2.β.VL.Poona.F);
14. praveśanena (A); pravēśena (E.Ipz).
15. jālāūlakannakatudussa. (Cl.β.F.Poona.Vll) jālādussa. (C2);
 jālājalantadussa. (B)* 16. ppaśīda (Cal.Ipz).
17. muhūttam (VL) 18. jīvidam dhāredu (VL).
19. vaṁ omit. (B.C.Cl.C2.β.VL.Poona. Cal.)
20. aḥssamesu (VL).

(15) conti jjalanajālāūlakāduhsahāim (VL)
 jālāsalakka jālāsalakadussa. (Cal.)

mesu muṇiānasā²¹māūlesu bhāīrā²²dhītīresu ṇiūnam ṇiru-
vemhā²³kaā vi mahāmohabhīdā²⁴kaḥim pi pacchannā²⁵nīva-
sadi.

Śāntiḥ - Sakhi, kiyad²⁶anviṣyate²⁷,

Nivārānkitasaikatāni saritām kṛlāni vaikhānasair,
ākrāntāni samiccaṣālacamaśāvyāptā grhā yajvanām.
Pratyekaṁ ca ṇirūpitāḥ pratipadam catvāra evā 'śramāḥ'
śraddhāyāḥ kvacid apy aho sakhi³⁰mayā vārtā 'pi nā 'kar-
ṇitā. 3.

Karuṇā - Sahi, evvaṁ bhūnāmi jāi³¹sajjeva³²saddhā tado na tāē
īdisīm duggadiṁ sambhāvēmi. ³³Naṁ kkhu tādisīō punṇa-
mayiō tādisīm asambhāvanijjam vivattim aṇuhavandi.

Śāntiḥ - Sakhi, kim³⁵iva pratikūle vidhātari na sambhāvyte.

Tathā hi,

Śrī³⁶devī janakātmajā daśamukhasy āsīd grhe rakṣaso,
nītā caiva rasātalaṁ bhagavatī pūrvaṁ trayī dānavaiḥ.
Gandharvasya madālasām ca tanayām pātālaketuś' chalād,
daiṭyendro³⁸pajahāra hanta viṣamā vāmā vidher vṛttayaḥ. 4
³⁹Tad bhavatu paṣaṇḍālayeṣv eva tāvat⁴⁰tām anusarāvaḥ.

- 21.. ido.. tado ppadesesu muṇiānasamāūlesu āssamesu (Cal.)
22.. bhāīra^{nī} (VL). bhāīraī (C2), bhāīra^{nī}dhītire bahu-
vihama^{nī}ānābhūśidesu (Cal.)
23.. niruvemhi (Poona); ṇilūvemha (Cal.) 24.. bhīdiā (VL).
25.. pacchannā (VL.F). 26.. kim for kiyad (X.Cl.C2.β.F.VL.
Poona); kila tad anviṣyate. (B)
27.. syate.. anvesitaiva (VL). 28.. camadāih (C.Cl.)
29.. Kam vinirūpi (C). 30.. khalu mayā (Cl.C2.β.VL.Poona)
31.. jāi sā jjeva (VL). 32.. Sattaī saddhā (VL); saccam
jjeva saddhā na tāē īrisīm (C2.) 33.. Naṁ kkhu tārisiō
punṇamayīō sadiō etārisīm asambhāvanijjam vivattim
aṇuhavandi (VL). 34.. tārisiō (B.Poona); etāviṣm aṇu-
havanti asambhāvanijjam vivattim (C3.D.E.) 35.. kimu
(Cl.β.F.VL.Poona); kim iha (Cal.); kim nu (VL).
36.. devī śrī (Cl.C2.β.C.F.VL.Poona). 37.. vedatrayī (Cl.
C2.β.VL.Poona) 38.. nāro 'pi jānāra (A.B.C2.β.Cal.)
39.. Vṛttayaḥ. Evvaṁ vidhivilasitam etad iti sampradhārya
tad. (VL); bhavatu tāvad (A).
40.. tam omit. (Cl.C2.β.F.VL.Poona)

Karuṇā - ⁴¹Sahi, evvaṃ bhodu. (Iti parikrāmataḥ) ⁴²(Satrāsam)

Sahi, rakhaso rakhaso.

Śāntiḥ - Ko'sau ⁴³rākṣasaḥ.

Karuṇā - Sahi, pekka⁴⁴jja, ⁴⁵eso galantamalapaṅk⁴⁶picchilabiha -
ccha ⁴⁷duppecchadehacchavī ullu⁴⁸ñciāciūrabhāro vimukka⁴⁹-
vasaṇa⁵⁰ savvavesaduddamsaṇo sihisihanḍapicchiāhattho
ido jjeva ahivā⁵¹ṭṭadi.

Śāntiḥ - Nā'yam rākṣasaḥ nirvīryaḥ khalv ayam.

Karuṇā - Tā ko eso bhavissadi.

Śāntiḥ - Sakhi, piśāca iti śanke.

Karuṇā - Evvaṃ papphurantamahāmatihama⁵² lobbhāsiābhuaṇanta⁵³re
jalaj⁵⁴ jaladi paṇḍamattaṇḍamaṇḍale kahaṃ piśāṇaṃ
avaāsaḥ.

Śāntiḥ - Tarhi anantaram eva narakavivarād uttīrṇaḥ kaścin⁵⁷
nāra⁵⁶kī bhaviṣyati. (Vilokya vicintya ca) Aḥ jñātaṃ,
Mahāmohappravartito'yam digambarasiddhāntaḥ. Tat⁵⁸ sarva-
thā dūrataḥ pariharaṇīyam asya darśanam. (Iti parāṅg
mukhībhavati⁵⁹)

-
41. Karuṇā. Sahi....krāmataḥ omit. (Cal.)
42. (agrato vilokya, satrāsam) (VL).
43. Kv āsau (B.C.C3.Cal.) 44. pekka⁺pekka (VL); pekka
(C.A). 45. jo eso (B.C.Cl.β.Poona.VL.Cal.)
46. paṅka omit. (VL.)
47. picchala (B.C.Cl.E.X.F.Lpz. Poona. Cal.).
48. ciūro (B.C.Cl.C2.F.Cal.A); ciūramu⁺kkavasana (VL).
49. mukkavasano (Cl.) 50. Savva omit. (B.C.Cl.C2.β.Poona.
VL.Cal). 51. paḍivattadi (Cal.)
52. mālobbhāsiā (VL).
53. bhuaṇantare (Cl.C2.β.F.Cal.Poona.VL.)
54. jalaj omit. (A.B.C.Cl.C2.β.F.VL.Cal.Poona.OM.M.)
55. paṇḍa (VL.Poona.β.Cl.C2.)
56. nara⁺ādutti. (B.).
57. Ko'pi (Cl.C2.β.Poona.VL); mahā nāratti^k (B.Cal.)
58. Tat omit (B.Cl.C2.β.Poona.VL)
59. Tat savvathā...bhavati omit. (Cal.)

Karunā - Sahi, muhūttakam ciṭṭha jāva ettha saddham anṇesāmi
 (Ubhe tathē sthite.) (Tataḥ praviśati yathanirdiṣṭaḥ
 Digambarasiddhāntaḥ)

Diga. - Om ⁶⁰ namo alihantānam. Navaduvālaghalamajjhāke appā
⁶² diva iva mantāvvo. ⁶³ Ese jinaḥvalabhāsīde palamatthe
⁶⁴ mokkhasōkkhade. (Iti parikrāmati) (Ākāśe) Ale ale
 sāvakā suṇādhā suṇādhā ⁶⁵ Malamaḥpuggalapiṇḍe saāla-
 jalehim pi kelisī suddhī.

Appā vimalasahāo ⁶⁶ lisipalicalaṇehim jānivvo. 5.

Kim bhaṇādhā ⁶⁷ kelisam lisipalicalaṇam tti. ⁶⁸

Dūle calaṇapaṇāmo ⁶⁹ kāśakkālam ca bhoṇam mitṭhem.

Issāmalaṇṇaṇa kajjam lisinaṇṇa dālam ⁷⁰ lamantānam. 6.

(Nepathyam ⁷⁰ ālokya) Saddhe ido dāva. (Ubhe sabha-
 yam ālokeyataḥ) (Tataḥ praviśati tad anurūpaveśā
 Śraddhā)

Śraddhā - Kim āṇavedi lāūle. ⁷¹ (Śāntir mūrchitā patati)

Diga. - Sāvakāṇāṇam ⁷² kulumbam muhūttamittakam pi mā paliccai-
 ssasi. ⁷³

-
60. om omit. (C.Cl.C2.β.Cal.VL,1): namo alihantānam repeat-
 (Ipz. Poona.VL,1)
61. majjhe (VL); duālapulamajjhe (C2.); ggehamajjhe (C.Cal.)
62. dīvevva (VL); appā jalanta dīpake (Cal.); dīvya (C.C2.JA)
63. jjalai (2); jaladi (Cl.β); jalantake (C.JA).
64. Sokkhamokkhade (C.Cl.Cal.); mokkhade dhamme. (C2).
 mokkhasukhadho (VL). 65. suṇuddham (VL)
66. rusipali. (VL)
67. bhaṇattha (VL); bhaṇaddham (C2)
68. tti. tā suṇādhā (VL.Cl.C2.β.Cal.Poona); Tā ^usuṇādhā (VL)
69. kidasakkālam (β.VL.Poona).
70. ābhimukham avalo. (Cl.C2.β.Poona.Cal.VL).
71. lāūlam (VL)
72. kulam (C.Cl.C2.β.F.Poona.VL.Cal.)
73. palihalissadi (β.Cl.C2.B.F.Cal.Poona.VL).

Śraddhā - Jam ānāvedī lāūle. (Iti niṣkrāntā)

Karuṇā - Samāssasadu samāssasadu piāsahī. Nam kkhū nāman-
mittakena vi⁷⁴ piāsahīe bhedavvam. Jado sudam māe
ahimsāsaāsādo jam atthi pāsaṇḍānam pi tamassa sudā⁷⁷
saddhatti. Tena esā tāmāsī saddhā bhavissādi.⁷⁸

Śāntih - (Samāsvasya) Sakhi, evam⁷⁹ etat. Tathā hi,
Durācārā sadācārām durdarśā priyadarśanām.

Āmbām anuharāty esā durāsā na kathāncana. 7.

Tad bhavatu tāvad⁸¹, saugatesv⁸²asāv⁸² anviṣyatām.

(Śāntikaruṇe⁸³ parikrāmataḥ)

¶ Tataḥ praviśati Bhikṣurūpaḥ pustakahasto Buddhāgamah)

Bhikṣuḥ - (Vicintya) Bho⁸⁴ bho upāsakāḥ,

Sākṣāt⁸⁵ kṣaṇakṣayina eva nirātmakās' ca,

yatrā'rpitāḥ bahir iva pratibhānti bhāvāḥ.

Saivā'dhunā vigalitā'khilavāsanatvād,

dhīśantatiḥ sphurati nirviṣayo'parāgā. 88.

(Parikramya⁸⁶ saślāgham) Aho sādhur ayam saugatō⁸⁷

dharmah, yatra saukkyam⁸⁸ cā mokṣas' ca. Tathā hi,

Āvāso⁸⁹ lāyanam manoharam abhiprāyanurūpā⁹⁰ vaṇiṅṣ,

nāryō⁹¹ vāñchitakālam iṣṭam aśanam śayyā mṛdusraśtarā.⁹²

Śraddhāpūrvam upasikāyuvatibhiḥ kṣiptāngarāgōtsavam-⁹³

kriḍānandabharair vrajanti vilāsaj⁹⁴ jyotsnojjvalā

rātrayaḥ. 9.

- 74.. Vi omit. (VL). (75) himsāsaāsādo (VL).
76.. pāsaṇḍānam (β. Poona. VL.L) 77.. tāmāsī saddhā tti (B)
78.. huvissadi (β. Cal. Poona. VL.L).
79.. evam evaitat. (VL). 80.. anusaraty (Cl.C2.β.F.Poona.α)
81.. tāvat omit. (C.Cl.C2. β.F.Poona)
82.. gatesv⁸²asāv (C); gatālayesv⁸²asāv. (VL). gatesveva
tāvad (Cal.) 83.. śāntikaruṇe omit. (B.C2.Cal.JA).
84.B Bho bho omit (B) 85.. Sarve (VL). 86.. .krāmya punaḥ
saślāgham (Cl.β.Poona.VL). 87.. gatadharmo (VL.β.C.
Cl.B.F.Poona. 88.. ca omit. (VL); premokṣas'ca (D)
89.. vāsollikhanam (B). 90.. yānukūpa⁹⁰lā (B.C2.Cal.)
91.. bhāryō (Cl.C2.β.F.Poona.VL.L). 92.. prastarā (B.Cl.C2
β.F.Poona.VL). 93.. upāsitā (B.Cl.β.F.Poona.VL).
94.. mṛgadānotsava. (VL); rāgotsavaiḥ (B); dānotsavaiḥ (A)
95.. yaminām for vilasaj (C)

Karuṇā - Sahi, ko eso taruṇatālaruppalaṃbo lambanta-
kasāpisaṅgacī⁹⁶racīvaro mundidasacū⁹⁷damuṇḍapīṇḍo ido
jjeva ācchadi.

Śāntiḥ - Sakhi, Buddhāgama eṣaḥ.

Bhikṣuḥ - (Ākāśe⁹⁸) Bho bho upāsakā bhikṣavas' ca śrūyatām
bhagavataḥ sugatasy vākyā'mṛtam. (Pustakam vācayati)
Paśyāmy ahaṃ bhikṣavo divyena cakṣuṣā lokānām sugatīm
durgatīm ca. ¹⁰⁰Kṣaṇikāḥ sarve saṃskārāḥ. ¹⁰¹Nā'styā'tmā
sthāyī. ¹⁰²Tasmād bhikṣuṣu ¹⁰³dārān ākrāmatsu ¹⁰⁴nerṣitavyam.
Cittamalaṃ hi ¹⁰⁵yad īrṣyā nāma. (Nepathy ābhimukham
avalokya) Śraddhe itas tāvat. (praviśya)

Śraddhā - Āṇvedu lāüle.

Bhikṣuḥ - Upāsakān bhikṣūms' ca nirbhāram āliṅgya sthīyatām. ¹⁰⁶

Śraddhā - Jaṃ āṇvedī lāüle. (Iti niṣkṛantā)

Śāntiḥ - Sakhi, iyam api saivā ¹⁰⁷tāmasī śraddhā.

Karuṇā - Evaṃ ṇedam.

Kṣapa. - (Bhikṣum ālokyā uccaiḥ śabdān) Ale ¹⁰⁸bhikkhūā,
ido dāva, kim pi pucchissam.

Bhikṣuḥ - (Sakrodham) Aḥ pāpa piśācākrte, malapaṅkadhara, ¹⁰⁹
kim evaṃ pralapasi.

Kṣapa. - Ale muñca kohaṃ, satthāgadam ¹¹⁰pucchāmi.

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- 96.. cīvaro (A.Cl.C2.β.Poona. VI) pisaṅga omit. (Cal.)
97.. ṇḍidamundo (A); sacūdamundo (Cal.)
98.. ākāśe omit. (Cal.); prakāśe for ākāśe (Ipz. Poona)
99.. Bhikṣavo omit. (VI)
100.. Saṃskriyante kṣaṇikāḥ (Cl.β.F. Poona. VI,1).
101.. bhāvāḥ for saṃskārāḥ (Cal.)
102.. Sthāyī. Mṛtur ev āpavargah (C1.)
103.. parādārān (Cal.)
104.. ākrematsvapi (Cal.); kāmayamāneṣu (C.B.JA11.)
105.. tad yad (Cl.C2.β.Poona.VI.Cal.); yad omit. (F).
106.. ciram (Cl.C2.β.Poona.VI).
107.. Saiva omit. (Cl.C2.β.Poona.VI.Cal.).
108.. Ale le (β.Poona.VI.Cal.)
109.. malapaṅkadhara omit. (N.β.Poona.VI.Cal.).
110.. sācchagadam (VI).

- Bhikṣuḥ - (Vihasyā¹¹¹) Are Kṣapaṇaka śāstrakathām api jānāsi¹¹².
Bhavatu, pratīmas¹¹³ tāvat. (upasṛtya) Kim pṛcchasi ?
Kṣapa - Bhaṇa dāva kḥhanaviṇāsiṇā tuē kassa kaē¹¹⁴ vvaḍam
dhāliādi.
Bhikṣuḥ - Are sṛūyatām. Asmat sam¹¹⁵tatipātitaḥ kas'cij
jñānalakṣaṇaḥ samucchinnavāsano mokṣyate.
Kṣapa.. - Ale mukkhā¹¹⁶ kassim pi maṇṇantale kovi mukko bhevi-
ssadi tado sampadam¹¹⁸ viṇatṭhassa de kelisaṃ uvaālam
kalissadi. Aṇṇam ca pucchāmi, keṇa de elise dhamme
uvadiṭṭhe.
Bhikṣuḥ - Nanu¹¹⁹ sārva¹²⁰jñena bhagavatā buddhenā.
Kṣapa. - Ale savvaṇṇo buddho tti¹²¹ kaḍham taē vvaḍam.
Bhikṣuḥ - Nanu re tad āgamā¹²² eva prasiddho 'yam pravādo¹²³
buddhaḥ sarvajña iti.
Kṣapa. - Ale ujjaābuddhiā¹²⁴ jaī tassa bhāsidenā savvaṇattanaṃ
taṣṣā¹²⁵ paḍivajjesi tā aham pi savvaṃ jānāmi. Tumaṃ pi
piāpiāmahehi¹²⁶saddham sattapulisādo dāsaotti.
Bhikṣuḥ - Āh pāpa, piśāca malapaṅkadhara¹²⁷ tav āham dāsaḥ ?
Kṣapa. - Ale vihāladāsībhuaṅga duṭṭhappavvaiā ditṭhanta
maē¹²⁸ ese daṃside. Tā piām te vi¹²⁹saddham bhaṇāmi buddhāṇu-
sāsaṇam palihaliā alihāntāṇusāsaṇam anusalante di-
āmbalamatam jjeva ālambedu bhavam.

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111. (Vihasya) omit. (A.B.C.Cl.C2.β.Poona. ~~VI~~.VL.)
112. Vetsi (Cl.C2.β.F.Poona.VL).
113. pratīkṣāmas (VL). 114. Edam vvaḍam (VL)
115. dhīsam¹¹⁵tatipatitaḥ (B); sam¹¹⁵tatau (C3.D).
116. mulukha (VL); jaī kassim (β.F.Poona)
117. tado de sam¹¹⁵pa (VL.β.Poona.Cl.F).
118. ppraṇatṭhassa (Cl.F.β.VL.1.Poona); ṇatṭhassa (VL).
119. Nūnam (VL). 120. buddheno 'ktoyam eva dharmā¹²⁰ (W.Cl.
β.VL.Poona). 121. buddhotthi tti taē kaḍham (C.B.VL).
122. āgamair eva (B.Cl.β.F.VL.Poona). 123. pravādo omit.
(β.VL.Poona). 124. ujhidabuddhiā (VL); lijjuābuddhiā
(Cl.Lpz); appabuddhiā. (A.B.)
125. Tassa omit. (Cl.C2.β.VL.Poona.Cal.)
126. Sattakulāhim (B.C.F.JA.) 127. Kas tav (VL).
128. eso maē (VL).
129. sāsanaṃ jjeva anusaliā (VL).

- Bhikṣuḥ - Āh pāpa svayaṁ naṣṭaḥ parān api nāsāyitum icchasi.
 Svārājyam¹³⁰ prājyam utsrjya lokanindyām¹³¹ aninditaḥ.
 Abhivāñchati ko nāma bhavān iva piśācatām. 10.
 Api ca ārhatō¹³² pi dharmavedanam kaḥ śraddhatte¹³³.
- Kṣapa. - Gahaṅakkhattacālacandāsulopalāāsukkalāūpalamattha-¹³⁴
 nāṇasaṁvādādaṁsaṇeṇe ṇilūvidam¹³⁵ bhaāvado¹³⁶ savvaṇa-¹³⁷
 ttanam alihantassa.¹³⁸
- Bhikṣuḥ - (Vihasya)¹³⁹ Are anādipravṛttajyotiṣātīndriyajñā-¹⁴⁰
 nāpratāritena bhavate'dam atikaṣṭam¹⁴¹ vratam
 ācāritam.¹⁴² Tathā hi,
 Jñātum vapuḥ parimitaḥ kṣamate trilokim,
 Jīvaḥ katham kathaya saṁgatim antareṇa.
 Śaknoti kumbhanihitaḥ susikho¹⁴³ nā dīpo,
 bhāvān prakāsāyitum apy udare gṛhasya. 11.
 Tad¹⁴⁴ asmāl lokadvayaviruddhād¹⁴⁵ ārhatamatād varam
 sugatadarśanam ev sākṣāt sukhāvaham atiramaṇi-¹⁴⁶
 yam paśyāmaḥ.
- Sāntiḥ - Sakhi, anyato gacchāvaḥ.
- Karuṇā - Evam¹⁴⁷ bhodu (Iti parikrāmataḥ)
- Sāntiḥ - (^{Puro} huse 'valokya) Eṣa purastāt somasiddhāntaḥ.
 Bhavatu, atr āpi tāvad anusarāvaḥ. (Tataḥ
 praviśati Kāpālikarūpadhārī somasiddhāntaḥ).

130. Svārājyam (VL.B.C.Cl.C2.β.Poona)
 131. loke nindyām (VL). 132. Ārhatam api (β.Poona);
 arhato'pi (VL).
 133. Śraddadhāti (VL). 134. Sullepalāā (VL.1).
 135. Luppalāū for sukkalāū (VL.A.JA); kka^{lāū}lukkā-
 pādapala. (C2). 136. Saṁdhāna for Saṁvāda (VL).
 137. nmadam for ṇilūvidam (Cal.)
 138. bhaāvado omit. (Cal.Poona); savvaṇattanam bhaāva(VL)
 139. Vihasya omit.(VL). 140. tiṣām atīndriya (C2^βC3.D.E.X)
 pravṛttesvatīndriyajñāna. (C2); jyotiḥsāstrātīndri-
 yajñāna (Cal.) 141. jñānena pratā. (VL).
 142. āśritam (B.C.Cl.C2.β.VL.Poona). 143. 'sikho'pi dīpo
 (VL.β.F.Poona). 144. tasmāt for tad asmāt (B.Cl.C2.
 β.VL.Poona.Cal.) 145. viruddhatvād (Cal.)
 146. sugatamatam (VL). 147. vilokya (C.Cl.C2.β.VL.Poona)

- Soma.. - (Parikrāmya)
 Narāsthimālākṛtabhūrībhūṣaṇaḥ,¹⁴⁸
 smaśānavāsī nṛkapālabhojanaḥ.
 Pasyāmi yogāñjenasuddhadārsano,¹⁴⁹
 jagan mitho 'bhinnam abhinnam īśvarāt. 12.
- Kṣapa.. - Ale¹⁵⁰ ese kāvā¹⁵¹āvvaḍaṁ pulise dhāledi. Tā nam¹⁵¹
 pucchissam. (upasṛtyā 'valokya ca) Ale le kāvāliā¹⁵²
¹⁵³ṇālahaddamuṇḍadhāliā kelise tuha dhamme.
- Kāpā.. - Are kṣapaṇaka, dharmāṁ tāvaḍ asmākaṁ avadhāraya.
 Mastiśkāktavasābhidhārī¹⁵⁴ tamahāmāmsāhutir juhva-
 tām, vahneu brahmakapālakalpitasurāpānena naḥ
 pāraṇā. Sadyaḥ kṛttakaṭhorakaṇṭhavigalatkilā-
 ladhārolbaṇairārcyo¹⁵⁶ naḥ puruṣopahārabalibhir devo
 mahābhairavaḥ. 13.
- Bhikṣuḥ - (Karṇau pidhāya) Buddha¹⁵⁷ Buddha, aho dāruṇā
 dharmacaryā.
- Kṣapa.. - Alihanta alihanta, aho¹⁵⁸ gholapāvakaḷiṇā keṇāvi
 vippaladdhe valāe.
- Kāpā.. - (Sakrodham) Aḥ pāpa pāsaṇḍāpasada, muṇḍita¹⁵⁹muṇḍa,
 caṇḍā¹⁶⁰laveśa, keśolluṅcaka, are vipralāmbhakaḥ kila¹⁶¹
 caturdaśabhuvanōtpattisthitipralayapravar¹⁶²tāyitā
 vedāntasiddhāntā¹⁶³prasiddhāvibhavo bhagavān bhvānīpa-

-
- 148.. kṛtacāru. (VL). 149. sūddhacakṣuṣā (VL).
 150. Ko eso kāvāliāvvaḍam (VL).
 151. nam vi pu. (C. ~~α~~. β. VL. Poona); tā enaṁ vi (Cl. F)
 152. Ale ale kāvāliā, ṇālahaddamuṇḍadhāliā. Kelise
 tumha dhammake, kelise tumha mokkake. (Ipz).
 153. ṇalatthimuṇḍamālādhāliā (VL).
 154. Mastiśkānta (VL). 155. vasābhipurita (VL).
 156. dhāsojjvalaiḥ (Cl. β. VL. Poona); dhāsokṣaṇair (C).
 157. Buddha Buddha omit. (VL); aho buddha buddha (C. C2. β
 VII. Poona. F) 158. aho omit. (C1. C2. β. B. F. Poona)
 159.. tuṇḍitamunḍa (Cl); muṇḍita¹⁶⁰cūḍa (VL. 1); muṇḍidamunḍa
 omit. (Cal.) 160. cūḍālakeśa for caṇḍāla (VL).
 161. keśaluṅcaka (β. VL. Poona).
 162. pravartakaḥ (B. C. Cl. β. VL. Poona); pralayakartā (Cal.)
 163. Vedānta prasiddhasiddhāntāvibhavo. (VL)

tiḥ. Darśayāmas tarhi dharmasy āsya mahi-
mānam. Hariharasurajyeṣṭhaśreṣṭhān¹⁶⁴ surān aham
āhre,¹⁶⁵ viyati vahatām nakṣatrāṇām ruṇadhmi ga-
tīr api. Saṇagaṇagarām¹⁶⁶ āmbhaḥpūrṇām vidhāya
mahīm imām, kalayā¹⁶⁷ sakalam bhūyas toyam
kṣaṇena pibāmi tat. 14.

Kṣapa. - Ale kāvāliā, ado jjeva bhaṇāmi keṇāvi indiā-
liṇā māam daṁsiā vippaladdhesi tti.

Kāpā. - Aḥ pāpa punar api paramesvaram aindrajalikā¹⁶⁸
ity ākṣipasi ? Tan na marṣaṇīyam asya

daḥrātmyam. (Khadgamākṛṣya) Tad aham asyā,¹⁶⁹
Etat karālakaravālanikṛttakanṭha-,
nālocchalād¹⁷⁰ bahala-budbudaphenilaughaiḥ.
Sārdham¹⁷¹ ḍamad ḍamarudānkṛtihūtabhūta,
vargeṇa bhargagrhiṇīm rudhirair dhinomi. 15.

(Ity abhidhāya¹⁷² khadgam udyacchati)

Kṣapa. - (Sabhayam) Mahābhāā, ahimsā palame dhemme.
(Iti bhikṣor aṅkaṁ praviśati)

Bhikṣuḥ - (Kāpālikam vārayan) Bho bho mahābhāga,
kautukaprayukte¹⁷³ vāk¹⁷⁴ kalahe¹⁷⁴ nā yuktam etasmims
tapasvini prahartum.

Kāpā. - (Khadgam pratisamharati)

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164. jyeṣṭhān sarvān (C2) 165. āhave (A. Cal.)
166. sanaganagarīm (VL). 167. kathaya for kalaya(B);
kalasa¹kalitam kṛtvā toyam. (C); kalasa²kalair
(Cl. B. VL, 1. Poona) 168. aindrajalikam ityā.
(B. VL. Poona) 169. Tad alam asya (VL); asya
śirasaḥ (B).
170. nālocchalad (VL); bahalaphenilabudbudoughaiḥ
(VL. Lpz)
171. dattvā for sārdham (Cal.)
172. abhidhāya omit. (Cl. C2. B. F. Cal. Poona).
173. prayuktavā¹kalahe (VL); yuktana vākkala (C. Poona)
174. Kalahen¹ āyuktam. (VL). hena na yuktam (C).

- Kṣapa. - (Samāśvasya) Mahābhāā, jaī samhalidaghola-
175
lośāvese samvutte tado hagge kiṃ pi pucchidum
icchāmi.
- Kāpā. - Precha.
- Kṣapa. - Sude tumhāṇaṃ palame dhamme, adhā¹⁷⁶ kelise
mōkkhe.¹⁷⁷
- Kāpā. - Sṛṇu.
Drṣṭaṃ kv¹⁷⁸ āpi sukhaṃ vinā na viṣayair
ānandabodhojjhitā,
jīvasya sthitir eva muktir upalāvasthā
kathaṃ prārthyte. Pārvatyā pratirūpayā dayitayā
sānandam āliṅgito, muktaḥ krīḍati candracūḍa-
vapūr ity ūce mṛdānīpatiḥ.¹⁷⁹ 16.
- Bhikṣuḥ - Mahābhāga,¹⁷⁹ āsraddheyam etad avītarāgasya muktir
iti.
- Kṣapa. - Ale kāvāliā, jaī na lūsasi tā¹⁸⁰ bhaṇāmi salīli
181
mūkke tti¹⁸² ~~veāvīluddham~~ ^{veāvīluddham}.
- Kāpā. - (Svagatam) Aye āsraddhā¹⁸³ 'kṣiptam anāyōr antaḥ-
karaṇam. Bhavatu evaṃ tāvat. (prakāśam)
Śraddhe, Itas tāvat. (Tataḥ pravīśati
kāpālinī¹⁸⁴ rūpadhārinī śraddhā)
- Karuṇā - Sahi, pekha¹⁸⁵ pekha raśsa sudaṃ saddham^x.
Jā esā, Viñiddaṇīluppala¹⁸⁶ lolaloāṇā, naratthi-
mālākīdacārubhūsaṇā. Vibhādi punnendumahā
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175. gholalose samvu (B.C.)
176. adha omit. (C).
177. sokkhamokkho (VL); mōkkhasokkhe (C2.F.β.)
178. Bhavānīpatiḥ (Cal.)
179. atītarāgasya muktir ity āsraddheyam etat. (Cal.)
180. tado bhaṇā. (VL).
181. salīli salāgī mukke. (Cl.β.VL.Poona)
182. veāvīluddham (Cl.C2.β.F.VL,l.Poona).
183. etayor for anayor. (C).
184. kāpālikarūpaveśadhā. (A.C.F.Cal.)
185. pekhasa (A.β.F.)
186. Vipparṭṭa. (VL); visuddha (C).

vilasini, niambapinatthanabhālamanthala. 17.

Śraddhā - (Parikramya) Esamhi, ānavedu sāmī.

Kāpā. - Priye, enam durabhimāninam bhikṣum tāvād¹⁸⁷ grhāṇa.

Śraddhā - (Bhikṣum ālingati)

Bhikṣuḥ -¹⁸⁸ (Sānandam pariṣvajya romāñcam abhinīaya) Aho
sukhasparśā kāpālinī. Tathā hi,
Rañḍāḥ pīnapayodharāḥ kati mayā caṇḍānurāgād-
bhujadvandvāpīditapīvarastanabhāraṃ¹⁸⁹ nodgāḍham¹⁹⁰
ālingitāḥ.

Buddhebhyaḥ sātaśaḥ śape yadi punaḥ kutrāpi
kāpālinī,¹⁹¹ pīnottuṅgakucāvagāhanabhavaḥ¹⁹² prāptaḥ
pramododayaḥ. 18.

Aho puṇyam kāpālikam caritam, aho ślāghyaḥ
somasiddhāntaḥ. Āścaryo 'yaṃ dharmāḥ. Bho
mahābhāga, sarvathā buddhānuśāsanam asmābhir¹⁹³
utsrṣṭam. Praviṣṭāḥ sma pārameśvaram siddhāntam.
Tad ācāryas tvam śiṣyo 'haṃ, praveśaya
mām pārameśvarīm dīkṣām.

Kṣapa. - Ale bhikkhūā kāvālinīphamsadūside tumam, tā
dūlam osalā.¹⁹⁵

Bhikṣuḥ - Aḥ pāpa, vañcīto'si re kāpāliniyāḥ parirambha-
mahotsavena.¹⁹⁶

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187. tāvād omit. (A.B.Cal.)
188. Bhikṣuḥ - (Janāntikam Sānandam..(Cl.F.β.Poona)
189. dvandvāpīdana (VL). 190. Stanabharair no gāḍham(VL)
stanayugam (C2); no gāḍham (C.Cl.β.Poona)
191. kāpālikī. (β Poona).
192. kucāvagūhanabhavaḥ (B.C.Cl.C2.β.VL.Poona)
193. asmābhir omit. (A.B.)
194. phalasadūside (D.E.X.VL,1.Poona)
195. apasala (C2.E.X.Lpz); palisala (B)
196. rambhamahāmaho (C2.F.β.)

- Kāpā. - Priye kṣapanakam grhāna.
Kāpāli - (Kṣapanakam āliṅgati)
Kṣapa. - (Saromāñcam) Aho alihanta, alihanta, kāvālinīe
phāmsasuham. ¹⁹⁷ Sundali deṣu ¹⁹⁸ dāva puṇo aṅgavālim.
Śraddhā - (¹⁹⁹ Punar āliṅgati)
Kṣapa. - (Svagatam) Ale mahānte kkhu indiāviāle
uvatthide. ²⁰⁰ Tā kim ettha juttam, bhodu, piccahu-
kāe dhamkissam.
(Tathā kṛtvā)
Ayi pīnaghanatthanasohaṇi ²⁰¹ palitatthakulāṅga-
viloṇi. ²⁰² Jai lamasi kāvālinī bhāvaki ²⁰³ tā ²⁰⁴ kisa
kalissadi sāvakī. ¹⁹ Aho kāvāliādamsanam ²⁰⁵ ekkam
sokkhamokkhasāhanam. Bho ācāliā, ²⁰⁶ hagge tujjhake
sāmpadam ²⁰⁷ dāse saṃvutte, Maṃ pi mahābhailavānu-
sāsane ²⁰⁸ dikkhesu.
Kāpā. - Upaviśyatām. (Ubhau tathā kurutaḥ)
(Kāpāliko bhājanam samādāya dyanam nāṭayati)
Śraddhā - Bhaāva ²⁰⁹ pūlidam sulāe bhāanam.
Kāpā. - (²¹⁰ Vilokya Pītvā śeṣam bhikṣukṣapanakayor arpayati)
Idam pavitram amṛtam piyatām bhavabheṣajam.

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197. phalasa (D.E.X.VL,1.Poona)
198. dehi dehi puṇo vi (VL).
199. Śraddha (Punar āliṅgati) omit. (B.C.Cl.C2.β.F.VL.
Poona.Cal.)
200. Tā atthi ko vi uvāo, kim ettha juttam (VL); tā kim
ettha kalemi (Cal.); tado atthi kovivvāo (C2).
201. sohaṇā (C3.E.Ipz.Poona)
202. loṇā (C3.E.Ipz.Poona). 203. bhāvehim (VL).
204. sāvakā kim kalissadi ~~indi~~ (VL)
205. jjeva ekkam (C.Cl.C2.VL). Iiā ekam dāmsanam (β.VL,1-
Poona); ekkam omit. (F). 206. kāvāliā (VL).
207. kimkale (β.F.VL,1.Poona.Cal.)
208. kkhesu ddhānena (F.β.VL,1.Poona)
209. sulāe pūlitam (VL); pūvidam susābhā.(C); pūlidam
bhāanam sulāe (Cal.)
210. vilokya omit. (VL).

Paśupāśasamuechedakāraṇaṃ bhairavoditam. 20.

(Ubhau vimrśatah)

Kṣapa. - Amhāṇaṃ alihantānusāsane sulāpāṇaṃ natthi.

Bhikṣuḥ - Kathaṃ kāpālikocchiṣṭāṃ surāṃ pēsyāmi ?

Kāpā. - ²¹¹Kim vimrśyātē, ²¹²śraddhe, paśutvaṃ ²¹³adyāpy anayor
nā'panīyate. Ten āsmaḍ vadana saṃsarga doṣād
apavitraṃ surāṃ etaṃ manyete. Tad bhavati
svavaktrāsavapūtāṃ kṛtvā' nayoṃ upanayatu.
Yatas tairthikā api ²¹⁴paṭhanti strīmuḥkaṃ sadā
śucīti. ²¹⁵

Śraddhā - Jāṃ bhavaṃ āṇavedi. (pānapātraṃ gṛhītvā pītas-
śeṣaṃ ubhāyoṃ upanayati) ²¹⁶

Bhikṣuḥ - Mahāprasādaḥ. (Iti caṣakaṃ gṛhītvā pibati)
Aho surāyāḥ saundaryeṃ. ²¹⁷

Nipītā veśyābhiḥ saha na ²¹⁸kātivārāṃ suvaḍaṇā-
mukhocchiṣṭā' smābhir vikacabakulāmodamadhurā.

Kapālinyā vaktrāsavasurabhim etāṃ ²¹⁹tu mādirāṃ
alābdhvā ²²⁰jānīmaḥ sprhayati ²²¹sudhāyāi ²²²suragaṇaḥ. 21

Kṣapa. - Ale bhikkhū, mā savvaṃ piba, kāvālinīvaāṇocchati-
²²³kiṭṭhaṃ ²²⁴madilam māṃ pi dhālesu.

Bhikṣuḥ - (Kṣapaṇakāya caṣakaṃ upanayati)

Kṣapa. - (Pītvā) Aho sulāe mahulattaṇaṃ, aho sādo,
aho gandho aho sulahittāṇaṃ. Cilam kkhū

211.. Kāpā - (Vimrśya janāntikaṃ(VL.))

212.. vimrśyati (Śraddhāṃ prati)priye paśutvaṃ anayor
ady āpi nāpagacchati (Cal.); kim vimrśasi,
śraddhe. (VL). 213.. anayor nā dyāpya. (VL).

214.. vadanti for paṭhanti (B.C1.C2.β.VL.Poona).

215.. śucīti (β.VL.Poona) 216.. ubhayor omit. (B.C.C1.C2.
β.VL.Poona.Cal.) 217.. surāyāḥ saurabhyāṃ mādhuryāṃ
ca (Cal.) 218.. saha kati na (Cal.)

219.. kamalāmoda. (JA.)

220.. enāṃ tu (C). 221.. alābdhāṃ (VL).

222.. surāyāi (C2.C3.D.E.X.)

223.. vaānasalasaṃ (F.β.VL.1.Poona)

224.. madattham vi. (VL).

- alihanānusāsane padide vañcidamhi²²⁶ idisena
sulālasena. Ale bhikkhū, ghumānti²²⁷ me aṅgāni,
tā suviṣṣam.
- Bhikṣuḥ - (Evaṃ kurvaḥ.) (Ubhau²²⁸ tathā kurutaḥ)
- Kāpā. - Priye, amūlyākṛītam²²⁹ dāśadvayaṃ labdham. Tan
nr̥tyāvas tāvat. (Ubhau²³⁰ nr̥tyataḥ)
- Kṣapa. - Ale bhikkhū, ese kāvāliē²³¹ ahavā ācāliē²³² kāvāliniē
saha sohanam naccedi. Tā edāē saddham amhevi
naccamha.
- Bhikṣuḥ - Evaṃ kurvaḥ. (Ubhau²³¹ madaskhalitām nr̥tyataḥ)
- Kṣapa. - (Ayi pīnaghaṇatthana. Ityādi gāyati nr̥tyati ca)
- Bhikṣuḥ - Mahā²³² āścaryam etad darsanam. Yatrā²³³ kleśam²³⁴
abhimatārthasiddhayaḥ sampadyante.
- Kāpā. - Kiyad etad āścaryam, pasya²³⁵
Atrā²³⁶ nujjhitavāñchī²³⁷ tārthaviśayāsange²³⁸ pi siddhy-
antyaṃ mūr,
atyē²³⁸ sannamahodāyāpranayinām²³⁹ aṣṭau²⁴⁰ mahāsiddhayaḥ.
Vasyākārṣāvīmohanapramathanaprakṣobhanoccātana-
prāyāḥ²⁴¹ prākṛtasiddhayaḥ²⁴² tu viduṣām yogāntarāyāḥ
param.22.
- Kṣapa. - Ale kāvāliā (Vimṛśya)²⁴³ āle ācāliā, ahavā
ācāliā²⁴⁴ āle, āle²⁴⁵ ācāliā.

226. paḍivañcidomhi (VL). 227. gholanti (VL); ghoṇanti
(B.Poona.VL.1.); calanti (C2.)
228. ubhaḥ omit. (B.C.Cl.C2.B.VL.Poona.Cal.)
229. amalyakṛītam (C3.X.Poona); alpakṛītam (Ipz).
230. ubhe (Ipz). 231. Ity ubhau (F.VL.1.Poona)
232. Mahāścaryam (C.Cl.C2.B.VL.Poona.Cal.)
233. akleśena (Cal.) 244. atītārtha (B)
235. pasyasi (B.VL.Poona) 236. yatrānuṣṭhita (B)
237. nujjhitaceksurādivisaya. (VL) (B.Poona)
238. pratyāsanna. (B). 239. mahodayāḥ prana (VL)
240. pranayināpyaṣṭau (VL). 241. kārṣanamoha (A.B.C.Cl.
C2.Cal.) 242. prasamana (B.VL.Poona)
243. ahavā for ale (VL)
244. ācāliā²⁴⁴ (VL)
245. kulācāliā (VL)

- Bhikṣuḥ - (Vihasyā²⁴⁶) Ayam anabhyāsā²⁴⁷ tipīṭayā vadana²⁴⁸
 madirayā dūram urmānikṛtas tapasvī. Tat
 kriyatām asya madā'panayanam.
- Kāpā. - Evam bhavatu. (Iti svamukhacchistam tāmbūlam
 Kṣapanakāya dadāti)
- Kṣapa. - (Tāmbūlam²⁴⁹ labdhvā kṣanam svasthībhūya) Acālā,
 edam pucchāmi, jādīsī tumha sulāe āhalana-
 satti²⁵¹ kim tālīsī itthiāpulisēsu vi atthi.²⁵²
- Kāpā. - Kim viśeṣena pucchāsī. Paśya,²⁵³
 Vidyādhariṃ vā'pi²⁵⁴ surāṅganām vā,
 nāgāṅganām vāpy aṭha yakṣakanyām.
 Yad yan mame'stam bhuvanatrāye²⁵⁵ smin,
 vidyābalāt tat tad upāharāmi. 23.
- Kṣapa. - Bho edam maē gaṇidenajānidam²⁵⁶ jam savve vi amhe
 mahāmohessa kinkale anti.²⁵⁷
- Ubhau - Yathā jñātam āyusmata, evam etat.
- Kṣapa. - Tā lāakajjam mantiādu.²⁵⁸
- Kāpā. - Kim tat ?
- Kṣapa. - Sattaṣṣā sudā saddhā mahālāssa annāe āhaliādu
 tti.
- Kāpā. - Kathāya kvā'sau dāsyāḥ putri. Eṣa tām acirād²⁶¹
 eva vidyābalād²⁶² upāharāmi.²⁶³

246. vihasya omit. (F.B.) 247. ayamanabhyāsatisāya-
 pīṭayā (VL); anyā sātisāyapīṭayā (F.β.) anabhyā-
 sād atūpīṭayā (Cl.)
248. bata madirayā (B.JA); vadana omit. (β.VL.Poona)
249. urmattikṛtas (B.C.C2.F); ttībhūtas (Cal.)
250. Tāmbūlam labdhvā kṣanam omit. (B.C.Cl.C2.F.β.VL.
 Poona. Cal.) 251. siddhī for satti (B.Cl.β.VL.
 Poona.Cal.) 252. kim tālīsī siddhī (VL); itthiāsu
 pulisēsu (VL). 253. Pucchate (VL)
254. vātha (B.C.Cl.β.F.VL.Poona); vā'pyasurā (Cal.)
255. trāye'pi (B.Cl.C2.β.F.VL.Poona); neśvaro'ham (A).
256. nṇadam (B.Cl.C2.β.F.VL.Poona. Cal.)
257. tti for anti (B.C.Cl.C2.β.F.VL.Poona. Cal.)
258. mantidavvam (VL) 259. dhammassa (F.β.VL.LPoona).
260. Kathaya omit. (C.Cl.) 261. aciram (VL); acirād omit
 (C.Cl.) 262. vidyāya balād (C3.E.Poona); vidyāya
 balād (Ipz). 263. upāharāmi (B.C.Cl.C2.β.VL.Poona.
 Cal.; āharāmi (A)

- Kṣapa. - (Khaṭikāṃ ādāya gaṇayati)
Śāntiḥ - Sakhi, ambāgatam ivā²⁶⁴ hatāsānām ālāpam śraṇomi.
Tad avadhānena tāvad ākarṇayāvah.
Karunā - Sahi, evaṃ kareṃha. (Tathā kurutaḥ)
Kṣapa. - Natthi jale natthi vāṇe²⁶⁵ natthi gilivālesu²⁶⁶
natthi pāāle.
Vinhubhatti²⁶⁷ sahīdā atthi²⁶⁸ hidaē mahappānam. 24.
Karunā - (Sānandam) Sahi, ditthiā vaddhasi. Vinhubha-
hattiē devīē pāssaparittinī^{va} saddhe^{ti}.
Śāntiḥ - (Harsam nāṭayati)²⁶⁹
Bhikṣuḥ - Atha dharmasya kāmād apakrāntasya kutra²⁷⁰ vṛttiḥ.
Kṣapa. - (Punar gaṇayitvā)
Natthi jale natthi vāṇe²⁷¹ natthi gilivālesu²⁷²
natthi pāāle.
Vinhubhattiē sahido vasadi hidaē mahappānam. 25.
Kāpā. - (Saviṣādam) Aho mahat kaṣṭam āpatitam mahārā-
jasya. Tathā hi,
Mūlam²⁷³ devī siddhaye viṣṇubhaktiḥ,
tām ca śraddhā²⁷⁴ nūsrutā sattvakanyā.

-
264. iha (B.C3.F.X.Ipz.Poona)
265. thale for vane (C.Cl.C2.β.F.Cal.Poona.VL)
266. giligahvalisu (VL).
267. sā vinhu (B.C2.C3.D.E.Poona).
268. vasāi for atthi (B.C.Cl.C2.β.F.Poona.VL).
269. Harsam nāṭayati omit. (VL)
270. pravṛttiḥ (VL).
271. thale for vane (C.Cl.C2.β.F.Cal.Poona.VL).
272. giligahvalesu (VL).
273. Delevī mūlam (C.Cl.)
274. nūsrutā (B.C.Cl.C2.β.F.Poona.VL); nudrutā (Cal).
śraddhā saṅgatā (A)

Kāmān muktaḥ tatra dharmo'pyabhūc cet,
siddham manye tad vivekasya sādhyam. ²⁷⁵26.

Tathā'pi tāvad asuvyayenā'pi svāmināḥ prayojanam
anustheyam. Ten mahābhairavīm vidyām dharmasra-
ddhayor āharanāya prasthāpēyāmah. ²⁷⁶(Iti niṣkrā-
ntah).

Śāntih - ²⁷⁷Avām apyenam hatāsānām ²⁷⁸vyavasāyam devyai ²⁷⁹viṣṇu-
bhaktyai nivedayāvaḥ (Iti niṣkrānte)

275. kṛtyam (B.Poona.VI).
276. preṣayāmah (C.Cl.Cal.); preṣayisye (C2).
277. apyevam (B.C1.C2.B. Cal.Poona.VI); evam omit. (F)
278. apyetat (Cl.) 278. vyavasitam (Cl.C2.Cal).
279. viṣṇubhaktayai omit. (Poona).

Fourth Aft

(Tatah pravisa¹ti Maitri)

Maitri - Sudam ma¹e mudidasa²asādo jadhā mahābhaila-
vidāmsanasambhamādo bha³ava⁴adiē vinhubhattiē
parittādā pi⁵asahī saddhetti. Tā ukk⁶an⁷thidena
hiaēna pi⁸asahim⁹ pek¹⁰khissam. (Parikrāmati)
(Tatah pravisa¹ti Śraddhā)

Śraddhā - (Sabhayotk¹kampam²)

Ghorām narakapālakunḍalavatīm vidyuccha³ṭām
dr⁴ṣtibhir mu⁵ncantīm vikarālamūrtim analajvālā-
pi⁶sangaiḥ kacaiḥ. Da⁷m⁸strācandra⁹kalānkurānta-
ralalaj jihvām mahābhair¹⁰opasyantya¹¹ iva me manah¹²

(svagatam) kadalikev ādy¹ apy² aho vepate.1.

Maitri - A⁹e esā¹⁰ me pi¹¹asahī saddhā¹² bha¹³āsambhamū-
bbhantahiāā kadali¹⁴kāmpataralehim an¹⁵gehim kim
pi manta¹⁶anti sammuhāgadam pi mam¹⁷ na lakkhēdi.
(prakā¹⁸sam) Pi¹⁹asahī saddhe kīsa²⁰ tumam²¹ uttāvilā²²-
hiāā mam²³ pi na viloēsi.

Śraddhā - (Vilokya so¹chvāsam) A¹⁹ye priyasakhī me maitri.

1. didāe saāsā. (VL).
2. gahanasambha (A); gasanasambha. (X.Cl.β.F.Poona);
saṅgasanasambha. (B2)
3. Ukkamvidena (C1) β.
4. Sahim saddham kadā pe. (C3-D.E.X.VL.); sahim saddham
kaham (f) 5. caturdisam ālokyā sabha (C2)
6. kampam pathati (β.F.Poona) 7. rām tām nrakapāla (C1)
8. candrakalāntarālavilalat (B) A. JA.
9. svagatam (E.C.Cl.C2.C3.D.E.F.X.Poona.VL).
10. me omit. (Cal.) 11. saddhe omit. (A.C2.)
12. bhaāsambhantahiā. (Cal.) 13. ākalidakampātara. (VL)
14. mantaanti omit. (X) 15. pek¹khadi (β.F.Cal.Poona)
16. ity upasṛtya for prakāsam (Cal.)
17. kim¹tti tumam (β.VL.Poona). 18. ukkalidahiāā (VL);
uttāvidahiāā (C2.β.F.Poona).
19. Aye me priyasakhī maitri (VL.β.) atha for aye (C).

Kālarātrikarālāsyadantāntargatayā mayā.

Dr̥ṣṭā'si sakhi saiva tvam punar atraiva
janmani. 2.

Tad ehi²⁰ pariṣvajasva²¹.

Maitrī - (Tathā kṛtvā) Sahi tadhā viṇhubhattiṇibbhacc²²
hadappahāvāē mahābhailaviē kīsā²² de ajjevi
vevandi aṅgāim.

Śraddhā - (Ghorām ityādi pathati)

Maitrī - (Satrāsam) Aho hadāsā²³ gholadamsanā²⁴. Adha
tāē āādāē kim kiḍam.

Śraddhā - ²⁵ Syenāvapātam abhipayā²⁶ padadvaye²⁷ mām,
ādaya dharmam apareṇa kareṇa ghorā.

Vegena sā gaganam utpatitā nakhāgra-,
koṭisphuretpiṣitapiṇḍayutēva gṛdhri²⁸. 3.

Maitrī - Haddhī haddhī (Iti mūrchatī)

Śraddhā - Sakhi, samāśvasihi samāśvasihi.

Maitrī - (Āśvasyā²⁹) Tado tado.

Śraddhā - Tataḥ param āsmadiyārtanādopajātadayārdrayā³¹
devyā .

Bhrūbhaṅgabhimaparipāṭaladr̥ṣṭipātam-,

-
20. ehi gāḍham (VL). 21. .jasva mām (VL)
22. Kaham de (B. VL. Poona)
23. hadāsāē (Cal.) 24. gholam damsanam (Cal).
25. ddhā - śṛṇu.
26. avapatya (B. VL. Poona)
27. kareṇa sā for padadvaye (Cl. F).
28. yāgeva (Cl. B. F. Poona)
29. Samāśvasya (Ipz).
30. mādiya (Cal); param asmadā. (A).
31. dayārdrahrdayayā devyā (A. F. JAL); dayārdraci-
ttayā devyā (VL); devyā viṣṇubhaktyā (B)

udgādhakopakūṭīlam ca tathā vyaloki.

Sā vajrapātaḥataśailasīleva bhūmau,

³²vyābhagnajarjaratarāsthī yathā papāta. 4.

Maitrī - ³⁴Diṭṭhiā maī via saddūlamuhādo vibhattā
khemena samjīvidā sahī.

Śraddhā- ³⁵Tato devyā samupajātābhīnivesam uktam tad ³⁶
asya durātmano mahāmohahatakasya mām apy
avajñāya ³⁷prāvartamānasya samūlam unmūlanam
kariṣyāmīti. ³⁸Ādiṣṭā cā'ham devyā, yathā
gaccha śraddhe, ³⁹brūhi vivekam, kāmakrodhā-
⁴⁰dīnām nirjāyayodyogaḥ kriyatām. Tato
⁴¹vairāgyaprādurbhāvo bhaviṣyati. Aham ca
yathāsamayam ⁴²prāṇāyāmady anuprāṇānaḥ yuṣmat
sainyam anugrhīṣyāmi. ⁴³Ṛtaṁbhārādayas' ca
devyaḥ ⁴⁴sāntyādikausalēn opaniṣad devyā
saṅgatasya bhagavataḥ prabodhodayam anudhyā-
⁴⁵syantīti. Tad aham idānīm vivekasannidhim
prasthitā. Tvam punaḥ kim ācarantī divasān
ativāhayasi.

Maitrī - Amhevi viṇhubhattiē annāe catasso bahiniāo
vivea-siddhi kālanēna mahappānam hīe vaṭṭāmo. ⁴⁷

32. ābhagna (C.Cl.); vyābhugna (VL). 33. jarāśirosthi
(β.Poona) jarāśirāsthi (VL). 34. diṭṭhiā maē
diṭṭhā kuddhasāddūlamuhādo vibhattā miīva
kkhemena samjīvidā pīśahī (VL)
35. janitābhīni (B.C.Cl.C2.F) 36. uktam evam asya
durā (VL); uktamevam yad asya (D. Ipz) uktam
etasya (C.Cl.F); uktam eva mahārājasya durā.
(E.X.Poona). 37. vartamā (β.Poona).
38. devyā viṣṇubhaktiā (A). 39. vatsā for śraddhe (C2)
40. Vijayodyogaḥ (Cal.) 41. vairāgyam prādurbhaviṣyati
(β.VL.Poona). 42. anupravesēna (a); anuvartanēna
(Cl.F). 43. Satyadhārinyādayasā (C2)
44. pāṭavena for kausalēna (F) 45. anuvidhāsyantīti
(β.VL.Poona) 46. Kāranādo (Cal.)
47. ahivattāmo (VL.β); vaśemha (C2)

(Sanskṛitānāśritya)

Te hi,⁴⁸

Dhyāyanti⁴⁹ mām sukhini duḥkhini cā 'mukampām,
punyakriyeṣu muditām kumatēv upekṣyām.⁵¹

Evam prasādam upayāti[†]hi rāgalobha-,
dveṣādidoṣakaluṣo 'pyayam antarātmā. 5.

Tad evam catasro⁵² pi bhaginyo vayan tad abhyudaya-
vyāpāreṇ⁵³ aiva vāsarān⁵⁴ nayamaḥ. Kutr edānīm
prijasakhī mahārājam ālokayisyati.⁵⁵

Śraddhā - Devyā cedam⁵⁶ uktam. Asti rādhā⁵⁷ bhidhāno
janapadaḥ. Tatra⁵⁷ bhāgirathīparisarālakāra-
bhūte cakratīrthe mīmāṃsa⁵⁸ 'nugatayā matyā
kathañcid dhāryamānaprāno⁵⁸ vyākulen āntarātmanā
viveka upaniṣat⁵⁹ saṅgamārtham⁶⁰ tapasyatīti.

Maitrī - Tā gacchadu piāsahī, aham pi śsakam niōām
anucitthāmi.

Śraddhā - Evam bhavatu. (Iti niṣkrānte)
Praveśakaḥ.⁶¹

-
- 48.. Tathā hi (JA.VL) 49.. yān nimām (VL).
50.. punyakriyāsu (VL). 51.. upekṣām (VL.C.Cl.C2.β.F.POONA)
52.. api † omit. (B.C3.D.Cal.)
53.. Kāraṇena (VL).
54.. ativāhayāmaḥ (Cal.)
55.. ālokayati (VL.C3.E.X.Ipz.Cal.)
56.. devy aivedam (C.Cl.C2.F.); devy aitaḥ evam (β.VL)
57.. tatraiva (Cal.)
58.. dhāryamāno⁵⁸ 'vyāku (C)
59.. śad devyāḥ (VL.C.Cl.C2.β.Poona)
60.. tapas tapa (VL.β.Poona)
61.. viṣkambhakaḥ (B.C.Cl.C2.β.VL.Poona)

(Tatah pravisati Rājā pratihārī ca)

Rājā - Āh pāpa mahāmohahataka, sarvathā hatas tvayā'yaṁ
mahājanaḥ. Yatah⁶²
Śānte⁶³ nāntamahimni nirmalacidānande tarāṅgāvali-
nirmukte 'mr̥tasāgarāmbhasimanān magno 'pi nācāmati⁶⁴.
Nihsāre mrgatr̥ṣṇikārn̄avajale śrānto⁶⁵ vimūḍhaḥ
pibatya⁶⁶ dhāvāty avagāhate 'bhiramate majjaty
athonmā j̄jati.6.
Athavā sāmsārācakravāhakasya mahāmohasyā⁶⁷ bodho
mūlam. Tasya ca tattv⁶⁸ avabodhād eva nivṛttih.
Yatah-
Amuṣya sāmsārataror abodha-
mūlasya⁶⁹ naivā⁷⁰ 'sti vimūlanāya.
Viśvesvarārādhanabījajātāt-
tattvā⁷¹ prabodhān na paro 'bhyupāyaḥ.7.
72 Prāyas' ca sukṛtinām vyavasite devā yānti
sahāyatām,⁷³ Iti tattvavido vyāharanti. Tathā
ca⁷⁴ devyā viṣṇubhaktiā samdiṣṭām " Udyogaḥ
kāmādivijāyē kriyatām"⁷⁵. Aham⁷⁶ api bhavad arthe
gr̄hītapakṣeti. Tatra kāmas tāvat⁷⁷ vastuvicārēn
aivā⁷⁸ j̄iyate. Tad bhavatu, tam eva tāvat tan

62. Tathā hi (β.VL.Poona). 63. Śāntānanta (B)

64. mati. Api ca. (JAL.)

65. Śrānto 'pi mūḍhaḥ (C.Cl.C2.VL).

66. ācāmaty (C2.β.F.VL.Poona.Cal.)

67. mohahatakasyābodha eva mūlam (JAL.); mohasyābodho
balam (C) 68. tattvād bodhād eva (B.F); tattva
prabodhād eva (Cl.); tattvabodhā (C2); prabodhodayād
eva (Cal.) 69. nomūla for naivāsti (C.Cl.β.VL.Poona;
nāmūla (Cal.) 70. vināśanāya (C.Cl.β.F.VL.Poona.
Cal.) 71. tattvāvabodhād apa (B.C2.β.F.Poona.VL.
Cal.); na tattvabodhā (C).

72. Prāyas' ca sukṛtinām vyavasite 'rthe devā yānti (β.
Poona) prāyaḥ sukṛtinām arthe devā yānti sahāyatām.
Apanthānam tu gacchantām sodaro 'pi vimuñcati (VL);

73. prāyaḥ sukṛtinām sarve. (B). 74. tu for ca (VL);
devyā omit. (Poona) 75. kāmādivijāyaviṣāyē (VL).

76. kriyatām iti (C2.β.VL.Poona.Cal.)

77. tāvat prathamō vīraḥ (Cl.β.VL.Poona) 78. eva omit. (Cal)

79 nirjayārtham ādisamāḥ. (Pratihārīm prati)⁸⁰
Vedavati, āhūyatām vastuvicārah.⁸¹

Prati. - Jam devo ānavedi. (Iti niṣkramya vastuvicāreṇa
saha praviśati)

Vastu. - Aho nirvicārasaundaryābhimānavardhiṣṇunā
kāmahatakēna jitam⁸² jagat. Athavā durātmanā
mohēn aiva.⁸³ Tathā hi- Kānte'tyutpalalocaneti
vipulāśronītyudagronnamat pīno⁸⁴ttuṅgapayodhareti⁸⁵
sumukhāmbhojeti subhrur iti. Drṣtvā mādyati⁸⁶
modate'bhiramate prastauti vidvān api
pratyakṣāsūciputrikām striyam aho mohāśya⁸⁷
duśceṣṭitam.8.

Api⁸⁹ ca, yathāvastuvicārayatām amandamatīnām
api piṣitapaṅkāvanaddhāsthipeñjaremayī svabhā-
vato⁹⁰ durgandhabibhatsaveśā sarvathā⁹¹ nārīti
nāsti viratiḥ. Tatra⁹² viṣpaṣṭa evetaraguṇādhyā-
sah. Tathā hi-
Muktāhāralatā rananmanimayā⁹³ haimās tulākotaya,
rāgaḥ kunkumasambhavaḥ surabhayaḥ pauspāḥ
vicitrah srajaḥ.

-
79. vijayārtham (VL). 80. ādisāmi (C2.D.E.X.Ipz.Poona)
81. Pratihārīmprati omit. (BC.Cl.C2.β.F.VL.Poona.Cal.)
82. vañcitam for jitam (B.C.Cl.C2.β.F.VL.Cal.Poona)
83. mahāmohe (C.C2.β.VL.Poona.Cal); athavā...mohēn aiva
omit (Cl.)
84. Śronībharetyunnamat (β.VL.Poona); Śronīti gādhon-
namat (C); bharetyunnatanmīlatpīna (Cl); bharetyu-
llasat (Cal.) 85. pīnāśṛiṣṭa (F)
86. muhyati (C) 87. sūcibhastrikām (C2)
88. kāmasıyā for mohāśya (Cal)
89. api ca omit. (B) 90. svabhāvadurgandhā (β.VL.Poona)
91. Sarvathā omit. (B.C.Cl.C2.β.VL.Poona.Cal.)
92. Tad atra (Cl.β.F.VL.Poona.Cal.) tatra viśiṣṭas
cetaraguṇā. (B)⁹³manimayī haimā (B.C2.)

Vāsas' citradukūlam alpamatibhir nāryām⁹⁴ aho
kalpitaṃ bāhyantah paripaśyatām⁹⁵ nirayām
nārīti nāmna^{96a} kṛtam. 9.

(Ākāśe) Āh pāpa kāmācandāla kim evam⁹⁶ anāla-
mbanam evāvīrbhavatā⁹⁷ bhavatā vyākulīkriyate⁹⁸
janaḥ. Tathāhy ayam evam⁹⁹ abhimanyate.

Bālā mām iyaṃ icchatīnduvadanā sānandam
udvikṣate, nīlendivaralocanā¹⁰⁰ pṛthukucotpīḍam
parīripsate¹⁰¹. Re mūḍhā¹⁰²,

Kā tvām icchati kā ca paśyati paśo māmsāsthi-
bhir nirmitā,
nārī veda na kiñcid atraṣa punaḥ paśyatyamūrtaḥ
pumān. 10.

Prati. - Ido¹⁰³ eḍu mahābhāo. (Ity ubhau parikrāmataḥ)
Eso mahārāo uvavitṭho ciṭṭhadi, tā uvasappadu
bhavam.

Vastu. - (Pasṛtya) Jayatū¹⁰⁴ jayatu devaḥ. Eṣa vastuvicārah
praṇamati.

Rājā - Iho 'paviśyatām.

Vastu. - Deva eṣa te kiñkaraḥ samprāptaḥ¹⁰⁵, ājñayā 'nugrhya-
tām.

Rājā - Mahāmohena¹⁰⁶ sahasmākam¹⁰⁷ pravṛttaḥ saṅgrāmah. Tatra

-
94. bhāryām (B) 95. nirayo (B.C.C2.β.VL.Cal).
96a. kṛtaḥ (VL). 96. evam omit. (β.VL.Poona)
97. āvirbhavatā omit. (VL); bhavataḥ omit. (B).
98. vyākulatām niyate mahājanaḥ (C).
99. eva for evam (β.VL.Poona.B.C.F). abhi omit. (B.C)
100. canā stanaparīrambham bhṛsam vāñchati (Cal.)
101. parīrembhati (VL).
102. āh areṃmūḍha paśo (Cl.F). 103. āgacchedu (VL).
104. jayatu devaḥ (C2.C3.E); jayati jayati (Cl);
jayati mahārājaḥ (Cal.)
105. raḥ prāptaḥ tad ājñā. (Cal).
106. saha omit (A.D.Cal); Sākam for Saha (F)
107. Samvṛttaḥ (A.F.Cal.); sampravṛttaḥ (B.C.Cl.C2.β.
VL.Poona)

108. 109.
cā kāmāḥ tasya prathamō vīrah. Tasya ca
prativīratayāsmābhir bhavān¹¹⁰ nirūpitah.
Vastu. ¹¹¹ Dhanyo'smi, yena svāminā'ham evān¹¹² sambhāvitaḥ.
Rājā - Atha kayā¹¹³ śāstravidyayā bhavān kāmān jeṣyati.
Vastu. - Ah pañcaśaraḥ¹¹⁴ kuṣumadhānvā kāmō jetavya ity
atrā'pi śastragrahāpekṣā. Pasya-
Dr̥dhātaram apidhāya dvāramārgam¹¹⁶ kathañcit,
smaraṇavipārīvṛttau¹¹⁷ darsane yoṣitām vā.¹¹⁸
Parinativirasatvaṁ dehabībhatsatām¹¹⁹vā,
pratimuhur anucintyonmūlayiṣyāmi kāmam.11.
Rājā - Sādhu sādhu.¹¹⁹
Vastu. - Api ca-
Vipulapulināḥ kallolinayo nitāntapatajjharī-,
masrñitasīlāḥ¹²⁰ sīlāḥ sāndradrumā vanarājāyah.
Yadi samagiro vaiyāsikyo budhais' ca samāgamah,
kva piṣitavasāmayyo nāryas¹²¹ tadhā kve'ca manmathah.1
Nārī¹²² ca nāma pradhānam astram kāmasya. Tena

-
108. Tad atra for tatra ca (B.C.Cl.C2.β.F.VL.Poona).
109. tasya kāmāḥ (Cal). 110. vān eva nirū. (Cal).
111. Vastu (apramodam) dhanyo (Cal).
112. eva (B.Cl.X.VL.Lpz.Poona).
113. śāstravidyayā (B.Cl.C3.) 114. puṣpa for kusuma(Cal.)
115. Śastragrahanāpekṣā (C2.β.VL.Poona.Cal); graha omit
(C). 116. arāt for mārgam (Cl.C2.C3.E.Cal.Lpz.
Poona.VL).
117. rapamapari (VL). 118. Ca forvā (VL.D.E.X.Lpz.Poona)
119. sādhu not repeat. (C.C2.C3.E).
120. vanabhūmayah (VL).
121. tadhā (VL.Cl.D.E.X.VL.Lpz.Poona)
122. nārīti nāma (Cl.C2.β.F.VL.Poona.Cal.)

tasyām jīṭāyām tat saḥāyāḥ sarva eva viphalā'rambhā
bhāṅgam āsādayiṣyānti. Tathā hi-
Candraścandanam indudhāmadhavalā rātrīyo dvirephā
navali, jhāṅkāronmukharā vilāsavipinopāntā
vasantodayaḥ. Mandradhvānaghanodayās' ca divasā
mandāḥ kadambānilāḥ sṛṅgārapramukhās' ca kāmāsuhrdo
nāryām jīṭāyām jīṭāḥ. 13.

Tad alam ativilambena, ādisātu svāmī,
So 'ham prakīrṇaiḥ parito vicāraiḥ,
Sārair ivo 'nmathya bālam pareṣām.
Sainyam kurūnām ivāḥsindhurājam,
gāṇḍīvadhanv eva nihammi kāmam. 14.

- Rājā - (Saprasādam) Tat sajjībhavatu bhavān śatruvijayāya
Vastu.- Yad ādisāti devaḥ. (Iti praṇāmya niṣkrāntaḥ)
Rājā - Vedavāti, krodhasya vijayāya kṣamaiva āhūyatām.
Prati.- Jamdevo ānaveḍi. (Iti niṣkrāmya kṣamayā saha
praviṣati)
Kṣama - Krodhāndhakāravikatabhrkuṭī tarāṅga-

-
- 123.. bhayam (B)
124.. āpādayiṣyante (Cal.); vātā guṇjaddvirephāvatī (C3.E.
125.. Ipz.Poona); rātrīr dvirephā, (VL.D.)
125.. nopānto (A.B.JA).
126.. samādisātu (A)
127.. ciram jīvatu bhavān śatru. (C); vatsa sajjī. (B)
128.. praṇāmya omit (A.Cal.)
129.. Vetravati (VL)
130.. Krodhavijayāya (A)
131.. Kṣamā - (sadhairyam) (Cal.)
132.. bhrukuṭī (B.C2.C3.X.VL.Poona.Ipz.)

bhīmasya sāndhyakiranāruna¹³³ghora¹³⁴dr̥ṣṭeh.
niṣkampanirmalagabhīrapayodhinīra¹³⁵-
dhirāḥ parasya parivādagirah kṣamā¹³⁷nte. 15.
(Sas¹³⁸lāgham ātmānam nirvar¹³⁸ṇya)
Klamo na vācā¹³⁹m sīraso na sūlam,
na cittatāpo na tanor vimardah.
Na cāpi himsādir anarthayogah,
ślāghyā param krodhajaye'ham ekā.16.
(Ity ubh¹⁴⁰e parikrāmatah)

Prati. - Eso devo, tā uvasappadu piāsahī.

Kṣamā - (Upasr̥tya) Jayatu jayatu devaḥ. Eṣa devasya
dāsī kṣamā sās¹⁴¹tāngapātāṁ pranamati.

Rājā - Kṣame atro'paviśyatām.

Kṣamā - (Upaviśya) Ājñāpayatu devaḥ kim artham
āhūto dāsījanah.

Rājā - Kṣamē¹⁴², asmin saṅgrāme tvayā durātmā¹⁴³ krodho
jetavyah.

Kṣamā - Devasy ānū¹⁴⁴grahan mahāmoham api jetum paryāptā¹⁴⁵'smi

-
133. ra¹³³ndradr̥ṣṭeh (B.VL.Poona)
134. payodhi-gabhīra (B.Poona)
135. Vīrā for nīra (C3.E.X.Lpz.); dhērā (VL);
tulyah (F) vāsi (B.C); dhīrāḥ (A.Cal.Poona)
136. Vīrah (VL)
137. Sahante (B.C.Cl.C2.B.VL.Poona.Cal.)
138. sas¹³⁸lāgham ātmānam nirvar¹³⁸ṇya omit. (A.G.F.)
139. na Cānge (C)
140. (iti omit. (B.Poona))
141. Sās¹⁴¹tāngam (VL)
142. Kṣame omit (B.VL.Poona)
143. durātmā krodhas tvayā (B.VL.Poona)
144. ājñayā (VL); prasādena (Cal).
145. Sama¹⁴⁵thāsmi (Cal.)

kim punar krodhañ tad ¹⁴⁶anucaramātram.

Tad aham acirād eva,

Taṃ pāpakāriṇam akāraṇebādhitāram,

svādhyāyadevapitṛyajñatapah kriyāṇam.

Krodhañ sphuliṅgam iva dṛṣṭibhir udvāntam, ¹⁴⁷

kātyāyanīva mahiṣaṃ vinipātayāmi. 17.

Rājā - ¹⁴⁸Kṣamē, sṛṇumas tāvat krodhavi¹⁴⁹jayopāyam.

Kṣamā - Deva vijñāpayāmi.

Kruddhe smeramukhāvadhiraṇam ¹⁵⁰athāviṣṭe

prasādakramo, vyākrośe kuśaloktir ātmadurita- ¹⁵¹

cchedotsavas tāḍane. Dhig jantor ajitātmano'sya

mahatī daivād upetā vipad, durvāreti dayārasārd^{ra}

¹⁵²ramanaśāñ krodhasya kutrodayaḥ. 18.

Rājā ¹⁵³Sādhu sādhu.

Kṣamā - Deva, krodhavi¹⁵⁴jayād eva himsāpāruṣyamānamāt-¹⁵⁵
saryādayo'pi vijitā eva bhaviṣyanti.

Rājā - Tat pratiṣṭhatām bhavati ¹⁵⁶vijayāya.

Kṣamā - Yad ājñāpayati devaḥ. (Iti niṣkrāntā)

146. tanucaramātram (β); tad anugamātram (B)

147. udgirantam (B)

148. kṣame omit (C.JA)

149. Krodhāvajayopā. (C1)

150. āvadhāraṇam (B.β.Poona)

151. duritocchedo (VL).

152. manasām (A.C.Cl.β.F.Poona.Cal.)

153. Sādhu not repeat. (C.C2.C3.); Sādhu kṣame sādhu(F)

154. krodhasy vijayād eva (B.Cl.β.VL.Poona)

155. pāruṣyamadamāna. (F.Cal.)

156. tad vijayāya (C); teṣāni vija. (Cal.); sātravijayā(C)

- Rājā - (Pratihārim̄ prati) Vedavati -Āhūyatām
lobhasyā¹⁵⁷ vijetāram̄ santōṣam.
- Prati.- Jam̄ devo ānavedi. (Iti niṣkrāntā)
¹⁵⁸ (Tatah praviśati santōṣaḥ pratihārī ca)
- Santo.- (Vicintya sānukrośam)
Phalam̄ svecchālabhyam̄¹⁵⁹ prativanam̄ akhedam
kṣitiruhām, payaḥ sthāne sthāne śisīramadhu-
ram̄ punyasaritām. Mr̄dusparsā¹⁶⁰ śayyā sulali-
talatāpallavamayī, sahante santāpam̄ tad¹⁶¹ āpi
dhaninām̄ dvāri kṛpaṇāḥ. 19.
(Ākāśe) Are mūrkhā,¹⁶² durucchedaḥ khalvayam̄
bhavato vyāmohaḥ. Tathā hi-
Samārambhāḥ bhagnāḥ kati na kati vārāms
tava pasō, pipasō¹⁶⁴ tucchesmin¹⁶⁵ drāviṇamṛga-
trṣṇārnavaajale.
Tathāpi pratyāsā¹⁶⁶ viramati na te'dyāpi¹⁶⁶ śatadhā,
visīrṇam̄¹⁶⁷ yac ceto niyatam̄ aśanigrāvaghātitam. 20
Idam̄ cā¹⁶⁸ te lobhāndhakasyā¹⁶⁹ ceṣṭitam̄¹⁷⁰ cetasi
camatkāram̄ ātanoti.

-
157. lobhasy jetā (C.Cl.C2.β.VL.Poona); bhasya
vijayā (A.Cal.)
158. Iti niṣkrāmya santōṣeṇa saha praviśati (B.C.Cl.C2.
β.VL.Poona.Cal.) 159. praṭipadam (JAL.)
160. Sukhasparsā (Cal.) 161. tad iha (VL).
162. mūrkhā lubdha duru. (Cl.C2.β.VL.Poona)
163. Kati kati na (Cl.C2.E.F.X.Cal.Ipz.VL.)
164. pipasā tucche (B)
165. viṣayamṛga (B) 166. na te mūdḍha (VL.Cl.β.Poona);
na te nāpi (B.C2.)
167. vidīrṇam̄ (β.F.VL.Poona); na dīrṇam̄ (C.Cal.)
168. ca omit. (C2.β.Poona); te omit (C.Cal.)
169. lobhāndhasya (C.Cl.C2.β.VL.Poona.Cal.)
170. lobhānuceṣṭitam̄ cetasi (Cal.); ceṣṭitam̄ omit
(Cl.)

Lapsye¹⁷¹ labdham idam ca labhya¹⁷² adhikam tanmūla-
labhya¹⁷³ cāparam ity anāratam aho mugdho dhanam
labhya¹⁷⁴ niyato
dhyāyasi.
Naitad vetsi punar bhavantam acirād āsā piśaci
balat, sarvegrāsam iyam grasiṣyati mahālobhāndha-
kārāvṛtam. 21.

Api ca,

Dhanm tāval^{lab} labdham katham api tathā¹⁷⁵ pyāsya
vināso¹⁷⁶ nāse vā tava sati viyogo¹⁷⁷ pyubhayathā.
nīyatam,
Anutpādaḥ s'reyān kimu kathaya pathyo¹⁷⁸ 'tha vilayo,
vināso labdhasya vyathayatitarām na tvanudayaḥ. 22
Kiñca,¹⁷⁸

Mrtyur mādyati¹⁷⁹ mūrdhni śasvad uragi ghorā
jarārūpiṇī, tvām eṣā grasate pariḅhāmayair
grdhrair jagadgrsyate. Dhūtva¹⁸⁰ bodhajalair
abodhabahulam tal lobhajanyam rajah,
santośamrta^a sāgarāmbhasi¹⁸¹ sukham¹⁸² magnas¹⁸² cirām
sthāsyasi. 23.

Prati. - Eso¹⁸³ sāmī, tā uvasappadu mahābhāo.

Santo. - (Tathā kṛtvā) Jayatu jayatu svāmī. Eṣa santo-
ṣah pranamati.

-
171. Labhyam labdham (VL.C1.D.E.F.X.Ipz.Poona.Cal.);
labdham labhyam (C.C2.C3.).
172. labdham adhikam (B).
173. labdham cāparam (C.C2.B.VL.Poona.Cal.)
174. aho mugdho dhanam (Cl.β.Poona); labdhādhikam (A);
labdham dhanam (VL).
175. niyato (VL); vilayo (Cal.)
176. vināse nāse vā (B.C.Cl.β.Poona); vyayo vā nāso vā
(VL.C2.) 177. yogo^a styubhayathā (VL)
178. api ca for Kiñca (A); kiñca he paśo (B)
179. nṛtyati (VL). 180. dhantvā (B.Cal.)
181. manāṅg (VL.C.Cl.β.Poona)
182. Sukham for cirām (VL.C.Cl.β.Poona); sthiram for
sukham (C).
183. devah (A).

- Rājā - Iho'paviśyatām. ¹⁸⁴(Iti svasannidhāv upavesāyati)
 Santo.- ¹⁸⁵Esa preṣyajanah, ¹⁸⁶ājñāpyatām devena.
 Rājā - ¹⁸⁷Viditaprabhāva eva bhavān. Tad alam atra ¹⁸⁸vilambena.
 Lobham jetuṃ vārānasīm ¹⁸⁹pratiṣṭhatām.
 Santo.- ¹⁹⁰Yad ājñāpayati devaḥ. So'ham,
 Nānāmukham vijayinam jagatām tryaṇam,
 devadvijātivadhābandhanalabdhavṛddhim. ¹⁹¹
 Rakṣodhinātham iva dāsārathiḥ prasahya, ¹⁹²
 nirjitya lobham avasam tarasā pinaṣmi. 24.
 (Iti ¹⁹³niṣkrāntaḥ) (Praviśya ¹⁹⁴vinītaveśaḥ puruṣaḥ)
 Puru. - Deva, sambhṛtāni vijayaprayānamāṅgalāni.
 Pratyāsannas'ca mauhūrtikāveditaḥ prasthāna-
 samayaḥ. ¹⁹⁵
 Rājā - ¹⁹⁶Yady evaṃ tarhi senāprasthānāyā'diśyantām
 senāpatayaḥ.
 Puru. - ¹⁹⁷Yad ājñāpayati devaḥ. (Iti niṣkrāntaḥ)
 (Nepathye)
 Sajjyantām kumbhabhitticyutamadamadirāmattabhṛṅgāḥ
 yujyantām syandaneṣu prasabhajitamaruccandavegā-
 turāṅgāḥ. ¹⁹⁸

-
184. Iti sva...śayati ^{omit.} (B). 185. Santo. (Savinayam
 upaviśya) (Cl.C2.B.F.VL.Poona)
 186. Tad ājñāyā'nugrhyatām (Cal.)
 187. vidita eva bhavat'prabhāvaḥ (B).
 188. atāyati (D.X.) 189. prati pratiṣṭhatām (B.C.Cl.C2.
 X.F.Lpz.); pratiṣṭhīyatām (VL); prati pratiṣṭhīya-
 atām (C3.E.Poona) 190. So'ham idānīm. (Cal.)
 191. jātipratiṣṭhāna (B.C.) 192. lubdhavṛttim (VL);
 labdhavṛttim (A.Cal.)
 193. iti praṇamya niṣkrāntaḥ (Cal.)
 194. Tātaḥ praviśati vinītaveśaḥ puruṣaḥ (C.C2.C3.VL.F.X)
 195. mauhūrtikā vadanti (B); mauhūrtiko viditaprayāna
 samayaḥ (Cal.)
 196. tarhi omit (B.C.Cl.C2.F.B.VL.Poona.Cal.)
 197. pathye - Bho bhoḥ saikāḥ (VL).
 198. yojyantām (Cal.)

- Kuntair nilotpālānām vanam iva kakubhām antarāle
srjantah
pādāntāh¹⁹⁹ samcarantu prāthamam asilasatpānayo²⁰⁰ pyasvavāhāh²⁰¹. 25.
Rājā - (Ākarṇya²⁰²) Bhavatu kṛtamaṅgalāh pratiṣṭhāmahe.
(Pāripārśvikam prati²⁰³) Sārathir ādisyatām upanayatu
sajjikṛtya sāngrāmikam ratham.
Pāri. - Yad ajñāpayati devah. (Iti niṣkrāntah)
(Tatah preṣīṣati sāngrāmikam ratham ādāya sārathih)²⁰⁴
Sāra. - Deva²⁰⁵, sajjikṛto rathah. Tad ārohatv āyuṣmān.
Rājā - (Kṛtamaṅgalavidhī²⁰⁶ rathārohaṇam nāṭayati.)
Sāra. - (Rathavegam nirūpya²⁰⁷) Āyuṣman, paśya²⁰⁸,
Uddhūtapāmsupatalānumitaprabandha,
dhāvatkhurāgracayacumbitabhūmibhāgāh.
Nirmathyamānajaladhivhanighora²⁰⁹ghoṣam,
ete ratham gaganasīmni vahanti vāhāh. 26.
Iyam²¹⁰ ca nāti dūre darsanapatham avatirṇā tribhu-
vānā²¹¹ pāvanī punāti²¹² vārāṇasī nāma nagarī.
Ami dhārāyantraskhalitajalajhaṅkāramukharā,

-
199. pādāntāh (B.C.2.D.E.F.X.VL.)
200. prasabham (B.C.1.C2.F.β.VL.Poona.Cal.)
201. nayo'thāsyāsvavāhāh (F.Lpz.Poona); pyasvavāhāh (Cal.)
202. Ākarṇya omit. (B.C.1.C2.F.β.VL.Poona.Cal.)
203. Sārathir ādisyatām sāngrāmikam ratham sajjikṛtv-
opany iti (VL); kṛtvopanayatu (Cl.C2.β.F.)
205. jīva, sajjikṛto'yaṁ rathah (VL); esa sajji (C)
206. ratha omit (VL); rathādhirohaṇam (Cl.C2.β.F.Cal.
Poona); maṅgalārohaṇam (C).
207. nirūpayan (A); nirūpayitvā (B.Cl.C2.F.β.VL.Poona).
208. paśya repeat. (B.C.1.C2.F.β.VL.Poona.Cal.)
209. ghorahesaṁ (VL). 210. Esā for iyam ca (A).
211. pāvanā (Lpz.)
212. punāti omit (B.C.1.C2.F.β.VL.Poona)

vibhāvante bhūyah śāsīkaramuṣāḥ²¹³ saudhasīkharāḥ.
Vicitrā²¹⁴ yatroccaiḥ śaradamalameghāntavilasat-
tadillekhālkṣmīm vitarati patākāvalir iyam. 27.
Etās' ca prati-mukulā²¹⁵ lagnamadhupāvalirāṇitamukharā
jṛmbhābharavigalanmakarandā²¹⁶ durdiṇāḥ kusumasurabhā-
ḥyo nātidūre śyāmāyamaṇā²¹⁷ ghanacchadachāyātaravo
nagaraparyantā²¹⁸ rānyabhūmayāḥ. Yatr aite maruto'pi
grhītapāsūpatavratā²¹⁹ ś tāpāsa iva lakṣyante.

Tathāhi,

Toyārdrāḥ surasaritāḥ sitāḥ²²⁰ parāgair,
arcantas cyutakusumair iv endumaulim.
Prodgītām madhuparutair nutim²²¹ paṭhānti,²²²
nr̥tyanti pracalātātābhujaiḥ samirāḥ. 28.

Raja - (Sānandam ālōkyā)²²³

Esāntardadhati tamo vighātanād²²⁴ ānandam ātmaprabham,
cetaḥ karṣati candracūḍavasatiḥ vidyeva mukteḥ padam
Bhūmeḥ kanthavilambinīva kuṭilā muktāvali²²⁵ jānhavi,
yatrayām²²⁶ hasatīva phenapaṭalair vakrām kalām-ainda-
vim. 29.

-
213. Karasūcaḥ (B.C.2.D.E.X.VL.Poona).
214. vicitrām (Cal.) 215. mukulam lagna (VL).
216. makarandabindudurdi. (VL.B.)
217. mānā navaghanacehāyataravo (Poona); vanacchada (C2).
218. paryantodyānabhūmayāḥ (C.Cl.C2.β.F.VL.Poona)
219. vratāḥ dhūlim uddhūlayantās tāpasā (VL).
220. sitaiḥ parāgaiḥ (D)
221. stutim (B.C.Cl.β.F.Cal.Poona.VL).
222. paṭhanto (B.C.Cl.C2.F.β.Cal.Poona.VL).
223. vilokya (Ipz.Poona); ālōkyā, sūtā, pasya (Cal.)
224. Saisāntarda (Cl.C2.β.F.VL.Poona).
225. ghaṭanenānda (C3.)
226. valir jāhna. (B.C.F.VL.Ipz.Poona)
227. yatraivam (VL).

- Sāra. - (Parikramya) Āyusman, paśyā²²⁸ idam²²⁹ tat surasarit
parisarāṅkārabhūtam bhagavataḥ pāvanam ādike-
śavābhidhānasya²³⁰ viṣṇor āyatanam.
- Rājā - (Saharṣam)²³¹ Aye,
Eṣa devaḥ purāvidbhiḥ kṣetrasyātmēti²³² giyate.
Atra deham samutsrjya puṇyābhājo viśanti yam. 30.
- sāra.
Sūtra - Āyusman paśya paśya, eṭe²³³ kāmakrodhalobhādayo 'smad-
darsanamātrād ito deśād²³⁴ dūram apakrānti.²³⁵
- Rājā - Evam etat. Tad bhavatu²³⁷ praviśya bhagavantam
namasyāmaḥ. (Rathād avarūhya²³⁸ praviśyāvalokya ca)
Jayā²³⁹ jaya bhagavan amarāvaracamūcakracūdāmaṇisrēṇi²⁴¹
virājitopāntapādadvayāmbhoja rājannakha²⁴² dyotakha-
dyōtakirmiritasvarṇapīṭha sphurā²⁴³ dvaitāvibhrānti-
santānasantaptavandārusāmsārinidrāpahārai²⁴⁴ kadakṣa,
kṣamāmaṅdaloddhārā²⁴⁵ sambhārasaṅghaṭṭadamṣṭrāgra-
koṭisphuracchailacakra, kramākṛāntalokatraya,²⁴⁷
prabalabhujabaloddhāttagovardhanachatranirvāritā-
khaṅḍalodyojitām²⁴⁸ kaṅḍacandāmbuvāhātivarṣā²⁴⁹ 250

228. paśya paśya (Cl.C2. B.F.VL.Poona).
229. eṣa for idam tat (A); tat omit (C); idam ca tat
(Cal.); idam ca sura (B); tad idam (Cl.β.VL.Poona)
230. abhidhānasya omit (Cl.C2.β.E.VL.Poona)
231. Rājā - (Vilokya Saharṣam)(Cal). 232. kṣetrasvāmīti
gadyate (A). 233. jñānabhājo (C)
234. eṭe tāvat (Cl.C2.β.F.VL.Poona)
235. lobhamānamadaharṣamātsaryādayo (C).
236. dūradesam avakrā (B); dūratarām for ito deśād
dūram (A); atikrānti (B.Cl.C2.β.F.VL.Poona);
darsanād eva dūram apakrānti²³⁵ (Cal). 237. praviśya
svābhīṣṭasiddhaye (F); svābhīṣṭasiddhaye bhagavantam
(VL.Poona); tad bhavatu (praviśya) jayatu jayatu
bhagavan. Svābhīṣṭasiddhaye bhagavantam (B).
238. avatīrya (Cl.C2.β.VL.Poona). 239. jayatu jayatu
bhaga (A.B.Cl.C2.β.Poona). 240. caya for vara
(B.C.Cl.β.Poona.VL); camū omit. (VL.B); prāṇmad
amaracakra (B). 241. Śrēṇi omit (A.Cl).
242. khadyota omit (B.C3). 243. sphurād dvaita (C.Cl.C2.
VL.Poona.Cal). 244. dvaitabhavanidrāpahāraikadakṣa(A
245. Samsāranidrā (C.Cl.C2.β.VL.Poona.Cal.)

trasadgokulatrānavismāpitāśeṣavisva prabho,
vibudharipuvadhuvargasimantasindūrasandhyāmayūka-
hacchaṭonmārjanoddāmādhāmādhipa, trastadaityendra
dravakṣastatāpātānākunṭhabhāsvannakhaśrenīpā-
nidvayasrastaviṣṭārīkṛtārnavāmagnalokatraya,
tribhuvanarīpūkaiṭabhoddāṇḍakanṭhāsthikūtasphuṭo
nmārjitoddāmacakra sphuraddyotirulkāśatoddāma-
dordāṇḍa khaṇḍenducūḍāpriya praudhadordārpavibhrā-
ranta manthācalakṣubdhādugdhāmbudhiprotthitaśrī-
bhujāvāllisaṁśleṣasaṁkrāntapīnastanābhogapatrā-
valilāñchitorakṣthala sthūlamuktāphalottārahāra-
prabhāmaṇḍalasphurātkaṇṭhavaikunṭha bhaktasya
lokasya saṁsāramoḥacchidaṁ dehi bodhodayaṁ deva
tubhyaṁ namaḥ. (Nirgamaṁ nāṭayitvā vilokya ca)-
Sādhur ayam ev āsmākaṁ nivāseto deśaḥ. Tad
atrāva skandhāvāraṁ nivesāyāmaḥ.
(Iti niṣkrāntau)

(Contd. from previous page)

246. Saṁraṁbhasaṁghaṭṭa (A); bhārasaṁghaṭṭa (D); uddhāra-
saṁbhāra-....prabalabhujabala. omit. (B); kṣamā-
maṇḍala..samghaṭṭa. omit. (C).
247. kramākrānta. (C2); trayakramākrānta (C).
248. baloddhṛtagovardhana (B.C.Cl.C2.C3.D.E.F.X.VL.Poona).
249. jitakāṇḍa. (B.C.Cl.C2.β.VL.Poona.Cal.)
250. varṣāmbusāndra (Cal.) 251. śaṣkulibāṇa for
trasadgokulatrāṇa. (B). 252. mārjitoddāmādhāmā (Cal.);
noddāmādhīpa (cl). 253. vakṣastatākapāṭapāṭana (Cal.);
vakṣastatāpā (A); vāsastatī (C2). 254. visāri (VL);
vistīrṇa (Cal.) 255. bhuvanabhaya kṛtakaiṭabho (D.Lpz)
256. ākunṭha for uddāṇḍa (Cal). 257. sphuṭanmārjitodāṭṭa
(B); sphuṭonmārji. (Lpz); mārjanodāṭṭa (A.C).
258. sphurajjyotirulkāśato (B.Cal.); sphurajjyo. —tirullā-
sitoddāma (VL.C.Cl.C2.β.Poona); sitoddāmaroddāṇḍa-
dordāṇḍa (C.Cl.β.F.Poona.Cal.) 259. cūḍāpriya (VL).
260. dordāṇḍavibhrānta (B.C.Cl.C2.β.VL.Poona).
261. kṣubdhoddugdhā (Lpz). 262. bhujavālli (C3.D.E.VL).
263. phalodāra (Cl.C2.β.VL.Poona.Cal.) 264. ṇḍalaprāsphurāt
(Lpz.) 265. moha omit (Cal.) 266. dehi me bodho (C)
267. dayam namo deva (C2) 268. nirgamanam (VL).
269. nivāsayogyo (Cal.) 270. eva omit. (C.Cal.)

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Fifth Act

Ataḥ param vairāgyotpattir bhaviṣyati.

(Tataḥ praviśati Śraddhā)

Śraddhā - (Vicintya) Prāsiddhah¹ khalv ayam panthāh. Yat²
Nirdahati kulam aśeṣam³ jñātīnām vairasambhavaḥ-⁴
krodhah.⁴
Vanam iva ghanapavanāhatataruvarasaṅghaṭṭasaṅbha-
vōdahanah.^{1.}
(Sāsram) Aho durvāro dāruṇah sodaravyasanajanmā
śokānalah.
Yo vivekajalādharaśatair api na mandīkriyate.
Tathāhi.
Dhruvam dhvaṁso bhāvī jalanidhimahīśailasaritām,
ato⁵ mṛtyoḥ śīryat⁶ trṇalaghuṣu kā jantuṣu kathā.
Tathā'pyuccair bandhuvyasanajanitah ko'pi viṣamah,
vivekapronmāthī dahati hrdayam śokadahanah.^{2.}
Yena tathā krūraprakṛtiṣv⁸ api bhvātṛṣu kāmakro-
dhādīṣu kathāśeṣatām gateṣu,
Nikṛntatīva marmāṇi deham śośayatīva me.
Dahatīv antarātmānam krūrah śokāgnir¹⁰ utthikah.^{3.}
(vicintya-) ādistā'smi devyā viṣṇubhaktyā, yathā
vatse¹¹, aham atra himsāprāyasamarādarsanaparāṅg-¹²
mukhī. Tena śālagrā¹³abhidhāne bhāgavate¹⁴ kṣetre

1. khalv ayam siddhah (Cl.Lpz); khalv ayam prasiddhah (C3.E.F.X.Poona)
2. yataḥ (B.G.Cl.C2.F.β.VL.Poona)
3. viśeṣam (VL).
4. krūrah (JA).
5. mṛtyuh (VL); tato mṛtyuh (C); ahorātram śīryat (Cal.)
6. śīryat (B)
7. tena (E).
8. Kulaprakṛtiṣv api (VL); prakṛtikeṣv api (β.F.Poona); pravṛttiṣv api (A); tathā prakṛteṣv (Cal.)
9. Kathāśeṣatām (C3.E.Lpz.Poona); tathā śeṣatām (Cal).
10. utthitah (VL).
11. vatse Śraddhe for yathā vatse (B.Cl.β.β.VL.Poona)
12. darsanavimukhī (Cal) 13. Śāligrā (VL).
14. Bhagavataḥ (C.Cl.β.VL.Poona).

kañcit kalam atipā¹⁵tayāmi. Tvam tu yathā¹⁶-
vṛttam āgatya me niveday¹⁷iṣyasīti. Tad aham¹⁸
devyāḥ sakāsam gatvā sarvā¹⁹m etat samaravṛ-
ttāntam āvedayāmi. (Parikramya ²¹avilōkya
ca) Idam²² tac cakratīrtham, yatr²³ āyam sam-
sārasāgarottārarataranikarnadhāro bhagavān
hariḥ²⁵ svayam prativasati. (Pranā²⁶mya) Iyam
ca māhāmuni²⁷bhir upāsyamānā bhagavatī viṣnu-
bhaktiḥ sāntyāḥ saha kim api mantraya²⁸ti.
Yāve²⁹ upasarpāmi. (Iti parikramati)

(Tataḥ praviśati viṣnubhaktiḥ sāntiś ca)

Śāntiḥ - ³⁰Devi, ³¹prabalacintākūlahṛdayām iva bhagavatīm³³
ālokeyami.

Viṣnu. - ³⁴Vatse, etasmin nātimahati vīravarakṣaye
sāmparāyē³⁵ na ³⁶jānāmi balavatā mahāmohen
ābhiyuktasya vatsasya³⁷ vivekasya kīdrśo
vṛttānta itī duḥsthitam³⁸ iva me hṛdayam.

Śāntiḥ - ³⁹Kim atra vicintyam. Nānu bhagavatī⁴⁰ cet

15. atipālayāmi (B.VL.Poona.VL); ativāhayāmi (C.C2.);
Atipātayisyāmi (A); atipālayitum icchāmi (Cal).
16. yathāvṛttāntam (A). 17. me omit (C.F).
18. tad aham idānīm (Cal.) 19. Sarvam etat omit (Cal.);
eva for etat (Ca) 20. nivedayāmi (Cal.) āvedayi-
syāmi (C2.) 21. avalokya ca (B.Cl.C2.β.F.Poona.VL)
22. Etat cakra (Cl.β.F.VL.Poona) 23. yatrāsau (VL)
24. uttāra omit. (C2.Cal). uttāratarana (A); uttarana
(B.C.). 25. svayam omit. (A.Cal.) 26. praviśya
pranāmya ca (A). 27. ca sāmuni²⁷bhir (Cal); ca-
muni²⁷bhir (C); muni²⁷ upāsyamānā (B) 28. mantrayate
(B.Cl.C2.β.F.VL.Poona); mantrayantī tiṣṭhati (A.Cal)
29. tāvat (A.C.) 30. Devi omit. (A); katham²⁸ devi (Cal.)
31. pracuracintā (Cal.); bahulacintā (C2.) 32. cintā-
kulitam iva (Cal.) 33. bhavatīm (Cl.C2.C3.E.F.X.VL.
Cal.Poona) 34. nātimahati omit (VL); mahati vīra
(A,B.C.C2.); vīravarakṣaye omit (Cl.β.Poona); kṣaye
mahati sāmparāyē (VL); parāyē jāte (VL); etasmin
mahati vīrakṣaye saṅgrāme (Cal.)

-
36. na jāne (Cl. B. F. VL. Poona).
37. vatsaviveka. (B. C. Cl. VI. B. F. VL. Poona. Cal.)
38. dukkhitam iwa (A. C2. Cal. Poona); sthim eva (VL.)
39. vicintyate (VL.) cintayā (A); cintyam (F. Cal.);
vicintya (C. Cl. C2.)
40. Bhavati (A. F. Cal. Poona)

kṛtānugrahā⁴¹ tañ niyatam eva rājño vivekasya
vijaya⁴² itī jānāmi.

Viṣṇu. - Vatse, Yady⁴³ epy abhyudayaḥ prāyaḥ pramāṇād
avadhāryate⁴⁴. Kāmam tathāpi suhrdām anisṭā'
sañki⁴⁵ mānasam. 4.

Viśeṣatas⁴⁶ ca śraddhāyās⁴⁷ ciram anāgamanam
manasi samdeham āropayati⁴⁸.

Śraddhā - (upasṛtya) Bhagavati⁴⁹ pranamāmi.

Viṣṇu. - Śraddhe, svāgatā⁵⁰ si.

Śraddhā - Devyāḥ⁵¹ prasādena.

Śāntiḥ - Amba pranamāmi.

Śraddhā - Putri, pariśvajāsva mām. Śāntiḥ - (Tathā⁵²
karōti⁵³).

Viṣṇu. - Athā⁵⁴ tatra kiṁ vṛttam.

Śraddhā - yad devyāḥ⁵⁵ pratikūlam ācaratām ucitam.

Viṣṇu. - Tad vistareṇ āvedaya.

Śraddhā - Akarṇayatu bhagavati⁵⁶. Devyām ādikeśavāya-
tanād apakrāntayām eva kiñcid utsrṣṭapāta-
limni⁵⁷ bhagavati bhāsyati, vijayaghōṣanāhū-
yamānānekavīravara bahālasimhanādabadhiri-
tadigante⁵⁸, santatarathaturagāk⁵⁹hurakhandita-
tadigante⁶², santatarathaturagāk⁶³hurakhandita-

41. tadā (Cal.)

42. vijaya vṛttanta itī (C3.)

43. yad (VL).

44. avadhāritah (A.)

45. niṣṭa'sanisa (Cal.)

46. viśeṣa..payati omit. (C.)

47. mānāmanasi (B.)

48. āropayati (A. Cal.); samdehātām arpayati (B.)

49. Bhavati (A.)

50. Svāgatam (C1. β. F. VL. Poona)

51. devyāḥ viṣṇubhakteḥ prasādāt (F.)

52. mām pari (Cl. β. F. VL. Poona Cal.); pariśvajāsva
mām putri (M).

53. Karōti. Śraddhā - devyāḥ viṣṇubhakteḥ prasādāt
munijana cetah padani prāpnuki (VL. Lpz.); ...
munijanacitte padam .. (C3. D. E. X.)

54. Kim tatra (F.); Śradhe, Kathaya tatra. (Cal.);
adya tatra. (B.); kim vṛttāntam (A.)
55. ucitam bhavatu (A).
56. Bhavati (B.C. Cl. ~~B.C. D.E.F.~~ VL. Poona)
57. pratīnivṛttāyām (Cal.) 58. pāṭaladhāmini (Cal.)
59. ghoṣenāhūya (A. C2. B.F. Poona) 60. varavira
(B.F. Poona Cal.) 61. bahulatara (VL.); bahula-
sīṃha (B.C. Cl. Cal.) 62. digantare (C.Cal.) 63.
turanga (VL.)

bhūmaṇḍaloc⁶⁴chaladvip⁶⁵ularajahpatalāntarita-
 akiranamālini prabālatarakarnatālāsphāla-
 nocc⁶⁶alatsemādarkarikumbhasantatasāndras-
 sindūrarajahsandhyāyamānadaśadiśi, pralaya-
 jaladharadhvānabhīṣane teṣāṃ asmakāṃ ca
 sannaddhe sainyasāgare mahārājā⁶⁹vivekena
 mahāmohasya naiyāyikadarśanaṃ dautyena
 prahitam. Gatvā ca ten okto mahāmohah.
 Viṣṇor āyatanāny apāsya saritām kṛlāny aranya-
 sthalīḥ, puṇyāḥ⁷⁰ puṇyakṛtām manāṃsi ca bhavān
 mlecchān vrajett⁷¹sanujāḥ. No cet santu kṛpāna-
 dāritabhavatpratyāṅgadhārākṣarat, raktasphī-
 tavidīrnavaktravisarāḥ⁷² phetkārīṇāḥ⁷³ pheravāḥ. 5.

Viṣṇu. - Tatas tatah.

Śraddhā - Tato devī⁷⁴, vikata⁷⁵lalātata⁷⁵tataṅḍavitabhṛkutīnā
 kruddhenā⁷⁶ mahāmohenā⁷⁷-anubhavatv asya durnaya-
 paripākasya vivekahatakaḥ phalam ity abhidhāya
 svayam pāśandāgamāḥ pāśandatar⁷⁸kasāstraiḥ samam
 samarāya prathamam udyo⁷⁹jitāḥ. Atrā'ntare⁸⁰ṭṭā'
 smākam api sainyasīrasi- Vedop⁸¹avedāṅgapurā-
 nadharma-,

64. loccalad (A.C2.Cal.). 65. vipula omit. (C.) 66. samava (Cl. D.X.Ipz.) 67. Santatasāndrasindūva-
 rajaḥ omit (B.C.Cl. C2. F.β.VL. Poona. Cal.)
 68. Ca omit (VL.)
 69. Mahārājamahāmohasya mahārājena (Cl.β.F.VL. Poona)
 70. puṇyāḥ (VL.)
 71. Sanujāḥ (VL.); Vrajett⁷¹sanujāḥ (C.)
 72. visarāḥ (G.Cl.C2. β.F.Poona); visarat (VL.)
 73. phenkā'riṇāḥ (VL.)
 74. devī omit (A.)
 75. tata omit (C2.F.)
 76. kruddhen ābhihitam mahāmohenā (Cl.)
 77. mahāmohenābhihitam (X.β.F.Cal.Poona VL. 111.)
 78. pāśandataraiḥ samam (Cal.)
 79. samudyojitāḥ (β.F.VL.Poona)
 80. Ca omit (VL.)
 81. vedopavedānta (E.)

- śāstretihāsādibhir ucchritasrīh.
 Sarasvatī padmākarā śāsānka,
 saṅkāśakāntih sahasā'virāsīt. 6.
- Viṣṇu. - Tatas tatah.
 Śraddhā - ⁸⁴ tato devi, vaiṣṇavaśaivasaurādayo devyāh
 sakāśam āgatāh sarvā ⁸⁵ evā'gamāh.
- Viṣṇu. - Tatas tatah.
 Śraddhā - Tad anantaram ca-
 Sāṅkhyanyāyaka⁸⁶ṅādabhāṣitamahābhāṣyādiśāstrā⁸⁷
 vṛtā, sphūrjan nyāyasaahasrabāhunivahā⁸⁸
 udyotayanti diśah. Mimāṃsā samarotsukā'
 virabhavad dhā⁸⁹rmendukāntānā, vāgdevyāh
 puratas t⁹⁰ṛyī trinayānā kātyāyanīv aparā. 7.
- Sāntih - ⁹¹ Aye katham punah svabhāvaprātidvandvinām
 āgamānām tarkānām ca samavāyāh sampannāh.⁹⁴
- Śraddhā - Putri, Sāmānyānvayā⁹⁵ jātānām parasparaviro-
 dhinām. paraiḥ pratyabhiyuktānām⁹⁶
 prasūte saṅgatih śriyam. 8.
 Yena⁹⁷ vedaprasūtānām teṣām avāntaravirodhe'pi⁹⁸

82. padmabhuvah (B.C.); padmadharā (Cl. ³ C3. D. E. X. VL. Poona)
83. saṅkṣa for Saṅkāśa (C. C2.)
84. Tato devi ... āgamāh. Śraddhā - tatastatah omit (V.L.); ... saurasāivādayo (B. C.)
85. Sarva evā'gamāh omit (B. Poona)
86. nyāyavaśādibhā. (B.); kramasritamāh (C2.)
87. Śāstroditā (C2.)
88. nikaraiḥ (Cl. B.F. VL. Poona)
89. arddhendukāntānā (Cl.); pūrnendukāntā. (B. C2.)
90. tribhuvanī. (B.)
91. Sāntih (sās-caryam) Aye (Cal.); punah omit (Cal.); Kena punah (C2.)
92. Svabhāvadvandvinām (Cl. B. Poona); svabhāvavidveṣinām (A.)
93. āgamānām ca tarka. (Lpz.); tarkānām ca omit (Cal.)
94. Samvrttaḥ (F.)
95. Sāmānyānvayajā (B. C. Cl. C2. B. F. VL. Poona)
96. pratyabhibhūtānām (B. VL. Poona)
97. yenaikaprasūtānām (F.) tena veda (Cal.)
98. āntaravirodhe (Cl. ³ C3. D. E. X. Poona)

vedasamrakṣanāya nāstikapakṣapratikṣepāya⁹⁹
 ca sāstrānām sāngatyam¹⁰⁰ eva. Āgamānām ca
 tattvaṃ vicārayatām avirodha eva. Tathā hi,
 Jyotiḥ sāntam anantam advayaṃ¹⁰¹ ajam tat tad-
 guṇomīlanād,¹⁰² brahmety acyuta ityūmāpatirīti¹⁰³
 prastūyate 'nekadhā. Tais tais¹⁰⁴ tena sadā-
 gamaiḥ śrutisakhaiḥ¹⁰⁵ nāpathapra²sthitair,
 gamyo 'sau jagadīśvaro jalanidhir varām
 pravāhairīva. 9.

Viṣṇu. - Tatas tatah.

Śraddhā - Tato devi, parasparam karituragarathapadā¹⁰⁶
 tānām nirantarasarānikaradhārāsampātopada¹⁰⁷
 rśitadurdinānām yodhānām¹⁰⁸ tumulaḥ prāhārah¹⁰⁹
 pravartatā¹¹⁰. Tathā hi, Bahālarudhiratoyās¹¹¹
 tatra saśruḥ¹¹² sravantyo, nividapīsitapānkāh¹¹³
 kaṅkarāṅkā 'vakīrṇāh.
 Śaradalitaviśīrṇattungamātangāsaila-¹¹⁴
 skhalitarayaviśīrṇācchatrahamsāvataṃsāh. 10.¹¹⁵

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99. kṣepanāya ca (Cl. β. VL. Poona); pratikṣepārtham (Cal.)
 100. Sāṅkhatyam astyeva (Cal.); Sāhityam eva (B. Cl. C2. β. F. Poona. VL.)
 101. avyayam (B. Cl. Cal.)
 102. nonmeṣanād (Cal.)
 103. tais tair eva (B. C2. β. F. VL. Poona)
 104. śrutimukhair (Cl. C2. β. VL. Poona. Cal.)
 105. nānamukha (VL.); nāmāntara (B.)
 106. padātīnām (VL.)
 107. nikarā omit. (C.)
 108. dhārāsahasrapāto (Cal.)
 109. nānām teṣām asmākam ca (Cl. C2. β. F. VL. Poona)
 110. dhānām saṅgrāmas tumula. (VL.)
 111. mūlah saṃpra. (B. C. Cl. C2. β. F. VL. Poona)
 112. pravṛttah (Cal.)
 113. bahularu. (VL.)
 114. Jātāḥ for Sasruḥ (C2.)
 115. vikīrṇa (C.); vidīrṇa (Cl. F. B. VL. Poona)
 116. vikīrṇa for viśīrṇa (Cl. C3. D. E. β. F. X. Poona); rayaviśīryac (C2. Cal.)

Tasmims¹¹⁷ ca timahati dārune¹¹⁸ saṅgrāme parā-
¹¹⁹parāpakṣāvirodhitayā pāṣaṇḍāgamair agresarī-
 kṛtam lokāyatam tantram¹²⁰ anyonyasainyavimar-
¹²¹dānair naṣtam. Anantaram¹²² pāṣaṇḍāgamān¹²³
¹²⁴nirmūlatayā sadāgamaprevāhāṇa¹²⁵ paryastāh.
 Saugatās tāvat¹²⁶ sindhugāndhārapārasīkamagadhā-
 ṅaṅgaṅga kalingādīn mlecchaprāyaṇ¹²⁷ desān
 pravistāh. Pāṇḍurapata¹²⁸ digambarākāpālikādayas
 tu pāmarabahuleṣu pāñcālamālavābhirā¹²⁹artāna-
 garasāgarānūpeṣu nigūḍham sa¹³⁰ccaranti.
 Nyāyādyanugatāyā¹³¹ ca mīmāṃsaya¹³² prāgādha-
 prahārajarjarikṛtā nāstikatarkā teṣām ev
 āgamānām¹³³ āntikam prayatāh.

Viṣṇu. - Tatas tatah.

Śraddhā - Tato vastuvicāreṇa kāmo hatah, kṣamayā tu
 krodhapāruṣyahimsādayo nipātītāh¹³⁴, santoṣeṇa
 lobhatṛṣṇādainyān¹³⁵rtavādapaṣunyas¹³⁶tainyapari-
 grahā nigrhītā, anasūyayā mātsaryam jitam,
 parotkarṣasambhāvanayā mado niṣūditāh.¹³⁷

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117. Smin nevatimahati dārune (VL.); Evam atimahati dārune (A. JA.)
 119. parasparapakṣa (A. C3. E. Cal.); parapakṣavidhit-sayā pāṣaṇḍā (B)
 120. nāma śāstram for tantram (Cal.)
 121. sainya omit. (A. C3. Cal.)
 122. vimardena (A.); marden aiva (C.)
 123. anantaram omit (C3. D. E.); anye tu for anantaram (VL.); anyae ca (Cl. F.); anyat (Ipz. Poona)
 124. pāṣaṇḍāgamadrumāh (Cal.)
 125. pravāheṇa parya (Cl. β. VL. Poona)
 126. siddhagāndhārapārasīkamagadhāṅgakalingā dīn (Cal.); sindhugāndhārepārasīkamagadhāṅgadhāndhrāhūnāṅga Kalingādīn (VL.); sindhugāndhāramagadhān dhra¹³⁸trūnā-
 bayāṅgakalingādīn (Cl. β. F. Poona); desān omit (VL.)
 127. janapadān for desān (Cl. β. F. Poona)
 128. pāṣaṇḍā for pāṇḍurapata (B. C. Cl. β. F. Cal. Leg. Poona VL.)

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129. bhīrāvartabhūmiṣu (VL.); nāgara omiṭ (C2. B. Poona); bhīrān narta (F.); sāgarānukūleṣu (Ipz.)
130. nugaṭāmimāṃsayā (VL.); - nyāyanugatayā mimāṃsayā (A. B. F. Poona)
131. avagāḍha (E. X. VL. Poona); sayā ca gāḍha (A. Cl. C3. D. F.)
132. anupādam (C. Cl. C2. B. F. Cal. Poona JAL.); anupatham (VL.)
133. vidrāvitaḥ (A.)
134. nyānrtapaīśūnyavākstēyāsat (VL.); nrtavādastēyapari. (C2. Cal.); nrtavādastānyapari (C.); paīśūnyastēya (Cl. B. F. Poona)
135. smayo nipātitaḥ (C2.); mado jitaḥ (Cal.); niśūditāḥ paraguṇādhiḥyena mānaḥ khaṇḍitaḥ (Cl., C2. B. VL. Poona)

- Viṣṇu. - (Sahasam) Sādhu sādhu sampānam. Atha
mahāmohasya ko vṛttāntaḥ.¹³⁷
- Śraddhā - Devi, mahāmoho¹³⁸ yogantarāyāḥ¹³⁹ saha na jñāyate
kva¹⁴⁰ nilīnas tiṣṭhatīti.
- Viṣṇu. - Asti tarhi mahān anarthaśeṣaḥ. Pariharāṇe-¹⁴¹
śyas' cāsau.
Yataḥ,
Anādarāparō vidvān ihamānaḥ¹⁴² sthirām śriyam.¹⁴³
Agneḥ śeṣam ṛṇac cheṣam śatroḥ śeṣam na
śeṣayet. ॥.
Atha manasaḥ ko vṛttāntaḥ.
- Śraddhā - Devi, ten āpi putrapautrādivyasanopājā¹⁴⁴-nita-
śokāvegeṇa¹⁴⁵ jīvotsargāya vyavasitam.
- Viṣṇu. - (Smitam kṛtvā) Yady evaṁ syāt sarva eva vayan
kṛtakṛtyā bhavāmaḥ. Puruṣas' ca parām nir-
vṛtim āpadyate.¹⁴⁶ Kim tu kutas tasya duḥ^{ura}tmāno
jīvanāparityāgaḥ.¹⁴⁷
- Śraddhā - Evaṁ devyām prabodhodayāya grhītasankalpāyām
aciren aiva¹⁴⁸ na bhaviṣyati.¹⁴⁹

136. Sādhu not repeated (Cl. C2. Cal.)
137. ma^{trā}.omit (B.)
138. moho'pi (B. Cl. C2. β. VL. Poona. Cal.)
139. yogopasargāḥ (B. C. Cl. C2. β. F. Cal. Poona. VL.)
140. Kv āpi (β. VL. Poona); kvacin nilīnaḥ (C.); kva
līnas (A.)
141. praharaṇīyas' cāsau (β. VL. Poona)
142. atyādaraparo (C. Cl. C2. β. F. Cal. Poona)
143. ihate yah sthirām (C2.)
144. vyanopajātasoka. (B); vyanajanita (β. VL. Poona)
145. sokāveṣena (β. VL. Poona. Cal.)
146. syāt ta^{sa} sarva (Cal.); syat tat sarva (B.)
147. āpatryeta (VL.); āpadyeta (Cl.)
148. tmano jīvatyāgaḥ (B. Cl. C2. β. F. VL.); jīvitapari.
(C.); tasya jīvatyāgaḥ (Cal.); aciren aiva manoratho
bhaviṣyati (A.); aciram śarīreṇa saha naiya bhavi-
ṣyati (β. VL. Poona); acirād asau śarīreṇa (Cal.)

Viṣṇu. - Tad bhavatu, tasya¹⁵⁰ vairāgyotpattaye
 vaiyāsikīm sarasvatīm preṣayāmah. (Iti
 niskrāntāh)

Praveśakah.¹⁵²

150. asya for tasya (β. VI.)

151. preṣayāmi (Cal.)

152. viśkaṁbhakah for praveśakah (Cal.)

- (Tatah praviśati Manah Sankalpas ca)
 Manah - (Sāsrām) Hā putrakāḥ¹⁵³ kva gatāḥ stha, datta
 me ¹⁵⁴prativacanam. Bho bhoh kumārakāḥ, rāga-
 dveṣamadamātsaryādayah¹⁵⁵, pariśvajadhvam mām.
 Sīdanti mamāṅgāni¹⁵⁶. Hā na kaścīn mām vṛddham¹⁵⁷
 anātham sambhāvayati. Kva ¹⁵⁸gatā asūyādayah
 kanyakāḥ, ¹⁵⁹āsāhimsātrṣṇādayo vā snuṣāḥ.
 Katham tā api me¹⁶⁰ mandabhāgyasya samakālām¹⁶¹
 eva daivahataken apahatāḥ¹⁶². (Savaiklavyam)¹⁶³
 Visarpati viśāgni¹⁶⁴ yad dahati marmā, marmā-
 vidhas, tanoti bhṛśavedanāḥ¹⁶⁵ kaśati sarvaka-¹⁶⁶
 ṛṣam vapuh. Vilumpati vivekitām hr̥di ca
 moham unmūlayaty¹⁶⁷-, aho grasati jīvitam
 prasabham ¹⁶⁸eṣa śokajvarah. 12.
 (Iti mūrchitah patati)
 śanka - Rājan, samāśvasihi, samāśvasihi.

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153. putrah (C.)
 154. pratidarśanam (B. C. JA.); priyadarśanam (C2. B. VL. Poona)
 155. madamatsarādayah (JA.); madamānamātsaryādayah (B. C3. E. Cal. Ipz. Poona)
 156. āṅgāni (diso'valokya savaiklavyam (Cal.)
 157. Mām omit (B.); kaścīd vṛddham anātham mām (Cal.)
 158. Kva tā asūyādayah¹⁵⁸ (Cal.)
 159. himsā omit (B. C.); āsātrṣṇahimsādayo (VL.);
 trṣṇā omit (Cl.)
 160. mandabhāgyasya me (VL. B.)
 161. samakālen aiva (C. C2.)
 162. apahatāḥ (C3. E. X. Ipz. Poona)
 163. savaiklavyam omit. (VL.)
 164. dahati me samarmāvidhāḥ (C.); dahati sarvamarmā-
 vidhāḥ (VL.); dahati vāttra marmāni me (C2.);
 dahati śarma marmāni me (B. F. Poona); dahati marmā
 dāvāgnivat (Cal.); dahati sarvamarmāni me (Cl.)
 165. drdhavedanāḥ (Cal.)
 166. sarvakārsyam (VL.)
 167. unmūlayaty (VL.); eva for eṣa (B. VL. Poona)

- Manah - (Samāśvasya) Katham devī pravṛttir api na
mām evam avastham samāśvāsayati.
- Saṅka - (Sāsrām) Deva, kuto 'dyāpi devī¹⁶⁹ pravṛtṭih.
Yataḥ śrutakutumbavyasanaśokānalavikalā¹⁷⁰
hrdayāspṛoṭam vinaṣṭā.
- Manah - Hā priye, kvā 'si dehi me¹⁷¹ prāti-vacanam.¹⁷²
Nanu devi,
Svapne'pi devi ramase na māyā¹⁷³ vinā tvam,
svāpe tvayā virahito mṛtaved bhavāmi.
Dūrikṛtāsi vidhidurlalitaḥ tathāpi,
jīvaty avehi mana ity asavo durantāḥ. 13.
(Punar mūrchatī)¹⁷⁴
- Saṅka - Rājan, samāśvasiḥi, samāśvasiḥi.
- Manah - (Samāśvasya) Alam asmākam atah param jīvitena.¹⁷⁵
Tat saṅkalpa, citām aciram āracaya. Yēvad¹⁷⁶
analapraveśenā¹⁷⁷ śokānalam nirvāpayāmi.
(Tataḥ praviśati¹⁷⁸ sarasvatī)¹⁷⁹

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169. devi omit (B. B. F. VL. Poona. JA.) *vyasanaśokāśoka*
170. kutumbakavyasana (B. Poona); vyasanaśokāśokāna-
ladagdhahṛdayā (B. Poona. VL.); vyasanaśokāśoka
(A. C. C2.); kumāravyasanaśokānaladagdhahṛdayā-
sṛoṭena vinaṣṭā (Cal.)
171. (Sāvesam) hā priye (Cal.)
172. priyavacanam (C2.); priyam prativa. (Cl. B. F. Poona)
173. na vinā māyā (B. Cl. C2. B. VL. Poona)
174. (mūrchitah patati) (Cal.); itah param (F.)
175. alam atah param asmakam jīvitavyasanena (Cal.);
itah param (F.)
176. Tat. omit. (B. C. Cl. C2. B. Cal. VL. Poona.)
177. aciram omit. (B. C. Cl. C2. B. Cal. VL. Poona);
cintām mā racaya (Ipz.); citām racaya (Cal.)
178. yathānalapraveśenā aiva (C.); yad etad anuprave. (B.)
179. sarasvatī vaiyāsikī (Cl. B.); vaiyāsikī sara (VL.
Poona.)

Sara. - Preṣitāsmi bhagavatyā viṣṇubhaktyā, yahtā
 sakhi sarasvati, gacchā¹⁸⁰'patyāvyaśanakhinnā-
 asya manasaḥ¹⁸¹ prabodhanāya. Yathā ca tasya
 vairāgyotpattir bhavati tathā yatasv eti.
 Tad bhavatu, tat sannidhim ev opasarpāmi.
 (Upasrtya) Vatsa, kim evam ativiklavō¹⁸²'si.
 Nanu vidipūrvaiva bhavato bhāvanām anityatā,
 adhitāni tvayaitihāśikāny upākhyānāni. Tathā hi,
 Bhūtvā kalpasatāyuso 'mbujabhuvah sendrāśca
 devāsūrā, manvādya munayo mahājaladhayo¹⁸⁴
 naṣṭāḥ parāḥ¹⁸⁵ koṭayah. Mohaḥ ko 'yam aho
 mahān udayate lokasya śokāvahaḥ, bandhoḥ¹⁸⁶
 phena[same]gate vapuṣi yat pañcātmake
 pañcatām. 14. Tad bhāvaya bhāvanām anityatām.
 Nityānityāvastudarśanam hi na sprśati¹⁸⁷ śokā-
 veśaḥ. Yataḥ, Ekam eva yadā¹⁸⁹ brahma satyam
 anyad vikalpitaḥ¹⁹⁰. Ko mohaḥ kaś tadā¹⁹¹ śokaḥ
 ekatvam anupaśyataḥ. 15.

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180. vyaśane khinnamanasaḥ (D.); vyaśanaduḥkhitarya (Cal.)
 181. prabodhāya (Cal.)
 182. abhibhūto'si (Cal.)
 183. tvayaitihāśapurānopākhyānāmi (A.); tihāśady upākhyā
 (Cal.)
 184. mahājaladhayo (B.); jaladharāḥ (C3. E. Poona)
 185. parā koṭayah (C.); parāḥ koṭayah (Cl. B. F. Cal.);
 parāḥ (Poona)
 186. sindhoḥ phenasamāgate (C. Cl.); sindhoḥ phena. (E. VL.)
 187. nityam anityavastu darśano (VL. B.); vastudarśinam
 hiṣṇa (C2. F. Cal.)
 188. paśyati (B. VL.)
 189. yato (C2.); sadā (VL.)
 190. Vikalpakam (C3. E. Poona); prakalpitaḥ (B.)
 191. mohas tatra kaś śokaḥ (B. VL. Poona)

- Manah - Bhagavati, ¹⁹²śokāvegādūṣite me ¹⁹³cetāsi viveka
¹⁹⁴eva nāvakāśam labhate.
- Sara. - Vatsa, ¹⁹⁵snehadoṣa eśāḥ. ¹⁹⁶Prasiddha evā 'yam
¹⁹⁷arthāḥ snehāḥ sarvā 'narthaprabhava iti.
¹⁹⁸Tathā hi, Uppyaṅte viṣavallibijaviṣamāḥ
¹⁹⁹klesāḥ priyākhyā nārāḥ tebhyaḥ snehamayā
²⁰⁰bhavanti na cirād vjṛāgnigarbhāṅkurāḥ.
²⁰¹Yebhyo 'mī sataśāḥ kukūlahutabhug dānam
²⁰²dahantāḥ śanai deham dīpraśikhāsahasraśik-
²⁰²khārā rohanti śokadrumāḥ. 16.
- Manah - Devi, yady apy evam tathāpi na śaknomi
²⁰³śokānaladagdhāḥ prāṇān dhārayitum. ²⁰⁴Sādhu
²⁰⁵sampannam yad antakāle 'pi tāvad bhāgavatī
²⁰⁵dr̥ṣṭā 'si.
- Sara. - Idam ca ²⁰⁶'pāram akṛtyam yad ātamahatyāyām ²⁰⁷
²⁰⁷adhyavasāya iti. Api cā'miśām apakārinām
²⁰⁸arthe ko 'yam aty āvego nāma. Paśya tāvat,
²⁰⁹Kvacid upakṛtiḥ kartāmibhiḥ kṛtā kriyate 'thavā,
²¹⁰na cā khalu bhavanty ete puṅsām sukhāya
²¹⁰parigrahāḥ. Dadhati virāhe marmacchedam

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192. śokāveśadu. (†. C3. D. E. F.)
 193. me manasi (B. F. VL. Poona. Cal.)
 194. eva me nāva. (Cl. E. X. Poona); evam ānavakā. (VL.);
 labhate, kva punar bhāvānām anityatā (Cal.)
 195. tat for vatsa (F.)
 196. yataḥ prasi. (B. C. F. Cal.)
 197. yat snehāḥ (C.)
 198. jāyante (C.); prāpyante (C2.)
 199. nr̥nām (C.)
 200. tebhya (A.)
 201. dīptaśikhā (B. C. Cl. C2. B. F. VL. Poona)
 202. viśamā for śikhārā (Cal.)

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203. .naladagdhān (X.)
 204. Śādhu omit (VL.)
 205. api tāvad bhagevatī omit (Cal.); kāle tvam tāvad
 (Cl. C.2. β. F. VI. Poona)
 206. ca param (β. VI. Poona)
 207. hatyā vyavasāya (B. C. C2. β. VI. Poona. Cal.)
 208. āveśo bhavatah (B. C. Cl. C2. β. VI. Poona);
 atyant_āveśo bhavatām (Cal.)
 209. kāryamibhīh (C2. Cal.)
 210. na ca nanu (C.); na hi nahī (Cal.); tava na ca
 (B. Cl. C2. β. VI. Poona)

tad arthem apārthakam, tad api vipu²¹¹apāsā
 sidanty aho bata jantavaḥ. 17. Apīpa
 Tīrnāḥ pūrṇāḥ kati na sarito langhitāḥ
 ke na sāilāḥ, nā'krāntā vā kati vanabhuvāḥ
 krūrasamcāraghorāḥ. Pāpāir²¹¹ etāḥ kim iva
 duritaṁ kārīto nā'ti²¹² kaṣṭam, yad dr̥ṣṭās te
 dhanamadamaśīmlānevaktrā durīśāḥ. 18.

Manah - Devi, evam etat. Tathāpi,
 Lalitānām svajātānām hr̥di sañcaratām cīram.
 Prāṇānām iva vicchedo marmacchedād aruntudaḥ. 19.

Sara. - Vatsa, mamatāvāsanānibandhano 'yaṁ vyāmohaḥ.
 Uktā²¹³ ca,
 Mārjarabhakṣite duḥkham yādṛśā²¹⁴ gr̥hakukkute.
 Na tādr̥ṣṇā mamatāsūnye kalavinke²¹⁵ ca mūṣake. 20.
 Tat sarvathā²¹⁶ sarvānarthabījasya mamatvasyo-
 cchede yatnaḥ kartavyāḥ. Paśya,
 Prādurbhavanti vapuṣāḥ kati vā na kītā,
 yān yatnataḥ khalu tanor aparsārayanti.

211. ebhiḥ (Cal.)
 212. nā'si Kaṣṭam (B. Cl. C2. p. VL. Poona. Cal.)
 213. uk^{ta}m ca mārkaṇḍeyena (C. D. X.)
 214. yādṛśe (VL.)
 215. 'tha mūṣake (Cl. C2. p. T. VL. Poona. Cal.)
 216. sarvathā omit. (Cl. p. VL. Poona)
 217. kāryāḥ (B. C2. Cal.)

- Mohah kā²¹⁸ eṣa jagato yad apatyasamjñān
 teṣāṃ vidhāya pariśoṣayati svadeham. 21.
- Manah - Devi, bhavatu evam, ta²¹⁹ thāpi durucchedās
 tu mamātāgranthiḥ.²²⁰ Tathā hi,²²¹
 Nirantarābhyāsadr̥dhikrtasya,
 sā²²² snehasūtragrathitasya jantoh.
 Jānāsi kiñcid bhagavaty upāyam,
 mamatvapāsasya yato²²³ vimokṣaḥ. 22.
- Sara. - Vatsa, bhāvānām anityatābhāvanam eva tāvan
 mamat²²⁴ vochedasya prathamō 'bhyupāyah. Tathā hi,
 Na kati pitaro dārāḥ putrāḥ pitrvyapitāmahā,
 vaha²²⁵ ti vitate samsāre 'snin gatās tava kotayah.
 Tad iha suhr̥dām vidyutpātojjvalān kṣaṇasāngamān,
 sapadi hr̥daye bhūyo bhūyo niveśya²²⁶ suk²²⁶ i bhava. 23.
- Manah - Bhagavati, tava prasādāpāsta eva vyāmohaḥ.
 Kim tu Tāva²²⁷ mukhasāsadhara²²⁷ dīhitigalitair
 vimalaopadesāpiyūsaḥ. Kṣālitam²²⁸ āpi me
 hr̥dayam malinam śokormibhiḥ kriyate. 24.
 Tad asy ādrasya śokā²²⁹ prahārasya bhesajam
 ājñāpayatu²³⁰ bhagavati.

218. sa eṣa (VL.)
 219. durucchedyas tu (B. F. VL. Poona)
 220. mamatva (B. Cl. C2. B. VL. Poona. Cal.)
 221. granthiḥ (vicintya, sacchvāsam) sarvathā trātōsmi
 bhavatyā. (iti pādayoḥ patati). And there follows
 V.28 and onwards up to V.31 (VL.)
 222. na snehasūtra (A. B. C. JA.); tat snekasūtra (Cal.)
 223. yato hi mokṣaḥ (A.)
 224. mamatvochedasya (B. C2. Cal.)
 225. mahati (Cl. B. F. VL. Poona); virahavitate (B.)
 226. bhūyo not repeat. (C3. E. X.); nidhāya for
 niveśya (Cal.)
 227. bhagavati tava mukhasāsadhara²²⁷ galitair (VL.)
 228. prakṣālitam āpi (D.); kṣālitam iva (B. C2.)
 229. śoka omit. (B. C. C2. Cal.); ādraprahā. (C2.)
 230. sajam āryā'jñāpayatu (Cal.); sajam prajñā (A. C.);
 prakhyāpayatu (B.)

- Sara. - Vatsa, nanūpādiṣṭam²³¹ evātra munibhiḥ.
Akāṇḍapātajātānām ārdhrānām marmabhedinām.
Gāḍhaśokaprahārānām acintaiva mahauśadhām. 25.
- Manah - Bhāgavati²³³, evam etat. Durvāraṁ²³⁴ tu cetah. Yataḥ,
Apy²³⁵ etad vāritam cintāsantānair abhibhūyate.
Muhur vātāhatair²³⁶ bimbam abhracchedair
ivaindavam. 26.
- Sara. - Vatsa, śrūyatām cetāso'yam²³⁷ vikāraḥ. Tataḥ
kvācic²³⁸ chānte viṣaye cetō²³⁹ niveśyatām.
- Manah - Tat prasīdatu²⁴⁰ bhagavati. Ko'sau śānto viṣayah.
- Sara. - Vatsa, guhyam etat tathāpy ārtānām upadeśa²⁴¹ na
Nityam smaraṇ²⁴² jāladanīlam udārahāra-, doṣaḥ.
keyūrakuṇḍalakirītadharaṁ harīm vā.
Grīṣme²⁴³ suśītam iva va hradam astasokam,
brahma pravīśya bhaja nirvṛtim²⁴⁴ ātmanīnam. 27.
- Manah - (Vicintya socchvāsam) Sarvathā trāto'smi
bhagavatyā²⁴⁵.
(Iti pādayoḥ patati)

231. nūnam upadiṣṭam (B. VL. Poona); diṣṭam mam ātra
(C.); diṣṭam eva (Cal.)
232. mahauśadhīḥ (A. C. Cl. P. Poona. Cal.)
233. bhagavati omit (VL.) evam eva (VL.)
234. duscaritam (C2); durnivāraṁ tu (Cal.)
235. Athaitad (B. C.); aitaḍ dhāvītam (D.); yady etad
vā (Cal.)
236. vātāhatair (C. VL.); hatair bimbabhramacchedair (VL.)
237. cittasy'āyam (VL.); cetaso'yam vikāraḥ omit (Cal.)
238. tat kiñcic chānte (C.); kaśmīnścic (VL.); kvācic
chāntaviṣaye (A. C2.)
239. cittam for cetō (VL.); niveśaya (P.)
240. tad ājñāpayatu bhaga. (Cal.); prasīdatu bhavati
(Cl. C3. F. X. Ipz. Poona)
241. nārtānām upadeśadosaḥ (E.); upadeśadāne (A. C.)
242. smarej jālada (C2.)
243. grīṣme suśītalam iva hradam (C2. C3.); grīṣmeṣu
śītalam (F. Cal.)
244. nirvṛtim eṣi yena (A.); ātmanītām (C3. X.)
245. bhavatyā (B. Cl. C3. E. X. Poona)

Sara. - Vatsa, sampraty²⁴⁶ upadesasahisnu te hrdayam
 jatam. Ata etad²⁴⁷ aparam ucyate.
 Vasam prapte mrtyoh pitari tanaye va suhrdi va,
 sucā²⁴⁸ santapyante bhrsam udaratadam jadadhiyah.
 Asare samsare virasapariname tu²⁴⁹ vidusam,
 viyogo vairagyam dradhayati vitanvan²⁵⁰
 samasukham. 28.
 (Tatah pravisati vairagyam)

Vairā. - (Vicintya) Asrakṣin navanīlanī²⁵¹redalopantā-
 tisūksmāntara²⁵²-,
 tvanmātrāntaritamisaṃ yadi vapur²⁵³ naitat
 prajānāmpatiḥ.
 Pratyagrakṣarad asravisa²⁵⁴raṇiṣitagrāsagraham
 grhṇato²⁵⁵,
 grdhrahvāṅkṣavrkaṃs²⁵⁶ tanau²⁵⁷ nipatitāh²⁵⁸ ko va
 katham varayet. 29.

Api ca - Sriyo²⁵⁹ dolalola viṣayajarasah prantavirasah,
 vipad²⁶⁰ geham deham mahad api dhanam bhūri
 nidhanam.
 Brhac²⁶¹ choko lokaḥ satatam abala²⁶² nartha-
 bahula,
 Tathapyasmin ghore pathi²⁶² bata²⁶² ratā
 natmaniratāh. 30.

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- 246. Samprati omit (VL.); vatsa praty upadesa (C2. B. Poona)
 - 247. manaitad apy aparam ucyate (Cl. F. B. Poona);
Ata evāparam (Cal.); ata etad aparam upadesyam (C2.)
 - 248. mudhā for sucā (JA.); sucā'lam tapyantē (Cl. F. B. Poona. VL.)
 - 249. suvidusam (C.)
 - 250. vivekam for vitanvan (A.)
 - 251. nilanīredajalo (VL. JA. B.)
 - 252. sūksmāyatas (VL.); sūksmam punar (Cl. C2. B. Poona); sūksmam vapu (F.)
 - 253. punar for vapur (F.)
 - 254. asramisra (B. Cl. C2. B. VL. Cal. Poona)
 - 255. grdhnato (B. Cl. B. C. F. VL. Poona. JA.)
 - 256. suno for tanau (Cl. F. B. Poona)
 - 257. nipatitāh (VL.); nipatitām (A.)
 - 258. krauñcān katham (F. B. Poona.)

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259. sadā dolālola (A. C2. JA.); yadā dolā lolā
(Cal.); jwālālola (VL.); vidyul lolā (C.)
260. deham deham (Cal.)
261. guruh (A. Cal.)
262. ghore bata bahuratā (C2.)

- Sara. - Vatsā, ²⁶³ etad vairāgyam tvām upasthitam. Tad
etat sambhāvaya.
- Manah - Kvā'si putraka?
- Vairā. - (Upasṛtya) ²⁶⁴ aham bho abhivādaye.
- Manah - Vatsa jātamatrena ²⁶⁵ tvayā tyakto'smi. Paris-
²⁶⁶ svajaśva mām.
- Vairā. - (Tathā karoti)
- Manah - Vatsa, tvad darsanā ²⁶⁷ prasānto me śokāvesaḥ. ²⁶⁸
- Vairā. - Tāta, ko'yaḥ śokāvakaśaḥ. ²⁶⁹ Yataḥ,
Pānthānām iva vartmāni kṣitiruhām nadyām iva
²⁷⁰ bhrāmyatām
meghānām iva puškare jalanidhau sānyantrikāṇām
iva. Sānyogaḥ pitrmātrbandhutānāyabhrātrpri-
yāṇām yadā, ²⁷¹ siddho ²⁷² dūraviyoga eva viduṣām
śokodayaḥ kas tadā. 31.
- Manah - (Sānandam) ²⁷³ Devī, evam etat yad āha vatsek
²⁷⁴ tathāhi tāvad avadhārayatu bhavati. ²⁷⁵ Samprāti hi,

-
263. putra (VL.)
264. aham omit (C2. Cal.)
265. jāyamanena tvayā (Cal.)
266. pariśvaja mām (C.)
267. darsanād eva prasā (C. F.)
268. śokāveśaḥ (C. C2.)
269. śokāvesaḥ (B. C. Cl. C2. β. F. VL. Poona. Cal.)
270. bhrāmyatām (C2. Cal.)
271. sadā (Cl. β. Poona)
272. siddho dūra (B. Cl. C2. β. F. VL. Poona); siddho
bhūri (Cal.)
273. Devi omit (JA.)
274. samprāti hi for tathā hi (Cal. Poona); tathā hi
tāvad avadhārayatu bhavati omit (C. Cal.)
275. samprāti hi omit (Cal. Poona)

Nāryas tā navayauvanā madhukaravyāhāriṇas
te drumāh,

pramīlan navamallikā²⁷⁶surabhayo mandās ta
evānilāh.

Adyodattavivekamārjitatamaḥ²⁷⁷stomavyalīkaḥ
punaḥ,

tān etan mrgatrṣṇikārnāvapāyāḥ²⁷⁸ prāyān manaḥ
paśyati. 32.

Sara. - Vatsa, yady²⁷⁹apy²⁷⁹evam tathāpi grhinā muhūrtam
apy aṅśramadharminā na bhavitevyam. Tad adya²⁸⁰
prabhṛti nivṛttir eva te sahadharmacāriṇī²⁸¹.

Manah - (Salajjam) Yād ādisāti devī.

Sara. - Śamadamasantoṣādayas' ca putrās tvām upacāran²⁸²tu.
yamaniyamādayas' cā mātyāḥ. Viveko'pi tvad
anugrahād²⁸³ evaopaniṣad devyāḥ saha yauva-
rājyam²⁸⁴ amubhavatu. Etās' ca maitryādayo catasro
bhāginyo²⁸⁵ bhagavatyā viṣṇubhaktiyā tava prasā-
danāya prahitās tāḥ saprasādam anumānaya.

Manah - Yād ādisāti devī²⁸⁷, mūrdhni nivesitāḥ sarva evājñāḥ²⁸⁸.

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276. mallikāḥ sura (A.)
277. stomavyalīkāḥ punaḥ (VL.); stomāvalīkaḥ (Cal.)
278. navajalaprāyān (B. Poona. Cal.)
279. na grhinā muhūrtam apyanāśramadharminā bhavi. (C2.);
grhinā grhasthena (C3. E. X.)
280. atah prabhṛti (A.)
281. cāriṇī bhaviṣyati (C2. Cal.)
282. anucarentu (VL.)
283. eva omit (B. Cl. B. F. VI. Poona)
284. rājyasukham (C2.)
285. bhāvanā for bhāginyo (JA.)
286. tvat prasā. (A. B. C2.)
287. iti mūrdhni (B.)
288. eva omit (C2.)

- (Iti ²⁸⁹ pādayoḥ patati)
- Sara. - ²⁹⁰ Ete yamaniyamāsanāprānāyamādayaḥ sādaram āyus-
smatā draṣṭavyāḥ. ²⁹¹ Etair eva saha bhavānīdānīma
²⁹² sāmraḥjyamaḥ ²⁹³ anutiṣṭhā tu. Tvayi ca svāsthyam
āpanne kṣetrājño 'pi svām prakṛtim āpatsyate.
Yataḥ,
Tvat saṅgāc chās'vato 'pi prabhavālayajaropapluto
buddhivṛttisv, eko nāneva devo ravir iva jaladher
vīciṣu ²⁹⁵ vyāṣṭamūrtiḥ.
Tūsnim ālāmbase cet katham api vitatā vatsa
sāhr̥tya²⁹⁴ vṛttir,
bhātyādarśe prasanne ²⁹⁶ ravir iva saha jānandasāndras
tad ātmā 33.
Tad bhavatu, jñātīnām udakakṛtyāya ²⁹⁷ nadīm ²⁹⁸
avataramāḥ.
Manah - ²⁹⁹ Yad ājñāpāyati devī.
(Iti niṣkrāntāḥ sarve)

289. sahaṣam pādayoḥ (B. C. Cl. C2. β. VL. Cal. Poona)
290. Sara. Sāmraḥjyam anutiṣṭhāṣva (VL.) ete omit (A. B. F. Cal.); ete ca (VL.)
291. yamaniyamādayaḥ (VL.); prānāyamapratyāhārādhyāna-dhāraṇāsamādhayas (C.)
292. āyusmān sāmpratam sāmraḥjyam anubhaṣvatu (C.); ebhir eva saha dānīm āyusmān (Cal.); Sah āyusmān yauva-rājyam (D. X. B. VL.); āyusmān idānīm sāmraḥjyam (A. B. C2.); āyusmān sāmraḥjyam (A. B. C3. E. F. Cal. Ipz. Poona)
293. adhiṣṭhātu (β. VL. Poona)
294. prānāyajaladharo (VL.); layajalopa (Cl. C2. β C3. D. E. X. F.); prabalatararasopapluto (A.); jaropaplavo (Cal.)
295. vyaktamūrtiḥ (VL.)
296. mukham for ravir (Cal.)
297. udakakṛtyāyai (Cal.); dānāya (B. C. Cl. β. F. VL. Poona)
298. bhagīrathim for nadīm (Cal.); sampratayayena nadīm (B.)
299. ādiṣati (Cal.)

Sixth Act.

(Atah param jivan muktir bhaviṣyati.)

(Tataḥ praviṣati Śāntih)

Śāntih - Ādiṣṭā¹'smi mahārājavivekena yathā² vatse
viditam eva bhavatyā³ yathā⁴ kila,
Astāngateṣu tanayeṣu vilīnamohe,
vairāgyabhāji manasi praśamaṁ⁵ prāpanne.
kleśeṣu pañcasu gateṣu samaṁ⁶ samīhāṁ,
tattvāvabodham abhitaḥ puruṣas tanoti. 1
Tad bhavati⁷ tvaritātaram devīm upaniṣadam
anuniya mat sakāśam ānayatv⁸ iti. (vilokya)⁹
Eṣā¹⁰'mbā saharṣāṁ kim api mantrayantītaiḥ
āgacchati.¹¹

(Tataḥ praviṣati Śraddhā)

Śraddhā - Aye¹², adya khalu rājakulam¹³ ālokyā cireṇa¹⁴ me
piyūṣen eva locane¹⁵ pūrṇe.

1. Vatse omit. (Cal.)
2. Yathā omit (VL.); kila omit. (C2.); kila bhavatyā (A.)
3. nilīnamohe (C2.)
4. prayāte for prāpanne (A.)
5. samaṁ samī (B. C. Cl. C2. P. F. VL. Poona); samam samantāt (Cal.)
6. bhagavati for tad bhavati (Cal.)
7. tvaritam (C2. Cal.)
8. ānaya iti (A. B.)
9. mam āmbā for eṣā'mbā (VL.); Aye eṣā'mbā (B. C. Cl. P. F. Poona)
10. harṣanti kim api (E. X.)
11. abhivartate (Cal.)
12. Aye omit. (A. B.)
13. ārogyayuktam ālokyā (VL.); ārogyam ālokyā (C. Cl. P. F. Poona)
14. me omit. (Cal.)
15. vilocane pūrṇe (C2.); pūrṇe vilocane (A. C.)

- Asatām nigrāho yatra santah pūjyāh samādayāh.¹⁶
¹⁷Ārādhyate jagat svāmī vāsudevo 'mujīvibhiḥ. 2.
 Śāntiḥ - (Upasṛtya)¹⁸ Amba, kim mantrayanti¹⁹ kva
 prasthitā'si?
 Śraddhā - (Ayē²⁰ ady etyādi paṭhati)
 Śāntiḥ - Atha manasi kīdrśī svāminah puruṣāsya²¹
 pravṛttiḥ.²²
 Śraddhā - Yādṛśī vadhye²³ nigrāhyasya²⁴ bhavati.
 Śāntiḥ - Tat kim svāmy eva sāmṛājyam²⁵ alaṅkarisyati.
 Śraddhā - Evam etat. Yathā 'tmānam²⁶ prātisāmdhatte tato²⁷
 deva eva svarā~~ā~~ samrād vā bhaviṣyati.
 Śāntiḥ - Atha devasya māyāyam²⁸ kīdrśo²⁹ 'nugrahaḥ.
 Śraddhā - Nanu nigrāha iti vaktavye³⁰ katham anugrahaḥ
 śakyāte.³¹ Devo³² hi māyām³³ sarvānarthabījam
 iyam³⁴ māyā nigrāhyeti manyate.

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16. yamādayah (Cl. C2. β. VL. Poona. Cal.)
 17. Ārādhyate (C2.); vaśyair devānujīvibhiḥ (C. Cl. C2.
 β. F. VL. Poona. JA.1); vaśyair devonujīvibhir (A. JA1.
 B. Cal.)
 18. (upasṛtya) Amba, pranamamī, Śraddhā - vatse, kalyā-
 ṅnini bhūyāh. Śāntiḥ - Amba, kim. (B.)
 19. yasi. (Kva ... 'tāsi. omit.) (C2.); yanti pras-
 thitā (VL. β.); kva prasthitā (Poona)
 20. Śraddhā - (putri asatām ityādi paṭhati (A. Cal.)
 21. puruṣāsya omit. (Cal.)
 22. vṛttiḥ for pravṛttiḥ (B. Cl. C2.)
 23. vadhyasya (Cl. C2. β. VL.)
 24. nigrāhakasya (C.); nigrāhye (Cal. Poona); nigrā-
 hyasya viṣaye (Cl.)
 25. svārājyam (Cal.)
 26. anusāmdhatte (Cl. C2. β. F. VL. Poona)
 27. tadā for tato deva (Cal.); ato deva (β.); tato
 devaḥ svasāmṛājyam anubhaviṣyati (C2.)
 28. māyāyam devasya (A.); māyāyah (C2.)
 29. sadrś'o for kīdrś'o (C2.)

Continued over page

30. vaktavye' nūgraha itī kathāṁ śakyate (C.)
31. prachyate for śakyate (Cal.); anūgrahaḥ vasetavyam
(Ipz.); śakyate vaktum (Cl. ~~β. 03. D. E. F. X. f.~~ VL.
Poona)
32. devo'pi hi (Cl. β. F. VL. Poona); hi sarvānārtha-
bījam iyaṁ māyā sarvathā nigrāhyeti manyate (Cl.
β. VL. Poona);
34. bījam itī māyeyam sarvathā (C.); bījam iyaṁ itī
(Cal.)

- Śāntih - Yady evaṃ kā³⁵ tṛhīdānīm rājakulaśya sthitiḥ.
 Śraddhā - Śrṃu,
 Nityānityavicāraṇā³⁶ pranāyiniḥ vairāgyam
 ekaṃ suhṛt
 saṃmitrāṇi yamādayāḥ³⁷ śamādamaprāyāḥ saḥhayo³⁸
 matāḥ.
 Maitryādyāḥ paricārikāḥ saha-carī nityam
 mumukṣā balād,
 uchedyāḥ ripavas' ca mohamamatāsaṅkalpasāṅ-
 gādayāḥ. 3.
 Śāntih - Atha dharmā³⁹ svā⁴⁰ni kidrśaḥ pranayāḥ.
 Śraddhā - Putri⁴¹, vairāgyasannikarṣāt prabhṛti nitāntam
 ihāmutrabhogavirasa eva svāmī⁴². Tena⁴³,
 Sa⁴⁴ narakād iva pāpaphalād⁴⁵ bhayam,
 bhajati puṇyaphalād api nāśinaḥ.
 Iti samūjjhitakāmasamuccayam,⁴⁶
 sukṛtakarma kathāñcana manyate. 4.

35. kulasthitiḥ (D. F.); sthitiḥ śatrūṇām vairāgyasa-
 nnikarṣāe chrṃu? (C2.)
 36. pranayane (C2.)
 37. śamādayāḥ (Poona)
 38. saḥayā (Cl. C2. B. F. VL. Poona)
 39. dharme (VL. C2.)
 40. svāmināḥ (Cl. C2. B. VL. Poona)
 41. putri omit (A. Cal.)
 42. phalabhoga (Cl. B. VL. Poona); ihāmutrārthaphala-
 bhogo⁴² virāga eva (C2); mutrā ca bhogavirasaḥ svāmī.
 Tena saḥ (Cal.)
 43. tena hi (C2.)
 44. sa omit. (Cal.)
 45. pāpaphalād (C.)
 46. samutthita (B.)
 47. Kārya (VL.); Kāmasamanvayaḥ (C2. Cal. Lpz.); samā-
 nvayaḥ am (Cl. F. G3. D. H. F. X. B. VL.)

- Kintv⁴⁸ asau pratyak⁴⁹ pravānatām svāmīno
 vicintya⁵⁰ kṛtakartāvyam⁵¹ iv ātmānam⁵² matvā
 svayam eva dharmah⁵³ ślāghavyāpāro⁵⁴ bhūtaḥ.
 Śāntih - Atha yān⁵⁵ upasargān grhītvā⁵⁶ mahāmoho nili⁵⁷
 sthitas teṣām ko vṛttāntaḥ.
 Śraddhā - Putri⁵⁸, duravasthāgaten⁵⁹ āpi mōhahatakēna
 svāmīnaḥ prarocaṇaya madhumatyā⁶⁰ vidyayā
 sahopasargān⁶¹ preṣitāḥ. Ayam⁶¹ cābhiprāyah,
 yad⁶² eteṣv eva āyam saktāḥ svāmī⁶³ viveka
 upaniṣad⁶³ cintām api na kariṣyatīti.
 Śāntih - Tatas tataḥ.

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48. kiñcāsau (B. C2. D.)
 49. pratyakṣa kṣaṇikatām (JA.)
 50. viditvā (C2.)
 51. kṛtyam iv ātmā (Cl. F. β. Poona); kṛtakṛtyatam iv
 ātmano matvā (Cal.)
 52. sa matvā (Cl. D. E. X. Ipz.); manvānaḥ (B.)
 53. śūnyavyāpāro (Cl. F. β. VL. Poona); ślāghavyāpāro (B.)
 54. jātaḥ (C.); abhūt (Cl. F. β. VL. Poona); adya
 bhūtaḥ (Cal.)
 55. tān (B. β. VL. Poona)
 56. ādāya for grhītvā (Cal.)
 57. nilīnas tiṣṭhati (Cal.)
 58. putri omit (C2. Cal.); tathā duravasthā (B. C. Cl.
 C2. β. VL. Poona)
 59. mahāmohahatakēna (B. Cl. C2. β. VL. Poona. Cal.)
 60. madhumaty avidyayā (Cl.); vidyayā omit (B. C2. Cal.)
 61. evam cābhi (B.); tasy āyam abhiprāyah (C2.); ca
 omit (VL.)
 62. yady eteṣv āsaktāḥ (β. VL. Poona); yad eteṣv āsaktāḥ
 (B.); yady eṣv āyam saktāḥ (A.)
 63. upaniṣado (Cal.)

Śraddhā - Tatas tair⁶⁴ gatvā kā'pi svāminy⁶⁵ aindrajaḥlikī
 vidyo 'papadarsita⁶⁶. Tathā hi,
 Śabdān eṣa śrṇoti yojanaśatād āvirbhavanty⁶⁷
 asrutās.
 tā⁶⁸ tā vedapurānabhāratākathāgāthādayo⁶⁹
 vāṅmayāḥ.
 Grathnāti svayam icchayā śucipadaih śāstrāṇi
 kāvyāṇivā,
 lokān bhramyati paśyati sphutaruco ratna-
 sthalir mairaviḥ. 5.
 Madhumatim⁷⁰ ca bhūmim arūdhā⁷¹ sthānābhimā-
 ninibhir deva tābhir upacchādyate. Bho
 ihośyatām. Nātra janma⁷⁴ na mṛtyuḥ⁷⁵. Anupādhira-
 ramaṇīyo 'yam⁷⁶ deśaḥ. Eṣa tvām upasthito

64. taiḥ saha gatvā (C2.)
 65. svāmine tathā'eyam aindrajaḥ. (C2.)
 66. pradarsitā (Cal.); darsitā. tatas' ca kaścid aty
 āścaryakarakṛtiḥ sasambhramam upitya puruṣam ity
 abravīt. bho bho svāmin (C2.)
 67. bhavanti svatas (VL.)
 68. te te veda (A. B. Cal.); te vai veda (C2.)
 69. tarkādayo (Cl. β. VL. Poona)
 70. madhumatyā ca (β. Poona); madhumatī ca (C2.)
 71. āpannaḥ (C. Cl. β. VL. Poona); āpannā (C2.)
 72. devatābhiḥ omit. (F.)
 73. upaśthīyate (B.); upacchādyate (Cal.); tābhir
 apāsyati (? C2.)
 74. ih opāśīyatām (B. Cl. C3. β. VL. Poona); ihā'sy-
 atam (Cal.)
 75. janma mṛtyur (A. Cl. C2. B. Poona VL.); jarāmṛtyu
 (Cal.); janmamṛtyuḥ (VL.)
 76. anupādhiramaṇīyo 'yam^{omit} (JA.); ayam omit (β. VL. Poona);
 deśaḥ omit. (Cal.)

vidh⁷⁷ivilāsavesā⁷⁸lāvanyapunya⁷⁸māyo maṅgalādy⁷⁸ argha-
 pānih⁷⁹ praṅyapeśalo vidyādharī⁷⁹janah. Tad ihā,
 Kanakasika⁸⁰tilasthalāḥ sravantiḥ,
 pṛthujaghanāḥ⁸¹ kamalānanā ghanorūḥ.
 marakatadalakomalā⁸² vanālīr,
 bhaja nijapunya⁸²ājitāms' ca sarvabhogān. 6.

Santih - Tatas tatah.

Sraddhā-Putri, Tad⁸³ ākarnya māyayā ślāghyam etad ity ukyam,
 manasā cā'numoditam, saṅkalpena protsāhitam, svām
 sammatipatham⁸⁴ iv āpannah.

Santih - ((Sakhedam) Hā dhik⁸⁵, punar api tām eva sāmsāravāgu⁸⁶
 vām abhipatitah svāmī.

Sraddhā - Na khalu⁸⁷.

Santih - Tatas tatah.

Sraddhā - Tatah pārśvavartinā tarkena tām sarvān⁸⁸ krodhāvesā⁸⁹

77. vividhivilāsā⁷⁷lāvanyapunya⁷⁸māyo (C₁.β.VL.Poona); vividhavi:
 lāsavesā⁷⁸lāvanyamayah (C); vividhāvesā⁷⁸vilāsa (F.Cal.);
 lāvanyamāyo (C).
78. maṅgaladravyapānih (C₂.); maṅgalārthavyagrāpānih (β. VL.
 Poona); punya⁷⁹maṅgalā. (C).
79. tad ehi yato'tra (β. VL. Poona);
80. sikatāsthalīḥ (C₁.C₃.E.F.X,LPZ.); sikatāsthalāḥ (D.);
 sukanakasika. (F.) ātha kanaka. (LPZ.); sikatinasthalīḥ
 (A.Cal.).sikatāsusthalīḥ (Poona.)
81. varorūḥ (VL.). ynvatyah for ghanorūḥ (B.)
82. citāms'ca (VL.). kṛtāms'ca (C₂.).
83. Tad vacanam ākarnya (B.); Etād for tad (C₂.).
84. samprati sammitrapatham (VL.); sammatapatham (B.C.);
 sampratipattim (Cal.)
85. hā dhik hā dhik (VL.); hā dhik omit. (C₁.F.B. Poona);
86. hā dhik kastam āpatitam (C₂.) 86. bhāvanām for vaqurām (C.)
87. na khalu na khalu (β.VL. Poona.); Na khalu kim tu (C₂.)
88. paripārśva (C₄.β.F. VL.); pārśva..... tām sarvān omit.
 (C₂.)
89. sarvān māyāmanāḥsāṅkalpādīn (C₂.)

akāṣāyitanāyanam⁹⁰ ālokyā⁹¹ 'bhihitah svāmī⁹². Svāmin,
 kim⁹³ ebhir viṣayamisagrāsagrārdhñubhir⁹⁴ āsthānidhū⁹⁵-
 artabakaih punar api teṣv⁹⁶ eva⁹⁷ viṣamaviṣayāṅgāre-
 ṣeṣu nipātyamānam ātmānam nāvabudyasse. Nanu bhoh.
 Bhavasāgaratārāṅhāya⁹⁸ yā⁹⁸ sucirād yogatarī tvayā-
 svitā. Adhunā parimucya tām madāt⁹⁹ katham āṅgāre-
 anadīm¹⁰⁰ vigāhase. 7.

Śāntih - Tatas tatah.

Śraddhā - Tatas tad vacanam ākṛṇya svasti viṣayebhy ity
 101. avadhārya svāminā¹⁰² 'vadhīritā madhumatī.

Śāntih - Sādhu, sādhu sampānnam¹⁰³. Atha kva prāsthītā¹⁰⁴
 bhavati.

Śraddhā - Adiṣṭā¹⁰⁵ 'ham svāminā yathā vivekam draṣṭum icchāmi
 106. tat tvaratām bhavati¹⁰⁷. Tad aham mahā¹⁰⁸ rājaviveka-
 kṛka sannidhim prāsthītā.

-
90. koṣāyitanāyanam (C₂); nayanān ālokya (C.)
 91. avalokya mayābhihitam svāmī, svāmin (A.C₂)
 92. svāmī omit. (VL.); Svāmin omit. (B.)
 93. kim evam (B.C.C₁.C₂.P.F.VL.Poona)
 94. miṣagrāsagrahagrārdhñubhih (B.); grāsa omit. (Cal.)
 95. dhūrtakaih (C₁.C₂.F.P.Poona); āsthānikaih (VL.);
 āsthānānusthānidhūrtabakaih (C.)
 96. teṣv eva omit. (A.); teṣv eva tathaiva (P.VL.)
 97. viṣayeṣu viṣamaviṣayāṅgā. (A.); viṣaviṣamaviṣayāṅgā.
 (F.) viṣayaviṣamakārāgāreṣu (C₂); viṣayaviṣamāṅgāreṣu
 (Cal.); viṣayāgāreṣu (B.)
 98. yā na cirād (P.P.); yā suciram (B.C.); yā sau na cirād
 (VL.) 99. mudhā (C₂) 100. vigāhyate (Cal.)
 101. avadhārya (P.Poona) 102. svāminā omit. (B.C.C₁.C₂.
 P.VL. Cal. Poona); avadhāritā matih (C₂)
 103. Sampānnam omit. (B.C.C₁.C₂.P.VL. Cal. Poona)
 104. sthitā 'sti (P.VL.Poona) 105. draṣṭum icchā-
 mi vivekam (C₂); draṣṭum vivekam icchāmi (Cal.);
 yathā puruṣasya sāntopaplavā Śraddhā vivekam anusarati-
 ti vivekam. (C.) 106. VL & Poona take from 'tat tvaratām'
 as Śāntih speech. 107. bhagavatīti (C₂.D.E.X.VL.P)
 108. aham rājasannidhim (B.C.C₁.P.VL. Poona); mahārājasya
 samīpam (C₂); sakāsam for Sannidhim (Cal.)

Santih - Aham api mahārājen opaniṣadam ānethum ādiṣṭā¹⁰⁹. Tad
bhavatu svāmin¹¹⁰niyogam sampādayāvah.
(Iti niṣkrānte)

Praveśakah.

(Tataḥ praviśati puruṣaḥ)
Puru. - (Vicintya) saharṣam¹¹¹ Aho mahātmyam devyaḥ¹¹² viṣṇubhā
bhaktyā¹¹³. Kṛtā.
Yat prasādān mayā,
Tīrnāḥ kleśamahormayaḥ parāhīrtā bhīmā mamatvakt-
baramāḥ, śāntāḥ¹¹⁴ pūtrakalatrabandhumakaragrāhagraha-
grastayaḥ¹¹⁵.
Krodhaurvāgnir apākṛto vighatitas trṣṇāletāgranthā¹¹⁶
vyāḥ, pāre tīram avāptakalpam adhunā saṁsāravārām-
nidheḥ. 8.
(Tataḥ praviśaty upaniṣac chāntis' ca)
Upaniṣat - Sakhi, katham tathā niranukrośasya svāmino mukham¹¹⁷
ālokayisyāmi. Yen aham itarājanayoṣevā¹¹⁸ suciram

-
109. ādiṣṭa'smi (B.C₂.Cal.); prahitā for ādiṣṭā (C.)
110. svāmin¹¹⁰niyogam (C₂.B.F.Poona); svā¹¹⁰niyogam (VL.);
svām svām¹¹⁰niyogam (C.); saḁhayaāvah (C.).
111. saharṣam omit. (C.) 112. bhagavatyāḥ for devyāḥ (B.Cal.)
113. bhaktyāḥ (Cal.); yato yat (C₁)
114. mitrakalatra (B.C.C₂.B VL. Poona, Cal.)
115. granthayaḥ (VL.)
116. vistarāḥ (VL.)
117. mukham Katham¹¹⁷ avaloka. (C₂.); mukham avale. (B.)
118. yoṣid iva (B.C₂.)

- ekakini parityaktā.
- Śāntih - Devi, katham¹¹⁹ tathāvidhavipatpatito¹²⁰ devyā deva upā-
labhyate.
- Upani. - Sākhi, na¹²¹ dr̥stā tvayā me tādṛśī¹²² daśā yen aivam brah-
vīṣi.
Śṛṇu,
Bahvor bhagnād[†]alitamāyāḥ śrenayāḥ kaṅkanānāḥ[×],
cūdāratnagrahanikṛtibhir dūṣitāḥ keśapāsāḥ.
Kair kair nā'ham hatavidhivāsād¹²⁴ ihitā durvidag-
dhaiḥ, dāsikartum sapadi duritaiḥ dūrasamsthe
viveke. 9.
- Śāntih - Dēvi, Sarvam etan mahāmohasya durvilasitam.
Nā'trā¹²⁶ devasyāparādhaḥ. Tena hi mānaḥkāmādidvāreṇa¹²⁷
prabodhayatā tvatto¹²⁹ dūrikṛto vivekaḥ. Etad
eva ca¹³⁰ kulastrīṇāṃ naisargikāṃ sīlāṃ yad vipāna-¹³¹
sya svamināḥ¹³² samayapratīkṣanam iti. Tad ehi¹³³

-
119. tathāvidha omit. (B.)
120. devaḥ katham devyāḥ (C₂); devo devyā (F.Cal.);
devyā omit. (C₁.F. VL. Poona.) 121. niyataṃ sakhi
(B.)
122. Na hi na hi dr̥stā tvayā (C₂); na dr̥ṣṭa sakhi tvay-
aitādṛśī me daśā (F.); tvay aitādṛśī me daśā (C₁);
tvayā tādṛśī (B.Cal.)
123. avasthā for daśā (X) 124. vidhibalāt (B.C₁.C₂.F.F.
VL.Poona) 125. devi omit. (B.C.C₁.C₂.F.F.Cal.Poona, VL)
126. Nātrā'sti devasya (C₁.F.) 127. hi tathā manah (B.C.C₂.)
tena mohena manah (VL.); tena mahāmohena hi tathā manah
(C₁.F.)
128. di vyāpāreṇa^{lo} prabodhayatā (C₁); prabodhayitvā (B.);
pratibodhayatā (C₁); bodhayatā¹ (C₃.E.); prabodhodayam
asahatā (D.) (marginal reading, textual illegible)
129. yato for tvatto (Cal.); dūrikṛtaḥ tvatto (D); tava (?)
(C₂); tad eva dūri (D.) 130. ca omit. (B.C.C₁.F.VL,
Poona, Cal.); hi for ca. (C₂) 131. vipat patitarya
(C.C₁.F.Cal. J.A₁.); vipan magnasya (B.F.VL.Poona)
132. samaya omit. (C₂) 133. tad etad iha (F.)

- darsānena¹³⁴ priyālāpena ca sambhāvaya devam.
 Saṃpraty¹³⁵ apahatā vidviṣaḥ, sampūrnas te mano-
 rathāḥ.
- Upani. - Sakhi, saṃpraty¹³⁶ āgacchanti vatsayā¹³⁷ gītayā'ham
 rahasye¹³⁸ evam uktā yathā bhartā svāmī ca puruṣas
 tvayā¹³⁹ yāthaprasnam uttareṇa sambhāvayitavyaḥ.
 Tathā¹⁴⁰ prabodhotpattiri bhaviṣyatīti. Sa¹⁴¹ham
 katham¹⁴² gurūnām adhyakṣam dhār¹⁴³ṣṭyam karisyāmīti.
- Śāntiḥ - Devi, avicāranīyam etad vākyaṃ bhagavatyaḥ¹⁴⁴,
 ayam eva cārtho bhagavatya¹⁴⁵ viṣṇubhaktyā vive-
 kasvāmīno niruktaḥ. Tad ehi¹⁴⁶ sambhāvaya darsā-
 nena bhartāram ādipuruṣam ca.
- Upani. - Yathā vadati priyasakhi. (Iti parikrāmā¹⁴⁸taḥ)
 (Tataḥ praviśati, Rājā Śraddhā ca)
- Rājā - Vatsē śraddhe, api¹⁵⁰ drakṣyati śāntir priyam
 upanīśadam.

134. darsānapriyālāpena (P.VL.) (135) abhikātās te vidvi-
 (C₂.); apahṛta vidvi (D.Cal.)
136. prāṇamy āga. (C₂.); prati for saṃprati (Cal.).
137. vatsayā omit. (D.) 138. evam omit. (B.C.C₂.P.VL.
 Poona); sarahasyam idam uktā (Cal.)
139. tvayā prasṇottareṇa (C₁.F.); vidyāprasṇottareṇa (C.)
140. yathā for tathā (X) (B); tena for tathā (C₁.F.);
 tathā ca. (Cal.) sambhāvayitavyam (C₂.)
141. aham omit. (A.JA.); tat katham for Sāham (P.VL.Poona)
~~katham omit. (Cal.)~~ 142. Samakṣam (C.C₁.F.);
 samakṣam Katham (Cal.); madye (C₂.)
143. avalambīṣye (VL.) 144. svārtho (D.Ex.LPZ.) vatyā
 gītayāḥ (C.C₁.P.VL.Poona); (C tatra bhavatyāḥ for
 bhagavatyaḥ (A.B.C.) 145. bhagavatya omit. (B.C.C₁.
 F.); viṣṇubhaktyā'pyam ev artho (Cal.); vika omit.
 (D.E. LPZ.) 146. uktāḥ for niruktaḥ (B.C.C₂.F.); apy
 uktāḥ (C₁.) 147. tad iha (Cal.) 148. parikramati
 (C₁.P.F.VL.Poona); ity ubhe parikramatāḥ (C₂.)
149. Śraddhe omit. (P.VL.); api vatsē (VL.); vatsē omit.
 (Cal.) 150. ehi for api (C.); api omit. (VL.)

- Śraddhā - Deva, gr̥hitoddesaiva ¹⁵¹ sāntir gatā, ¹⁵² Katham na tām
drakṣyati.
- Rājā - Katham iva.
- Śraddhā - Deva, prāg eva ¹⁵³ kathitam etad devyā viṣṇubhak-
ktyāsit ¹⁵⁴ yathā mandarābhidhāne ¹⁵⁵ saile viṣṇor
āyatane devyām ¹⁵⁶ gītayām tarkavidyābhayād ¹⁵⁷ anup-
pravīṣṭeti.
- Rājā - Katham ¹⁵⁸ punas tarkavidyābhayam.
- Śraddhā - Deva, tam ¹⁵⁹ enam artham saiva prastoṣyati. Tad
āgacchatu devaḥ. Eṣa svāmī tvad ¹⁶⁰ āgamanam eva
dhyāyan vivikteḥ ¹⁶¹ vartate.
- Rājā - (Upasṛtya) Svāmin, abhivādāye.
- Puru. - Vatsa, prakramaviruddho'yaṁ samudācārah. Yato
jñānavṛddhatayā bhavān ev āsmākaṁ upadeśadā-
nena ¹⁶¹ pitrbhāvam āpannah. Kutah,
Purā ¹⁶² hi dharmā'dhvani nastasamjñah,
devās tam artham tanayān aprcchan.
Jñānena samyak parigrhya ¹⁶³ te vai,

151. gr̥hitā'desaiva (B.C.C₂.); gr̥hitopadesaiva (P.VL.Poona)
152. gatvā for gatā (D); atha Katham (C₁.F.); Katham
tām na (B.C₂, P.VL.Poona, Cal.); sā na tām (C₂.);
153. prayāge for prāg eva (D.X.) prāg eva omit. (P.)
154. āsit omit (C₂.) 155. Saile omit. (Cal.); prāg-ev
madhusūdanasya for viṣṇo (C₂.) 156. devyā gītayā
saha (Cal.)
157. vidyāyā bhayāt (C₂.) 158. vidyāyā bhayam (C.VL.
Poona.) 159. śrutam ev artham sā for deva. (C₂.);
enam omit. (P. Poona.); imam artham (VL.) atha for
artham (Cal.)P; etam for tam enam (C.C₁.F.), deva omit
(Cal.)
160. tava for tvat (C.C₁.F.); bhavat for tvat (Cal.)
161. pitrtām (C.C₁.F.); Pitritvam (C₁.)
162. purā'pi (C₂.)
163. grhya caitān he (C.C₁.P.VL.Poona, Cal.); grhya
cetām te purakān svān (C₂.)

- tān putrakāḥ saṁśrūtāṁ tyāvocaḥ. 10.
 Tad bhavān pitṛtven āsmāsu vartata ity eṣa
 eva dharmah.
 Śāntih - Eṣā devī¹⁶⁶, devena saha svāmī vivikte¹⁶⁷ vartate.
 Tad upasarpatu devī.
 Upani. - (Upasarpati)
 Śāntih - Svāmin, eṣo panīśad¹⁶⁸ devī pādavandanāy āgatā.
 Puru. - Na khalu, na khalu, yāto māteyam¹⁶⁹ asmākāṁ tat¹⁷⁰
 itvāvabodhodayena. Tad eṣaiv āsmān¹⁷¹ namasyā.
 Athavā, Anugrahavidhau devyā mātus ca mahad
 antaram.
 Mātā gādham nibadhāti bandham¹⁷² devī nikṛntati. 11
 Upani. - (Vivekam ālodya namaskṛtya dūre samupaviśati)¹⁷³
 Puru. - Āmba, kathyatām kva bhavatyā nitā ete divasāḥ.¹⁷⁴
 Upani. - Nitāny amūni mathacatvarasūnyadevā-
 gāreṣu mūrkhāmukharaiḥ saha vāsarāṇi.
 Puru. - Atha te jānanti kim¹⁷⁵ api bhāgavatyaḥ tattvam?

164. saṁśrūt ety avocaḥ (C₁.B.F.VL.Poona); śrūt etya
 (C₂.) 165. āsmān anuvarta (C₂.); ev āsmāsu (F.)
 bahudhā pitṛtvena (Cal.) 166. devo for devī (C₂.)
 167. vivikto (VL.) 168. devyupani. (C.); upaniśat
 omit. (E.X.); devī svāminah pāda. (Cal.)
 169. yato omit (B.C.LPZ.); etad evam vaktavyam yato (C.);
 yato mātey āsmākāṁ (C₁.F.) 170. tattvavabodho,
 (E.C.C₁.B.F.VL.Poona); tattvaprabodho. (Cal.) 171.
 āsmākāṁ (K.C.C₁.C₂.B.F.VL.Poona, Cal.); āsmābhir
 (B.)
 172. devī bandham (C.C₁.F.Cal.); bahy avte (?) (C₂.)
 173. upasṛtya vivekam (C₁.); sasṛjam vivekam ālodya (C)
 174. upaviśati (C₁.C₂.D.E.Poona.); bhṛśam upavi. (C₂.)
 175. kim api omit. (C₂.); bhavatyāḥ (D.E.F.X.LPZ.) (Poona.
 VL.Cal.)

- Upani. - Na khalu, kim tu,
te svecchayā mama girāṁ dravidāṅganoktaḥ
vācām iv ārtham avicārya vikalpayanti. 12.
Tena ^Kdevalam teṣāṁ parārthagrahanaprayojānam ¹⁷⁶
eva mad vidhāranam. ¹⁷⁷
- Puru. - Tatas tataḥ.
- Upani. - Tataḥ kadācit,
^KBrṣṇājīnāgnisamidājyajuhūsruvādi-
pātrais tathesṭipasūsomamukhair makhais ca. ¹⁷⁸
Drṣṭā mayā parivrtā ¹⁷⁹khilā karmakānda-
vyadiṣṭapaddhatir ^{athā} ^hatā dvani yajñavidyā. 13.
- Puru. - Tatas tataḥ.
- Upani. - Tato mayā cintitam, api nām aiśā pustakabhāra-
avāhini me jñāsyāṁi tattvam. Ata etasyāḥ ¹⁸⁰
sannidhau kāñcicid vāsarāṇi nayāmi.
- Puru. - Tatas tataḥ.
- Upani. - Tatas tām aham upasthitā. Tayā cā'ham ¹⁸²uktā'smi-
Bhadre, kim te samihitam iti. Tato mayo'ktam-
Ārye anāthā' ¹⁸³smi tvayi nivastum icchāmi.
- Puru. - Tatas tataḥ.
- Upani. - ¹⁸⁴Tatas tayoktam -Bhadre, kim te karm eti? Tato
-
176. prayojanakam (cal.). 177. vicāranam (B.C.C₁.P.F.VL.
Poona.); janam eva, na tattvavicāranā (C₂.)
178. sāmamukhair (C₂.) 179. vrtā khilā (C₁, C₂, C₃, D.LPZ, VL.
180. atā ev āsyāḥ (C₃.VL.); tad āsyāḥ (C); atā eva tasyāḥ
(D.E.X.LPZ.) atō'syāḥ (B.); aham etasyāḥ (C₁.F.)
tata etasyāḥ (Cal.) 181. katicit (B.C. Cal.); kāñcicid
vāsarāṇi gamayāmi (B.) 182. Cā'ham uktā'smi (C.P.F.
VL.Poona); uktā'smi yajñavidyayā (C₂.) 183. aham for
asmi (Cal.); ārye aham tvayi vāstum icchāmi (C₂.)
184. tatas tayoktam ... karm eti omit. (VL.)

mayoktam-Yasmād visvam udeti yatra ramate
yasmin punar liyate, bhāsā yasya jagad vibhāti
sahajānandojjvalamyan mahah. Śāntam śāśvatam
akriyam yanapunarbhāvāya bhūtesvaram,
dvaitadhvāntam apāsya yānti vaśinah praṣtaumi
tam pūrusam. 14.

¹⁸⁶
Tatas tayoktam-

Pumān akartā katham īśvaro bhavet,
kriyā bhavacchedakarī na vastudhīh.

Kurvan kriyā eva naro bhavacchidaḥ,
śāntam samāḥ śāntamanāḥ jijīviṣet. 15.

Tan manye¹⁸⁹ nātiprayojano bhavatyāḥ parigrahaḥ.

Tathāpi yadi¹⁹⁰ kartāram bhoktāram ca puṅḥ¹⁹¹ pūrusam
stuvanti bhavati¹⁹² kiyantam kālam atra vastum

icchasi tataḥ¹⁹³ ko dosah.

185. dvaitabhrāntim (JA₁.) 186. tato yajñavidyayā
cintitam (Cal.); tāstastayoktam. yajñavidyā (Vicintya)
purnāva (C.C₂.C₂.D.X.F.JA.); yajñavidyayā vicintya
tatas tayoktam (Poona.); yajñavidyayā vicintya oktam
(C₁.); yajñavidyā - vicintya mām abhyadhāt. (B.)
187. bhavacchedakarī (B.C.C₁.B.F.VL.Poona)
188. Śāntamanāḥ (B.C.C₁.C₂.B.F.VL.Poona, Cal.) A.JA₁
189. Manye tāvam nisprāyojano bhavatyāḥ pari. (B); tad
bhadre nāti. (C₁.C.); anātiprayo (C₂.); tan me nātie-
prayo-janam bhavatyāḥ parigraheṇa (B.VL.).
190. yadi omit. (VL.) akartāram abhoktāram (C₂.)
191. puṅḥ omit. (B.C₁.C₂.B.F.VL.Poona.); yadi stuvati
(C.Cal.); praṣtaṅti (B.C₂.); stausi (B.Poona);
bhavati omit. (C₂.D.E.X.Poona.)
192. kiñcit (B); kañcit (Cal.); kiyat (C₃.D.E.X.) kālam
iha (C₁.)
193. tataḥ omit (B.VL.Poona.); tato naḥko. (C₂.); tadā for
tataḥ (Cal.)

- Rājā - (Sopahāsam) Aho dhūmāndhakārasya¹⁹⁴malitadrśo
dusprajñatvam yajñavidyāyāḥ yen aivam kutarko'
pahatā¹⁹⁵.
Ayaḥ svabhāvād acalam balāc calat^{ty},
acetanam cumbakasannidhāv iva.
Tanoti vis¹⁹⁶veksitūr iksiterita,
jaganti māyeśvareteyam īsituh. 16.
Tasmāt tamondhāⁿm eveyam adisⁿvaradr¹⁹⁷ṣṭih.
Abodhap¹⁹⁸rabhavam ca saṁsāraṁ karmabhiḥ samayanti
yajñavidyā nūnam andhatamasam andhakāreṇā¹⁹⁹panini-
sati.
Svabhāvaliṇāni²⁰⁰ tamomayāⁿni,
prakāsayed yo bhuvanāni sapta.
Tam eva vidvā²⁰²n atimṛtyum eti,
nānyosti panthā bhavamuktihetuh. 17.
Furu. - Tatas tatah.
Upāni. - Tato yajñavidyayā puṇar²⁰³ vimrśy oktam, sakhi,
tvat sannikarsāt²⁰⁴ durvāsanāpahatair asmad ante-

194. vyākulitadrśo (Cal.); yajñavidyāyāḥ duspra. (C₁.)
195. pahatā parāmsati (Cal.) 196. vis¹⁹⁶veksitūr iksiterita *
(Cal.); atarkayan nisvaradr¹⁹⁷ṣṭih (C₂); evedrśi (D.);
ivam anisvara. (VL.); eveyam īsadr¹⁹⁷ṣṭih (F.); īsvara-
valin (Cal.) *
198. abodhamūlam (C₂); aprabodhaprabha. (C₂, D., E., F., X.)
199. renāpi nini. (VL.); renāpi samayati (C₂.)
200. nīlāni (Cal.) 201. prabhāsayed (B., C., C₂.)
202. vidvān na hi mṛtyum (C₂.)
203. punar omit. (C₂, B., F., VL., Poona, Cal.); vimrśya proktam
(C₂.)
204. durvāsanāpahatair (I).
(17) anti * dksan-erita (C₂, F.) (197) evam idrśi dr¹⁹⁷ṣṭih. (C₃, E., X., L., Poona)

- eva. ²¹⁸Tata apareṇa prasiddhapratisthena ²¹⁹mimāṃsahṛdayadhidaivatena ²²¹eva kumārilasvāminā uktam
 "Devi, ²²⁰nāyam karmopayuktam puruṣam upanayati,
 kiṃ tv akartāram abhoktāram ²²²īśvaram. Na cāsau
 karmasū'payujyate." ²²²Athā'paren oktam- "Atha kiṃ
 laukikāt ²²⁵puruṣād īśvaro nāmā'nyo'sti?" Tatas
 tena vihasoktam "Asti,- tathāhi,
 Ekah paśyati ceṣṭitāni jagatām anyas tu mohān-
 ndhadhir, ekah karmaphalāni vāñchati dadāty
 anyas tu tāny arthine Ekah karmasu śiṣyate
 tanubhṛtām ²²⁵sāsty eva devo'paro, nihsaṅgaḥ puru-
 ṣah kriyāsu sa katham karteti sambhāvyaṭe. 19
 Rāja - (²²⁶Saharṣam) Sadhu kumārilasvāmin sādhu, prājñe'
 sya'yusmān bhava.
 Dvaṃ tau suparnaḥ sayujāu ²²⁷sakhāyau,
 samānavṛkṣam ²²⁸pariṣaṣvajāte.
 Ekas tayo pippalam atti pakvam,
 anyas tv anāśnan nabhicākaśīti. 20.
 Puru. - Tatas tataḥ.
 Upani. - Tato'ham mimāṃsām ²²⁹abhāmantrya prasthitā.
 Puru. - Tatas tataḥ.

-
218. apareṇa^{tu} for tad apareṇa (B.C₁.C₂.B.F.VL.Poona, Cal.)
 ekena ^{tu}(C.) 219. tuṣati pravṛddhapratisthena (C₁)
 pratisthitena (C₃.Cal.) pratibhena (C₂)
 220. mimāṃsādhitena eva tena kumā.(C₂) 221. evam
 proktam (VL.); proktam (C₁.C₂.B.F.VL.Poona); apy
 uktam (C₂) 222. tato'parenā (C₁.C₂.B.F.VL.Poona,
 Cal.) 223. puruṣād anya īśvaro (B.C₁.B.F.VL.
 Poona). 224. vikasya punar uktam (C₁.B.F.VL.Poona)
 225. Sāstaiva (F.Cal.LPZ.Poona.); Sāsteva' (B.C₁.C₂.D.E.K.
 VL.) 226. vihasya, saharṣam (C₂); bhava ōmit.
 (B.VL.Poona). 227. Sahajām for sayujām (C.Cal.);
 sahayām for Sakhayām (B.)
 228. Vṛkṣam samānam (B.) 229. āmantrya (B.Cal.)

- Upani. - Tato mayā bahubhiḥ²³⁰ śiṣyair upāsyamānās tarka-
vidyā vilokitāḥ.²³¹
Kācid dvaitvaviśeṣakalpanaparā nyāyaiḥ parā
tanvati; vādam sacchalajātinigrahamayair jalpam
vitandām api. Anyā tu prakṛter vivicya puruṣa-²³³
syo'dāharanti bhidām, tattvānām gānanāparā mahā-
ahamkāradisargakramaiḥ. 21.
- Puru. - Tatas tataḥ.
- Upani. - Tathaiv āham tāḥ samupasthitā. Tābhiḥ cānuy-²³⁵
uktayā mayā tad eva karmodāhṛtam, Yasmād viśvam
ityādi. Tatra tābhiḥ saprakāśopahāsam uktam -
"Āh vācāle paramānubhyo viśvam utpadyate."²³⁷
Anyayā tu sakrodham uktam - "Āh pāpe katham
īśvaram eva upakāriṇam kṛtvā vināśadharmānam²³⁹
āpādayasi. Nanu re pradhānād viśvotpattiḥ.
Rājā - Aho durmatayas tarkavidyā yata etād api na²⁴⁰
jānanti sarvaṁ prameyajātam ghaṭādivat kāryam²⁴²
iti. paramānupradhānopādānam²⁴³ apy apekṣanīyam
eva. Tathā hi, Ambhāśītakarāntarīkṣanagārasv-²⁴⁴
opnendrajālādivat, kāryam meyam asatyam etad

230. bahvībhiḥ śiṣyābhiḥ (C₂.) 231. avalokitāḥ (C.C₁.C₂.
C₃.E.X.VL.Poona, Cal.) 232. Kācid dvaitaviśeṣa
(Cal.); Kācit tattva (D.); Kācit tatra (B.); Kācid
visvaviśeṣa (C₁.C₂.C₃.E.X.F.VL.Poona, LPZ.)
233. vicintya (B.C.); prakṛtim vivicya (C₁.); prakṛtim
vibhājya (C₃.D.E.F.Poona,); prakṛter vibhidya (Cal.)
234. tad aiv āham api tān (C₂.); etāḥ for tāḥ (B.); tatas
tathaiv āham tāḥ (F.). 235. cānugatayā (C.); apy
amuyuktayā (C₂.); ca omit. (Cal.) 236. tatas tābhiḥ
(C₁.B.F.VL.Poona, Cal.). 237. utpadyate. nimitta-
kāraṇam īśvaraḥ (C₁.C₂.C₃.VL.) 238. upakāriṇam for
upakāriṇam (C₁.C₂.C₃.F.Poona, VL.) 239. dharmā-
nam (C₁.C₂.B.VL.Poona.); eva pāpāka ... dharmānam
omit. Cal.) 240. tarkamatayah for durmatayah (VL.)
241. yataḥ omit. (B.C.C₁.C₂.B.F.VL.Poona, Cal.); etam na
vijā (C₂.) 242. sarvaṁ api prameya (C.C₂.); sarvaṁ
eva (B.); ghaṭādikārya vat (C.)
243. pādānakāraṇam apy (C₂. VL.Poona.); paramānupradhānyam
api (Cal.); upēkṣanīyam eva eti (VL.); paramānupādā-
natvam upēkṣanīyatvam eva (C₃.D.E.) 244. nagarām
(Cal.).

udayadhvaṃsādiyuktam jagat. Śūktau rūpyamīva
 srajīva bhujagaḥ svātmāvabodhe harāv, ajñāte
 prabhavaty²⁴⁵ āthāstamayate tattvāvabodhodayāt. 22.
 Vikāraśankā²⁴⁶ tu mugdhavadhūvikalpavilasitam eva.
 Tathāhi, Śāntam jyotiḥ katham anuditānāstānitya²⁴⁸
 aprakāśam, viśvotpattau vrajati vikṛtiṃ niṣkale
 nirmalam ca, Śaśvān²⁴⁹ nīlotpaladalarucām ambuvāhā
 svalīnām, prādurbhāve bhavati viyātāḥ²⁵⁰ kīdrśo
 vā vikārah. 23.

Puru. - Sādhu sādhu, prīṇayati mam āyam²⁵¹ prajñāvato
 vimarsaḥ.

(Upaniṣadam prati) Tatas tataḥ.

Upani. - Tatas²⁵² sarvābhir eva kruddhābhir²⁵³ uktam- "aho
 viśvavīleyena muktim²⁵⁴ eṣā vadanti nāstikapatham
 prasthitā migrhyatām²⁵⁵ iti sasamrambham mām nigrhi-
 tum pradhāvitāḥ sarvāḥ²⁵⁶.

Sarve²⁵⁷ (Satrāsam) Tatas tataḥ.

Upani. - Tato²⁵⁸ 'ham satvaratarām parikramya dandakāraṇyam
 pragista.

245. prabhavas tathāsta. (C₁.)

246. vikāraśankā tu (B.C.C₁.C₂.β.F.VL.Poona, Cal.); vikāra-
 śankrāntis tu (JA₁.) 247. vikalpa omit. (Cal.)

248. nuditānandanitya (VL.) 249. tad van nīlo. (VL.)

250. nabhasaḥ (C.β.F.Poona, VL.) 251. mām ayam (B.C₁.);
 asmān ayam (C.); mām prajñā. (C₂.) mamāyam māmāsam
 (β.VL.) 252. tatas tabhiḥ (β.VL.Poona.); sarvābhir
 eva tābhiḥ (C.). 253. eva kruddhābhiḥ omit. (β.Poona)
 eva omit. (C₂.) abhihitam for uktam (Cal.)

254. muktir eṣā (C.); muktim eṣodāharanti (Cal.); nāsmat
 patham for prasthitā (C₂.); nāstikapathaprasthitā (B.
 C₃.Cal.) 255. iti Tataḥ sasam. (C.β.VL.Poona.); iti
 sāvasatambham mām (Cal.)

256. grhītum udyatāḥ sarvāḥ (C.C₁.C₂.); sarvāḥ omit.
 B. Cal.) 257. puruṣaḥ for sarve (C₂.β.F.VL.Poona.)

258. puruṣaḥ-for-sarve-(C₂.β.F.VL.Poona.)
 satvaram (B.C₁.Cal.); satvarataram omit. (C₂.);
 atikramya for parikramya (C₂.)

- Sarve²⁵⁹ - Tatas tatah.
- Upani. - Tato mandarasa'ilopakalpitasya madhusūdanāyatana-
msya nātidūre-
Bāhvor bhagnā dalitamanayah srenayah kañkanām
cūḍāratnagrahanikṛtibhir dūṣitah keśapāsah.
²⁶⁰Chinnā muktavalir apahrtam srastam aṅgād dukūlam
²⁶¹kim kim tad yan mama samabhavan naiva dukham
tadānim. 24.
Tato devāyatanāt²⁶² nirgaya^t gadāpānibhiḥ puruṣair
atinirdayam tādyamānās tāh digantam atikrāntāh
sarvāh.²⁶³
- Sarve - (Sahasam) Sādhu sādhu.
- Rājā - Na khalu bhavatim atikrāmato bhagavān viśvasāksi-
kṣamate.
- Puru. - Tatastatah.
- Upani. - Bhītā gītāsrāmam atha galannūpūrā'ham pravistā.
Tatra²⁶⁵ ca vatsayā gītayā mān tatrāgatam ālokyā
sasambhramam mātā mātā²⁶⁶ iti parirabhyopavesitā-
smi. Viditavṛttāntayā ca tayoktam- amba nātra
khedayitavyam manah. Ye khalu tvām apramānikṛtye
yatheṣṭam²⁶⁸ āsurasattvāh pracarisyanti teṣām īśvare
eva sāsa^t. Uktam ca tena bhagavatā tām adhikṛtyā²⁶⁹

259. Sarve-tatas tatah omit. (B.C.₁.C₂.B.F.VL.Poona.Cal.)
260. keśapāsah. Ity ādy ava sthā mānā savjātā. puruṣah -
Tatas tatah. upani. - Tato ... Krāntāh sarvāh Rājā.
(Sahasam) na khalu ... Kṣa-mate. Puruṣah-Tatas-
tatah. Upani. Chinnā muktā... dukūlam, bhītā gītāsrā-
mam atha galannūpūrā'ham pravistā. (VL.P.Poona.);
keśapāsah. Chinnā muktā... dukūlam. Tato devāyatanāt...
atikrāntāh. Sarve (Sahasam) Sādhu sādhu Rājā. Na Rājā
na khalu... Kṣamate. (B.C.₁.C₂.JA); according to Cal.
after 3 lines Rājā tato and then follows C₂ group.
261. Kim kim ... tadānim omit. (B.F.)
262. devatāyatanāt (C.).
263. Sarvāh omit. (B.C.C₁.C₂.JA.Cal.). 264. Abhigalan (Cal.)
265. Ca omit (VL.). 266. parirambhya (VL.) 267. Kheditav-
vyam (VL.) 268. yatheṣṭam omit. (Cal.); āsurasa. (C₂.)
269. adhikṛtya. Tathā ca gītāyām (B.VL.)

- Tām ahaṁ dviṣataḥ krūrāḥ¹ saṁsāreṣu narādhamān.
Kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu." iti.
- Puru. - (Sakautukam)²⁷⁰ Devi, tvat prasādāj jñātam icchāmi
ko'yaṁ īśvaro nāmeti.
- Upani. - (Sasmitam)²⁷¹ Ko nām ātmānam ajānantaṁ²⁷² pratyuttaram
dāsyati.
- Puru. - (Sakarsam)²⁷³ Katham nām aiv ātmā paramēśvaraḥ.
- Upani. - Evam etat. Tathāhi,
Asau tvad anyo na sanātanaḥ puṁan,
bhavān na devāt²⁷⁴ puruṣottamāt paraḥ.
Sa eva²⁷⁵ bhinnas tvad anādimāyayā,
dvidheva bimbaṁ salile vivasvataḥ. 25.
- Puru. - (Vivekam prati)²⁷⁶ Bhagavan, uktam apy artham
bhagavatyā na samyag avadhārayāmi!²⁷⁷
Avachinnasya bhinnasya jarāmaranadharmīnaḥ.
mama bravīti devīyaṁ nityānanda²⁷⁸ cidātmataṁ. 26.

270. sakautukam omit. (B.C.C₂.Cal.); sakarsam (C₂.)
271. sakopam iva for sasmitam (B.C.C₁.B.F.VL.Poona).
272. ajānataḥ pratyuttaram (C₂.); ajānataḥ bhavataḥ pratyuttaram (C.); ajānantaṁ andham iva pratyuttaram (B.C₁.B.F.VL. Poona.); keyam ātmānam ajānantaṁ pratyuttareṇā prabodhaḥ yisyāmi (Cal.) 273. Katham aham ātmā puruṣaḥ (B.F.VL.Poona) Katham ātmā īśvaraḥ (Cal.); katham aham eva paramēśvaraḥ (C₁.); katham aham ātmā para. (C.C₂.) 274. bhavān na tasmāt paramēśvarāt (C₂.); bhavān na devaḥ (B.) 275. sa eṣa bhinnas (C.C₁.C₂.VL. Poona, LPZ.); bhinnas tad anādi. (C₂.); bhinnas tvam anādi (C.C₁.C₂. F.LPZ. Poona.) 276. vatsa for bhagavan (Cal.) 277. avajānāmi (C.)
278. satyānanda (B.VL.Poona.)

- Vivekah - Padārthā²⁷⁹ jñānād ayam vākya²⁸¹rthānavabodhah.
Puru. - Tad avabodhāya bhagavan upāyam prajñā²⁸⁰payatu.
Vive. - Ayam ucyate.
Eso'smiti vivicya neti paritā²⁸¹s cittena sār²⁸²dham
krte, tattvānām vilaye ²⁸³cidātmani pari²⁸⁴jñāte tvam
ārthe punah. Śrutvā tattvamasīti bādhitabhava²⁸⁵
²⁸⁶dvāntam ci²⁸⁷dātmaprabham sāntam jyotir anantam
²⁸⁸āntaruditānandam samud²⁸⁹yotate. 27.
Puru. - (Sānandam śrutam artham paribhāvayati)
(Tatah pravisi²⁸⁵tati nididhyāsanam)
Nidi. - Adisto'smi²⁸⁶ bhagavatyā²⁸⁷ vi²⁸⁸ṣṇubhaktyā yathā
nigū²⁸⁹dham asmad abhiprāyam upanī²⁹⁰śād vivekena
saha bodhayitāvya. Tvayā ca puru²⁹¹ṣe vastavyam²⁹²iti
(Vilokya) E²⁹³śā devī vivekapuru²⁹⁴ṣābhyām²⁹⁵ adūre
vartate. Yāvad upasarpāmi. (Upasr²⁹⁶tya upanīśād²⁹⁷m-
prati janāntikam) Devyā²⁹⁸ vi²⁹⁹ṣṇubhaktyā samādi³⁰⁰ṣtam
yathā saṅkalpayonayo devatā bhavanti. Mayā ca

279. padārthasy ānabhi²⁷⁹jñānād vākya²⁸¹rthānavabodhah (C₂. Cal.);
padārthānavabodhād vākya²⁸¹rtho nāvagamyate ²⁸⁰anyen ōktam
tat satyam eva. (B. VL. Poona.); vedārthā²⁸⁰jñānād? (JA.)
280. ājñāpayatu (B. C₁. B. F. VL. Poona.); ayam ucyate omit.
(LPZ.) 281. padatah (VL.) 282. tad arthe (C. Cal.)
283. tad ātmaprabham (B. C. C₁. B. F. VL. Poona. Cal.); sadāt-
tmaprabham (C₂.) 284. ānantamantam²⁸⁴uditānandam (C₁.);
anantam avyā²⁸⁴acidānandam samu (C.); anantam advāyā²⁸⁴-
cidānandam (B.) 285. ādi²⁸⁵ṣtam asmi (C₂. Cal.)
286. devyā for bhagavatyā (Cal.)
287. nibodha (C₂.); prā²⁸⁷bodha (Cal.)
288. nā²⁸⁸ti dūre (C₁. B. VL. Poona. Cal.); adūre (C.) śābhyām
sah adūre (C₂.) 289. devi, devyā (Cal.)

290 samādhānena viditam yathā²⁹¹ bhagavātīti.
Tatra²⁹² krūrasattvā vidyā nāma kanyā tvad udare
vartate prabodha²⁹³candraśca. Tatra vidyām saṅkar-
ṣanavidyayā manasi samkrāmaysyāsi. Prabodha²⁹⁴-
candra²⁹⁵m ca puruṣe²⁹⁶ samarpya vatsavivekena saha mat
sakaśam²⁹⁸ āgamisyasīti.

- Upani. - Yad ādisati devī. (Iti vivekam ādāya niṣkrāntā)
(Nididhyāsanam puruṣam²⁹⁹ praviśati)
- Puru. - (Dhyānam nāṭayati)
(Nepathye āścaryam āścaryam)
Uddāmadutyutidāmbhis tadid iva pradyotayanti diśah,
pratyakṣasph³⁰⁰ utadutkatāsthi manaso nirbhidya
vaksasthalam. Kanyeyam sahasā samam parikarair
moham grasanti bhajatyantardhānam upaiti³⁰¹ caisax-
puruṣam prāptah prabodhodayah. 28
(Tatah praviśati prabodha^{ah 302}candrodayah)
- prabo. - Kim vyāptam³⁰³ kim apohitam³⁰⁴ kim uditam³⁰⁵ kim vā samut-

290. śamādhin aiva (C₂.); pranidhānena (Cal.)
291. bhavatīti (C₁.C₂.P.F.VL.Poona.)
292. tatra ca krūra (VL.) 293. prabodhacandrodayasca (P.F.)
prabodhodayas¹ca (B.C₁.) 294. krāmaysyati (A.C.C₁.C₂.
E.F.X.LPZ.Poona, VL.)¹ 295. candrodayam ca (D.LPZ.);
"prabodha²gamisyasīti"omit. (E.F.) 296. puruṣāya (B.)
297. samarpya bhavatā vivekena (X.LPZ.) Vatsa omit. (S₃.P.
D.E.X.); vatsavivekena saha omit. (Cal.) 298. samīpam
(E.X.VL.LPZ.); āgantavyam itī (C₂.D.X.LPZ.)
299. puruṣo viśati (VL.) 300. pratyagrasphuṭa (C.C₂.D.E.
VL. Cal.);
301. caisā^K (C.P.VL.Poona.); vaiṣa for ah caisa (C₁.)
302. prabodhacandrah (C.C₂.Cal.); prabodhodayah (B.VL.
Poona.) 303. vāptam² (C₂.S.C₃.D.E.X.F.VL.); kṣiptam
(B.C₁.) 304. upohitam² (C₂.) 305. kimu hr̥tam for
Kim uditam (F.P.Poona); Kimu dh̥rtam (B.); samutpāditam
for samutsā (C.); sphūtam for syūtam (LPZ.)

- sāritam syūtam kim nu vilāyitam³⁰⁶ nu kim idam
kiñcin na vā kiñcana. Yasmin nabhyudite vit-
tarkapadaviṁ naivam samārohati, trilokyam saha-
japarakāśadalitam soham prabodhodayah. 29.
(Parikramya) esa puruṣah, yāvad upasarpāmi.
(upasrtya)
Bhagavan, Prabodhacandro³⁰⁸ bhivādayate.
Puru. - (Sāhlādam³⁰⁹) Ehi vatsa, pariṣvajasva mām.
(Prabodhacandraś³¹⁰ tathā karoti)
Puru. - (Ālīngyā³¹¹ sānandam) Aho³¹² vighaṭitativirapatalam
prabhātam samjātam. Tathāhi,
Mohāndhakāram avadhūya vikalpanidrām,
unmāthya³¹³ ko'pyajani bodhatuśāraraśmiḥ
Śraddhāvivekamatisāntiyamādi yena,
viśvātmakam³¹⁴ sphurati viṣṇur aham sa eṣah. 30.
Sarvathā³¹⁵ kṛtakṛtyo'smi bhagavatyā viṣṇubhakt³¹⁶
te³¹⁷ prasādāt. SO'ham idānīm-
Sangam na kenacid upetya kam³¹⁸ apy aprcchan,
gacchan³¹⁸ natarkitaphalam vidiśam diśam vā.
Sānto vyapetabhayaśokakasāyamohah,

-
306. vilopitam (C.); visarpitam (Cal.)
307. sahasāprakāśa (B.); dalitam for dalitam (C); dalitam
soham (C₂.) 308. candro'ham abhivādaye (C₂.);
candrodayoham abhivādaye (VL.); candrodaya'bhivā-
dayate (B.B.F.Ø). 309. Sāhlāgham (Cal.); puruṣah...
tathā karoti omit. (B.) 310; candrodayas tathā
(C₁.); prabodhodayas tathā (C.C.B.F.VL.Poona, Cal.).
311. Ālīngyā omit. (B.VL.Poona.) 312. vighaṭitam
timira. (B.Poona.) 313. unmucya (B.) unmocya (C₁.)
314. sāntiyamādikena (B.C.S.VL.) 315. tmakah (VL.
B.); krodikam for viśvātmakam (C₂.); viśvātmakam
(Cal.) 316. tat sarvathā (Cal.); bhaktyāh prasādeni
(C₂.Cal.) 317. kim apy apr. (C₁.C₂.B.VL.Poona, P.)
318. kim apy atarkita (C₁.Cal.)

- vāsibhiḥ karmasu ślathavyāpā²⁰⁵rair bhavitavyam.
Tat prasīdatu bhavati svābhilasitadeśagamanāya eti.²⁰⁶
- Puru. - Tatas tataḥ.
Upani. - T²⁰⁷ataḥ karmakāṇḍasaḥ²⁰⁸carī mīmāṃsā mayā dr̥ṣṭā.
Vibhī²⁰⁹dya karmāṇy adhikārabhāñji,
śrutyādibhis' cānugatā pramānaiḥ.
Angair vicitrair abhiyojayanti,
prātopadeśair atideśānais' ca.²¹⁰ 18.
- Puru. - Tatas tataḥ.
Upani. - Tato'ham tām api tathaiv āsrayam abhyarthitavati.
Atha tayā'pyuktā'smi-²¹¹kim karmā'siti. Tato mayā tad
evoktam. Yasmād visvam ityādi paṭhitem.
- Puru. - Tatas tataḥ.
Upani. - Tato mīmāṃsā²¹²yā pārśvavartinām mukham āloky²¹³ abhi-
hitam Asty evā²¹⁴syāḥ lokāntaraphālabhogayogyapur-
vūṣopanayanopayogaḥ. Tad - dhriyatām²¹⁵ karmopayuktā.
Tatra teṣām²¹⁶ madhye ken āpy - antevāsinā²¹⁷ anumoditam

-
205. ślathādaraiḥ (B.C.₁.B.F.VL.Poona, Cal.)⁽²⁰⁵⁾ iti omit. (C.C₂.
B.F.VL.Poona, Cal.)
207. Upani.- tato'ham tām atikramya prasthitā. Purusaḥ -
tatas tataḥ. upaniṣa. tataḥ (karmā. (B.C.C₁.C₂.B.F.VL.
Poona, Cal.) 208. saḥacārini (C₂.) 209. vibhājya (C₁.
C₂.B.F.Poona.) 210. atideśagais' ca (B.C.C₁.B.F.Poona);
atideśakais' ca (C₂.VL.) 211. bhadre kim (C.C₁.B.F.VL.
Poona, Cal.)
212. abhinitam omit. (JA.); avaloky ābhihi (C₁.C₂.B.F.Poona)
213. ev āsmakam asyāḥ (C₁.C₂.B.VL.) 214. trilokyāntaraphalo-
pabhogayogyā (B.); lokāntaraphalopabhogā (C.); lokāntara-
phalopabhogayogyā (C₁.C₂.B.F.VL.Poona, Cal.); nayaneno-
payogaḥ (C₁.C₂.B.F.VL.Poona, Cal.) 215. tad vidhiya-
tām (C.C₁); tad dhriyatām kim api yuktyā (B.); tad
dhriyatām eṣā karmopayuktā (LPZ.); karmopayuktā (VL.)
216. teṣām antevāsinām madhye (B.VL.Poona); teṣām madhyāt
kenāpyante. (C.); tatra tair sarvair antevāsibhis tad
anu. (C₂.) 217. etad anumo. (C₁.B.F.VL.Poona).

- svāyambhuvo³¹⁹ munir aham bhavitāsmi sadyah. 31.
Visnu. - (pravisya³²⁰, saharṣam upasrtya) Cirena khalv
asmākaṁ saṁpannāḥ sarve³²¹ manorathāḥ. Yena
prasāntārātīm bhavantam āloka³²²yāmi.
Puru. - Devyāḥ prasādāt³²³ kim nāma duṣkaram. (Iti
pādayoh patati)
Visnu. - (Furusam utthāpayantī³²⁴) Uttiṣṭha vatsa kim te
bhūyah priyam upakaromi.
Puru. - Bhagavati³²⁵, atah param api priyam asti. Yataḥ.
Prasāntārātīr agamād vivekaḥ kṛtakṛtyatām.
Nīrajaske sadānande padē³²⁶ cāham niveśitaḥ. 32.
Tathāpy etad³²⁷ astu. (Bharatavākyam)
Parjanya'smin jagati mahatīm vṛṣṭim istām
vidhattām, rājānah kṣmām galitavividhopaplavāḥ³²⁸
pālayantu.
Tattvonmesāpakatata³²⁹masas tvat prasādān
mahāntah, samsārābhīm viṣayamamatātānkapā-
nkaṁ tarantu. 33.
(Iti niṣkrāntāḥ sarve)

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319. sāyam gr̥he for svāyambhuvo (C. D. E. X.); sāyam gr̥ho
(C₁. C₂. C₃. F. Cal. LPZ. Poona.) 320. (tataḥ pravisati
viṣṇubhaktih); B. C. C₁. C₂. B. F. VL. Poona) 321. sarve
omit. (C. C₁. C₂. Cal.)¹ 322. avalokayāmi (B. C₁. C₂. B.
VL.) 323. Devyāḥ viṣṇubhakheḥ prasādāt (B. VL.² B.
Poona.) 324. upanayantī (C.); upasthāpayati (D.);
utthāpayatī (C₃. E. F. X. LPZ. VL. Poona) upaharāmi (C₂.
325. bhagavati omit. (C₁. C₂. B. F. VL. Poona); kiñcit
priyam (C.); kim priyam (B. B. F. VL. Poona.); kim
ataḥ param (C₂.) atah param na me priyam asti (Cal.)
326. abhavad (C₂.)²
327. cidānande padē'smābhīḥ (C₂.); sve padē'ham (Cal.)
328. idam astu (VL.); tathāpidām (C₂.) for further
readings see next page.

Continued over page.

328. saṁsārāpārasindhuplavakusālamahākaraṁdhāre
murārau, bhaktiḥ mukteḥ parā sā prasaratu janāni
sarvakālam janasya. Kiñcānyat svaprakāśair par-
vam amalajalam jyotir ānandasāndra; śāntātmāno
munīndrāḥ pramuditamanasaḥ śāntatam bhāvayantu.
pūrvam tāvad vivekapramukhaḥ śāntatam nirjitam
Sānubandhe, mohe 'smākam kulārau tadanasāmudite
hanta vairāgyayoge. śāntiśraddhādiyatnāt punā
upaniṣadā coditāt saṁprayogād asmābhis tvam (tvat)
prābhāvā (a) dhruvam ayam adhunā lamba eva ^{prabodhah} (C₂)
329. śāntavividhopa. (Cal.)
330. meṣāde apahrtatāhavās tvat (B); apahata tamah (Cal.);
upahata (C.C. C₂. C₃. E.F.X. VL. Poona, LPZ.); manasaḥ
for tamasaḥ (D.)

Appendices.

A SYNOPTIC CHART OF METRES

	Act I	Act II	Act III	Act IV	Act V	Act VI
I. Anuṣṭubh	6.9.15.22.	8 ² .14.	20.7.8.	2.30.	3.4.8.11.	26.11.
Pañcamāṃ laghu sarvatre saptamāṃ dvicaturthayoḥ.	28.	19.20. 25.26.			15.19. 20.29	
Śloke ṣaṣṭham guru jñeyam ity anuṣṭub lakṣaṇam.		36.37.			30.	
2. Āryā	11,16.		5.6. 24.25		28.	
yasyāḥ prāthame pāde dvādaśa mātrā tathā tṛtīye'pi. Aṣṭādaśa dvitīye caturthake pañcadāśa sāryā.						
3. Indravajrā	8.					
syād indravajrā yadi tau jagam gaḥ.						
4. Upajāti		12.16.	23.	7.14. 16.	6.26.	10.15. 17.18.
Anantarodīrita- lakṣābhājan pādan yadiyāv upajā- tayas tāḥ.						20.

	Act I	Act II	Act III	Act IV	Act V	Act VI
5. Gīti Aryāprathama daloktam yadi Katham api lakṣaṇam bhaved Ubhayoḥ. Dalayoḥ kṛtayatisobhām tām gītim gītavān bhujāṅgeṣu.					1.	7.
6. Drutavilambita Drutavilambitam āha nabha bharan.						4.
7. Puṣpitāgrā. Ayuḥi nayuga- rephato yakāro yuḥi ca najam jaragās' ca pu- ṣpitāgrā.	13.21.	13.35.				6.
8. Pṛthvī Jasam jasamala vasugrahayatis' ca pṛthvī grahaḥ.	11.	11.			12.	
9. Praharsinī Mau irau gas tridasayatiḥ s praharsiniyam praharsiniyam	17.				28.	
10. Mandākrāntā	2.	36.			18.	9.23.24. 33.

	Act I	Act II	Act III	Act IV	Act V	Act VI
(10) mandakranta jaladhī ṣaḍagair mbhonata ta tād gurū cet.						
11. Mālinī manamayaya yuteyam mālinī bhogilokaiḥ		10.		11.	10.	
12. Vamsātha Jatāu tu vamsāstham udīritau jarau.	24.	25.	12.17.		16.25.	
13. Vasantatilakā Uktā vasanta- tilakā tabhajā jagau gaḥ.	3.10.18.	6. 22.23.	8.11.15	3.4.5. 15.	13.21. 31.	1.12. 30.31.
	23.27.	24.29.		17.24.26.		13.
14. Śārdūlavikrīḍita sūryāsvair masajas tataḥ saguravaḥ śārdūlavikrī- ditam.	1.5. 12.	1.3.5.7.	1.3.4. 9.	1.6. 8.9.	5.7.9. 14.	3.5. 8.14.
	19.29.30.	9.17. 18.28.	13.16. 18.22.	10.13. 18.21.	16.23. 25.	19.21. 22.27.
	31.	30.31.32. 34.		23.29.	32.	28.29.

	Act I	Act II	Act III	Act IV	Act V	Act VI
15. Sālinī Sāliny uktā mta n tagau goḥdhi lokaiḥ.			26.			
16. Sikharinī Rasaiḥ rudrais chinnā yamana- sabhalāgaḥ Sikharinī.	14.20.		21.	19.20.22. 27.	2.22. 24.	
17. Sragdharā Mrabhnair yāṇām trayena trimuniyatīyutā Sragdharākīrti- teyam.	4.7.	15.33.		25.	33.	
18. Harinī ^{Samara} Namesas salāgaḥ sadvedaiḥ hayaiḥ harinī matā.	25.26.		14.	12.	17.27.	

Metres used by Kṛṣṇamīśra

Metres	Act I	Act II	Act III	Act IV	Act V	Act VI	
1. Anuṣṭubh	5	10	4	2	9	4	34
2. Āryā	2		4		1		7
3. Indravajrā	1						1
4. Upajāti		2	1	3	2	5	13
5. Gīti					1	1	2
6. Drutavilāmbita						1	1
7. Puṣpitāgrā	2	2				1	5
8. Pṛthvī		1			1		2
9. Praharṣiṇī	1			1			2
10. Mandākrāntā	1	1			1	4	7
11. Mālinī	1	1		1	1		3
12. Vamśastha	1	1	2			2	6
13. Vasantatilakā	5	5	3	7	3	5	28
14. Śārdūlavikrīḍita	7	12	8	10	8	10	55
15. Śālinī			1				1
16. Śikharīṇī	2		1	4	3		10
17. Sragdharā	2	2		1	1		6
18. Harīṇī	2		1	1	2		6