THE PRABODHACANDRODAYA OF KRISHNAKIR: 


By Jai Dev.

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

June 1952
The Prabodhacandrodaya of Krsnamisra

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 Krsnamisra'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 Kṛṣṇaṁśrī's philosophical and religious views. Moreover, the history of the allegorical literature from the Rigvedic 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.
The Prabodhacandrododaya of Kṛṣṇamīśra


Synopsis

More than a century ago the late Mr. Brockhaus brought out an edition of Kṛṣṇamīśra's Prabodhacandrododaya. 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 was held up for long; consequently he altogether abandoned the idea of sending his work to the press.

In 1936 K. Sambasiva Sastri of Trivandrum, the editor of the Trivandrum 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 Prabodhacandrododaya 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, &c., 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 theṚgvedic 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.
**TABLE OF CONTENTS**

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synopsis</td>
<td>ii</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>iv</td>
</tr>
<tr>
<td>Abbreviations</td>
<td>v</td>
</tr>
<tr>
<td>Bibliography</td>
<td>vi</td>
</tr>
</tbody>
</table>

**Part One.**

I. General Account of the MSS.                                               1

II. Detailed Account of the MSS.                                             7

III. The other Material consulted.                                           22

IV. Nature of Variants and the Method adopted for determining the Text.     28

**Part Two**

I. Kṛṣṇaṇiśra's Life and Date.                                              38

II. Kṛṣṇaṇiśra as a Dramatist.                                               50

III. The Title and Source of the Drama, together with a Synopsis.           55

IV. The Social and Religious Conditions.                                     60

**Part Three**

The Development of Allegorical Literature in Sanskrit.                      67

Text in transliteration.                                                    79

Appendix:

A. Synoptic Chart of Metres                                                220

B. Metres used by Kṛṣṇaṇiśra.                                              224
# Abbreviations

The following abbreviations have been used in the Introduction:

- **A.S.I.** Archaeological Survey of India; Reports. By A. Cunningham.
- **C.C.** Catalogus Catalogorum. By Aufricht.
- **E.I.** Epigraphia Indica
- **H.B.** History of Bundelkhand. By V. A. Smith.
- **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.
- **P.S.** Paddhati of Sārṅgadharma. Edited by P. Peterson.
- **S.V.** Subhasitāvali of Vallabhadeva. Edited by P. Peterson.
BIBLIOGRAPHY

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

(i) The Prabodhacandrodāya of Kṛṣṇamīrā, with the commentary Nāṭakābharaṇa by Śrīgovindārta-bhagavata.


(ii) Prabodhacandrodāya, with Candrika and Prakāśa commentaries.

Edited by Vāsudeva Laksmana Panaśākara. (Sixth edition, 1934).

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

PART ONE

---o0o---
SECTION I.

GENERAL ACCOUNT OF THE MSS.

For the preparation of the present text of Kṣṇapamiśra's
Prabodhacandrododaya 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 "Kharataragacchālaṅkāra
yugapradhāna acāryapravara ārī Jinabhādra Sūrya Bhaṇḍāra
Jaisalmeru dūrga" 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 Prakāśā commentary of
Rāmacāsa 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 (G₃, D, E, G and X) with the Prakāśā commentary.
C₁ has the Prakāśā commentary for one portion and the Gīc candrikā
of Ganeśa 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. G₂, 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. Eggling, 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 G, D, E and X of northern origin differ from both. Therefore I thought it desirable to group them in the above mentioned way. MSS. G, 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 Ghayā of the Prakrit passages according to the Prakāsa 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.

---

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 Prakasa Commentary only, can also be attributed to this group. The relationship of this group can be better understood by the following diagram.

```
X (undated)
```

```
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C3 (undated)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D (1800 A.D.)</td>
<td>E (1807 A.D.)</td>
</tr>
</tbody>
</table>
```

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 alpha group. Among these JA is the oldest, its date being given in the colophon as VikramI Samvat 1318 (1261 A.D.). The remaining MSS. are far

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 Jinabhādra Jñāna Bhandar of Jaisalmer. This Bhandar was established in the fourth quarter of the fifteenth century at Jaisalmer by one Kharatagaracchīya Jinabhādra Śūri. Most of the books of this collection were brought from Gujarat for reasons of safety. A great number of them from Patan. 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 Vaṭapattana (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 Vikramādīśāvat 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. has been preserved in another part of the same big collection. It is dated Samvati 1361 (1304 A.D.) but as I am not in

2. Ibid, p.11.
3. Ibid, see under Prabhacandrodaja.
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 Gīt Candrika 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. G₂, 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. (G₂, 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 ............)
Original Archetype

$\Omega_3$ (1807) - E

D (1800 A.D.)

(Com.) X

$\Gamma (1862)$ $\Lambda (1700)$ $D_1$ $G_2$ $X_2$

C (Jaisalmer, 1709 A.D.)

C (Baroda, 1768 A.D.)

(1261 A.D.) JA

Beta group

Alpha group
SECTION II.
DETAILED ACCOUNT OF THE MSS.

JA - This MS. belongs to the 'Kharataragaochalekhara yuga-pradhanacaryapravera eśā jinabhadra eśā jainabhanda jaisalemeru durga' and is written on Palmyra leaves in Devaragari characters. Its serial number given on the outer wooden plate is 157. In fact this number denotes two MSS., as originally the Mudrarākṣasa of Viśākhadēva and the Prabodhacandrodaya of Kṛṣṇemiśra 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 Mudrarākṣasa's colophon. The colophons of both MSS. run as follows:

Mudrarākṣasa. - Samvat 1314 (1257 A.D.) varse lau. āsadha ... vadi ... śanau ady eha eśā ... sthita mahām Deyadasuta thā. Āsaditena pustakam likhitam iti. śubham bhavatu lekha-kapāṭhaka-vāca-kāṇam anyeṣam eva.

Prabodhacandrodaya. - cha. maṅgalamahā eśā. Samvat 1318 (not very clear, 1261 A.D.) varse ... sudi ... ravau ady eha eśā bhṛgu-

1. The colophon of the Mudrarākṣasa of Viśākhadēva 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. Āsadī (tena) svārthē prabodhacandrodhayam
nāma nātakāṁ likhitam. cha. śubhām bhavatu lekha-pāthakayoḥ.

Each leaf is divided into two parts leaving a margin of $\frac{3}{4}$
in the middle and 1" to $\frac{1}{2}$" 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.  Aç< MS. No. Mackenzie II 66b. Serial No. 7389 1. This MS.
is written in Nandināgāri characters on Palmyra leaves. It has 34
leaves and breaks off in the middle of Act VI with: 'Tena kevalam
tesām parāarthagrhaṇaprayojanam eva mad vidhāraṇam'. 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 chāya 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 Eggling and A.B. Kieth's Catalogue.
In the second act it reads "Hagge solla ta desādo aádomhi .......... somañādasamājimām devadādaśamam ...... bhāttake somanāhādo", substituting these words for 'uddāla desādo', 'pulisottamaśamājimām' and 'pulisottamāhādo'.
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.

A) 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:-
The colophon reads:-
Iti śrīma Nīlakanthā jyoti rīvit sūmu Govindajyotīrīvid viracītā Prabodhacandrodayanātakaprabhrktaivṛttī sāmpūrṇā' 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 Vikrama Samvat 1766 (1709 A.D.). Its colophon reads
"Sāmvat 1766 varṣe miti jēṣṭha sudī 12 dine budhavāsa se likhitāṃ Vāsā Viraji śrī Jēsalermera madhye rāuli śrī Budhasaṅgha ra jye pradhanādhipa arjunābhidhāne jñāti mahesari. Śubham bhavatu śrī.
The date is again given on the last folio.
"Rturasābdhibhuvārṣe jyeṣṭhamāsa site dale, dvādaśyām budhavāre tu likhitāṃ nātakānam 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 śāya immediately follows the Prakrit passages, begining with the word tīkā. 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 kīrtivarmadevasya digvijaya". Just at the upper right hand side corner of the folio the following verse occurs.

Narapati hitakartā dyeyatāṃ yāti loke
janapadahitakartā tyajyate pārthivena.
Iti mahatī virodhe vidyāmāne saṃāne
nṛpati janapadānāṃ dūrlabhaḥ kāryakartā.

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

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

"Sakalapanditasabhābhāminībhālasthalalāmaṭuyapandita śrī śrīmad Ratnassubhāgyaganisīya panditaśirovataṃsūyamāna pandita śrīmal Lāvanyasaubhāgyaganināṃ vineyaparamāṇuṣevaśakāśiṣyavām (?) muktisau-

bhaṃyaṇānandarasamarapākacakittena Sāgaraganināṃ svārtham idam

nātakān śrīman manamohanapārsvaṇāthaprasādātm śrīvaṭapattane

vilekhitam astī saṁvats 1825 varśa (1768 A.D.) chaṭṭa vadi

paṅcamī gurau bhadrāṃ bhūyāc chṛī saṅghasya arham."
At the end of the colophon in smaller handwriting this stanza is given.

Indraṁ dvyākasadharāṁ samantheṁ udadhim paścānanaṁ vedhasam
sindhuṁ svadutarāṁ śivam ātitigalaṁ kāmasya sad vigrahām.

Sālilān pakṣadharān tathāpi ca hayaṁ lakṣmīpatim piṅgalaṁ
jāne sarvam idam param raghuptya dattesya no hārakām.

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

(i) Yādṛśām pustake drṣṭāṁ tādṛśāṁ likhitāṁ mayā.

Yadi suddham aśuddham vā mama dōṣo na dīyatām.

(ii) Re citta cintaya ciraṁ caraṇau murāreh
pare gamisyati yato bhavāsagarasya.

Putrāḥ kalatram itare suhrdah sahāyāh
sarvam vilokaya sakhe mrgatṛsāṁ eva.

(iii) Viraktasya trnaṁ nāri trnaṁ śūrasya jīvitaṁ.

Tattvajñāsya trnaṁ śāstraṁ nisphāsyā trnaṁ jagat.

Śrīr astu lekhakapāṭhakayoh.

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 'prsthmātrās'. 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.
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 Cio Candrikā commentary of Ganeśa. The remaining folios 13a-56b, 71a-97b and the last one, 115, have the Prakāśa commentary of Rāmadāsa Dīkṣita, son of Bhaṭṭa Vinayaka. 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 Cio Candrikā commentary is bordered on each side with three red lines leaving a margin of \( \frac{1}{2} \)", 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 Cio Candrikā:

Namah śrī rāmāya. Yad abhānād idam viśvaṁ yad bhauṁ(nā)n neha kiṃcana. Tan mahāḥ paramānandāṁ vande nirvighankāraṇām. Athasya prabodhacandrodayabhidhanātakasya pravṛttiprayojanam abhidhiyate. Brahmajīnainitānādi saṁsārasāgaranimagnā(ṇā)m utta(tti)tti(tti)rsūnam ........

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

Iti śrī bhava(va) ViśvanāthadīkṣitasūnuGaneśabhaṭṭaviracitāyāṁ prabodhacandrodayacandrikāyāṁ tṛtiyo 'īkāha.

The MS. ends with the Prakāśa commentary.

Saprakṛtam samskṛtam atra kiṃcid
vyākhyaṇatātparyām avarṇi kiṃcita.
Tatrapy asuddham yadi kiñvaid asti
tao chodhanīyam vibudhāir na mürkhaiḥ.
Iti āreśad Bhatta(Vi)ṇayaṇa ... Nāmadāsatākṣītavirācitaprabodhaka-
candrodayanatākavyākhyāṇe jīvanmuktiniṟūpāṇo nāma saśtho '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 Cīc 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. 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 'Bharatavākya'
and colophon are wanting. Just before the last verse of Act VI
the following two stanzas have been inserted into the text:

Samsāraparasindiplavakusalamahākarnadhāre murārau
bhaktiḥ muktah para sa prasaratu janamī sarvakālam janasya.
Kiṁ āhyat svaprakāśāmi param amalajalam jyotir ānandasāndram
santātmāno mūrīdrāh premuditamanāsah santataṁ bhāvayantu.
Neither of these stanzas occurs in any of the MSS. known to me. 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 1.5. 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 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 ganḍēśaya namah.
Rāmān vināyakām vande sadānandagunākāram.
Samsāratāpasaṁhārakāraṇam vighnavaṇṇām.
Atha kaṁ apī antevāśinam bahūso 'dhyāpitaivedāntasiddhāntam api
tatāra 'vabodhāparāṁukham nāṭakādiraśikaṁ paramakārunikāḥ śrī.
Kṛṣṇamīśrāḥ prabodhacandrodayākhyanātakavyājena taṁ bodhayīśavas
tam-bodhayīśavas tad racayanti sma.

The beginning of the text is as follows:

Śrī lakaṁinṛsiṁhāya namah. 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 Saṁvāt 1857 (1800 A.D.). The copyist's signature and the
date are given in the colophon at the end.

Mūrkhaṁāste na dātavyam iti vadati pustakam. Śrīmaṁch[a](ochu)-
vadāndamānditavakrataṇḍacaranāravindam itidōham. He heraṁba tailād
rakṣoj jalaṁ rakṣed rakṣed chithilabandhaṁat. Śāke śrīvikramāhān
nagāsārasāśivamūrtindusamkhye 'ngirābde saumye grīṃmartur āghe
sitadaladiśī deveyayavāre maghārke. Vṛddhau yoge nṛṣīṁho vyalikhād
The MS. has the Prakāsa 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 to the end of the play. The commentary starts as in G 3 MS. A of Brockhaus' edition.

D 1.  

BS. 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-1lb — 30 verses,
Act V - 11b-14b — 31 verses, Act VI - 14b-17 — 34 verses.

E. E. 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 1b 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 ganeśaya namah. Natvā parātmānam aṣeṣadehinām ātmānam
asyaiva sukhaprabodham. Kartum prabodhakhyānībandhane mayā
prakāśanāmni kriyate hi titkā. Vīnāyaka( ka) sya tanayo dīkṣitasyā-
karod imām. Ramadāsa 'tisarāmām titkām santo 'tra morānam (?).
The colophon giving the date of its writing reads:-
Samvat 1864 (1807 A.D.) varse śāke 1730 vibhavanāmasahvatsare
māsottamāmāse śrāvana vadya 2 candraśārere 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:-
Samvat 1872 (1815 A.D.) Vaisākha Kṛṣṇa, tithau likhito 'yam
granthah Śrī tārānasyām Ārya.

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 prāthamātrās, are not found in it. G. Bendal has remarked,
"It shows, however, few if any of the characteristics of the Jaina style
of writing."¹ It begins:-

Śrī Jinaīya namāḥ. Madhyānārka.

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

G. MS. No. 303. Serial No. 7388. Folios 58. The MS. is
written on a brownish dust-coloured paper in Telugu characters. Formerly
it belonged to A. G. Burnell's collection. On folio 1b, probably in his
own handwriting, the name of the drama is given.

¹ G. Bendal, (p.l62) A Catalogue of the Sanskrit MSS. in the British
   Museum, p. 735.
"Prabodhacandrodaya - with G. Prakāga by Rāmadāsa son of Bāṭṭa 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 pausamāśi ṣuklapaṇḍamāyanī guruvāsare mahāraja āry A.C. Burnell prabhunām ajñāptasya idam Venkatasubba-sastrapā svahastemālikhitanī 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 Brockhause.
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 'lipikārena sampatayitam' 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:

Sṛī ganeśaya namah. Rāmaṁ vināyakam vande
Tathā sam apy antevāsinam bahusō durjñita.

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 Česava 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.
Besides the MSS. material a number of printed editions of the drama have also been consulted. Of these, four (Cal., Lpz., Poona and VI) 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 Kṣapanaśka, represented as the 'Digāmbara 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 mahālāësa amūs āhalidutti". Here the beta group has 'dhammassa' for 'sattassa'. In III,26 this Saddhā has been referred to as 'sattvakanyā', and not a single MSS. 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 (G1 and Bhavāni Charan Sarman's ed.) supported the word 'sattassa', perhaps on the ground of majority reading, has preserved 'dhammassa'. 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 VI, which in its turn resembles the beta group. A few variants of Poona, not found in the main text of VI, have been recorded in the footnotes. These, in the present work, have been distinguished as VI1. The VI edition is a peculiar one. It was originally edited by Vāsudeva Lakṣmana Sārmā and was published with two commentaries (Candrika of Nandillagopa and Prakāsha of Rāmadāsa Dīkṣita) by the Nirnaya-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, bhavatv evam. Tathāpi durucchedyas tu mematvagranthih.**

(Vicintya, saccvāsam) sarvathā trāto 'smi bhavatyā. (Iti pāda-yoh patati)

This order continues up to 'Pānthānēm iva vartmani kasitiruham! &c.

Then comes:

**Manah - (Sañandam) Devi, evam etad yad aha 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 informs 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. 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 Prakāsa Commentary.

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 Govindaśrīta'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.

Sri K. Sambasiva Sastrī has criticised VI 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 VI, on the other hand, I disagree with his arguments leading to the condemnation of VI's readings. The MS. evidence is totally contradictory to his contentions.


2. Natvā paratmānaṃ aśeṣadehiṇām
   Atmānāṃ syāiva sukha-prabodham.
   Karttān prabhākhyanibandhane mayā
   prakāsanāmi kriyate hi tiṇa.
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 varānaśī brahma-purī niratyaṁ.

Atah kulocchedavidhīṁ vidhitsuh nirvastum atrechati nityam evaṁ.

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-sedha' and 'kalaccheda' for 'kuloccheda' and finally 'cikīrsuh' and 'cikitṣuh' 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 'kulocchedavidhīṁ' 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 'cikitṣuh' 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 pāpaḥ pitaram asmāṃscomūlayitum pravṛttāḥ ...'

Tasmād eva janisyate punar asan avidyeti kanyā yāya
tātās te ca sahodarās ca janaṇī sarvām ca bhaksyam kulām'.

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

'Teṣām brahmabhidām vidhāya vidhivat prānāntikam vidyāyā ...'

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

'Ekāmisaprabhavam eva sahodaranām
ujjṛmbhate jagati vairam iti prasiddham.
ṛṣṭhvinimittam abhavat kurupāṇḍāvanām
tīvras tathā hi bhūvanakṣayakṛd 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:

Ahaṁkāraḥ - Kim punah kāraṇam vāraṇasyāmi sarvātmanā mahāmohasy avāc sthāne?

Dambhah : Ārya, nanu vivekoparodhā eva.

Naṇḍillagopa and Śāmadāsa explain the word 'uparodha' as ' ... uparodha nirodhanam ...'. Hīṁsanam iti yāvat' and 'Vivekasyoparodhā pravīgātāḥ' 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 'cikitsuh' 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 'Cikitsuh' 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 'cikitsuh' to the inventive ingenuity of the commentator rather than to Krsnamisra. 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 ‘vyagrāṅgulayo’ written in such a way that the latter य looks like य (yā); so that the scribe of D, a direct copy of C₃, has actually misread the same to be ya, consequently the reading which appears in D is ‘vyagrāṅgulayo’. 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 ‘prāthamāṭrāś’, a peculiarity generally manifested by the Jaina scribes, has also accounted for the change of prasutau (प्रसूतिः) into prasuti (प्रसूतिः) 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 verse 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 tippanas, or, on

1. Māhātasya paśār yajñē svargasprāptir yadīṣyate, svapītā yajamāṇena tatra kasmā na hanyate.
the other hand, he tends to include all or some of the tippanas 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 Mahamohā:

Mahamohā - (Sabbayam Hīmagatam) Āh prasiddhamahahprabhāvā sā yoginī svabhavadvesinī cāsākam duruśchedyaḥ Bhavatu (prakāśem) Bhadra, alam anaya sānkayā. Kamakrodhādiṣu pratipakṣeṣu satsu kutreyam udeyati. Tathāpi laghīyasyapi ripau tu niyatām tāvan nānevalitena vijigīṣuṇa bhavitavyam. Yatah - Vipakadārūṇo rājām āpyupalpo 'pyaruntudah.

Udvejayati sūkṣmo 'pi ca rāṇām kaṇṭakāṅkuraḥ. 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 Gārvāka. The MS. evidence is, however, contrary to this.

Another example of this occurs in Act VI:

Śraddha - Aṣṭāhaṁ svāmina yathā vivekam draṣṭum icchāmi, tat tva rātāṁ bhavatīti. Tad ahām rājasamudrāṁ prasthitā.

Here again the speech of Śraddha has been twisted and the portion 'Tat tva rātāṁ bhavatīti' is assigned to Śanti.

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 pāṭhaṁntaram' 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 (Sauraseni, Māgadhī and Paisācī) briefly. Bharata Muni in his famous work Nāṭyaśāstra defines two main kinds of speech to be used in the drama:

Ekam tu samāskṛtam pāthyam maya proktam samāsatah.
Prākṛtasya tu pāthyasya saṃpravakṣyāmi lakṣaṇam. XVII, 1.
Jātibhāṣāśrayam pāthyam dvividhah samudāḥrtaṃ.
Prākṛtam samāskṛtam caiva cāturvarṇyāsamāśrayam. XVII, 30.

1. Nāṭyaśāstra (Kāvyamaḷā 42.), Bombay, (1943).
Dhanañjaya, another authority on dramaturgy, mentions the same division:

Pathyaṁ tā sanskritam nyānam anīcānam krtatmanām. II, 97, a, b.
Sṛṅgāṁ tu prakṛtaṁ 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 chayu 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, Sauraseni and Māgadhī, &c. (Dramatic Prakrits).
(b) Ardha-Māgadhī, Jaina Mahārāṣṭrī and Jaina Sauraseni. (Jaina Canons).
(c) Apabhramśa.

(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, Sauraseni and Māgadhī. According to a well known convention laid down by the authorities on dramaturgy the dialects referred to above are mainly used in the dramas.

2. Sir George Grierson's article on Prakrits, Encyclopaedia Britannica.
Among these, while Sauraseni was in general use, Magadhi was reserved for the characters of the low class and songs were composed in Maharastri, the Prakrit par excellence.

In the Prabodhacandrodaya, there are 17 characters supposed to speak in Prakrit: Naṭī, Rati, Mati, Trṣṇā, Hīṃsā, Mithyādrṣṭī, Vibhramāvatī, Karunā, Maitrī, the Door-keeper, and the three Sraddhas speak in Sauraseni, while a male attendant and the Jaina Kṣapanača converse in Magadhī. Among these, Rati, Mati, Trṣṇā and Hīṃsā are wives of the important characters. They, as a rule, should talk Sauraseni. Mithyādrṣṭī is a courtesan and can, therefore, be allowed even to speak Sanskrit. But in this drama she converses in Sauraseni. So also does Vibhramāvatī, a female attendant and a friend of the former. The same is true in the case of Karunā 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 Sraddhas, each one a devotee of Jaina, Buddhist, 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 Sutrādhāra, is not allowed to address him as Āryaputra, also comes under this category. The remaining two characters among the speakers of Sauraseni dialect are the pupil and the door-keeper. They are not supposed to belong to the lowest class, yet being illiterate they talk in Sauraseni. There is one male

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.

Kṛśṇamiśra, unlike the author of Mrčchakatika, 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 dictum 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 'niḥbhacchaḥī' has niḥbhasiya, niḥbhaccida, niḥbatsida, mābhacchāya 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 dialects. 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 Nāṭyasāstra, chap. 8, 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 Winternitz\(^1\) 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'. Pischel\(^2\)
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
deduction rather than that of
to be followed appeared to me to be that of\(^2\) unscientific eclecticism.
When I began the work of collation I had not JA in my possession, consequent-
ly 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 origin\(^3\) of the MSS. Therefore, surprisingly
enough, when I found that the readings of B and C, both belonging to differ-
ent places yet at the same time not ruling out the possibility of being
classified within one group, tally with those of C\(_2\) 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 X\(_2\) and
which
C\(_2\), 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.)

\(^{2}\) Kalidāsa's  Sakuntala (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 source. This made my way clear. Accordingly I accepted the common readings of E, G, C₂ and H as original and placed them in the text, while those of G₃, 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 yakara'

1. Vide Introduction, p. 3.
PART TWO
was written for short 'a', I have replaced it by the original short 'a'.

The use of 'vi' for the Sanskrit particle 'api' has been silently corrected as it is a grammatically incorrect form. Another notable correction is in the case of Kaṭṭapaka's speech in the Māgadhī 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.

KRŚNAMĪṢRA’S LIFE AND DATE

The author Kṛṣṇamīṣra, 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 Gedi and the Candra dynasty. In fact the play seems to be composed to commemorate the brilliant victory of Kṛṭivarman over Laksāda-karna, the Kālacurī king. This historical event therefore, should be regarded as a great landmark in fixing the date of Kṛṣṇamīṣra. In order to understand the achievements of Kṛṭivarman, the celebrated king of the play, who was extremely fortunate in having an ally in Gopāla, the recipient of high praise from our author, we may

---

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, exterminated 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 Prahlāda from the clutches of Hiranyakṣipu and the Goddess Earth from Hiranyakaś. In the same way Gopāla was regarded as the great saviour of the Candra kingdom in the time of crisis. That the Candra under Kṛṭivarman had sustained a crushing defeat at the hands of kṛṣṇa Kālacurī, there can be no doubt. The phrase 'sakalabhiṣakalapralayakalāgurudrepa cedipatina samamulita candratreyaparthivānam adhipatyam' indicates the gravity of the situation. The fame and fortune of Kṛṭivarman, therefore, were at the lowest ebb. This discomfiture of the Candra is alluded to by Bilhana, who describes Karnā 'as death to the lord of the Kalinga mountain'. Gopāla was, by his victory over the Gedis, responsible for the rehabilitation of Kṛṭivarman’s position and prestige. We may regard him as the architect of the Candra kingdom of this period. No wonder that the play bestows such high praise on Gopāla, even in the presence of king Kṛṭivarman, before whom the play was enacted. The drama hints that Gopāla, after his great victory, which resulted in the establishment of the supremacy of Kṛṭivarman and also peace in the land, gave up war and took to the pursuit of philosophy, probably under the guidance of Kṛṣṇamīṣra.

Cunningham thought that the word Gopāla referred to God Viṣṇu. He writes (A.S.I. Reports, Vol. II, p.453) that Kṛṭivarman freed himself
briefly sketch the history of the Candelas.

Kirtivarman was one of the most outstanding kings of the Candelas\(^1\), a dynasty that ruled over northern India. The Candelas rose to power at Jejākabhukti, modern Bundelkhand, and very soon carved out a kingdom\(^2\) 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 Candelas rose to power by depriving the local Parihara chieftains of their dominions\(^3\). On the other hand Dr. H.C. Ray in his Dynastic history of Northern India (vol.II, p.668) holds that the Candelas under Nahnuka, 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 Kirtivarman, but a friend of his according to the play.

1. The name is thought to be derived from Candrātreyā, son of the moon. The copper plates refer to 'Candrātreyantrapanaṁ vamāna' (E.I. Vol.XVI, p.207 ff) The oldest M5. 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 Candrātreyā is really a later sanskritised form of the word Candrella. 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 Kirtivarman (I.A. Vol. XVIII, p.306). The word candella is found in the Benares grant of the Kālacuri Laksāmīkarna (EI. Vol.4, p.306).

2. All evidences, epigraphic and traditional refer to Khajuraho as the earliest seat of their power. The Kamil, 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 Sanvat 677 (J.A.S.B. 1881, Vol.II p.3). Dr. Ray thinks that Candravarman was the 'Vīrula' of Nahnuka.
as the feudatories of the Gurjara-Pratiharas, under Nagabhata II (c.815-833) and ruled over the small principality of Khajuraho, the Kharjura-vahaka 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 Candelas.

After Nannuka1 came Vakpati2, his son, who in his own turn was succeeded by Jayasakti and Vijayaasakti, from whom the word Jejakabhakti is supposed to be derived. The inscriptions mention Vijayaasakti's son Râhila, 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 Harsa and Yasovarman.

Harsa came at an opportune moment. The continuous struggle between the Gurjaras and the Râstryakutas had taken a bad turn for the Gurjara-Pratiharas. The celebrated Râstryaka ruler, Indra III, overran Kanauj, and we are told by a Khajuraho inscription that Harsa and his son reinstated Ksitipaladeva3 of the Gurjara-Pratiharas. Harsa by his prominent part in the politics of his time and his marriage with a Chahamana princess raised his family to considerable power and prestige. Without openly defying his overlord Harsa consolidated his position at home and abroad.

2. Ibid., p.125, verse 11-12 and 16-17.
His son and successor Yaśovarman inaugurated the struggle with the Kālācūrīs of Cedi and even captured Kalinjar from them. The Cedi king defeated by him has been identified with Lākṣmaṇa Rāja. Thus the Candelas under Yaśovarman emerged as a first class power by defeating the Cedis, Gurgeon-Pratiharas and Nāṭrakūtas. The ruler of Kālaṅj, had to yield to the victorious Yaśovarman a valuable image of Viṣṇu which was solemnly installed in the Chaturbhuj 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 Candelas in the domain of peace. The temple of Jinaṇātha, of Vidyānātha and Marakatesvara 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.

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 Gurjarān’ of the inscriptions suggests his conflict with his former overlords.

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

After Ganda’s death the Candelas and the Kalacuris came into collision with each other, for both aspired to paramountcy over northern India. The originator of this scramble for power was the able Gangeya-deva Kalacuri, whose son Laksñikarna maintained the struggle at full strength.

Vidyadharä was the worthy son of a worthy father. After him came Vijayapala and Devavarman, who were no more than figureheads.

Apart from the drama Prabodhasandrodaya 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, superceding his elder brother Devavarman. The existence of his brother Devavarman is known from a grant which was discovered at the village Mauzura in the Panwari tahsil of the Hamirpur district of U.P. But the Candra records refer to no political incidents during his reign. In some of these he is altogether omitted. The Mau stone inscription


2. According to the Mau-chatarpur inscription, verse 7, the successor of Vijayapala, son of Vidyadharä, was Kirtivarman I. (See: History of Bundelkhand, by V.A. Smith). Further, Smith has identified Devavarman with Kirtivarman.
of Madanavarman mentions Kirtivarman after Vijayapala. The same is done in the Deogarh rock inscription of Kirtivarman and a fragmentary Candela stone inscription from Mahoba. According to Cunningham, this omission of Devavarman in the genealogical lists of the Candelas was either due to his childlessness or supercession 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 Candel family. The other alternative that his children and himself were supplanted by Kirtivarman, has some evidence to support it.

Dr. H.C. Ray 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 Candel 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 Mahamoha. The play ends with the triumph of

Viveka. This allegory, we may suppose, alludes to the conflict between Devavarman and Kirtivarman.1

Kirtivarman's conquest of Karna is graphically described in a Mahoba inscription2. It runs: 'just as Purusottama (Visnu) having produced the nectar by churning with the mountain Mandara the rolling (milk) ocean, whose high waves had swallowed many mountains, obtained (the goddess) Lakshmi together with the elephants (of the eight regions) he (viz. Kirtivarman) having acquired fame by crushing with his strong arms the haughty Lakshmakarna, 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 Lakshmakarna, which perhaps inspired the production of the play. The following were the contemporaries of Lakshmakarna:

(i) Gālukya Somesvara of Kalyani (c. 1040-69 A.D.)
(ii) Gālukya Bhima of Anahilpattan (c. 1021-64 A.D.)
(iii) Vigraharaaja of Bengal and Bihar (c. 1055-61 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 Bhūmapāla (who is mentioned as succeeding Vijayapala in one inscription) as one and the same person. (J.A.S.E., Vol. I, Pt. I, p.13).
Maisey's No. II Kalinjar inscription gives us the date of Karna's defeat as 1080 A.D. The play commemorates the victory of Kirtivarman over Lakshmakarna 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 Kirtivarman, Sallaksana by name, with the conquest of Karna Cedi. Dr. Smith points out that Sallaksana was the heir-apparent at the time and was acting under the orders of his father Kirtivarman I, and not Kirtivarman II, who is mentioned in the drama.

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

From all this discussion it follows that our poet Kranamisra was the contemporary of Kirtivarman, Lakshmakarna and Copala, and flourished in the later half of the 11th century. Goldstucker, 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.

Krsnamisra had tried to reconcile Vedantic monism with the Bhakti cult of the Vaisnavas, as the Advaitins left no room in the world of reality for the exercise of love and piety towards the Paurânik god, whose worship was current in his time. Râmanuja, through the doctrine of Viśistâdvaîtism (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 Viśnu, its author may be regarded as the follower of Râmanuja1. Secondly he points out that the name "Purupottamâyatana" for Viśnu's temple in Orissa came into vogue in the 12th century. Further, he believes that Krsnamisra might have belonged to the south like most of other Râmanuja'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 Râmanuja also. And since he, like some of the historians, regards Râmanuja 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 Râmanuja; no serious trouble would have arisen, as there are scholars who place Râmanuja in the beginning of the 11th century. However, his conjecture has another aspect of far reaching consequences: Krsnamisra was a follower of

---

1. Ibid. p.12.
2. Ibid.
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 in the ordinary illusory condition of the human soul. His frequent references to Śrīkṛṣṇa, 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. Vaidya remarks: ‘... who further, though he did not give it the highest place, sanctioned the worship of idols of Śiva and Viṣṇu, Āditya and Devī ... ’. Kṛṣṇemiśra 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 Kṛṣṇemiśra 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 Venkata-nātha Vedāntadesiṅa for this purpose.

The name ‘Puruṣottamayatana’ 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

religions after their defeat, Kṛṣṇa Miśra tells 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 'dravidāṅgāṅktavāgaṃ ivārtham avicārya vīkāpasyanti' 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, Aufrecht, for lack of details, dismisses Kṛṣṇa Miśra 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 Vedanta. It is further added that he composed the drama Prabodhacandrodaya for one of his several disciples, who was averse to the study of philosophy. 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 Vedanta School and a disbeliever of other schools of philosophy. All those systems of philosophy have been ridiculed by him in the play.

---

2. VI, 12.
3. C. C., see under Kṛṣṇa Miśra.
5. Acts III and VI.
Nothing is known about his parentage. Professor Winternitz\(^1\), however, writes that the name of his father was Viṣṇu. The story, that he with Maṅkha and Jayadeva visited the Kāmakūṭi pīṭha of Śankaracārya during the pontificate of Candrasekhara Saravatı is based on his identification with one Kṛṣṇa\(^2\). 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 Subhāgaṇitaṇī of Vallabhadeva, we have four stanzas\(^3\), all of which are found in the play. The Paddhati\(^4\) Sarangadharā contains fifty-five\(^4\) verses having the name of Kṛṣṇamārā. Two of them are found in the play. Very probably these stray verses formed a part of some other work that Kṛṣṇamārā wrote and which has now become extinct. No evidence is available on this point.

---


p.16. muktābhā nkapalāśaktiṇu āṣāvallīṣu maḷāṇinibhaṁ
vähna lājanibha dṛṣṭa maṇinibha bhogotkara bhogināmām
Nṛtyāvartavitarānāraśītapayaḥ samārchanoocchitàḥ
kholanto haremūrdhmi partu bhavato gangapayobindavah.

p.68. Udyoginām puruṣasadasinām apaiti lakṣaṁ
dalvena deyan iti kāpuruṣa vadantī.
Dalvān nihatyā kuru pauruṣam atmasāktya
yatne kṛte yadi na siddhyati ko 'tra doṣah.

p.133. Idam apaitu kapataṁ jarjaraṁ piljaro tyān
vīrānti na grho 'śmin kṛūramārjaravartā.
Sukā mukulitajivihamṣīyataṁ kim vacobhas
tava vacanavinode nālaṁ pāmananāh.
KRŚNAMĪṢRA AS A DRAMATIST.

Krśnamiśra 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 Kālidāsa 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 (Sukumāramatī). 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 Krśnamiśra has exercised a considerable influence on succeeding dramatists.

As a dramatist, Krśnamiśra’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 clear-cut individual characters. On the other hand, however, in composing such a drama wherein the abstract ideas have been presented as dramatic 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, Krśnamiśra, 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:

Ahaṁkaraḥ - Aho, mūrkhahabulāṁ jagat. tathāha -

Naivāsrūvi guror matam na viditam tautātitaṁ darsanāṁ,
tattvajñānam aho na sākṣikagirāṁ vācaspateh kā kathā,
sūktam nāpi mahadadhīr adhigataṁ māhāvratī neksīta,
sūkṣma vastuvicāraṇā nṛpasābhīṁ svasthaiṁ kathāṁ sthīyate. II, 3.

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

(vilokya) ete tāvad arthāvadhāraṇavidhurāḥ svādhyāyādhyayānā-
mātrenirataṁ vedāyiplavakā eva. (punar anyato gatvā) ete et ca 
bhikṣāmātragraḥhitayativrātā mūnditaṁmuṇḍāṁ panditamanyā 
vedānta-
sāstrāṁ vyākulyanti. (vihasya) -
pratyakṣaśadipramāśiddhadhvaṛuddhārthābhīdhamāṁ
vedāntā yadi sāstrāṁ bandhaṁ kim aparādhyate. II, 4.
tad etair vāṁ miśreyam api gurutaraduritaṁ
(vihasya) ete et ca durāhyastākṣapādmatāṁ pasavuḥ pāsaṇḍāṁ. 
amśam 
saṁbhāyanād api nara narakam yānti. 
tad ete dārsanapathād dura-
tah parihaṁraniyāṁ.
These and other similar passages can also be quoted here.

Kṛṣṇa'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:

Gaudem rāstram anuttamaṁ nirupamaṁ tatrāpraṁ rdhāpurī
bhūrīṣreśṭhakānuma dhama paramaṁ tatrattamo māṁ pitā.
tatputrārthaṁ mahākulā na viditāṁ kasyātra tegām api
prajāmaślavivekadhāiryavimānaṁ āham cottomah. II, 7.
nāśmākaṁ janaṁ tathojjvalakulā sacchrotriyamāṁ punar
vyūdhā kācana kanyaka khalu mayā tēnāśmaṁ tētābhikāṁ.
mātriśatūtaṁ
asmacchyalakabhaginīyadhūthitaṁ mithyābhīṣapta yatas
vāsin
tadparamparāṁ mayā svāgṛhinī prayasyaṁ api prajjhitā. III, 9.

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

Dambhaḥ - Sadanam upagato 'haṁ purvam ambhojayonoḥ
sapadi muniḥtrir ucchair āsamesūjhitas tu
sasapathamānunīya brahmaṁ gomayāmbhaṁ-
parimrjitanijorāvānu samveśito 'smi. II, 10.

Ahaṁkāraḥ - Are, dāmbhikasya brahmaṁasyātyuktih. (vicintya)
Athaṁ dambho 'yaṁ. Bhavatu evaṁ tāvat. (prakāśam)

Āh, kim evaṁ garvayase. (sakrodham) -
Are kaiva vāsavaṁ kathaya ko 'trapadmodūhavo
vada prabhavabhūmaya jagati kaṁ rṣiham api.
Avehi tapasā pālam mama purandaranam ātāṁ
ātāṁ ca paramaṁsthīnam ātattu vā munīnam ātattum. II, 11.
They excel each other in boasting. All these qualities have accounted for making the drama interesting and attractive.

On the doctrinal side, Krsnamisra has been successful in combining the monism of the Vedanta with the Bhakti cult. This peculiar nature of the plot has caused some misunderstanding; to believe that the author was a follower of Ramamija. We have briefly discussed the question 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 vedanta with the already popular cult of devotion to a god; a cult, no doubt meaningless with reference to the absolute reality of the Vedanta, 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 Krsnamisra'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, Krsnamisra 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, Krsnamiśra does not seem to be a dramatic artist. The Prabodhacandrodāya 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 Prabodhacandrodāya appears rather like a narrative than a drama.

Krsnamiśra 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.

Krsnamiśra's style is very simple, and according to the terminology of the Rhetoricians, may be classified under the Vaidarbhī riti. 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 text of Vaidarbhī riti 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 Sārdūlavikṛṣīṭīta and next to this Vasantarākṣā.
SECTION III

THE TITLE & SOURCE OF THE DRAMA;

TOGETHER WITH A SYNOPSIS.

Krṇaṇḍiṣṭhra’s technique of utilizing 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 ‘Suryodaya’. 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 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, Upanishads, 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 suggested that the play may have been composed on the plan of the 'Purāṇjanopākhyāna' 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 Devī Bhāgavata, it is said that Śrī Bhāgavata was composed by Bopadeva, son of Kesava, poet of the court of Hemadri, Raja of Devagiri (1260-71 A.D.)". For Kṛṣṇamiśra's date he quotes another story: "The genealogies of the Kamakoti Pitha record that Manikha and Kṛṣṇamiśra were contemporaries of Candrasekhara Sarasvatī, the 47th occupier of that seat (1097-1165)". Even if we admit such a later date as this for Kṛṣṇamiśra, 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 Upamiti(ta)-bhavaprapāṇā-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, Himā, Trāṇa, including others have been depicted as the inner companions of 'Samsāri Jīva' in this Kathā. This first fully-fledged allegorical novel of

3. Ibid.
Siddharsı, 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. Siddharsı wrote this Kāthā 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 Pravṛttī and Nīvṛttī. While talking they hear Viveka in conversation with Nati, 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 Ahamkāra 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 Viṣṇubhaktī, 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 Sānti is trying for the reunion of Upaniṣad with Viveka. Mahāmoha orders the arrest of Dharma and sends Mithyādṛṣṭi to win over Śraddhā, so that Śraddhā may die.

---

1. Peterson and Jacobi, (1905), Ubk., p.viii.
in separation from her mother.

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

**Act IV.** In Act IV Sraddhā tells her friend Maitri 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 Mīrvṛti.

**Act VI.** In Act VI we are told that Mahāmoha, before disappearing, had sent Madhumati 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 Upanisad 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 Upanisad 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 Prabodhacandrodasya, Krsnamisra 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 Prabodhacandrodasya, there are a few points here and there which help us to get some glimpses of the society of Krsnamisra'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, Krsnamisra's remarks 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

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 Kṛṣṇaśrīra's personal religious beliefs have gained ground. 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 Kṛṣṇaśrīra 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 Goldstöcker's observations, who regarded him as a pupil of Rāmānuja.
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 Kṛṣṇāmīśra as greatly influenced by his doctrines, the thesis would be a foregone conclusion. But then will it not imply that the worship of the Puṣruṇika 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 'paramabhaṅgavatās' or 'paramamāhāesvarās' as the case might be. This tradition had been carried on up to the times of Kṛṣṇāmīśra 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 Harsa's acceptance of the former could not popularise it as it did in Asoka's time. A century or more later, Kuvera gave a crushing blow to these tottering atheistic religions, and they never recovered from it. Although Kuvera 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 Brahmān literature, were gaining strength. Both these doctrines were develop
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 Upanisada grounds wherefrom Sankara derived his authority, Ramanuja 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, Krsnamilver 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. Buddhism has placed it in the forefront. They even allowed women to live in monasteries.

Other important religions of Kṛṣṇaśāstra'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 Pāṣupatas 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 Pāṣupatas 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 Cārvaka.
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. Santi 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 Krsnamiśra 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 cannot 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 purview 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)bhavaprapamah Katha of Siddharst, 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 Visvanatha Kaviraja, the author of Sthityapdarpana, 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 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. 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' 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 with 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 Rgveda in the form of
figurative description of natural phenomena. The instances of other
aspects of the allegory occur more frequently in the Brahmanas and in the
Upanishads than in the Samhitas themselves. Prof. Winternitz 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 alter 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 Rgveda
itself, the transformation of these natural phenomena — into gods
and goddesses such as Surya (Sun), Soma (moon), Agni (fire) ——. He
further states, "So the songs of the Rgveda 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 out by the facts. Hymn after hymn can
be quoted here for further corroboration of it. A few instances are
given below from the hynms in the Rgveda addressed to the dawn (Ugas).

(1) A gha yosva sunary ugs yati prabhujati

Jarayanti vṛjanam padvad łyata utpātād paksinah.
Eṣā vṛcni bhavati diyāśa aviskṛvyāpa tanvaṁ purastat.

ṛtaṣya paṁtham anveta ṣādu praṇaṇatiṁva na dīṣo mīnati.

Eṣā subhaṁ na tanvo vidanordhveva saṁti drṣaye no aṣṭāt.

apa dveṣo bādhamāna tamaṁsy uṣa dīvo duhita jyotisagatā.

(ii) Eṣā pratīci duhita dīvo nīṁ yogeva bhadraṁ ni ṛṣiṁte apsaṁ.

vyūryavati dāsāya vāryāni purna jyotir yuvatīṁ purvatiṁkaṇaṁ.

Bhadra dādṛṣṭa urviya vi bāḥsy ut te sa-or bhāno vyaṁ aśam apataṁ.

āvira vṛksaya Kṛyuṣa sūbaḥmaṇoṣo devi vocāmaṇa mahābhiḥ.

This and similar graphic descriptions of other natural phenomena are not rare in these Śaṁhitā. 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". Mostly all such examples are found in the tenth book. There are hymns in praise of Manyu (anger) and Śraddha (faith). Two examples of each are quoted below.

(iii) Yas te manyo āvyahad vajra sāyaka saha pāha ṃtyati viśvamanuṣaḥ.

Sahyama āṣasem āryaṁ tvaya yuja saḥaskrtone saḥnaṁ saṁkṣaṇaṁ.

Abhiṁ manyo tanaṁsa tāvāya ṣūpāsa yuja vi pahi pātrāṁ.

Amitraha vṛtrahā Masyahā ca viśvā vasuṇy a bhaṁ tvam nah.

The following has been addressed to Śraddha.

(i) Śraddhāṁ devā yajamāna vāyuqopapā upāsate.

Śraddhāṁ hṛdayya ṣākyā śraddhāya viṁdate vāsū.

Śraddhāṁ pratr haraveha śraddhāṁ madhyāṁ dināṁ pari

Śraddhāṁ sūryasya nimrucli śraddhe śraddhānyeca naḥ.

1. R̄yveda, V. 80. 3-4
2. Ibid. V. 80. 5.
3. Ibid. VI. 64. 2.
5. R̄yveda. 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 Samhitās, we occasionally meet with. Here we really see the allegory in the making. The Brāhmaṇas 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 Brāhmaṇas, the development of allegory through this interpretation appears in Sanskrit. Not only in the Brāhmaṇas 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 Śatapatha Brāhmaṇa, as illustrative examples.

Indraḥ vai vṛteṣu jāgniveṣeṣeḥ nāśīrteti manysmanah sarvā devatā ajahūs tam maruta iva svāpayo nājalūḥ, prāmā vai marutāḥ svāpayaḥ;
prāmā haiv enah tam nājalūḥ tasmād ego 'cyutuh svāpyīmaḥ progathah śasyata, āsūpe svāpyibhir ityapi ha yody aindram eva āta ārddvam chaudah śasyata. Tād dha sarvāḥ marutvatiyam bhavatī ego ced scyutuh svāpyīmaḥ progathah śasyata āsūpe svāpyibhir iti.

Athato manasaḥ caiva vācas ca. Aham bhadrā uditaṁ manasaḥ ca ha vai vāk cāhaṁ bhadrā udati.

Tad dha manaṁ uvāca. Aham eva tāvac chṛyo 'smī na vai māyā tvāṁ kiṁ caḥānabhigataṁ vadasi sā yam mama tvāṁ kṛtāṅkārāṅavartīṁ asaṁ eiva tāvac chṛyo 'smīti. Atha ha vāg uvāca. Aham eva tāvac chṛyo asmi yad vai tvāṁ vetthāhāṁ tad vijñāpayāmy aham saṁjñāpayāmīti.

1. Aitareya Brāhmaṇa, 8. III. 2. 16.
2. Śatapatha Brāhmaṇa, I, 4-5, 3-10.
The personification of the sense organs is continued in the Upanisads also. The Superiority of Prāna over other senses has been often illustrated by dialogues and actions. The following is an example from the Chandogya Upanishad.

(i) Atha ha prāṇa aham śreyāṃ vyudire aham śreyāṃ asmi aham śreyāṃ asmīti. Te ha prāṇah prajāpatim pitarām upetya ucuh bhagavān konaḥ śrāśṭbhah? Iti tān hovāc cāyasmīn va utkṛnte sārīram pāpiṣṭhataram iva dṛṣṭate sa vah śreṣṭha iti. Sa ha vāk uccakrama sā samvatsaram prasya paryetya uvāca katham āskāta te maj jīvitum iti. Yatha kaḷaḥ avadantah prāṇantah prāṇena pāśyati caksusā śṛṇvantah śrotreṇa dhyāyanto manasaḥ evam iti pravivesa ha vāk caksu hoccakrama.

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

are not at all concerned here with 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 Brahmanas and in the Upanisads 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 Jātakas stories or in the Mahābhārata 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, Kirti, Dhṛti, etc., as characters. This drama was found with the fragments of Asvaghosa in central Asia. Whether or not Asvaghosa is also the author of this can not be maintained with certainty. The only evidence in favour of assuming Asvaghosa as its author is its appearance with the Śāriputra-prakarana, the colophon whereof bears his name. In the drama Buddha, Kirti 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
Next to this interesting fragmentary dramatic piece another fully developed allegorical drama is the Prabodhacandrodāya of Kṛṣṇaṭīrtha 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 Kṛṣṇaṭīrtha 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.

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 'Dūtavākyam' 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 Tarangavatī 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 those sorrows. These Dharmakathās were designed to serve the purpose of religious instruction and edification. This literary form reached its culmination in the Upamitī(ta)bhavaprapaṇoṣa Kathā of
Siddharsi; an allegorical Sanskrit novel. The work is in prose mixed with verse and its time, according to the author's own statement, is Somvat 962 (905 A.D.). Siddharsi tells us therein about himself, his teachers, his work etc. He indicates 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 men 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 Hisupuyaka is no other than himself 'medīyo jīvah' (v. 462); p. 45, l. 16, p. 53, l. 12) before his conversion to the Jaina faith (bhagavadharmaprāptah prak). Moreover he refers 'to his own experience' (svsamvedanasiddham p. 53, l. 17, p. 80, l. 10); ...." "And finally an entirely personal trait; the composition and publication of the Upamitibhavaprāpaka 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." He sums up his

3. U.B.P.K. (1900), III-IV.
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 *Samsāranātaka*".

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, *Krṣṇa-
miśra*, 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 *Yasahpāla*, the 
*Sāṃkalpaśūryodaya* of *Venkaṭanātha* and the *Caitanyacandrodaya* of *Kavi 
Karṇaplūra*.

---

Text in transliteration.
PRABODHACANDRODAYA

First Act

Madhyānārkaṁamaricikāsv iva payahpūro yaḍajñānā-
ataḥ, kham vāyur jvalano jalaman kṣitir iti traitya-
skyam unmiilati. Yatattvam viḍuṣām nimilati
punaḥ sragbhogibhūpamam, sāndrāṇandam upāsmaha-
tādāmalai svātmāvabodhahmahāḥ. 1.

Antarnādīniyamitamarullanghitabrahmarandhram
svānte sāntipraṇayini samunādānandasāndram
Pratyagjyotir jayati yaminah spāṭalāṭanetra-
vyājavyaktīkrtam iva jagadvīpya candraḥdhamaleḥ.

2.

(Nāndyante)

Sūtradhāraḥ - Alam ativistareṇa. Ādiṣṭo'ṃsi sakalasa-
manthacaṅkrodāmanimānimājgarinirājita caranaka-
malena, balavadarinivahāvakṣaṭaṭkapāṭapatana-
ṣprakāṭitanarasiṁharūpeṇa, prabalataranarapa-
ṣṭikulapralayamahāraṇavāmaṇamadinīsamuddharanamā-
ḥāvarāḥena, nikhiladīgvilāsinīkarmāṇaprakrtakīr-
tipallavāv, samastāśastamakarpatalāśphalā-

1. alam ativistareṇa' omitted (C) 2. cakra omitted
   (A & CAL.) 3. yugalena (C₂) 3. yugalena (C₂) 4. ripuṣa-
   jaya. (D.F.LFZ. & VL₁) 5. kṣasthala. (A & C₂) taṭaṅga-
   ṇa(CAL) 6. nṛsīmharūpeṇa (VL) narasīmharūpeṇa (VL)
arasīmharūpādāmārene (A)
7. kula omitted (A) 8. pralayakṣa (A) 9. samudra (F)
10. magna omitted (LFZ), nimagna (VL) 11. varāharūpeṇa
   (VL) 12. sakala (VL) 13. kirtilatāpallavena (B.C₁.C₂
   F.P. Cal. Poona, VL.)
anabahalapavanasaṃpātanartitapratāpānahena Śrīmatā
gopalenāyatākhalaṃasya sahajasuhṛdaṃ ṛajñāḥ Śrī
kīrtivarma-devasya digvijayavyāparāntaraśparabrāhmaṇāndair asmābhīṣ samunmīśitävividHAVIṣayarasate
dūṣita iv ātivāhitā divasaḥ. Idānīṁ tu kṛtakartavyā eva vayam. Yataḥ-
Nītāḥ kṣayaṃ kṣitibhujō nrpater vipaksā
rakṣavatī kṣitir abhūt prathitair amātyaiḥ
Sāmrājyaṃ asya vihitām kṣitipālamaulims-
malārcitām bhuvāpayonidhimekhalayām.

1. Tadāyam sāntarasaprayāyaparṣabhinayamātmānam
vinodayātum iochānaḥ. Tād yat pūrvaṃ atrabhavad-
bhiḥ Śrī Kṛṣṇamiśraśri Prabodhacandrodāyam nāma nāte
akām nīmāya bhavatā samarpitaṃ āsīt tad adya
ṛajñāḥ Śrī Kīrtivarmanah purastād abhinetayaṃ
bhavatāḥ. Asti cāsyā bhūpateḥ saparīsadā tad
āvalokanaṅkutāhilam iti. Tadgrāham gatvā gṛhiṇīm

āhūyā sangītakām anusīṣṭhāmi.
(Parikramya nepathyābhimukham avalokya) Arye itaśāvat.

(Pravijāya Naṭī) Naṭī - Eṣāmī, ānavedu ajjō ko niō anucitthiṭhutti.
Sūtradhārah - Arye viditam eva bhavatyāḥ.

Asti pratyarthipṛthvīpativipulabalarānyamūrchatpratāpa jyotirvēlāvalībhatribhuvianavivaravo visvavibhrāntakirtih.

Gopālo bhūmipālān prasabhān asilatāmitrāmatreṇa jītvā sāmrājye kīrtivarmā narapatitilako yena bhūyo 'bhyāṣeći. 4.

Api ca -
Adyāpyunmadayaṭudhānatarunī caṅcatkarāśphālanavyāvalgamṛkapalatālanitair nṛtyatpiśacānganaḥ Udgāyanti yaśēnī yasya vitatair nādaiḥ pracakāśānīla praksbhayatkarikumbhaṅkramūtakuravavyaktai rāṇaṃ kṣonayah. 5.

Tena ca sāntāpathaprasthitenaḥtmavīdātmāvinodārtham Prabodhacandrodābhidhanam naṭakam abhinetum adisto 'smi. Tad adisyan talkaṃ bharata vāṇikāparigrahaṃ. 43.

Naṭī - (Savismayam) Ajjā accaṛām accaṛāṁ jeṇa tehā-

---

32. samaṇhīya (C. E. VI) 33. gītakārmanu. (E. VII) 34. iyakh (Cal.) 35. ajjautta (B. C. 2. F. X. LPZ.) 36. Bhavatya "instrumental" (A. C. 2. F. VI) 37. viśrānta (VI), vikkhyāta (F) 38. tāmatrāmatreṇa (B), tāmatrāmantreṇa (A), tāmatrāmitreṇa (VL) 39. (sāntarasapatha (F), sāntarasaprāyapatha. (C.) 40. ātmavidā omitted (A. B.) (Cal. poona) 41. tmanovi (VI) 42. śyatām (B. C.)

43. grahaṇāya (A. C. B.)
44. ajja omitted (B) ajjautta (B. F. Poona).
vihāniēbhībalavikkamekkanibbhačchāśālārāāmāndanānaṃ, āyānākittthaḥ kathisāndanaṃbhāhalavarisāntasaranārājajjajjajjādātārātārāmāmālam, nīranta-
riṇicvandaṇatikkhaṇikkhittasaṃbhāsappallaṭṭhautta-
viaṃgāmānīgamaḥmahāhiḥharasahassam, bhamaṃtabhēdaṃman-
darāhīhādaghummaniśālāpattisalilasaṃghēdām kaṃnasa-
sāram nīṃmahī mahumahanēva khīrasamuddam āśāida-
śamaravijaśālācchī tassa sāṃpadatī saīlamuṇiṃjanaśāla-
āpiḥ kahanaṃ eva uvasamo savvutto.
Sūtradhāraḥ - Āryē nisargasaṃyam eva brähmaṃ jyotiḥ kuto'pi
kāraṇaḥ prāptavikāram api punah svabhāvā ev āvatāashi-
ante. Yataḥ sakalabhūpālaṃkulaṃpralāyaṃkalāgnirudrenā
cedipatinā samunyāditaṃ candraśreyapārthīvānēm prāth-
ivyām ādhīpātyāṃ sthīrārtuṃ ayam asya sāmānabhaḥ.
Paśya -
Tathā Kalpāntasamkṣobhālaṃghitāśeśabhūbhṛthā
sthairyaprasādāmārīyādāhū tā eva hi mahādēhaḥ. 6.
Api ca - Bhagavanprāryānāṃśasambhūtā bhūtaḥitā tathāvidhān
pauruṣaḥbhūsaṃ bhātīṃ avatīrīya nispādītakṛtya
yēna punah sāntiṃ eva prapadyante. Yathā Parasūramām
evākālayatī bhavati tāvat.

45. bhūā omitted (F) 46. ekka (C1,C2), vikkamekka omitted
(Cal.) 47. yāpanakītha (F,Poona) 48. jajjarīdā (Vl),
jajjariṃanta. (C3) 49. kkhāvishkhāni (Vl),
kkhanīkhhita (C3) 51. ttmahatthapa. (Vl) 52. pejjāsid
(Cal.) 53. pācāṃdama. (C,F,Cal,LPZ, Poona)
54. ghūṃanta (Cal.) 55. sena (B,Cal, LPZ) 56. samāsādīda (B,C
C1,E,F). 57. niāvīraēcāraṇḍasa (C,B, Poona), niācāri.(Cal.
58. āryē omitted (C) 59. vam eva (Vl),vam ti. (C3), va ava.
(C,Ca.l) 60. tādā for tathā; then follows Kalpāntavātāsam
kṣobha (B,C ,Vl) 61. vīdhapaus. (C2,Ca.l) Pauruṣaṃguṇaḥ
puru. (JA) 62. tītalama. (Cal.) 63. torukṛt.(C2,C3,Vl)
64. pratīpa. (B) 65. tathā hi (C2,CAI)
Yena trih saptakrtvo nrpa bahula vasamamsamastiskaparnkapragbhare'kari bhuricyutarudhirasaridvāripure'bhi sekaḥ. Yasya stribalavṛddhāvadhinidhanavidhau nirdayo visruto'sau, rājanyoccāmsakūtakrathanapaturar̥dghoradhāraḥ kuthāraḥ. 7.

So'pi svavīryād avatārya bhāram bhūmeḥ samutkhāya kulaṃ nrpanām.

Praśāntakopajvalans tapobhiḥ
Śrīmān muniḥ sāmyati Jāmadagnyah. 8.
Tathā'yaṃ api kṛtakṛtyah samprati paramam upasāmanistham prāptah. Yena ca - Vivekah eva nirjitya Karṇāṁ moham ivorjitam Śrī Kirtivarmanpateḥ bodhasy vodayah kṛtah. 9.
(Nepathyey) aḥ pāpa sailuṣādhama katham asmāśū jīvatsu svāmino Mahāmohasya Vivekasakāsāt parājayam udāharasi,
Sūtrakṛtavah - (Sasāṁbhramāṁ vilokya) ārye
Uttungapīvarakucadvāyapīditāṅgam āliṅgītaḥ pulakitena bhujena ratyā Śrīmāṁ jaganti madayan nayanābhīrāmah Kāmo'yaṃ eti madaghūṛṇitanetrapadmaḥ. 10.
Mad vacanāca cāyam upajātakrodha iva laksyate. Tad apasaranām ev āsmākam itaḥ śreyah.
(I ti niśkrāntau) 

PRASTĀVANA

(Tatāh pravisāti yathānirdiśṭāh Kāmo Ratis' ca)

Kāmāḥ - (Sakrodham ānh pāpeti paṭhitvā) Namu re bhara-
tādhama -
Prabhavati manasi viveko viduṣām api śāstra-
saṁbhavas tāvat.
Nipatanti drṣṭiviseri kā kāvan mendīvarakśiṇām. 11.

Api ca -

Ramyāṁ haryatālaṁ navah Sumanasāṁ gūnjad dvirephā-
latāh, prornīla man navamallikaṣurabhayo vātāh sa-
candrāḥ kṣapāḥ. Yādyātāni jayanti hanta paritāh śastra-
ny āmoghāṇī me, tad bhoh kīderg asau viveka-
vibhavah kīderg prabodhayah. 12.

Ratiḥ - Ajjautta guruō kku māharāhassa pādivakkho viveo-
tti takkemi.

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

Api yadi visikhaḥ s'arāsanam vā kṣumamayam sa-
surāsurām tathāpi.
Mama jagad akhilām varoru īājām idam atilāṅghyaa
dhurtim mūhurstam eti. 13.

Tathā hi -

Ahalyāya jāraḥ surapatir abhūd atmatanayām
prajānātho'yāśid abhajata guror indur abalām.
I ti prayaḥ ko vā na padam apathe'kāryata mayā

80. sunyanā (B. C. C.1. Cal.) 81. kāh sura. B. C. C. 2. B. 2
82. niśāh (D. IPZ.) 83. māhārāh māhā (B. Cal. Pooha)
84. paśya paśya (B.) 85. ca (C), me (C. 2)
86. lyāyam (B. C. 2), lyāyai (VL)
śramo mad vāṇānām ka iha bhuvanommathavidhiśu. 14.

Ratiḥ - Ajjautta evwam mānedam. Tahavi mahāsahāsamsampanno
sāmkidavvo ārādi. Jado assā jamaṇāmappamuhi
amaccā mahābala suṇiandi.

Kāmah - Priye yān etan rājno vivekasya yamādin amātyān
pasvāsi ta ete niyatam asmābhīr abhiyuktamātrāt
prāg eva vighatiṣyante. Tathā hi -
Ahiṃsā kaiva kopasya brahmacharyādayo mama
lobhasya puratah ke' mī satyāsteyaparigrahāḥ. 15.
Yamaniyāmasanaprāthāyamapratyāhāradhyānadhāraṇa-
samādhyaasu tu nirvikārēcittaikasāddhyatvād īsatka-
rasamunmālaṇā eva. Api ca striya ev āmiśām
kṛtyas ten aiteṃ sma gocarā eva varnte. Yatāh-
Santu vilokanabhāsanāviṣāparihāsakeliparirambha-
śā.

Smaraṇam api kāminīnām alam iha manaso vikārāyai. 16.
Vīṣesatas' caite madamānamātsaryadambhalobhadibhir
asmat svāmivallabhāh abhiyujyāmānā narapatimā-
ντρīṇam adharmam ev āśrayisyante.

Ratiḥ - 96. sūdām mae tuhmanaṃ samadamaviveappahudinām ca
ekkam uppatitiṣṭhānam tti.

Kāmah - Āh priye kim uccyate ekaṃ utpattisthānāvati?

87. momma. (C). 88. jadossa (B.C₂.F.Poona)
89. drāg (B.C₁.C₂) 90. karaikaci. (C.B. Cal.)
91. mūlita eva (B) 92. caram eva na pravartante (B)
93. vīhāra (C₂) 94. madamātsarya (VL) 95. llabhair
amātyaiv ābhī. (F), abhibhūyāmānā (B)
96. ajjaūṭta sudūm (F.X. poona)
97. viveasamadama. (VL) 98. āh omitted (B.C₂.Cal.),
priye omitted (C.), āh priye omitted (C)
99. iti omitted (C) 100. thanamahe. (VL)
Namu janaka ev āsmākam abhinnaḥ. Tathā hi -
Sambhūtah prathamam īhesvarasya saṅgān -
māyāyām mana iti viśrutas tanūjāḥ.
Trailokyaṁ sakalam idāṁ viśṣṭaṁ bhūyāḥ
ten ātho janitam idāṁ kuladvayaṁ naḥ. 17.
Tasya ca pravṛttinivṛtti dve dharmapatnyau.
Tayoh pravṛttyāṁ samutpānāṁ mahāmohopradhānāṁ
ekāṁ kulan. Nivṛttyāṁ tu vivekapradhānam iti.

Ratiḥ - Ajjautta jadi evvāṁ tā kim niṁittāṁ tuhmāṇām
soārāṇāṁ
eārisām veśam.

Kāmāḥ - Priye,
Ekāmiśaprabhavam eva sahadarāṇēm
ujjṛmbhate jagati vairam iti prasiddhām.
Pṛthvīnimittam abhavat kurupāṇḍavānām
ātivas tathā hībhuvanakṣayakṛd virodhāḥ. 18.
Sarvām evvātaj jagad āsmākām pitropārjitaṁ,
tācāsmābhīṣa tātavallabhatayā sarvām evvām ākrāntaṁ.
Teśam tu viralaḥ prācārāḥ. Tenāte pāpāṁ
sāmpratāṁ pitaram āsmāṁśc conducayitum udyataṁ.

Ratiḥ - Sāntāṁ pāvam. Ajjautta kim eārisāṁ pāvāṁ viddesa-

100. thamamahe. (VL) 101. pravṛttih nivṛttiśca (B.C.C₁.)
102. utpannam (B. C. Cal.) 103. ekam omitted (E.X)
104 tyām utpannam (Cal.) 105. vi omitted (C) vi paropparaśa
(VL) 106. mahāveram (B) 107. tathāpi (C₂.)
108. eva caitaj (Cal.) 109. dasmatpitro. (C₂.D.F.VL.),
pairtyam upārjanam (B) 110. tathāsma (C³)
111. bhis tāved valla. (E.X.I.PZ.Poona. VI) bhis tāved
pairya. (C².)
112. teṇa te (C. Cal.) 113. udyuktaḥ (F); samudyaśatāḥ (C³.)
- 9 -

mēttakeṣṭa tehim āraddham? Hudda, assa uvāo kovi mantido.

Kāmaḥ - Priye asty atra kiṁcin nigūḍham bījam.

Ratiḥ - Ajjautta tā kiṁ ma uggādīadi.

Kāmaḥ - Strīsvabhāvād bhavatī bhirur iti na tad dārūṇām pāpiyasām udārhyaṇe.

Ratiḥ - Ajjautta kerisam tam?

Kāmaḥ - Priye na bhetavyaṁ hatasānām āśāṁstrām etat.

Asti kiṁ aśā kiṁvadantī. Aṭrāśmākaṁ kule vidyā nama rākṣasī samupatsyata iti.

Ratiḥ - (Sabhayam) Hadhī hadhī kaham ahmaṇaṁ kule rakkhasīte vevadi me hidaṁ.

Kāmaḥ - Priya na bhetavyaṁ kiṁvadantimāstrām etat.

Ratiḥ - Adha tāē rakkhasīte kiṁ kāḷavvam?

Kāmaḥ - Priye asti strīvatra-prajāpatyā sarasvatī.

Pumāsaḥ saṃgasamujjhitaṁ sgrīhiṇi māyeti tenāpya asaṁ asprāstāpi manah prasūya tanayam loḍān asūta kramāt. Tasmād eva janīṣyate punar asau vidyeti kanyā yaya tātasta ca sahodarās ca jananī sarvāṁ ca bhakṣyaṁ kulam. 19

114. viddesaṇamettiṇa (VL) 115. hodu omitted (Poona) athavā bhodu ettha ko uvāo mantidavvo (Cal.), ahavā atthi uvāo ettha mantido (IPZ. and Poona), ahavā atthi uvāo kovi ettha mantido (B. C.), ahavā viāro kovi mantido (C.) 116. priye omitted (C)

117. aṭrya atra (Poona) 118. priye bhavatī strīsvabhāvād bhirur iti na dārūṇakarma pāpiyasāṁ udārhyaṇe. (VL), runaṁ kṛtyam pāpi. (B.C.F.)

119. na bhetavyaṁ repeated (B.C. D. Poona. IPZ.) 120. mevi aṭitat (A.C.F.VL) 121. atra omitted (F.B.)

122. hadhī kaham tuhmanāṁ (B. Cal.) 123. mevi aṭitat (VL) 124. sīrā uppannāṁe kiṁ? (Cal.) 125. kiṁ aśā (B. C. F. Poona)

126. nakṣyam (D.)
Ratiḥ - (Satrāsotkampam) Ajjutta parīttāhi parīttāhi
(iti bhartēram ālīṅgati)

Kāmaḥ - (sparśasukham abhinīya, svagatam)
Sphurad romodbhedas taralataratārakuladṛsö
bhayotkampottungastanayugabhārāsaṅgasubhagah
adhīrākṣyā guñjjan manivalayadorvalliracitaḥ
parīrambo modeṁ janayati ca sammohayati ca. 20.
(prakāśam ārdham parisvajya) Priye na bhetavyam
na bhetavyaṁ, asmāsu jīvatsu kuto vidyotpattiḥ.

Ratiḥ - Adha kim tä e rakkhasīṇē uppatti tuhmānaṁ paṇivaha-

Kāmaḥ - Vādhma. Sā khalu viveken opaniśad devyāṁ prabodha-
candrena bhṛatrā samaiṁ janayitavya. Tatra 131 sarva
ete samamādayaḥ pratipannodyogāḥ.

Ratiḥ - Kahaṁ edeḥim appano vināsakāriniṁ vijjaē uppatti
132 dūvinidehiṁ salāhijjādi.

Kāmaḥ - Priye kulakṣayapravṛttānāṁ pāpāṇaṁ pāpakārināṁ
kuteḥ prātyavāyaganaṁ. Paśya -
Sahajamalinaukrabhāvabhājām
bhavati bhavaḥ prabhavatmanāsahetukāṁ
Jaladharapadavīṁ avāpya dhūmp
jvalanaṁsām anuprayāti nāsaṁ. 21.
(Nepathyē) Āh 137 pāpa durātman, katham asmān eva
pāpakārīṇa ity ākṣipasi. Namu re -

127. satrāsotkampam omitted (C-D.) 128. parīttāhi not
repeated (F.) 129. na bhetavyam not repeated (B.C.F.
(Cal.))
130. tä eva ra. (B.C.C. Cal.) 131. tatra ca sarva ete
khalu śama. (B), tatra caite sarva eva (Cal.) tatra
ciaite śama. (C.C.F.) 132. kahaṁ uṇa (C.F.Cal.),
edeḥim omitted (Cal.) 133. tti tehiṁ du. (C-D.)
134. Priye omitted (C-D.IPZ) 135. tah svapara pra. (VI)
136. nepathyē tävad vākyam śrutam (F) 137. pāpa omitted(C)
138. Nanv are (Cal.)


(Īti nīśkrāntau) VIŚKAMBHAṆAHA
(Taṭāḥ praviśati rājā vivekō matis' ca)

Rājā - (Vicintya) Priye śrutiṁ tvayāsya durviniṁtasya bātor madavispūrjitaṁ vaco yad asmān eva pāpakarīṇa ity aksipati.

Matih - Ajjautta kim appano dosam loo viānādi.

Rājā - Pasyā

Asav ahāṁkāraparair durātmabhī nibadhya taiṁ pāśāstair maḍādibhiṁ cīraṁ cidānandamayo niraṁjano jagat prabhūr dīnadasāṁ anīyāta. 24.

139. nen āsmā. (B.C. D.). cāsmaj janakena (C.)
140. patis tāvat pl. (C. B. LPZ.), patiṁ pitaiva baddhaḥ (C.)
141. mahāmohā. (Cal.)
142. bandho dṛḍha. (Poona)
143. lajyāyān (Cal. LPZ. Poona), kulakṣayānalo (C.)
144. svavasacā. (Cal.), sarasā (VL) 145. tad āyukta. (C.) 146. mih āvasthā. (B) 147. viveko omitted (P. Cal. Poona) 148 kāmabātor (Cal. VL) 149. priye pāśya (C. B. D. LPZ. Poona) 150. pāpasāthair (VL), pāpasātair (B. C.)
151. Apatirdina. (C. Cal.)
152. te omitted (E.X.) 153. aho omitted (X), itya ...
   tmabhih omitted (B) 154. Ajiaitta omitted (B)

155. paphuranta (VL), phuranta (B) 156. svaccho (A.B.C.VL)
157. svayam api yato. (B.C.Cal.VL) 158. iva (D)
159. viśrutāh (VL). 160. kku omitted (B.C.C2,Cal.)
161. jadhā mā. (A.VL) 162. phurant (B.C.E.), paphuranta
   (C1.VL) 163. vi omitted (Cal. VI1.) 164. cărita (c2)
165. veśyāvi. (VL), veśavi; (Cal.) 166. param pu. (C2),
   paramām pu.(C1), parapu.(VL) 167. paśya paśyā
   (P.Poona VL1.)
168. vādham (P.C.P. Poona, VL1.)
Matih - Kim pūno kāraṇam jena sā tadā udāracaridām duvvi-
ādiḥa paāredī.

Rājā - Na khalu kāraṇam prayojanaṁ vā vīksya māyā pra-
vyartate. Svabhāvāh khalv asau strīpīśācinām. Paśya
Samohayanti ramayanti viśādayanti
nirbhartsayanti madayanti viḍambayanti
etāḥ praviśya hṛdayām sadayām na rāṇāṁ
kim nāma vāmanayanā na samācaranti. 27.

Asti cāparam api kāraṇam.

Rājā - Ajjautta kim tām.

Rājā - Eviṁ anayā durācārayā cintitam aham tāvad gata-
yauvanā varṣīyasi ca, ayaṁ purāṇapuruṣāh svabhā-
vard eva viṣayarasavimukhaḥ. Tātāḥ svatanayam eva
pārameśvare pade nīvesayāmi. Tam eva ca mātura-
abhiprayaṁ āsādyā nītāntāpratyāsannatayā tad rū-
peṁ ivāpannena manasā navadvāraṇi purāṇī -
racayitvā 183

Ekopi bahudhā teṣu vicchidy eva nīvesitah.

Svaceṣṭitam atho tasmin nidadhāti maṇēv iva. 28.

Matih - (Vicintya) 185 jādisi mādā puttako vi tādiso jева
jādo.

169. ajjaūtta kim. (A.C.C. Cal. Poona. VL.)
170. sā omitted (C.) 171. vikṣobhayanti (Cal.)
172. kim nāma takkāraṇam (B.C.C.,; VL), kim una tām (F. Cal.)
173. vicinti. (B.LPZ.VL) 174. yād aham. (B.C.VL)
175. rāṇāḥ pu. (B.C.C.Poona) 176. āṣayaratām. (C.)
177. atāḥ (Cal.), tātāva (C.) 178. iti. (C.C.F.Cal.VL)
179. ca omitted (C.C.VL) 180. viditvā (Cal.)
181. nītānta omitted (B.) 182. rūpātā. (B.VL), rūpam
eva (C.) 183. Nirmāya (B. Poona). 184. vida.(VL)
185. (Vicintya ajjaūtta) (B. Poona.)
Rājā - Tato'sāv Ahamkāreṇa cittaśya jyeṣṭhaputreṇa
naprā pariṣvaktah. Tatas' cāśa śivaśa
Jato'ham janako mamaisa janani kṣetram kalatram
kulaṃ putra mitram arātayo vasu balaṃ vidyā su-
hrd bāndhavah. Cittaspanditakalpanām anupatān
vidvān avidyāmayim nirām etya vighūrṇito bahu-
vidhān svapnān imān paśyati. 29.

Matīh - Ajjautta evvam dīhāramiddāviddāviappāhe para-
mesare keham ppaohoppatti bhavissadi.

Rājā - (Salajjam adhomukhas tiṣṭhati)

Matīh - Ajjautta kim tti guruāralajjābharanamidaseharo
tuṇhīṃ bhūdosi ?

Rājā - Priye serṣyam prāyena yoṣitāṃ bhavati hrdayam
tena sāparādham ivātmāmāṃ śaṅke.

Matīh - Ajjautta annā tā itthiāo jāo sarasappaūttassa
dhammāthavāvāraptiāssa bhattunō hidaātthi-
dām vihanandi.

Rājā - Priye -

Mānīnyās ciraviprayogajanitāsūyakulāyā bhavec
chāntyāder anukulanaād upaṇiṣad devyā mayā saṅga-
mah. Tūṣnīṃ ced viṣayān apāya bhavati tiṣṭhen
mukūrtam tato, jāgratsvapnasuṣuptidhāmavirahāt-
prāptāh prabodnodayaḥ. 30.

Matīh - Ajjautta jadi evvam kulappahuno diḍhaganthini-

186. asau omitted (B.) 187. Tatas...śivaśa. Omitted (B.C.
J.A. Cal.) 188. putro (X.LFZ.) 189. mubhavan (B.C.
C. Poona) 190. māyām for vidvān (Cal.)
191. diḍhāhaāra (P. Cal.) 192. bhūdosi na ppatibhaṇāsi
(B.C.C. VI.) 193. dhammāvāvā. (Cal.) 194. Rājā -
(Pūrvam kāmen odbhāsītam mateh kālusyaṃ tyājayaṭi)
priye - (C).
baddhassa vibandhamuddho bhodi tado tæe niccaa-

rubandho jevva ajjaüttō bhodho tti suüthu me

piam.

Rājā - Priye yady evam prasannāsī siddhās cīram asmākām

manorathāh. Tathā hi -
yasŚcaika bahudhā vibhajya jagatām ādīh vibhuh

sāsvatah kṣiptvā yaiḥ puruṣāḥ pūreśu paramām

mṛtyoh padam pṛapitaḥ. Teśām brahmabhidām vibhāya

vidhivat pṛapāntikam vidyāya pṛāyaścitām idam

mayā punar asau brahmaikatām niyate. 31.

Tad bhavatu prastutavidhānāya āsamadādīn udyojayamānāḥ. (Iti niskrāntau mātivekau)

PRATHAMO'NKAH

195. tado edāe (Cal.) 196. ajjaüttō omitted (Cal.)

197. priye omitted (C) 198. siddhās cāsmā. (Cal.),

ddhās tarhi cīram - asmā (C1.C2.E.X.), cīrakālam

asmākām (C1.D.) 199. Baddhīv āiko (B.C.C1.B.F.

poona) 200. Prabhuḥ (B)

201. puruṣāih (B.Vl)

202. param (B.C.C2.C2;VL)

203. param (B)

204. nāya prabodhīotpattaye sama. C.C2.F.IPZ.), nāya

brahmaprabhu (C2.D.), nāya prārabhākāraṇīya vi-

śiṣṭadesakālapātreśu prabhu.- (Poona, VL)

205. āsamādīn (B.C.C1.C2. VL.)

206. yojayāmi (Cal.), niye (B).
Second Act

(Tatah praviśati Dambhah)


1. Mahāraja omit (C.)
2. Vatsa omit (Cal. A.); Vatsa dambha (B. VL.)
3. adhacandroda (Cal.)
4. Pravesītā (D.)
5. Tena omit (VL.); Teṣu repeat (B. Cal. Poona. VL. A. Cl. C2.)
6. sthānesu for tirtheṣu (VL.)
7. saṁādahay (C.)
8. ayam omit (C2.)
9. utpannah (D.)
10. tatra bhavadbhiḥ (A. C2.); śrīmadbhijnabhavadbhir (Cal.)
11. v kartavyam iti (A.)
12. Tat prthi (C.); Tāvat prthi (C2.); Tataḥ prthi (Poona)
13. paramāṁmukti (Poona)
14. ś naṣi nama (B. B.); nagaram (A.)

Continued over page
15. ṇāṁ varṇasra. (F.)
16. nihśreyaso vignā (B.)
17. vignāya (A. C2. Cal.)
18. mayā omit (B.)
19. e.mino mayā yathā (C2. F. B. Lpz. Poona. VI4.1)
20. ṇi tavaratiḥ (VI4.1)
Sarvajña iti dīkṣitā iti cīram prāptāni-
hotā iti brahmajña iti tāpasa iti divā
dhūrtair jagad vañcayte. 1.
(Vilokya ) Aye koipy ayem pānho bhagīra-
thin uttirya sāmpratam ita ev ābhivartate.
Yathāiṣāh
Jvalan nivābhināna grasan niva jagat trayām.
Bhartsayan niva vāgajālair prajnāyopahasan.

2. Tathā tarkayāmi nūnam ayam daksinaraśtrapradesad āgato bhaviṣyatī. Tad etāsamād āryasyā-
āhamkarasya vyṛttāntam anusarisyāmīti. ( Tathā 
pravisāty abhamkāro yathānirdiṣṭah )

Ahamkāraḥ —
Abo mūrkhabahulam jagat. Tathā hi
Naiv āsrāvi guror maṭām na viditam tautātītam
darsanam, tattvajñātām aho na sālikagirām 
vacaspateḥ kā katha. Sūktaṃ nāpi mahodadher

21. iva for iti (C.)
22. cīram (C. X.); cira-prāpta. (C3. E. Poona)
23. Aye omit (B. V1.)
24. ṛathitīram (C2.)
25. sāmpratam omit (C2.)
26. ativartate (A.)
27. yathāiṣāḥ omit (B. B.); yatha ca (A.); Tatha ca 
yathāiṣāḥ (Vl.)
29. daksinaraśtradesa (D.); daksinarāstraprāde (A.)
30. Ātasya āryasya (Vl.); Ātasmāt pānthat (B.); Tad 
asmātāryasya (C2.); Tasmāt (C3.)
31. Āryahāmika (E. F. Vl. Poona); Āryasya pitāmahasyāhām-
āmika (Cal.)
32. kusalādivṛttāntam (B.)
33. anusarisyāmi (Vl.)
34. yathānirdiṣṭāḥ omit (A. B. F.)

Continued over page
35. naiyāyikam (B.); tautānītam (E. Ipz.)
36. tattvāvijñānam (Gh. B; Ipz M. Poona); tattvajñānam (VL.)
37. Śālika (Cal.); Śārika (VL.)
adhistanā māhāvratī neksita sūkṣma vastuvicārayā nṛpasūbhīṃ vaṣṭhaiḥ katham sthiyate. 3. (Vilokya.) Ėte tāvad arthāvadharapavidhurāh svādhyāyadhyāyanamātranirāta vedavidvāpiplāvakā eva. (Punaranyato gatvā.) Ėte ca bhikṣāmātrāgrīhītayātivratā mūḍitamūḍah panḍitammanyāḥ vedāntasāstrāṃ vyākulaṃdayanti. (Vihasya.)

Prayaksādipramsiddhaviruddhārthābhidhāyīnāḥ. Vedāntāḥ yadi sāstrāṇi baudhāyī kim aparādyate. 4.

Tad etai vāṃṣamīraṇām api gurutaradhūrito-

dayaya. (Punar anyato gatvā) Ėte ca śaivapāsupataḍayō durabhhyastākṣapādamatāh pāsavaḥ pāṣandāh 49.

Tad ete darsāna pathād dūrātāḥ parihaṇānī-
yāḥ. (Punar anyato gatvā)

38. svacchāih (Cl.)
39. vilokya omit (D.)
40. adhyāyana omit (B.)
41. Vidya omit (Cl. 23. P. Cal. Poona. Lpz. VL.)
42. ṣ.vakāḥ chāndasā eva (C.)
43. mātrārtham (Cal.)
44. ś.hitepārivrājyavrataḥ (F.)
45. mūḍita omit (B.)
46. (vilokya vihasya ca) (Cl.)
47. Etaṅ saha vāṃṣa (C3. Cal.)
48. Etaṅ vāṃṣmatraḥsvaṇaṇam (VL.)
49. s.śanda eva (D. E. X. Lpz. Poona)
50. Tad ete ... haraniyāh omit (JA.)
Ete ca -

Gangātīrata rāndagātā itālasilāvīnayastabhāsvad-

bṛśīsam viṣṭāh kusamūṃdendtamahadandēh

karaṇdaṇḍa jvalah. Paryāyagraṁhitākṣaṣūtra-vā-

layapratyeke-biṣṣajraḥavyaṅgurūlayo

harantī dhaninām vittān noḥ dāṃbhikāh. 5.

( Punar anyato gatvā, vilokyā ) Ete ca

tridāṇḍa-vyāpadesājīvino dvaitādvaitemār-

gaparibhraṣṭā eva. ( punar anyato gatvā )

Aye kāṣy edām dvāropantaḥ khaṭṭātipramāṇā-

vāṁśakandatāṅgavidhautasitasūkṣmāmbarasa-

hasram itātāt vinyastakṛṣṇajnadrdasupar-

lasmiccaśālalokhalamusalam anavaratamata-

jyagandhindhumāsyāmala itagagasamamadalam ama-sa-

ritato nātīdūrayaṃvātāsramamadalam.

52. Sāgata for Sītala (Cal.)
53. vyasta (F.)
54. vilokyā omit (B.)
55. ca omit (C. Cā. Cal. Lpz. Poona. VL.)
56. tridāṇḍa (B. Lpz. Poona)
57. tridāṇḍopājī (Cal.)
58. eva omit (Cl. Kā. F. B. Poona.)
59. gatvā vilokyā (VL.)
60. Etad (VL.)
61. tara omit (B. VL.)
62. Samita omit (JA.); camasa for Samita (B. Cā. Lpz. Poona. VL.)
63. caśāla omit (A.)
64. camasodūkhala (Cal.)
65. jātijyāgānīdhūma (Cal.)
66. dhūmaṅmalinagaganā (B.); Śyāmālīkṛta (Cā. B. Poona. VL.)
67. nātīdūrato (B. Cā.)
68. śrāmapadām (A. Cā. F. B. VL.) Poona. Cal.)
Nunam idam kasy api grhamedhino grhem bhavisyati. Bhavatu, yuktam asmakam atipavitram etad dvitridivasanivasya sthanam.

(Pravesam nātayati, vilokyā da) Ayē, Mrdbindulāñchitalalātaḥbhujodarorah-kaṅkhoṭhivrprṛṣṭhamibukorukapalājanāḥ.

cudākarṣanakaṭāpānivirājāmāna-

Darbhāṅkurah śphurati mūrta iy aisa dambhah. 6.

Tad bhavatūpasarpāmi tāvad enam (upasṛtya).

Kalyāṇam bhavatām. (Dambho, humkāreṇā
tārayati) (praviṣṭyā batuh)

Batuh —

(Sasambhramam) Brahman āruṭa eva sthī-
yatam. Yataḥ pādau prakṣāy aitad āśrama-

padam praveṣṭavyam.

70. punyavato grhamā. (p.)
71. grheṇa (B.)
72. Bhavitavyam (B.)
73. Tad bhavatu (Cal.)
74. yuktam etad asma (A.); yuktam idam asma (Cal.)
75. nivāsasthānam (VL.)
76. āśramapadam (A.); āspadam (B.); avasthānam (C2. F. Cal.)
77. ca omit (p. A. JA.)
78. Aye omit (A.)
79. Kaṭhaustha (Cal.)
80. Tad omit (p. Poona. VL.)
81. Tāvad omit (p. Poona. VL.)
82. tānam bhavatū bhava (VL.)
83. n āyā vāra (C1. C2. F.); n āyā nivāra (VL.)
84. praviṣṭati (VL.); tataḥ praviṣṭya (Cal.); sasambhramam

omit (JA.)
85. dūrata (X.)
86. pādauṣaunāḥ vidhāya (Cal.)
Ahām. - (Sākrodham)  ān Tūrūkadesām prāptāḥ smaḥ.  
Etra śrotiśyan atithīn āsānapādyādibhir  
api grāṁe nopatīṣṭhanti. Daṁbhāḥ -  
(Hastasamājñāya samāsvassayati)  

Bāṭuḥ - Evam ārādhyaśād pratiśādayanti dūradesād  
āgatasya āryasya kulasilādikam na samyag  
asmākam viditam.  

Ahām. - ān ketham asmākam api kulasilādikam idānim  
parikṣitavyam. Srūyatam  
Gaudām rāstrām anuttamām niruramā tatrāpi  
Rājāh tato bhūrisreṣṭhināma dhāma paramām  
tatrottamo naḥ pita.  
Tat putrās ca mahākula na viditāḥ kasyātra  
tesām api prajñāsilavivekadhāityavinaḥaryacarair  
ahām cottaṃabh. 7.  
( Daṁbhō bāṭuḥ pāṣyati )

87. Sakrodham omit (BL. V.)  
88. ān pāpā (BL. V.)  
89. āsana omit (Cal.)  
90. agre for api (Cal.)  
91. grhamedhīno (B. F.)  
92. Samādiśanti (A.); ādiśanti (Cal.); ājñāpayanti (BL. Poona)  
93. Bhavatāḥ (Cal.)  
94. veditavyam (BL.)  
95. ān pārā (Cal.)  
96. dīkṣam omit. (J. A.)  
97. re śrūya (C.); śrūyatām tāvat (Cal.)  
98. purī (C2. BL. V.; Poona)  
99. mahākulaśāviditāḥ (C2. J. A.); mahāgaumāḥ (Cal.)  
100. tatrāpi for kasyātra (B.)  
101. dhaiyavivekāśila (A.)  
102. vimalācārair (C2.)
Baṭuḥ - (Tāmraghaṭīṁ gṛhyataḥ). Bhagavan pādasāucam viḍhiyatam.

Ahaṁ - Bhavatu, ko virodhāṁ āvam kriyate. (Tathā-kṛtvāḥ opasarpati).

Daṁbhah- (Dantāh piḍayitvā) dure tāvat sthīyatam, yataḥ vātāhatān prasvedakanikān prasarantī.

Ahaṁ - Aho āpurvam idam brahmaṇyam.

Baṭuḥ - Brahman, nevam āvā. Tathā hi,

Asprāṣṭa-caraṇāḥ hyasya caudāmanimārīcibhiḥ.

Nirājayanti bhūpālaḥ pādapiṁsthāntabhūtālam. 8.115

Ahaṁ - (Svagataṁ). Aye daṁbhagrāhyo yam desaḥ.

Bhavatu, asmin nāsan āpaviśāmi. (Tathā-kartūṁ icchatī)

Baṭuḥ.119 120 Māivaṁ maivāṁ, nārādhyapādānāṁ āsanam anyair ākramyate.

---

103. Ānīya (B.); o ghaṭīṁ ādāya praviśāya (Cal.).
104. o.yatāṁ tāvat (B.)
105. o Kāraṁ - (Svagataṁ) (P. VL. Poona); Kāraṁ - Baṭuḥaṁ tāmraghaṭīṁ ādāya (Cal.).
106. Koṭrā (P. VL.)
107. (prakāśam) āvam (Cl. Ipz.); Bhavatu ko doṣa iti (Cal.)
108. Saṁśāya (VL.)
109. o piḍya baṭuḥ pasyati (VL.)
110. Dure ... sāranti included in Baṭu's speech (VL.)
111. yataḥ omit (P. VL. Poona); kadācit for yataḥ (Cal.)
112. Aho omit (VL. Cal.)
113. etat for āvā (P. 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. sanupaviśāmi (F. Cal.)
118. Tathā ... echatī omit (C. C2. JA.)
119. Baṭuḥ - Maivāṁ nārādhyapādānāṁ āsanam anyair ākramyate (Cl. C2. F. P. VL; Poona); Baṭuḥ - Maivāṁ - nārādhyapādānāṁ anyair āsanam ākramyate (VL.)
120. Baṭuḥ (vārayan) (Cal.)
Ahaṁ. 121- आः पापा, अस्माभिर अपि दक्षिपराधाप्रसिद्धहि- 122- सुधिभिर इदं असनं अरक्रमणियम्। स्मृति रे मुर्क्षा। नास्माकं जनानि तथोज्ज्वलकुला सौ चोत्री- 123- त्यांमूः पुनाः व्युद्धा कृत्वा कंयका खलु यमयं तेनअस्मि 124- ततादीकाः। अस्माच चयालकमित्रमातुलसुततं मिथ्यांबिधि- 125- संतं यताः। तत संभवंहवासाः मयाः स्वग्रहिनि पृथ्याय 126- अपि प्रोज्यित। 9। दांभा। ब्रह्मण, यद्य अप्य एवं तथाप्यास्माकं 127- आवित्तव्रृत्तान्तो भवान। तथां हि, सदनं उपागतो हुम पुर्वम अम्बोजयोनेः 128- साप्ति मुनिब्धिर उच्चार असांगुज्ज्हिते। 129- सासापथम अरुनिया ब्रह्मपूर्वम गोमयंमध्बध- 130- परिमिर्दितानिजोराव असु सामवेसितोस्मि। 10।

121. आः पापा ओम (A.); अस्माकं अपि राधासुप्रसिद्धहि- 122- सुधिभिर इदं असनं अनं (A.) । 123. यथां फोर पुनाः (Cal.); ग्रहेन्दुर पुनाः (A.) । 124. भ्रागिनेयादुहिताः (VL.); तत्र मातुला (A.); चया- 125- विमात्मातुला (Cal.) । 126. सास्त्तां तेताः (C. Cal. J.A.) । 127. सांपर्क (B. VL. Poona); सामसर्ग (F.) । 128. अपि ओम (Cl. F. Cal.); तथापि नास्माकं अपि प्रोज्यितव्रृत्तान्तो भवान (Cal.) । 129. अपि प्रोज्यितव्रृत्तान्तो भवान (B.) । 130. परिमिर्दिता (B. VL. Poona. Cal.)
Aham. 131. Aho dāmbhikasyā brahmāṇasya ātyuktih,
(vicintya) athava dāmbhya. Bhavat evam
tāvat. 135. (sakrodham) Āh kim evam garvāyase.
136. Are ka iva vāsayah kathaya ko‘tra padmō-
dbhavah,
vāda prabhavabhāmayaḥ jagati kā ṛṣīnam api.
Avehi tapaso balaṁ mama puraṁdarāpam satam
satām ca parameśṭhiṇāṁ patatu vā muninām
satām. 11.

Dāmbhyaḥ - (Vilokya sānandam) 138 āryaḥ 139
pitāmahaṁ smākam
aham kāraḥ. Ārya dāmbho lobhātmajoham bhā
abhivādaye.

Aham. - 142 Vatsa, āyuśmān bhava. Balaṁ khalv asa mayā
drāṣṭāh. Sampratī Kālaviṃkaraśad vārdhaṇya-
agraśataya ca na samyak pratyabhijñāṇāmi.
148 Atha tvat kumārasya ānṛtasya kusalam?

131. Aham. (svagatam) (♭. VL. Poona)
132. a. bhikabrahma (A. C2. F. ♭.)
133. brahmāṇasya omit (B.)
134. Dāmbhasyaiva (♭. C2. F.); Dāmbhoyam (VL.)
135. (prakāśam) āh. (VL.); Sakrodhamprakā. (♭. VL. ♭.
Poona); prakāśam sakrodham (A. F.)
136. sakrodham (VL.)
137. munīnām (VL.)
138. Aye omit (A.)
139. Aryapitā (B. Imp.)
140. mahoʿyam asmā (C3. F. VL. ♭. Poona)
141. e. Kāra eṣa prāptah (Cal.)
142. e. tmajo bhivādaye ham (C.); bho omit (B. C2. F. Cal.)
143. agaccha vatsa (Cal.)
144. tvam dvāparāntā balah khalvasi maya drṣṭāḥ (C.)
145. maya dvāparānte (♭. VL. Poona)
146. cirakala (♭. VL. Poona)
147. vārdhakaprabhūtatayā ca (C2.); vārdhakagrasta (♭.)
148. atha omit. (C. Cal.); tvatputrasya (Cal.); atha
janasi ca kumā (B.); Atha kim omit. (A.); evam
etat for atha kim (B.)
Dambhaḥ - Atha kim, so'pyatraiva vartate. Na hi tena vinā muhurtam apy aham bhavāmī.

Aham - Atha tava matāpitarau tranālobhāv apyatraiva?

Dambhaḥ - Atha kim, tāv api hi rājno mahāmohasy ajñāya,traiva vartete. Āryamisraḥ punahi punāḥ kena payojanen atra prāsādaḥ kṛtah.

Aham - Vatsa mayā mahamohasya vivekasakāsād atyā-ahāritam srutam. Tena tad vṛttāntam pratyetum āgato'smi.

165. atvābhyaṣṭaṁ (Cal.)
166. devena maṁsahena (X.)
167. nasi nāma nagari (Cl. C2. P. Poona)
168. jāradhāna (VI. P.)
169. vastum nīśā (Cl. C2. D. E. X. Lpz. VI.)
170. nirūpayitavyeti (Cal.)
Ahem. - 171. Kim punah karana varenaasyami sarvatmanamahamohasy avasthane?

Dambhaḥ - Aarya, namu viveka parodha eva. Tatha hi-
vidyaprabodhodayajamabhumikā
varenasī brahmapurī niratavyā.
Ataḥ kulocchedavidhim vidhisūḥ
nirvastum atr ecchati nityam eva saḥ. 12.

Ahem. - (Sabhayam) Yady apy evam aṣakteprakāra ev
āyam arthaḥ. Yataḥ
Paramamavidusām padaṃ narāṇām puravijayī
karanāvidheyacetā.
Kathayati bhagavān ihā'ntakāle bhavabhaya-
kataratarakam prabodham. 13.

Dambhaḥ - Satyaṁ etat tathāpi naitat kāmakrodhādy
abhībhūtānām sambhāvyate. Tatha hyudaharanti,
yasya hastau ca pādau ca manas' caiva susām

Vidyā tapas' ca kirtīs' ca sa tirthaphalam
aśnute. 14.

171. Pumāha kim vāraṇaśyaṁ sarvātmanamahamohasyāvasthānā-
karaṇam iti (VL.)
172. divyapuri (C2.); nama pure (C3. D.)
173. duratavyā (VLI. Poona)
174. asau (VLI.); ayam (VLI.); punaḥ (B.)
175. kulocched (ṣ VI. Poona. Pāla.); kulotseka (C.);
kulotsedha (C2.); Tad ucceda (Cal.)
176. cikīrsuḥ (VLI.)
177. saḥ omit. (C1. D. E. X. Lpz. VL.); evam (VL.)
178. apy omit. (B. C. Cl. C3. D. F.); evam omit (C2.);
evam hy aṣakte (C.)
179. yataḥ omit. (A.)
180. param avidū (C. C2. C3. Cal.)
181. evaitat (B.)
182. adi omit. (VL.)
183. ranti tairthikāḥ (ṣ VI. Poona)
184. tirtham (VL.)
(Nepathyê) Bho bho h patûrah, esa khalu
samprâpto devo mahâmohah. Tenâ,
Nîsyandâis candanânam sphatikamanîsîlā-
vedântâh kriyantâm,
moçyantâm yantramargah prasarâtu parito
vâridhâra grhesu.

Ucchriyantâm samantât sphurad urumanyah
âreñayas toránânâm,
dhûyantâm saudhamûrdhasv amarapatidhamur-
dhāmacitrâh patakâh. 15.

Dambhañ —
Aryâ pratyasanno'yaî mahârajah. Tat pratyu
dgamanena sañbhâvyatâm âryena.

Aham. —
Evaî bhavatu. (Iti nîśkrântau)

Pravesakañ

185. janâh (Cl. C2. F. P. Poona. VL.)
186. tatah (B.); Tenâ omit. (A.)
188. dikâh sañmskri. (B. C. Cl. C2. P. Poona. Cal.)
189. moçyantâm (VL.)
190. yantradhârakh (C.)
191. prasarâtu (VL.)
192. Arya kila pra. (B.)
193. ayaî omit. (Cl. C2. F. P. Poona)
194. râjâ mahâmohah (B.)
195. tat omit. (Cal.)
(196) Tatah praviṣāti Mahāmohoh vibhavatāca pariṣāraḥ

Mahā. - (Vihasya) Aho nirahkuṣāh jagadhiyah. 197 

Ātma'sti dehāyāv atiriktamūrtīr-. bhoktā sa lokāntarītaḥ phalānēm. 
Āśeyām akāśataroḥ prasūnāt, 
prathiyaśāḥ svādupalaprasūtāu. 16. 
Idām ca svākāl-parāvinimitrpadārthāsvaṣṭāmāḥena 
jagadēva durvidagdhair vaṇcayate. Tathā hi, 
Yān naṣtyeva tad asti vastv iti mṛṣā 
jalpadbhīh evāstikaiḥ, 
vaścālair bahubhis tu satyavacaso nindyāḥ 
krītāh nāstikāḥ. 

Hamho pasyata tattvato yadi punaḥ chinmād 
ītō varṣāmano, dṛṣṭaḥ kim paripāmarupitaciter 
jīvaḥ prthak kair api. 17. 

Api ca na kevalam jagad ātmaiva tavād amībhir 
vaṇcayate. Tathā hi -

---

196. Tatah praviṣāti mahāmohoh yathāvibhavah pari-
vārah (C2.)
197. aho omit. (A. C.)
198. dhiyah tathā hi (Cl. C3. X. Lpz. Poona.)
200. āś'evam (D.)
201. prathiyaśāh (Cl. C2. C3. E. D. X. Poona. VLI.)
202. phalaprasūtēḥ (A. C.); phalapraṃptīḥ (B.)
203. Idām ca omit. (B.)
204. svākapāla-kalpam (B. Cal. Poona)
205. vaṣṭāmbhaḥ (Cal.)
206. evam (VLI.); etaiḥ (Cl. C2. F. B. VLI4. Poona); jagad 

styaṇē (B.)
207. Jalpanta eva (A. B. JA.)
208. mṛād ato (Cl. F. B. Poona)
209. varṣmaṇaṁ (VLI.)
210. rūpitaṇcīr jīvaḥ (B. Cl. F. B. Cal. Poona)
211. ātma āpy evam amībhir (Cal.)
Tulyā tve vapuṣām mukhādy avayavair
varṇakramāṁ kīḍrasya,
yoṣeyāṁ vasu ca-parasya tad amum bhedam
na vidmo vayam.
Himsāyāṁ athavā yatheṣtagāmane striṇāṁ
parasvagrahe, 214
kārīkārya-kathāṁ tathāpi yad ami nispauriousāṁ
kurvate, 18.
(vicintya saśālāgham) Sarvathā lokayatam eva
śastraṁ yatra pratyakṣam eva pramāṇam,
prthivyaptejovāyavas tattvāni, arthakāmaṁ
puruṣārthau, bhūtāny eva cetayante. Nāsti
paralokakah, mṛtyur eva'pavargaṁ. Tad-śtad
asmadh abhīprāyāmrodhina Vascpatinā pratiyā
cārvākāya samarpitāṁ, Tenā sīṣyopāsisyadvā-
reṇā'suṁhiloke bahulikṛtam tantram. (Tataḥ
praviśati Cārvakaṁ sīṣyas'ca )

Cārvā. - 224
Vātsa, jānasi daṇḍanītir eva vidya, astraiva
vārtā'ntaṛbhavat. Dhūrtapralapapastrayī. Paśya-

---

212. stri oeyam (C2. D. E. F. Lpz. Poona. VI1.1.)
213. væparasya (Cl. C2. p. F. Cal. Poona. VI1.1.)
214. Katha tathāpi (B. Cl. C2. C3. Cal. VI1.1.); Kārī-
vicāraṇā hi (VL.)
215. tejovvomavāyavas (B.)
216. Kāmāv eva (Cal.)
217. cetayantī (B. C2. F. Cal.); yanti, tena nāsti
paralokakah (B.)
218. pavarga iti (Cl. p. Poona. VI1.1. Cal.)
219. ted omit. (Cal.)
220. asmākam abhiprāyāmvartina (Cal.); amubandraṁ (VL.)
amūrodhena (Cl.); śastraṁ pratiyā (F.)
221. rpitam āsīt (p.); āsīt tantram (C2.)
222. Tenā ca sīṣyo (Cl. IV. p. Poona. VL.)
223. saśīsyas ca cārvākaṁ (A.)
224. sīṣyaṁ prati (Cal.)

Continued over page
225. Rājavidyā (B.)
226. yatreṣyam for atraiva (Cal.); tatraiva (A.)
227. trayi, Svargotpādakatvena viśesābhāvat (VL.)
Svargah kārtrkriyādravyānāse'pi yadi yajvanām.
Tato dāvagnidagdhānām phalam syād bhūri bhūrūhām. 19.

Mṛtānāṃ api jantuṇāṃ śrāddhāṃ cetṛptiktā-
Nirvāṇasya pradīpasya snehaḥ satmādhāyec

Śisyāḥ -
Ācāriā, jai elīso jjeva pubisattho āna
khajjaē piṣjaē tā kīmīṭṭi edihīm titthīhīm
samsālasokkhum palihaliā appā gholagholehīm
palaśatthaśappahudihīṃ dukkhehīṃ khāv-

Cārvākaḥ -
Vatsa Dhūrtaprapitāgamapratāritānām āsām-
dakair iyāṃ vṛttir mūrkhehām. Pasāya pasāya -
- 20 -

Kvā'liṅgananām bhujanipyājitabāhūmula
bhagnomati śtanamanoharam āyatākṣyāḥ.
Bhikṣopāvasaniyamārkaṃśicidāhair
dehopaśoṣanavidhiḥ kuḍhiyām kva caīṣān. 22.

Śisyaḥ - Ācāliā, evān kkhū tīthiā alavandi dukkhami-

śsidam samsālasuṅham paliheṇānām tti.

Cārvā. - (Vilāsya) Ān durbuddhivilasitam haṟapāsūnām.
Tyājyām sukham visayasyagamarāma pūṃsām,

dukhnoparṣṭām iti mūrkhaśicaraṇāsa.

Vimūhī jhāsati sitottamataṅdūlaśdyān
ko nāma bhos tusakano'pahītān hitāṛthī. 23.

Mahā. - Aye cireṇa khaḷu prāmanavanti vačanāni karṇa-

sukham upajanayanti. (vilokya sāṇandām)

Hanta, priyasurṇā me Cārvākah.

Cārvā. - (Vilokya) Eṣa mahārājo Mahāmohā. (upārṣṭya)

Jayati jayatu maharājaḥ. Eṣa Cārvākah

prahamati.

\(243. \) mūlam (VL.)
\(244. \) Bhugna (C. C2. F. Cal.)
\(245. \) gnomaṭa (VL.)
\(246. \) kṣopācāra (B.)
\(247. \) II. 22. omit. (C.)
\(248. \) kkhū omit. (Cal.)
\(249. \) Jam dukkhā. (VL. B. Cl. F. Poona)
\(250. \) sokkham (B. C. Cal. JA.)
\(251. \) Vilāsya omit. (VL.)
\(252. \) sitam idem (VL.); nara omit. (A. B. Cal. JA.)
\(253. \) khālu cireṇa (C.)
\(254. \) vākyam (C.)
\(255. \) cārvākaṁ for sāṇandam (B.)
\(256. \) Hanta tat priya. (X.); priyasūryām āsākām (Cal.)
\(257. \) rājamaḥā (C2. D. Lpz.); maharāja omit. (C2.)
\(258. \) Jayati jayati (Cal.); jayatu not repeat. (A. C.

C2. C3.)
\(259. \) Devaḥ for Mahaṛaṇaḥ (A. F.)
Maha. — Sakhe Carvaka te svāgatam, ino 'paviṣyate ām.
Carvā. — (Upaviṣya) Deva, eṣa Kalesa sansānga-pratām
praṇāmaḥ.
Maha. — Ayē, Kaler bhadrám avyāhatam?
Carvā. — Devasya prasādāt sarvatra bhadrām. Nirvartita-
kārtavyāṣeṣaṣa' ca devapadamulam drṣṭum
icchati. Yataḥ
Ajñām avāpya mahatīm dvīṣatām nipatāṁ
nirvartya tāṁ sapadi labdhāmukhaprasādah.
Uccaiḥ pramodam anumoditadarśanāṁ san,
dhanyo namasyati padāmburuham prabhūnām. 24.
Maha. — Athā tatra kiyat saṃpannah?
Carvā. — Deva,
Vyātītavedārthapathāḥ prathīyasīm
yathēṣtaceṣṭām gamito mahājanaḥ.
Yad atra hetur na kalir na cāʿpysaṁ,
prabhuprāsādo hi tanoti paṁrūṣaṁ. 25.
Tatrottaṁ 278 pathikāṁ pascātyāṁ ca trayāṁ eva tyājitāṁ, śamadāṁśiṁ kaiva 279 dhīna. Anyatra api prāyaśo jīvikāṁśatraphalaiva trayī. Yathā nā cāryaḥ. Agnihotram trayo vedāḥ tridāntam bhasmagaṁ

280 prajñāpauruṣahināṁ jīviketi Brhaspatiḥ. 26. 281 Tāt kurṣet ādiṣu tāvad devena svapneśi pī
282 ha vidyāprabodhayor udayaḥ śaṅkaniyaḥ.

Mahā. - Sadhu sampāditam, mahat khalu tāt āṁśaṁ

284 vedāḥ yarthikatam.

286 Cārvā. - Deva, anyad viṣāpyam asti.

Mahā. - Kim tāt? 288

Cārvā. - Āsti viṣṇubhaktir nāma mahāprabhāva yogiṁ. Śa tu kalīṁ vady api viralapraśārā krta
tathāpi tad anugṛhitāṁ nā vayam ālokayitum
api āṁśaḥ prabhavāmaḥ. Tad atra deven āvadhārayitaṁ
vyāman iti.

278. ttarapathikāḥ (Cal. I publishers' Poona); ttarāḥ pārasikāḥ (A.)
280. Buddhāpurāṇa (A. C. F. Jā.)
281. tena (P. Vī. Poona. Cal.)
282. tāvat omit (C2.); devena omit (A.)
283. vidyāprabodhayadā dāva śaṅkaniyaḥ (Vī. P. Poona. Cal.);
nā śaṅkā (D. X. I publishers')
284. tvāya sadhu (F.); sadhu repeat (D.)
285. tāt omit (C. P. F. C3. Cal.)
287. anyac ca (P. Vī. Poona. Cal.)
288. tāt, kathvatam (F.)
289. mubhāva (Vī. I. Poona)
290. sā'pi (A. B.); sā ca (Cal.)
291. grhītān vayam (P. Vī.)
292. avidhayitum (Cal.)
293. na prabhā (P. Vī.)
294. avidhāpavāya (Vī. P.); deveṇ api prabhavātaryam (Cal.)
Maha. - (Sahhayam atmagatam) Ah praśiddhāmahāprabhāvā
sā yogini svabhāvadvesāni ca śmāken durucchedā ca. Bhavatu. (Prakāsaṃ) Bhadra,
alām anayā saṅkayā. Kāmakrodhādiṣu prati-
pakṣesu satsu kutir eyaṃ udeśyati. Tathāpi
laṅghīasya api ripau tu niyatam tāvan
-ṇānavahitena viṣīṣṭaḥ bhavitavyam. Yataḥ-
Vipakadāruncu rājuḥm ripur alpo 'pyaruntudah.
Udvejayaśi sūksmo 'pi caraṇam kañṭakāṅkuraḥ. 27.
(Nepathyā 'bhimukham avalokya) kaḥ ko' tra bhoḥ?
(Praviṣya dauvārikah)
Dauva. - 308.
Maha. - 309. Adisyatam kāmakrodhālo bhāma
damamanāmātsaryādayo
yathā yogini viṣṇubhaktīr bhavadbhir avahitair
vihāntavyetī.
Dauvā. — Yad ājñāpayati devaḥ. (Iti niśkrantaḥ)
(Tataḥ praviśati patrehaustah puruṣaḥ)

badi. Uvasampāmi Ṛam (upasṛtya) jaatu jaadu bhāttake. Edaṃ pattam nilūvadu sami? (Iti
patram aprayati)

Mahā. — (Prakāsham) Āryāṇa aśaṇ remix bhūvān?

Puru. — Bhāttake pulisottamasapanādo.

Mahā. — (Śvagataḥ) Kāryaṃ atyāhitaṃ bhavisyati.
(Prajāśam) Āryāka gaccha, kartāvyasya avahitena
bhagata bhavítavyam.

Cārvā. — Yad ājñāpayati devaḥ. (Iti niśkrantaḥ)

312. Saśālatīle puline puliso (C.)
313. somaṇadasam (A.)
314. saṃgaṇīdām (VL.); saṃniṃām (B.); saṃjñīdām (C.)
315. Bhāttarakehiṃ (C.)
316. praviśya vilokya ca (C.)
317. Tā uvasa. (B. VL. Poona. C.)
317a. jēdu jēdu (VL. B.)
318. pattam jēva (VL.)
319. niluppiṃāṇam (VL.); nilūpyamāṇam (C. E. X. Poona);
nilūmāṇam (D. F. Lpz.)
320. māṇam pekkhadu bhāttake (VL. B. A. CL. F. Poona);
V making. Iti patram aprayati omit. (B. CL. JA. Poona)
321. Hagge for Bhaṭṭake (B. VL. Poona. C.)
322. somaṇaradāda (A.)
323. do āgadomhi (VL.)
324. kārṇya (A. C.)
325. aha (A.)
326. bhavata omit. (VL.)
327. Bhāvya for Bhavi (A.)
328. yathā (C.)
Maha. - (Patram vacayati) Svasti Srij varanasyam
maharajadhirajaparamesvaramanamohapadān
purusottamāyatanām madamānau sāstāngapatān
pranamya vijnāpayatan yathā bhadram avyāhatam
svayoh. Anyād devi santir mātṛa śraddhaya saha
Vivekasya deityam apannā Vivekākṣasaṁgamāya devim
upanisadem ahariniśam prabodhayati. Api ca kāma-
kāmasahacaro dharmopī vairāgyādibhir upajapta
iva lakṣyate, yathā kāmād vicchidyā kvačin
nigudhaḥ pṛacarati. Tad etad avadhāryaḥ pṛamāṇam iti.

Maha. - (Sakrodham.) Ah kim evam atimugdhau sānter api
bibhiyatan. Kutośāh sambhavah? Tathā hi,
Dhāta viśvaviśtütmātranirato devo 'pi gaurībhū-
jāślesānandavighūntumānanaya no daksādharadā-

---

329. patram arhitva vaca (Cal.)
330. śrīmān maharāja (C2.)
331. śvara parama bhātārakasŚrīmañmaha (Cal.); śvaracara-
      nārāvindān (C.)
332. somanātha bhidhanasya pāsumāter āyatanāt (A.)
333. sāstāngan (C2.)
334. yathā omit (B.)
335. avayoh omit. (B. C. Cl. C2. B. VL. Poona. Cal.)
336. Anyac ca (Cl. C2. B. Poona. VL.)
337. bodhaya. (C.)
338. caro'pi dharmo (B. C2. B. VL. Poona); madhu for
dharmo (Cl.)
339. vibhidyā (VL.)
340. kutascin (VL.)
341. nigudham (A. Cal.); nigudha iva (C2.); gūdhaḥ cara (C.)*
342. Tad etad jñātvā (VL. C3. D. X. Lpz.); Tad etad uktār-
tham jñātvā (F. F. Poona); Tad evaṁ jñātvā (A. JA)
343. tatra devah (VL.)
344. atimugdhaḥ (B. C. Cl. C2. B. F. VL. Poona. JA.); mug-
dhavabhāvah (A.); sāntyāder api (A.)
345. Bibhyati (B. C. Cl. C2. B. F. VL. Poona)

* 341 cont. samacarati (C2.); nigudhaḥ dharmah pra (F. VL.)

Continued over page
346. kāmādisu pratipakṣēṣu kuto (VI.)
347. vedhā (B. C. C2.)
348. dhvaṁsanah (β. VI. Poona); dhvaṁsakah (C.)
Dai tyarih kamalakapalamakrilekhahanakitoraht-
sthalah, sete'bhadhav itaresu jantusu punah
ka nama santeh katha, 28.
(Puruṣaṁ prati
Jalma, gaccha, kāmaṁ
satvaram upetva desam asmākam pratipādaya.
Yathā dūrāsyayo dharma ity asmābhir avagatam,
tad etasmin mūhūrtam api na viśvasitavyam.
Dṛḍhām baddhaṁ tvayā dhārayitavya iti.

Puru. - Jam devo anavedi ( iti nīkṛantah )
Mahā. - ( Vicintya ) Santeh ko 'bhyupayah. Athavā- lam
upayantarena, krodhalobhav eva tāvad atra
payaptu. ( prakāśam ) Kaḥ ko 'tra bhoḥ?
(praviṣya Dauvarikah)

Dauvā. - Ajñāpayatu devah.
Mahā. - Tad ahuyatam krodho lobhas'ca.

Dauvā. - Yad ajñāpayati devah. ( Iti nīkṛantah )
( Tatha praviṣati krodho lobhas ca )

Krodhaḥ - Sutaṁ mayā śantisraddhaviṣṇubhaktayo mahārā-
pāṭipakṣabhavam ācārantīti. Aho mayi
jivati katham āsām.

---

349. mudrā for lekhā (C2•); pratřhkitọ (Cal•)
350. prati yadati (VI.)
351. pety āsmākam adhēsām (A. C2•); upadesām āsmākam (B.)
352. tathā for yathā (VI.)
354. mūhūrtamātraṁ (Cal.)
355. tvyā omit (B. C. Cl. C2. B. VI. Poona. Cal.)
356. svagataṁ vicintya (B. VI. Poona)
357. tāvat omit. (A•); bhav eva bhavetām atra (C.)
358. (prakāśam) pārīparṣvagam prati - Jalma, tad ahuyatam
krodho lobhas'ca (C.)
359. Tāvat for tad (B. VI. Poona. Cal.); tad omit (A. C2•)
360. Tenā saha praviṣati krodho lobhas'ca (JA•)
361. mayā yathā (B. VI. Poona. Cal.); viṣṇubhaktiprabhā
mūhūrtah kare (B. JA•)
362. mahārājasya prātiṣeṣam (C•); mahārājena prati-
pakṣam (VI•); mahārājasya (B. JA•)
363. mahārājasya prātiṣeṣam (C•); mahārājena prati-
pakṣam (VI•); mahārājasya (B. JA•)
364. devena mahāmohena saha (P•)

Continued over page
362 cont. maharaja mahamohasya (A. Cal.)
363. vatī satī (A.)
364. āsām api (C2.)
- 29 -

-atmanirapeksam ceśītam. Tathā hi,
Andhīkarom bhuvanam badhirīkarom,
dhiram sacetanam acetanatam nayāmi.
Kṛtyam na paśyati na ca tāmāhitam ārṇoti,
dhīmān adhitam api na pratisamadāhāti. 29.

Lobhāḥ —

Aye mad-ūpargrhitā santaḥ manorathasarit
paremparaḥ eva tāvān na tarisyanti, kim
punah sāntyādīṁś cintayisyanti. 370
Sakhe,
Santye mama dantino madajalapāmlanagandasthalāḥ, vātavyāyapatātināś ca turagaḥ
bhūyo'pi lapsye'parān. Etal labdham idam
labhe punah idam labhe'tyabhidyayatām,
cintājarjaracetasam bata nṛṇām kā nāma
śānteḥ katuhā. 30.

Krūdhāḥ —

Sakhe, viditas tvaya maṁ prabhāvaḥ.
Tvāstrāṁ vṛttam apātayat surapatis' candrārdha-
hacūdo'cchinat,
devo brahmasīro vasisthatanayanā āghatayat
kausīkah.

365. ātmani nirapeksitam (VL.); ātmanirapeksitam (A.F. Cl. D. E. I. Lpz. Cal.); ātma rāpeksitam (B.)
366. na yena hitam (C. Cl. C2. B. F. E. Cal. JA1 Poona. VL.)
367. amugrhitā (C2.)
368. Santaḥ omit. (C. B. VL. Poona)
369. na ādī for sarit (VL1A.)
370. na tāvāt (C.); tāvāt omit. (C2. Cal.)
371. paśya sakhe (B. C. Cl. C2. B. F.); paśya paśya
sakhe (VL.)
372. praklima (B. C.)
373. gallasthalāḥ (B. C.)
374. turagān (C.) ap.E.
375. labdhādhikam (VL. B.); labdhāvāhikam (Lpz.);
labdhvādhikam (X.)
376. madiyāḥ pra. (A.)
377. āghatayat (VL. JA.); śram putram (D. Lpz.)
378. vyāpādayat (C2.)
379. aham omi. (プ. VL. Poona); api cāham omi (B. Lpz.)
380. nepathyā'yā bhimukham svalokyā (Cal.); priye trṣṇe (Cal.)
381. ānavedu (プ. except Lpz.)
382. priye omit. (C. F.)
383. varatdī (JA4)
384. purī (D. Lpz.)
385. pratyāsāyatasūtrabaddha (VL.); pratyāsāghanaśūtrasūtra-
baddha (A. C. Cl. プ. Cal. JA4 Poona); pratyāsā-
ghanasūtranaddha (C2. F.)
386. trṣne trṣnē yādi sampra. (B.)
387. ham omit. (A.)
388. uttassa anātē (B. C. Cl. プ. VL.)
389. pūraissādi (VL.); pūraissādi (プ. Poona)
Krodhah - Priyē, tvaya sahacarmacārinyā mātrā-nādi advaḥpi mam eṣākram eva. Tatha hi; Kṛyāṁ mātā pūcāci ke iva sa janaka bhrataraḥ ke ca kītāṁ, vadhya'yāṁ bandhuvargah kuṭilavītasubhce cēstī jātayōmī. (Hastau nispidyā)
Āgarbham yāved eṣāṁ kulaṁ idam akhilaṁ naiva nīṣesaśayāmī, spuṛjantah krodhavahner na dadhati viratim tāvad ange smpīlingāḥ. 33.
( Vilokya ) eṣa svāmi, tad upasarpamaḥ.

Sarve - ( Upasātya ) Jayatu jayatu devah.

Maḥā. - 397Sraddhāyāṁ tanayā sāntīr asmē dveśīṁ, sa bhavedbhīr nigrāhīeti.

Sarve - Yad aśiṣati devah ( Iti niśkrīntīṁ )


dulataṁ sāntīr uparatvāṁ va bhavisyati,

390. tāvat tvayaṁ (V.L.)
391. mātrāpurāṇā (C.); mātrānītraived (V.L. P. Poona); mātrāprāṇā (Cal.)
392. api omit. (P.)
393. hi for sa (V.L. C. D. Poona); ka iva sujanāṁ (B.); ka iha sa janaka (Cal.); iha ca janaka (Cl. Indz. C3. X.)
394. Ke ca (V.L. C3. E. F. X.); ke hi (Poona)
395. niśpītya (B.)
396. niśpēśayāmī (Cal.)
397. Maḥā. Sarve śrūma (T.)
398. dbhīr avahītair nigṛā. (V.L.)
399. sāntīr mātā śraddhā (P. V.L. Poona)
400. niśat devatāṁ sakasat (T.)
401. tāvat omit. (C. Cl.); tāvat buddhaya (B.)
402. atimūrdulatā (C. Cal.)
avasīdantī vā viraṁsyati. Śraddhām ca kṛṣṇaṁ
śtuṁ Mithyādrśṭir evā vilāsinī param pragaṁ-
labheti tad asmin viśaye saiva niyujyatam.
( pārśvato vilokya ) Vibhīnamāvati, satvaram
ahūyatām Mithyādrśṭir vilāsinī.

Vibhā. — Jam devo anavedi tuv. (niśkrmya Mithyā-
dṛṣṭyā saha Praviśati )

Mithyā. — Sahi, ciraṁdiṭṭhassa mahārāsassa kahaṁ muham
pekkhissem? Namkku maṁ mahārāṁo uvālah-
hissadi.

Vibhā. — Sahi, tuhādaṁsaṇena appāṇam jjeve jai mahārāṁ
to uvālahissadi.

Mithyā. — Sahi, kisā maṁ allāṁ sohaggam sambhāviṁ
vidambesi.

Vibhā. — Sahi, sampadaṁ jjeva pekkhissem alīṭtāṇam
sohaggassa. Annaṁ kkhu ghummālem via
piśahē loṭana jālam pekkhāmi. Ta kiṁ kkhu
piśahē viniddaṁē karanaṁ.

403. avasīdantī ... syati omit. (VL.); avasīdantī vā
cirām vinaḥksyaṁ (A. C2. X. Cal.); ca vinaḥsyati
(Cl. C3. E. Ipz. Poona); avasīdantī eva vinaḥsyati (C.)
404. vyākṛṣṭum (B. VL. Poona. J.11)
405. eva omit. (A. C2.)
406. drśṭīm (D.)
408. cīlēna diṭṭhassa (Cal.); cirām diṭṭhassa (B. C.)
409. tuvamuhadēmsa (B. Poona.)
410. appāṇam jjeva mahārāṁ na vedissadi, kudo uvāla-
hissadi (VL. B. Poona)
411. kiṁ maṁ (VL. B. Poona)
412. alīṭsosahaggam (F. Ipz. VL1E); alīṭsosahaggam (VL.)
413. vilambesī (VL. B. Poona)
414. pekkhissem (VL.); pekkhisaṁ (C2.)
415. annāṁ ca (VL. B.)
416. niḍḍakhu (VL. B. Poona. Cal.)
417. loṇāṁ (A. C. B. Poona); loṇāne (VL.)
418. loṇaṁsa vini (VL. B. Poona. Cal.)
Mithyā. — Sahi, ekkavallahā vi jā itthiā bhōdi tae vi niḍḍa dullahā, kim ūna amhānam saālalo-avallahānam.

Vibhra. — Ke ūna piṣahīśe vallahā?


Vibhra. — Naṁ kāmassa rādi, kkohassa hiṃsā, lohassa itthā tēna parampliṭṭi suriādi, tāsaṁ kahām piēdāmāṁ niccam ramaāndā issam na jānesi.

Mithyā. — Sahi, issetti kim thānīādi, na ūso vi maē vīṇā muḥuttām pi tussanti.

419. bhavai (VL.)
420. saālalavallahānam omit. (JA.)
422. paṭhānām māhā. (VL.)
423. Ettha kule jo jādo bālo thaviro juvāṇo vi hiānihihiātmae maē vīṇā raddidihiāmāma ahiramāi (VL.); Ettha kule jo jādē maē vīṇā bālo thaviro juvāṇo vi hiānihihiātmae randidihiāmāma ahiramādi (Cl. B. Poona); Ettha kule je jādē te jjeva hiānihihiātmae maē ahiramēnti, maē vīṇā bālo juā thaviro va na ciṭṭhādi. 

Ettha kule jo jādē tam tam rattidihiām ahiramēnti, maē vīṇā bālo thero juvāṇo khanamettag ciṭṭhā di (C2.)
424. Naṁ Ettha kāma (VL. B. E. C. Cl. Poona)
425. asa for tīṁā (C.C. F.A.)
426. Tā kahēm tāe piā (C2.); Tāsaṁ (VL.)
427. Sahānēsī (VL.)
428. kahēm (VL.)
429. na follows muḥuttām pi (VL.)
Vibhra. — Sahī ādo jjeva bhanāmi tuhasaristhī suhagā
purāmdhī iha puhaviē naṭhī. Jāē sohagga-
mahattihinuriāniāāā sovattī so pāsāām pedi-
chāntī. Sahī, annām ca bhanāmi evām
nidāulānaāā visanṭhulakhalantacalānareura-
jhemīkalamuhalāā gadiē mahārāām sambhavānandī
samkidānāāām karissādī piāsahītti takkemi.

Mithyā. — Kim ettha samkidāvavam. Amhām rāniuttānaṃ
jjeva eso vīnahō. Āvi a dāmsaṇamattapassam-
wanēm purisaṇam kerisām bhaāṃ.

Mahā. — (Vilokya) Aye samprāpē alāvī priyā mithyā-
adrṣtīn. Yaisā,
Snōbhārārbarālasādaragalamālyāpavrīt-
chalāl, lilōthṣiptabhujopadarsītakuonmīlan-
nakhāṅkaivalī. Nīlendīvaradāmādirghataraya
adrṣtyā dhyantī mano; dorēdolanalolakam-
ūkānapatkārotam sarpati. 34.

430. Sahī omit. (B. J.A.)
431. hagā ittiā (VL. B. C. Cl. Poona)
432. māradāvihuriā (C. J.A.); sohaggamahappa biddāvādahiā
(Cal.)
433. Sahī omit (VF.)
434. niṭdāulānaāna visanṭhula (VL.)
435. piāsahī omit (A.)
436. nam amhā (B. VL. Poona)
437. mahāraāānsī (B. VL. Poona. Cal. B. C.)
438. avipaō (B. Cl. Viṣṇī. VL. Poona) (431)
439. puro kērisām (VL.) priyā omit. (C.); priyamaṭā (Cal.);
priyā mē mithyā. (X.); mithyadrṣtīn omit. (B.)
440.
441. mālyopavrītī (B. VL. Poona. B. C.)
442. dōṅdolāna (VL.); dōṅdolāna (A. Cl. B. F. Poona)
Vibhā. - Eso mahārao, uvasappadu piśāhari.
Mithya. - ( Upaśṛtya ) Jaādu jaādu mahārao.
Mahā. - Priye,
Dalitakucanakhānām ankapalim racayā maainment upetya pīvarori.
Anuhara hariṇākṣī saṅkarāṅkasthitāhimāsai-
lasutāvilāsalakṣmīm. 35.
( Mithyādṛṣṭhī sasmitān tathā karoti )
Makā. - ( Aliṅganasukham abhinīyā ) Aho priyapari-
svaṅgat parāvṛttam 446 yauvāhena. Tathā hi,
Yāh prāg asid abhinavayovibhramavēptajānma,
cittomāthī vigatāviṣayopaplavanandasāndraḥ.
Vṛttir antas tīrāyati tavāsleṣajānma sa
ko'pi,
praudha premā nava iva punar manmatho me
vikāraḥ. 36.
Mithyā. - Mahāraā aham pi sampadām navajōvanā 450
samvuttā.
Nāma bhavānubaddho ppemmā kāleṇāvi
vīlāledi.
Aṇavedu bhaṭṭā kim nīmittām bhaṭṭiṇā sumi-
damhi.

443. mahāraā mahā (C.); devo for mahā (C2.); mahamoho for
mahārao (B.).
444. amabhūya for abhinīyā (B. C. Cl. p. VL.)
446. iva omit. (B. C. Cl. p. VL.)
447. navayavahanam (Cl. C2. p. VL. Poona)
448. vividhiṣayā (VL.)
449. sthirayati (A. C. C2. JA.)
450. viś omit. (VL.)
451. vighaśiādi (VL.); vilādi (C3. E. VL. Lpz. Poona);
vīhanedi (Cl. D. F. X.)
452. mahāraā (VI.)
Mahā. — Priye,

Smaryate sa hi vamoru bhati yo hṛdayad bahiḥ.
Mac cittabhittau bhavati salabhaṅjīva rājate. 37.

Mithyā. — Mahāppasādo.

Mahā. — Anyac ca dāsyāḥ putrī śraddhā vivekena saho' 
paniṣadām yo jayitum kuṭṭinībhāvam pratipāṇāḥ. 455

Atah,

Pratikūlām akulajām pāpām pāpaṃuvatinīm,
Keśēsvā'krṣya tām rāṇḍām pāṣaṇḍeṣu nivesāya. 458

Mithyā. — Eddahamitte vi vissē alam bhaṭṭaṇo ahīṇiveseṇa.
Veāṇamittakeṇa bhaṭṭaṇo dāśīva savvam anṇām 
karissadi. Sā kkhū māe mithā dhammo, mithā 
mokkho, sōkkhavigghārāṁ mithā setthapala-
vidāṁ, mithā saggahalam tti bhanijjantī 463
jhatti veāmaggam jjeva palihalissadi, kim uṇa 
uvaṇīṣadam. Avī e, vissāṇḍavimukkhe mokkhe 
dosāṁ damśaṃtiĕ uvaṇīsado viratta kīrāi āiram 
māe saddhā,

Mahā. — Yady evam suṣṭhau priyām me sampāditāprāyaṁ 
465
466 priyaya.

( Punar ālingya cumbati )

453. Sā hi (VL).
454. yo bhaved for Bhāti yo (P. Poona); yā bhaved (VL.);
sthito yo (A. Cl.);
455. Mahā. — Yathā aiva prakāśitaṁ gahi sarvatra vicara-
āsi tathā aiva pravastitavyam. Anyac ca dāsyāḥ (Cl. 
C2. P. T. Cal. Poona. VI.)
456. Samyojaya. (VL.)
457. prepāna (A.); āpanā (Cl. C2. P. Poona)
458. nyojaya (D. Poona)
459. vaśāsmattakeṇa jjeva bhaṭṭaṇo dāśī saddhā savvam 
anṇām karissadi (C. Cl. C2. P. VI. Cal. Poona)

Continued over page
mitthā mokkho (B. C. Ha.); mitthā vegamaggo follows mitthā mokkho (Cl. C2. P. VL. Poona. Cal.)
mitthā suhaviggaṇāṁ satthapala (Cl. C2. P. VL. Poona. Cal.)
saggaphala vijjetti (Cl. P. F. Poona. VL11.)
Karissadi (P. Poona); Kalissadi (VL.)
priyam omit (C3. E. Poona. VL11); me.priyam (VL.)
Sampāditam (B. C. C2. P. VL. Poona. Cal.)
priyam (accusative) (A. B. C. C3. P.)
Mithya. - Bhatta, ppaśe evam paśteṇa bhāṭṭiṇā lajjamhi.

Mahā. - Tad bhavatu, vāṣāgāram eva praviśāmaḥ.

( Iti niśkrantāḥ sarve )

468. Bhattapā (C2. B. F.)
469. bhāṭṭiṇā omit. (C2. B. F.)
470. svāgāram eva (VL.)
Third Act

(Tatah pravisati Śaṅtiḥ Karuṇā ca)

Śaṅtiḥ - (sāsram) Māter mātah kvā'si, Dehi me
prātivacanam. Muktātaṅkakuraṅgakānanabhuvaḥ
śailah skhalad vārayah, punyāny āyatanāni
samtatataponiṣṭhās ca vaikhanasāḥ. Yasyāḥ prītim
amisu sā'dya bhavati caṇḍalavesmodaram prāptā gauḥ
capileva jivati kathām pāśandaḥastam gata. l.
Athāvā'lam jīvanasambhāvanāya.
Mām anālokya na snāti na bhuṅkte na svapitī api.
Na mayā rahitā śraddhā kṣanārdham api jīvati. 2.
Tad vinā śraddhayā mūhūrtam api sānter jīvahām vi-
dambanan eva. Tat sakhi Karuṇe, citām āracaya.
Yāvad aciram eva hutāsana praveśeṇā tasyāḥ sahacarī
dhavāmī.

Karuṇā - (Sāsram) Sahī, evvam visamajalanaṇaśaṅkṣa-
kaṭudussahāmīm akkharāim jappanti savadhā vilutta-
jiyidām mām karesi. Tā ppasidādu mūhūtakaṁ dhā-
redu jīvidām piśāhī jāvā īdo tād vaśam punṇesu āsā

1. Pratidarśanam (C.J.A); Priyadarśanam (VL).
2. nam. tataḥ (C.CL.C2.Ś.VL.Poona); Hanta for tatah (A).
6. yataḥ omit. (JĀ). 7. pibāy apah (Cl.C2.Ś.VL.Poona)
8. mūhūrtam api (B.C.CL.C2.VL).
9. Tad vinā...dambanan eva omit. (Vll); tena for tad (B).
12. viruddhām eva (B). 13. mad artham (Cl.C2.Ś.VL.Poona.F);
cintā mà racaya (Lpz).
14. praveśanena (A); praveśana (E.Lpz).
15. jālaūlakāṇṇakaṭudussa. (Cl.Ś.F.Poona.Vll)jāṭadussa. (C2);
17. mūhūttam (VL) 18. jīvidāṁ dhāredu (VL).
19. vaśam omit. (B.C.CL.C2.Ś.VL.Poona.Cal.)
20. ahssamesu (VL).
(15) conti ...jalaāṭajālālakāṇṇakaṭudussa (Vl.)
jālasalakāddussa. (Cal.)
emesu muṇiṇiṁaṁsaṁāulesu bhāirāḥbhūtireṣu niūṇam niṟu-
vēṁhākaṁ vi mahāmohahāmī dhārīṁ pi pacchanāṁ niva-
sadi.

Śāntih - Sakhi, kiyaṁ anviṣyate,

Nīvārāṅkitasaikatāṁ saritēṁ kūlāṁ vaikhanasair,
ākrēntāṁ simaccaśalacamasāvyāptā grhaṁ yajvanāṁ.

Pratyekāṁ ca hirūpitāṁ pratirādam catvāra evāśrāmāṁ
śraddhāyāṁ kvaśid āpy aho sakhiṁ mayā vāṛtā'pi nākar-
ṇītāṁ.

Karunā - Sahi, evvam bānēmi jaiṁ sajevaśaddhā tado na tāē
īdisīṁ duggadīṁ sambhāvemi.  

Śāntih - Sakhi, kim vā pratikūle vidhātari na sambhāvyte.

Tathā hi,
Śrī devi janakātmajā dasāmukhasyāsīd grhe rakṣaso,
nītā caiva rasātalaṁ bhagavati pūrvaṁ treyī dānavaṁi.

Gandharvasya madālasāṁ ca tanayāṁ pāṭālaketus' chalād,
dāiyendro pājahāra hanta viśama vāmā viḍher vṛttayaṁ.  

Tad bhavatu pāṣaṇḍālayeṣv eva tāvad tāṁ anusarāvah.
Karunā - Sahi, evvam bhodu. (Iti parikrāmataḥ) (Satrāsām
Sahi, rakkhaso rakkhaso.
Sāntiḥ - Kō' saū rākṣasaḥ.
Karunā - Sahi, pekkhajja, eso galantamalapankapicchilabīha
ccha duppecchedehacchavi ullumciadiūrabhāro vimukta
vasaṇā savvavesaduddamsano sibhisanḍapicchihattho
ido jjeva ahvattadī.
Sāntiḥ - Nā'yaṃ rākṣasaḥ nirvīryaḥ khalv ayam.
Karunā - Tā ko eso bhavissadi.
Sāntiḥ - Sakhi, ppiśāca iti sańke.
Karunā - Evvam papphurantamahāmaūhaubhūbhabhūḥāntaraḥ
jalaj jala jā pāṇḍamattamandaṃḍe kahaṃ pīśāṇam
avaśaṃ.
Sāntiḥ - Tarhi anantaram eva narakavivarād uttīrṇaḥ kaścit
nārakī bhaviṣyatī. (Vilokya vicintya ca) āh jñātaṁ,
Mahāmohapraṃvarīte 'yaṃ digambarasiddhāntaḥ. Tat sarvathā
dūrataḥ parihaṃpiyaḥ asya darśanaṁ. (Iti pariṃgh
mukhībhavati)

41. Karuṇā. Sahi...krāmataḥ omit. (Cal.)
42. (agraṇo vilokya, saṭrāsām) (VL).
43. Kuœasau (B.C.C3. Cal.) 44. pekkhepekkha (VL); pekkha
(C.A). 45. jo eso (B.C.Cl. B.Poona. VL.Cal.)
46. pañika omit. (VL).
47. picochala (B.C.C1.EX.F. Ipz. Poona. Cal.).
VL.Cal). 51. pañivaṭṭadī (Cal.)
52. mālobbhāsiā (VL).
53. bhūnāṃtare (Cl.C2. B. Cal. Poona. VL.)
55. pacaṇḍa (VL. Poona. B. Cl. C2.)
56. naraḥadutti (B).
57. Ko'pi (Cl.C2. B. Poona. VL); mahā nārāṭī (B.Cal.)
58. Tat omit (B.C1.C2. B. Poona. VL)
59. Tat sarvathā...bhavati omit. (Cal.)
Karunā - Sahi, mūhūttakāṁ citṭha jāva ettha saddham āppesāṁ (Ubhe tathā sthite.) (Tataḥ praviṣati yathānirdiṣṭaḥ Digambarasiddhāntaḥ)


Appā vimalasahāo lisipicalaṇeñhim jānivvo. 5.

Kim bhanāḍha kelisam lisipicalaṇaṁ tti. 68

Dūle calanapāṇamo kaṭasakkālam ca bhōānam mitṭham.

Issāmaḷam na kajjam lisiṇam dālam lamaṅtānaṁ. 6.

(Nepathyam ālokya) Saddhe ido dāva. (Ubhe sabhayam ālokaṇaṭaṁ) (Tataḥ praviṣati tad anurūpavesa Śraddhā)

Śraddā - Kim āṇavedi lāule. (Śāntir mūrchiṭā patati)

Diga. - Sāvakāṇaṁ kulam mūhūttamittakāṁ pi mā paliccassasi.
Sraddha - Jam anavedi lāule. (Iti niśkrāntā)
Karuḍā - Samāssasadu samāssasadu piśahī. Nām kkhun niśmaṇ-
mittakena viśahī bhedavvan. Jado sudam māe
ahimsāsāsādō jam atthī pāsaṇḍāpani pi tamassā sudā
saddhātī. Teṇa esa tāmasī saddha bhavissadi.
Sāntih - (Samāsasya) Sakhi, evam evat. Tathā hi,
Durācārī sadācārīm durdārā priyadarśanām.
Ambām amucharītī esa durāśa na kathācana. 7.
Tad bhavatu tāvad, saugatesvaśav anviṣyatām.
(Sāntikarunē parikramataḥ)
(1) Tataḥ praviṣāti Bhikṣurūpāh pustakahasto Buddhāgamaḥ)
Bhikṣuḥ - (Vicintya) Bho bho upāsakaḥ,
Sākhīt kṣānakṣayina eva nirātmakāś ca,
yatā'rpiṭā bahir iva pratibhānti bhāvāḥ.
Saiva'dhunā vigalitā'khilavāsanatvād,
dhisantatiś phurati nirviṣayo'parāgā. 88.
(Parikramya sāslāgham) Aho sādhubhī yam saugato
dharmah, yatā sauukyam iva mokṣas ca. Tathā hi,
Āvaso laṣyanaṃ manoharam abhiḍrayāṇurūpā vaṇī
dhitō vāntakālam ivaṃ anānaṃ śayyā mṛdurasraṣṭāra.
Sraddhāpūrvam upāsikāyuvatibhiḥ khyātaṅgarāgotsavam-
kritāndabharair vrajaṇti vilāsaj jyotsnojjvala
rātraṇāh. 9.

74. Vi omit. (VL). (75) himsāsāsādō (VL).
76. pānaḍānām (B. Poona. VL.l) 77. tāmasī saddhā tāt (B)
78. huvissadi (B. Cal. Poona. VL.l).
79. evam evaitat. (VL). 80. amusarāty (Cl.C2. F. Poona. 61)
82. gatesvivasav (C); gatesvayavesa (VL). gatesveva
tāvad (Cal.) 83. sāntikarunē omit. (B. C2. Cal. JA).
84. B. Bho bho omit (B) 85. Savve (VL). 86. kramya pūnāh
sāslāgham (Cl. B. Poona. VL). 87. gatadharmo (VL. B.C.
Cl. B. F. Poona. 88. ca omit. (VL); premokṣas ca (D)
89. vāsolikhanam (B). 90. yāmukupāla (B. C2. Cal.)
91. bhāryo (Cl.C2. B. F. Poona. VL.l). 92. prastara (B. Cl.C2
94. ngadānītsava. (VL); rāgotsavaiḥ (B); dānītsavaiḥ (A)
95. yaminam for vilāsaj (C)
Karunā - Sahi, ko eso tarunatalataruppalambo lambanta-

kasāāpiṣaṅgacīrācīvaro munḍīḍasaucūḍāmuṇḍapindo ido

jjeva āečchadi.

Sāntih - Sakhi, Buddhagama eṣah.

Bhikṣuḥ -( Ākāṣe) Bho bho upāsakā bhikṣavasā ca śrūyatāṁ

bhagavataḥ sugatasya vākyāṁṛtam. (Pustakam vācayati)

Paśyāmy aham bhikṣavo divyena cakṣuṣā lakānām sugatim
durgatim ca. 100

Kṣaṇikāḥ sarve saṁskārāḥ. Nā'ẩ'tmā

sthāyi. 102 Tasmād bhikṣuṣu'dārāṁ ākramātsu nersitavyam.

Cittamalāṁ hi. 103 yād Īrṣyā nāma. (Nepathy ābhimukham

avalokya) Śraddhe itas tāvat. (praviṣya)

Śraddhā - Ānaveedu lāule.

Bhikṣuḥ - Upāsakān bhikṣūṁś ca nirbhāraṁ aṅgṛya sthīyatām.

Śraddhā - Jam ānaveedi lāule. (Iti niṣkṛnta)

Sāntih - Sakhi, iyam api saivā tāmasi śraddhā.

Karuṇā - EvamYinedam.

Kṣapa. - ( Bhikṣum ālokya uccaiḥ sabdam ) Ale bhikkhuā, 

ido dāva, kim pi pucchīssam.

Bhikṣuḥ - ( Sakrodham ) Āḥ pāpa piśācākṛte, malapāṅkadhara,

kim evam pralapasi.

Kṣapa. - Ale mufca koham, satthāgādam pucchāmi.

---

96. ācīvaro (A.C1.C2.Ś.Poona. VL) pisaṅga omit. (Cal.)
97. nḍidamundo (A); saucūḍamundo (Cal.)
98. ākāṣe omit. (Cal.); prakāṣe for ākāṣe (Lpz. Poona)
99. Bhikṣavo omit. (VL)
100. Saṁskriyante kṣaṇikāḥ (Cl.Ś.F. Poona. VL) 1.
101. bhāvāḥ for saṁskārāḥ (Cal.)
102. Sthāyi. ṯṛtur ev āpavargah (C2)
103. paraḍārān (Cal.)
104. ākramatsvapi (Cal.); kāmayamānesu (C.B.JA11.)
105. tad yad (Cl.C2.Ś.Poona.VL.Cal.); yad omit. (F).
106. ciram (Cl.C2.Ś.Poona.VL).
107. Saiva omit. (Cl.C2.Ś.Poona.VL.Cal.)
108. Ale le (Ś.Poona.VL.Cal.)
109. malapāṅkadhāra omit. (Ś.Ś.Poona.VL.Cal.)
110. sācchagadam (VL).
Bhikṣuḥ - (Vihaṣya) Are Kṣapānaka sāstrakathām api jānasi. Bhavatu, pratīmeś tāvat. (upasṛtya) Kiṃ prcohasi?
Kṣapa - Bhava cāva kkaṇaṁvinkāsinā tuē kassa kaśe v vadām dhālīādi.
Bhikṣuḥ - Are śrūyatām. Asmat samatipatitāḥ kaścij jñānalakṣaṇāḥ samucchinnavāsāno mokṣyate.
Kṣapa - Ale mukkhā kassim pī manṇantale kovi mukko bhavi-
ssadi tado sampadām vinaṭhamassā de kelisām uvaālām kalissadi. Aṇṇam ca pucchāmi, keṇa de elise dhamme uvadiṭṭhe.
Bhikṣuḥ - Nanu sārvajñena bhagavata buddhena.
Kṣapa - Ale savvaṇṇo buddho tti kādham tāevādām.
Bhikṣuḥ - Nanu re tad āgamād ēva praśiddho'yaṃ pravādō buddhaḥ sarvaĵña iti.
Kṣapa - Ale ujjāebuddhiā jai tassa bhāsideṇa savvaṇattaṇām 
 tassā padivajjēsi tā ahām pi savvām jānāmi. Tumaṁ pi piśpiśamohehi'ni saddham sattapulisado dāsaottī.
Bhikṣuḥ - Āh pāpa, piśāca malapanīkadhara tāv āham dāśah?
Kṣapa - Ale vihāladāśībhūāga duṭṭhappavaḷa itī-dīthanta 
 māe ese dhamsiś. Tā piśām te viśaddham bhanāmi buddhānu-
 sāsanām palihiśā aliñāntaṃsāsanaṃ aṇusalante di-
āmbalamatam jjeva ālambedu bhavam.

115. dhīsaṃtatipatitāḥ (B); saṁttatau (Cl.D).
116. mulukka (VL); jai kassim (B.F.Poona).
117. tado de sampā (VL.B.Poona.Cl.F).
118. pprāṇatṭhassā (Cl.B.VL.Poona); naṭṭhasse (VL).
119. Nūnum (VL). 120. buddheko'ktoyam eva dharmāḥ(B.Cl. 
P.VL.Poona). 121. buddhotthi tti ēvā katham (C.B.VL).
122. āgamār eva (B.Cl.B.F.VL.Poona). 123. pravādō omit.
(B.VL.Poona). 124. ujjhida buddhiā (VL); lijjhuābuddhiā 
(Cl.Lpz); appabuddhiā. (A.B.)
125. Tassa omit. (Cl.C2.B.P.VL.Poona.Cal.)
128. eso māe (VL).
129. sāsaṇām jjeva aṇusaliā (VL).
Bhikṣuḥ - Āh pāpa svayam naṣṭah parān api nāśayitum icchasi. 130

Śvārājyam prājyam utsrjya lokanindyam aninditaḥ. 131

Abhvānchati ko nāma bhavān iva piśācatām. 132

Api ca ārhatopi dharmavedanam kah śrāddhatte. 133

Kṣapa - Gahanakkhattacālecanḍasulopalaśukkalāupalamatha-

呐nasāivādādamsaśeṇe nilūvīdam bhaēvadā savvān-

tanam alihaṃtass.

Bhikṣuḥ - (Vihāsya) 139 Are anādirpavrēttajayotisātindriyajñā-

nāgratāritena bhavate'dam stiṣakṣam vratam

ācāritem. Tatha hi,

Jñātum vapuh parimitaḥ kṣamate trilokīm,

Jīvaḥ kathām kathaya saṇgam antareṇa. 140

Ṣaknoti kumbhānhitāḥ susīkho hādīpo,

bhāvān prakāśayitum api y udare gṛhasya. 141

Tađ āsmāl lokadvayaviruddhād ārhatamadād varam

sugatadarsāṇām ev sansāt sukhaḥvaham atiramanī-

yaṃ paśyāmash.

Sāntiḥ - Sakhi, anyato gacchāvah. 142

Karuṇā - Evarām bhodu (Iti parikramataḥ)

Sāntiḥ - (kasevalokya) Eṣa puraṃtāt somasiddhāntaḥ

Bhavatu, atr api tāvad anusarāvah. (Tataḥ

previsatī Kāpālikarūpadhārī somasiddhāntaḥ).

130. Śvārājyam (VL.B.C.C.1.C2.Ś.Poona)
131. loke nindyām (VL). 132. Ārhatam api (Ś.Poona);

ārhatopi (VL).
133. Śrāddhadāti (VL). 134. Sullepalaśā (VL.l).
135. Duppalaśi for sukkalāḥ (VL.A. JA); kkalāśāmulkā-
137. nīvaḍam for nilūvīdam (Cal.).
138. bhaēvadā omit. (Cal.Poona); savvānattanam bhaēva(VL)
139. Vihaṣya omit.(VL). 140. tiṣām atindriya (C2Ś.C.2.P.E)

pravrēttesvatindriyajñāna. (C2); jyotiṣāstratindri-
yajñāna (Cal.) 141. jīvaṇa pratā. (VL).
142. āśritam (B.C.C.C.Ś.VL.Poona). 143. sīkho'pi dīpo

(VL.Ś.P.Poona). 144. tasmāt for tad āsmāt (B.C.C.Ś.

VL.Poona.Cal.) 145. viṛuddhatvād (Cal.)
146. sugatamatam (VL). 147. vilokya (C.C.C.Ś.VL.Poona)
Soma - (Parikramya)

Narasthimalakrtabhur Bhushanah,
smasana vaisi nirkapalabhojanah.
Paasyami yoganJanasuddhadarsano,
jagen mitho’bhinnam abhinam ‘isvarat. 12.

Ksapa - Ales kavahavadam pule dhaledi. Ta nam
pucchissam. (uparntyavalokya ca) Ales le kavali
halahaddamundadhali kelise tuha dhamme.

Kapä - Are kasepanaka, dharmaṁ tavad asmākam avadhāraya-
Mastiskāktavasābhīdhāritamahāmāṁsāhutir juhva-
tām, vahna Brahmakapälakalpitasurapānena nāh
pāna-. Sadyāh kṛttakahoraṇkhaṅgavāgalaktīla-
ladhārolebahairarco ya nāh puruṣopahārabalibhir devo
mahābhairavah. 13.

Bhikṣuḥ - (Karṇau pidhaya) Buddha Buddha, aho dārunā
dharmacaryā.

Ksapa - Alihanta alihanta, aho gholapāvakalinā keṇāvi
wippaladdhe valāe.

Kapä - (Sakrodham) Aḥ pāpa pāṣāṇḍāpasada, muṇḍidamūḍa,
candilāveśa, keśolluncaka, are vipralambhakah kila
caturdāsabhuvanotpattisthitipralayapravartayita
vedāntasiddhāntaprasiddhāvibhavo bhagevān bhvānīpa-

148. kṛtacāru. (VL) 149. sūdhacaksuṣa (VL).
150. Ko eso kavaliavadam (VL).
151. ta nam vi pu. (C.2.VL.Poona); tā enam vi (Cl.F)
152. Ales ale kavāliā, halahaddamundadhaliā. Kelise
tumbha dhammake, kelise tumbha mokkhake. (Lpz).
153. āla thimundālādhālia (VL).
156. dhaśojivalaiḥ (Cl.B.VL.Poona); dharakṣaṇair (C).
159. tumāditamūḍa (Cl); muṇḍidacūde (VL-1); muṇḍidamūḍa
omit. (Cal.) 160. āda lakeśa for candāla (VL).
161. keśalecaka (B.VL.Poona).
162. pravartakah (B.C.Cl.B.VL.Poona); pralayakartā (Cal-
163. Vedāntaprasiddhasiddhāntavibhavo. (VL)
tih.  Darsayāmas tarhi dharmasya āsyā mahi-
manam. Hariharasurajyesṭhaśreśṭhān surān aham
āhre, viyati vahatām nakṣatranām runādmhi ga-
tir api. Sanaganagarām abhaḥpūrṇām vidhāya
mahīm ām, kalaya śakalēṁ bhūyas toyaṁ

Kṣapa. — Ale kāvāliā, ado jjeva bhaṇāmi keṇāvī indīa-
linā mām āmsīṁ vippaladdhesi tti.

Kāpā. — Āḥ pāpa punar api paramesvaram aindrajālīka
ity āśipasi? Tan na mārṣaṇīyam āsyā
dārātmyam. (Khadgamākṛṣya) Tad aham āsyā,
Etat karalakaravālanikṛttakaṇṭha—,
nāloccalad bahala-budbudaphenilaughhaiḥ.
Sārdham āmad āmarudāṃkṛtihūtabhūta,
vargeṇa bhargagṛhiṇīṁ rudhirair dhinomi. 15.
( Ity abhidhāya khadgam udyaḥchati )

Kṣapa. — (Sabhayam) Mahābhāā, ahimśā palame dhemme.
(Iti bhikṣor aṅkaṁ praviśati )

Bhikṣuḥ — (Kāpālikēm vārayan) Bho bho mahābhāga,
kautukaprayuktē vāk kalaheṁ āyuṁ ētasmīṁs
tapasvini prahertum.

Kāpā. — (Khadgam pratisāmarati )

164. jyeṣṭhān sarvān (C2) 165. āhavē (A. Cal.)
166. sanaganagarāṁ (VI). 167. kathaya for kalaya(B);
kalaśa kalitam kṛtvā toyaṁ. (C); kalasākalair
(Cl. B. VI. l. Poona) 168. aindrajālikāṁ ityā,
(B. VI. Poona) 169. Tad ālam āsyā (VI); āsyā
śiśrāṁ (B).
170. nāloccalad (VI); bahalaphenilaubudbudaughaiḥ
(VI. Ipz)
171. dattvā for sārdham (Cal.)
173. prayuktavāk kalahe (VI); yuktena vākkala (C. Poona)
Kṣapa. - (Samāvasya) Mahābhāṣa, āi samhalidagholo-
lośāvase saṁvutte tado hagge kim pi pucchidum
ichēmi.

Kāpā. - Pṛccha.

Kṣapa. - Sude tumhāṇaṁ palame dhamme, adhā kelise
mokkhe.

Kāpā. - Śṛṇu.

Drṣṭam kvāpi sukham vinā na viṣayaṁ ānandabodhiṁ,
jīvasya sthitir eva muktir upalāvasthā
kathām prārthya. Pārvetyā pratirūpayā dayitaya
sānandam ālingito, muktaṁ kriḍati candracūḍa-
apur ity ūce mṛdaniṁpatiḥ. 16.

Bhikṣuḥ - Mahābhāga, āśraddheyam etad avītarāgasya muktir
iti.

Kṣapa. - Āle kāvāliā, jāi nē lūsasi tā bhaṅāmī salīlī
mukke tti viluddham.

Kāpā. - (Svagatam) Aye āśraddhā kṣiptam anayōr antah-
karaṇām. Bhavatv evam tāvat. (prakāśām)
Śraddhe, Itas tāvat. (Tataḥ pravisati
kāpālinirūpadhāriṇī śraddhā)

Karuṇā - Sahī, pekkha pekkha raāsā saḍām saḍdhamā.
Jā esā, Viṇḍānīluppalalolaloānā, nāraṭthi-
mālākidacārubhūsanā. Vibhādi punnendumuhā

---

175. gholalose saṁvu (B.C.)
176. adha omit. (C).
177. sokkhamokkho (VL); mokkhasokkhe (C2.F.Ś).
178. Bhavānīpatiḥ (Cal.).
179. atītarāgasya muktir ity āśraddheyam etat. (Cal.)
180. tado bhaṅā. (VL).
181. salīlī salāgī mukke. (C.Ś.VL.Poona)
182. veśviluddham (C.Ś.C.Ś.VL₁.Poona).
183. etayor for anayor. (C).
184. kāpālikamūpavēsadhā. (A.C.Ś.Cal.).
185. pekhassa (A.Ś.F.).
186. Vippaṭṭa. (VL); visuddha (C).
vīlasinī, niṁbapīnatthanabhālamanthāla. 17.

Śraddhā - (Parikremya) Esamhi, ānavedu sāmī.
Kāpā. - Friye, enam durabhimānīnaṃ bhikṣum tāvad gṛhāṇa.
Śraddhā - (Bhikṣum alingati)
Bhikṣuḥ - (Sānandam pariśvajya romāṇcam abhinīṣaya) Aho sukhāsparaśa kāpālinī. Tathā hi,
Raṇḍāḥ pīnapayodharāh kati mayā caṇḍānurāgade
bhujadvandvāpīditapīvarastranabhāraṃ nodgādham 
ālingitāh.
Buddhebhyaḥ sataśaḥ sape yadi punah kutrāpi
kāpālini, pīnottuṅkacāvaṅgaḥanabhavaḥ prāptaḥ
premododayaḥ. 18.
Aho puṇyam kāpālikāṃ caritaṃ, aho śālghyah
somasiddhāntah. Āścaryo'yaṃ dharmah. Bho
mahābhāga, sarvatha buddhānuśāsanam asmābhīr
utsṛṣṭam. Pravīṣṭāḥ smaḥ pārmeśvaram Siddhānt-
āntam. Tad ācāryas tvam sīṣyo'haṃ, pravesāya
mām pārmeśvārīṃ dīkṣāṃ.

Kṣapa. - Ale bhikkhuā kāvālinīphaṃsadūside tumeḥ, tā
dūlam osalā.

Bhikṣuḥ - Ah pāpa, vañcito'si re kāpālinyaḥ parirambha-
maḥotsavena.

187. tāvad omit. (A.B.Cal.)
188. Bhikṣuḥ - (Janāntikam Sānandam...(Cl.F.β.Poona)
189. dvandāpiḍāna (VL). 190. Stanabharaiv no gādham(VL)
stanayugam (C2); no gādham (C.Cl.β.Poona)
191. kāpālikī. (β Poona).
192. kucāvagūhānabhavaḥ (B.C.Cl.C2.β.VL.Poona)
193. asmābhīr omit. (A.B.)
194. phalasadūside (B.E.X.VL.1.Poona)
195. apasala (C2.E.X.Lpz); palisala (B)
196. rambhamahāmaho (C2.F.β.)
Kāpā. - Priye ksapanakam grāhāna.

Kāpālis. - (Ksapanakam ālingati)

Kṣapa. - (Saromāṃcam) Aho alihanta, alihanta, kāvālinī phāmāsaham. Sundali deṣu dāva puṇo angaṃvālim.

Śraddhā. - (Punar ālingati)

Kṣapa. - (Svagatam) Ale mahānte kkhun indāvīāle uvatthide. Ta kīm ettha juttam, bhodu, picco na ādāe dhamkissam.

(Tathā kṛtva)


Kāpā. - Upaviśyatam. (Ubbhau tathā kurutaḥ)

( Kāpālico bhājaneśā samādāya dīnakam nātayati)

Śraddhā. - Bhāavām, pūlidām sūlaē bhāāṇam.

Kāpā. - (Vilokya Pitvā sēṣam bhikṣuksapanaṇakayor arpaṇa-atī)

Idēm pivitraṃ amṛtaṃ piyataṃ bhavabhāsajam.

---

197. phalasa (D.E.X.VI,1.Poona)
198. dehi dehi puṇo vi (VI).
199. Śraddhā (Punar ālingati) omit. (B.C.Cl.C2.B.F.VL.
Poona.Cal.)
200. Ta atthi ko vi uvāo, kīm ettha juttam (VI); tā kīm ettha kalemi (Cal.); tado atthi kovijuvāō (C2).
201. sohanā (C.E.Lpz.Poona)
204. sāvākā kīm kalissāndī (VI)
Poona); ekkam omit. (F). 206. kāvālā (VI).
207. kiṃkale (B.F.VL,1.Poona.Cal.)
208. kkhesu ddhanena (T.B.VL,1.Poona)
209. sūlaē pūlitam (VI); pūvidem suṇābhā (C); pūlidām bhāānam sūlaē (Cal.)
210. vilokya omit. (VI).
Kṣapa. - Ṛṣiṣuḥaṇaṃ alihantāṇusāseṇa suḷaṇāṇaṃ naṭṭhī.
Bhikṣuḥ. - Kathaṃ kāpālīkocchistiṃ suraṃ pāsyami ?
Kāpa. - 211. kim vīṃśyate, śraddhe, pasutvam adyeyā anayor
nāpānīyate. Ten āsmad vadaṇaṃ saṃsarga dosād
apavitrāṃ surāṃ etau manyete. Tad bhavatī
svavaktṛāsaṇapūtāṃ kṛtvā naṭyor upanayatu.
Yatas tairthikā api pathantā strīmukhāṃ sādā
śucīti. 215.

Śraddhā. - Jāṃ bhavam āṇavedi. (pānāṭraṃ gṛhitvā pītasya
śeṣaṃ ubhāyor upanayati)
Bhikṣuḥ. - Mahāprasādeḥ. (Iti caṣakam gṛhitvā pītati)
Aho surāyāḥ saundaryam. 217
Nipītā vesyābhīḥ saha na kātiyārāṃ suvadaṇā-
mukhocchista'ṃśābhīr vikacabākṣāmodadadhūṛā.
Kapālinīyā vekrāsaṇasurabhīṃ etāṃ tu mādiṃrām
alābdhvā jānīmaḥ srṇayati sudhāyāi suragāṇaḥ. 21
Kṣapa. - Ale bhikkuhā, mā savam pība, kāvālaṃīvaṇocca-
hittināḥ mādiṃ māṃ pī dhālesu.
Bhikṣuḥ. - (Kṣapanakaṇya caṣaṃ pānaṇayati)
Kṣapa. - (Pītavā) Atho surāyāḥ mahulattanam, aho sādo,
aho gandho aho surahitthanam. Cilam kāku

211. Kāpa. - (Vimṣṭya janāntikam [VL].)
212. vīṃśyati (Sraddhāṃ prati) prīye pasutram anayor
adyāpi nāpāgacchati (Cal.); kim vīṃśasi,
P.1.Poona. Cal.) 217. surāyāḥ surabhhyāṃ mādhuryām
ca (Cal.). 218. saha kati na (Cal.).
219. kamalānemosā. (JA.)
220. enām tu (C). 221. alābdhām (VL). 222.
223. vaṇṇasalasam (F.P.1.Poona)
224. madatthām vi. (VL).
alihaṁṭaṅusāsana paṭide vaṇcidaṁ śīdaṁ saulālaṁ. Ale bhikkhuā, ghummaṁti me anāgīṁ, tā suvissam.

Bhikṣuh – (Evāṁ kuraṁ.) (Ubbhau tathā kuraṁ)
Kāpā – Priye, amālyākṛitam dāśadāyam labdham. Tā nrtyāvas tāvat. (Ubbhau nrtyataṁ)
Kṣapa – Ale bhikkhuā, ese kāvalīśa bhāva acālaśī kāvalīśī saha sahanam nācēdi. Tā edāe saddham amhevi naccamaṁ.

Bhikṣuh – Evāṁ kuraṁ. (Ubbhau medakhalitaṁ nrtyataṁ.)
Kṣapa – (Ayī pīnaghatthana. Ityēdi gāyti nrtyati ca)

Bhikṣuh – Mahād ascaryam etad darsanam. Yatra kleśam 233 abhimārthaśiddhayaḥ sampadyante.

Kāpā – Kiyad etad ascaryam, pasya 235 Atra nujjhitavānūḥitārthavisayasyāṁge‘pi siddhyantamur,

atya sammahādayaśāparayaṁ astau mahāśiddhayaṁ. Vasyākarṣāvimohanapramathānapraṣṭobhanoccatanaprayāḥ prākṛtasiddhayā tu viduṣāṁ yogāntarāyaḥ param 22.

Kṣapa – Ale kāvalīśa (vimṛṣya) 242 acālaśī, adhavā acālaśīacūle, 245 acālaśī.
Bhikṣuṇ - (Vihasya\textsuperscript{246}) Ayam anabhyasa\textsuperscript{247} tipitaya vádana\textsuperscript{248} madiraya durum unmanikrtas tapasvi. Tat kriyate asya madipanayanem.

Kāpā - Evam bhavatu. (Iti svamuhcchistaṃ tāmbulam Kāpanakāya dedāti)

Kṣapa. - (Tāmbulam labhva kṣanam svastabhūya) Acāliā; edam puçchāmi, jādisi tumha sulaś āhalanasaṭti kim talisi itthiālubisesu vi atthi.

Kāpā. - Kim visēṣena prochaśī. Paśya,
Vidyādhariṃ va\textsuperscript{253} surāṅganām va,
Nāgāṅganām vāpy atha yakṣakanyām.
Yad yan mameśṭaṃ bhuvanatraye\textsuperscript{255}śmin,
Vidyābalat tat tad upāharām.\textsuperscript{23}

Kṣapa. - Bho edam maś ganidena jānidaṃ jaṃ savve vi amhe mahāmohassa kiṁkale anti.\textsuperscript{257}

Ubhau - Yathā jñātam āyuṃmaṇa, evam etat.

Kṣapa. - Ta lāēkajjām mantiādu.\textsuperscript{258}

Kāpā. - Kim tat ?

Kṣapa. - Sattaśa sudā saddhā maḥālāāsas annāe āhaliādu tti.

Kāpā. - Kathāya kvā'sau dasyāḥ putri. Eṣa tēm acirād\textsuperscript{261}
eva vidyābalad upāharāmī.

\textsuperscript{246} vihasya omit. (F.B.)\textsuperscript{247} ayamanabhyasa\textsuperscript{248} tipitaya (VI); anayā satisayapitaya (F.B.) anabhyasaṣād atūpītaya (Cl.).

\textsuperscript{248} bata madiraya (B.JA); vádana omit. (B.VL.Poona)

\textsuperscript{249} umattirktasya (B.C.C2.F); tṭibhuṭes (Cal.).

\textsuperscript{250} Tāmbūlam labdhvā kṣanam omit. (B.C.C2.F.P.VL.Poona. Cal.)\textsuperscript{251} siddhi for sattī (B.C.C1.B.VL.Poona. Cal.).\textsuperscript{252} kim tādisi siddhi (VI); itthiāsulubisesu (VI).\textsuperscript{253} Prochyaṇe (VI)

\textsuperscript{254} vātha (B.C.C1.B.VL.Poona); vāpyasurā (Cal.).

\textsuperscript{255} traye\acute{p}ī (B.C.C2.B.P.VL.Poona); neśvaroṭham (A).

\textsuperscript{256} nādāma (B.C.C2.B.P.VL.Poona. Cal.)

\textsuperscript{257} tūḥ for anti (B.C.C1.C2.B.P.VL.Poona. Cal.)

\textsuperscript{258} mantidavvan (VI)\textsuperscript{259} dhammassa (F.B.VL.Poona).

\textsuperscript{260} Kathāya omit. (C.C1.)\textsuperscript{261} acirād (VI); acirād omit (C.C1.)\textsuperscript{262} vidyāya balād (C3.E.Poona); vidyāya balād (Dpz).\textsuperscript{263} upāharām (B.C.C1.C2.F.VL.Poona. Cal.); āhāram (A)
Ksapa. - (Khaṭikām adāya gaṇayati)
Sāntī. - Sakhi, ambāgatem iva ṅatāśāram ālapem śrāṇomi.
    Tad avadhānena tāved ākāṃtyāvak.
Karunā. - Sehi, eṣvam karemha. (Tathā kurutah)
Ksapa. - Ṣatthi jale Ṣatthi vane Ṣatthi gilivalesu
    Ṣatthi pāle.
    Vinhubhātī sahīdā atthi hīde mahappānam. 24.
Karunā. - (Sānandam) Sehi, citthiā vaddhasi. Vinhubha-
    ātīte devie passāparītīti saddheṭṭī.
Sāntī. - (Harṣam nātayati) 269
Bhikṣuḥ. - Atthā dharmasya kāme āpākrāntasya kutra vṛttih.
Ksapa. - (Punar gaṇayitvā)
    Nātthi jale nātthi vane nātthi gilivalesu
    nātthi pāle.
    Vinhubhātī sahīdā vasādi hīde mahappānam. 25.
Kāpa. - (Saviśādam) Aho mahat kaṣṭham āpatīsām mahāra-
    jasya. Tathā hi;
    Mūlam 273 deveri siddhayā viṣṇubhaktih,
    tām ca śraddhā 274 mūsritā sattvakanyā.

265. thale for vane (C.Cl.C2.B.F.Car.Poona.VI)
266. gilīhvalīsu (VI).
269. Harṣam nātayati omit. (VI)
270. pravṛttih (VI).
272. gilīhvalīsu (VI).
273. Devēvi mūlam (C.Cl.)
274. nuḍrāt (B.C.Cl.C2.B.F.Poona.VI); nuḍrāt (Cal).
    śraddhā saṅgata (A)
Kāmān muktas tatra dharmo'pyabhūc eṣa, siddham manye tad vivekasya sādhyam. 275
Tathā'pi tāvad asuvyayena'pi svāminah prayojanam anuṣṭheyem. Tan mahābhairavīṁ vidyāṁ dharmaśṛddhayor āharanasya prasthāpayāmah. (iti nīkrāntaḥ).

Śaṁtiḥ - Āvām 277 aśyaṅāṁ hatāsānāṁ vyāvāsyaṁ devyai viṣṇubhaktyai nivedayāvah (Iti nīkrante)

275. kṛtyam (B.Poona.VI).
276. presayāmah (C.Č1.Čal.); presayisyē (C2).
277. apyeyam (B.Č1.Č2.Č. Poona. VI); évam omit (P).
278. apyetat (Čl.). 278. vyavasitam (Č1.Č2.Čal).
279. viṣṇubhaktyai omit. (Poona).
Fourth AFT

Maitrī - Sudam mae mudīḍāsāsādā jadha mahābhaila-
vīदार्मिनाśanamsambhāmādo bhaśevadīśe vinhubhateśe
parīttāda piśaḥi saddheṭi. Ta ukkāṇṭhati
hīēṇa piśaḥīṁ pēkkhissam. (Parikrāmati)
(Maitrī praviṣati śraddhā)

Śraddhā - (Sabhayotkampam)

Ghorām bārakapalakundalavatīṁ vidyacchāṭhāṁ
dṛṣṭībhīr muṇcانتīṁ vikarālamūrtīṁ analajvalā-
piśāṅgaiṁ kacaiṁ. Daṇḍrācandrakalankuranta-
ralalaj jihvāṁ mahābhairapasyantyā iva me manah

Maitrī - (A) āe esā me piśaḥī saddha bhaśambhamā-
bbhantahiāī kadaliśkampatāreśāṁ āngehiṁ kim
pi mantaṁti samuhāgadāṁ pi maṁ na lakṣhādi.
(prakāśāṁ) Piśaḥī saddhe kīsā tūmaṁ uttvāliā
hiāṁ maṁ pī na vilośi.

Śraddhā - (Vilokya socchvāsam) Ayē priyaśakhiī me maitrī.

---

1. didāē saāsā (VL).
2. gahānasambhā (A); gasanāsambhā (E.C1.Ś.Ś.Poona);
saṁgasanāsambhā (H2).
3. Ukkāṃvidena (E1).
4. Sahāṁ saddham kādā pe. (C3.Ś.Ś.X.VL.); sahaṁ saddham
kahāṁ (f) 5. caturdīśa samloka sambha (C2).
6. kampam pāthai (Ś.Ś.Poona) 7. rām tāṁ nṛkapāla (C1).
8. candrakalāntarālāvillālat (B).
10. me oṁit. (Cal.) 11. saddhe oṁit. (A.Ś.C2).
12. bhaśammhantahiāī. (Cal.) 13. ākalidakampatara. (VL)
14. mantaṁti oṁit. (X) 15. pēkkhadi (Ś.Ś.Cal.Poona).
16. ity upaśṛtya for prakāśāṁ (Cal.)
17. kīṁśi tūmaṁ (Ś.VL.Poona) 18. ukkalidahiāī (VL);
uttāvidahiāā (C2.Ś.Ś.Poona).
19. Ayē me priyaśakhiī maitrī (VL.Ś.) atha for aye (C).
Kālarātikārālāsyadantantargatayā mayā.
Drṣṭā'ei sakhi saiva tvam punar straiva
janmanī. 2.
Tad ehi Câmaravajasva. 21

Maitrī -
Tathā kṛtvā) Sahi tadhā vinhubhattinibbhacc
ādappahāvāe mahābhalevi śīśe de ajevi
vevandi angāim.

Sraddhā -
Ghorām ityādi paṭhati

Maitrī -
(Satraśem) Aho hadasā gholadamsanā. Adha
tāṣ ādaśe kim kidam.

Sraddhā -
SYanavapātam abhipayā padadvaye mām,
adyaya dharmam apareṇa kareṇa ghorā.

Vegena sā gaganam utpatītā nakhāgre-,
kotisphuravatitsapīdayuteva grdhri. 3.

Maitrī -
Haddhī hadhā (Iti mūrchati)

Sraddhā -
Sakhi, samāśvasihi samāśvasihi.

Maitrī -
(Āśvasyā) Tado tado.

Sraddhā -
Tataḥ param āsmadiyārtanādopajātadayārdrayā
devyā.

Bhrūbhaṅgabhīmaparipātaladrṣṭipātam-

20. ehi gadham (VL). 21. jasva mām (VL)
22. Kahaṃ de(ḍ. VL. Poona)
23. hadasā (Cal.) 24. gholam dāmsanām (Cal).
25. ddhā - āṣnu.
26. avapatyā (ḍ. VL. Poona)
27. kareṇa sā for padadvaye (Cl.F).
28. yāgeva (Cl. Ṣ. F. Poona)
29. Samāśvasyā (Ipζ).
30. mādiya (Cal); param asmacā (A).
31. dayārdrādayā devyā (A. Ṣ. JĀl); dayāardrika-
ttayā devyā (VL); devyā viṣṇubhaṅkṛyā (B)
udgādhakopakutilam ca tathā vyalokī.
Sa vajrapātahatasailasileva bhūmāu,
vyābhagnajarjaraterāsthi yatha papāta. 4.
Maitrī - 34. diṭṭhiā maṛ via saddūlemahādo vibbhaṭṭa-khemaṇa samjīvidā saḥī.
Maitrī - Amhevi vinubhbhattiḥ anūḥ ca tasso bahiniyo vivea-siddhi kālanāna mahāprāpanaṃ hiā eva vatūdāmo.

32. abhagna (C.Cl.); vyābhagna (VL). 33. jāraśiroṣthi (B.Poona) jāraśtripāṣthi (VL). 34. diṭṭhiā maṛ
diṭṭhiā kuddhasadūlemahādo vibbhaṭṭaḥ mitva khemaṇa samjīvidā vṛṣahī (VL)
35. janitābhīni (B.C.Cl.C2.P) 36. uktam evam asya
durā. (VL); uktam evam yad asya (D. Lpz) uktam
etasya (C.Cl.F); uktam evam mahārajasya durā.
38. devyā vinubhaktya (A). 39. vatsesforsraddhe(C2)
40. Vijayodyogah (Cal.) 41. vairāgyam prādurbhaviṣyati
(B.VL.Poona). 42. anupraṇeyāna (a); anuvartanena
(Cl.F). 43. Satyadhārīnyādayaścā (C2)
44. pāṭavena for kausaḷaṇa (P). 45. anuvidyāsyentītī
(B.VL.Poona). 46. Kāranādo (Cal.)
47. ahivattāṃmho (VL.P); vasemha (C2)
(Samskritamāsritya)

Te hi. 48.
Dhyāyanti49 mam sukhini duṣkhiṇi cā 'mukampām,
puṇyakriyāsu muditāṁ kunatēv upeksyām. 50
Evaṁ pratadēm upayati hi rāgalobha−,
dveśādidośakaluṣo'pyayam antarātma. 51.
Tad evam catasro'52 bhaginyo vayam tad abhyudaya−
vyanāpṛen aive vāsarān mayāmaḥ. 53
Kutr edanīṁ priyasakhi mahārajam abhayasyati. 54

Sraddhā − Devyā cedām uktem. 55
Asti rādhā'bhiddhāno
janapadaḥ. 56
Tatra bhagirathāparisarālahākāra−
ubhute cakratīrthe māmāmaśa'nugetaya matyā
kathāciid dhāreyamānapraṇo vyākuleṇ āntarātmanā
vivekā upaniṣat sahagārthēm tapasyatīti.

Maitrī − Tā gacchadu piśāhī, aham pi ssakam niśām
anucitthāmi.

Sraddhā − Evam bhavatu. (Iti niśkrānte
Praveśakāh. 57

48. Tathā hi (J.A.VL) 49. yān nimām (VL).
50. puṇyakriyāsu (VL). 51. upeksāṁ(VL.C.Cl.C2.B.F.POONA)
52. api omit. (B.C3.D.Cal.)
53. Karapena (VL).
54. ativāhayāmāh (Cal.)
55. abhayasyati (VL.C3.E.X.Lpz.Cal.)
56. deyy aivedem (C.Cl.C2.F.); deyy aitet evam (B.VL)
57. tatraiva (Cal.)
58. dhāreyamaṇo'vyākumu (C).
59. sad devyāḥ (VL.C.Cl.C2.B.Poona)
60. tapas tapa (VL.B.Poona)
61. viśkambhakah (B.C.Cl.C2.B.VL.Poona)
(Tathä praviśati Rājā pratihārī ca)

Rājā — 

Aḥ papa mahāmohahataka, sarvathā hats tvaya'yaṃ mahājanaḥ. Yatah-

sānte hantamahinmi nirmalacidānande tarangāvelinirmukte mṛtaśaṅgāṃbhāsimanāṃ magno'pi nācāmati. Viṣṇuḥ mrgatsnīkārnavajale śrānto vimūdhah

piṣṭhādhevāty avagāhate bhīrāmate majjāty athonma jjeti.6

Athāvā samsāraacakravāhakasya mahāmohasya bodhosūlam. Tasya ca tatvāvabodhād eva nivṛttih. Yatah-

Amuṣya samsārataror abodhasūlamasya navā'sti vimūlāna yā.

Viśvesvarārādhana-liṣajat-tattvāprabodhān na paro 'bhupāyāh.7

72 Prāyas ca sukṛtināṃ vyāvasite deva yānti sahāyatām. Iti tattvāvido vyāharanti. Tathā ca devyā viṣṇubhaktya samīṣatam "Udyogah kāmādevījāye kriyātām. Aham api bhavad arthe grītāpakeṣti. Tatra kāmas tava vastuvicāren aiva jīyate. Tad bhavatu, tam eva tāvat tān

62. Tathā hi (P.VL.Poona). 63. Sāntananta (B)
64. maṭi. Api ca. (JAl.)
65. śrānto pi mūdhah (C.Cl.C2.VI).
66. acāmaṭy (C2.B.F.VL.Poona.Cal.)
67. mohahatakasyadobha eva mūlam (JAl.); mohavyābodho balam (C) 68. tattvābodhā eva(B.F); tattvār prabodhā eva (Cl.); tattvāvabodsā eva (C2); prabodhāyād eva (Cal.) 69. nonmūla for naivāsthi (C.Cl.B.VL.Poona; namūla (Cal.)) 70. vināsānaya (C.Cl.B.F.VL.Poona.Cal.) 71. tattvāvabodhā apā (B.C2.B.F.Poona.VL.Cal.); na tattvāvabodhā (C).
72. Prāyas ca sukṛtināṃ vyāvasite 'rthe deva yānti (P.Poona) prāyev sukṛtināṃ arthe deva yānti sahāyatām. Apanthanām tu gacchantaṃ sodaro'pi vimūnācati (VL);
73. prāyev sukṛtināṃ sarve (B). 74. tu for ca (VL); deva' omit. (Poona) 75. kāmādevījāyaviśaye (VL).
76. kriyātām iti (C2.B.VL.Poona.Cal).
77. tāvat prathāmo vīrah (Cl.B.VL.Poona) 78. eva' omit. (Cal)
nirjāyārtham ādiśāmā (Pratihārīṁ prati)
Vedavatī, śhūyatāṁ vastuvicāraḥ.

Pratī. - Jaṁ devo ānnavedi. (Iti niśkramya vastuvicāreṇa
saḥa praviṣati)

Vastu. - Aho nirvīcārasaundaryābhimānavardhiṣṇunā
kāmahatakena jītam jagat. Athāvā durātmanā
mohanā aiva. Tathā hi- Kānte' tyutpalalocaneti
vipulāśronītyudagraṇṇemat pīnottungapayodharetī
sumukhāṁbhohetī subhurū iti. Drśṭvā mādyāti
modate'bhiraṃte prastauti vidvān api
pratyakṣāśuciputrikām striyām aho mohasya
duṣceṣṭitam. 8

Api 89a, yathāvastuvicārayatām amandamatīṇām
api pīṣitaṃpankāvanaddhāsthiyārāmeyī svabhā-
vato 90 durgandhabhībhasavesā sarvathā nārīti
nāsti viratī. Tatra 92 vispaṭa evetaragunādhyā-
ṣeḥ. Tathā hi-
Muktāhāralatā raṇanāmanimayaḥ haimās tūlakotaya,
rāgah kūṅkumasaṅbhavaḥ surabhayaḥ pausphaḥ
vicitrāḥ sraṣṭaḥ.

82. vaṁcitam for. jītam (B.C.Cl.C2.B.F.VL.Cal.Poona)
83. mahamohe (C.C2.B.VL.Poona.Cal); Athavā...mohanā aiva
omit (Cl.)
84. Sronībharetyunnmat (B.VL.Poona); Sronī ti gaṅho-
unnmat (C); bharetyunnmatomīṣatīpīna (CL); bharetyu-
llasat (Cal.) 85. pīnāśkīṣa(F)
86. muhyati (C). 87. sucibhāstrikām (C2)
88. kāmasya for mohasya (Cal)
89. api ca omit. (B) 90. svabhāvadurgandhā (B.VL.Poona)
92. tad atra (Cl.B.F.VL.Poona.Cal.) tatra viśisṭaḥ
cetawagunā (B) manimayā haimā (B.C2.)
Vasas citradukulam alpamahbhir naṁy arab kalpitam bahyante paripaśyatam tā nirayam nārīti nāma naṁkrte 96a.
(Akāśe) āṁ papa kāmacandala kim evam anālambanem evāvirbhavata bhavata vyākulaśriyate janah. 
97 Tathāhy ayam evaṁabhīmayate.
Bālā mām iyam iochatinduvedanā sānendam udvīkṣate, nilendivaralocanā pithukucotpiddam pariprīṣate. Re muṇḍa,
kā tvām iochati kā ca pasyaṁ paśo māṁsāsti-bhir nirmita,
nārī vedā na kiṃcit atrasa punaḥ pasyaṁyamūrtah
pumān. 102.
Prati. — Īdo 103 mahābhūḥ. (Īty ubhau parikramataḥ)
Eso mahāraō uvaśiṣṭho ciṣṭhadi, tā uvasappadu bhavam.
Vastu. — (Pasṛtya) Jayatā 104 Jayatā devaḥ. Ėsa vastuvicaraḥ prapaṇatām.
Rājā. — Ino 'paviṣyatām.
Vastu. — Deva ēsa te kiṃkaraḥ samprāptaḥ, ājñayā'nuṛghyatām.
Rājā. — Mahāmohenesah asmakas pravṛttah saṅggramah. Tatra

94 bhāryām (B) 95 nirayo (B.C.2.B.VL.Cal).
96a krte (VL). 96 evam omit. (B.VL.Poona)
97 avirbhavata omit. (VL); bhavata omit. (B).
98 vyākulaśm nīyate mahājanaḥ (C).
99 eva for evam (B.VL.Poona.B.C.T); abhi omit. (B.C)
100 canā stanaparirambham bhṛṣaṁ vāṁchati (Cal.)
101 parirambhati (VL).
102 āṁ arṇuḍha paśo (Cl.F). 103 āgaśchedu (VL).
104 jayatā devaḥ (C2.C3.E); jayatā jayatā (Cl); jayati mahārajaḥ (Cal.)
105 raḥ prāptaḥ tad ājñā. (Cal).
106 saha omit (A.D.Cal); SākamFor Saha (F)
107 Samvṛttah (A.F.Cal.); sampravṛttah (B.C.C1.C2.B.
VL.Poona)
109. tasya kamaḥ (Cal). 110. vān eva nirū (Cal).
111. Vastu (saapramodam) dhanayo (Cal).
112. eva (B.C.Cl.X.VL.Lpz.Poona).
113. śastravidyaya (B.Cl.C3.) 114. puṣpa for kusuma(Cal.)
120. vanabhumayaḥ (VL).
121. tathā (VL.Cl.D.E.X.VL.Lpz.Poona)
122. nārāti nāma (Cl.C2.B.F.VL.Poona.Cal.)
tasyām jītaṁ tat sahāyāṁ sarva eva viphalā'rambhau
na bhangam āsādayisyantī. Tathā hi- 
Candraścandanaṁ iṇḍuḥāmadhavālaṁ raṭriyo dvirepha
navali, jhanākornukharā vilāsavipopāna vasantodayaḥ. 
Mandradhvānaghanaṁodayaś ca divasa 
mandāṁ kadamā-nilāṁ śrīgārapramukhās ca kāmasuhrdo 
naṁ jītaṁ jitaḥ. 13.

Tad alam ativilambena, ādiśatū svāmī,
so 'ham prakṛṭīṁ parito vicāraṁ,
śārgir ivō'nmathya balam pareśām. 
Sainyam kūrumāṁ ivasindhurajam,
gandīvadhānā eva nihammi kāmam. 14.

Rājā - (Saprāṣādaṁ) Tat sajībhavatu bhavaṁ satruvijayaṁ 
Vastu.- Yad ādiśati devaḥ. (Iti pranāmya niṣkrāntaṁ)
Rājā - Vedavati, krodhasya viśayāya ksamaiva āhūyatām.
Pratī.- Jamāyeo anavedī. (Iti niṣkrāmya ksamaiva saha
pravisati)
Kṣama - Krodhandhakāravikatabrūkūṭitaranga-.
bhīmasya sāndhyakirānārūpa nīgarādrṣṭēnh.

niśkampanirmalāgabhīrapayodhinir-

bhīmasya sandliṅkiranarujā radhā

niṅkampanirmalāgabMrapayodhinir-

dhirāh parasya parivādgiran kṣamante. 15.

(Saśīgham atmanam nirvāṇya)

Klaṇam na vacam sīraso na śūlam,

na cītattāpo na tanor vimardah.

Na cāpi himsādir anarthayogah,

śālaghyā param krodhajaye 'ham eka. 16.

(Ity ubhe parikrāmatāh)

Prati. - Eso devo, tā uvasappadu piśahī.

Kṣamā - (Upāśrtya) Jayatu jayatu devah. Eṣa devasya
dāsi kṣama saṣṭāṅgapātām pranamati.

Rājā - Kṣame atropaviṣyatām.

Kṣamā - (Upāvisya) Ajñāpayatu devah kim artham

ahuto dāsijanah.

Rājā - Kṣamē, asmin saṅgrāme tvayā duratma krodho
detavyah.

Kṣamā - Devasya anugrahān mahāmoham api jetuṁ paryaptēsmi

133. ramādrṛṣṭēh (B.VL.Poona)
134. payodhi-gabhīra (B.Poona)
135. Virā for niśra (C3.E.X.Lpz.); dhīrā (VL);
tulyah (F) vāsi (B.C); dhīrāh (A.Cal.Poona)
136. Virah (VL)
137. Sahante (B.C.Cl.C2.P.VL.Poona.Cal.)
138. Saśīghham atmanam nirvāṇya omit. (R.G.C.)
139. na ā meter (C)
140. (iti omit. (B.Poona))
141. Saṣṭāṅgam (VL)
142. Kṣame omit (B.VL.Poona)
143. duratma krodhas tvayā (B.VL.Poona)
144. ajñaya (VL); prasādēna (Cal).
145. Samathāsmi (Cal.)
kim punar krodhaṁ tad anucaramatram.
Tad aham acirād eva,
Tam pāpakāriṇām akāraṇabādhitāram,
svādhyāyadevapitryajñatapaḥ kriyaṇām.
Krodhaṁ sphulīgam iva drṣṭibhir udvamāntam,
kātyāyanīva mahisyām vinipātayāmi. 17.

Rājā - Kṣamā, syāmas tāvat krodhaṁ vijayopayām.

Kṣamā - Deva vijnāpayāmi.
Kruddhe smeramukhāvadhirām athāviṣte
prasādakramo, vyākroṣe kusāloktir ātmadurita-
chedotsavas tadane. Dhig jantor ajitātmano'asya
mahāti daivād upetā vipad, durvāreti dayārasādā
dnamāsusā krodhasyā kutrodayāḥ. 18.

Rājā - Sadhu sadhu.
Kṣamā - Deva, krodhaṁ vijayād eva himsāpaṁśyamanamāt-
saryādayopī vijitā eva bhaviṣyanti.

Rājā - Tat pratisthatām bhavati vijayāya.
Kṣamā - Yad ājñāpayati devaḥ. (Iti niskṛṣṭa)

146. tanucaramatram (P); tad anugamātramb (B)
147. udgirantam (B)
148. kṣame omit (C.JA)
149. Krodhāvagayopā (Cl)
150. Āvadhāraṇam (B.P.Poona)
151. duritocchedo (VL)
152. manasām (A.C.Cl.P.Poona.Cal.)
153. Sadhu not repeat. (C.C2.C3.); Sadhu kṣame sādhu(P)
154. krodhasyā vijayād eva (B.Cl.P.VL.Poona)
155. pārṣyamadāmāna. (F.Cal)
156. tad vijayāya (C); tesāṁ vija. (Cal.); satravijaya(C)
§ 12 -

(Ratiḥārīṁ prati) Vedavatī-Āhūyatāṁ lobhaśyāṁ vijetāraṁ santōṣāṁ.

Prati.- Jam devo ānavedī. (Iti nīskramāṁ)

(Iti atah praviśāti santōṣāḥ pratiḥārī ca)

Santo.- (Vicintya sānukrośām)

Phalāṁ svecchālabhyam pratiṇavanam akhedam kṣitiruhāṁ; payah sthāne sthāne sīsīramadhumām punyasaritāṁ. Mrūḍasparśā sayāṁ sulali-talatāpallavamayāś, sahante santāpām tad āpi dhaninām dvāri kṛpaṇāḥ. 19.

(Ākāśe) Are mūrkha, durucchedah khalyayaṁ bhavato vyāmoḥaḥ. Tathā hi-

Samārambhāṁ bhagnāḥ kati na kati vārāṁs tava paśaḥ, pipāsāṁ tucchesmin dṛvīnāmgṛga-

Tathāpi pratyāsā viramati na te 'dyāpiśatadāṅ, visīrhāḥ yac ceto niyatam aşanigrāvaghaḥīṣītam. 20

Idam ca te lobhāṇḍhakaśya ceṣṭītām cetāsi camatkārām ātāṇoti.
labdham labhyam (C.C2.C3.).
172. labdham adhikam (B).
173. labdham ca param (C.C2.B.VL.Poona.Cal.)
174. aho mugdho dhanam (Cl.B.Poona); labdhadhikam (A);
labdham dhanam (VL).
175. niyato (VL); vilayo (Cal.)
176. vinase nase va (B.C1.B.Poona); vyayo va nasso va
(VL.C2.) 177. yogostubhayath (VL)
178. api ca for Kiine (A); kiine he paso (B)
179. nityati (VL). 180. dhanv (B.Cal.)
181. manang (VL.C1.B.Poona)
182. Sukham for ciram (VL.C1.B.Poona); sthiram for
sukham (C).
183. devah (A).
Raja - Iho'paviyayatam.  
Santo - Esa presyajanaḥ, ajhāpyatam devena.
Rājā - Viditaprabhava eva bhavaḥ. Tad alam atra vilamē  
Lobham jetum vārāṇasim pratiṣṭhatām.
Santo - Yad ājñāpayati devaḥ. So'ham, 
Nānāmukham vijayinām jagatām tryāṇām,  
Rakṣodinīnām iva dāsārathih prasaṁya,  
Nairjitya lobham avaśam taraśā pinaśmi. 24.  
(Prajīyā vinītaveṣaḥ puruṣaḥ)
Puru. - Deva, saṁbhṛtāni vijayaprayānāmaṅgaliṇī.  
Pratyaśannāsa ca mauhūrtikaveditāh prasthāna-  
samayaḥ.
Rājā - Yady evam tārhi senāprasthānāyādiśyantām  
senāpatayāḥ.
Puru. - Yad ājñāpayati devaḥ. (Iti niśkrantaḥ)  
(Nepathyṛ) 
Sajjyantāṁ kumbhabhitticyutamadadāmaṁmatabhrīṅgāṁ  
sekarindrāḥ, 
yuṣyantāṁ syandaneṣu prasahajitam aruccandavegās-  
turaṅgāḥ.

184. Iti sva...śayati(B). 185. Santo. (Savinayam  
upaviśya) (C.1.C2.F.VL.Poona)
186. Tad ājñāyāmugṛhyatām (Cal.)
187. vidita eva bhavat prabhāvaḥ (B).
X.F.LPz.); pratiṣṭhīyatām (VL); prati pratiṣṭhīya-  
stām (C.C.F.Poona). 190. So'ham idānim. (Cal.)
191. jātipratiṣṭhandhana (B.C.) 192. lubdhaṁvṛttim (VL);  
labdhaṁvṛttim (A. Cal.)
193. iti praṇāmya niśkrantaḥ (Cal.)
194. Taṭah praviśati vinītaveṣaḥ puruṣaḥ (C.C2.C3.VL.F.X)
195. mauhūrtikā vedanti (B); mauhūrtimo viditaprayāna  
samayāḥ (Cal.)
197. pathye - Bho bhoḥ saṁkāh (VL).
198. yojyantāṁ (Cal.)
Kuntair nilotpalanam vanam iva kakubham antarale
śrjantah
padaśan samarantu pratthamam asilasatpānayaipyāsvāvārah.

Rājā  (Ākarnā) Dhavatu kṛtamaṅgalah pratiśṭhāmahe.
(Paripārsvikam prati) Sārathir ādiśyatam upanayatu
sajjikṛtya sāṅgrāmikām ratham.

Pārī.  Yad ājñāpayati devaḥ. (Iti nīkṛntaḥ)
(Tataḥ praviśati sāṅgrāmikām ratham ādāya sārathīḥ)
Sāra.  Devaḥ sajjikṛto rathah. Tad ārohatv āyusman.

Rājā  (Kṛtamaṅgala vidhi) rathārohaṇam nātayati.)
Sāra.  (Rathavegāṃ nirūpayā) Āyusman, pasyā;
Uddhūtapāmsupatālānumitaprabandha,
dhavathkharagacya cumbitabhumibhāgān.
Nirmathyamaṇajaladhidvānighoraghośam,
ete ratham gaganasīṃmi vahanti vāhān. 26.
Iyamāṃ nāti dūre darśanapatham avatīrṇā tribhū-
vaṇa pauṇāi punāti vāraṇaśi nāma nageri.
Amī dhārayanatraskhalitajalajhāṅkāramukkara,
vibhāvynte bhūyah śaśikaramuṣāh śaūdhaśikharōh.
Vicitrā yatroccaiḥ saradamalamegāntavilasat-
tadillekhalāḥmīm vitarati patakkāvalir iyam. 27.
Eṣe ca prati-mukulālagnamadhpāvaliranitamukhārā
jṛmbhābhavavigalanmakarandadurdiṁāh kusumaturabhā-
ayo nātīdūre śyāmayamanaghaṇacchadachāyataravo
nagaraparyantarānyabhūmayaḥ. Yatra aite maruto'pi
grhitapāsūpatavatāsūtāpasa iva lakṣyante.
Tathāh,
Toyārdraḥ surasaritaḥ sitāh parāgaipair,
arcantaś cyutakusumair iv endumaulim,
Prodgitām madhuparutair mutim pāthāṇi,
ṛṇyanti prayacalatābhujaiḥ samīrāḥ. 28.

Raja - (Sānandam ālokiyā).

224. Saṁtardadhati tamo vighaṭanānd ānandam ātmāprabham,
oetāḥ karṣati candracūḍavasatiḥ vidyeva mukteḥ padam
Bhūmeḥ kaṇṭhavilaminīva kūlā muktāvali jānihvī,
yatṛṣyam hasatīva phenapaṭalair vakrām kalām-aṇdā-
vīm. 29.

214. vicitrām (Cal.) 215. mukulam lāgnā (VL).
216. makarandabindudurdi (VL.B.)
217. mānā navaghaṇachāyataravo (Poona); vanacchada (C2).
218. paryantodyānabhūmayaḥ (C.Cl.C2.B.F.VL.Poona)
219. vrataḥ dhūlim uddhūlayantās tāpasa (VL).
220. sitaiḥ parāgaipair (D)
221. stutim (B.C.Cl.B.F.Cal.Poona.VL).
223. vilokya (Lpz.Poona); ālokiyā, sūta, pasya (Cal.)
225. ghaṭaneṇandanda (C3.)
226. valir jāhna (B.C.F.VL.Lpz.Poona)
227. yatraivām (VL).
Sāra. - (Parikramya) Āyuṣman, paśya 228 idām tat surasari-parisaraṇālaṁkārabhūtam bhagavataḥ pāvanam ādikeśavābhīdhānasya viṣṇor āyatanaṃ.

Rājā - (Saharṣam) 231 Aye,
Eṣa devaḥ pūrāvidbhīṃ kṣetrasvāmīmīṃ giyate.
Atra deham samutsṛjya pūryabhājo viśānti yamam 30.

Sūtaḥ - Āyuṣman paśya paśya, ete kāmakrodhalobhadayoḥ saṁmad-darśanamātrād ito deśām adivātrasamānti.

Rājā - Evam etat. Tad bhavatā praviśya bhagavatam namasyāmam. (Rathād avarūnyā praviśya avalokya ca) Jayā jaya bhagavanamarāvaraḥca ka翠k+aūpātikāpimīniṃ vṛājitopāntapādagadrayāmbhoja rājannakaVyotakha-Vyotakirmīritasaṃpāde śphuta dvaivaibhranti-santānaśantavandarūsāṁśinidrabhāraikakadakṣa, kṣamāmandaloddhāresāṃbhārasamkhetādāmstrāgra-kotisphuracchailacakra, kramākraṁtālocakraya, prabalabhujabaladdhītagovardhanacatraniṣvārita-khandalodyojitāmākṣaṇāmbādhubhātvāsīgast consolidation
trasadgoki trāṇavismāpitāsēgaviśva prabho, 
vibudhari puvadhuvargasimantasindurāsahyāmayukha- 
acchātomājanoddāmadhāmāhipa, tristadalyendra 
dravākṣastātīpataṅkunṭhabhāvannakhaṣrengatā- 
ṇidvayarsatavistārīktaṇvāmagonalokatraya, 
tribhuvanari padaḥaṅkunṭahāṅkūtasphuto 
mārjītoddāmacakra sphurādhyotirulkasatoddā- 
dordaṇḍa khandenducudāpiya prauḍhādordaravivaha- 
ranta maṇthācalakṣubhādagdhāmabhūpottitāsīrī 
-bhujavālīsamāsēgasamkrantapīnastanabhagapatra 
valilāṇchitoraṇṣthala sthūlamuktāphalottarāhāra- 
prabhāmandalasphurātaṅkunṭhavalkuntha bhaktasya 
lokasya saṃsāramahacchidam dehi bodhodayam deva 
tuḥhyām namāḥ. (Nīrgamaṁ nātayitvā vilokyaya ca) 
Sadhur ayam ev āsmākam nivāsiṣṭo deśāḥ. Tad 
atreṇa skandhāvāram nivesayāmah. 
(Iti niṣkrāntau)
Fifth Act

Atah param vairagyotpattir bhaviyati.
( Tatha pravisi 

Śraddhā - (Vicintya) Prasiddhāh khaliy aham panthāh. Yat,
Nirdahati kulam aśeṣam jñātinām vairasambhavah-
Vanan iva ghanapavanāhatatarivarasaṃghatatasambha-
(Sāsram) Aho durvāro dāruṇah sodaravyasanajanāmā
śokānalaḥ.

Yo vivekajaladharasatair api na mandikriyate.

Dhruvam ēhvaso bhāvī jalanidhimahisaśilasaritām,
Tathāpyuccair bandhuvyasanajanitaḥ ko'pi viśamaḥ,
Nityamahākathāh dañhati hṛdayam śokadahānāḥ.

Yena tathā krūraprakṛtiśv api bhūtrasv kāmakrod-
dhādisu kathāśeṣatām gātesu,
Nikritatīva marmāṇi deham soṣayatīva me.

Dahatiāntaraṭmānām krūra śokāgnir śchikkhāḥ. (vicintya-) ādiṣṭā'īmsi devyā viṣṇubhaktyā, yathā
vatsē, aham ātra himsāprāyasanamaradarsanaparāng-
mukhī. Tena śālaṃbhidhāne bhāgavate kṣetre

| 1. | khalv aham siddhaḥ (Cl.Lpž); khalv aham prasiddhāh (C3.É.F.X.Poona) |
| 2. | yataḥ (B.É.Cl.C2.F.B.VL.Poona) |
| 3. | viṣeṣam (VL) |
| 4. | krūraḥ (JA) |
| 5. | mṛtyuḥ (VL); tato mṛtyuḥ (C); ahorātvaṃ śirvat (Cal.) |
| 6. | śirvat (B) |
| 7. | tena (B) |
| 8. | Kulaprakṛtiśv api (VL); prakṛtiśv api (B.F.Poona); pravṛttiśv api (A); tathā prakṛteṣv (Cal.) |
| 9. | Kathāvaṣeṣatām (C3.É.Lpz.Poona); tathā ṣeṣatām (Cal.) |
| 10. | uttihatā (VL) |
| 11. | vatse  śraddhe for yathā vatsē (B.Cl.B.R.VL.Poona) |

26. Yāvād upāsarpāmi. (Iti parikrāmati)

(Saṁhitā)

Tataḥ praviśat viṣṇubhaktiḥ śāntiḥ ca)

30. Devī, prēbalacintākūlahrdyāyām iva bhagavatīm ālokapayāmi.

31. Viṣṇu. - Vatse, etasmin nātimahati viṁvarakṣaye sāmārṣaye na jānamā balavatā mahāmohen ābhiyuktasya vatsasya vivekasya kīḍre vṛttanta iti dukṣhitam iva me hṛdayam.

32. Śāntiḥ - Kim atra vicintyam. Namu bhagavatī
cet

---

15. atipālayāmi (B.VL.Poona); ativāhayāmi (C.C2.); atipālayisyāmi (A); atipālayitum ichāmi (Cal).
24. uttāra omit. (C2.Cal.). uttarataraṇā (A); uttarana (B.C.). 25. śvayām omit. (A.Cal.). 26. praviṣya prāṇamya ca (A). 27. ca sa munibhir (Cal); ca-munibhir (C); muruy upāsyamānā (B) 28. mantrayate. (B.C2.B.F.VL.Poona); mantrayanti tiṣṭhāti (A.Cal) 29. tāvat (A.C.) 30. Devī omit. (A); kathām devī (Cal.)
30. pracuracintā (B.Cal.); bahulacintā (C2.32. cintākule kāraṇāyām iva (Cal.) 33. bhavatīṃ (C1.C2.C3.E.F.X.Cal.Poona) 34. nātimahati omit (VL); maḥati viṁra (A,B.C.C2.); viṁvarakṣaye omit (C.B.Poona); kṣaye maḥati sāmārṣaye (VL); pārye jāte (VL); etasmin maḥati viṁvarakṣaye saṅgrāme (Cal.)
36. na jāne (Cl. B.F. VL. Poona).
37. vatsaviveka. (B.C. Cl. B.F. VL. Poona. Cal.)
38. duḥkhītaṃ āva (A.C2. Cal. Poona); sthim evaḥ (VL.)
39. vicintyāte (VL.) cintayā (A); cintyam (F. Cal.);
   vicintya (C. Cl. C2.)
40. Bhavatī (A.F. Cal. Poona)
kṛtamugrahā tāh niyatam eva rājñō vivekasya
vijaya[41] iti jānāmi.

Viṣṇu. - Vatse, Yaḍy apy abhyudayaḥ prāyah premāṇād
avadhāryate. Kāmam tathāpi subrdam anīṣā'ī
śantī mānasam. 4
viṣeṣatḥ ca sṛuddhāyās' cīram anāgamanam
mānasī samdeham ārpayati.
Sraddhā - (upasṛtya) Bhagavati pranamāmi.
Viṣṇu. - Sraddhe, svāgataḥ.
Sraddhā - Devyāḥ prasādena.
Śantī - Amba pranamāmi.
Sraddhā - Putri, pariṣvajāsas mām. Śantīḥ - (Tēthā
karōti).
Viṣṇu. - Athā tatra kim vṛttam.
Sraddhā - yad devyāḥ pratikulam acaratam ucītam.
Viṣṇu. - Tad vistaren āvedaya.
Sraddhā - Akarnayatu bhagavati. Devyām ādikesavāya-
tarād apakrāntyām eva kīrīcīd utṣṛṣṭapāta-
liminī bhagavati bhāsyati, vijayaghoṣanāḥ-
yanānānekalirvatvāravanabahālasimhitādabadhiri-
tadīgante, santaratathāturagakhurakhandita-

41. tadā (Cal.)
42. vijaya vṛttamāta iti (G3.)
43. yad (VL).
44. avadhāritah (A.)
45. niṣṭaśaṁśisī (Cal.)
46. viṣeṣaḥ. payati omit. (C.)
47. māma mānasī (B.)
48. ārpayati! (A. Cal.); samdeham ārpayati (B.)
49. Bhavatī (A.)
50. Svāgataḥ (C1.B.F.VL. Poona)
51. devyāḥ visnubhaktēḥ prasādāt (F.)
52. mām pari. (C1. B. F. VL. Poona Cal.); pariṣvajāsva
mām putri (F.).
53. Karoti. Sraddhā - devyāḥ visnubhaktēḥ prasādāt
munijanā-ceteḥ padanī prāpnuki (VL. Ipz.); ... munijanacitte padam ... (C3>D.B-X.)
β. Continued over page
54. Kim tatra (T.); Srādhe, Kathaya tatra. (Cal.); 
adya tatra. (B.); kim vṛttāntam (A.)
55. ucitam bhavat (A).
56. Bhavati (B.C. Cl; B.G. C2. D.E.P.xf; VL. Poona)
57. pratinivṛttāyam (Cal). 58. pātaladhāmīni (Cal.)
59. ghoṣenāhūya (A. C2. P.F. Poona). 60. varavira
(B.F. Poona Cal.). 61. bahulatara (VL.); bahula-
turanga (VL.)
bhūmaṇḍaloḍchālādviḍḍarajahpatalantaritakirāṇamālini-prabāḷatarakarpatalāśphalanocealaśamadakarikumbhasantatāsandrāsindūrarejasandhyāyamāṇadāsādhi, pralaya-
jaladhārakhānąabhīṣaṇe teṣām asmakaṁ ca

samaddhe saṁyasaṅgare mahāraja vivekena
mahāmohasya naiyāyikadarsanam dautyena
prahitam. Gatava ca ten okto mahāmohah.
Viṣṇor āyatanāny apāsya saritam kūlāny aranyasa-
sthaliḥ, punyah punyakrtām manāmsi ca bhavān
mlecchan vrajēṭamṣaṅugah. Nocet santu kṛpaṇa-

dāritabhavatpratyaṅgadhārāksarat; raktasphī-
tavidīrṇapavaktravisarāṁ phetkārināṁ pheravāṁ. 5.

Viṣnu. -
Tatas tataḥ.

Sraddhā -
Tato devā, vikataalātata tangadavitabhāruktina
kruddheṇa mahāmohena-ṣamabhavātv asya duryaya-
paripākasya vivekachataḥ phalam ity abhidhāya
svayam pāṣaṇḍageśāḥ pāṣaṇḍatarkeśāstraṁ samaṁ
samaraṇa prathamam udyōjitāh. Atrā'ntaretāḥ,

80. śmakaṁ api saṁyasaṅgara-Vedopavedāṅgapurā-
nadharma-.

64. loccaled (A.C2. Cal.). 65. vipula omit. (C.)
samata (Cl. D.X. Ipdfz.) 66. Santatasāndrasinduva-
rajah omit (B.C. Cl. C2. F. Vl. Poona. Cal.)
68. Ca omit (Vl.)
69. Maharājamaḥmohasya mahārajaṇa (Cl. B. F. Vl. Poona)
70. punyaḥ (Vl.)
71. Samuṇjaḥ (Vl.); Vrajēśa Samuṇjaḥ (C.)
72. vivaṛāḥ (Gl.C2. B.F. Poona); visarat (Vl.)
73. pheṅkā ṛṇaḥ (Vl.)
74. devi omit (A.)
75. tāṭa omit (C2. F.)
76. kruddheṇ abhihitam mahāmohena (Cl.)
77. mahāmohena bhāṣanta (B. F. C2. Cal. Poona Vl. A.)
78. pāṣaṇḍataraṁ samām (Cl.)
79. saṁyasaṅgara (B. F. Vl. Poona)
80. Ca omit (Vl.)
81. vedopavedānta (E.)
सास्त्रेष्ठसदिभिः उच्चिर्तस्रीः
सरस्वती पद्माकरा सास्त्रा,
संहासकांति सहसा'विरासि ।

विष्णुः । - ततास तताहः

श्रद्धाः । - ततो देवि, वैष्णवसायसादायो देवयं
साक्षाम अगताः सर्वा 'वा गमाहः

विष्णुः । - ततास तताहः

श्रद्धाः । - तद अनांताम ।
सांक्ष्ययायेकान्त्यदिवसिदोस्त्राद्वोत्तरी
वर्त्, स्नुर्जन न्यायसहस्रबल्निवाहाः
udyotayantि दिशाः। मीमांसा समारोत्सुकाः
विरभावद धृष्टंकांताणाः, वाय्येवाः
puretas तूं त्रिनयांमा कत्यायानीव अपरः।

सांतिः । - तदाय कथां पुनः स्वभावप्रातिद्विविद्विमाः
agamāṇam तर्काणम् चा सामवायेसमपमणाः

श्रद्धाः । - पुत्री, सामन्यंवाय-जतानाम परास्पराविनोर्दिनम्।
पराः प्रत्याभ्युक्तानां
प्रसूते सांति: 'श्रीयम्। ॥

येना वेदाप्रस्तृतानां तेषां अवंतराविनोर्दिहेः।

82. padmabhuvah (B.C.); padmadharā (Cl.Ś.C. - D. [H. VI. Poona)
83. sādṛkṣa for Sansākṣa (C. C2.)
84. Tato devi... agamaḥ. Sraddhā - tatastatah omit (V. L.);... saurasaivadayo (B. C.).
85. Sarva eva'gamāḥ omit (P. Poona)
86. myāvayaśadībhā (B.); kṛdēamāṇitaṁaka (C2.)
87. S ā s t r o d i t a (C2.)
88. nikaraṁ (Cl. B. P. VI. Poona)
89. arddhendukāntānā (Cl.); pūrnendukāntā (B. C2.)
90. tribhuvani (B.)
91. Sāntiḥ (sās ca vyām) Aye (Cal.); punāḥ omit (Cal.); Kena punāḥ (C2.)
92. Svabhāvavādavādāvandvīnām (Cl. B. Poona); svabhāvavādavadvēṣīyam (A.)
93. agamāṇām ca tarkā. (Lpz.); tarkāṇām ca omit (Cal.)
94. Samvṛttah (F.)
95. Samānaṃvayāya (B. C. Cl. C2. B. F. VI. Poona)
96. pratyabhībhūtānām (B. VI. Poona)
97. yenāikaprasūtānām (F.) tena veda (Cal.)
98. aṁtaravrīdhre (Cl. C. B. [H. X. Poona)
vedasamrakṣānāya nāstikapakṣapratikṣepāya
cā śāstraṇām saṅgatyām eva. Āgamanām ca
tattvam vīcarayatām avirodha eva. Tathā hi,
Jyotiḥ sāntām anantām advayām ajam tat tadd
gunornīlanaśad, brahmety acyuta ityumāpatirnīti
prastūyate'nekāhā. Tais taisena sādagamaiḥ ārūtisakhaiḥ
nāmaḥprasthitair, gamyo'sau jagadiśvaro jalaniḥdir varām
pravahairvā. 9.

Viṣṇu. — Tatas tatah.

Śraddhā — Tato devi, parasparam karīturagarathapada-
tānaṁ niśantarasārahānkaradhārāsāmpatopada-
ṛśitadurdiṇānaṁ yodhānāṁ tūmulaṁ pṛhāraḥ
prāvartate. Tathā hi, Bahālarudhiratayoś
tatra saṣruḥ sreventyo, nīvīdapiśitapāṅkāh
kaṅkaraṅkā'vākīrṇāh.
Śāradalitaviśirgattuṅgāmatāṅgaśailaṁ,
skhalitarayaviśirnācchatremsavatamsāh. 10.

99. kṣepanāya ca (Cl. P. VL. Poona); pratikṣepāpartham
(Cal.)
100. Sāṁhityām astyeva (Cal.); Sāhityām eva (B. Cl. C2.
P. F. Poona. VL.)
101. avyayaṃ (B. Cl. Cal.)
102. nūmesanād (Cal.)
103. tais tair eva (B. C2. P. F. VL. Poona)
104. ārūtisakhair (Cl. C2. B. VL. Poona. Cal.)
105. nānāmuṇkha (VL.); nāmāntara (B.)
106. pādatinām (VL.)
107. nikara omi t (C.)
108. dhārasahāsrapāto (Cal.)
109. nānām teṣām asmākam ca (Cl. C2. P. F. VL. Poona)
110. dhānām saṅgṛāmas tumula (VL.)
111. mūlāh sampā. (B. C. Cl. C2. P. F. VL. Poona)
112. pārvṛttaḥ (Cal.)
113. tāhularu. (VL.)
114. Jātaḥ for Sasrūh (C2.)
115. vikīrṇa (C.); vidīrṇa (Cl. F. B. VL. Poona)
116. vikīrṇa for vidīrṇa (Cl. G3. D. P. F. X. Poona);
rayaviśīryac (C2. Cal.)
Tasmimś ca' timahati dāruṇe saṅgrāme para-
parapakṣavirodhitayā pāsandāgamair agresari-
kṛtam lokāyataṁ tantrām anyonyasaṁyavimard-
dhārīr naṣṭam. Anantaram pāsandāgaṁān
nirmulatayā sadāgamapravahate paryastah.

Saugatās tāvat sindhugandhāraśākṣamagadha-
hagabangā kalingādin mlecchaprayāṇā deśān
praviṣṭah. Pāndurapataṇe digambaraśākalikādayas
tu pāmarabahulesu pāncalamālāvabhiravartāna-
garasāgaramūpeṣu nigudham saṁcaranti.

Nyāyādyamugatayā ca mimāṁsaya prāgadha-
prahārajarjikṛta nastikatarkā teṣām ev
āgamānāṁ antikām prayātāh.

Vīṣṇu. - Tatas tataḥ.
Sraddhā - Tato vastuvicāreṇa kāmo hataḥ, kṣamaya tu
krodhaparuyahimsādayo nipātītāh, santosena
loḥhatrśnādānyāṁ tavaadapaisunyāstainyaparī-
grahā nigṛhitā, anasūyaya mātsaryam jitaṁ,
perotkarṣasambhavanāya mado niṣūditaḥ.135

117. Smin nevātimahati dāruṇe (VL.); Īvam atimahati
dāruṇe (A. JAv.).
119. parasparapakṣa (A. C3. E. Cal.); parapakṣaśaṁvhit-
sayā pāsandā (B).
120. nāma sāstram for tantravi (Cal.).
121. saṁyā omit. (A. C3. Cal.)
122. vimardena (A.); marden ālva (C.).
123. anantaram omit (C3. D. E.); anye ta for anantaram
(VL); anyac ca (Cl. F.); anyat (Ipz. Poona)
124. pāsandāgamadrumāh (Cal.)
125. pravāhena parya (Cl. B. VL. Poona)
126. siddhagandhāraśākṣamagadāṅgakalingā din (Cal.);
sindhuggandhāraśākṣamagadhāndhrabhūnebange
Kalingādin (VL.); sindhugandhāramagadhāndhrūnak-
banagakalingādin (Cl. B. F. Poona); deśān omit (VL.)
127. janapadaṁ for deśān (Cl. B. F. Poona)
128. pāsandā for pāndurapata (B. C. Cl. B. F. Cal. Lep.
Poona VL.)

Continued over page.
129. bhīravartabhūmiṣu (VL.); nagara omit (C2. B. Poona); bhīrāṇa narta (F.); sāgarānukūleṣu (Lpz.)
130. nugatāmimāṁsasyā (VL.); - nyāyanugatayā mīmāṁsasyā (A. B. F. Poona)
131. avagadha (E. X. VL. Poona); sayā ca gādha (A. Cl. C3. D. F.)
132. ampadam (C. Cl. C2. B. F. Cal. Poona JAL.);
amupatham (VL.)
133. vidrāvitaḥ (A.)
134. nyānrtapaisādunyavāksteyāsati (VL.); nrtavādasteyapari (C2. Cal.); nrtavādastalīṇyapari (C.); paisunyasteyā (C1. B. F. Poona)
135. smayo nipaṭiteḥ (C2.); mado jītāh (Cal.); nisūditāh paragunādhiṣkyena mānāh khaṇḍītāh (Cl., C2. B. VL. Poona)
Visnu. - (Saharsam) Sadnu sadnu sampannam. Atthama
tamasya ko vṛttatāh.

Sraddhā - Devi, mahāmohō yogantarāyali saha na jñāyate
kva nilīnas tiṣṭhati.

Visnu. - Asti tarhi mahān anarthaśeṣaḥ. Pariharānē
dyaśī cāsau.

Yataḥ,
Anādarāparo vidvān ihamānāḥ sthirāṃ śriyam.
Agneḥ sēsāṁ rṇaḥ chēsāṁ sātroḥ sēsāṁ na
sēṣayet. 11.

Attha manasāḥ ko vṛttatāḥ.

Sraddhā - Devi, ten epi putrapaurūdāvatsamopāja
śokāveṣena jīvotsargāya vyavasītām.

Visnu. - (Smitam krīvā) Yady evam syāt sarva eva vayam
krītkṛtyā bhavāmaḥ. Puruṣāsa ca parām nir-
vṛttaṃ apadyste. Kiṃ tu kutas tasya dvatmano
jīvanaparītyaḥ.

Sraddhā - Evam devyam prabodhayāya grhitasaṃkalpāyām
acireṇ aīva na bhavisyati.

136. Sadmu not repeated (Cl. C2. Cal.)
137. sāraḥca (B.)
138. mohopi (B. Cl. C2. B. VL. Poona. Cal.)
139. yogopasargaḥ (B. C. Cl. C2. B. F. Cal. Poona. VL.)
140. kva epi (B. VL. Poona); kvacin nilīnah (C.); kva
līnas (A.)
141. praharaṇīyas' cāsau (B. VL. Poona).
142. atyādarāparo (C. Cl. C2. B. F. Cal. Poona)
143. Itate yah sthirāṁ (C2.)
144. vyasanopajātāsoka (B.); vyasanajanita (B. VL. Poona)
145. śokāveṣena (B. VL. Poona. Cal.)
146. syāt tasya sarva (Cal.); syāt tat sarva (B.)
147. apatryeta (VL.); āpadystet (Cl.)
148. tmano jīvatyagah (B. Cl. C2. B. F. VL.); jīvityapari
(C.); tasya jīvatyagah (Cal.); acireṇ aīva manoratho
bhavisyati (A.); aciram saṅreṣeṇa saha naiya bhavi-
syati (B. VL. Poona); aciraḥ asau saṅreṣeṇa (Cal.)
Viṣṇu. - Tad bhavatu, tasya vairāgyotpattaye
vaivāsikīṁ sarasvatīṁ preṣayāmāḥ. (Iti
nīkṛtantāḥ )

Praveśakāḥ:

150. asya for tasya (P. VI.)
151. preṣayāmi (Cal.)
152. viskāmbhakah for praveśakaḥ (Cal.)
(Tataḥ praviśati Manaḥ Saṅkalpaś ca)

Manah - (Sāsraṃ) Hā putrāḥ kva gataḥ stha, datta 153. me praṭīvaśanam. Bhū bhoṣa kumārakāh, rāga-
154. vesamadāṃsaṭaryādayah, paraśvajadhvam mām.
Siddantī maṃ āṅgāṇī. Hā na kaścit māmāryāddham
155. anātham saṁbhāvayati. Kva gataḥ asūyādayaḥ
156. kanyakāh, āśāhimsātraśādayaḥ va smaṣaḥ.
Kathāṁ tā api 160. me mandabhāgyasya samakālam
157. eva daivahataken āpahṛtaḥ. (Savaiklavyaṃ) 161.
Visarpati viśāgni yaṃ daḥati māma, marmā-
164. vidhas, tanoti brhāvedanāh kaṣati sarvakā-
158. saṃ vapuh. Vīlumpati vivekitām hṛdi ca
165. moham umūlayatyaḥ, aho graśati jīvitaṃ
166. prasahbham eṣa sōkajvahāḥ. 12.

(Iti mūrchipāḥ patati)

Saṅka - Rājan, samāvasiḥi, samāvasiḥi.

---

153. putrāḥ (C.)
154. praṭidāraṇam (B. C. J.A.); priyadarśanam (C2. P.
155. Poona)
156. madāṃsaṭaryādayah (J.A.); madāṃsaṭaṃsasyādayaḥ
158. aṅgāṇī (diso'valokya savaiklavyaṃ (Cal.)
159. Māṃ omīt (B.); kaścid vṛddham anātham mām (Cal.)
160. Kva tā āsūyādayaḥ (Cal.)
161. hīṃsā omīt (B. C.); āśātraśāhimsādayo (VL.);
162. traśā omīt (C1.)
163. mandabhāgyasya mē (VL. P.)
164. samakālen aiva (C. C2.)
165. apahataḥ (C3. E. X. Ipz. Poona)
166. savaiklavyaṃ omīt, (VL.)
167. daḥati me samarmāvidhaḥ (C.); daḥati sarvamarmā-
168. vidhaḥ (VL.); daḥati vātāra mārimi me (C2.);
169. daḥati sarma mārimi me (P. F. Poona); daḥati marma-
170. dāvāgni va (Cal.); daḥati sarvamarmāni me (Cl.)
171. dr̥ṣṭāvedanāḥ (Cal.)
172. sarvakārṣayam (VL.)
173. umūlayatya (VL.); eva for eṣa (P. VL. Poona)
Manah - (Samāśvasya) Kathaṁ devī pravṛttir api na mām evam avastham samāśvāsayati.

Saṅka - (Sāsram) Deva, kuto 'dyapi devi pravṛttih. Yataḥ sṛutakutumbavyasānahokānalavikāla hrdayāśphoṭam vinaśta.

Manah - 171 Hä priye, kvā 'si dehi me prati-vacanem. Manu devi, Svapne'pi devi ramase na māyā vinā tvām, svape tvaya virahito mṛtavad bhavāni. Durīkrtāsi vidhidurlalitais tathāpi, jīvāty avehi mana ity asavo durantāh. 13. (Punar mūrohāti)

Saṅka - Rājan, samāśvasihi, samāśvasihi.

Manah - (Samāśvasya) 175 Ālam asmākam atah param jīvitena. Tat saṅkalpa, citām aciram ārācaya. Yāvad analapraśeṇe sokānalam nirvāpayaṁi. (Tatha praviśati 179 sarasvati)

169. devi omit (B. B. F. VL. Poona. JA.) Vyasanaśatāsūkā
170. kutumbakavyasana (B. Poona); vyasanāsaṁjātasokānaladagdhahṛdayā (B. Poona. VL.); vyasanaśatāsoka (A. C. C2.); kumāravyasanāsokānaladagdhahṛdayāśphoṭena vinaśta (Cal.)
171. (Sāvesām) ha priye (Cal.)
172. priyavacanam (C2.); priyami pratīvā.(Cl. B. F. Poona)
173. na vinā mayā (B. Cl. C2. B. VL. Poona)
174. (mūrchitāḥ patati) (Cal.); itaḥ param (F.)
175. ālam atah param asmākam jīvitavyasanena (Cal.); itaḥ 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 (Ipsz.); citām racaya (Cal.)
178. yathānalapraśeṇe aīva (C.); yad etad anupraṇe.(B.)
179. sarasvati vaiyāsikī (Cl. B.); vaiyāsikī sara (VL. Poona.)
Sara. Presītāsmi bhagavatyā viṣṇubhaktyā, yaḥ 
sakhi sarasvati, gacchā'patyāvyasanakhinn̄-
asya manasaḥ prabdhanāya. Yathā ca tasya 
vairāgyotpattir bhavati tathā yatasv eti. 
Tad bhavatu, tat samidhim ev opasarpāmi. 
(Upasarṭya) Vatsa, kim evam ativiklavā' 
Namū vidipūrvaiva bhavato bhāvanām anityatā, 
adhitāni tvayaitihāsikāṁ upākhyānāmi. Tathā hi, 
Bhūtvā kalpasatāyuso'mbujabhuvah sendrāsc 
devāsurā, manvādyā munayo mahājaladhayo 
naśtāh param koṭayaḥ. Mōhāh ko 'yam aho 
maḥān udayate lokasya śokāvahāh, bahūho 
phenaḥ same gate vapūsi yat paścātmake 
paścātmanu.14 Tad bhāvaya bhāvānām anityatām. 
Nityānityavastudarsanāṁ hi na sprśati sōka- 
vesaḥ. Yataḥ, Evaś eva yādā brahma satyam 
anyad vikalpitam. Ko mohah kaś tātā sokoḥ 
ekatvam anupāśyataḥ. 15.

180. vyasāsanē khinnamanasaḥ (D.); vyasavaduṅkhitārṣya (Cal.)
181. prabdhanāya (Cal.)
182. abhibhūto'si (Cal.)
183. tvayaitihāsapurāṇopākhyānāmi (A.); tihāsādy upākhyā 
(Cal.)
184. mahājaladhayo (B.); jaladharaḥ (C3. E. Poona)
185. parē koṭayaḥ (C.); parah koṭayaḥ (Cl. B. F. Cal.); 
paraḥ (Poona)
186. sindhoh phenasamagate (C. Cl.); sindhoh phena (E. VL.)
187. nityam anityavastu darśano (VL. B.); vastudarsinām 
hīna (C2. F. Cal.)
188. paśyati (B. VL.)
189. yato (C2.); sada (VL.)
190. Vikalpakam (C3. E. Poona); prakalpitam (B.)
191. mohas tatra kaḥ sokoḥ (B. VL. Poona)
Manah — Bhagavati, sokāvesaduṣite me cetāsi viveka eva nāvakaśām labhate.

Sara. — Vatsā, snehadoṣa esaḥ. Prasiddha eva 'yam arthanāh sneḥaḥ sarvāḥ nartaprabhava iti. Tathā hi, Uppyānte viṣavallibijāviṣaṁah kleśaḥ priyākhyā ṇāraṁ tebhyaḥ snehamayā bhavanti na cirād vṛgñigarbhaṅkuraḥ. Yevhno 'mī sataśaḥ kukulahutahbug dāham daḥantah sanai deham dīprasīkhāsahasrasaṁ-
khārā rohantī sokadrumāḥ. 16.

Manah — Devi, yady api evam tathāpi na śaknomi 
sokānaladadaghaṁ prāṇāṁ dharayītum. Sadhu 
sampannam yad antakāle 205 pī tāvad bhagavatī 
ḍrṣṭā 'si.

Sara. — Idam ca'param akṛtyaṁ yad ātamaḥatyayām 
adhyavasāya iti. Api ca'mīśām apakārīṇām 
arte ko'yan aty āvēgo nāma. Paśya tāvat, 
kvacīd upakṛtīḥ kartamībhīḥ kṛtā kriyate' thavā, 
na ca khālu bhavanty ete puṇāṁ sukhāya 
parigrahāḥ. Dadhati virāhe marmacehad
d
g

192. sokāvesadu. (♀. Ç. D. E. F.)
193. me manasi (♀. E. V. Poona. Cal.)
194. eva me nāva (Cl. E. X. Poona); evam anavaka. (VIL.);
labhat, kva punar bhāvanāṁ anityatā (Cal.)
195. tat for vatsa (♀.)
196. yateh prasi. (B. C. F. Cal.)
197. yat snehān (♀.)
198. jāyante (♀.); prāpyante (C2.)
199. nrnām (♀.)
200. tebhyo (♀.)
201. diptasikāḥ (B. C. Cl. C2. P. F. VIL. Poona)
202. visama for sikhāra (Cal.)

Continued over page
203. naladagdhān (X.)
204. Ṛṣādhu omit (VL.)
205. api tāvad bhagavatī omit (Cal.); kāle tvaṁ tāvad
(Cl. C.2. p. T. VL. Poona)
206. ca param (p. VL. Poona)
207. hatyā vyavasāya (B. C. C2. p. VL. Poona. Cal.)
208. āveśo bhavataḥ (B. C. Cl. C2. p. VL. Poona);
ātyant āveso bhavitam (Cal.)
209. kāryamībhiḥ (C2. Cal.)
210. na ca nanu (C.); na hi nahi (Cal.); tava na ca
(B. Cl. C2. p. VL. Poona)
tad artham apanthakam, tad api vipunipasa
sidanty aho bata janta va. 17. Apipa
Tirna purnāh kati na sarito langhitah
ke na sālāh, nā'krānta va kati vanabhuvah
krūrasamecaraghorah. Pāpair etai kim iva
duritam kārito nā'ti kātam, yad drstās te
dhanamadamaśīlmānavaktra durīsaḥ. 18.

Manah. —
Devi, evam etat. Tathāpi,
Leśitānām svajatānām hrdi sañcāratām ċirem,
Prapānām iva vicchedo marmacchedād aruntudaḥ. 19.

Sara. —
Vatsa, mamatāvasanānibandhano'yam vyāmohah.
Uktām ca,
Marjarabhaksīte duḥkham yadrasam gṛhakukkute.
Na tādrāṅg mamatāsūnye kalavinke ca'muṣake. 20.
Tat sarvātha sarvānarthabījasya mamatvayo-
occhede yatnaḥ kartavyaḥ. Pasya,
Prādurbaḥvantī vapuśaḥ kati va ne kita,
yān yatnataḥ khalu tanor aparśārayanti.

211. ebhih (Cal.)
212. na'si Kātam (B. Cl. C2. P. VL. Poona. Cal.)
213. uktām ca mārkanḍeyena (Glass.)
214. yādṛṣe (VL.)
215. 'tha muṣake (Cl. C2. P. VL. Poona. Cal.)
216. sarvātha omi. (Cl. P. VL. Poona)
217. karyah (B. C2. Cal.)
Manah - 

Devī, bhavatv evam, te thāpi durucchedās tu mamātāgranthiḥ. Tathā hi, Nirantarābhyaśadrśākṛtasya, saśnehasūtragrathitasya jantoh. Jānāsi kiñcid bhagavaty upāyam; mamātvapāsasya yatō vimokṣaḥ. 22.

Sara - 

Vatsa, bhāvānām anityatābhāvanam eva tavān mamātācchedasya pratthamo 'bhyupāyah. Tathā hi, Na katī pitaro dārāḥ putrāḥ pitrīya pratitmahāḥ, vahati vitate samsāre 'śīn gatās tava krtayah. Tad iha suhrdām vidyutpato jvalān kṣanasangamanān, sapadi kṛdaye bhūyo bhūyo nivesyā sukī bhava. 23.

Manah - 


218. sa esa (VL.)
219. durucchedyas tu (P. T. VL. Poona)
220. mahatva (B. Cl. C2. P. VL. Poona. Cal.)
221. granthih (vicitnya, saćchvāsam) sarvathā tratāsmi bhavatvā. (Iti padyoḥ pataiḥ). And these follows V.28 and onwards up to V.31 (VL.)
222. na snehasūtra (A. B. C. JA.); tat snehasūtra (Cal.)
223. yato hi mokṣaḥ (A.)
224. mamātvacchedasya (B. C2. Cal.)
225. mahati (Cl. P. F. VL. Poona); virahavitate (B.)
226. bhūyo not repeat. (C3. E. X.); nīdhāya for nivesyā (Cal.)
227. bhagavati tava mukhaśasadharāgalaśitair (VL.)
228. prakṣālitaṁ api (D.); kṣālitam iva (B. C2.)
229. soka omit. (B. C. C2. Cal.); ārdrapraha (C2.)
230. sajam ārya'jānapayatū (Cal.); sajam prajñā (A. C.); prakhyāpayatū (B.)
Sara. — Vatsa, nanupadistam evatra munibhih.

Akañdapatajatanam ardranam marmabhedinam.

Gadhasokapraharanam acintaiva mahausadhah. 25.

Manah — Bhagavati, evam etat. Durvaram tu cetaah. Yatah,

Apy etad varitam cintasanair abhibhuyate.

Muhur vatahatair bimbam abhracchedair ivindavam. 26.

Sara. — Vatsa, shriyatam cetasa'yam vikarah. Tatah

kvacic chante visaye ceto nivesyatam.

Manah — Tat presidatu bhagavati. Ko'sau santo visayah.

Sara. — Vatsa, guhyam etat tathapy a.rtanam upadesa

Nitya'm smaran jalandanilam udaraharaa—

keyurakundalakiritaadharam harim va.

Grisme susitam iva va hradam astasokam,

brahma pravisa bhaja nirvrtim atmâninam. 27.

Manah — (Vicintya socchvassam) Sarvathā trāko'smi

bhagavatyā.

( Iti pādayoḥ patati )

231. nunam upadiṣṭam (B. VL. Poona); diṣṭam mam atra
(C.); diṣṭam eva (Cal.)

232. mahausadhah (A. C. Cl. B. Poona. Cal.)

233. bhagavati omit (VL.) evam eva (VL.)

234. duscariyam (C2); durnivarəm tu (Cal.)

235. Ath'aitad (B. C.); aitad dhavita... (D.); yady etad
va (Cal.)

236. vatahatair (C. VL.); hatair bimbabhramacchedair (VL.)

237. cittasyeyam (VL.); cetasa'yam vikarah omit (Cal.)

238. tat kiñcic chante (C.); keśmiścic (VL.); kvacic
chāntavisaye (A. C2.)

239. cittam for eto (VL.); nivesaya (B.)

240. tad ajñāpayatu bhaga. (Cal.); presidatu bhavati
(Cl. C3. F. X. Lpz. Poona)

241. nārtanam upadesadosah (E.); upadesadāne (A. C.)

242. smarej jalahā (C2.)

243. grīsme susitalam iva hradam (C2. C3.); grīśmesu
sītalam (F. Cal.)

244. nirvrtim esi yena (A.); atmāntām (C3. X.)

245. bhavatyā (B. Cl. C3. E. X. Poona)
Sara. - Vatsa, sampratya upadesasahismu te hrdhayam jatam. 
Ata etad aparam ucyate.
Vaasan prapte mrtyo pitari tanaye va suhrdi va,
sucita santaparyante bhrsam udaratadam jaadadhiyah.
Asare samsare virusapariname tu vidusam,
vivogo vairagyam dradhayati vitanyan
Samasukhama. 28.
(Tatha praviyati vairagyam)

Vairā. - (Vicintya) Asrakṣin navanjale adaladapanta-
tisukṣmanāraā,-
Tvānmastraṇantarītaṁāsam yadi vapor naitat
Prajānampatiḥ.
Pratyagrasared aravirāpiṣitagrāsagraham

Api ca - Śriyodolalolā visayajarasaḥ prantavirasah,
vipad āhām āhām mahad api dhanam bhūri
Nidrayah.

Brhad choko lokah satataṁ sabalānarthabahula,
Tathapyasmin ghore pathi bata

246. Samprati omit (VL.); vatsa praty upadesa (C2. B. Poona)
247. manyaitad apy aparam ucyate (Cl. T. B. Poona);
Ata eva param (Cal.); atā etad aparam upadesyam (C2.)
248. mudha for suca (JAI.); suca'ālam tapyantē (Cl. T. B. Poona. VL.)
249. suviduśām (C.)
250. vivekam for vitamyan (A.)
251. nilaniradajalo (VL. JA. B.)
252. sukṣmāyatas (VL.); sukṣmam punar (Cl. C2. B. Poona); sukṣmam vapu (T.)
253. punar for vapur (F.)
254. asramīśa (B. Cl. C2. B. VL. Cal. Poona)
255. grhyānto (B. Cl. B 03); -E 9; -E 9; VL. Poona. JA.)
256. suño for tanau (Cl. T. B. Poona)
257. nipatitāḥ (VL.); nipatītām (A.)
258. kruṇcān katham (F. B. Poona.)

Continued over page
259. sadā dolālōla (A. C2. J.A.); yadā dolā lōlā (Cal.); jvālālōlō (VL.); vidyul lōlā (C.)
260. dehaṁ dehaṁ (Cal.)
261. guruh (A. Cal.)
262. ghore bata bahuratā (C2.)

2'59°. sadā dolālōla (A. C2. J.A.); yadā dolā lōlā (Cal.); jvālālōlō (VL.); vidyul lōlā (C.).
260. dehaṁ dehaṁ (Cal.)
261. guruh (A. Cal.)
262. ghore bata bahuratā (C2.).
Sara. - Vatsa, etad vairagyan tvam upasthitam. Tad etat sambhavaye.
Manah. - Kva'si putraka?
Vaira. - (Upasrtya) Aham bho abhivadaye.
Manah. - Vatsa jatamatreṇa tvayā tyakta'smi. Parisva'jasvā mām.
Vaira. - (Tathā karoti)
Manah. - Vatsa, tvad darsanat prasānto me śokāvesaḥ.
Vaira. - Tata, ko'yaṁ śokāvakāsah. Yataḥ,
Pānthānām īva vartmāḥ kṣitirūhāṃ nadyām īva bhrāmyatam meghanām īva puṣkare jalaṁdhau saṁyantrikānām īva. Samyogaḥ pitṛmātraḥ bandhutanayabhṛtprīyaṇām yādā, siddho dūraviyoga eva viduṣām śokodayaḥ kas tādā. 31.

Manah - (Sanandam) Devi, evam etat yad āha vatsa, 273
Tathāhi tāvad avadhārayatu bhavati. Samprati hi,
Nāryās tā navayauvanā madhukaravāhārinās
te drumāh,
proṇmālān navamallikāśurabhayo mandās ta
evānilāh.
Adyodattavivekāmarjitaśāmāh stomaśvalikām
pūnāh,
tān etāṁ mrgatśnāṅkārṇavāpāyāṁ prāyaṁ maṇāh
paśyati. 32.

Sara. —
Vatsa, yadyāpy evam tathāpī grhinā muhurtam
apy añāṣramadharminā na bhavitāyaṁ. Tad adya
prabhṛti nivruttir eva te sahaḍharmacarini. 32

Manuḥ — (Salajjam) Yad ādiśati devī.

Sara. —
Samadamasantoṣādayas ca putrās tvām upacārāntu,
yamaniyamādayas'cā mātyaṁ. Viveko'pi tvad
amgrahād evaopaniśad devyaṁ saha yauva-
rājyaṁ ambhayatvā. Etaṁ'ca maitrīdayas cetasro
bhagīno bhagavatyā viṣṇubhaktyā tava prasā-
danāya prahītās tāṁ saprasadām anumānaya.

Manuḥ —
Yad ādiśati devī, 'mūrdhni nivesitāṁ sarvā evaṁ.
(Iti 289 padayoh patati)

Sara. —

Ete yamaniyamāsanaprānayamādayah sādaram āyuṣ-
smataḥa draśtvayāḥ. Etair eva saha bhavānīdānīma-
samrajyaṁ amutiśthāya tu. Tvayi ca svāsthyam
āpanne kṣetrajño'pi svām prakṛtim āpatsyate.

Yataḥ,

Tvāt saṅgāc chāsvato'pi prabhavālāyajaraṇopapāluto
buddhivruttisy, eko nāneva devo rauriva jañaladhe
vīçiṣu vyāstamūrtiḥ.

Tūniṁ ālambase cet katham api vītaṁ vatsa
samṛtyavruttir;
bhāṭyaśaṅkṣūre prasanne rauriva iva sehaṇamandasaṁdhras
tad ātma 33.

Tad bhavatu, jñātinām udakaṅkṛtyaya nādīm
avataramah.

Manah —

Yad ājnāpayati devi.

( Iti niśkrantāḥ sarve )

289. saharṣaṁ padayoh (B. C. Cl. C2. P. VL. Cal. Poona)
290. Sara. Sāmrājyaṁ amutiśthāya (VL.) ete omit (A. B. T. Cal.); ete ca (VL.)
291. yamaniyamādayah (VL.); prānayamāpratyāhārādhyāna-
dhāraṇāsamādhyāyas (C.)
292. āyuṣmān saṃpratīṁ saṃrājyaṁ amubhaavatū (C.); ebhir
eva sahaṇādiṁ āyuṣmān (Cal.); saha āyuṣmān yauva-
293. adhitīṣṭhātā (P. VL. Poona)
294. prānayajaladha ṭoro (VL.); layajalopa (Cl. C2. pC3. Ḍ. E. X. F.); prabalaṭatararasopapāluto (A.); jaroṣaplapavo (Cal.)
295. vyāstamūrtiḥ (VL.)
296. muḍhamaḥ for raurīv (Cal.)
297. udakaṅkṛtyaya (Cal.); dānāya (B. C. Cl. Ḍ. F. VL. Poona)
298. bhagāraṇitām for nādīm (Cal.); saṃpratīṣṭayaṁa nādīm
(B.)
299. ādisati (Cal.)
Sixth Act.

(Ataḥ param jiṅga muktir bhaviṣyati.)
(Tataḥ praviṣāti Sāntih)

Sāntih - Ādiṣṭā smi mahāraja vivekena yathā 1 yat se viditam eva bhavatya 2 yathā kila, Astaṁgateṣu taneṣu vilīnāmohe, vairāgyabhājī manasi praśamaṁ pāpanne. kleṣeṣu pañcasu gateṣu śamaṁ semīhaṁ, tattvāvabodham abhitāḥ puruṣas tanoti. 1
Tad bhavatī tvaritātaram devīṁ upaṅgaśadeham anūṁya mat sakāśam anayatā 3 iti. (vilokya) 9 Eṣāṁbā sahāraṁ kim api mantrayantītaiv āgacchāti.
( Tataḥ praviṣāti Šraddhā.)

Śraddhā - Ayē, ādyā khalu rājakulaṁ ālokaṁ cireṇa me piyūsen eva locane pūrne.

1. Vatse omit. (Cal.)
2. Yathā omit (VI.); kila omit. (C2.); kila bhavatyaś (A.)
3. nilīnamohē (C2.)
4. prāyate for prapanne (A.)
5. samaṁ samū (B. C. Cl. C2. p. F. VI. Poona); samam samantāt (Cal.)
6. bhagavati for tadbhavatī (Cal.)
7. tvaritam (C2. Cal.)
8. ānaya iti (A. B.)
9. mām āmbā for esāṁmbā (VI.); Aye esāṁmbā (B. C. Cl. p. F. Poona)
10. hariṣaṁti kim api (E. X.)
11. abhivartate (Cal.)
13. ārogyayuktam ālokaṁ (VI.); ārogyam āloka (C. Cl. p. F. Poona)
14. me omit. (Cal.)
15. vilocane pūrne (C2.); pūrne vilocane (A. C.)
Asatām nigrāho yetra santah pūjyah śamādayah.

17. Āradhyate jagat svāmi vāsudevo 'mujīvibhīḥ. 2.

Śantiḥ - (Upasṛtya) ṛma, kim mantrayanti kva prasthitā'śi?

Śraddhā - (Ayē'ady etyādi paṭhati)

Śantiḥ - Atha manasi kīḍrēśī svāminah puruṣāsyā prāvṛttih.

Śraddhā - Yadṛśī vadhye nigrāhyasya bhavati.

Śantiḥ - Tat kim svāmy eva sāmārjyaṃ alaṃkārisyati.

Śraddhā - Evam ētāt. Yathā'ṃmanāṃ prātisāmdhatte tato deva eva svarād samrad vā bhāvīsyati.

Śantiḥ - Atha devasya māyāyam kīḍrēśo'nuigrakah.

Śraddhā - Nāmu nigrāha iti vaktavye katham amgrahah sākyate. Devo hi māyām sarvānarthabijam iyaṃ māyā nigrāhyeti manyate.

16. yamādayah (Cl. C2. B. VL. Poona. Cal.)
17. Āradhyate (C2.); vasyair devāmujīvibhiḥ (C. Cl. C2. B. F. VL. Poona. JA.1); vasyair devamujīvibhir (A. β1. B. Cal.)
18. (upasṛtya) ṛma, pranamam, Śraddhā - vatse, kalyānāh bhūyāh. Śantiḥ - ṛma, kim. (B.)
19. yasi. (Kva 'tāsi. omit. ) (C2.); yanti prasthitā (VL. β.); kva prasthitā (Poona)
20. Śraddhā - (putri asatām ityādi paṭhati (A. Cal.)
21. puruṣāsyam omit. (Cal.)
22. vṛttih for pravṛttih (B. Cl. C2.)
23. vadhyasya (Cl. C2. B. VL.)
24. nigrāhakasya (C.); nigrāhye (Cal. Poona); nigrāhyasya vishaye (Cl.)
25. svārājyam (Cal.)
26. anusāmdhatte (Cl. C2. B. F. VL. Poona)
27. tādā for tato deva (Cal.); ato deva (B.); tato deva svāmārājyam suabhāvīsyati (C2.)
28. māyāyam devasya (A.); māyāyah (C2.)
29. sadṛśo for kīḍrēśo (C2.)

Continued over page
30. vaktaye' mugraha iti katham sakyate (C.)
31. prachyate for sakyate (Cal.); anugrahah vagtavyam (Lpz.); sakyate vaktum (Cl. G3. D. E. F. X. F. VL. Poona)
32. devo'pi hi (Cl. B. F. VL. Poona); hi sarvaanartha- bijam iyan maya sarvatha nigrathyeti manyate (Cl. B. VL. Poona);
34. bijam iti mayeyam sarvatha (C.); bijam iyan iti (Cal.)
Śantih - Yady evaṁ kā śtṛhitāṁ rājakulaśṭya sthitih.
Śraddhā - Śrnu,
Nityānityavicaraṇa pranayinī vairāgyam
ekaṁ suhrt
samitrāṇi yamādayah sāmadamaprayāh saṁhayo
matān.
Maitreyadyāh paricārikāḥ sahaclarī nityam
mumukṣā balād,
ucchedyāh ripavaśa ca mohammatāsaṁkalpasan-
gadayah. 3.
Śantih - Atha dharmasya svamīni kidraśaḥ pranayaḥ.
Śraddhā - Putri, vairāgyasannikarṣet prabhūti nitānantam
ihāmutrabhogaṁ virāgaeva svāmī. Tenā,
Sā naraka-deva pāpacchalaṁ bhayam,
bhajati punyapchalaś api nāsināh.
Iti samujjhitakāmasamuccayam,
sukṛta-karma kathaṅcana manyate. 4.

35. kulāsthitiḥ (D. F.); sthitī sātrūṇāṁ vairāgyaṁ-
36. pranayane (C2.)
37. sāmadayaḥ (Poona)
39. dharmē (Vl. C2.)
40. svāmināḥ (Cl. C2. B. Vl. Poona)
41. putri omit (A. Cal.)
42. phalabhoga (Cl. B. Vl. Poona); ihāmutrārthaphala-
43. bhogaṁ virāgaeva (C2); mutrā ca bhogavirasaṁ svāmī.
44. tena saṇ (Cal.)
45. tena hi (C2.)
46. sa omit. (Cal.)
47. pākapchalād (G.)
48. samutthita (B.)
49. Kārya (Vl.); Kāmasamanvayaḥ (C2. Cal. Lpz.); samaṁ-
48. kimcasa (B. C2. D.)
49. pratyaksa kshanikatam (J.A.)
50. viditvA (C2.)
51. krtantyam iv atmA (Cl. F. B. Poona); krtaraktatam iv atmAno matvA (Cal.)
52. sa matvA (Cl. D. E. X. Lpz.); manvAanah (B.)
53. snyavyaparo (Cl. F. B. VL. Poona); slaghavyaparo (B.)
54. jatah (C.); abhut (Cl. F. B. VL. Poona); adya bhuta (Cal.)
55. tan (B. B. VL. Poona)
56. adaya for grhItvA (Cal.)
57. nilmaus tisthati (Cal.)
58. putri omit (C2. Cal.); tathA duravasthA (B. C. Cl. C2. B. VL. Poona)
59. mahahahatakarna (B. Cl. C2. B. VL. Poona. Cal.)
60. madhumatyo avidyaya (Cl.); vidyaya omit (B. C2. Cal.)
61. evam cAbhi (B.); tasy AyaM abhiprayah (C2.); ca omit (VL.)
62. yady etesv Asakta (B. VL. Poona); yad etesv Asakta (B.); yady esv AyaM sakta (A.)
63. upanihsado (Cal.)

Santi -

Atha yAhn upasargAn grhItvA mahamoho nilIyA sthitas teSAm ko vRttAntA.

Sraddh -

Putri; duravasthAgaThe apI mohahatakA MahA mahA vidyAyA sahospasargA prAsitAH. AyAm cAbhiprAyAH,
yAd etesv eva ayAH sAktAH svAmI vivekA upAIsAadh cintAH Api na karisyAtI.

Santi -

Tatas tatah.
Sraddha — Tatas taṁ gatvā kā'pi svāminy aindrajālikī vidyo'papadarśita. Tathā hi, Sabdān esa śṛṇotī yojanaśatad avirbhavantī āsraṭās.

tasā va vedapurāṇabhāratakathāgathādayo vāṃśmayāṁ.

Grāhmāti svayam iĉchāyā sūciṣepadaiḥ sāstraṇi kāvyāṁ,
lokan bhrāmyati paśyati sphutarucō ratnaśthamir maṁravīṁ, 5.

Madhumatīṁ sa bhūmim ārūdhāṁ sthanābhimānimibhir devaśābhīr upacchādyate. Bho ihōṣyatiṁ. Nātra janaṁ na mṛtyuṁ. Anupādhir-

ramāṇiyon īyam deṣaḥ. Eṣa tvāṁ upasthitō

64. tāṁ saṁ gatvā (C2.)
65. svāmine tathāyam aindrajaṁ (C2.)
66. pradarśitaḥ (Cal.); darṣitaḥ. tatas ca kaścid aty āścargarakraśtiḥ sasamabhramam upitya puruṣam ity abravit. bho bho bhū svāmin (C2.)
67. bhavanti svatas (VL.)
68. te te veda (A. B. Cal.); te vai veda (C2.)
69. tarkādayo (Cl. B. VL. Poona)
70. madhumatī ca (B. Poona); madhumati ca (C2.)
71. āpannaḥ (C. Cl. B. VL. Poona); āpanna (C2.)
72. devaśābhīr oṁ (I.)
73. upaśāṭhyāte (B.); upacchādyate (Cal.); tābhīr apāṣyati (? C2.)
74. ihōpāviṣyatāṁ (B. Cl. C3. B. VL. Poona); ihā'syatam (Cal.)
75. janaṁ mṛtyuṁ (A. Cl. C2. B. Poona VL.); jaraṁmṛtyu (Cal.); janaṁmṛtyu (VL.)
76. anupādhirāmanīyon īyam (A.); āyam oṁit (B. VL. Poona); deṣaḥ oṁit. (Cal.)
vividhvilāsaśeśalāvanyapunyamayo maṅgaladāryapāṇīh pranagrapāṇīh prthuṣyagahanāh kamalānamā ghanoruh. marakatadalakonalā vanālīr. bhaja niṃpaṇyājitāmas' ca sarvabhogān. 6.

Śantih - Tatas tatah.

Śraddhā-Patri, Tad ākarnya māyāā slaghyaḥ etad ity uktayam, manasa cā'numoditaḥ, saṅkalpena prōṣahitaḥ, svāṁ sammatipatham iv āpannah.

Śantih - (Sakhedam) Hā daḥik, punar api tām eva saṁsāravagunām abhipatitah svāmī.

Śraddhā - Na khalu.

Śantih - Tatas tatah.

Śraddhā - Tatah pārśvavartinā tarkena tām sarvāṅ krodhāvase

77. vividhavilāsalāvanyapunyamayo (C1.B.VL.Poona); vividhavilāsaśe lāvanyamayaḥ (C); vividhāvāśyavilāsa (F.Cal.);

78. maṅgaladārayapāṇīh (C2); maṅgalārthavyagrapāṇīh (B. VL. Poona); punyamangalā. (C).

79. tad ehi yato' tra (B. VL. Poona);

80. sikatāsthālīḥ (C1.C3.E.F.X,LPZ.); sikatāsthālāḥ (D.);

81. varoruh (VL.); ynvatyaḥ for ghanoruh (B.)

82. citāṁśca (VL.); kṛtāṁśca (C2.).

83. Tad vacanam ākarnya (B.); Etād for tad (C2.).

84. sampratī sammitrapatham (VL.); sammatapatham (B.C.);

85. hā dhik hā dhik (VL.); hā dhik omit. (C1.T.B. Poona);

86. hā dhik kaśṭām āpātitaḥ (C2). Tāfāvanāṃ for vaṣyavān (C.)

87. na khalu na 'khalu (B.VL. Poona.); Na Khalu kim tu (C2.)

88. paripārśva (C4.B.F. VL.); pārśiva...... tām sarvāṅ omit. (C2.)

89. sarvāṅ māyāmanahsaṁkalpadīn (C2.)
ākṣayatanānam alocyābhīdhitaḥ svām. Svamin,  
kim ebhir visayamīsāgraśagṛdhuhbhī āsthānīdha-  
artabakaiḥ punar api teṣu eva 97 visamavisyayāṃgā-  
reṣu nipātyamanam atmanam navabudyasse. Nāmu bhūḥ.  
Bhavasāgrataraṅgaya yā sucirād yogatārvā yāsam-  
śvātā. Adhuna parīmucya tām madat katham āṅgā-  
anadim vīgāhase. 7.  

Śāntīḥ - Tatas tataḥ.  
Śraddhā - Tatas tad vacanam ākṛpya svasti visayebhy ity  
apraśāhaya svāmināvadhirī madhumatī.  
Śāntīḥ - Sādhū, sādhū sampannam. Atha kva prasthita  
bhavitā.  
Śraddhā - Adiśtaḥsam svāminā yathā vivekam draṣṭum icchāmi  
tat tvaratām bhavatīti. 7.  
Tad aham maṁ rājāviveka-

90. kośayitanayanam (C₂); nayanān alocya (C₁)  
91. avalokyā mayabhūhitam svāmi, svāminā (A,C₂),  
92. svāmin omit. (VL.), Svāmin omit. (B.)  
93. kim evam (B.C₁,C₂,B.P.VL.Poona)  
94. mīsāgrāsagṛahagṛdhuhbhī (B.); grāsā omit. (Cal.)  
95. dhūrtakaiḥ (C₁,C₂,B.P.VL.Poona); āsthānīkālī (VL.);  
āsthānānusthānīdhurtabakaḥ (C.)  
96. teṣu eva omit. (A.); teṣu eva tathaiva (B.VL.)  
97. visayesāṃ visamaviṣayāṃ (A.); visamaviṣayāṃ (P.); visayāvisamakaragāresu (C₁); visayāvisamāngāresu (Cal.); visayāgāresu (B.)  
98. yā na cīrād (B.P.); yā sucirām (B.C₁); yā sau na cīrād  
(VL.) 99. mūdhrā (C₂). 100. vigāhyate (Cal.)  
101. avadhāryā (P.Poona). 102. svāminā omit. (B.C₁,C₂,  
B.P.VL. Cal.Poona); avadhārītā matiḥ (C₂).  
103. Sampānṇam omit. (B.C₁,C₂,B.P.VL.Cal.Poona)  
104. sthitāʾsthi (B.VL.Poona). 105. draṣṭum icchā-  
mi vivekam (C₂); draṣṭum vivekam icchāmi (Cal.);  
yathā puruṣasya sāntopaplaṇa śraddhā vivekam anusarati-  
ti vivekam (C.). 106. V.L & Poona take from tattvaratām  
as śāntīḥ speech. 107. bhagavatīti (B.P.B.E.X.VL)  
108. aham rājasannidhām (B.C₁,B.P.VL.Poona); mahārajasya  
samapān (C₂); sankāsam for śannidhām (Cal.)
śāntih - Aham api mahārajan opaniṣadam anetāṁ adiṣṭā. Tad bhavatu svāmīniṣyogam sampādayavah. (Iti niṣkrante)

Praveśakah.

(Tataḥ praviṣati puruṣah)

Puru. - (Vicintya) sahārasam Aho māhātmayām devyāḥ vismūbha

Yat prasādān mayā,

Tirnāḥ klesāsamahormayāḥ parśvārtha bāhima mamatveṣbāhramāḥ, śāntāḥ putrakalatrabhandhumakaragrahagrahagrasayahān.

Krodhaurvāgnir apākrto vighatitas tānałatāgraṇthā
dyāḥ, pāre tīram avāptakalpam adhunā samsāravāram

(Tataḥ praviṣaty upaniṣac chāntīṣ'ca)

Upaniṣat - Sakhi, kathām tathā niraṇukroṣāṣya svāmīn mukham

ālokayāsyāmi. Yen aham itarajanayōṣeṣvā suciram

109. adiṣṭa'smi (B.C₂, Cal.); prahidā for adiṣṭā (C.)
110. svāmīniṣyogam (C₂, B.P., Poona); svāmīniṣyogam (VL.);
111. sahatrasam omit (C.); 112. bhagavatyāḥ for devyāḥ (B.Cal.
113. bāktyāḥ (Cal.); yato yat (C₁)
114. mitrakaḷatāra (B.C₂, B.M., Poona, Cal.)
115. granthayāḥ (VL.)
116. vistarāḥ (VL.)
117. mukham Kathām avalokā (C₂); mukham avalo (B.)
118. yōṣiṭiva (B.C₂)
ekakini parityañatā.

Sāntiḥ - Devi, katham tathāvidhavipatpatito devyā deva upalabhyaite.

Upani. - Sākhi, na dṛṣṭā tvaya me tādṛśī dasā yena aivaṃ brahāṣī.

Sṛṇam,
Bāhavor bhagnādpalitamanayah śrenayah kaṅkaṇānām,
cūḍāratnagrahamnikṛtibhir dūṣitah keśapāsah.
Kair kair na haṁ hatavidhivāsad śṛṇa durvidag-
dhaiḥ, dasīkartum sapadi duritaiñh dūrasaṅsthā
eveke. 9.

Sāntiḥ - Devi, Sarvam etaṇ mahāmohasya durvīlasītām.
Nāśā devasyāparadhān. Tena hi manaḥkāmadidvārene
a prabodhayātā tvati dūrikaṇto vivekah. Etaṇ
eva ca kulaśtriṇāṁ naisargikāṁ śilāṁ yād vipān-
āsyā svāmināṁ śaṃayapratikṣaṇāṁ iti. Tad ehi.
darśanena priyālāpene ca sambhāvaya devam.
Sampratī apahata vidviṣah, sampūrnas te manorathāh.

Upani. - Sakhi, sāmpratī āgacchanti vatsayā gitayānabham
rahasyēvam uktā yathā bhartā svāmī ca purusas
tvaya yathapraśnam uttareṇa sambhāvayitavyaḥ.
Tathā prabodnotpattīr bhaviṣyatīti. Sādham
kathām gurūnām adhyakṣam dharṣtyam karisyāmi ti.

Śāntih - Devi, avicāraṇīyaṃ etad vakyam bhagavatyā,
ayam eva cārtho bhagavatyā viṣṇubhaktīya vive-
kasyāmino niruktah. Tad ehi sambhāvaya darśana-
renā bhartaram ādipurūṣaṃ ca.

Upani. - Yathā vadati priyasakhi. (Iti parikramatah)
(Tataḥ praviṣati, Rāja Sūrdhā ca)

Rājā - Vatse śraddhā, api draksyati śāntir priyām
upanisadām.

134. darśanapiryālāpene (P.VL.) (135) abhihitās tē vidvī-
(C2); apahṛta vidvī (D.Cal.).
136. prāṇamy āga. (C.); prati for sampratī (Cal.).
137. vatsayā omit. (B.); 138. evam omit. (B.C.C2.P.VL.
Poona); sarahasyam idam uktā (Cal.).
139. tvaya prasādottareṇa (C.P.); vidyāprasādottareṇa (C.)
140. yathā for tathā (X9 (B)); tena for tathā (C1.P.);
tathā ca. (Cal.) sambhāvayitavyam (C2). 
141. aham omit. (A.JA.); tat kathām for Sāham (P.VL.Poona)
kathām omit. (Cal.) 142. Samākṣam (C1.F.);
samākṣam Kathām (Cal.); madhe (C2). (X)
143. avalambisyē (VL.). 144. svārtho (D.Ex.LPZ.). vatyā
gitayāḥ (C.C.B.VL.Poona); (C) tatra bhavatīnān
bhagavatīnān (A.B.C.) 145. bhagavatī omit. (B.C.C1.
F.); viṣṇubhaktīyāpyam ev ārtho (Cal.); viśva omit.
(D.E. LPZ.) 146. uktāh for niruktah (B.C.C2.F.); api
uktah (C.). 147. tad iha (Cal.) 148. pariśramati
(C1.B.F.VL.Poona); ity ubhe pariśramatāh (C2.)
149. śraddhāe omit. (B.VL.); api vatse (VL.); vatse omit.
(Cal.) 150. ehi for api (C.); api omit. (VL.)
Sraddha - Deva, grhītoddesaiva santir gata, kathām na tām draksyati.

Rājā - Kathām iva.

Sraddha - Deva, prāg eva kathitam etad devyā viṣṇubhaktyasit yatha mandarabhidhane saile viṣṇor āyatane devyām gītayaṁ tarkaṁ vyabhichayād anunānāgamanaṁ eva dhyayam vivikte vartate.

Rājā - Kathāṁ punas tarkaṁ vyabhichayād.

Sraddha - Deva, tam ēnām arthāṁ saivya prastōcyati. Tad āgacchāhātu devāh. Eṣe svāmī tvād ēgamanam eva dhyāyananaṁ āgamanam eva dhyāyanāṅ vāyakṣaye āpprayotpavatate.

Rājā - (Uapaśytya) Svāmin, ahuvādaye.

Puru. - Vatsa, prakramaviruddhōyam samudācārah. Yato jñānavrddhatayā bhavān ev āsmākam upadeśadāvam āpānām ājyāya nāpānām. Kutaṁ, Purā hi dhrāmābhāṇāvāravānām āpanāhā, devaṁ tam arthāṁ tācāyaṁ aprōcchah. Jñānānaṁ samyak parigrhaya te vai,

151. grhīta'desaiva (B.C.C2); grhītopadesaiva (P.VL.Poona)
152. gatvā for gata (D); atha Kathām (C1,F.); Kathām tām na (B.C.C2.P.VL.Poona, Cal.); sa na tam (C2);
153. prayāge for brāg eva (D.X.); prag eva omit. (F.);
154. āsīt omit (C2.); 155. Sail āpānām (Cal.); prāg-evi madhātamsahāγafor viṣṇo (C2,)
156. devyā gītaya saha (Cal.);
157. vidyāyā bhayat (C2.) 158. vidyāyā bhayam (C.VL, Poona.) 159. arutam ev arthāṁ sa for deva (C2.);
160. 159. arutam ev arthāṁ sa for deva (C2.);
161. tāvat for tvat (C.C1,F.); bhavat for tvat (Cal.)
162. pitṛtām (C.C1,F.); Pitṛtvam (C1.)
163. purā'pi (C2.)
164. grhīya caṛtān he (C.C2,P.F.VL.Poona, Cal.); grhīya cetām te purākān śvāṁ (C2.)
tān putrāh samśrutam ity avocan. 10.
Tad bhavān pitṛtvān āśmāsu vartata ity esa eva dhrarmah.

Sāntih — Eṣa devī, devena saha svāmī vividte vartate.
Tad upasarpadu devī.

Upani. — (Upasarpadi)

Sāntih — Svāmin, eṣo'paniṣad devī pādavandanāy āgata.
Puru. — Na khala, na khala, yāto matayam āśmākam tattvāvabodhayena. Tad esaiv āśmān ānamasyā.
Athava, Anugrahavidhau devya matus ca mahad antaraṃ.

Mata gādham nibadhati bandham devī nīkritati. 11

Upani. — (Vivekaṁ añodha namaskṛtya dure sampaviśati)
Puru. — Aṁba, kathatam kva bhavatyā nītā ete divasaḥ.

Upani. — Nitany amūni mathacatvarasūnyadeva-, gareṣu mūrkhākharain saha vāsarāni.
Puru. — Atha te jānanti kīm api 175 bhagavatyaḥ tattvam?

164. samārtmuḥ ety avocan (C.,P.,F.VL.Poona); śrnut ety (C₂.) 165. āśmān anuvartā (C₂.); ev āśmāsu (F.)
bahudha pitṛtvāna (Cal.) 166. devo for devī (C₂.)
167. vivikto (VI.) 168. devyupanī. (C.); upaniśat
omit. (E.X.); devī svāminah pāda. (Cal.)

169. yato omit (D.C.,LPZ.); etad evam vaktavayam yato (C.);
yato mātev āśmākam (C₁.F.) 170. tattvavabodho,
(C.C.,B.E.VL.Poona; tattvaprabodho.(Cal.) 171.
āśmākam (C.C₁.C₂.B.E.VL.Poona; Cal.); asmabhīr
(B.)
172. devī bandham (C.C.,F.Cal.); bāhy avnte (?)(C₂.)
173. upasṛtya vivekaṁ (C.); āśmaṁum vivekaṁ āndhyta (C)
174. upaviśati (C.C₂.D.E.Poona.); bhṛṣam upavi. (C.)
175. kīm api omit. (C₂.); bhavatyāe (D.E.F.X.LPZ.)(Poona. 
VL.Cal.)
Upani. - Na khalu, kim tu,
te svechhayā mama girām dravidāṅganokta,
vācām iv āratham avicārya vikalpayantī. 12.
Tena ṣevelam teśām pararthagrahaṇapatrayojāhāṃ
eva mad vīdhāraṇām.

Puru. - Tatas tatah.

Upani. - Tatah kadacit,

Kṛṣṇajināṅgisamidājyajuhūsrudātī,
pātrais taṭheṣṭipasusomamukhair makhaś' ca.
Drṣṭā mayā parivrta kīla karmakāṇḍa..
vyaḍīṣṭapaddhati eka' deva yajjaividya. 13.

Puru. - Tatas tatah.

Upani. - Tato mayā cintitam, api nām āśā pustakabhāravahini me jñāṣyaṭi tattvām. Aha etasyah
sannidhau kāṇḍid vāsarāṁ nayāṁ.

Puru. - Tatas tatah.

Upani. - Tatas tama aham upaṁṣhitā. Taya cā'nuṣyuktā' smi-

Bhadre, kim te samihitam iti. Tato mayoktam-

Ārye anatha' smi tvai nivāstum iechāmīti.

Puru. - Tatas tatah.

Upani. - Tatas tāyoktam -Bhadre, kim te karm eti? Tato-
mayoktam- Yaśmād visvam udeṭi yatra ramate
yasmin punar līyate, bhāsa yasya jagad vibhāti
sahajānandojyvalamyan mehaḥ. Santam śaśvatom
akriyam yamapunarbhāvaye bhūtēsvaram,
dvaitadhvanam āpasya yanti vasinaḥ prastuṃ
tam pūrṣaṃ. 14.

Puman akarta katham īśvaro bhavet,
krīya bhavagechadakari na vastudhiḥ.
Kurvan kriya eva naro bhavagechidaḥ,
satam samah santāmanāh jījīviṣet. 15.

Tan manye nātiprayojano bhavatyaḥ parigrahaḥ.
Tathāpi yaḍi kartāram bhoktāram ca puṇaḥ pūrṣaṁ
stuvantī bhavatī kiyantem kālam atra vastum
icchasi tataḥ ko dōṣaḥ.

185. dvaitadhvanāntim (JA₁.) 186. tato yajñavidyāyā
cintitam (Cal.); tātastaṇyoktam. yajñavidyā (Vicintya)
purūrāy (C.C. C. D.T.F.JA.); yajñavidyāyā vicintya
tātastatanyoktam (Poona.); yajñavidyāyā vicintya oktānem
(C₁.); yajñavidyāyā — vicintya māṃ abhyadhat. (B.)
187. bhavagechadakah (B.C₂. B.P.VL.Poona.)
189. Manye tāvam nisprayojano bhavatyaḥ pari. (G.); tad
bhadre nāti. (G₁. C.); nātiprayo (C₂.); tan me nātipra-
prayojanaḥ bhavatyaḥ parigrahenā (P.VL.).
190. yadi omit. (VL.) akartaṁ abhoktāram (C₂.)
191. puṇaḥ omit. (B.C₁. C₂. B.P.VL.Poona.); yadi stuvatī
(C. Cal.); prastuvantī (B.C₂.); stauṣi (P.Poona.);
bhavatā omit. (C₂. D.T.F.K.Poona.) β
192. kiṅcit (B.); kaṅcit (Cal.); kiṅat (B₂. D.T.F.) kālam
iha (C₁.)
193. tataḥ omit (P.VL.Poona.); tato naḥ (C₂.); tada for
tataḥ (Cal.)
(Sopahasam) Aho dhumandhakarasayanalitadrau duaspajatvam yajnavidyayahe yen aivam kutarko' pahata
Ayah svabhavad saalam baloco cale.,
acetanam cumbakasannidhav iva.

Tani visvekaitur tksiterta,
jaganti mavesvarateyam isituh. 16.

Tasmat tamondayam aveyam adisvaradrstih.
Abodhprabhabham ca samsaram karmabhiri samayantI
yajnavidyaa nunnam andhatamasam andhakarepa'panimi-
sati.

Svabhavalihani tamomayahi,
prakasayed yo bhuvanani spta.
Tam eva vidyan atmrtym eti,
nanyosti pantha bhavamukthetuh. 17.

Furu. - Tatas tatah.

Upani. - Tato yajnavidyaya punah vimsay oktam, sakhi,
tvat sanni karsat durvasanopahatair asmad anta-

194. vyakulitadrau (Cal.); yajnavidyayahe duasprah. (C.)
195. pahata paramyasati (Cal.) 196. visvaaitur tsiterta X
(Cal.); atarkayan misvaraystih (C.); evedra (D.);
ivam aridgaya. (VL.); aveyam isadrostih (F.); isvara-

198. abodhamulam (C.); aprabdmphrabha. (C-D-E-P-X)
199. renopi ninl (VL.); renopi samayati (C.)
200. nilani (Cal.) 201. prabhassayed. (E. C. C.2.)
202. vidyan na hi mrtyum (C.)
203. punah omit. (C-P-F-VL.Poona. Cal.); vimsaya proktem

204. durvasanopahatair(1).

(C) Cali X Dhyan. erita (C. 2) (C.P) vrtam adrti dhrstih. (C. EX. 15)

(krama)
- 18 -

eva. 

218. aparépaprasiddhāpratisthena mimāṃsaḥ

219. sahādya-dhīdatenaya kumārīla-svāmin uktaṃ

"Devi, nāyaṃ karmoparān puruṣam upaṇayati,

kim tv akarṣāram abhoṭkāram īśvaram. Na ca sau

carmasū'payujyate." 220. 'Athā pareṇ oktam- "Atha kim

221. laukikat puruṣad īśvaro nāmā'nyo'sti?" Tatas
tena vihasoktam "Aṣṭi,- tathāhī,

Ekah pasyāti ceṣṭitāni jagatāṁ anyas tu mohādhiṁ,

ekah karmaphalāni vānchati dadātā

anyas tu tāny arthine. Ekah karmasū'śisyate

tambhurtām sāstī eva devo'paro, niḥsaināgaḥ puruṣaḥ

kriyāsu sa katham karteti sambhāvyate. 19

Rāja- (Sahāsām) Sadhu kumārīlasvāmin sadhu, prājñā

syā'yuṣmān bhava.

Dvam tām suparṇau sayujāu sakhāyu,

222. samāṇavrksaṃ pariṣadvajāte.

Ekas tayo pippalam atti pakvam,

anyas tu anaśman nabhicākaśīti. 20.

Puru. - Tatas tataḥ.

Upāni. - Tato'ham mimāṃsām abhāmaniṣṭrīya prasthita.

Puru. - Tatas tataḥ.

218. aparēṇa for tad aparēṇa (B. C₁, C₂, P.F.VL.Poona, Cal.)
ekena ta(C.) 219. tuṇati pravṛddha-pratisthena (C₁)
pratisthitena (C₁, Cal.) pratibhena (C₂)

220. mimāṃsa-dhīgitena eva tena kumā(C.) 221. evam
proktam (VL.); proktam (C₁, C₂, P.F.VL.Poona) apy
uktam (C₂) 222. tato'parenā (C₁, C₂, P.F.VL.Poona,
Cal.) 223. puruṣad anvā svavā (C₁, P.F.VL.
Poona), 224. vihasya punar uktaṃ (C₁, P.F.VL.Poona)

225. Sāṣṭalívya (P.Cal.I.PZ.Poona.); Sāṣṭevā (B. C₁, C₂, B.B.X.
VL.) 226. vihasya, sahārṣaṃ (C₂); bhava om it.
(P.VL.Poona), 227. Sahajāṅ for sayujāu (C.Cal.);
sahāyāṅ for Sakhāyāu (B.)

228. Vṛksaṃ samānām (B.) 229. āmantrya (B.Cal.)
Upani. - Tato mayā bahūbhīḥ sisyair upāsyamāṇās tarka-vidyā vilokitaḥ.

Kācid dvittvāviseṣaśakalpanaparā nyāyaiḥ para tātvam, vādam saacchalajātiniṣgrahāmayair jalpaṁ vitanḍām api. Anyā tu prakṛter viviṣaya purūṣo\-syo'dhaharanti bhīdam, tattvēnām gaṇanaparā madd-ahamkāraṁdisargakramaṁ. 21.

Puru. - Tatas tataḥ.


Anyaya tu sakrodayham uktam - "Ai pāpe katham īśvaram eva vaiśākharinām kṛtvā vināśadharmānuḥ āpādjayasi. Namu re pradhānād viśvotpattih."

Rājā - Aho durmatayās tarkavidyā yata 241 api na jānanti sarvam 242 prameyajātām ghatādīvat kāryam iti. paramāṇupradhānapādānām api apekṣāniyam eva. Tathāhi, Āmbhaḥ itakarāntarikṣanagārāśva-śpndrājālādīvat, kāryam meyam asatyam etad 243

230. bahūbhīḥ sisyābhīḥ (C. C. 231. avalokitāṅ (C. C. 232. Kācid dvaitaviseṣa (Cal.); Kācit tattva (D.); Kācit tatra (B.); Kācid visvāvidēṣa (C. 233. vicintya (B. C.); prakṛtem viviṣaya (G.); prakṛtem Mabhajya (C. G. D. E. F. Poona, IPZ.); prakṛter vibhīdya (Cal.))
234. tad aiv āham api tān (C. 235. ehaṁ for tāḥ (B.); tatas tathaiv āham tāḥ (P.); 235. cāmugatāyā (C.); api anuyuktaya (C.); ca omit. (Cal.); 236. tatas tabhīḥ (C. 237. utpadyate. nimmittake)
238. Kārānām īśvarah (C. C. C. 239. pāpākareṇaṁ for pravikaṁjām (G. C. 240. dharmān paṇaṁ (C. C. B. F. Poona, Poona); 241. yataḥ omit. (B. C. 242. sarvam api prageya (C. 243. padānakarāṇaṁ api (C. 244. (Cal.); upākṣaniyam eva eti (VL.); paramāṇapadā-}
udayadhvaṁśa-dīyuktam jagat. Śuktau rūpyamiva
srajjiva bhujagāḥ svatmāvabodhe harav, ajñāte
prabhavaty athāstamayate tattvāvabodhayat. 22.
Vikāraśaṅkā tu mugdhavadhūvikalpavilasitam eva.
Tathāni, संतं ज्योतिः katham anuditāhastaniya-
sprakāśam, viśvopattau vrajati viśram viśrmīśkala
nirmalam ca, Saśvān nilotpaladalarucaṁ abhuvān
śvālinām, prāduḥhāve bhavati viṇāhan kiṃśo
vā vikāraḥ. 23.
Puru. —
Sādhu sādhu, prīṇayati mam āyam prajñāvato
vimāraḥ.
(Upaniṣadām prati) Tatas tataḥ.
Upani. —
Tatas sarvābhir eva krudhābhir uktaṁ. "aho
viśvavilayena muktimēsa vaḍantī nātikapatham
prasthitā mīgrhyatām tāti sasamrāmbham mām mihigh-
tum pradhāvītāh sarvāh.256.
Sarve257 (Satrāsam) Tatas tataḥ.
Upani. —
Tato'hām satvarataṁ parikramya daṇḍakāranyam
pragīṣṭa.

245. prabhavas tathāsta. (C₁)
246. vikāraśaṅkā tu (B.C.C.C. B.F.VL.Poona, Cal.); vikāra-
śaṅkraṁatanci tu ( jaws. ) 247. vikalpa omit. (Cal.)
248. muddītanandanaṁty (VL.) 249. tad van nila. (VL)
250. nabhasā (C. B.F. Poona, Vd.) 251. mām āyam (B.C.₁);
asām āyam (C.); mām prajña. (C₂);ī māmāyam māmasām
(B. VD.) 252. tātaṁ tābhīḥ (B.F.VL. Poona.); sarvaṁbah
eva tābhīḥ (C.); 253. eva krudhābhir omit. (B. Poona)
eva omit. (C.) abhibhātaman uktaṁ (Cal.)
254. muktir eṣā (C); muktim esodāharantī (Cal.); nāsmat
patham prasthitā (C.); nāstikapathaprasthitā (B.
C₁.Cal.) 255. iti Tataṁ sasam. (B.C.VL.Poona); iti
śaṅgamrāmbham mām (Cal.)
256. grhitum udyatāṁ sarvāḥ (C₁.C.₂); sarvāṁ omit.
B. Cal.) 257. puruṣaṁ for Sarve (C₂.B.F.VL. Poona.
258. puruṣaṁ-fer Sarve (C₂.B.F.VL. Poona); sarve (B.C₁.Cal.); satvarataram omit. (C₂);
atikramya for parikramya (C₂)
Sarve 259

Tatas tatah.

Upani.

Tato mandarasaśailopakalpitasya madhusūdanāyatanasmaya nātīdūre-

Bāhovor bhagnā dalitsamanaye śrenayaḥ kaṅkānaḥāṁ

cūḍāratnagranārikūṭibhir dūṣitah kesapāsāḥ.

260

Chinnā muktavalir apahṛtam srastam angad dukūlam

kīṁ kim tad yān mama samabhavan naiva duk̤kham

tadānim. 24.

261

Tato devāyatanāṁ nirgavya gadāpānibhī puruṣair

atīnirdayaṁ tādyamaṇāṁ tāṁ digantam atikrāntāṁ

saryāḥ. 262

Sarve (Saharsām) Sādhu Sādhu.

Rāja

Na khalu bhavatim atikrāmato bhagavān viśvasakṣi

gamate.

Puru. -

Tatastatah.

Upani. -

Bhūta gitāyamam aṭha galannūpurāṁ āham praviṣṭā.

266

Tatra ca vatsaya gitayā māṁ tatrāgatam āloka

sasambhramam mātar mātar iti parirabhyanāvadesita-

śsmiti. Viditavṛttāntaya ca tayoktaṁ- āmba mātra

khedaivatayām manah. Ye khalu tvam apramānīkṛtya

yathēṣṭam āsurasattvah pracarisyanti teṣām īśvarā
eva sāsa. Uktam ca tena bhagavatā tāṁ adhikṛtya-

259. Sarve-tatas tatah omit. (B.C., C., P.F., VL, Poona, Cal.)

260. kesaapāsāḥ. Ity ādy ava stāḥ mama savājāta, puruṣāḥ -

Tatas tatah, upani. - Tato ... Krāntāḥ sarvāḥ Rāja.

(Saharsām) na khalu .... Kṣamate. Puruṣāḥ-Tatas-

statah, Upani. Chinna mukta......dūkulaṁ, bhītāgṛtaśrā-

mam aṭha galannūpuraḥ āham praviṣṭā. (VL. B.Poonas.);

kesapāsāḥ, Chinna mukta... dukulam. Tato devāyatanāt....

atikrāntāḥ. Sarve (Saharsām) Sādhu Sādhu "Kṣam.

o khalu...... Kṣamate. (B.C., C., JA); according to Cal.

after 3 lines Rāja-tato and then follows c2 incomplete.

261. Kim kim ...... tadānim omit. (B. C.)

262. devāyatanāt (C.).


265. Ca omit (VL.). 265. parirabhya (VL.) 267. Khedita-

vyam (VL.). 268. yathēṣṭam omit (Cal.); āsurasā (C.).

269. adhikṛtya. Tathā ca gtīyām (P., VL.)
Tāṁ ahaṁ dvisatah krūrakaṁ samsāresu narādhaman.

Kṣipāmy ajasrem asubhān asuriśv eva yoniṣu," iti. 270

Puru. — (Sakautukam) Devi, tvat prasādāj jñātum loohami
ko'yaṁ īśvaro nāmeti.

Upani. — (Sasmitam) ko nāṁ ātmānam ajanantaṁ pratyuttaram
dasyati.

Puru. — (Saharsam) Kathāṁ hāṁ aiv ātmā paramēśvarah.

Upani. — Evam etat. Tathāti,

Aṣau tvad anyo na sanātanaḥ punān,
bhavān na devāt puruṣottamāt paraḥ.

Sa eva bhinnas tvad anādīmayaya,
dvidheva bimbām salilē vivasvataḥ. 274

Puru. — (Vivekam prati) Bhagavan, uktam apy arthaṁ
bhagavatyā na samyag avadhārayāṃ.

Avachinnasya bhinnasya jarāmaranadharmīnāh.
mama bravīti devīyāṁ nityānandacidātmatām. 275

270. sakautukam omit. (B.C.C. Cal.); saharṣam (C.)
271. sakopam āva for sarmitam (B.C.C. B.P.VL Poona).
272. ajanatalaḥ praty uttaram (C.); ajanatalaḥ bhavataḥ praty
uttaram (C.); ajanatalam anaham iva pratyuttaram (B.C.,
B.P.VL. Poona.) keyam ātmānam ajanatalam pratyuttaram
prabodhāh yiyāmi (Cal.). 273. Kathāṁ aham ātmā puru-
ṣah (B.P.VL. Poona). Kathāṁ ātmā īśvaraḥ (Cal.); kathāṁ
aham eva paramēśvarah (C.); kathāṁ aham ātmā para.
(C. C. C.) 274. bhavān na viśmāt paramēśvarat (C.);
bhavān na devāh (B.). 275. sa eṣa bhinnāḥ (C. C. C.
B.P. Poona, IPZ.); bhinnas tad anādi. (C.); bhinnāḥ tvam
anādi. (C. C. B. IPZ. Poona.) 276. vatsa for
bhagavan (Cal.) 277. avajānāmi (C.)
278. satyānanda (B. P. V. L. Poona.)
Vivekāḥ - Paḍārthāḥ mahānād ayam vākyārthānāvabodhāḥ.

Puru. - Tad avabodhaya bhagavan upāyaṁ praṇāpayatu.

Vive. - Ayam ucyate,

Eṣo 'smi tī vivicīya neti parītāṁ cittena sārdham
krte, tattvānaṁ vilaye cīdātmanī parijñāte tvam
ārthe punah. śrutvā tattvamāśīti bādhitabhave
advāntam cīdātmaprabham sāntaṁ jyotir anantam
antaruditaṁañdam samudyotate. 27.

Puru. - (Sānandaṁ śrūtam artham paribhāvayati)
(Tatah praviśati nidīdhīṣanam)

Nidi. - Ādiṣṭo 'smi bhagavatyā visphubhaktā yathā
nigūḍham asmad abhiprayam upanised vivekena
saha bodhayitavya. Tvaya ca puruse vastavyamiti
(Vilokhya) Eṣa devī vivekapuruṣābhyamā adūre
vartate. Yāvad upasarpāmi. (Upasṛtya upanisad-
prati janāntikam) Devya visphubhaktā samādiṣte
yathā saṁkalpasyayo devatā bhavanti. Mayā ca

279. padārthasy ānabhijñānād vākyārthānāvabodhāḥ (C₂, Cal.);
padārthānāvabodhād vākyartho nāvagamyate ānyaṁ ıktaṁ
tat satyaṁ eva. (B, VL, Poona.); vedārthājñānād (JA.)
280. ājñāpayatu (B, C₁, F, VL, Poona.); ayam ucyate omi-
(LPZ.) 281. padātaḥ (VL.); 282. tad arthe (C, Cal.)
283. tad ātmāprabham (B, C₁, F, VL, Poona, Cal.); saḍā-
tmaprabham (C₂.) 284. anantamantamadhitānandam (C₁.);
anantam avyayācidānandam samu (C.); anantam advayā-
cidānandam (B.) 285. ādiṣṭam asmi (C₂. Cal.)
286. devya for bhagavatyā (Cal.)
287. nibodha (C.) prabodha (Cal.)
288. nāti dūre (C₁, F, VL, Poona, Cal.); adūre (C.) saṁbyam
sah adūre(C₁.) 289. devi, devya (Cal.)
śaṁādhiṁna aiva (C.), pranidhānena (Cal.)
bhavatīti (C., C., P.F., V.Poona.)
tatra ca kruṇā (V.L.)
prabodhacandra (P.F., P. Poona.)
kramaśya (B.C.)
sandrayam ca (D.L.P.Z.);
"prabodhagamisyasit" omit. (E.F.)
puruṣāya (B.)

carṇya bhavaṁ vivekena (X.L.P.Z.) Vatsa omit. (S., B.D.E.X.);
vatsavivekena saha omit. (Cal.)
sāmīpa (E.X., V.L., L.P.Z.);
āgantavyam iti (C., D.X., L.P.Z.)
puruṣo vijñanta (V.L.)
pratyagrasphuta (C., C., D.E., V.L., Cal.);
caiṣa (C., C., V.Poona.);
vaisha for ak caisha (C.)
prabodhacandraḥ (C., Cal.);
prabodhodayah (P. Poona.)
vaṁtam (C., B.C., D.E.F., V.L.);
kiṣpatam (B., C.)
upohitam (C.)
kīm uditam for Kim _DP._
kīm ṛṣṭam (B.);
śaṁ타 for Kīm;
sārītaṁ syūtāṁ kiṁ nu viśayī saṁ saṁ hitam kiṁcina na va kiṁcana. Yasmin naṁ yanu vīta-
tarkapadāvāṁ naiṁ samārohaṁ, tri-lokoṁ saha-
jarakāśadalītaṁ sohaṁ prabhodhayaṁ. 29.
(Parikramya) esa puruṣāṁ, yavadd upasarpāṁ.
(upasṛtya)

Bhagavan, prabdha-candraḥ bhivādayate.

Puru. -

(Śāhādaṁ) Ehi vatsa, pariśvejasva maṁ.

Puru. -

(Alîngyaḥ, sānandam) Aho viśhaṁ titatimīrapatām

prabhataṁ saṁjātām. Tathāṁ,

Mohandhakāram avadhyāṁ vikalpanidrāṁ,

umāthya ko pṛyajend bodhatūśarārasmiḥ

Sraddhāvivekaṁśāntīyaṁyā yena,

viśvātmakāṁ sphurati viṣṇur aham sa eṣaṁ. 30.

Sarvathā kṛtākṛtyoḥ smi bhagavatyā viṣṇubhaṁ

tem prasādat. So'ham idāṁ-

Sangam na kenacid upetaṁ kaṁ api arepan,

gacchan natarkitaphalāṁ viḍīśāṁ diśāṁ va.

Śanto vyapetabhayaśokakasyāmahāṁ.

---

306. vilopītaṁ (C.), visarpītaṁ (Cal.)
307. sahasāprakāśa (B.), Calītaṁ for dalītaṁ (C.), dalītaṁ sohaṁ (C.), 308. candro'ham abhivādaye (C.),
candrodāyohena abhivādaye (VL.), candrodāyō'bhivā-
dayate (B.P.F.), 309. Sāgīrāham (Cal.), 310. puruṣaṁ...
tathā karoti omit. (B.), 310: candrodāyas tathā
(C.), prabhodhayaṁ talha (C., B., P., VL., Poona, Cal.),
311. ēlīyāya omit. (P., VL., Poona), 312. viśhaṁ titirāṁ
timira. (P., Poona), 313. umuṣaya (B.), umuṣaya (C.,)
314. sāntīyaṁśākhena (B.C., C., VL.), 315. tmaṁ (VL.,
B.), krodīktaṁ for viśvātmakāṁ (C.), viśvātmakāṁ
(Cal.), 316. tat sarvathā (Cal.), bhaktyāṁ prasādaṁ
(C., Cal.), 317. kiṁ api apr. (C, C., B., VL., Poona, P.)
318. kiṁ api atarkita (C, Cal.)
vāsibhiḥ karmasu ślahavyāparair bhavitavyam.
Tat prasīdatu bhavitī svābhilaśitadesagamanāya eti.

Puru. - Tatas tataḥ.

Upāni. - Tatas karmakaṇḍasahādārī mimāṃsā mayā drṣṭa.
Vibhidya karmāṇy adhikarabhaṁji,
ārtyādibhiḥ ca 'nu ca pramāṇaṁ.
Angair vicitraṁ abhiyojayanti,
prāptopadesair atidesānaṁś ca. 18.

Puru. - Tatas tataḥ.

Upāni. - Tato 'ham tām api tathāv āśrayaṁ abhyarthitavatāḥ.
Atha tayā 'pyuktaṁ 'sma-kiṁ karmāsīti. Tato mayā tad evaṁ yam ityādi paṭhitam.

Puru. - Tatas tataḥ.

Upāni. - Tato mimāṃsāyā pārśavavartināṁ mukham ālokoabhi-
hitam ' Asty evāśyāṁ lokāntaraphalabhogayogapar-

205. ślahād araiṁ (B.C. P.F. V.l. Poona, Cal.) iti omit. (C. C.2.
P. F. V. l. Poona, Cal.)

207. Upāni.- tato 'ham tām atikramya prasthitā. Ąuruṣaṁ -
tatas tataḥ. upaniṣa. tataḥ (Karmaḥ. (B.C. C. P. F. V. l.
Poona, Cal.) 208. sahaçārinī (C. C.2. 209. Vibhāja (C. C. P. F. Poona.)) 210. atidesāgaśca (B.C. C. P. F. Poona.);
Poona, Cal.;)
212. abhihitam omit. (J.A.); āvaloky ābhihi (C. C. P. F. Poona)
213. ev āsmakam asyāṁ (C. C.2. P. V. l.) 214. trilokyaṁ lokāntaraphalopa-
bhogayogya (B.); lokottaraphalopabhoga (C.); lokāntara-

215. tād dhriyatāṁ kim api yuktīā (B.); tād dhriyatāṁ 'eśā karmopayuktā (LPZ.); karmopayuktā (V. l.)
216. teśam antevāsīnam madhye (B. V. l. Poona); teśam madhyāt
319. सायाम्र्श्वूऽ मुनिर अहाम भविताम्सि सदयाः 31।

320. विष्णुः -(प्राविष्ण्युऽ, सहारस्मिः उपास्र्त्य) चिरेण खल्व अभिमकाम समपान्नहे सर्वेव मनोरात्महेः। येन प्रासंतारतिम भवांतम आलोकयामि 321।

322. पुरुः देवयाः प्रासादात किम नामा दुःङ्कारम्। (इति पादायोऽ पाति)

323. विष्णुः -(पुरुसांमिः उत्त्हाप्यायंति) उत्तिस्तं वात्सा किम ते भुयाः प्रियाम उपाकरोम।

324. पुरुः भगवाति अतः परां प्रियाम अस्ति। यताः। प्रासंतारतित्रिय अगामं विवेकः क्रत्तक्र्यतम। निरास्ते सोदानंदेपदेपे सहाम निविताः। 32।

325. तथाः एतद अस्तु॥ (भारतावक्यम)।

326. पर्यन्योस्यिन्मनोत्तति भरती नर्मित्वति इत्याम अस्मिताम गतितविविधारपन्याह पालयंतु॥

327. तत्त्ववन्तः सनभतात्ताससं तव प्रसादानं महान्तः, समसारबीभिः विस्याममातात्तानकपानकं तारताः। 33।

(इति निश्रांताः दर्शे)}
328. समसारपारसिंधुपलावकुसङ्काभाकार्याधारे मुरारु, भक्तिप मुक्तेक परा सा श्रसरातु जानानि
सर्वकालम जानस्या। किन्न्यत स्वप्रकाशाई पर
वम अमलाजलम ज्योतिर आनंदसंद्रा; सान्ताम्यानि
मुनिद्राह प्रमुदितमानसाह सान्ताम भावयात्तु.
पुर्वम तावद विवेकप्रमुक्तसा भालाइर निर्जीतम
सानुबांड्डेह, मोहेमाकाम कुलारु तदाममामुदिते
हांता वाराग्यायो; सान्तार्द्धाद्वित्तिय नृत अपुरुष
उपासिदाद कठितते सामप्रयोगाद प्रभावः (तवत)
प्राहेव (अ) धृत्रुम आयम अधुना लांबा एव प्रार्थितादः

329. सांताविविध्होपा (कल.)
330. मेशास्यनाह्रतद्वास त्वत (ब); अपाहटात्माह (कल.);
उपाहता (स.प.स., ए.प.ए.व. वोना, लप.); मनास्तः
for tamasa (द.)
Appendices.
### A SYNOPTIC CHART OF METRES

<table>
<thead>
<tr>
<th></th>
<th>Act I</th>
<th>Act II</th>
<th>Act III</th>
<th>Act IV</th>
<th>Act V</th>
<th>Act VI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. Anuṣṭūbh</strong></td>
<td>6.9.15.22</td>
<td>8.14</td>
<td>20.78</td>
<td>2.30</td>
<td>3.4.8.11</td>
<td>26.11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>28.</td>
<td>19.20.</td>
<td>15.19.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>25.26.</td>
<td></td>
<td>20.29</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>36.37.</td>
<td></td>
<td>30.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2. Āryā</strong></td>
<td>11.16.</td>
<td></td>
<td>5.6.</td>
<td>28.</td>
<td>24.25</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>yasyāḥ prathame</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>pāde dvādaśa mātra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>tathā tritiye'pi.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>āṣṭādaśa dvitiye</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>caturthake</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>paṇcadaśa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>sāryā.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3. Indravajrā</strong></td>
<td>8.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>syāt indravajrā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>yadi tava jagaḥ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>gaḥ.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>16.</td>
<td>17.18.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>20.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anantarodīrita-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>laksābhājaḥ pādau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>yādiyava upajā-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tayas tāḥ.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Act I</td>
<td>Act II</td>
<td>Act III</td>
<td>Act IV</td>
<td>Act V</td>
<td>Act VI</td>
</tr>
<tr>
<td>---</td>
<td>------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
<td>-------</td>
<td>--------</td>
</tr>
<tr>
<td>5.</td>
<td>Gitī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ṛṣyaprathama</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>daloktam yadi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kathām api</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lakṣanaṁ bhaved</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ubbhayoh. Dalayoh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kṛtayatisobham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tam gitaṁ gitaṁ bhujaṅgeṣeḥ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Drutavilambita</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Drutavilambitam</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ṛha nabhau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>bharau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ayuji neyuga-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>repahato yakāro</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>yuji ca najam</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>jaragāś ca pu-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>śitaṅga</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jasaṁ jasamalā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>vasugrahayatis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ca prthvī grahaḥ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mnau irau caś tridaśayatīḥ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>praḥaraśiṇīyam</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>33.</td>
<td></td>
</tr>
<tr>
<td>Act I</td>
<td>Act II</td>
<td>Act III</td>
<td>Act IV</td>
<td>Act V</td>
<td>Act VI</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>----------</td>
<td>--------</td>
<td>-------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>(10)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mandakranta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jaladhi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>šadagair</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mbhonataM tād</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gurū cet.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Mālinī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>manamasyaya</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yuteyam mālinī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhogilokaih</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Vamśathā</td>
<td>24.</td>
<td>25.</td>
<td>12.17.</td>
<td>16.25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jatau tu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vamśastham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>udīritau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jarau.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Vasantatilakā</td>
<td>3.10.18.</td>
<td>6.</td>
<td>8.11.15</td>
<td>3.4.5.</td>
<td>13.21.</td>
<td>1.12.</td>
</tr>
<tr>
<td>Uktā vasanta-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tilakā tabhajā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jagau gaḥ.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Śārdūlavikrīdita</td>
<td>1.5.</td>
<td>1.3.5.7.</td>
<td>1.3.4.</td>
<td>1.6.</td>
<td>5.7.9.</td>
<td>3.5.</td>
</tr>
<tr>
<td>sūryāsvair</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>saguravah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>śārdūlavikrī-</td>
<td>31.</td>
<td>30.31.32.</td>
<td>23.29.</td>
<td>32.</td>
<td>28.29.</td>
<td>34.</td>
</tr>
<tr>
<td>Act I</td>
<td>Act II</td>
<td>Act III</td>
<td>Act IV</td>
<td>Act V</td>
<td>Act VI</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
<td>-------</td>
<td>--------</td>
<td></td>
</tr>
</tbody>
</table>

15. **Sālinī**

Sālinī uktā  
mtāḥ tagau  
goṛddhi_lokaiḥ.

16. **Sikhariniḥ**


Rasaiḥ rudraś  
chimā yamana-  
sabhalaṁgah  
Sikhariniḥ.

17. **Srāgharaḥ**

Mrabhnaier  
yānām trayena  
trimunipyātiyutā  
Srāgharākirtit- 
teyam.

18. **Hariniḥ**


Namāsasā salāgagah  
sadvedaiḥ  
hayaiḥ hariniḥ  
matā.
<table>
<thead>
<tr>
<th>Metres</th>
<th>Act I</th>
<th>Act II</th>
<th>Act III</th>
<th>Act IV</th>
<th>Act V</th>
<th>Act VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anuṣṭubh</td>
<td>5</td>
<td>10</td>
<td>4</td>
<td>2</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>Āryā</td>
<td>2</td>
<td></td>
<td>4</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indravajrā</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Upajāti</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Gīti</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Drutavilāmbita</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Puspitāgrā</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Prthvī</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Praharṣini</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mandākrānta</td>
<td>1</td>
<td>1</td>
<td></td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Mālīni</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Vāmaśastha</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Vasantatilakā</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>7</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Sārālāvikṛṣīdīta7</td>
<td>12</td>
<td>8</td>
<td>10</td>
<td>8</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Śālinī</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Śikharinī</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sragdharā</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harinī</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>