PRABODHACANANDRODAYA
OF
KRSNA MISRA
(Sanskrit Text with English Translation, a Critical Introduction and Index)

Dr. Sita Krishna Nambiar
Department of Sanskrit
Indraprastha College for Women, Delhi

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PREFACE

When I was working for my thesis 'Prabodhacandrodaya—A Philosophical and Theological Analysis' under Prof. Paul Hacker at the university of Bonn, the only English translation of the drama available was that of J. Taylor published in 1898. I found this translation rather inadequate and began to toy with the idea of bringing out another translation. The idea could not materialize until sometime later when I returned home and tried to get my thesis published.

While in Delhi I approached Messrs Motilal Banarsidass, the Veteran publishers of Oriental Studies. Shri Sunder Lal Jain, the leading proprietor of the firm, agreed to publish the work but suggested that I should render the play into English and prefix my thesis as introduction to the text and translation. I welcomed the suggestion, undertook and completed the task within the shortest time possible.

The translation is based on the fairly reliable Sanskrit text published by Panduranga Javaji, Nirmayasagar Press, Bombay, 1935. But at certain places the text is defective and as a result it defies attempts for the correct translation. But such occasions are few and far between. In general I have kept close to the original and tried to preserve the spirit of the text without violating the English expression.

This stupendous task could not have been completed without the inspiring cooperation of Shri Sundarlal Jain. He, therefore, deserves my hearty thanks. I am also beholden to my friend and colleague Dr. (miss) Sheila Uttam Singh for her valuable suggestions. I owe special thanks to my young friend and colleague Mrs. Ranga Kapoor for going through the manuscript. I am specially grateful to Pandit Jagdishlal Shastri for correcting the proofs so thoroughly.

Finally I avail of this opportunity to state that I shall welcome any critical suggestion and advice for improvement and be glad to utilize the same in the next edition of this work.

Indraprastha College
Delhi
1.4.1971
Sita Krishna Nambiar
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CHAPTER I

GENERAL

1. The author and his play

In the 19th century Kṛṣṇamiśra’s Prabodhacandrodaya was widely read by European Indologists and as a result the work was translated into several European languages. At least one scholar to my knowledge has written a study on it, investigating it as a drama. But the philosophical contents of this play have not yet been specially treated. I am undertaking this work with the hope that it may contribute to tracing the history of the development of Indian philosophy.

This play can be dated with some precision from the author’s references in the Prologue. It was produced at the instruction of one Gopāla in the presence of his friend Kṛttivarmaṇ, whom Gopāla had restored to his kingdom after defeating the Cedi king Kṛṇa. Now the Deogarh inscription of the same Kṛttivarmā of Jejakabhukti is dated 1098 A.D. According to the Mahoba inscription Kṛttivarmā defeated Lākṣmīkṛṇa, i.e. the Cedi king Kṛṇa of Tripuri, who is mentioned in an inscription dated 1042 A.D. In the Vikramāditya-carita 1819 Kṛṇa is called Kālāh Kālaṇjaragiripateh, “The God of Death of the (Candella) king of Kalānjara”, which corresponds to Kṛṣṇamiśra’s statement. Gopāla might have been an ally through whose valour Kṛttivarmā defeated Kṛṇa, but the commentator Mahēśvara says that he was the Commander-in-Chief (senāpati) of Kṛttivarmā and was a Brahman. Most probably the play was written between 1042 and 1098, and it can be concluded that the author belonged to the second half of the 11th century, perhaps even to the beginning of the

12th century. According to a tradition, Kṛṣṇamiśra was an ascetic belonging to the Haṁśa order of the Advaita school and had many disciples. One of them was interested in kāya but not in philosophy. Kṛṣṇamiśra is said to have written his drama in order to teach him the Advaita doctrine.

Prabodhacandrodaya is an allegorical drama. Kṛṣṇamiśra was not the first Indian poet to write an allegorical play, though not much is known about the earlier literature of this class. There are the fragments of a Buddhist allegory with Kīrti (Fame), Dhṛti (Firmness) and Buddhi (Wisdom) as characters, which was perhaps written by Aśvaghoṣa. Then, there is an allegorical play called Āgamaḍambara, still in manuscript, written by Jayanta, the author of the Nyāya-māṇjarī, who lived in the 9th century A.D. After Kṛṣṇamiśra, however, quite a number of allegorical plays were composed.

The name Prabodhacandrodaya has been translated variously by various scholars. J. Taylor translated it as “Rise of the Moon of Intellect”, Winternitz as “Erkenntnismondußgang”, Macdonell as “Rise of the Moon of Knowledge”, S. K. De as “The Moon-rise of True Knowledge”, and Dr. Boissevain as “Maan-sopgang der Ontwaking”. The word prabodha requires some discussion. Taylor’s translation of it as intellect is not satisfactory. Winternitz’ and Macdonell’s translation as Erkenntnis and knowledge is certainly nearer to the correct meaning. However, if we accept it, we have to render vidyā by some other term, but vidyā is properly knowledge. Boissevain’s translation as “Ontwaking”, i.e. Awakening, which is literal, seems to be the best rendering of the Sanskrit word. The awakening treated in the play is a sort of spiritual realization. Puruṣa (Man), who had forgotten his identity with the Supreme Being, Paramesvara, and had fallen as it were, into a deep slumber, is awakened by Vidyā or Knowledge to realize his identity.

As for the question how the compound *prabodhacandrodaya* has to be split, there are two possibilities:

1. *prabodha eva candraḥ prabodhacandraḥ, tasya udayaḥ*, or
2. *candrasya udayaḥ candrodayaḥ, prabodha eva candrodayaḥ, prabodhacandrodayaḥ*.

In the first case, awakening is identified with the moon and in the second case with the moon-rise. Taylor and Macdonell follow the first, while De and Boissevain follow the second. Winternitz' translation is quite as ambiguous as the original. It can mean either *Erkenntnismond-Aufgang* or *Erkenntnis-Mondauflgang*. What Kṛṣṇamīśra means, however, is clearly *prabodhacandrasya udayaḥ*, "the rise of the moon which is awakening". This can be proved by a passage of the play itself. In the first act¹ the compound *prabodhacandra* is used by Kāma: *Prabodha-\textit{candreṇa bhrātrā}.....*Therefore, I would translate *Prabodhacandrodaya* as "The Rise of the Moon of (spiritual) Awakening".

There are several editions of the play, which I have listed in the Bibliography. Though the text of the Nirṇayasāgar edition is not always the best, I have used this edition throughout and given references according to it. Where its readings seemed unacceptable, I have in a few places preferred those of the Trivandrum edition. The commentaries which accompany the text in the Nirṇayasāgar edition, *Candrīkā* and *Prakāśa*, I found useful in several places. The commentary of the Trivandrum edition, *Nāṭakābharaṇa*, has also been consulted.

Before analysing the philosophical contents of the drama, I will first give a brief survey of the plot. In the analysis of the philosophical contents, a compromise seemed advisable between a systematic arrangement, necessary for a clear presentation of the doctrines, and an arrangement following the succession of events, corresponding to the process of gradual enlightenment represented in the play. Such matter of philosophical interest as could not find place under the compromise adopted, will be treated in a concluding chapter, which is arranged according to some important characters.

2. The main characters and the plot

The central character in the drama, though appearing on

¹. Nirṇayasāgar edition, p. 34.
the stage only in the last act, is Puruṣa. *Puruṣa* primarily means *Man*, *Male Person*, but in this sense the word is used here only for the sake of the allegory. In some situations it can actually be interpreted as referring to a male person in general, a person, however, who represents the spiritual Puruṣa at the same time. The spiritual or philosophical sense of the word, to which the allegory points, is the true self of man as understood by monistic Vedānta, taken to be identical with the Supreme Self (Paramātmā), the Supreme Lord (Paramēśvara), or Ḫrahman. Accordingly, the Puruṣa of the play is a supreme sovereign, excelling even the king in dignity.

Puruṣa's wife is Māyā, Illusion. Her son is Manas, Mind. Manas has two wives, Pravrūtī and Nivrūtī, Activity and Resignation. Pravrūtī gives birth to Moha or Delusion and Nivrūtī to Viveka or Discrimination.

Manas, accompanied by Ahamkāra or Egoism, has bound Puruṣa. Delusion and others have strengthened this bond. Under the influence of Ahamkāra, Puruṣa has fallen a victim to delusions. He dreams as if he were in sleep. Māyā deludes him by producing illusory things. He can be brought back to his real nature only by the rise of Vidyā or Knowledge and Prabodha or Spiritual Awakening. In order that this might be attained, Mind has to remain quiet and Discrimination has to be united with Upaniṣad or Sacred Lore with the assistance of Śānti (Peace) and others. In the meantime the strife continues between the forces of the two powerful sons of Mind born of his two wives, Activity and Resignation, respectively. These two sons, King Delusion and King Discrimination, are the leaders of the two hostile armies. The followers of Delusion are:

Cārvāka (Materialist)—his great friend,
Kāma (Concupiscence), Krodha (Anger), Lobha (Greed), Daṃbha (Deceit), Ahamkāra (Egoism)—his Ministers,
Mithyādrṣṭi (Error)—his wife,
Vibhramāvati (Confusion)—his wife's friend,
Rati (Pleasure)—Kāma’s wife,
Hiṃsā (Violence)—the wife of Krodha,
Trṣṇā (Desire)—the wife of Lobha.
The followers of Viveka are:

- Mati (Reason)—his wife,
- Saṃptoṣa (Contentment)—his friend,
- Vastuvicāra (Investigation into Truth)—his servant,
- Viṣṇubhakti (Devotion to Viṣṇu),
- Śānti (Peace),
- Śraddhā (Faith)—Śānti’s mother,
- Kṣamā (Patience),
- Maitrī (Friendliness),
- Karuṇā (Pity),
- Upaniṣad (Sacred Lore), and others.

Đambha is ordered by Moha to go to Banaras and try to create obstacles for Śama (Tranquillity) and Dama (Self-restraint). There he meets his grandfather Ahaṃkāra. Đambha is the son of Lobha, Ahaṃkāra’s son. Moha has made Banaras his capital. Cārvāka tells Moha about Viṣṇubhakti, in front of whom he cannot propagate his views. Moha orders Kāma, Krodha, Lobha, Mada, Mātsarya etc. to work against Viṣṇu-bhakti. Kāma is separately ordered to imprison Dharma (Righteousness). Śānti is to be killed by Krodha and Lobha. Moha, also thinks of another method to kill Śānti. Śānti is the daughter of Śraddhā who lives with Upaniṣad. If Śraddhā is some-how taken away from Upaniṣad, Śānti will die owing to the separation from her mother. In order to take away Śraddhā from Upaniṣad and deposit her with Pāṣaṇḍas (Heretics), Moha engages Mithyādrṣṭi (False View).

Śānti has lost her mother Śraddhā. She searches for Śraddhā in the company of Karuṇā. But she comes across a false Śraddhā in the Dīgaṃbara (Jaina), Bauddha and Kāpālika.

The real Śraddhā is saved by Viṣṇubhakti from the grip of Mahābhairavī. Viṣṇubhakti knows that it is all due to Moha. So she decides to uproot Moha. She sends Śraddhā to Viveka with a message asking him to get ready to defeat Kāma, Krodha etc., the followers of Moha. Once Kāma, Krodha etc. are defeated, Vairāgya (Dispassionateness) will be born. Viṣṇu-bhakti herself will assist the party with Prāṇāyāma (Breath Control). Rṭambharā (Bearer of Truth) etc. will bring about the birth of Prabodha, when Upaniṣad is united with Viveka, through the cleverness of Śānti etc.
Maitrī (Friendliness) along with her three sisters—Anukampā (Compassion), Muditā (Joy), and Upekṣā (Indifference)—is also ordered by Viṣṇubhakti to reside in the hearts of Mahātmans.

Viveka in the meanwhile is practising asceticism in the Čakraṭūrtha, on the banks of the Gaṅgā, in Rāḍha, along with Matī accompanied by Mīmāṃsā (Inquiry). He is with great difficulty somehow managing to live.

Kāmā has to be defeated by Vastuvicāra (Investigation into Truth) and Krodha by Kṣamā. Krodha's defeat involves the destruction of other forces. Saṃtoṣa (Contentment) has to overcome Lobha.

King Viveka goes to Banaras with his army to fight against Moha. First he sends Naivyāyikadarśana, the System of Logic, to Moha as a messenger asking him to withdraw from the abodes of Viṣṇu, river banks, and the minds of pious people. Moha, however, sends the heretic religions and heretical logic to fight. Sarasvatī (Learning) appears in front of the army of Viveka. Religious and philosophical schools that are acknowledged to be in harmony with the Veda join her in the battle.

Cārvāka, whose view is opposed to both the Āstikas, who acknowledge the authority of the Veda, and the Nāstikas, who deny it, is destroyed in the battle. With his defeat, the other anti-Vedic schools, who are said to have their foundation in the Cārvāka system, are also ruined. The Saugatas or Buddhists flee to the Sindhu, Gāndhāra, Pārāsikā, Magadha, Āndhra, Hūna, Vaṅga, and Kaliṅga countries—i.e., as we may assume, to those regions where Buddhism was still in existence at Kṛṣṇa-miśra's time. The Digambaras and Kāpālikas take refuge in Pāṇcāla, Mālava, and Ābhīra, where they live hidden among the illiterate. The Logic of the anti-Vedic schools is defeated by Mīmāṃsā accompanied by Nyāya.

Now that the exterior opponents are destroyed, Puruṣa has to fight against his inner enemies. Vastuvicāra destroys Kāma, Kṣamā defeats Krodha, Pāruṣya (Harshness) and Himsā, Saṃtoṣa subdues Lobha, Tṛṣṇā, Anṛta (Falsehood), Paśunya (Slander), Steya (Theft), and others. Anasūyā (Non-Spite) prevails over Mātsarya (Spite). Mada (Arrogance) is killed by Parotkarṣasaṁbhāvanā (Respect for others, virtues) and Māna (Conceit) by Paraguṇādhikya (Excellence
of others’ qualities). At this stage Moha disappears with the obstructive elements.

Manas separated from Pravṛtti attempts to destroy himself owing to the grief caused by the loss of his sons and grandsons. Viṣṇubhakti, however, sends Sarasvatī to enlighten him. She has to inspire Vairāgya or Dispassionateness in him. She lectures to him about the transitory nature of beings. But Mamatāvāsanā (Feeling of mine-ness) creates Vyāmoha (Great Confusion); so it has to be destroyed. After Sarasvatī’s teaching Manas becomes willing to take advice (upadeśasahiṣṇu). Vairāgya or Dispassionateness is born in him and the bondage caused by the feeling of mine-ness (mamatā-pāsa) is broken. Through non-thinking (acintā) Manas gets rid of Šoka (Grief). From now onwards Nivṛtti becomes the favourite consort of Manas; Śama, Dama, Saṁtoṣa are his sons; Yama (Morality), Niyama (Observance) etc. his ministers.

Viveka, with the blessing of Manas, is united with Upaṇiṣad. Viṣṇubhakti along with the four sisters Maitrī etc. is honoured by Manas. When Manas is quiet, Puruṣa can attain his real nature. Viveka and Upaṇiṣad together make him realize that he is no other than Paramesvara (The Supreme Lord). Nididhyāsana (Meditation) enters Puruṣa, at the command of Viṣṇubhakti. At this moment Vidyā (Knowledge) comes out breaking the chest of Manas and disappears immediately devouring Moha and his followers and Prabodha comes to Puruṣa. Now Puruṣa awakens to his oneness with Viṣṇu.

3. LIST OF THE CHARACTERS
   Anasūyā — Nonspite
   Anukampā — Compassion
   Anṛta — Falsehood
   Ahamkāra — Egoism
   Upaṇiṣad — Sacred Lore
   Upekṣā — Indifference
   Ṛtambharā — Bearer of Truth
   Karuṇā — Pity, Compassion
   Kāma — Concupiscence

1. Arrangement according to the Sanskrit alphabet.
<table>
<thead>
<tr>
<th>Term</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>Krodha</td>
<td>Anger</td>
</tr>
<tr>
<td>Kṣamā</td>
<td>Patience</td>
</tr>
<tr>
<td>Cārvāka</td>
<td>Materialist</td>
</tr>
<tr>
<td>Trṣṇā</td>
<td>Desire</td>
</tr>
<tr>
<td>Dama</td>
<td>Self-restraint</td>
</tr>
<tr>
<td>Daṁbha</td>
<td>Deceit</td>
</tr>
<tr>
<td>Dīgambara</td>
<td>Jaina</td>
</tr>
<tr>
<td>Dainya</td>
<td>Helplessness</td>
</tr>
<tr>
<td>Dharma</td>
<td>Righteousness</td>
</tr>
<tr>
<td>Nididhyāsana</td>
<td>Meditation</td>
</tr>
<tr>
<td>Niyama</td>
<td>Observance</td>
</tr>
<tr>
<td>Nivṛtti</td>
<td>Resignation</td>
</tr>
<tr>
<td>Nivṛtti</td>
<td>Resignation</td>
</tr>
<tr>
<td>Paraguṇādhikya</td>
<td>Excess of superior qualities</td>
</tr>
<tr>
<td>Parameśvara</td>
<td>Supreme Lord</td>
</tr>
<tr>
<td>Parotkarṣasambhāvanā</td>
<td>Respect of others’ virtues</td>
</tr>
<tr>
<td>Pāruṣya</td>
<td>Harshness</td>
</tr>
<tr>
<td>Pāṣaṇḍa</td>
<td>Heretic</td>
</tr>
<tr>
<td>Puruṣa</td>
<td>Man</td>
</tr>
<tr>
<td>Paiśunyavāk</td>
<td>Slander</td>
</tr>
<tr>
<td>Prabodha</td>
<td>Spiritual Awakening</td>
</tr>
<tr>
<td>Pravṛtti</td>
<td>Activity</td>
</tr>
<tr>
<td>Prāṇāyāma</td>
<td>Control of breath</td>
</tr>
<tr>
<td>Mati</td>
<td>Reason</td>
</tr>
<tr>
<td>Mada</td>
<td>Arrogance</td>
</tr>
<tr>
<td>Manas</td>
<td>Mind</td>
</tr>
<tr>
<td>Mamatāvāsanā</td>
<td>Feeling of mine-ness</td>
</tr>
<tr>
<td>Mātsarya</td>
<td>Spite</td>
</tr>
<tr>
<td>Māna</td>
<td>Conceit</td>
</tr>
<tr>
<td>Māyā</td>
<td>Illusion</td>
</tr>
<tr>
<td>Mithyādṛśti</td>
<td>False View, Error, Heresy</td>
</tr>
<tr>
<td>Mīmāṁśā</td>
<td>Inquiry</td>
</tr>
<tr>
<td>Muditā</td>
<td>Joy</td>
</tr>
<tr>
<td>Maitri</td>
<td>Friendliness</td>
</tr>
<tr>
<td>Mokṣa</td>
<td>Liberation</td>
</tr>
<tr>
<td>Moha</td>
<td>Delusion</td>
</tr>
<tr>
<td>Yama</td>
<td>Morality</td>
</tr>
<tr>
<td>Rati</td>
<td>Pleasure</td>
</tr>
</tbody>
</table>
LIST OF THE CHARACTERS

Lobha — Greed
Vastuvicāra — Investigation into Truth
Vidyā — Knowledge
Vibhramāvatī — Confusion
Viveka — Discrimination
Viṣṇubhakti — Devotion to Viṣṇu
Vairāgya — Dispassionateness
Śāma — Tranquillity
Śoka — Grief
Śānti — Peace
Śraddhā — Faith
Saṅga — Attachment
Saṅkalpa — Determination or Intention
Saṃtoṣa — Contentment
Sarasvatī — Learning
Saugata — Buddhist
Hiṃsā — Injury or Violence
4. Geneology

PURUṢA (Man)
  MĀYĀ (Illusion) (Wife of Puruṣa)
  MANAS (Mind) (Son of Puruṣa and Māyā)

PRAVRTTI (Activity) (Wife of Manas)
  MOHA (Delusion) (Son of Manas and Pravṛtti)

NIVRTTI (Resignation) (Wife of Manas)
  VIVEKA (Discrimination) (Son of Manas and Nivṛtti)

MITHYĀDRŚṬI (Error) (Wife of Moha)

MATI (Reason) (Wife of Viveka)
  UPANISAD (Sacred Lore) (Wife of Viveka)

  VIDYĀ (Knowledge) (Daughter of Viveka and Upaniṣad) (The Moon of awakening)
    Prabodhacandra (Son of Viveka and Upaniṣad)
CHAPTER II

The Vaisnava Vedanta

1. Purusa and Mama

The doctrine which Krsnamiśra wishes to establish in the play is Vaisnava Vedanta. It is illusionistic and extremely monistic, but at the same time devotional. It falls more or less in the line of the Vedanta represented by the Paramārthasāra ascribed to Adiśeṣa and by the Bhāgavatapurāṇa. A similar sort of Vedānta was later on followed by the Adhyatmārāmāyaṇa. All these texts identify Viṣṇu with Brahman. Their Vaiṣṇavism is different from that of the Pāṇcarātra texts, which is dualistic. It may perhaps be described as Bhāgavatism, though the term bhāgavata is not strictly confined to non-Pāṇcarātra Vaiṣṇavism. It is only from the times of Yāmuna and Rāmānuja that Pāṇcarātra Vaiṣṇavism becomes Vedic and tends towards qualified monism. Śaṅkara, who possibly comes in between the time of the Paramārthasāra and the Bhāgavatapurāṇa, was apparently brought up in a Vaiṣṇava environment; but in the works which are undoubtedly composed by him, there is no stress on Vaiṣṇavism or bhakti. After Śaṅkara, different schools, both devotional and monistic, seem to have developed, some identifying Viṣṇu, others identifying Śiva with the Supreme Reality. We do not know whether Kṛṣṇamiśra was familiar

1. Paramārthasāra 74; Bhāgavata 10, 3, 24; Adhyātmārāmāyaṇa 1, 2, 7; Pra. Ca. VI v. 30.


3. This is suggested by the fact that in Śaṅkara’s genuine works there are allusions to elements of Vaiṣṇava religion whereas Śaivism is more or less ignored (oral communication of Prof. Hacker). In the works of Śaṅkara’s disciple Sureśvara, Vaiṣṇava leanings are even more conspicuous than in the works of his master, and the initial maṇḍala of Padmapāda’s sub-commentary on Śaṅkara’s Brahmasūtrabhāsya bears indirect evidence of the fact that Śaṅkara was not, as later tradition would have it, a Śaiva. Cp. Paul Hacker, Untersuchungen über Texte des frühen Advaitavāda, Mainz 1950, pp. 14 and 24.

4. Abhinavagupta, Appayadikṣita, and others.
with the Bhāgavatapurāṇa. In any case, he combines Māyā-vāda with Viṣṇubhakti as the great Purāṇa does.

In the Paramārthasāra bhakti or devotion does not play any role. In the Prabodhacandrodaya, however, as in the Bhāgavatapurāṇa and later in the Adhyātmarāmāyaṇa, bhakti forms the most prominent subject of the teaching.1 According to Kṛṣṇamiśra, worship of the Lord of the Universe is the seed from which the fruit of awakening grows.2 It is through bhakti that man attains knowledge so that he can awaken to realize his identity with Viṣṇu.

Two verses in the play describe the universe as an illusion and also state the nature of Brahman. The first one is the opening verse of the play:

"I adore that light which is dense bliss, pure, to be known as one’s own self; through its ignorance the three worlds are manifested as ether, air, fire, water, and earth like a flow of water in the rays of the midday sun; their (the three worlds’) reality disappears for the wise like the body of a snake in a garland."3

This means that the universe is only an appearance. Its reality is like that of a mirage or a snake illusorily perceived in a garland. The verse gives the svarūpa-lakṣaṇā or definition by essential nature4 as well as the tāṭastha-lakṣaṇā or definition per accident5 of Brahman. The svarūpa-lakṣaṇā is expressed in the words light, dense bliss, one’s own self. The tāṭasthalakṣaṇā consists in the statement that the three worlds originate from Bhaṃ as the water streams that are seen in a mirage originate from the rays of the sun; they rest in Bhaṃ and disappear in it, as the body of a snake that is by delusion seen in garland disappears in it once the reality is known. Both the

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2. Pra. ca. IV, 7: viśeśa-vārāṇadhikṣajātāt tattva-abodhāt...
waterstreams and the body of the snake originate from ignorance\(^1\) (ajñāna, avidyā), which is also called illusion (māyā) and which is believed to be the material out of which all appearances are made. The ignorance is Brahman’s. This does not mean that Brahman is ignorant in the ordinary sense of the word. The ignorance mysteriously “belongs” to Brahman in the sense that Brahman is its ontological locus. It is the underlying reality of the pure spirit which makes illusory manifestations possible. These cannot subsist and exist apart from their substratum, which is Brahman.

Another translation of the verse is also possible:

“I adore that light which is dense bliss, pure, to be known as one’s own self; by whose ignorance the three worlds are manifested as ether, air, fire, water, and earth like a flow of water in the rays of the midday sun, which (the three worlds), similar to the body of a snake in a garland, again conceal truth from the wise.”

If we accept this translation, the meaning is that Kṛṣṇamiśra wishes to describe the vikṣepaśakti or projecting power\(^2\) and the āvaraṇaśakti or concealing nature\(^3\) of māyā (illusion) or ajñāna (ignorance). Through the former the three worlds are produced, which in turn through the latter cover the Truth. Both the mirage and the body of the snake are products of the projecting power and they also cover the real nature of the sun’s rays and of the garland, respectively, through the concealing power of ignorance.

A verse of similar contents is put in the mouth of Viveka in the 6th act:

“Just as the moon seen in water, as a city in the sky, as dreams, magic, and the like, the universe is an effect, it is an object of knowledge (meya), it is unreal, its is subject to origin, destruction, etc. It arises when self-luminous Hari is not known, like silver in a shell and a serpent in a garland, but disappears when the knowledge of truth arises\(^4\).”

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1. This is an illusionistic interpretation of *Janmādy asya yatoḥ*, Br. Sū. I. 1.2, and of *yato vā śānti bhūtānī jāyante*....., Taitt. Up. 3.1.  
3. By the āvaraṇaśakti the small cloud covers the sun, which is far away from the eyes of the onlooker. Ibidem, p. 34.  
The ultimate Reality, otherwise described as Brahman or the Highest Self, is here called Hari, i.e. Viṣṇu. His self-luminosity implies that he does not require the opposition of subject and object to be known or to be established as a reality. The underlying idea is that his absolute reality consists just in his self-luminosity. Consequently the world, which is an object of knowledge, lacks in reality, nay, it is simply unreal. Ultimate reality is further conceived as immutability and eternity. This again entails the conclusion that the world, whose constituents are subject to origin, change and destruction, depends on causes, is not real. It is comparable to things that have no real existence at all and disappear as soon as the reality is known. The comparison with the reflection of the moon in water also suggests that the plurality of things is not ultimately real. For the real moon is one, though its reflections are many. The illusory appearance of the universe disappears with the knowledge of Truth, tattvāvabodha. This knowledge does not include the opposition of subject and object. It is an awakening to one's own self, svātmāvabodha, which is identical with self-luminous Hari, who is known in this knowledge. The object of knowledge and the fact of knowledge become identical here. This idea is expressed by Kṛṣṇamiśra by using the same word, avabodha, to describe the self-luminous nature of Hari (svātma-avabodha) and the knowledge of the Reality (tattva-avabodha).

The illusionistic Vedānta explains the origin and existence of all things from an illusory association of the Universal Self with Māyā, the Principle of illusion, which is at the same time a sort of Primary Matter. Kṛṣṇamiśra makes Māyā the consort of Puruṣa, Man, and what in the philosophical system is represented to be products of Māyā appears as her progeny in the play. Though untouched by Puruṣa, who is free from attachments (saṅgasamujjhita), Māyā gives birth to Manas first and then to the worlds.¹

The association of Māyā with Puruṣa is of a peculiar kind. Although she is called Puruṣa's house-wife (grhini²), she behaves rather like a prostitute (pāyā³). Kṛṣṇamiśra depicts her

behaviour in terms which admit of a double interpretation, describing at the same time the manners of a wayward woman and the qualities of the Principle of Illusion as taught by the Vedānta. She is avicārasiddha¹; i.e. accomplished in thoughtless folly; but the word is also a philosophical term, synonymous with the more usual anirvacaniya, which means that Māyā can be described neither as real nor as unreal. In this interpretation avicārasiddha is something whose existence is firmly established (siddha) although it cannot be accounted for or, more correctly, just by the fact that it defies logical approach and cannot be explained or demonstrated by reason, since it is the Principle of Illusion; so it is “established in its existence” (siddha) by “absence of logical thinking” (a-vicāra). Both meanings may be loosely combined in the translation “unaccountable.” Māyā is an unaccountable, wayward woman and, as the Principle of Illusion, indefinable as to her state of reality. The same idea, again characterizing Māyā the prostitute as well as Māyā the Principle of Illusion, is also expressed by the sentence, spoken by the king: “Māyā acts without regard to ends (prayojana) or reasons (kārana)².”

Māyā “makes appear” or “displays” or “affects” (upadarśayanti) “states of mind” or “feelings” (bhāva) which she does not really experience, which are therefore “spurious” or “unreal” (asat)³. This is peculiar to her as a prostitute. But the same phrase has also a philosophical meaning, viz., the Principle of Illusion “makes appear” (upadarśayanti) “things” (bhāva) which are not really existent and the product of Māyā according to the Vedānta system. By her indecent, depraved⁴ behaviour, Māyā the prostitute “deceives” (vaicayanti⁵) her husband—just as Māyā the Principle of Illusion superimposes illusory appearances on the pure spirit of the self. The deception is depicted in two stanzas, both spoken by the King conversing with Mati (Reason). The first stanza, (I. 26) is more philosophical. In it the King says that Puruṣa, although he

4. anāryā p. 42; duracārā p. 43.
is immutable (avikriya) and effulgent like a crystal (spaṭika-
maṇīvad bhāsaṇa), is by Māyā seemingly subjected to changes
or deformations (vikṛti), but in spite of Māyā’s “embrace”
(upaśleṣa) by which she creates a certain unsteadiness (adhīratā)
in him, his radiance or beauty (ruçi) does not vanish. This
means philosophically, that the association of the self-luminous
self with the Principle of Illusion (which is also the stuff of every-
thing material) is itself illusory, so that in reality the self
remains unaffected by it. Just as the sun is not really obscured
by a streak of darkness covering it, so the effulgent self is never
really overwhelmed by Māyā1. The second stanza (1.27) desc-
ribes the deception in terms which primarily refer to the action
of prostitutes. They enter the tender hearts of men, delude them,
intoxicate them, ridicule them, rebuke them, please them, and
finally make them languid and dejected2.

2. Mind and its activity

The first outcome of the illusory association of Illusion
with Puruṣa is the rise of Mind, called manas, sometimes also
ēitta3 or antarātman4. Owing to its proximity to Puruṣa,
Manas acts as if it—or he, as we shall henceforth say—were the
Supreme Lord himself5. Māyā herself has placed him in the
position of the Sovereign—acting like a queen who instals her
favourite son in the position of the king, as the commentary
Candrīkā remarks.

The fact that Manas is here the first-born son of Māyā
points to a special form of Vedaṇṭa, similar to the Sāṅkhya,
according to the classical form of which the first products of
cosmogony are successively Egoism (ahaṃkāra), Intellect
(buddhi), and Mind (manas).

Manas in his turn constructs the “towns with nine doors”6,
i.e. the bodies. The nine doors are the two eyes, the two ears,
the two nostrils, the mouth, and the organs of excretion and

5. Pra. Ca. p. 44.
V. 13. In the Kaṭha-Up. 11 doors are mentioned, the addi-
tional ones being the navel and the brahmaṇandhra.
generation. After the creation of the bodies, the one self, Puruṣa, is made manifold and put in the bodies—similar to a king who, after being dethroned by his son who is aided by the queen, is confined in a fortress. Manas imposes his actions on Puruṣa—acting like a prince who, after stealthily ousting his father, still represents his actions as his father’s.

Mind’s actions are reflected in Puruṣa “as in a crystal.” This means that the functions of the mind are made conscious only by the light of the self-luminous self, but as a thing which is reflected in a crystal is not really in it, so the actions of Manas are in Puruṣa only by illusory superimposition.

The position given by Kṛṣṇamiśra to Manas in the process of cosmogony implies an identification of Mind and Īśvara, the personal God. Here Kṛṣṇamiśra deviates from common Advaita teaching and his view stands in close proximity to Purānic Sāṅkhya. For to most Advaitins Īśvara is Brahman in its association with Māyā, whereas Kṛṣṇamiśra’s doctrine implies that Īśvara, the creator of the bodies, is the outcome of that association and the first product of cosmogony, similar to the Mahat which is identified with Manas and Īśvara in some Purāṇas. An important difference between the Prabodhacandra and the Purāṇas consists in the illusionism of the drama, which is foreign to the older pieces of the Purāṇas.

The first-born son of Manas is Ahamkāra or Egoism. He goes to embrace his grandfather. This means that the concept of “I” arises to strengthen the bondage of the self. The result is that Puruṣa now has ideas like: “I am born,” “This is my father”, “This is my mother”, etc., i.e. he brings his own body as well as things and persons of his environment into a relationship to himself. But all these relations are, as Kṛṣṇamiśra says, nothing but dreams. Puruṣa, though by nature “knowing” (vidvān), has fallen into “the sleep of nescience” (avidyāmayīm nidrām etya), and in his dreams “he experiences the fabrications of Mind’s vibrations”.

2. The reading nidadhāti in I. 28 of the Trivandrum edition seems to be preferable to vidadhāti of the Nīrṇayāsāgar edition.
Mind's activity is inevitably bound up with delusion; only when its activity ceases, does discrimination of true and false become possible. This is why in the play Pravr̥tti or Activity and Nivr̥tti or Resignation or Repose are said to be the wives of Manas. Manas is able to produce two sorts of ideas, wrong and correct. Moha or Delusion and Viveka or Discrimination are said to be his sons. At first, Manas is attached to Activity. The specific character of his functions is represented by Saṃkalpa, i.e. Intention, who, as a male person, enters along with Manas in the fifth Act. All activity in man depends on Manas. In the wakeful state (jāgrad—avasthā), the body is active in consequence of Mind's activity. In the dream state (svapunāvasthā), although the body is inactive, the mind continues to be active. In deep sleep (susupti), where there is no activity, Manas is as if he were dead. But he continues to exist and therefore Puruṣa remains bound.

3. Moral preparation

The psychological process of man's gradual awakening to the monistic experience forms the main part of the contents of the drama. Puruṣa, deluded by Māyā and kept in bondage by Manas and Ahaṃkāra, becomes subject to arrogance, anger, greed, desire etc. He is attracted towards materialism. The discriminating power in him along with reasoning—in the play Discrimination and Reason are husband and wife—has to struggle hard to get rid of this deluding power and error. Devotion to Viṣṇu, Faith (Śraddhā), Peace (Śānti), etc. help Puruṣa to get rid of the delusion. It is difficult to discriminate the right faith from the false one by which heretical Dharma, heretical Liberation etc. attract Man. However, he does not find any peace in the heretical religions (Act III). But in spite of his devotion to Viṣṇu, Delusion is very active. As long as Delusion is there, Man cannot attain realization.

To uproot Delusion, the first step is to destroy Concupiscence, Anger, etc. Then only can Dispassionateness be aroused in Man. Friendliness, Compassion, Joy, and Indifference have to be cultivated. In dealing with a happy person, the soul or the mind (antarātman) should realize friendliness, in
association with an unhappy one, compassion, to good actions he should respond with joy, and to bad thoughts with indifference. Thus the soul or mind, though still tainted by attachment, greed, spite, etc., attains sedateness.\(^1\)

King Discrimination in his reflexions comes to the conclusion that Ignorance (abodha) is the root cause of Delusion which propels the wheel of Saṃsāra.\(^2\) Though immersed in the immortal ocean of intelligence and bliss, which is quiet, of endless greatness and free from rows of waves, Man does not take even a sip from it. Instead, he seeks refreshment by drinking the essenceless water of the sea of a mirage, bathes in it, enjoys it, and plunges into it again and again.\(^3\) To uproot the tree of saṃsāra grown from ignorance, there is no other means than realization born of the seed of worship of the Lord of the Universe\(^4\).

Investigation into Truth (Vastuvicāra) destroys Cupiscence in Man. The means to reach this end are: refraining from looking at women or thinking of them; consideration of the repulsive features of woman's body and of sexual intercourse; retiring to lonely places, as banks of rivers, mountains, or forests; listening to the soothing words of Vyāsa, i.e. the Brahmāsūtras and the Mahābhārata, especially the Bhagavad-gītā, and perhaps also select Pyrāṇas; contact with wise men\(^5\).

Patience (Kṣamā) is the force that fights Anger (Krodha). Her methods are the following: In dealing with an angry man, disregard him with a smiling face; if he is possessed (with wrath), composure is the right course; if he abuses you, ask him about his health; if he beats you, it is a happy occasion for you to destroy your own evil karman. For him who thinks: 'Fie upon him who has no self-restraint, for it will be difficult for him to ward off great calamity caused by fate', and whose mind is soft with the juice of kindness, there is no rise of anger\(^6\)."

When anger is destroyed, Injury, Harshness, Conceit, Spite, etc. are automatically overcome as they are nothing but

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1. Pra. Ca. IV v. 5.
the outcome of Anger. But Greed still remains alive. Contentment (Saṃtoṣa) is the remedy for it. His teaching is: "Death dances constantly on your head, old age like a frightful serpent swallows you, the world is swallowed by the vultures which are your family. Wash off with the water of knowledge that dust (rajas, the second of the three constituents of matter) which is born of Greed and consists mainly of ignorance. He who is immersed (even) a little in the water of the nectar-ocean of Contentment, lives happy."

4. Anti-Vedic doctrines warded off

After he is freed of the affections by Discrimination, Puruṣa is prepared for the struggle against Delusion. Now that the moral obstacles are removed, the first step towards intellectual enlightenment can be undertaken. At this stage all those schools and sects who are acknowledged as Vedic, are Man’s allies. With their assistance, Man has to convince himself that the non-Vedic schools do not bring him final emancipation. During this struggle Viṣṇubhakti remains in the background. Peace also retires with her. Viṣṇubhakti goes away from Banaras as she does not want to see the battle in which there is so much injury. It is very natural that devotion to Viṣṇu does not play any part here. For though Man has got rid of Concupiscence, Anger and Greed, Delusion is still there and he does not know which religion or philosophy to adopt. There are the Cārvāka, the Buddhist, the Jaina, the Śaiva, the Kāpālika, and others. He cannot of course worship Viṣṇu before he is convinced that all these schools are false. Faith, however, remains with his discrimination throughout the struggle. Through Nyāya or logic he tries to find out the right course. But Delusion counteracts with heretical logic (pāṇaṇḍa-tarkaśāstra). The struggle becomes more and more violent.

Learning comes to Man’s rescue. He takes refuge with all the brahmanical schools in order to escape the claims of the heterodox schools. That is why it is said in the play that the Vaiṣṇavas, Sauras and Śaivas join Sarasvati, the Goddess of Learning, when she appears in front of the army of Discrimina-

2. Pra. Ca. p. 166; हिमसारासमरदशस्यापरानन्मुक्षिः
tion. The philosophies that are acknowledged to be in harmony with the Vedas also join her. Mīmāṃsā who has the three Vedas as her eyes, whose beautiful face is the moon of Dharma, appears accompanied by Sāṅkhya, Nyāya, Vaiśeṣika, Mahābhāṣya and others, with her hands pointing towards a thousand rules (dealing with karman and Brahman). Faith says that good comes out of it when the schools that have their origin in the Vedas join together to overthorough the common enemy, the materialist, even though they are mutually opposed\(^1\). She believes that those who reflect on the truth of the Śāstras do not really contradict each other\(^2\). She says: "The tranquil, endless, indivisible, unborn Light is variously praised as Brahmā, Acyuta (Viṣṇu), Umāpati (Śiva) according to the predominance of qualities. Thus, the Lord of the Universe can be attained through various good systems which are based on the Vedas and have taken diverse paths, just as the ocean is reached by streams of water\(^3\)." Now Man is convinced that Materialism will not lead to final emancipation. Buddhism, Jainism and the Kāpālika sect, which too are non-Vedic, are also refuted through proper arguments from the Vedas. Heretical logic is defeated by Mīmāṃsā accompanied by Nyāya.

Now Man's external enemies, i.e. the heretical schools, are all destroyed. For the time being he is free from Delusion. But as he has not yet acquired positive knowledge, Delusion may reappear at any moment. Moha keeps himself hidden, as Śraddhā says\(^4\).

3. The rise of dispassionateness

After the removal of the external and internal obstacles, Dispassionateness has to be aroused in Man's mind. Devotion to Viṣṇu appears again and it is she who sends to Mind, Sarasvati, the Goddess of Learning. She helps Mind to attain tranquillity. But the whole process is not so easy. Though Mind is himself an outcome of Illusion, he has to work out Man's liberation from Illusion. To this end, Mind has to be prepared

for renunciation and tranquillity. This forms the subject of a special interlude.

Mind is utterly dejected because he has been deprived of all affections, like Passion, Hatred, etc., which were his children, and even Activity (Pravṛtti) has perished. Mind wishes to destroy himself. At that moment, the Goddess of Learning appears to enlighten him (prabodhana). She reminds him of epical and mythological stories which are known to him and which illustrate the transitoriness of all beings. She calls upon him to realize that the whole cosmos with all its gods and other superhuman beings has already perished more than ten millions of times; in comparison with it, however, the body of an individual being which on dying dissolves into the five elements of which it is composed, is nothing but foam on the sea; so it is great folly to grieve at its loss. "He who sees the eternal and the non-eternal does not see the flurry of grief." "Brahman is eternal, truth and one only. All else is imaginary. What delusion or what grief can there be for him who sees the Oneness."

But Mind cannot discriminate the eternal from the non-eternal before he is freed from his grief. Sarasvati teaches him that the cause of such sorrow is the attachment (sneha) to related persons. She denounces this feeling by vividly depicting the dangers and losses into which Man is thrown by indulging in it. Mind objects that to part from one's own offspring is as painful as to give up one's own life. The goddess explains that at the bottom of attachment or affection there is simply the feeling "This is mine" (mamatā), which is an illusion. People remove insects which (as Kṛṣṇaṁśra thinks) arise out of their own body, without thinking that they are theirs. What arises from one's body is not really one's own. So it is an illusion to give the name of "children" to what has sprung from one's body and to grieve at their loss.

2. Pra. Ca. p. 183. The reading nityānityavastudarśanaḥ seems to be preferable to nityam anityavastudarśanah.
3. Pra. Ca. V v. 15. The second half of this verse is verbatim-repeated from Isopaniṣad 7.
These teachings prepare Mind to understand the message of Dispassionateness (Vairāgya), who enters to continue and support Sarasvati’s instruction by describing the body as loathsome, enjoyment as resulting in disgust, wealth as perilous, and association with parents, children, relatives and wives as extrinsic and accidental.¹ As a means of getting rid of the “fetter of mineness” i. e. the feeling “This is mine”, Sarasvati recommends meditation on the transitoriness of beings, inviting Mind to consider that a person now living had innumerable millions of parents and wives and children and relatives in his countless previous existences.² This meditation relieves Mind of his infaturation (vyāmoha). The cure for the grief which still harrasses Mind, is “not-thinking” or “absence of anxiety” (acintā), and to become free from the “trains of thought” (cintā-saṃtāna) which are still overwhelming him, Mind is called upon to concentrate attention on one “peaceful object” (śānto vīṣayāḥ), either on god Viṣṇu, “who is dark-blue as a cloud and wears splendid ornaments: a necklace, bracelets, ear-rings, and a diadem”, or on the neuter Absolute, Brahman, “which is free from grief and like a cool pond in summer³.”

This means, in the terminology of Vedānta spirituality, that Mind may practise either saguṇa or nirguṇa worship, i. e. he may meditate on the Supreme either as possessed of the mythological attributes of god Viṣṇu or as qualityless Spirit.

Mind follows Sarasvati’s advice and everything that had previously delighted him is now regarded by him as a mirage.⁴ He is now ripe for renunciation. But as he by nature belongs to the order (āśrama) of married men, he should now, after having lost his wife Activity (Praṇīta), live with Resignation (Nivṛtti) as his spouse. His sons Tranquillity, Self-restraint, Contentment (Śama, Dama, Saṃptoṣa) and others shall serve him; Morality, Observance⁵ (Yama, Niyama) and others shall be his ministers or advisers. Discrimination (Viveka)

5. These translations are only approximations. yama according to Yogasūtra II. 30 comprises non-violence, truthfulness, chastity, abstention from theft and from appropriating objects; niyama comprises purity, contentment, asceticism, recital and devotion to God according to Yogasūtra II. 31.
shall have the post of heir-apparent, with Sacred Lore (Upa-
niṣad) as his consort. The four sisters Friendliness, Joy, Com-
passion and Reason (Maitrī, Pṛiti, Karuṇā, Mati) are sent by Viṣṇubhakti to calm and please Mind.¹

Thus Mind recovers his "health" or "natural state" (svās-
thya), and this gives Puruṣa (here called kṣetrajña, i. e. the
spiritual Person) the opportunity of also attaining his "real
nature" (prakṛti). Therefore, Sarasvatī says to Mind: "It
is due to the association with thee that the one eternal God (i. e.
Puruṣa), overwhelmed by the clouds of affection, appears in a
manifested form, as if he were many, in the functions of the
intellect, as the (one) sun (appears as many) in the waves of
the ocean. If thou, my dear, remainest quiet, somehow
withdrawing thy extended functions, then his self will shine
forth with his innate dense bliss like the sun (reflected) in a
clear mirror."²

Thus, "after the sons (of Mind) have perished, after
Delusion has vanished, after Mind associated with Dispassionate-
teness has become tranquil and the five troubles (kleśa³) have
disappeared simultaneously Man extends his desire towards
the awakening of Truth⁴)." Man has now all prerequisites
for liberation. "His beloved is Inquiry into eternal and non-
 eternal things, his only friend is Dispassionateness, his truthful
allies are Morality etc., Tranquillity, Self-restraint etc. are
his attendants, Friendliness and others his servants, Desire for
liberation is always his companion. The enemies like Delusion,
Feeling of mineness, Volition, (Intention, Saṃkalpa), Attach-
ment (Prasaṅga) etc. are to be forcibly uprooted⁵." But
he does not yet know what Truth is. That can be known only
through the study of the Upaniṣads with discrimination. Illu-
sion has to be destroyed. Man will enjoy sovereignty when he
inquires into himself.⁶

¹ Pra Ca. p. 196.
³ They are, according to Yogasūtra II. 3 : avidyā (Ignorance),
asmītā (feeling of "I am"), rāga (attachment), dveṣa (hatred), and abhinirvata
(clinging to life).
⁴ Pra. Ca. VI v. 1.
⁵ Pra. Ca. VI v. 3.
⁶ Pra. Ca. p. 201 : yathātmānam anusamādhatte tato deva eva svarāt
sāmrāṭ ca bhavaṭi.
6. The problem of ritualism

At this stage, a very important question arises, viz. whether Man should practise religious observances (dharma) or not. It seems that Krṣṇamiśra does not think dharma to be reconcilable with the highest stage. From the time he attains dispassionateness, Man becomes indifferent to dharma. He has no interest in the fruits of his good actions, which are pleasures in this or in the other world. “He is afraid of the perishing fruits of meritorious actions as much as he is afraid of hell, which is the fruit of sin. Thus having given up mental concern with objects desired, he observes holy rites to some extent.” “But Dharma, considering the master’s inclination towards the inner self, has himself become void of actions, thinking that he has done his duty.”

The “holy rites” referred to in the quotation are daily (nītya) and occasional (naimittika) rites. The meaning is that Man confines himself to these ceremonies to the exclusion of rites which aim at the fulfilment of desires. Krṣṇamiśra thinks that such practice leads to self-exhaustion of Dharma, because the aim of all religious action, viz. the purification of the mind and the “inclination towards the inner self”, has been attained.

7. The temptation of yogie powers

However, Mahāmoha (Grand Delusion) uses one final trick to divert Man from reaching his goal. While remaining hidden himself, he sends forth Madhumati Vidyā (Honey—Wisdom) with the Upasargas (Portentous Phenomena) to

1. Pra. Ca. VI. v. 4. There are two possible interpretations of this verse. The phrase kathācana manyate can be split up in two ways: (i) kathācana na manyate and (ii) kathācana manyate. The first means: “He somehow observes holy actions”. I have accepted the second interpretation, because the word “but” (kimtu) at the beginning of the following sentence seems to call for it, the meaning being: Though Man still performs some rites, dharma, which is the performance of rites, has eventually rendered itself superfluous.


3. The commentary Candrikā explains this as the magical wisdom taught in the madhukāṇḍa of the Bhādarāṇyaka-Upaniṣad, but this explanations seems un-acceptable. The commentary Prakāśa says that Madhumati is a certain “magical power” (siddhi).

4. What the Upasargas are, is clear from the context. They are also mentioned on p. 178 (Act V, after v. 10): mahāmoha, pi yogopasargaiḥ saha. The Candrikā, the Prakāśa, and also the Nāṭakābharaṇa explain the word at that passage as meaning “obstacles of yoga”, but that seems unacceptable.

(Contd. on page 26)
seduce Man. Honey-Wisdom is magic craft and the Portentous Phenomena are magic faculties. These forces teach Man how to hear distant sounds, to perceive passages from sacred and profane and philosophical literature, to compose works of science and poetry, and to roam in the region of Mount Meru, where Vidyādhara women seek to allure him. All these are magic accomplishments, siddhis, which are supposed to be attainable to yogins. It is interesting that Kṛṣṇamitra regards them as unreal, as delusions, as deviations from the path that leads to liberation, as temptations which divert Man and prevent Discrimination from thinking of the upaniṣads. Reasoning (Tarka) warns Man, pointing out that he is misusing Yoga: “You who have recently boarded the boat of Yoga to cross the ocean of Śaṃśāra, how can you now be so mad as to give up that (boat) and plunge into a river of fire?” Man realises his mistake and is no longer attracted by Madhumati vidyā. Discrimination is led to him by Faith, and Sacred Lore (Upaniṣad) by Peace

By the grace of Viṣṇubhakti Man is saved from all temptations. Now he is almost at the other shore of the ocean of Śaṃśāra. “The billows of misery have been crossed, the whirlpools (or delusions) of the feeling “This is mine” have been avoided, the clutches of the sharks and crocodiles which are friends, wife and relatives have been loosened, the submarine fire of anger has been removed, the spreading creepers of desire have been torn asunder; now the other shore of the ocean of Śaṃśāra has almost been reached.”

8. Non-Vedantic systems discarded

Man’s next problem is to know which of the philosophical systems is the right one. In the preparatory stages, as long as gross errors and diversions had to be overcome, the philosophical systems that are commonly acknowledged as not being opposed to the Veda, i.e. Mīmāṃsā, Nyāya and others, were welcome

In Act VI, p. 204 (after v. 4), the Candrikā explains upasargā mohakā dharmāḥ, “Upasargas are deluding qualities”, which seems better. The Upasargas are aberrations of Yoga caused by Mahāmoha or Grand Delusion.

allies of king Discrimination, who fought for the cause of Man. But from the time Discrimination is anew associated with his lawful wife Upaniṣad, the position of those systems becomes different. They were allies of Discrimination only so long as this king was severed from Upaniṣad. Upaniṣad, however, reveals that they are intrinsically hostile to her. This implies that, in Kṛṣṇamīśra’s opinion as in the opinion of Vedāntists generally, the idea of a unity of all the Hindu systems, which was professed in a previous act, has only a relative value and is only relatively true. It is upheld as long as common opponents are to be repelled, but abandoned as soon as the specifically Vedāntic path, which is enunciated in the upaniṣads and which Vedāntists of course believe to be the only right path, is taken up. The non-Vedāntic Hindu systems afford valuable weapons for reason to ward off the allurements of such philosophies and ways of life as are totally incompatible with the path of Vedānta, but their views on the ultimate goal have to be discarded by him who believes in the upaniṣads. Therefore, it is upaniṣad personified who in the play makes it clear to Man and to Discrimination that the teaching cannot ultimately co-exist with that of any other system. She relates the misfortunes which happened to her during the time of her severance from her husband Discrimination:

“I spent my days in retreats of Sarṇnyāsins, in public places and empty temples in the company of talkative fools, who interpret my words by arbitrary conjunctures without understanding their meaning, as if they were spoken by a Draviḍa woman.”

This means that Upaniṣad cannot be understood when she is severed from Discrimination. Her own doctrine or profession is summarized by her in the verse². “I adore that Puruṣa out of whom the universe arises, in whom it exists with joy (ramate) and into whom it is absorbed again,³ by whose lustre the world shines⁴ (i. e. becomes manifest); the light that is

3. Cp. Br. Sū. I. 1.22 : janmādy asya yataḥ, “Whence the birth etc. of this (world are).” Cp. also Taitt. Ūp. 3. 1 : yato vā imāni bhūtāni jāyante, yena jālāni jīvantā, yam praviśyābhāhīsamāvanāti, “From whom these beings are born, by whom the born things live, entering whom they are reabsorbed.”
effulgent with its natural bliss; the Lord of all beings who is tranquil, eternal, and without actions; to whom holy men go after having dispelled the darkness of duality, not to come back again."

But this doctrine is not appreciated by any of the other systems. Speaking to Discrimination and Man, Upaniṣad gives an account of how each of those systems in turn has disavowed her teaching, some of them even maltreating her. This account helps Discrimination to discriminate between the doctrine of Vedānta and the tenets of other schools. After each item of Upaniṣad’s report of her adventures, Discrimination gives comments of his own, showing that he is gradually realizing the falseness of the non-Vedāntic philosophy, and Man, while listening intently to Upaniṣad’s narration as well as to Discrimination’s explanations, is progressing towards enlightenment.

The philosophical import of this scene may be described as Man’s search for truth by the study of the upaniṣads and the critical examination of the philosophies of non-upaniṣadic schools.

First, Man examines Yajñavidyā, the Science of Sacrifice or Ritualism. "Yajñavidyā is surrounded by deer-skins, fire, sacrificial fuel, clarified butter, sacrificial vessels like the ladles called juhu, srava etc. and with sacrifices, among which oblations (iṣṭi), animal-sacrifices and soma-sacrifices are prominent and the performance of which is described in all ritual texts (karmakāṇḍa)." "This school thinks: 'How can a Puruṣa who is not an agent (as Upaniṣad teaches) be the Supreme Lord? Action alone destroys Samsāra, not the knowledge of truth. Only a man destroying Samsāra by performing actions can desire to live for a hundred years with a tranquil mind." Thanks to Discrimination, however, Man realizes that this is a false argument. In reality Brahma is not an agent. It is only Illusion (Māyā) that creates the world. "As iron, though motionless by nature and non-sentient, is

1. Cp. Bh. Gī XV. 6: yad gataḥ na nivartante tad dhāma paramam mama, "Having gone where there is no return, that is my supreme abode."
2. Upaniṣad’s account is analysed below, p. 55
4. Pra. Ca. VI v. 15. Cp. Isopaniṣad 2: kurvann evesa karmāṇi jīvi-viṣe chaṣṭam samāḥ, "By doing actions alone one should desire here to live for a hundred years."
forced to move in the proximity of a magnet, in the same way Illusion is prompted to spread out the worlds by the (mere) looking-on of the Spectator of the Universe (Viśvekyā). This is what constitutes the Lord’s quality of being the Lord1.”

The argument implies that the Absolute is not by its nature a creator or Lord or ruler, but it is only its association with Māyā or Cosmic Illusion which makes the Absolute appear as “the Lord”. “Consequently,” the Candrikā remarks, “the qualities of being the creator of the world and the lord are illusory2.”

Samsāra, which is caused by ignorance, cannot be annihilated by actions which are themselves a result of ignorance. One cannot destroy pitch darkness through darkness3. Knowledge and not action is the means of attaining freedom from worldly existence, from bhava or samsāra. “Knowing him who illuminates the seven worlds which are of a perishable nautre and full of darkness, the wise man transcends death. There is no other path leading to freedom from existence4.”

In the text analysed above, the relation of the Absolute is once described as spectatorship or looking-on, once as illumination. Both descriptions belong to the ancient stock of the teaching of Vedānta as well as of Sānkhya.

After Yaśavindīya has been disposed of, Man inquires into Mīmāṃsā, which is “attended by the means of knowledge (pramāṇa) like śrutis etc.5, dividing the rituals according to qualifications (adhikāra6), and join them with various auxiliaries (aṅga7) according to the available injunctions (upā-

1. Pra. Ca. VI v. 16. The example of the iron and the magnet is a favourite one in Sānkhya to prove that matter (pradhāna) is non-sentient and moves by the existence and proximity of Puruṣa. The Mātharavṛtti says: "Proximity and existence of a magnet is the cause of the action of iron. Thīs itself is therefore the cause of action of sentient matter" (p. 9). The Advaitin puts illusion in the place of matter, which is a reality according to the Sānkhya but not according to the Vedānta. Cp. also Paramārthaśāra v. 12:


5. śrutis (direct assertion), śīlā (indication), vākya (syntactical connection), prakaraṇa (context), sthāna (position), and samākhya (designation). Mi. pari. p. 23.

6. I. e. statements about what kind of aspirant is qualified for performing a particular rite.

7. They are twofold, viz. those which are componently (sāmāṅkāya) helpful (upakāra) and those which are directly (drīṣī) 59... Mi. pari. p. 31.
and rules for extended application (atidesa\(^a\))\(^3\)."

According to Mīmāṃśā, the soul (puruṣa) is the immortal doer and enjoyer of actions. As Upaniṣad teaches a puruṣa different from the body, personified Mīmāṃśā in the play says that Upaniṣad’s teaching would be a useful supplement to the ritual doctrines if only she were ready to accept ritual action as the means of salvation. This view is approved by one of Mīmāṃśā’s disciples. The commentary Candrikā says that the disciple meant here is Prabhākara, who accepts the Upaniṣads as supplementary to, and commendatory of, ritual injunctions. The commentary Nāṭakābharanaṇa thinks that the disciple follows Śabaravāmin’s explanation of the Mīmāṃśāsūtras. Kumārila, however, the renowned master of Mīmāṃśā, is of a different opinion. Kṛṣṇa-miśra makes him say: “She (Upaniṣad) does not bring a puruṣa fit for action but a Lord who is neither a doer nor an enjoyer. This Lord cannot be used for action.”

Another question is raised then, namely whether there is a Lord who is other than the soul living in the world (laukikah puruṣah). To this Kumārila replies: “There is one who beholds the actions of the creatures, while the other’s intellect is blinded by delusion; one desires the fruits of actions while the other gives them to the seeker; one engages himself in actions while the other is a deity, the protector, as it were, of the embodied ones; how can this puruṣa, who is not attached to actions, be considered to be an agent?” Thus, according to Kṛṣṇa-miśra, Mīmāṃśā or at least one group of this school does recognise the Lord as well as the individual soul, though the soul according to this teaching is the agent of actions and not, as Vedānta holds, ultimately identical with the Lord of the Universe who is inactive.

Discrimination approves Kumārila’s words by almost literally quoting a famous verse from an upaniṣad: “Two birds with beautiful feathers, inseparable friends, cling to one and the same tree; one of them eats the ripe fruit while the other

looks on without eating. The two birds are the individual soul and the supreme soul or the Lord. The tree to which both of them cling is the body, according to the commentators of the Prabodhacandrodaya. The soul “eats the fruit”, i.e. enjoys the result, of its previous actions, whereas the Lord remains inactive. The dualistic simile can of course be accepted by the monist and illusionist only as a preliminary statement, describing as it does the nature of the illusion-bound individual soul as active and distinct from the inactive Supreme Soul. But at this moment Man’s Discrimination has not yet reached the stage of absolute monism. So he can applaud to Kumārila’s statement.

After Mīmāṁsā, Rational Philosophy (Tarkavidyā) is taken up for investigation by Man. Nyāya, Vaiśeṣika, and Sāṅkhya are placed in the same class of Tarkavidyā by Kṛṣṇamīśra. “One (of the schools of Tarkavidyā, viz. Vaiśeṣika) is engaged in establishing the differentiae (viśeṣa) of the universe; another (viz. Nyāya ) deals with disputation (jaīpa), discussion (vāda), and polemics (vītanā) by arguments containing good tricks (chala), futile answers (jāti), and faulty syllogisms (nigraha); yet another (viz. Sāṅkhya), stating the difference between matter (prakṛti) and soul (puruṣa) after separating them, is engaged in enumerating the principles, mahat, ahṁkāra, etc., in the order of cosmogony.” According to the Nyāya and Vaiśeṣika schools, the universe originates from atoms. God is only an efficient cause. A Sāṅkhya philosopher, apparently alluding to the view of early Vedānta that Brahmān is the material cause of the world, reproaches Upaniṣad: “You wicked one! How can you make the Lord subject to change and teach that he has perishable properties! Does not the world arise from Primary Matter (pradhāna), you foolish one?” This argument contends that the doctrine of the Lord being the material cause is contradictory to the idea of God, but it does not imply that the Sāṅkhya philosopher speaking here admits the existence of a Supreme God.

2. Cp. Nyāyasūtra i. i. 1, 2, 2-3, 10.
5. ibidem.
9. The teaching of illusionism

King Discrimination cannot accept the view of any of the Tarkavidyā systems. He has a different view about the material cause of the world. According to him, neither the atoms nor primary matter is the cause, nor is it Brahman or the Lord directly. He says: "Everything which is an object of knowledge is an effect like a pot. Therefore (the ideas of) the atmosphere or primary matter being the material cause of the world are to be discarded." For "just as the moon seen in water, just as a city in the sky, just as dreams and magic, so also the universe is an effect, an object of knowledge, unreal, subject to origin, destruction, etc. It arises when Viṣṇu, who is self-awakening (self-luminous), is unknown, like silver in a shell and a serpent in a garland, but disappears when the knowledge of truth has arisen."

Thus the problem of the material cause of the world is solved by the theory of illusionism. Everything which is subject to origin, to change and ruin, everything which is an effect and an object of knowledge, is on the same level with illusions of vision and nothing but an outcome of the soul not having realized its identity with the Absolute, which is here given the name of god Viṣṇu (Hari). A shell may be mistaken for silver and in a garland one may erroneously see a serpent, but the silver and the serpent vanish into the shell and the garland, respectively, once the real thing is discerned. As the shell and the garland may be described as the material cause of the illusion superimposed on it, in this way only is the Absolute the material cause of the world. Therefore, the apprehension that the Absolute or God might become mutable by being the material cause of the world, is quite inept: "How can that tranquil Light, which is beginningless bliss, eternally luminous, partless and stainless, be subject to changes when the universe originates? In the same way, what kind of change happens to the sky when rows of clouds shining like the petals of a blue lotus appear?" The clouds do not in any way change the sky. If one thinks on seeing them that the sky is blue or limited, it

is due to ignorance. In the same way Brahman is not affected by the appearance of the universe. If it appears so it is an illusion.  

10. The realization of monism

By now Man has realized the doctrine of illusionism, but the monism which teaches the identity of the individual soul and the supreme soul is still unintelligible to him. He asks: "who is he who is called 'the Lord'?" Upaniṣad angrily retorts: "Who can give a reply to one who does not know his own self?" Man asks: "How can myself be the Supreme Lord?" Upaniṣad replies: "That eternal Puruṣa is no other than you, and you are not different from that Lord, the Supreme Puruṣa. Through beginningless Illusion he is separate from you, like the reflection of the sun in water (which is seemingly separate from the sun itself)." Still Man finds it difficult to accept that he who is different from God, limited, and subject to old age and death, is identical with Reality, Bliss and Intelligence. This doubt arises because he has not comprehended the sentence tat tvam asi, "Thou art that", for he does not know what is meant by the words tat and tvam. The meaning of these words has therefore to be contemplated.

Discrimination explains: "(In the conception) 'This I am' (the idea of the pure spiritual essence of the self) is mixed up with (the idea of) the mind. When (the purely spiritual self) has been discriminated (from the mind) with the aid of (the Upaniṣad saying 'it is') not this; when the gross elements have been dissolved (i.e. reduced to their primary, unevolved state by thinking that they are in reality nothing but this state); when, then, the meaning of 'thou' (in the Upaniṣad saying 'Thou art that') is known to be the spiritual self: then, on hearing "Thou art that", (the self) becomes effulgent with


2. Pra. Ca. pp. 232 ff.; VI v. 25. The readings adopted here for the preceding prose portions, translated above, are those of the Trivandrum edition (p. 201 f.).


bliss internally abounding: the self-luminous, tranquil, infinite light, from which the darkness of Saṃsāra has been removed."¹ This shows that, in order to understand the sentence *tat tvam asi* as meaning: ‘Thou art’ pure spirit and as such identical with ‘that’, viz. with the Absolute which is pure spirit, one has to discriminate the self from the mind. In the worldly state the self identifies itself with the mind or inner organ. But in reality the mind is an outcome of the gross elements and an object. With the aid of the Great Saying “Not this, not this” (*neti neti*) one has to discriminate the self from all that is elemental and objective, even from the mind. When this is done, the gross things vanish into nothingness. Then it is easy to know what is meant by the word “thou” and to identify the spiritual “thou” with the spiritual “that”. In this way monism is realized.

Knowledge is imparted to Man through the discriminative study of the upaniṣads. It is only a means of spiritual awakening. Its purpose is to destroy ignorance. When this has been done and awakening has arisen, knowledge destroys itself. “Knowledge comes out breaking the chest of Mind and disappears suddenly devouring Delusion along with his followers. And Rise of Spiritual Awakening goes to the One Puruṣa².” Knowledge presupposes a subject and an object; so as long as it exists there is duality. That is why in the real state there is no place for knowledge. This state is only awakening. Rise of Awakening (Prabodhodaya) gives utterance to the experience of monism in the words: “I am that Rise of Awakening by whose rising the three worlds, burst by (my) natural splendour, cease to be the object of arguments such as whether they are attached or lost, born or removed, woven together or dissolved, or whether they are a thing or nothing.”³

As soon as the awakening dawns, Man realises his identity with the Absolute: “After shaking off the darkness of delusion, after throwing off the sleep of error, a cool ray of awakening has been born. I am that Viṣṇu who becomes manifest as the Universal Self through faith, discrimination, reason, peace, self-restraint, etc⁴.”

¹. Pra Ca. VI v. 27.
². Pra. Ca. VI v. 28.
Kṛṣṇamiśra accepts liberation in the embodied state (*jīvanmukti*). Man has awakened to his identity with Brahma but is not yet freed from the body. The body, however, does not limit him in any way. He says: “I shall soon be a sage (*muni*) who is in a house only at night, who is not attached to anything, who does not ask for anything, who wanders in any direction without aiming at any fruit; tranquil; free from fear, sorrow, impurities, and delusion.”

Man’s awakening is “due to the grace of Viṣṇubhakti.” Even at the *jīvanmukti* stage Viṣṇubhakti remains with him. This shows that Kṛṣṇamiśra combines strict theism with his monistic views.

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1. Pra. Ca. VI v. 31. I prefer the reading *sāyamgrho* (“who is in a house only at night”), which is given as a varia lectio in the Nīrṇayasāgar edition, to the *sūyaṁbhūva* of the text. The text of the Trivandrum edition has *sāyamgrhe*.
CHAPTER III

Other Vedic schools and sects

Among the philosophical systems which are non-Vedāntic but supposed to be in harmony with the Vedas, Mīmāṃsā, Nyāya, Vaiśeṣika, and Śāṅkhya are mentioned by Kṛṣṇamīśra. The main doctrines of these systems and of the Science of Sacrifice, as far as included in Upaniṣad's report, have been analysed above. Among the teachers referred to are Guru, Kumārila, Vācaspati, Śārika, and Mahodadhi. Guru, i.e. Prabhākara, and Kumārila are the well-known founders of the two schools of Mīmāṃsā. Vācaspati evidently is the great scholar that commented on works of different systems. Śārika, or, as the Trivandrum edition reads, Śālika, is Śālikanātha according to the explanations of all the three commentaries which I used. He was a Mīmāṃsāka of the Prabhākara school. Mahodadhi also was an author of this school according to the Candrikā.

In the same context where these five names of teachers are mentioned, there is the passage mahāvratī nekṣitā sūkṣmā vastuvicāraṇā, "the subtle investigation into truth of Mahāvrata is not looked at". Here māhāvratī is the feminine of an adjective derived from mahāvrata. The question is what the meaning of mahāvrata is. The commentaries give different answers. According to the Candrikā the word refers to Mahāvrata, whom this commentary describes as an author of the Bhāṭṭa school of Mīmāṃsā and an opponent of Mahodadhi. As all the other names mentioned in the same context are those of Mīmāṃsā teachers or authors—since vācaspati also wrote works on mīmāṃsā—, this explanation seems acceptable. But mahāvrata is also the

1. Pra. Ca. III v. 3.
name of a Śaiva sect; so the Nāṭakābharana, in one of its three explanations of māhāvratī, says that the word may denote a certain Śaiva sect (śaiṅgamaḥbēha), and the Prakāśa identifies the Mahāvrata with the Pāsupata sect. The two other interpretations offered by the Nāṭakābharana explain the word as denoting “the old school of Mīmāṃsā” or a collection of certain vows. However, Śaiva sects are mentioned in the same context later. Egoism, who speaks of the general ignorance and hypocrisy of all the schools, first refers to Mīmāṃsakas, then to the Vedānta, then to other schools and sects, among which he expressly mentions the Śaivas (and) Pāsupatas. It does not, therefore, seem probable that the word māhāvratī, occurring between the references to Mīmāṃsā and Vedānta, should denote a Śaiva sect.

It is important to note that Kṛṣṇamiśra does not regard Yoga as a separate school of philosophy. But throughout the drama Yoga elements play a very important role. Yoga is not a rival system but a way to the final non-dualistic realization. The second verse in the play is in praise of Śiva in his Yogic posture. The eight constituents of Yoga—Yama (consisting in moral precepts), Niyama (consisting in rules of self-control), Āsana (bodily posture), Prāṇāyāma (breath control), Pratyāhāra (withdrawal of the senses), Dhāraṇā (fixation of attention), Dhyāna (contemplation), and Samādhi (absorptive concentration)—are treated as ministers of King Discrimination. Viṣṇubhakti is said to bless the army of Discrimination by enlivening the constituents of Yoga, Prāṇāyāma and the rest, at the appropriate time. This means that Yoga is here


2. bhadradīpapratīṣṭhaīḍiprajāpativratavisēṣṭānām samāhārāḥ, T. S. S. edition p. 45. For the prajāpativrata mentioned here see P. V. Kane, History of Dharmaśāstra, vol. V. Poona, 1958, p. 349, where, however, the “varieties” (viśeṣāḥ) alluded to in the Nāṭakābharanā are not mentioned. These varieties consist in the “installation of an auspicious lamp” (bhadradīpapratīṣṭha and other observances; cp. Kane, op. cit., p. 314, s. v. dipapratīṣṭhāvratā.


4. Yogasūtra II. 29.

5. Pra Ca. p. 137.
regarded as an expression of devotion; devotion is the force that impels acts of Yoga. Another Yoga term which is found in the play is *rītambhāra*, i.e. Bearer of Truth. This means a state of consciousness attained in yogic concentration and said "to bear truth and nothing else; in it there is not even a trace of misconception". Rītambhāra co-operates in bringing about the awakening of Puruṣa when Discrimination is united with Upaniṣad through the activity of Peace and other forces.

Apart from the eight constituent parts of Yoga, there are four other practices recommended in the Yogasūtras as a means to attain tranquillity of mind. They are *maitrī* (friendliness), *karuṇā* (compassion), *muditā* (joy), and *upekṣā* (indifference). These practices, only with a change in one of the names (*anukampā* instead of *karuṇā*), are personified in the play as four sisters who help Discrimination. What Vyāsa says in prose in his commentary on Yogasutra I. 33, Kṛṣṇamīśra expresses in a verse: "Towards a happy person, have thoughts of this (i.e. friendliness), towards an unhappy one, thoughts of compassion, towards good actions, of joy, and towards malice, of indifference. Thus the inner self (i.e. the mind), though tainted by attachment, greed, spite, etc., attains clarity."4

Another term typical of the Yoga system is *klesa*, occurring in the compound *klesamahākarmayā*, "the great waves of troubles." By this word the five mental affictions *avidyā* (ignorance), *asmitā* (I-am ness), *rāga* (attachment to worldly objects), *dveṣa* (hatred), and *abhinivesa* (clinging to life) are meant. In the end it is only through *nīdīdhyāśana* or meditation that knowledge is born and along with it Puruṣa awakens to his oneness with the Supreme Reality.

2. Vyāsa’s commentary on Yogasūtra I. 48.
4. Pra Ca. IV v. 5: *dhyāyam itam sukho duḥkhino cānukampāṃ pṛṇyakriyāyām muditām kumatāv upekṣām evam prasādam upayāt hi rāgalobha-dveṣādāsakaluro ’py ayam antarātma.*
5. Vyāsa on Yogasūtra I. 33: *tatra sarvāpānāṃ sukhasāṃbhojopannasim maitrīṃ bhāvayet, duḥkhītesu karuṇāṃ, pṛṇyāmukeṣu muditāṃ, apūrṇāśīlesu upekṣām. evam asya bhāvayaśa dhuklo dharma upekṣayate. tatas ca caitam prasādāt.*
6. Yogasūtra II. 3.
Perhaps it is due to the presence of these Yoga elements that Kṛṣṇaṁśra’s devotion is rational rather than emotional. Apart from the philosophical schools, Kṛṣṇaṁśra also mentions religious sects: Vaiśṇavas, Śaivas, Sauras, and Pāśupatas. But we cannot gather much information about them from the drama.

The Vaiśṇavas are mentioned only once, along with the Śaivas and Sauras, among the allies of King Discrimination. Kṛṣṇaṁśra’s attitude as to the difference of Śaivism and Vaiśṇavism is rather complex. It is obvious from the whole play that he is a Vaiśṇava and his Vedānta may even be described as a spiritualized form of Vaiśṇavism. Viṣṇubhakti, Devotion to Viṣṇu, is represented by him as the force that guides Man on his path to emancipation, and she stays with him even in the state of emancipation. In the play Viṣṇu is worshipped even at a place like Banars where, as is well known, the presiding deity is Śiva. But Kṛṣṇaṁśra’s Vaiśṇavism is a liberal one. It is true that he identifies the Supreme Reality with Viṣṇu; that he classifies the Śaiva sect of the Kāplikas among the abject heresies; that he describes Mahābhairavi, who after all is nobody else than Śiva’s consort Kālī, as a demoniac being who had overwhelmed Faith and from whose grip Faith had to be rescued by Devotion to Viṣṇu. But all this does not imply that he is hostile to Śiva. As a matter of fact, he worships Śiva in the opening section of the play, following a general practice based on the belief that Śiva is the patron of drama. Speaking of Śaivas in general, he classifies them, along with the Vaiśṇavas, among the groups helpful in the preliminary stages of Man’s liberation. Fundamentally, for Kṛṣṇaṁśra, there is no difference between Śiva and Viṣṇu. In the fifth act, where all Vedic schools and sects join their forces, Faith says: “The tranquil, endless, indivisible, unborn Light is variously praised as Brahmā, Acyuta (i.e. Viṣṇu), and Umāpati (i.e. Śiva) according to the emergence of various qualities.” Viṣṇu is said to be dear to Śiva. This may imply that he is higher than

Śiva or that both are equal. Viṣṇu’s avatāras are also accep-
ted.¹ Viṣṇu is the inner self of all; he is sung by the wise as the soul of the body (kṣetrasyātmā).² Ultimately, he is the only Reality, the whole universe being only an illusion.³

The Sauras are mentioned only once⁴. They form a small sect in central and southern India whose special object of worship is the Sun, Sūrya.⁵ Little is known about this sect except for a few stray references and anecdotes. One such anecdote is given by Ānandagiri in his Śaṅkaradigvijaya.⁶

There is a phrase in the Prabodhacandrodaya referring to the Śaivas, Pāśupatas, etc.: Śaivapāśupatādayo durabhyaś-
tāksapādamatāḥ.⁷ By the compound Śaivapāśupatādayaḥ the author perhaps means the Śaivas, Pāśupatas, and other schools. But the commentary Candrikā gives another interpretation. According to it, there are two kinds of Pāśupatas, Śaivapāśupatas and Śāktapāśupatas, and the word ādayaḥ is meant to include the Śāktapāśupatas.

The compound durabhyaśtāksapādamatāḥ shows that the Śaivas (in general) took great pains in learning the doctrines of Aṅkṣapāda, who is the same as Gautama, the author of the Nyāyasūtras.⁸ This confirms the view of Rājaśekhara (about 1350 A. D.) that the Naiyāyikas were regarded as Śaivas. In his Saddarśanasamśita he mentions the names of

1. Pra. Ca. p. 20 and pp. 162-164. Paraśūrāma is expressly men-
tioned (p. 20), while Vāmana, Kṛṣṇa, Nṛsiṃha, and Kūrma are alluded to. According to the commentary Candrikā (p. 163 f.), Buḍḍha and Balarāma are also referred to.


8. Here, I think, the Southern schools of Śaivism are meant. The other school, known as Kāśmīr Śaivism which developed in the beginning of the 9th or perhaps towards the end of the 8th century of the Christian era, does not seem to have taken special interest in Nyāya.
Śaiva teachers who were particularly revered. One among them is Akṣapāda.¹ Both the Naiyāyikas and the Śaivas held that God was only the efficient cause of the universe. Both schools believed in duḥkhānta (end of all sorrow) as liberation.²


Chapter IV

Non-Vedic Schools

1. The Cārvāka or Lokāyata

Kṛṣṇamiśra deals with this school at great length. Lokāyata is the system founded by Vācaspati, also known as Brhaspati, who handed it over to Cārvāka, who in turn spread it in the world through his disciples. The word lokāyata means "what prevails among men." The Lokāyata or Cārvāka system is materialistic. It is the foremost enemy of all religious and philosophical schools based on the Vedas. According to Kṛṣṇamiśra, Buddhism, Jainism, and the Kāpālika sect are based on the Lokāyata system. Therefore, once this system is overthrown, the schools and sects derived from it are also ruined. All the Vedic schools in the play join together to defeat the Cārvāka system.

As to the question whether there is a soul separate from the body, we get the answer in the following verse, put in the mouth of Delusion who is depicted in the play as the great friend of Cārvāka: "(The view) that there is a soul separate from the body, which on reaching the other world enjoys rewards, is (like) the hope to get tasty fruits from the big flower of a tree in the sky." The opinion that after the death of the body no soul remains is expressed in the following: "The many talkative believers (āstikas) who jabber in vain that a thing which does not exist, exists, condemn the truth-speaking non-believers (nāstikas). Oh, look, has anyone in reality seen a soul separate from the body, which has formed the intelligence as a transformation (of itself)."

1. Pra. Ca. p. 71. The word Cārvāka means "sweet-tongued." (cāru-vāka). It is also supposed to have derived from carru, to eat.
3. Pra. Ca. II. 16. ākāśataroh prasūnam, more commonly khapuspa, is an example given usually for a thing which does not and can never exist.
4. The words āstika and nāstika specifically denote those who accept, and those who do not accept, the authority of the Vedas.
The materialist does not believe in the caste system (varṇabheda). He does not recognise moral precepts. He teaches: "If the bodies are alike in their different parts, the mouth, etc., how can there be a hierarchy of castes? We do not accept any difference between a woman or wealth belonging (to us or) to somebody else. Only those who are devoid of manliness consider whether an act should be done or not, when it entails injury, approaching women at one's pleasure and seizing the wealth of others."

According to the Cārvāka, the only means of knowledge is perception. The elements are earth, water, fire, and air. Wealth and pleasure are the sole aims of man. The elements move through original impulse. There is no other world. Emancipation is death. Knowledge consists only on statecraft. Vārtā or the science of agriculture and trade is included in this. The three Vedas are incoherent talk of chests. If their teachings about sacrifices lead to heaven, then processes similar to sacrifices must lead to the same result: "If sacrifices obtain heaven by the destruction of the sacrificial matter through the action of the officiating (priest), then the trees burnt by the forest fire will bear ample fruit." The teachings of the Veda are nothing but nonsense: "If it is assumed that an animal slain (in sacrifice) goes to heaven, why does not the sacrificer forthwith im-

2. There is a work of the materialist school called Tattvopaplavasimha, by Jayarāśi Bhaṭṭa (8th century) (published in Gaekwad's Oriental Series, 1940), which does not accept any pramāṇa, not even pratyakṣa. This shows that the Cārvākās were divided among themselves, some accepting perception and some accepting no valid means of knowledge at all.
3. artha and kāma. dharma and mokṣa are dismissed.
4. Pra. Ca. p. 71: daṇḍanitīt eva vidyā. atraiśa vārtāntarbhavati. Cp. Kauṭilyā, Arthaśāstra: anvikṣikī traye vārta daṇḍanitīt ceti vidyāh (I. 2. 1); vārta daṇḍanitiś ceti bārhaspatyāḥ (I. 2. 4); daṇḍanitīt eva vidyety aśūnāśāḥ (I. 2. 6); tasyām hi sarvavidyārambhāḥ pratibaddhā hi (I. 2. 7); krśṣaśupāl̄ye vāniṣyā ca vārta (I. 4. 1): Bhāspatisūtra 1. 3.: daṇḍanitīt eva vidyā. It is to be noted that whereas the Brhaspati of Kauṭilyā accepts vārta and daṇḍaniti the author of the Bhāspatisūtras, who is obviously a theist, accepts only daṇḍaniti, like the Cārvākā of Kṛṣṇaṁśra and Kauṭilya's Auśanasa. Cp. also Frauwallner, Philosophie II p. 296: "...die enge Verbindung des Materialismus mit der politischen Theorie." Also cp. Ruben, Materialismus.
6. Pra. Ca. II. v. 19. This verse is quoted verbatim in the Sarvamatasamgraha.
molate his own father?" "If śrāddha (offering of rice-balls to a dead person) produces gratifications to beings who are dead, then oil may rear the flame of an extinguished light." "It is the reasoning of fools that the pleasure which arises to men from contact with sensible objects is to be relinquished as accompanied by pain. What man seeking his true interest would fling away the berries of paddy, rich with the finest white grains, because they are covered with husks and dust?" "Bṛhaspati says that the oblation in the fire, the three Vedas, the carrying of three sticks tied together, and smearing oneself with ashes are the means of livelihood of those who are devoid of intelligence and manliness."

The Cārvāka classifies the Vedāntins along with the Buddhists: "If the Vedantas (i.e. the upaniṣads), which accept things contradictory to what is established through the means of knowledge, sense perception etc., are authoritative scriptures (śāstra), then what wrong are the Buddhists doing?" The Vedāntin says that the world which he knows through the means of knowledge is unreal. That implies a contradiction. The Buddhist, on the other hand, says that everything has only momentary existence, which is just as contradictory to experience as the Vedāntin's view.

2. The Jaina

The Jaina is called Digambara and Kṣapiṇaka in our text. He speaks Māgadhi Prākrit whereas the Buddhist and Kāpālika speak Sanskrit. This means that he is assigned to a

4. Pra. Ca. II v. 26. Cp. S. D. S. p. 3 and Śrīharṣa, Nasadhya-carita 17, 39. The verse also occurs in the Sarvamatasamgraha and in the Sarvasiddhāntasamgraha attributed to Śaṅkara. All these works must have quoted from a work of Bṛhaspati which must have been extant as late as the 12th century, in which both Śrīharṣa and Mādhava, the author of S. D. S., lived.
5. Pra. Ca. II v. 4. This verse too is quoted in the Sarvamatasamgraha.
6. There are two sects of Jaines, followers of the Jina, the Digambaras and the Śvetāmbaras. The Digambaras are also known as Vivasanas, Muktavasanas, and Muktāmbaras, all these words meaning "without clothing." The Śvetāmbaras, "clad in white", are of modern origin and less strict.
low class of society. He is dirty to look at, the hair of his head
has been plucke out\(^1\) and he wears no clothes. He carries in
his hand a peacock feather. He has no manliness about him
\(nirvi\(\text{"rya}.\)\)

Very little of the doctrines of the Jaina system is mentioned
in the drama. Kṛṣṇamiśra’s main object in bringing a Jaina
on the stage is to depict this sect as an abject heresy, detestable
and comical at the same time, quarreling with the other non-
Vedic sects. Unlike the Buddhist, the Jaina believes in the eternal
nature of the self; so he opposes the Buddhist who holds that
the self has only a momentary existence. That is why he asks
the Buddhist: “For whose sake do you, who perish in a mo-
ment, keep this observance?\(^2\)” This means: If there is no
continuity of the self, who then is the being who will be emanci-
pated, according to the Buddhists belief, as a result of observing
the rules of Buddhism? The Jaina teaches: “The self shines
like a lamp in the middle of the town with nine gates.”\(^3\) The
intrinsic nature or the self of soul \(ātman, jīva\) is purity\(^4\), where-
as the body is a lump of impure matter\(^5\). The self is to be
known through the service of sages: “From a distance one
should prostrate oneself at the feet (of sages) and should wel-
come them and give them sweet food. One should not pollute
oneself with jealousy when the sages are enjoying their wives.”\(^6\)
The Jaina believes that the founder of his religion was omnis-
cient because he knew, and gave information of, the mysteries
of astronomy and astrology.\(^7\) This implies that the Jaina’s
soul had attained “absolute knowledge”. The Buddhist, how-
ever, contends that the assumption of a soul being omniscient
is incompatible with the doctrine, which he implicitly attributes
to the Jaina, that the soul is confined to the body. So he says:
“Tell me how the soul, limited by the body, without association
with anything else, can know the three worlds. Can a lamp,

1. The word \(ullu\(\text{"ncitacikura}\) alludes to the practice of eradicating the
   hair of the head or body by way of mortification.
3. Pra. Ca. p. 100. The “town with nine gates” is the body.
5. \(ma\(\&\)-ma\(\&\)-puggala-pinda p. 101. \(puggala\), Sanskrit \(pudgala\), is the
   Jaina term for “matter”.
7. Pra. Ca. p. 110. There are many variant readings of this passage.
though having a bright flame, but placed in a jar, illuminate the things inside a house?"1

3. The Buddhist

Like Jainism, Buddhism is not dealt with much in detail by Kṛṣṇamiśra. The Buddhist religion like that of the Jaina's is described as tāmasika, i.e., an outcome of darkness. The Buddhist monk is depicted as indulging in worldly pleasures.2 That may point to a certain degeneration of Indian Buddhism at Kṛṣṇamiśra's time but most probably it is simply meant as a means to represent the non-Brāhminical religion of the Buddhist as detestable.

The philosophy of the Buddhist is outlined in a very condensed form: "All elements of existence are momentary and devoid of self. They appear as if they were outside (had objective existence), (but are only) super-imposed on the chain or flux of consciousness which shines without any object-tinge, when all the Vāsanās3 are dropped4." Lord Buddha says "I see with a divine eye how people rise and fall (in transmigration). All conformations5 are momentary. There is no lasting self.6 "Somebody characterised by pure consciousness who has fallen into the chain or flux of (consciousness which is) my person, will attain liberation, when he is freed from all vāsanās?7."

The doctrine which is summarised here points to the final stage of development of Buddhist philosophy. The Sarvāstivāda of the Hīnayāna, i.e. the school that believed that "everything exists", had developed, as its basic tenet, the doctrine that all elements of existence (bhāva, dharma) have an instantaneous being only, that there is no real connection between them and that they are devoid of self. This doctrine is alluded to in the first line of verse III 8, quoted above. But it is combined, in the Pra. Ca., with the tenet of Buddhist idealism (vijñānavāda)

3. Explained later.
5. This translation of 'saṃskāra' is taken from Dasgupta, Phil. Vol. I p. 86.
which denies the reality of the external world\(^1\), and explains the external world to be only an appearance, superimposed on the flux of consciousness. This combination roughly corresponds to the stage of development represented by Asaṅga and Vasubandhu, who tried to integrate the theory of momentariness with their idealism, or even to the final stage reached in the logical school by Dignāga and Dharmakīrti\(^2\).

Some of the expressions in the passages quoted above need explanation. In explaining them I shall depend on both Sarvāstivāda and Viśṇānavāda sources.

The word bhāva (element of existence) in Pra. Ca. III v. 8 corresponds to the dharma commonly used in Buddhistic texts. In the Sarvāstivāda, dharma (element), vastu (reality), bhāva (existence), drṣṭya (thing) are convertible terms\(^3\). The elements of existence are momentary appearances. According to the Sarvāstivādin\(^4\) every element is affected simultaneously by four different forces called samskāras, the forces of origination (upāda), decay (jarā), maintenance (sthiti) and destruction (aniḥyatā). The elements when affected by these forces are called manifested elements (samskṛta-dharma). The term samskṛta is therefore synonymous with kṣaṇika i. e. “impermanent” or “momentary.”

Samskāra (force) and Cetanā (will) are the same.\(^5\) The Buddhists converted all the elements of existence into forces subtle to some degree. The subtler the element, the more it was given the character of a force. The Buddhists used the word samskāra (force) and samskṛta (the element influenced by the force) for one and the same. Yaśomitra\(^6\) remarks that the name samskṛta is given in anticipation, since an element will become samskṛta only when the forces (samskāras) have exercised their efficiency.

So when Kṛṣṇamiśra says kṣaṇikāḥ sarve samskāraḥ

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1. This is the view of Asaṅga and his followers and also of Vasubandhu, the author of Viśṇānavāda. The logical school of Buddhism did not accept this theory completely.
5. Stch., The Central Conception, p. 20.
(all conformations are instantaneous), the word saṃskāra stands for saṃskṛta-dharma.

Another important word is Vāsanā, literally "perfume". It is something which remains like a perfume after an action has been done. Suzuki translates it as "habit energy", and explains it as "a kind of super-sensuous energy mysteriously emanating from every thought, every feeling or every deed one has done, or does, which lives latently in the store house called ālayavijñāna."1 With the idealistic Buddhist, this performs the function of explaining the origination of phenomenal plurality out of transcendent unity. It is similar to the Karma or Cetanā of the early Buddhists, the māyā of the Mādhyamikas, the bhāvanā of the Mīmāṃsakas, the adṛṣṭa, apūrva, adhyāsa and saṃskāra of all schools2.

Next, the word 'vijñāna' requires explanation. The Buddhists classify the elements of existence into five skandhas; rūpa (matter), vedanā (feelings) saṃjñā (ideas), saṃskarās (volition and other faculties) and vijñāna (pure sensation or general consciousness). The mind according to Buddhist philosophy is divided into two chief parts, one subjective and one objective. "The subjective part, or mind viewed as a receptive faculty, is represented by one element called, indiscriminately, citta, vijñāna or manas. It represents pure consciousness, or pure sensation, without any content. Its content is placed in the objective part, which contains the definite sensation (sparśa), feelings (vedanā), ideas (saṃjñā), volitions (cetanā) and various other mental phenomena up to the number of forty-six separate elements."3 Kṛṣṇamīśra uses the words dhi and vijñāna as synonyms. Vijñāna (consciousness) and vijñānasamāntati (chain or flux of consciousness) are the same. "Consciousness is a conventional name for a chain of conscious moments."4 Kṛṣṇamīśra terms this dhīsamāntati. The self or ātman is a conventional term applied to what is only a flux of elements. When the vāsanās are freed, this self becomes vijñānalakṣaṇa, pure consciousness. That is liberation (mokṣa). As everything is momentary the person who observes religious practices and the one

4. Ibid. p. 57.
who attains liberation are not the same. "Liberation is attained by somebody characterised by pure consciousness who has fallen into the chain or flux of (consciousness which is) my person, when he is freed from all vāsanās."  

4. The Kāpālika

The Kāpālika sect is in the Prabodhacandrodaya referred to as the Somasiddhānta, Parameśvarasiddhānta, and Bhairavaśāsana. The words Kāpālin, Soma (sa-Uma, Umayā sahitaḥ), Parameśvara and Bhairava, from which these names are derived, all mean Śiva. The sect seems to have originally been spread over various parts of India. But if we may take Krṣṇamīśra’s remark as a historical statement, “the Dīgambaras, the Kāpālikas and other heretical sects secretly retired to the countries, rich in vulgar people, of the Pāncālas, the Mālavas, the Ābhīras, the Ānartas, to places on the sea-shore.” The specification “places on the sea-shore” can refer only to the two last-mentioned countries, that of the Ābhīras, which is the south-eastern part of modern Gujarat, and that of the Ānartas, which is Saurāstṛa or modern Kathiawar. The country of the Mālavas had Ujjain as its capital; the Pāncāla country is the Gangetic Doab, between the Gangā and the Yamunā. The sect is referred to in different works of Sanskrit Literature. The Prabodhacandrodaya furnishes a good account of the Kāpālikas and throws some light on their philosophy and way of life.

The Kāpālika who appears on the scene in the drama is adorned with a garland of human bones. He lives in a cremation ground and eats out of a human skull. He professes: "With an eye purified by the ointment of yoga, I see the world having differences within itself but being non-different from


3. See Karmarkar, Religions, Vol. I pp. 220 and 239 ff. To the references given there the following may be added. The sect is mentioned by Vasubandhu, Abhidharmakosa. Adhy. 3, Kārikā 28; in the subcommentaries of Vācaspatimīśra and Govindānanda on Śaṅkara’s Brāhmaṇasūtrabhāṣya II. 2. 37; in Rāmānuja’s Bhāṣya on the same sūtra. Cp. also Dasgupta, History, vol. V, p. 3.
God.¹" His philosophy, therefore, is a sort of monism of the Bhedābheda type, teaching difference included in non-difference. The commentary Prakāśa illustrates this view by comparing the way in which the world is related to God with the relation existing between seal-rings, bangles, etc., and gold: the things made of gold are different from each other but not different from gold². The religious practice of the Kāpālika consists in offering oblations into the fire in the form of human flesh steeped in brains, entrails and marrow. His pāraṇā (eating or drinking after a fast) consists of alcohol kept in the skull of a Brāhmaṇa. He teaches: "God Mahābhairava (a form of Śiva) has to be worshipped with human offerings, lustrous with streams of blood flowing from the hard throat which is freshly cut³...Bhavānīpati (i.e. Śiva), whose dignity is that of the doctrine established in the Vedānta, is the creator, sustainer and destroyer of the fourteen worlds⁴. Let me now show you the greatness of this religion. I can bring here Hari and Hara (i.e. Viṣṇu and Śiva), who are the senior and superior gods (and also) the (other) gods; I can obstruct the course of the stars moving in the sky; I can flood with water this earth with its mountains and towns and, think of this, drink up all that water again in a moment⁵". The Kāpālika also worships Śiva’s wife, Bhavāni or Mahābhairavī: "I please the wife of Bharga (Śiva) with blood springing out in thick foamy streams of bubbles from the throat which is cut with this frightful sword accompanied by hosts of ghosts called by the booming sound of the damaru⁶."

The Kāpālika, like the Cārvāka, maintains that a state of liberation with no sense of pleasure is not worthy of being aimed at. "Nowhere is happiness seen without objects of pleasure. If liberation is a state of the self without the experience of pleasure, how can a state equal to that of a stone be desired? Mrdāni-

1. Pra. Ca. III v. 12. The commentary Candrikā reads mithobhin- nam as mitho bhinnam, which would mean "non different within itself", but this interpretation does not seem acceptable. What is meant is evidently a form of bhedābheda.
4. Pra. Ca. p. 114. This shows that the Kāpālikas were not anti-Vedic on principle as, e.g. Rāmānuja describes them. They only interpret the vedānta to suit their own views.
6. Pra. Ca. III v. 15, damaru is a small drum which the Kāpālika... holds in his hand.
pati (i. e. Śiva) has said that the liberated one, having a body (equal to that of Śiva, whose body is decorated) with the crest-ornament of the moon, enjoys the pleasant embrace of his beloved, who is an image of Pārvatī. Alcohol is the means to attain this kind of Liberation: “Drink this pure nectar (alcohol which is the medicine for worldly existence; Bhairva has said that this is the instrument to remove the bondage (pāśa) of the soul (pātu).” A liberated person has all the eight siddhis (perfections) and is all-powerful: “Here (in our belief), even without giving up attachment towards the objects of (the senses), the eyes etc., the eight great siddhis are attained by the desirous, and their excellent results are near at hand. The primitive siddhis (prākṛta-siddhayāḥ), however, like subjection, attraction, causing bewilderment, subduing, exciting and causing to quit, are obstacles of yoga for the wise.”

Kāpālika’s Faith personified (Kāpālinirūpadhārini Śraddhā) also appears on the stage in the Prabodhacandrodaya. She is described by Compassion as “the daughter of passion” (rajasah sutā). She embraces the Jaina and Buddhist monks and entices them to drink intoxicating liquor. This feature is of course primarily meant to mark the contrast between the abject heretics and pure Vedic schools, but it may also imply that Kṛṣṇa-miśra saw a certain connection or similarity between degraded forms of Buddhism and Jainism and the Kāpālika sect or even a certain influence from this sect on those schools.

3. They are, according to the Candrikā; the faculty of becoming small (āniman), big (mahiman), heavy (gariman) light (laghiman), the faculty of attainment (prāpti) and of doing what one desires (prakāmya), lordship over all beings (iśītva) and the power of controlling the senses (vāśītva).
4. Pra. Ca. III v. 22. Even to-day there is an South India a sect of people called “Kuḍu Kuḍu pāṇḍis”, who with damarus in their hands beg from door to door and are believed to practise the primitive siddhis mentioned above.
CHAPTER V

Supplementary remarks on some characters of the play.

1. Puruṣa

Puruṣa himself makes his appearance only in the last act of the drama. With the help of Viveka (Discrimination) he discards the non-Vedāntic brahmanical schools and adopts the teaching of Upaniṣad that he is identical with the Supreme Being. But this instructional knowledge does not bring about realisation immediately. Now comes Nididhyāsana, i. e. Meditation.¹ She helps Puruṣa to proceed from knowledge to intuition, which brings along with it awakening. Thus Puruṣa realizes that he is one with Viṣṇu.² Devotion to Viṣṇu alone remains with him in the end. As he is identical with Viṣṇu, devotion to Viṣṇu at this stage means devotion to himself although this is not expressly said in the play.

The fact that indirect or instructional knowledge is by Kṛṣṇāmiśra distinguished from direct or intuitive knowledge, marks a difference of this type of Vedānta from that of the Śāṅkara school, in which meditation or nīḍidhyāsana or parisamkhyāna is not a means to create intuition, but only to strengthen it.³ Among the great masters of Vedānta, it is Manḍanāmiśra who taught prasamkhyāna, i. e. meditation, as a means to bring about the transition from indirect to direct knowledge. But he had no leanings towards Vaiṣṇavism as Kṛṣṇāmiśra had; on the contrary, some passages in his Brahmasiddhi seem to suggest that he lived in a Śaiva environment.⁴

2. Discrimination, Reasoning, and Upaniṣad.

Reasoning is represented in the play as the wife of king Discrimination for it is only through reasoning that one can

4. Information from Prof. Hacker,
discriminate good from bad. In the first act Discrimination along with Reasoning discovers that the bondage of Puruṣa is due to Māyā. It is Reasoning who wants to find out the cause of Māyā’s deluding Puruṣa; it is Reasoning again who discerns that Māyā covers or overwhims the Lord, i.e. Puruṣa, who is the luminous ocean of great light, like a streak of darkness which covers the thousand-rayed Sun.¹

Discrimination originates from sacred knowledge, from instruction in the śāstras. The śāstras specially meant here are the upaniṣads. Therefore, if Puruṣa is to be freed, Discrimination has to be united with Upāniṣad personified. In order to achieve this, the help of Śānti or Peace is needed. For only when one is peaceful, can one study the upaniṣads with discrimination. Reasoning, however, is not required at this stage². This is why Reasoning personified does not appear again on the scene after Discrimination has been united with Upāniṣad.

3. Faith, Peace and Upāniṣad.

Śraddhā or Faith is represented by Kṛṣṇamiśra as three fold: Sāttviki, i.e. of the nature of purity; rājasī, of the nature of passion; and tāmasī, of the nature of darkness. Sāttviki Śraddhā is associated with Devotion to Viṣṇu, Righteousness, and Peace. Rājasī Śraddhā is the faith proper to the Kāpālika, and Tāmasī Śraddhā, pertains to the non-Vedic schools.

Peace (Śānti) is treated as the daughter of Sāttviki Faith. The Yoga view that faith and peace pervade each other is expressed in the lines: “Without me (i.e. without Peace) Faith cannot live even for a moment,” and: “Without Faith the life of Peace even for a moment is a ridicule.”³ As Peace and Faith are inseparable, Peace perishes automatically when Faith is ruined. Peace is the enemy of Delusion.⁴ Faith is dependent on Upāniṣad⁵. That is why Delusion, in order to overcome her, seeks the help of Error.

Faith has a prominent place in Vaiṣṇavism\(^1\) and also a definite place among the preliminaries of Vedānta.\(^2\) Accordingly, many important teachings are put in the mouth of Faith personified by Kṛṣṇamīśra. It is also significant that, when Peace expresses doubts as to the possibility of uniting schools and sects that are mutually contradictory in the struggle against the common enemy, it is Faith who replies: “When the opposite schools, all having the same source, join together on being attacked by enemies, good ensues from it”\(^3\); it is Faith again who states that “those who reflect on the truth of the traditional schools (āgamanāṁ talťvam) do not contradict each other”\(^4\).

The parts played by Upaniṣad, Faith, and Peace in the sixth act are particularly instructive as to Kṛṣṇamīśra’s conception of the process of spiritual enlightenment. Upaniṣad is here brought to King Discrimination, at his command, by Peace. On her way to find Upaniṣad, Peace meets her mother Faith, who in her turn is directed to lead Discrimination to Man. Peace and Faith have a conversation about the state of affairs, Faith relating what has happened to Man recently. This means that in the development of spiritual enlightenment Faith operates as an initiating, assisting and supervising power, antecedent to reason and productive of that state of tranquillity which is required for any further progress.

Upaniṣad, on making her appearance, complains of Discrimination, who for a long time neglected her though she is his legitimate consort. This period of abandonment she spent in various places and in the company of various persons, who were lacking in discrimination and understanding and therefore arbitrarily misinterpreted her sayings. This means that in Kṛṣṇamīśra’s opinion the upaniṣads are misused unless they are

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\(^1\) Cp. the following passages of Bh. Gī.:
\[ yo yacehraddaśaṁ sa eva sab, “What his faith is that he is” (17. 3); yo yo yāṁ yāṁ tanum bhaktah śraddhāyācārītm icheha tasya tasyācalaṁ śraddhāṁ tāṁ eva vidadhāmy aham, “Whenevver any devotee wishes to worship any form, I make his faith steady” (7. 21); yeṣy anyadevaśabhaktā yajante śraddhāyāvhitāh te’pi mām eva Kaumāla yajante avidhāpyaśakam, “Even the devotees of other deities, who worship them with faith, they also sacrifice to me alone, though in an unlawful manner” (9. 23).\]


\(^3\) Pra. Ca. V v. 8.

studied with proper use of reason and for the purpose of enlightenment.

No school of philosophy can pay Upaniṣad the honour that is due to her. Having been abandoned by Discrimination, she seeks refuge with Yajñavidyā (science of Sacrifice), but as she refuses to admit the principle of deliverance by ritual work, Yajñavidyā politely requests her to depart. In the school of Mīmāṃsā, to whom Upaniṣad then resorts, her doctrine meets with a sympathetic response, but as the masters of this school want to subordinate her teaching to their purposes, she feels she cannot stay in their company. She then meets Rationalistic Philosophy (Tarkavidyā), i.e. a school in which the systems of Vaiśeṣika, Nyāya, and Sānkhya are united.

It is surprising to find Sānkhya mentioned here as pertaining to one and the same school with Nyāya and Vaiśeṣika. Probably Sānkhya was no longer a living school at Kṛṣṇamiśra’s time, and its classification in the Prabodhacandrodaya may be a mere reflex of the Vedāntins’ habit of placing Sāṅkhya, along with Nyāya and Vaiśeṣika, in the class of “rationalistic philosophy”. This only meant that the three systems depended on reason as the ultimate authority, not that there was any real companionship between the respective schools.

In her report Upaniṣad says that Tarkavidyā has many followers. This may be an indication of a particularly flourishing state of the combined school of Nyāya and Vaiśeṣika at Kṛṣṇamiśra’s time and in his environment.

The rationalists revile Upaniṣad for holding nihilistic views. They drive her away and maltreat her brutally, until she finds refuge in the home (āśrama) of her daughter (Bhagvad-) Gītā. Upaniṣad’s account seems to imply that Gītā’s āśrama is near a temple of Viṣṇu. For immediately before she seeks refuge there with her daughter, some men rush out from a temple of Viṣṇu and repel her rationalistic assailants. This dramatic event may point to real enmity having existed between Vedānta and Nyāya-Vaiśeṣika; it may also be an indication of a rivalry between Vaiṣṇava and Śaiva sects, for the adherents of Nyāya-Vaiśeṣika, who are known to have been generally Śaivas, are here attacked by men coming from a temple of Viṣṇu.

1. Suggestion of Prof. Hacker.
2. Suggestion of Prof. Hacker.
The mention of Gītā as Upaniṣad’s daughter, occurring here as in some other passages of the drama, shows that the famous religious poem was held in high respect as embodying teachings derived from the upaniṣads. Gītā does, not, however, appear on the scene, not does she take any direct part in the enlightenment of Man. It is Upaniṣad alone who enunciates the doctrines which are then approved by Discrimination and thus brought home to Man.

Upaniṣad holds the position of a mother as it is due to her care that Puruṣa attains knowledge. But there is a difference between the way a mother blesses and the way Upaniṣad does. While a mother tightens the bondage, Upaniṣad cuts it asunder. Once Puruṣa has found that he is one with the Supreme Being, Upaniṣad retires.

4. Devotion to Viṣṇu

Eventhough Viṣṇubhakti as a character appears very seldom on the scene, she plays a central role throughout. Kṛṣṇa-miśra says that though in the Kali era devotion to Viṣṇu is less popular, still it is very powerful. The materialists cannot even cast a glance at those who are blessed by Devotion to Viṣṇu. Viṣṇubhakti personified is by nature the enemy of Moha or Delusion. Faith and Peace join her in combating him. Faith is her constant companion. She directs Faith to Discrimination to destroy the evil affections, Anger, Concupiscence, etc. It is she who saves Faith from Mahābhairavi who had overwhelmed Faith. She realizes that Delusion is the root cause of all the trouble of Man. It is she who, along with Prāṇāyāma (Breath Control) etc., blesses Discrimination’s army. During the battle she retires to a place called Śāligrāma for she is averse to see so much injury. It is she who ensures Discrimination’s victory and by whose blessing Peace reaches the hearts of sages. When Faith narrates that after the battle, Delusion along with the obstructions of Yoga have disappeared, Devotion to Viṣṇu realizes that the evil is not yet

1. Pra. Ca. VI v. 11.
removed. She knows that Mind has to be eradicated if Puruṣa is to attain the supreme state. It is not enough when Delusion is destroyed. Mind, who is the source of Delusion as well as of Discrimination, should also be uprooted in the final state. As Faith says, this can be achieved once Devotion to Viṣṇu has determined to do so. Even after Puruṣa’s awakening, Viṣṇu-bhakti remains with him.

5. Delusion, Error, and Confusion.

Cārvāka, the Materialist, is the friend of Delusion, Moha. Error is Delusion’s wife and Confusion (Vibhramāvati) his maid. This means that it is due to delusion one is attracted to materialism and the materialist’s words become pleasant to the ear. Delusion is possessed by Concupiscence, Anger, Greed, etc., for all these are said to be his friends. When he is united with Error (Mithyāḍṛṣṭi), whatever faith one has is destroyed. Therefore it is said in the play that Error alone is capable of overcoming Faith. Error cannot exist without Delusion; she is like a painted doll on the heart-wall of Delusion. Pleasure, Violence, and Desire are Error’s friends as they are not happy even for a moment without her. Faith can be removed when Error succeeds in teaching that there is nothing like dharma (sacred precepts), mokṣa (final emancipation), Vedic religion and reward in heaven and that the doctrines of the śāstras are only obstructions to happiness. Every time Delusion embraces Error, he gains new youth. This means that whenever an error is committed new delusion is produced. The rise of Dispassionateness does not imply the destruction of Delusion, who does not die when the battle is lost but disappears only. Only when Knowledge appears bursting the heart of Mind is Delusion annihilated. Knowledge (Vidyā) devours Delusion along with his followers.

6. **Concupiscence, Pleasure, and Investigation into Truth.**

As usual in Indian literature, in the Prabodhacandrodaya too Rati or Pleasure is treated as the wife of Kāma or Concupiscence. Both of them belong to the party of King Delusion (Moha). Kāma is Moha’s foremost warrior\(^1\). It is significant that they are the first characters to appear on the scene after the Stage-Director (sūtradhāra). In this way it is suggested that Puruṣa is indulging in concupiscence and pleasure and this is an outcome of his bondage. As long as concupiscence is in existence there is no possibility of knowledge (vidyā) arising\(^2\). It is Kāma who is asked by Moha to destroy Dharma or Righteousness\(^3\). Only Investigation into Truth (Vastuvicāra) can kill Concupiscence. It is Vastuvicāra who realizes that the universe is deceived by Kāma\(^4\). Kāma agitates people without being perceptible himself\(^5\). His main weapon is woman. When woman is defeated, Kāma along with his friends too are conquered\(^6\). It is Kāma who prevents Man from studying the upaniṣads with discrimination.

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### ABBREVIATIONS AND BIBLIOGRAPHY

<table>
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<tr>
<th>Abbreviation</th>
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Abbreviation
Dasgupta History
Ved. Pari.
E.B.C. & A.E.G.
Frauwallner, Philosophie

Bibliography
Jayarāśibhaṭṭa: Tattvopaplavasimha, Oriental Institute, Baroda 1940.
Abbreviation


Kauṭilya-  Kaundinya- Pañcarthabhāṣya on the Pāṣupatasūtras, Ed. by R. Ananthakrishna Sathe, Trivandrum Sanskrit series 143, Trivandrum 1940.


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Abbreviation

Mu. Up.  
Yogasūtra.
Raychaudhuri: Materials.
Ruben, Materialismus
Vedā Sāra.
Br. Bh.
Stcherbatsky, The Central Conception.

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Abbreviation
Stch. Logic.

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Śveta. Up.


Thomas : Buddhist Thought


TSS.

TSS.

Abhi. Ko.

Abhi. Ko.

Trivandrum Sanskrit Series.


Winternitz

Winternitz


Geschichte.

Geschichte.
**ERRATA**

**Introduction**

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प्रबोधचन्द्रोदयम्
प्रथमोड़कः
मध्यालाक्षमरीचिकारिवव ययःपुरो यवज्ञानतः
खं बायुज्वर्तनो जलं श्वालितम् शैलोक्ष्यमुम्मलितति।
यतस्म विदुषां निमोलित पुनः समप्रोन्हापोपम
सान्द्रानव्यमुपास्महे तदवलं स्वात्मावबोध्य महः॥१॥

अपिच
श्रत्तर्दीनियमितमहुःश्वितब्रह्मरस्त्रं
स्वाते शान्तिप्रणायिन समुन्ना सवन्दसान्त्रम।
प्रत्यायोपत्तिज्ञाति यमः: स्पष्टलालान्ते
व्याज्यशक्रुकृतमिव जग्लहापि चन्द्रार्थमोले:॥२॥

(नान्यते सूत्रधाराः १)

सूत्रधाराः: अलमतिविस्तरेण। आविष्टोद्धती सकलसामान्तमच्छूटचारणिः
मरीचिब्रजरीनोराजितचरणकमलेन बल्लवरिनिवहवकरसंटक
कपापुरानप्रकटितमृत्सिहुले श्रवलतररपतिकुलश्रीलयमहार्ष्यं
निमानमेविनितमुद्रणमहावराहुःपेषन सकलविविलासिनीकर्णेः
पूरीकुतकीतित्तपत्तलिबेन समस्ताशास्त्रमेवरायणात्लात्तकालम
भृहुपबंसपत्ताशास्त्रपत्रादाने भीवा गोपाल: । यथा बलबस्य
सहस्रमण्डलो राजः: कीतिविश्वेषत्व विकिष्णवाययापारस्तितपर
श्रीमानवरसारसामाः: समुन्ना शिवविशविषयरसायवायवस्थिता
इवातिवाहिता विवसा: । इत्यात्तेतु कृतक्रम्य यथम्।
Act I

I adore that light which is intense bliss, pure, to be known as one's own self; through its ignorance the three worlds are manifested as ether, air, fire, water and earth like a flow of water in the rays of the midday sun; their (the three worlds') reality disappears for the wise like the body of a snake in a garland or (which (the three worlds) similar to the body of a snake in a garland, again conceal truth from the wise). (1). Moreover,

I adore the inward light of the one crowned with the Half-moon (Śiva) the one who has restrained his passions, the light which has entered Brahmā's crevice by making the air stop in the inner vein, the light which is identical with the unfolded happiness, which manifests itself in the inner self seeking peace, and which pervades the Universe, as if it has been manifested through the distinctly visible eye in the forehead. (2).

(At the end of the prayer to the deities—Stage Manager.)

S. M. : No more of prolixity. The celebrated Gopāla whose lotus-feet are illumined by the cluster of rays emanating from the tiaras of all the tributary kings, who revealed himself in the form of Nṛsimha by tearing open the doors of the breasts of the group of his strong opponents, who like the Great Boar raises up the earth submerged under strong Kings as under the deluge of the great ocean; he whose fame spreads in all directions like the tender leaves of the creeper adoring the ears of damsels, whose fire-like valour is kindled by the strong wind caused by the flapping of the ears of all the guardian elephants of the directions, has commanded me thus: "We whose enjoyment of the Supreme Brahman was obstructed by the activities of our friend from birth, King Kṛtivarmadeva (engaged) in conquering the world, spent the days polluted by the enjoyments of various sensual pleasures. But now we have fulfilled our purpose.
यतः

नोता: क्षयं स्नितभुजो नृपतेविपः
रक्षावती स्नितरमृतसन्तिरति:।
 साम्प्रायमथ विहितं स्नितपालमौलि:
 मालार्चितं मुवि पयोनिधिमेललायाम्।।

तद्र्वयं शालतरसप्रयोगानित्येनात्मानं बिनोदितकतिमचाम:। ततो यत्वैः
मस्मवेुपुभिस्त्रम्बदवेवः: श्रीकृष्णमिश्रेः प्रबोधचन्द्रवयं नाम नाट्कं निर्माय
भवत: सम्पितमालोत्त: तदर्व राजा: श्रीकृष्णवर्मणः पुरस्तादिमनेत्रघ्न: भवत।
अस्ति चालस्य भूपिः संपरियस्वसदलोकः कुतूहलमिति। तद्वभवु:। गृहं
गत्वा गृहीणामध्यां संगीतकमनुस्तिष्ठामि (परिक्रम्, नेपण्यामिस्मुलमवलोक)।
आयं, इत्स्तवत्।

(प्रविश्य नदी)।

नदी: एस्मिः। आण्वेकु अवयुतो को गिरोहो अणुचि-
ढियुति।

[एस्मिः। आण्वेकुङ्गुणुः को नियोगिस्तीपतामिति।]

चूँचबारः: आयं, विवितमेव भवत्या।

श्रस्ति प्रत्यध्ययोपवसितविपुलबलारण्यसुचर्च्छत्राताप-
ज्योतिज्वालाबलीवरधिमभवस्वविवरो विशिवबिदानकीति।
गोपालो भूमिपालाप्रसभमसितलामात्रमिर्या जितवा
साम्प्राये कीतिवर्मा नरपतितिलको येन भूयोड्यस्वेच्छि।।

अष्टि च

अद्यावुत्त्यादावात्तकस्पीचःचकरास्फालन-
व्यावलगुलकपालालिरेवतेन त्यलिशाचाङ्गः।
उद्वासायनचयं प्रथांस्य यथा विततेनविः प्रचण्डाविनल-
प्रत्यध्यकरकुमभूकुकुस्तुम्भं' रायतोरोग्यः।।

तेवः च शालतसप्रस्तवेतेनात्मो विनोदायं प्रबोधचन्द्रवार्तनां
नायकभिन्तुमाविल्योगितम। तवाक्लायतां भरता वृणकारप्रयत्नः।
For

The king's enemies are destroyed, the earth is protected by well-known ministers; his sovereignty which is adored by the garlands of the heads of the kings,¹ is established on the earth encompassed by the ocean. (3).

Now we want to entertain ourselves by the enacting of the sentiment of peace. Therefore you have now to produce in the presence of king Śrīkṛrtivarman the play named Prabodhacandrodaya, which was written and given to you earlier by our revered teacher Śrī Kṛṣṇamīśra. The king along with his courtiers is curious to see it." Be it so. I shall go home and call my wife and then get the music ready (turns around, looks at the back stage). Lady please come here.

(Enter Actress)

**Actress**: Here I am. Command me, my Lord, what is to be done.

**S. M.**: Revered Lady. It is known to you that there is Gopāla whose valour like the flames of light fills in all the crevices of the three worlds, which blazes in the forest of the great armies of the enemy kings, and whose fame has spread throughout the universe, who by the aid of his sword alone defeated the kings, has again crowned Kṛttivarman the best of kings as the sovereign.

Moreover, (4).

Even today the battlefields where the Piśāca women dance to the sound of the cymbals made out of human skulls, which are beaten by the beautiful hands of the Rākṣasa women, proclaim his fame through the loud sound produced by the strong wind blowing through the lofty skulls of elephants (killed in the battle). (5).

I am commanded by him who now has entered the path of peace to produce the play named Prabodhacandrodaya to entertain himself.

---

¹ The tributary kings whose heads are adorned with flower garlands bend their heads at the feet of the Sovereign king out of respect.
नटी : (सत्वसमयम् ।) अज्ञज्ञ, अच्छादिकं अच्छादिरिः। जो न
तथाविषयम् अभुवविशेषकर्मकलङ्कविभिक्षदसराजमण्डलेन
आपणांकितकिंकितकोअण्डवषोवल्वीतसरणिवरजजजिरवे
तुरंतरं न माया, निर्मतिनिवचलतिविविखलिंकामहस्तसप-
लत्युद्धावं महामहीरसहसंगं भगतमुद्विदलराहिनाहा-
घुमावलपितसिद्धांगा क्षणसे कस्तां निम्मांह्र महामहीरेव
क्षीरसंधुं आसाबिर समरविजवधच्छी। तदसंपत् सालमुनिगणसतलाणिजो कहुं एरिसो उववसों
संबुलो।

[अर्यपुत्र, आश्रयमार्थम् । येन तथाविषयविनेिमुजबलविशेषकर्मकलङ्किनिमं-
रितसकलराजमण्डलेन आकांक्षकिंकितकोअण्डवषोवल्वीतसरणिवरजजिरि
तुरंतरं न माया, निर्मतिनिवचलतिविविखलिंकामहस्तसप-
लत्युद्धावं महामहीरसहसंगं, भगतमुद्विदलराहिनाहा-
घुमावलपितसिद्धांगा क्षणसे कस्तां निम्मांह्र महामहीरेव
क्षीरसंधुं आसाबिर समरविजवधच्छी। तदसंपत् सालमुनि
निःसरणशास्त्रीयीयीया कथमीरूप उववसों संबुलो।]

सूत्रार: : आयां, निःसरणशास्त्रीयीया ब्राह्मणा भ्योति: कुसोदिधि कारणात्माति-
विकारिणपि पुनः स्वभावमेवावतित्तेत। यतं सकल्मूलपुक-
चकितकारणिनिरूपेण चपिरितता समुमूलित सत्यत्वार्थलिपिवां
पूवविश्वामातिप्य स्ववरिकु व मधवत्य संस्कर्षम:। पदय तथा
कलाचन्त्रवातसंस्थोभलविनिशोर्षभूमि: ।
स्थैर्यप्रसादसम्यवासता एव हि महोद्व:। १६।।

अध्ययन । भन्नाराजयान्ति-भृत्तितय तथाविषया: पौरववृणासा:
पुःशा: स्तित्वमत्तीयीयीयिनिपातिक्षात्या: पुनः शास्त्रिमेव प्रपज्वते। यथा परशु-
राममेवालक्ष्णु भवती लावतः।

येन तिः सप्तकलुः नूपबहुवसांसामसमत्तिक्षणपदी-
प्रामारेिकार भृत्रियुवशिः विवेकस्वरुपसेिकविथितः।
यस्य स्त्रीशालवृद्धाविषयिनिर्मितियो निर्मिति विन्दुपिो
राजभ्रोक्षानसुकृतक्रन्नपुरवृद्धोपरारः: कुटाहा:। १७।।

[प्रांगन्ध्रंप्रवयम्]
Actress: (with surprise) My Lord, it is a wonder, he who has put to shame the entire host of kings by the strength of his arms alone, has like Kṛṣṇa obtained prosperity by the victory in the battles by churning the ocean in the form of the army of Karna, where the chain of waves were horses shattered by the host of arrows showered from the staff like strong bow drawn till his ear, where the big mountains are the lofty elephants which were killed by innumerable sharp weapons which fell incessantly all over, where the waters were the foot-soldiers crushed by the revolving Mandara mountain in the form of his staff-like arm. How is it that he now has attained tranquillity which is to be commended by the sages?

S. M.: Revered Lady. The lustre belonging to Brahman which is by nature tranquil, by some reason having changed, again goes back to its own nature. It was aroused only to re-establish the sovereignty of the kings of the Lunar race on this earth which was uprooted by the Cedi king who was like the cruel fire at the time of the deluge of the kings of earth. See then,

The ocean which enraged by the wind at the end of the kalpa overthrew all the mountains, (now) possesses the same old virtues of calmness, clarity and does not cross the limits any more. (6).

Moreover, those men whose ornament is valour who have sprung from a portion of the divine Nārāyaṇa for the welfare of the beings, having come down on the earth to complete their mission, return to a state of tranquillity. Think my lady of Parasurāma himself. Thrice seven times did he bathe himself in the great river of blood flowing in plenty which was filled with the mud in the form of the abundant marrow, flesh and heads of kings, whose merciless axe is well known in killing all except women, children, and old people, with cruel blade that is an expert in breaking the lofty shoulders of the kings making a sound. (7).
सोडपि स्ववीर्यविवतायं भारं भूमे: समुक्खय कुलं न्यापागामु।
प्रशान्तकपचवलस्तपोऽपि: श्रीमान्मुनि: शास्त्रयति जामदग्नि: 118।।
तथायमपि कृतकल्यायं संप्रति परमामुषभस्मैनित्यं प्राप्त:।

येन च
विवेकनेव निजित्य करणं मोहमिवोजितमु।
श्रीकोतिवर्मन्तूपतेबोधस्येवोदयः कृतः: 119।।

(नेपधे ।)

आः पाप श्रृङ्खायमथ, कवयसामानु जीवस्तु स्वामिनो महामोहस्य विवेक-
सक्षात्पराजयमुवाहसि।

सूचिपार: : (सत्रंग्रं विलोक्य ।) आयेः, इतःसाबृह् ।

उत्तुलीपीवचरकुचिदृष्टिभ-नामलिङ्गितं: पुलकिलेन भूजेन रत्या।
श्रीमान्वतं प्रभयन्यनानिभरामः:
कामोभयमेति मद्द्वृष्णितेनेत्रप्रकः: 111०।।

भद्रचन्द्रच्यमुपजातकों इव लक्ष्यः। तद्वसरणेवास्तवमाक्षिन्तः भेयः।
(इति नितिः नाट्यः ।)

प्रस्तावना ।

(ततः प्रविशाति यथानिदिः: कामो रतिः ।)
कामः: : (सत्रंगः । आः: पापेति धुन: धुन: पाठल्या: ।) ननु रे भरताथमम्।
प्रभवति मनसि विवेको विविधामिपि शास्त्रसंभवस्तावः।
निपतति हृष्टिशिविला यावनन्ववराश्रीगामु । 11११।।
अपिच्च

रथयं हम्म्यतलं नवं: चुनयना गुरुज्विहिरेफा लता:।
प्रोन्मीलनवमलिका: चुरम्यो वाताः सच्चानाः क्षणः।।
वघेतानि जयन्ति हतं परिति: शास्त्रायण्योधानि मे
तःस्य कोहगस्तो विवेकविभवः कौहक्रमोजोऽयः: । 11२।।
Even he the son of Jamadagni (Parśurāma) having reduced the weight of earth by uprooting the family of kings, his fire of anger being pacified calms down through austerities. (8).

Thus he (Gopāla) also having fulfilled his purposes has now attained absolute tranquillity. Like Discrimination’s conquest of strong Delusion bringing forth the awakening of knowledge, he has vanquished the strong Karna and has caused the rise of Kirtivarman. (9).

(Behind the curtain)

Thou meanest of actors, while we live how can you speak of the defeat of our Lord Delusion at the hand of Discrimination?

S. M. : (Looking in agitation). My Lady, please come over here.

Here comes with Pleasure the handsome Concupiscence deluding the people with his lotus-like eyes blurred through drunkeness, whose body is pressed by the full-swelling breasts (of Pleasure) which has caused the hair to stand on his arms. (10).

He seems to be offended by my words. Therefore it is better for us to get away from this place. (They go out). Prologue.

(Then enter Concupiscence and Pleasure as described.)

Concu : (Wrathfully) Repeating “Thou meanest of actors...” Oh! thou meanest of actors!

Discrimination originating from the scriptures remains in the minds of learned men only until the arrow-like glances from the eyes of lotus-eyed women, fall on them. (11).

Moreover.

A delightful house, young girls with beautiful eyes, creepers with the buzzing bees, the newly blossomed mallikās, the fragrant breeze, moonlit nights, if these my fruitful weapons around me are victorious then where is the success of this Discrimination and where is the birth of Spiritual awakening. (12).
रति: अज्ज्वत्त, गुहिंशौ कल्य महाराजमहामोहस्स पदिवकशो
विवेचों केश कैकामि।

[आयंपुत्र, गुहा घर महाराजमहामोहस्स प्रतिवकशो विवेच केश
ि कैकामि।]

काम: प्रिये, कुश्ति वें स्त्रीस्वभावसुलभं विवेकावभयमुयपनम्।

पद्यः

श्रीप यदि विषिन्दा: शरासनं वा कुलसमयं सजुर्णुरं तथा पि।
मम जगदिकं वरोह नाजामद्वितिल्ल्वच भृति मुहूर्तमेति।।१३।।

तथाहि—

श्रीमल्यायं जारं: सुरपतिरभूवात्ममन्यं
प्रजानाथयायसीवेजत गुरोरिन्तुर्गबलाम्।

इति प्रायः को वा न पदमयेकार्यं मया।
अमो महाबाणान् क इव भुवनोन्माढभिषेषु।१५।।

रति: अज्ज्वत्त, एवं श्वेतं। तहृव महासहासंपंशो संकुच्वमो 
अरावीं। जवो असस जनणंपमुहा अमचवं महाबला 
मुणोविव।

[आयंपुत्र, एवं नंतर। तथा पि महासहासंपंश: शशिक्तमद्योद्वरति:।
यतौस्ययमनियमप्रमुखं अमालय महाबला: शूनं से।]

काम: प्रिये, यानेतात्राजो विवेकश्च बलवतो यमातीन्द्रामात्यायनीप्यसि 
ि एते नियतमत्माभिनियुक्तमात्रात्राग्नेव विघटिष्ठते॥

तथाहि—

श्रीहस्ता कौं कापस्तो श्राहचयंदयो मम।
लोभस्य पुरत्स: केमो सत्याङ्गत्यापरिग्रहः।।१५।।

यमनियमत्रायणायायमप्रत्याराध्यानाधारात्ममार्गस्य निरविकारचितंक-
साध्यत्वावैवतकरसमुन्मूलला एव। अष्टि च इत्रयं एवामीवं ज्ञवास्तेन्तेजस्म्यो- 
चरा एव वर्तन्ते॥ यत्—
Pleasure: My Lord, I think that this Discrimination who is the enemy of our great king Delusion is a mighty person.

Concu: My dear one, how does Discrimination cause in you fear which is natural to women. See,

Oh beautiful thighed one! Even though my bow and arrows are made of flowers, this entire Universe consisting of gods and demons can dare not remain even for a moment against my command. (13).

For:

The lord of gods, Indra, became the paramour of Ahalyā; the Lord of beings, Brahmā, courted his own daughter; and the Moon loved his teacher’s wife; thus almost everyone is made to tread the forbidden path by me. What exertion is there for my arrows in misleading the people? (14).

Pleasure: My Lord, it may not be so. Even then the enemy having great help should be feared. For his ministers Morality, Observance and others are said to be men of great strength.

Concu: My dear, Morality etc. whom you consider as the eight strong ministers of king Discrimination will be surely separated from him (Discrimination) even before he is attacked by us. For,

Where is Non-injury in front of Anger, where is Celibacy etc. in front of me (Concupiscence), where are Truth, Non-stealing and Non-possession in front of Greed? (15).

Morality, Observance, Bodily Posture, Breath Control, Withdrawal of the Senses, Contemplation, Fixation of Attention and Absorptive Concentration can be easily uprooted as they can be attained only through an inflexible mind. Moreover, women alone can work their ruin. Therefore they are under my control. For,
सन्तु विलोकनभाषाविलासपरिहासकेलिपिरिहम्मा।
स्मरणमधि कामिनीनामलमिह मनसो विकाराय।

विशेषतः महामायेंमलोभाविश्वस्तवामिश्ववालयांभरमयुज्यमाना
नरपतिमनोकुन्यासर्ववेषवाहनभयते।
रतिः: अज्ञात, सुवं मए तुम्हारां विवेगसमधमप्रह्वीं च एकं
उपपतितवां तत्।
[आयुपुत्र, श्रुतं मया/ युध्माकं विवेकश्चामदधार्मकौ वैयुप्रमणान्मिति।]
कामः: आः प्रिये, किमुच्छित एकमूलपतिस्थानान्मिति। नन्तु जनक
एवासकामबन्न। तथाहि—

संभृत: प्रथमहेंद्रवर्त्य सज्जनामायां मनं इति विलोक्तस्तनूजः।
वैलोक्तं सकलमिहं विसूज्य भूयस्तेनावो जनितमिवं कुल्हयं न।

तस्य च प्रवृत्तिनिवृत्ती हेतु चर्मपत्ययो। तयो: प्रवृत्तम् समुपस्तनं महा�-
मोहप्रथानान्मेकं कुलम्। नृस्वयस्या च द्वितीयं विवेकप्रथानान्मिति।
रतिः: अज्ञात, जाह एवं ता किणिमितं तुम्हारां सोहराणं विपरोप्यरं
एआरिसं वैरम्।
[आयुपुत्र, यद्वें तत्त्विनिमित्य युध्माकं सोहराणामधि परस्परमेत्वाद्वां
वैरम्।]
कामः: प्रिये

एकामिषप्रभवेन सहोदरास्य—
मुज्जृभते जनाति वैरामिति प्रसिद्धं।
प्रवृत्तिनिमित्यमभवत्कुश्यपाण्ड्वानां
तीव्रत्वत्ता हि भूवनक्षयकुमिद्वृत्तः।

सर्वमेवतज्जगवस्तमकं पितोपावित्रं तत्त्वसामाविस्तारवल्लभतया
सर्ववेश्वालयं। तेषां तु विरल: प्रचारं। तेनैते पापां सांप्रतं
पितारमसस्तच्चायून्मुच्यमुष्ठतः।
The mere remembrance of looks, talks, sports, jokes, amorous sports, embraces of women are sufficient to disturb the mind. (16).

Moreover, these ministers when they have to fight against Arrogance, Spite, Deceit, Greed etc. who are dear to my master, they will certainly depend upon Non-righteousness.

**Pleasure**: My Lord, I have heard that you and Discrimination, Tranquillity; Self-restraint etc. are born out of the same source.

**Concu**: Oh! dear, do you say that we have the same source? Well, only our father is not different. For

The well known mind is the first born as the son of Māyā’s coming in contact with the great Lord. By the union of Māyā with the Supreme Lord, Mind was born first as their son who after creating the three worlds created again these two families of ours. (17).

He had two wives named Activity, Resignation. Of these two, the family which is headed by Grand Delusion is born out of Activity. Of Resignation is born the family led by Discrimination.

**Pleasure**: My Lord, if so, what is the cause for this kind of enmity between the brothers?

**Concu**: Dear,

It is well known in the world that enmity is seen among brothers for the sake of the same object. The vehement enmity between Kurus and Pāṇḍavas which brought about the ruin of the world was for the sake of the earth. (18).

The entire Universe is acquired by our father and because we are dear to our father we have taken possession of it. They (*Discrimination etc.*) are not at all known. Therefore those sinners are now attempting to uproot us as well as our father.
रति: : सान्तं पावं । अज्जुत्त, किं एरिसं पावं बिद्वेसनमत्तेन तेहि आर्थं । होठु । अस्स उवाओ कोवि मलिस्त्र्?

[सान्तं पापम् । आयांपुर्त, किं ताहौंं पावं बिद्वेसणांनेन तैराब्ववम् ।
ब्रवतु । अस्स पापमः को वा मलिस्त्र् तेन्? ॥]

काम: : प्रिये, अस्स्त्वः किचिनिगूढः वृजम\(\)।

रति: : अज्जुत्त, ता किं य उग्नाहीवदि ॥

[आयांपुर्त, कि होवौ नौढाट्यते ॥]

काम: : प्रिये, भवती स्त्रीस्वभावाद्भोहिरिति न वारणकर्म पापीयसामुदाहित्यते।

रति: : (सम्यम् ॥) अज्जुत्त, केरिः सं तम् ॥

[आयांपुर्त, की योः तत्त्? ॥]

काम: : प्रिये, न भेतव्यं न भेतव्यम् । हृताशास्त्रामावामामात्मेवत्।
अस्ति किलेणा किवदन्ति। अत्रासमक कुले कालराविकल्या
विवानाम राधसी समुत्तत्यता इति।

रति: : (सम्यम् ॥) हुद्री हुद्री। कथं अम्हर्णं कुले रक्षसीति वेववि
मे विहासम् ।

[हा बिकु हा बिकु। कथमस्माक कुले राधसीति वेवते
म हृदयम् ॥]

काम: : प्रिये, न भेतव्यं न भेतव्यम् । किवदन्तीमात्मेवत्।

रति: : अध तादे रक्षसीए किं कादव्यम् ।

[अथ तथा राधस्या किं कत्वव्यम् ॥]

काम: : प्रिये, अस्ति किलेणा प्राजापत्या सरस्ती---

पुण्यं सद्यस्मुचित्वत्स्य गुरुहिणी मायेति तेनाप्यसा-
वस्त्रोपिनि मनः प्रसूय तनयं लोकानसुत क्रमातु।
तस्माविव जनिभये पुनरस्ते विवीर्ति कनया यया
तातस्ते च सहोवराच्र जननी सर्वं च महत्यं कुलयम् ॥१६॥

रति: : (सत्रासोकपम् ॥) अज्जुत्त, परिताहिः परिताहिः।

*आयांपुर्त, परिताहिः परिताहिः।

(इति भर्तिमालिकयति ॥)
Pleasure: God forbid! how have they started such sinful act merely because of jealousy. Have they thought of any means?

Concu: My dear, there is a hidden seed (of a plot).

Pleasure: My Lord, why don’t you reveal it to me.

Concu: My dear, Being a woman as you are, timid by nature, you are not told the frightful acts of those sinners.

Pleasure: My Lord, what kind of action is that?

Concu: My dear, do not be alarmed, do not be alarmed. These are only the hopes of those in despair. There is a hearsay that a demoness who is like the Goddess of Destruction called Knowledge will be born in our family.

Pleasure: (Fearfully). Horrible! Oh dear, Oh dear, My heart trembles that a Rākṣasī can be born in our family.

Concu: My dear, fear not—fear not, it is merely a rumour.

Pleasure: Then what is this Demoness going to do?

Concu: Dear, there is this teaching of Prajāpati. Man who has given up all attachments has a wife called Illusion. Untouched by him she gave birth to a son called Mind, then in succession she gave birth to the worlds. From him (mind) alone again a daughter called Knowledge will be born who will devour your father, brothers, mother and the entire family. (19).

Pleasure: My Lord, protect me—protect me. (She embraces her husband).
कामः : (स्वपििशुक्मभिनीयं न स्वगतम् ।)

स्फूर्तिमोदनेवदस्तरतस्तरतारकुलहशो
भयोकम्पोतुम्बस्तनयुगभरास्त्त्रुभंगः ।
अधीराक्ष्या गुजजममिगावलयोद्विलिरचित्:
परीरमभो सोवं जनयति च संमोह्यति च ॥२०॥

(प्रकाशम् । दृढं परिवेशय ।) प्रिये, न भेतत् न भेतत्वम् ।
अस्मातू जीवलतु कुनो विद्वाटपति: ।

रति: : अथ कि ता एव रक्षसणे उपपती तुम्हाराण पदवक्षाणं
संबधा ?

[अथ कि तस्या एव राक्षस्या उत्पत्तिः स्यां प्रतिपक्षाणां
संसारता ?]

कामः : बाठू, सा खलु विकेंद्रोपपिषध्येयं प्रयोचनेन।
भावा सर्व जनायत्वा । तत्र सर्वे एते सामवायवः
प्रतिपन्नोधोगः: ।

रति: : अण्वाठ, कहं एवेऽह अप्पणो विनासकारिणीए विज्ञाये
उपपती एवेऽह दुर्घिरीवेस्य हलाहिलजिवः ।

[अण्वाठुथ, कथम्बेतरात्मनो विनासकारिण्या विधायर उत्पत्तिः तेऽद्विनीते:]

कामः : प्रिये, कुल्कड़प्रवृत्तानं पापकारिणं कुतः स्वपििश्वायवाणानं।
पद्य पद्य—

सहजमितिव्रक्तभावभाजां
भवित कवि प्रभवात्मनायवहेतु: ।
जलधरवदस्त्रीमवाच्य धूमो
ज्ञवनविनासम्भवं प्रयाति नाशम् ॥२१॥

(नेपचके ।) आः पाप दुरात्मनु, कथमर्मानेन पापकारिण इत्याशिष्यति ।

नन्तु रे
Concu. : (Enacting the pleasure derived out of her touch to himself). The embrace of the woman possessing eyes with tremulous pupils, the embrace which makes the hair stand on the body and which is pleasing because of coming in contact with the prominent breasts trembling out of fear, the embrace with her creeper-like arms on which the bangles of precious gems make a pleasing sound. (20).

(Aloud, embracing her ardently) My dear, fear not, fear not, how can Knowledge be born while we are alive?

Pleasure : And is the birth of this Demoness acceptable to your enemies?

Concu. : Yes. She is to be begotten together with her brother, Moon of (spiritual) Awakening on Sacred Lore by Discrimination. Tranquillity, Self-restraint etc. are working towards it.

Pleasure : My Lord, how do these people rejoice at the birth of Knowledge who is their own destroyer?

Concu. : My dear, where is the feeling of one's own and others' in the case of people who are bent upon annihilating the family?

See.

The birth of those who are by nature tainted and crooked becomes the cause of destruction to those who gave them birth and themselves. Thus smoke having become the cloud after destroying the fire is itself destroyed. (21).

(Behind the curtain) Oh Sinful and depraved soul! you call us sinners? Well,
गुरौरस्वलिपितस्य कार्यकार्यमजानतः।
उत्पथप्रतिपन्नस्य परितयागो विनियोयते ॥२२॥

इति पौराणिकाः गायणं पुराणविदं उद्वहरति। अनेन चास्मांकं जनके-नारायणानुवत्तिना जगत्यति: पितौंब ताक्षेत्रं:। मोहाविभिषिक्त स एष वर्णः सुवृद्धं नीति:।
कामः: (बिलोक्य)। प्रिये, अयमस्मांकं कुले ज्यावान् मत्या देया सहु विवेकं इत्य एवाभिवर्तते। य एषः:—

रागाविभि: सरसवारिविरात्तकांति-
निर्माणस्य रम्य इव मानधनं: कृष्णां:।
मत्या नितान्तकलुबीकुत्यथा शालां:॥
कान्त्येव सावर्तुहिनान्तिरित विभाति ॥२३॥

तन्न युक्तमहस्मार्कमवस्यादुतः।
(इति निष्क्रन्तौ)।

विष्कम्बः:।
(तत्र: प्रविष्टिति राजा विवेको यति)।

राजा: (विचर्य)। प्रिये, श्रुतं त्यास्य दुर्विनीतस्य कामबदोम्बरं-रसस्वीतिं बचो यवस्मातेऽपि पापकारण: इत्याभिषिपति।
मति: अजज्ञातं, कि अपणो दोषं लोको विज्ञानावि?
[आयुष्यं, किमातमनो दोषं लोको विज्ञानाति?]

राजा: पशय।

प्रसावंसरस्मार्करं िरामभि-
निनव्य तै: पापसन्तंविभि:।
चिरं चिदानन्दस्य निरम्भनी
जगत्याभिषेवीतंशमीति ॥२४॥

त एतं पुष्पकारिणो वयं तु तनायकये प्रवृत्ताः: पापकारिण: इत्यहो जितं बुरातमिष:।
"A person who is proud and does not discriminate right from wrong and who follows the wrong path, even if he is a teacher should be shunned." (22).

so the knowers of Purāṇas quote the Purāṇa saying. Even the Lord of the world Father is bound by our father accompanied by Egoism. The same bondage was tightened by Delusion etc.

Concu : (Looking) My dear, here comes Discrimination, the elder one in the family, along with Lady Reason. As if being reproached by Attachment etc. who follow their own impulses, he whose body is slender and whose wealth consists in his pride appears with Reason his lustre taken away from him like the Moon hidden in the dense dew with its lustre extremely obscured. (23).

It is not proper for us to remain here.

Exit.

Interlude.

(Enter King, Discrimination and Reason)

King : (Musing) Beloved, did you hear the proud swelling words of that immodest Concupiscence calling us evil-doers.

Reason : My Lord, do people realise their own faults?

King : See.

The wicked followers of Egoism and sinful Arrogance etc. have bound the Lord of the world who is stainless and is of the nature of consciousness and bliss, and brought Him to this condition since long. (24).

They are the virtuous people and we who are engaged in freeing Him are the sinners. Thus the wicked are victorious.
राजा : प्रिये, सततपूर्वपुरुषव्य: वाणासंवागः महोदये-प्रयत्नमुक्तायमरःवैधवादितिघरः।
त्वजीत सहजं धर्मं स्त्रीभि: प्रतारितमनसः
स्वयमपि यतो मायास्त्रात्मप्राणिति विघ्नतः।।२५।।
राजा : प्रिये, अख्तकारकाकेशवं सहस्रसम्भवस्य तिरक्कारो
जयव तथा मायास्त्रात्मप्राणिति देवस्य वि
अहिः।
राजा : प्रिये, अविचारसदृशों वेद्याविलासिनी भाग्य असतोधि
भावानुष्ठायति पर्युषूयं वशव्यति। पस्य—
स्फिटकमित्वाद्वैवावादेव: प्रगाधमानयायः
बिकुलतिमया नीति: कामस्यसंगतविक्रियः।
न खलु तदुपयोगीव्रद्ध्य व्यर्थित सचिवमानक्
प्रभवति तथाप्रेयाया पुंसो विघातुमधोरताम्।।२६।।
राजा : प्रिये, अख्तकारकाकेशवं मनोकारण जेन सा तथा उदारचरिं
दुविद्वयः प्रतारेदि? 
राजा : न खलु प्रयोजन्य मनोकारण वा विलोक्य माया वशवते। स्वभावः
खल्लस्ते स्त्रीपिताचैतन्याम्। पस्य—
संमोह्यमिति मदनिन्ति विदम्यमिति
निरंतःप्रयोंति रसयमिति विषयमिति।
एतः: प्रविश्य सदवं हृदयं नराणां
कि नाम वामनयना न समाचरति।।२७।।
**Reason**: My Lord, I have heard that the Supreme Lord is of the nature of innate bliss and beauty, eternally luminous, and pervades all the three worlds. Then how is He bound by the wicked ones, and thrown into the ocean of great delusion.

**King**: Dear! A man of unceasing fortitude who is mighty and calm, who has attained great success, who is prudent, pure within, and of well praised intelligence gives up his natural courage being deceived by women. It is well known that Man himself did so by his association with Illusion. (25).

**Reason**: My Lord, the overpowering of the Lord who is like the lustrous ocean of great light by Illusion is certainly like the obscuring of the thousand-rayed Sun by a streak of darkness.

**King**: Beloved, Illusion accomplished in thoughtless folly like a prostitute deceived the Supreme Man by displaying spurious, unreal states of mind.

See.

Man, who is immutable and effulgent like a crystal is certainly subjected to a certain change by Illusion but her embrace does not remove His radiance, but creates a certain unsteadiness in Him. (26).

**Reason**: My Lord, what is the cause by which this unclever person deceives the great Man?

**King**: Illusion does not act with any purpose or cause. This is the nature of the female evil spirits.

See.

They enter the tender hearts of men, delude them, intoxicate them, ridicule them, rebuke them, please them and finally make them dejected. Is there anything which these women do not do? (27).
अति चापरमपि कारणम्।

मति: अज्जुक्त, किं गाम तपकारणम् ?।

[आर्यपुत्र, किं नाम तपकारणम् ?]

राजा: एवमन्या दुराचारया विचिनितं यद्वहं तावुगतमौजना
वर्यायस्त। अर्थ पुराणगुणम् तथ्याविवेक विचारसविमुखः।
तत: स्वतन्त्रमेव पारसेष्ठवे पवे निवेदनाममीति तत्स्थ
मातुरिन्द्रप्रायमासाध्य नितान्ततत्त्वस्वस्त्तया तुपुतासम्बिवापन्ने
मनसा नवदराज्य पुराणि रचयितवा
एकोपि बद्धेन तेजु विचिघ्येव निवेदित:।
स्वेच्छितमयो तस्मिनविवधाति मरणाविव।।१२८।।

मति: (विचिनित ।) अज्जुक्त, जावसी मादा पुत्रको वि ताविसो
जेवं जावो।

[आर्यपुत्र, यादृशी माता पुत्रोपिं तादृश एवं जाव: ]

राजा: ततोज्जावहारः चितस्य व्येष्टुषुग्रेण नन्त्रा परिष्वसः।
तत्तवासावीवः।

जातोशं जनको सम्भं जनातो क्षेत्रं कलत्रं कुलं
पुत्रा मित्रमरात्रयो वचू बलं काव्यमाध्यम:।
चितस्यसंवित्तकल्पनामुभवनिविद्यामायिः
निप्रभेत्य विधूप्रीती बहुविधाय सप्तानिमात्प्रविष्टः।।१२४।।

मति: अज्जुक्त, एवं शीतालरिघ्वाविद्यार्थायुः पलमेस्वस्तलेकहं
व्यवहोष्टोत्तिर्भविस्तिः?

[आर्यपुत्र, एवं दीर्घतरिघ्वाविद्यार्थातिप्रवीतुयेत्तरस्ते परमेश्वरे कथं
प्रबोधोपस्तितरम्
विचित्ति ?]

राजा: (सुपुज्जावहोमूलस्तित्तत्।)

मति: अज्जुक्त, किं गुहाराज्जाभरणसिद्हस्वरूपतो तुपुंसोऽस्मि
न
प्रतिभणसिः?

[आर्यपुत्र, किंभीति गुहाराज्जाभरणसिद्हस्वरूपतो तुपुंसोऽस्मि न
प्रतिभणसिः?]

राजा: प्रिये, सेव्यं प्राये योक्तित भवति दुवयम्। लेन साप्रान्त-
भिवासानं श्रद्धु:।
There is yet another reason.

**Reason**: My Lord, what is that reason?

**King**: This woman of bad character thought thus: "My youth is gone and I am old. This ancient Man by nature is not attracted by pleasures. Therefore, I shall place His son (*Mind*) in His place of Supreme Lordship". Then Mind being very close to Him following the mother's wish created the towns of nine gates (*bodies*) as if he has attained His (*father's*) form. (*Thus*) Though he is one he divides himself into many and enters them (*bodies*). Then he attributes his actions to Him as (*the reflections of colour etc. are attributed*) to a crystal. (28).

**Reason**: (*Thoughtfully*) My Lord, the son also has become like his mother.

**King**: Then He was embraced by His grandson *Egoism*, the son of Mind. This wise Lord, experiencing the imaginations of the Mind, thus:

"I am born, this is my father, mother, body, wife, family, sons, friends, enemies, wealth, strength, knowledge and relations", sees various dreams having forgotten His own nature after falling into the sleep of ignorance. (29).

**Reason**: My Lord how can Awakening be born in the Supreme Lord from whom the awakening is driven away by long sleep?

**King**: (*Hangs down his head in shame*).

**Reason**: Why are you keeping silence bending down your head in great shame without replying to me?

**King**: Beloved, mostly women are jealous at heart. Therefore I consider myself guilty.
मति: अजजउत, अण्णा ता इतियाओ जाओ सरसपुलस्स वा धर्मात्मवारपृतिश्रस्स भतुपो हितात्मिन विविशादिः

[आयूपुर्ण, आयास्ता: थिर्यो या: सरसप्रभुत्स्स वा धर्मात्मवारपृतिस्स तस्य वा भतुपो दयस्यित विधातायति]

राजा: प्रिये,

मानिन्यादिगरिवप्रयोगजनितात्सुयाकुलाय भवेः
च्यात्मवरुन्तकलनादुपनिशवेया मया संगमः।
तृणों चेतस्यायनानयर भवती तित्देनिुमहूं ततो
जातस्त्वसुथुदत्ताधिमत्रांत्रत्र प्रयोजययः।।

भाष: अजजउत, जवि एवं कुलपुहुः विद्वाग्तिरणिवद्धस्स वि
बन्धमोक्षो भोवि ततो ताते पिच्चानुवन्यो जेवे अजजउतो
भोधु चित झूढः में पिबं।

[आयूपुर्ण, यथेवं कुलप्रभोंडग्रामीणिर्वद्धस्स यो बन्धमोक्षो भवति तदा
वा मित्यावनुत्या एवंयुः पुष्टी में प्रययम्।]

राजा: प्रिये, यथेवं प्रत्रभासित सिद्धात्सहित्माकं मनोययः।

तथा हि—

बद्रवेको बहुधा विभव्य जगतामायि: प्रभु: शाशिवतः
किपि ये: पुरो: पुरुषो मुहो: पवं प्राप्तिः।
तेन्दा महाभिवं विशाय विविधाविप्रणालिकं विद्यया
प्रायस्यविचृतात्मिदं मया पुनर्सो बहुः कतं नीवते।।

तदेवचतुः। प्रस्तुतविधानयः शमावीन्योजयः।

(इति निष्कालित्त मतिविवेको)

इति श्रीक्रुणमित्रायतिकरित्ने प्रबोधचन्द्राये प्रयमोऽहुः।।
Reason : My Lord, those women are different who shatter the wishes of their husbands who do things out of love or who start doing things for the sake of righteousness.

King : Beloved,

The Goddess Sacred Lore who is jealous and offended with me due to long separation will be united with me through the help of Peace etc. Thus if you keep quiet for some time giving up all the sense objects then from the separation of the states of waking, dreaming and sleep, Awakening will be born. (30).

Reason : If the Lord of the family who is strongly bound can be freed from his bondage, let my Lord be always united with her (Sacred Lore). This surely is welcome to me.

King : Beloved, If you are thus happy, my wishes are fulfilled.

For

The one Supreme Eternal Lord who is the source of the worlds was divided into many and thrown into the cities (bodies) by men. I shall with the help of Knowledge bring about the end of those who divide Brahman through proper means and shall again establish his identity with Brahman. This shall be the atonement of my sins. (31).

Let it be so. Let us collect Tranquillity and others for the execution of our plan.

(Exeunt—Reason and Discrimination)

Thus ends the first Act of Prabodhacandrodaya composed by Sri Kṛṣṇa Miśra.
द्वितीयोऽवध्यः ॥
(ततः प्रविष्टार्थ दम्मः ॥)

damma: अविद्योऽस्मि महाराजसहायामेवप्रेसस्वतः
माता—वत्स दम्मः प्रविष्टार्थ सामायेन विवेकेन प्रबोधयाय
प्रविष्टार्थ तेषु तेषु तेषु तेषु शमदभवः। स चाचाचाच मुपस्वतः
कुलक्षयो भवद्वृत्तवहितः प्रतिक्ष्यः। तत्र पृथिव्यां परम मुक्तिक्षेत्र
वाराणसीनाम नगरी। तदन्त्ववस्तुत्त गत्वा चतुरुक्ताप्तानमानां
निषेधस्विच्छन्नार्यं प्रयत्ततामिति। तविद्वानं वशीकृतभूमिष्ठा
मया वाराणसी। संपादितच स्वामिनो यथानिदिष्ट आदेशः।
tathā hi भविष्यते आदिवाने—

वेदयावेदसु सीषुसंगन्धिलनायवश्रासवामोदेचे—
नीत्वा निम्नलिङ्गोऽस्वस्वसंस्कृतक्रमान्य: क्षयः।
सर्वजा इति बोधीतवा इति चिराप्राप्ताप्निन्दोऽस्या इति
बश्यावा इति तापसा इति विवा धूतेंजगह्रष्यते।११॥

(विलोक्यः) कोण्यवं पाव्यो भागोरयिमुस्तीयं सांप्रत्तमित
एवाभिवर्तते। तथा च यथेव:—

ज्वलनिन्वानामानेन प्रसन्निन्य जगत्यीयम्।
भर्तर्यानिव बार्जाले: प्रज्ञयोपहसनिन्यः।१२॥

tathā तर्कायमि नूनममं दक्षिणराजाध्वेदाध्वागतो भविष्यति।
तदेवत्प्रेयस्य वष्टुहाकरस्य वृत्तात्ममुस्मरिष्यामि। (इति
परिक्रमायिति।)

(तत: प्रविष्टत्वहरूकारो यथानिदिष्टः ॥)

प्रायुक्ताः: अहो, मूर्खावधुं भगत ॥ तथाहि—
Act II

(Enter Deceit)

Deceit: The great King Delusion has commanded me thus "Son Deceit, Discrimination together with his ministers has promised the birth of Spiritual Awakening. Tranquillity, Self-restraint etc. and others are sent to various holy places. The destruction of our family is at hand. It must be prevented by you carefully. The city named Vārāṇasī is the best place in the world to attain liberation. Go there and try to obstruct the path of the liberation of all the four castes." Now Vārāṇasī is very much under my control. I have also executed the commands of my master. For, the people who are under my control—

Spend the moonlit nights in the house of courtesans and rejoice with intoxication the mouths of women which smell of liquor and delight in the sexual pleasures and in the day times pose that they know everything, as performers of sacrifice, as those who perform Agnihotra Sacrifice for a long time, as knowers of Brahman, as austere people. The world is deceived by these swindlers. (1).

(Looking) Who is this traveller that having crossed the Bhāgirathī river is now coming towards this side. He looks as if he is burning with pride, as if he will devour the three worlds, as if he scoffs at people with his speech and as if he is laughing at people with his learning. (2).

I conjecture, he must be certainly coming from the southern country. I am reminded of the respectable Egoism. (He takes a turn).

(Then enters Egoism as described)

Egoism: Ah! the world is filled with fools. For
नवाध्याच्ये गुरौर्मंतं न विवितं कौमारिलं दर्शनं
तत्त्वज्ञानमहो न शारिकगिरं वाचस्यते: का कथा।
सुक्रं नापि महोद्धेरविगतं माहात्मति नेषिता
सूक्ष्माः वस्तुविचाराणां नृपशुभिः स्वस्यः कथं स्थीयते ॥१३॥

(विषेषः) एते ताव्येष्वचरणविद्धा: स्वाध्यायाच्यायन- 
मात्रमितरता वेदशिल्पलक्षा एव। (पुनर्वतो गत्वा) एते 
च भिष्मामात्रगृहीतंति तत्ता मुण्डितमुण्डः: पन्धितमन्या वेदान्त- 
शास्त्रं व्याकुलमिति। (विषेषः)

प्रत्यक्षाविविस्तिर्द्वित्राशयवबोधिन: ।
वेदान्ता यदि शास्त्रार्गिर बौद्धे: किमपरंत्यते ॥१४॥

तदेतदामात्रयवमपि गुस्तरुबितोदययः। (पुनर्वतो 
गत्वा) एते च शैवपापुष्पायो युर्यस्ताक्ष्यायत: पश्चात: 
पाण्ड्या:। असीं संभाषणवनं नरा नन्दं यान्ति। तदेते 
दर्शंनपाण्डृषृं त: पर्युक्तीया:।

(पुनर्वतो गत्वा) एते च—

गुज्जातीर्तरजशीतललिङ्गविन्यसभास्वद्वृद्धी—
संविश्वा: कुक्मुष्टिविन्दमाहावद्या: करण्डोज्जवः।
पर्यायप्रथितक्षुब्राह्मवल्यप्रत्येकोऽज्जगहः—
प्रयाक्षुसाक्षुमयं हुर्न्ति श्रीनिं बितान्यहो बांसङ्कि:॥१५॥
They have not heard of the views of Guru (Prabhākara) and have not known Kumārila’s philosophy. They do not have the correct knowledge of the text Śārīka and what to speak of Vācaspati. They have not understood the sayings of Mahodadhi and have not looked into the work of Mahāvrata. Then how do these lazy minded people examine the truth which is very subtle? (3). (Looking).

These are people who engage themselves only in learning the Vedic Texts without understanding the meaning and thus confuse the meaning of the Vedas. (Looking at another side) These are those who have accepted the life of holy persons just to be able to get alms, who with shaven heads consider themselves to be scholars and do harm to the science of Vedānta philosophy. (laughing)

If the Vedānta texts which teach things (contradictory to the experience gained by perception etc.) are sciences what error have the Buddhists committed. (4).

Therefore even hearing their words is for great harm. (Going to the other side) Here are the animal-natured heretics, Śaivas and Pāśupatas who have studied with great pain the views of Akṣapāda. Even by conversation with them people go to hell. They should be avoided even from a distance from coming into one’s line of vision.

(Again going to another side) And these—Seated on the shining (Kuṣa) seats placed on the rocks that are cool on account of the waves on the shore of Gaṅgā, holding in their hands Kuṣa grass and a big stick prominent with the Kamanḍalu, their finger tips engaged in fingering one by one of the beads of the rosary while repeating (God’s name), these deceitful persons take away the wealth of the rich. (5).
(पुष्यतयो गात्रा ।) एते त्रिवर्णवनपदेशार्जिविनो वेदांतरमार्गपरिभ्रमणा एव । (अनुभतो गात्रा तिलोकम्) अवेन, कस्येतव-\$\text{हृश्मर्गस्ततो} \text{विन्यंतक्रमणजिवतो} \text{वृष्णुसिवविद्यामाललकालशलुकः-} \\
\text{मुसलमर्गवर्तविद्याध्यामकं} \text{विद्यामललितगणकमलममर्गरसरितो} \\
\text{नातिधूरे विवाहायममलमलम्} । नूनमिबं कस्यापि \text{गृहमेधिनो} \\
\text{गृहं} \text{अविध्यति । भवतु} \text{युक्तसमाकमतिपवित्रमेत्वहिनिविद्वस-} \\
\text{निवासस्पानम्} । (प्रवेशं नातयति) । (तिलोकम् च) अवेन,

मूद्रविन्दुवाौमिःतलातभुजोदरोऽ- \\

cण्ठोष्ट्रृष्टवस्कोषकपोलजानुः ।

चूडाप्रक्रमकंतकिपाौसिविराजमान- \\

dभर्कुः रसुरविः मूलं हृश्वे वम्भः ।।६।।

वर्तूपसध्वेयम् (उपसूतव) कल्याणं भवतु भवताम् ।

(वम्भो हुकारेन निवारयति)।

(तत् प्रविशति बदुः)

बदुः । (सर्वत्रमम् ॥) \text{ब्रह्म} । दूरत एव \text{स्थीयताम्} । यत् \text{पाबौ} \\
\text{प्रशाल्य एतवाधसंवं} \text{प्रवेश्ववम्}।

प्रक्षारः । (सृष्टिम् ॥) \text{आ: पप} । \text{तुष्टकबेग्म्प्राप्ता:} \text{सम्} । \text{यत्र} \text{थोग्रियाव-} \\
\text{नतिश्रीवाक्यप्रतिविद्विविदरी} \text{गृहिणो} \text{नोपतिठति}।

वम्भः । (हस्तसंज्ञ्याय समाशवासयति ॥)
(Again going to another side). These who support themselves by taking the guise of Tridāṇḍis are neither the followers of Dvaita nor Advaita. (Looking at another direction). Well, whose is this hermitage, not very far from the divine river (Gaṅgā) where thousands of fine washed white clothes swing on the high bamboo poles fixed very near the door and where, there on the ground are kept the black deer-skin, drṣṭad-upala,1 samidh2, caṣāla3, ulūkhaḷa4 and musala5 (all accessories of Yōga), and the sky is darkened by smoke fragrant with the oblations offered continually. Certainly this must be the house of a householder. Well, this is a holy place where we can stay for two or three days.

(Acting as if entering and looking), Ah!

This one with his forehead, arms, belly and chest, necks, lips, chins, thighs, temples and knees, marked with mud and with sprouts of darbha grass on his head, ears, waist and hand, appears to be Deceit personified. (6).

Well, I shall go near him. (Going near) Let there be happiness for you. (Deceit wards him off with the sound ‘hum’)

(The student enters)

Student : (Hurriedly). Brahmin, stay at a distance. For you have to enter this hermitage only after washing your feet.

Egoism : (Angrily) Oh! sinner, we have come to the land of Turuṣkās (Turkey perhaps) where the house-holders do not receive the venerable guests even with offering them a seat and water to wash their feet.

Deceit : (Pacifies him with the gesture of hand)

1. a flat stone for grinding condiments.
2. sacrificial sticks for the sacred fire.
3. a wooden ring on the top of sacrificial Post.
4. a wooden mortar.
5. a pestle.
गौड राष्ट्रमनुत्तमं निश्चमा तत्रापि राधापुरी
भूरिभेद्धकनाम धाम परम तत्रोत्तमो न: पिता।
तत्तुदासच महाकुलान न विदिताः कस्यात्र तेषामपि
प्रजाशीलविवेकवथंबंविनयाचार्यरूपं चोलम: ॥ ७ ॥
(दमभो बटुः पश्यति)
बटुः: (तात्रपदां गृहीतवा १) भववन्यः पादसौंच विधीयताम।
श्रृंखारः: (स्वगतम) १ भवतु। कोज्ञ विरोधः: ? एवं कियते। (तथा
कृष्णोपर्वतिः १)
दर्श: (कद्वासंपीड्य बटुः पश्यति १)
बटुः: दुः तावतस्मीयताम। वाताहता: प्रस्तवेदकणिका: प्रसरति।
अहुःकरः: अहो, अपूर्वविवं ब्रह्माण्यम।
बटुः: भ्राह्मनु, एवमेतत्। तथाहि—
श्रस्पृष्टचरणाः हस्य चूडामणिमरीविविधः।
नौराजयति भूपाला: पापोपान्तमूलतम ॥ ८ ॥
अहुःकरः: (स्वगतम) अये, दम्मप्राहरोऽय वेशः। (प्रकाशम) ्भवतु।
अस्मिनासने उपविशिष्टम। (तथा क्तुमित्तविधति १)
बटुः: मेवम् नारायणादृवानमयोरसंवादनामक्तिः।
श्रृंखारः: आ: पाप, अत्सामिरिपि विक्षिणराद्रिद्रवेद्यमसिद्धस्वूङ्गिरिणाय-कमणियिनिद्वस्तम। श्रृङ्ग रे मूः,
नामाकं जननी तयोज्ज्वलकुलां सच्चोत्थियाः ्पुनः
क्षुंडा काचन कन्यका खलु मया तेनातिम तातातिमः।
श्रस्मचूङ्गलकभागिनेयुवहिता सिध्याभिश्चता यत-
स्ततसंकश्चानमहा श्वाः श्वाहिर्येप्रेयस्यपि श्रोचिता ॥१६॥
Student: The Revered one says that we do not know for certain about you, your family and character, Revered sir, who have come from a far off country.

Egoism: What, even our family, character etc. have to be examined now? Listen.

Gauḍa is an unequalled country, there is a city called Rāḍhāpurī. There is a celebrated house called Bhūrīśreśṭhaka and our father is the worthiest there. Who has not heard of his noble sons? Among whom I am the best in intelligence, character, power of discrimination, courage, modesty and in performance of duties. (7).

(Deceit looks at the student)

Student: (Taking the small copper pot). Sir, please wash your feet.

Egoism: (To himself). Let it be, what objection is there? I shall do so. (Goes near after doing so).

Deceit: (Bites his lip and looks at the student)

Student: Stay farther off. Particles of your perspiration blown by the wind spread everywhere.

Egoism: Ah! this is a new kind of Brahminism.

Student: Brahmin, it is so. For

The kings of the earth even without touching his feet, radiate the space in front of his feet with the rays of the jewels on their head. (8).

Egoism: (To himself). Oh! this is a land overcome by deceit. (Aloud) Let it be, I shall sit on this seat. (attempts to do so).

Student: Don’t do so. None else occupies the seat of the Revered one.

Egoism: Oh! sinner, this seat should not be occupied even by us whose purity is well known in the Southern Rāḍhā land. Hear you fool.

"My mother did not belong to a noble family but I married a girl from a respectable family. In this respect I am superior to my father. The daughter of the nephew of my brother-in-law was falsely accused but on account of her relation to this person, I left my wife though beloved to me." (9).
दर्शन: : ब्रह्म, यद्यपयेव तथापूर्द्धमात्मन्वितवृत्तान्तो भवान्।

ताताहि—
सदनमुपगतोऽहं पूर्बमभोजयोऽऽ:
सपवि मुनिनिभरंचरसानेष्ठूरंस्थितेतु।
सदापश्चनुसीय ब्रह्मणागो गोमयान्मःः
परिमुजितनिजोरावाचु संबेशितोद्भिर् ॥ १०॥

अहूंकार: : (स्वतंत्र) अहो, दार्शनिकस्य ब्रह्मणस्याय्यपुक्तः। (विचिन्तय)
अथवा दर्शनस्य। भवतवेच तावत्। (प्रकाशम्) आः
किमेव गव्यं गर्विषे? (श्रवणम्)

श्रेरे क्षब वासव: कयो क्षोभ पश्योऽहवो
वद्र प्रभावान्यो जगति का मुनीनामापि।
श्रवेहि तपसो बलं सम पुरन्वराणां शातं
शातं च परसीतायं पततु वा मुनोतां शातम् ॥ ११॥

दर्शन: : (विलेखय। सानन्दस्य।) अरे, आरे: पितामहोऽस्माकमहुंकारः।
आरे, दर्शनो लोभलोकोऽहो भो अभवाये।

श्रुंकार: : बलस् आयुःस्मान्व! बाण: खलवसि मया द्वापरान्ते वृक्षः।
संप्रति चिरकालविप्रकर्ष्यधार्यप्रस्ततया च न सम्प्रतिप्रत्यSHIP
विज्ञानामि। अपि तवकुमारस्यायूलस्य कुशलम्?

दर्शन: : अथ किम्। सीध्यात्रेत महामहोऽस्यायणया वर्तते। नाही तेन विना
पुरुषेत्यहु प्रभवामि।

श्रुंकार: : अथ तव मातापिरवी तृष्णालोभायपि कुशली?।

दर्शन: : तावपि राज्यो महामहोऽस्यायणयात्रे वर्तते। तयोर्विना
क्षणमपि न तिष्ठामि। आर्यमिधः पुनः केन प्रयोजनेाँत्र प्रसाव:
कृतः।

श्रुंकार: : बलस्, मया महामहोऽस्य विचेकस्तादाद्वादशिर्मि श्रुतस्य। तेन
तत्वात्तवां प्रत्येकमागतोद्भिः।
Deceit: Brahmin even if it is so, you do not know about us. For—

Once I went to the abode of the Lotus-born (Brahmā), all of a sudden all the sages rose up from their seats. I was respectfully entreated by Brahmā and he immediately placed me on his thighs purified with cowdung water. (10).

Egoism: (To himself) What an exaggerated statement of a deceitful Brāhmaṇa! (Thinking) Perhaps it is Deceit himself. Let it be so (Aloud). Why should you be so proud? (Angrily).

Oh! who is Indra, pray who is the Lotus-born, which are the sources of the sages in the world, know that by the strength of my penance, let hundred Indras, hundred Brahmās and hundred sages fall. (11).

Deceit: (Looking at him with delight) Well, this is my revered grand-father Egoism. Revered one, I am Deceit the son of Greed, saluting you.

Egoism: My child, may you have long life. I saw you as a child at the end of Dvāparayuga. Now I do not recognise you properly because of long separation and old age. Is your son Falsehood well?

Deceit: Of course. He is also here by the command of the great Moha. I cannot live without him even for a moment.

Egoism: And are your mother and father, Desire and Greed, well?

Deceit: They are also here by the command of the Grand Delusion. I cannot remain a moment without them. To what cause do we owe this favour of the Revered one (towards us).

Egoism: My child, I heard that Reason has done great harm to the great Delusion. I have come to ascertain the news.
दशमःः स्वागतमेवायस्य। यतो महाराजस्यापीपलोकादयास्मानं श्रूयते। अस्ति च किंवदन्ति यद्वदेवेन वाराणसी राजधानी वस्तुं निरूपितेति।

श्रीकारःः पुनः किं वाराणस्यां सर्वत्रन्वा मोहस्यावस्थानकारणमीति?

दशमःः आर्यं नन्तु विवेकोपरोष एव। तथाहि—

विद्याप्रबोधोदयजनमभूमिवर्ताभासी स्वप्नपुरी निरत्यय।
अतौ कुलोऽच्छेदविविधं चिकिषुं निर्वेणस्तुमन्त्रिस्यति नित्यमेवम्।

श्रीकारःः—(सभयम्) यथाप्रयोगमत्यप्रकृतिकार एवामथः। यतः—

परममविद्वां पदं नराण्यं पुरविद्यी कर्कृताविव्येंतः।
कथयितं भगवानिन्हान्तकले भवभयकारतरतरं प्रबोध्यम्।

दशमःः सत्यमेवत्यापि नैतकामकोषवार्तीति संभाव्यते। तथा
हु सांहारत ताथिष्ठा—

‘यस्य हस्तसो म पावो व मननवचर सुसंयतम्।
विद्या तपस्य तीर्थं च स तीर्थं फलमतं।’

ईति।

(नेपथ्ये) भो भोंपौरा; एष लखु स्मार्तस्ती देयो महामोहः।
तेन,

निष्क्रियेभिष्यनानं स्फटिकमपिदालाविविका: संस्क्रियान्तां
मुच्यान्ता यन्त्रमार्गा: प्रचर्चतु परितो वारिधारा गुणेशु।
उपर्योगान्तं समन्तातप्यवर्तमानयम्: श्रेणियस्तोरोरकानां
धूमला सौधमूर्धस्वर्परतियन्तरामित्र: पताका।

दशमःः आर्यं, प्रत्यात्मायों महाराजः। तत्प्रत्युग्मग्नयेन संबाृयतां
मात्येन।
Deceit: Welcome, Revered one. It is reported that the king is coming here from Indraloka. There is a rumour that he has decided to make Vārāṇasī his capital.

Egoism: And what is the cause of Delusion’s whole-hearted stay in Vārāṇasī?

Deceit: Revered one, it is to obstruct Reason. For—

The safe (indestructible) city of Brahmā, Vārāṇasī is the birth place of knowledge and spiritual awakening. He (Reason) who desires to destroy our family wishes to stay here permanently. (12).

Egoism: (Fearfully) If it is so, it is impossible to fight against this purpose. For, here the conqueror of Tripura (Lord Śiva) full of compassion in his heart reveals to the ignorant people, who do not know the supreme Truth, in their last days the Spiritual awakening which helps them to cross the fear of mundane existence. (13).

Deceit: It is true but this is not possible for those who are overcome by Concupiscence and Anger. The holy people say thus.

He whose hands, legs, mind, knowledge, austerity and organ of generation are rightly employed, attains the fruit of (this) place of pilgrimage. (14).

(Behind the curtain). Hear you citizens! the king Grand Delusion has arrived here.

Let the courtyards made of crystals and gems be sprinkled with sandal paste, let the fountain be open, let the streams of water spread to the houses around, let rows of festoons shining with big gems be hung high, and on the top of the mansions let many-hued variegated flags resembling the bow of Indra fly.

Deceit: Revered one. The king has come. Let respect be given by your advancing to meet him.
अभिकार: = एवं भवतु। (निष्काष्ठी।)

(प्रशेषक: ।)

(ततः प्रविष्टति महामोहो हिमभवत्श्र परिवार: ।)

महामोह: = (विहृष्य) अहो, निरड्डूकः हिघिवः।

श्रात्मास्ति बेद्व्यतिरितकमूत्ततिृतकास लोकान्तरतिः फलानामुः।
श्राबेद्यमाकाशातोरोः प्रसुन्त्वत्राश्रीस्य: स्वातुःसुवसुतौ।।१६।।

इवं च स्वकल्पनार्थिनिमित्तपदार्थावत्तम्भेन जगदेवं दुविवर्ग्यं-
ब्रह्मचयं। तथाहि—

यशास्त्वेव तवस्ति वस्त्रविति शूषा जलपितैरेवास्तिकः
वाचालवालेभुमित्तु सत्यवचसो निन्धा: कुता नास्तिकः।
हः हो पश्यत तत्त्वो यदि पुनरक्ष्यावधितो वर्णं संग्रामं
षष्ट: कि परिषामःपितृति:कः पुष्कर्कंपि।।१७।।

अपि च न केवलं जगदात्मेव तावदमीमिवर्भूव्यते।

तथाहि—

तुल्यते वापुषां मुखावववववव्यंक्रमः कोशो
योषेयं वचु चापरस्य तथस्य प्रेव न विषो वयस्म
हिसाबामधवा यथेष्टगमने स्त्रीगः परस्वप्रेमे
कार्याकार्यविचारस्य हि यदवो निष्पोश्वः कुवंते।।१८।।
Egoism: Be it so (They go out).

(Praveśaka)

(Then enters Grand Delusion pompously with his attendants)

Gr. Delu.: (Smiling). The fools are without any check on them.

(‘The view’) that there is a soul separate from the body, which on reaching the other world enjoys rewards, is (like) the hope to get tasty fruits from the big flower of a tree in the sky.” (16).

This world is deceived by the ignorant who accept the existence of what is the mere creation of their own imagination. For—

Them any talkative believers (āstikas) who jabber in vain that a thing which does not exist, exists, condemn the truth-speaking non-believers (nāstikas). Oh, consider from the point of reality. When the body is destroyed, has any one seen a soul separate from it which acquired consciousness as a result of transformation (due to certain combination). (17).

They deceive not only the world but also themselves. For—

If the bodies are alike in their different parts, the mouth, etc., how can there be a hierarchy of castes? We do not accept any difference between a woman and wealth belonging (to us or) to somebody else. Only those who are devoid of manliness consider whether an act should be done or not, whether it entails harm, whether to approach women at one’s pleasure and seize the wealth of others. (18).
(विनित्य, सशक्तम्।) सर्वसा तोऽकायतमेव शास्त्रं यत्र
प्रत्यक्षमेव प्रमाणं पृथिवियः जोवायवस्तत्तवान, अर्थकामी
पृथिवियाः मृतायेव चेतायंते। नाति परलोकः। मृत्युरूपाव-
वर्यः। तदेतदस्मदह्वायानुस्तविना वाचस्पतिता प्रणीय
चार्काकाय समार्पितम्। तेन च शिष्योपशिष्यंवदेश्यःमल्लोके
बहुलीकृतं तन्त्रम्।

(तन्त्र: प्रविशिष्टि चार्काकः शिष्यश्च।)

चार्काकः। वत्स, ज्ञानसि दश्नातिग्रेश्व विद्या। अर्थव वार्तनान्तरणिति।
पूर्वप्रलापश्रयः। स्वहीतपादकलेन विशेषाभावात्।

पद्यः—

स्वर्गः कलौऽक्रियाकेक्र्यविनाशे यदि स्वत्वानाम"।
ततो वाचानिविश्वासानं फलं स्वार्.ूर्तं भूष्ठायम्।।१६०।।

अष्टि च।

निहतस्य पशोंर्ज्ञे स्वर्गप्राप्तियंवीष्टे।
स्वपिता वज्ञानाने कः नु कस्मान्न हुण्ये।।२००।।

अष्टि च।

मृतानामपि जन्मानां भावं चतुर्पतिकारायम्।
निवासस्य प्रदीपस्य स्नेहः संवन्धेष्वीत्त्वाम्।।२१।।

शिष्यः। आचार्यहो, ज्ञाते एवो जेन्त्र पलमतयो पुलस्तिस्बं ज्ञेन्ति
पिपीलाः ता कित्ने एविधि तिश्रस्योऽति संसारमुद्रा पित्तुमुहावि
आपि धातृवलंतलेवहि पलावसंतवन-सत्त्वका आप्पासननप-
हुर्वहि दुर्वेदि कुदर्को विवत्तिति?

[आचार्य, वचेच एव परमार्थः पुर्वपर्य यत्नाः पीयते तत्तष्ठ किमित्येत्-
स्त्रीशं। संसारसीवः परिवृत्तायं घोरोपीयते। पराक-सान्तपन-पश्चातमात्मण-
प्रभृतिभिः। कस्मातिक्षयते?]
(After thinking, proudly). By all means materialism alone is the science, in whose view, the only means of knowledge is perception. The elements are earth, water, fire, and air. Wealth and pleasure are the sole aims of man. The elements move through original impulse. There is no other world. Emancipation is death. This science was composed by Vācaspati who followed our view and has given it to the Materialist. This science is popularised in the world by him through his disciples and their disciples.

(Then enter the Materialist and his disciples)

Material. : My child, know that knowledge consists only of statecraft. The science of Agriculture and trade is included in this. The three Vedas are incoherent talk of cheats. There is no difference just because they postulate heaven.

See—

If sacrifices obtain (for one) heaven by the destruction of the sacrificial matter through the action of the officiating priest, the trees burnt by the forest fire will bear ample fruit? (19).

Moreover—

If it is assumed that an animal slain (in sacrifices) goes to heaven, why does not the sacrificer immolate his own father? (20).

And—

If Śrāddha (offering of rice balls to a dead person) produces gratification to beings who are dead, then oil may rear the flame of an extinguished light. (21).

Disciple : Venerable teacher, if the sole aim of man is to eat and drink then why do these ascetics renounce the worldly pleasures and afflict themselves with severe tortures caused by parāka (a sacrificial sword) sāntapanā (a kind of rigid penance) and taking food once in three days (as an expiatory act)?
चार्क्स: : धूर्तप्रेमितांगमप्रतारितानामामोक्तिरिम्व तृतिमू लाणाम् ।

पद्य पद्यः—

क्वालिक्जनं भुजनिपीडितवाहुमूलं
भुम्मोन्नतरतनमोहरमायतात्यः ।

भिक्षोपवासानिययमकर्मरीचिवाहे—
देहोपशोषणविधि: कुडियां वन चैतः ॥२२॥

विषयः: आचारिक्ष, एवं खु लित्यां आलावतिः जं बुःखमिसिवं संसालमुहं पिवलितोऽवं सिः ।

[आचार्य, एवं खलु तीथिका आलावति यदुध्रबासिः संसारमुहं परिहृततत्तत्तत्ति] ।

चार्क्स: : (विहृत्वम्) आः, दुष्कं विविलितमिव नरपशुनाम् ।

त्याज्यं चुंबं विशयसंगमजनम दुःसां
दुःखोपसृष्टिमिति मूवां विचारयासः ।

ब्रह्मोल्लिप्तहासिति सितोत्तमतपहुलाठ्याः—
नको नाम भोस्तुङ्खरोपहितानन्दायथाः ॥२३॥

महामोहः: अपे, विचरेण खलु प्रमाणवति वचनानं कर्षणुखमुच्छमजनमिति ।
(विलोकनं, सान्नवदम्) हुतं, प्रियसुध्द्दे चार्क्सः ।

चार्क्स: : (विलोकनं) एव महाराजाः महामोहः । (उपविष्या) जयतु जयतु महाराजः । एव चार्क्सः प्रणमति ।

महामोहः: चार्क्सः, स्वाखं ते । इहोविविधताम् ।
चार्क्स: : (उपविष्या) एव कले: साधृं श्राणां ।

महामोहः: अपे कले, स्वभम्याहतम् ।
चार्क्स: : देवप्रतापावस्त्रवेद्रम् । निर्माणितकलायोषवच देवपादमूलं
ब्रह्ममुतिः । यत:—

प्रातामवाप्य महती दिष्टतां निपाता—
निध्वंत्य तां सपदि लब्धसुव्रस्तवः ।

उच्चः: प्रमोदमुनमोदितवर्त्याः सन्
धन्यो नस्यति पदाम्भुषणः प्रभृताम् ॥२४॥
Material. : These fools who are deceived by the Vedas composed by cheats are contented with the sweetmeats of hopes. See,

Where is the embrace of the long-eyed ones, the embrace pressing the shoulders with one's arms and which is pleasing because of the prominent breasts compressed and where is begging, fasting, penance, exposure to the burning heat of the sun which emaciate the body of these fools. (22).

Disciple : Revered sir, these ascetics say that worldly pleasure is to be given up because it is mingled with miseries.

Material. : (Laughing) This is the expression of foolishness of these human animals.

It is the reasoning of fools that the pleasure which arises in men from contact with sensible objects is to be relinquished as they are accompanied by pain. What man seeking his true interest would fling away the berries of paddy, rich with finest white grains, because they are covered with husks and dust. (23).

Gr. Delu.: Well, It is after a long time, my ears are gratified by words which are authoritative (Looking with joy) Oh! it is my dear friend Materialist.

Material. : (Looking) This is king Delusion. (going near).

May the king be victorious ! I, Materialist salute you.

Gr. Delu. : Welcome Materialist, be seated here.

Material. : (sits) Kali prostrates before you.

Gr. Delu. : Ah! Kali, unimpaired blessings be upon you!

Material. : By your grace all is good. He has accomplished everything (ordered by you) and wishes to (worship at) your feet. For—

After receiving the great command (from you) and having accomplished it by destroying the enemies he is now happy and delighted and with his great joy in countenance feels blessed and prostrates himself at the lotus feet of the Lord. (24).
महामोहः : अय तत्समकली कियतसंवृत्तम् ।

चार्वकः : देव,

व्यतीतवेदार्थवः : प्रयोगसिं यथेष्टोऽष्ट्रो गमितो महाजनः ।
तदन्त्र हेतुनं कलिनं चाप्यहं प्रभोः प्रभावो हि तनोति पौरुषः ।।२५।।

तत्रोत्तरः : पथिका : पाश्चात्याल्प अयमेव त्याजिता : शमवः
मादीनां कौँ कथा । अन्यत्रापि प्रायः शो जीविकामात्रलेव
त्रयोः पराहार्वः ।

अतिन्धर्येन त्रयो वेदार्थकारः भस्मगुणसयः ।
प्रजापौरुषोदितानां जीवितकेति ब्रह्मप्यः ।।२६।।

तेन कुस्केत्रार्थिः ताब्देवेन स्वनैःपि विद्याप्रबोधयो नाश
ज्ञानीयः ।

महामोहः : साशु संपावितम् । महत्तवः तत्सीहं व्यवःकृतम् ।

चार्वकः : देव, अन्यत्र विद्याभिषितः ।

महामोहः : कि तत् ।

चार्वकः : अल्ल विश्वभूमिनाम भस्मप्रभावः योगिनः । सा तु कलिना
यथापि विश्वलंकारः कृता तथापि तदनुगृहीतान्यभाषालोकिततुमा पि
न प्रभावम् ।। तदन्त्र देवेनादार्थविभितः ।

महामोहः : (संभयमातामगतम् )) आः, प्रतिभाप्रभावः सा योगिनी
स्वभावधर्मेरिणी चास्मातं कुशलद्वार सा । भवतु ।
(स्वगतम् )) कार्यमयाहितं भविष्यति । (प्रकाशम् )) तत्र
भान, अल्मनया श्राङ्गः । कामकोणार्थिः कुस्केशमुद्विष्यति ।

चार्वकः : तथापि साश्यस्यपि रिपर नानवहितेन जिगीपुषा भविष्याम् ।
Gr. Delu.: And what has that Kali achieved?

Material.: Lord, he caused the virtuous forsake the path shown by the Vedas and act according to their own wish. It is the glory of my Lord neither mine nor Kali's for this achievement. (25).

The people of the north and west have forsaken the three Vedas, what to speak of tranquillity and self-restraint. In other places too the three Vedas are there just as a means of livelihood. The Ācārya (Brhaspati) has said:

"The oblations in the fire, the three Vedas, the carrying of three sticks tied together, and smearing oneself with ashes are the means of livelihood of those who are devoid of intelligence and manliness. (26).

There in Kurukṣetra and other places my Lord need not fear the birth of Knowledge or Spiritual Awakening even in a dream".

Gr. Delu.: Well done. That great holy place is rendered useless.

Material.: My Lord. There is something more to be reported.

Gr. Delu.: What is it?

Material.: There is a Yogini of great power called Devotion to Viṣṇu. Though her popularity is lessened by Kali, we cannot even look at those who are blessed by her. Therefore, my Lord, you have to be on your guard against her.

Gr. Delu.: (In fear to himself). Oh! it is difficult to destroy her whose great power is well known and who is my natural enemy. Well. (to himself). Sometimes drastic action has to be taken. (Loudly) Then my dear, do not have any doubts. Where can she appear when Concupiscence and Anger are her enemies?

Material.: Even then one who desires victory should not remain unguarded even where the enemy is weak.
यतः—

विपक्षाभावो राजां शिरः शिरः वेयर्यहः ।
उद्वेजयति सुभोजिय चरणेण कण्ठकाक्षकः ॥२७॥

महामोहः : (नेप्द्यासिमुज्ञमोहलोकय) कः कोञ्ज भोः ?
(प्रविशिः दौवारिकः ।)

दौवारिकः : जयतु जयतु । आजापयतु देवः ।
महामोहः : भो असससः, आविशयतां कामकोणोऽभद्धमात्मसार्थयो यथा
योगिनी विश्वमित्रमवः ममवेत्वाविहतः विहत्तत्थये ।

दौवारिकः : यवजापयति देवः ।
(इति निष्कास्तः ।)

(ततः प्रविशिः पञ्चहस्तः पुष्यः ।)

पुष्यः : हुगे उवक्षलेसावो आगोभेश्च। अत्र तत्थ साहालत्तीवसान्हिवेशे
पुश्मोति। तत्स भद्मारणाः। भद्मङ्कः ।
महालजस्ताय ऐश्चर्यसिद्ध। (विलोकः) एसा बालाययी ।
एवं लाभेतुः । जाव प्रविशः। (प्रविशिः) एसी भद्मङ्कः
वयाक्षः सदृशं किव मन्त्यकतो चिन्त्यतिः। ततः उपस्तः
गमः। (उपस्तः) जेदु जेदु भद्मङ्कः। एवं पत्रं जाव गिनुवः—
अमाणं पेक्षः भद्मङ्कः। (इति प्रत्ययति ।)

[भद्मङ्कः देशादागतोऽरोणः। अश्तः तत्र सागरतीसतिवेशे पुष्मोतिः
श्वसिः देवतायतनम्। तत्सिन्द्रभद्मारणाः। भद्मङ्करकाः
महालाजस्ताय प्रेषितोऽरोणः। एषा वाराणसी। इदं राज्यकुलम्। यावतप्रविशः। एव
भद्मङ्करकारपचकिः सार्वं किमिः मन्त्यसिद्धः। तदुपस्तः। जयतु
जयतु भद्मङ्कः। इदं पत्रं ताबार्धः अमाणं प्रेषितु भद्मङ्कः।]

महामोहः : (पत्रं गृहीतः) कुतो भवान् ?

पुष्यः : हुगे पुश्मोति। आगोभेश्च।
[अहं पुष्मोति। देशादागतोऽरोणः।]

महामोहः : (स्वगमः) कार्यमत्याहितं भविः। (प्रकाशः) चावर्कः,
गच्छ। कर्त्त्वेष्ववहितं भवति भविः।

चावर्कः : यवजापयति देवः ।
(इति निष्कास्तः ।)
For—

Even a weak enemy may prove to be a fierce one in the end and inflict a mortal wound like a small thorn that afflicts the foot. (27).

**Gr. Delu.** : *(Looking behind the curtain)* Who is there?

*(Enter the gatekeeper)*

**Gatekeep** : Victory to my Lord. Let my Lord command.

**Gr. Delu.** : Oh! ‘Companion of the wicked’, Go and direct Concupiscence, Anger, Greed, Arrogance, Spite and others that they should be on guard and kill the Yogini—Devotion to Viṣṇu.

**Gatekeep** : As your Lord commands.

*(Exit)*

*(A man enters with a letter)*

**Man** : I come from Utkala. There near the ocean there is a temple of God called Puruṣottama. I have been sent to the king by my masters, Arrogance, Deceit and Conceit. *(Looking)* This is Vārāṇasi. This is the place of the king. I shall enter *(Entering)*. Here the master is talking something with the Materialist. I shall go near him *(Going near)* Victory to my Lord. Look at this letter which needs attention.

*(Gives the letter)*

**Gr. Delu.** : *(Taking the letter)* Where do you come from?

**Man** : I have come from Puruṣottama.

**Gr. Delu.** : *(To himself)* Must be something very serious.

*(Aloud)* Materialist go. Be alert while doing whatever is required.

**Material.** : As you command.

*(Exit)*
महामोहः: (पत्रं वाचयति)

स्वस्ति श्रीवाराणस्यां महाराजाधिराजपरमेश्वरमहामोहप्राप्तचे।
न्युश्रोतयामात्मनां मद्यमानी सांख्यं तपां प्रणम्य विशालयतः।
यथा महानमझ्यांतम्। अन्यच देवी शातिर्मात्रा अथवा सहा
विवेकस्य वैतमापनं विवेकसंगमाय देवीमुखनिधिमहृदींश्रां
प्रवोधयति। अष्टि च कामसहुच्छरोपी जहाँं वैराग्याविभिन्नपुष्पं
इव लक्ष्यते। यति कामार्दिक्ष कुतष्ठितिनिगृहः प्रचरिति।
तदेवतान्त्बा तत्र देवः प्रमाणात्मि।

महामोहः: (सहोवम्) आः किमेवमतिमुण्डः शान्तेरिपि विस्मयः।
कामार्दिकु विति क्षेत्रस्या संभवः। तत्तथाः—

घाता वित्तीयमुख्मात्रनिर्दो हेचोपपी गौरीभुजाः
जलाशयविभूर्णमात्मनयो दक्षाध्वरविद्वस्तः।
बृंदारी: कमलाकपोलमक्रोलक्षाबिकुन्तोःस्पः
शोष्टेष्वातिरिष्टा जन्तुपुनः का नाम शान्ते: कथा ॥२८॥

(पुरुषं प्रति बदति ॥)

जालम, गच्छ। कामं सतवर्मुखपविभासस्माकं प्रतिपाद्य ॥
तथा दुराशयो धर्मं इत्यस्मातीतस्वरवतम्। तदविस्मात्मूलभीं न
विश्वसतित्वयः। वृः बच्चा यात्रविद्वस्ती इति ॥

पुरुषः: जं देवो आशोवदि ॥

[यदेवेऽशाशयति] ॥

(इति विष्णुतत: ॥)

महामोहः: (स्तवगं विचित्त्व) शान्ते: कोश्युपायः। अथवा अलमुपायान्तरेण।
कोहलोभावेव तावद्रश पयंति। (प्रकाशम्) कः कोज्ज्र भोः? ॥

(प्रविश्य दौृवारिकः ॥)

दौृवारिकः: आशापयतु वेव: ॥
Gr. Delu.: (Reads the letter).

Arrogance and Deceit from Puruṣottama beg to inform after prostrations, to the Great King Delusion, the king of kings residing in Vārāñsā. “Goddess Peace with her mother Faith has entered into the service of Reason and persuades day and night Sacred Lore to be united with Reason. And Righteousness, the friend of Concupiscence seems to be influenced by Dispassionateness. He separating himself from Concupiscence roams about somewhere hidden. My Lord, who knows this, is now the authority.”

Gr. Delu.: (Angrily) Ah! these two fools are afraid of even Peace. How is this possible when Concupiscence etc. are to oppose her? For, Brahmā engaged only in the creation of the world; the God (Śiva) the destroyer of the sacrifice of Dakṣa has eyes rolling out of joy born of the embrace of Gaurī’s arms; the enemy of Demons (Viṣṇu) whose breast is marked with the decoration on the cheek of Kamalā (Lakṣmī) sleeps in the ocean. What to speak of Peace to be obtained by the other (ordinary) beings. (28).

(Replies to the man)

You wretch, go as fast as you can and deliver this message. We have come to know that Righteousness is meanminded. Therefore he should not be trusted by us for a moment even. He should be bound fast.

Man: As you command sir. (Leaves)

Gr. Delu.: (To himself after thinking) What device is there against Peace? Or, rather, there is no need of any other device. Anger and Greed are strong enough (to destroy Peace). (Aloud) Who is there?

(The Gatekeeper entering)

Gatekeep: My Lord, command me.
महामोह: : तावदाहृतां क्रोधो लोभसं।

पुरुषः : ज आणवेदि देवो।

[यदाजापयति देव: ]

(इति निद्ध्रान्तः।)

(ततः प्रविषति क्रोधो लोभसं।)

क्रोधः : शूृंत मया यथा शान्तिभ्रातविद्विभिःक्तविरं महाराजेन प्रतिपक्ष-माचर्तसीति। अहो, मयि जीविति कथ्यमातामतमि निर्येिखितं चेष्ठितम्। तथाहि—

प्रण्यकरोगमि भवन्तं बधिरीकरोगमि
धीरं सचेतनमचेततं नयामि।

कूलं न पदयति न येन हिंतं हृत्तोितं
धीमानघीतमि न प्रतिसंवधाति।॥२६॥

लोभः : अघे, महुपण्यहोता मनोरयसरितरपरमरेव तावन् तरीक्यति
कि पुनः 'शान्तिभ्रातविद्विभ्ययति। पद्यः पदयः सहसे—

सत्येिते मम दत्तिनो मदलप्रमलानगंडकस्यला
वात्यक्यातपातिनं तुरगा भूयोधिनि लग्सेिपरानु।
एतत्त्वविमिवं लभे पुनरिंि लक्ष्याधिक ध्यायतः
चिन्ताज्ञरचेतसं बति नूरत्न का नाम गान्ते: कथा।॥३०॥

क्रोधः : सवे, विविष्टस्वय मत्रभावः।

त्वाहि वृिमधातात्त्वरुपरत्मन्त्रादंच्छोड़िच्छनानं
हेवो ब्रह्मशिरो वसिष्ठनन्तनयानाघातत्यक्षिकः।

अष्प च—

विद्यान्द्यपि कौतिमत्यपि सदाचारावदातान्यपि
प्रोच्चे:पौर्ृियवृहंसान्यपि कुलानुण्डतु मीश: क्षणात्।॥३१॥

लोभः : तृष्णः, इतस्सावद।

(प्रविष्य तृष्णा।)

तृष्णः : कि आणवेदि ममज्जुस्तः।

[किमाज्ञापयतायपुनः ]

लोभः : प्रिये, शूर्यताम्—
Delusion: Call Anger and Greed.

Man: As you command sir. (Exit)

(Then enter Anger and Greed)

Anger: I have heard that Peace, Faith and Devotion to Viṣṇu are hostile to the king. Ah! How is it possible that they act in disregard of themselves while we are living. For—

I will make the world blind and deaf and steadily convert the animate into inanimate. So that they do not pay regard to their duties, do not listen to good advice, and the wise will not remember what he has learnt. (29).

Greed: Those who are caught by me do not cross the successive rivers of desire. Then how will they think of Peace, etc. See my friend.

"These are my elephants whose temples are washed with ichor, and these horses are swifter than the wind" "I shall get some thing more", "this has been acquired", "I shall get this", thus these men who are thinking of something more than they have already got, whose minds are shattered because of worries, how can they have peace? (30).

Anger: My dear friend, you know my greatness.

The Lord of gods (Indra) killed Vṛtra the son of Tvaṣṭṛ. The half-moon-crested (Ṣiva) cut the head of Brahmā and Kauśika (Viśvāmitra) killed the sons of Vasiṣṭha. Moreover—

I am capable of uprooting families possessing knowledge, fame, pure by their actions and clothed in great might. (31).

Greed: Desire come here.

(Desire enters)

Desire: What does my Lord command?

Greed: My beloved, listen.
केत्राप्रामवनाशिनिन्तनपुर्णपक्षमामण्डल-
प्रत्याशयतसूक्त्रवद्वमनसां लब्धाचिकं ध्यायताम्।
तृणये देवी यदि प्रतीसि तनोष्णान्नि तुज्जानि वे।-
त्त्तौ: प्राणपूर्वों कुतः शाकयथा ब्रह्माण्डलकोणि।॥३२॥

तृणया: अवजुड़त, सत्रं जेप्खुदा अत्रं एवरत्स्रं अत्रेय शिच्छं अहिजुत्त।
संपर्वं अवजुड़तस्स अर्णाये ब्रह्माण्डकोटिओविष्यणे में उदरं
पूर्वसंतो प्रकृति।

[आन्तूत्र, स्वयंहे तावद्ध्रमस्तमन्यं निष्यमपायन्त। सांप्रतमार्यं-
पुनःशाय्या ब्रह्माण्डकोट्योस्पिन न में उदरं पूर्वपर्यङ्गि।]

क्रोधं: हिसे, इत आगम्यताम्।

(प्रविष्ट्य हिसा।)

हिसा: एसभ्धु। आचार्येदु अवजुड़तो।

[एवास्रीम। आकाशयत्तार्ययुत:।],

क्रोधं: प्रिये, तावद्ध्रया सह धर्मवारिष्ठ्या मातृपितवर्गोपि ममौतकर
एव। तथाहि—

केत्रं माता पितार्थीं क इव हि जनको भावर: केत्रं कोट।
वध्योपं वन्धुवरं: कुटिलविविधचेताया सात्योधी।

(हस्ती निष्क्रिय॥)

आगम्य यावदेवां कुलिनदममिलं नवं निष्क्रियसामी
स्फूर्तं: क्रोधवत् आं दर्थति विरा० तावद्ध्रे स्फूर्तिज्ञा:॥३३॥

(विलोक्य) एक स्वामी। तदुपयोग:। (सवं उपसर्गं)
जयूं जयूं देव:।

महामोहं: अवजायतनया शान्तिरसमवद्वेषिणि। सा भव्यभिरवहितं-
निन्ध्राह्ति।

सवं: यद्यविषयति देवं।

(इति निष्क्रियाणतः।)
Oh! Goddess Desire if you are pleased and if you can nourish the bodies of those whose minds are bound by the long cord of hopes, to attain fields, villages, forest, cities, town, islands and the earth itself, and who are always eager to acquire more, then where is the question of Tranquility for the living beings even after acquiring lakhs of worlds. (32).

Desire: My Lord, On my own I am always engaged in this object. Now by your command crores of worlds will not fill my belly.

Anger: Injury, please come here.

(Injury having entered)

Injury: Here I am. Command my Lord.

Anger: My beloved, when you are there as my wife, even the murder of father and mother is but a small matter for me. For—

who is this demoness my mother, who is my father, who are my worm-like brothers? Relations are fit to be slain, and also the people of the family who are influenced by their wicked and dandy type friends. (Clenching his hands). The gleaming sparks of the fire of anger will not subside in my body until I have massacred the entire family of these people, even to the child in the womb. (33).

(Looking) Here is our Lord. Let us go near him. (All going near). Victory to my Lord.

Delusion: Peace the daughter of Faith is our enemy. She is to be killed by you with great care.

All: As you order. (Exit.)
महामोहः : अद्वायास्तनया इत्युपश्चेरणोपायान्तरमिपि हृदयमाल्हस्वम्।
तताहि शालेमतातः अविनः। सा च परतन्त्र। तत्केनापायायोनो-पनिशकाशारितवचुद्रापथर्वणं कार्यम्।
ततो मातृविविष्योऽऽ: लातितमुकुलतया शान्तिकपरता भविष्यति। अव्याक्तः व्याख्यानः
मिथ्यावृद्धिते विलासिनी परं प्रगाभि तदब्धिस्वयं साधि
निषुच्यताम। (पर्यंते विलोक्य) विभ्रमावति, सत्त्वरावहु-हताः
मिथ्यावृद्धिविलासिनी।

विभ्रमावती : जन वेदो आणवेदि।
[बङ्दैवावाजापति।]
(निष्क्रम्य मिथ्यावृद्धि सह प्रब्वशित।)

मिथ्याहिति : सति, चिरवेदः महाराजस्य कर्तृ मुखः पेशिष्टस। यह खु
म महाराज उवालक्षसबि।
[सति, चिरवेदः महाराजस्य कर्तृ मुखः प्रेक्षिष्ट्ये। न ललु मां महाराज
उपालम्भिते।]

विभ्रमावती : सति, तुम मुखवंशणं अप्पणं जेष्ठ महाराजो ण वेदसवि।
कु भो उवालक्षसबि ?
[सति, त्वमुखवंशणं जेष्ठ महाराजो ण वेदसवि। कु भो
उपालम्भिते ?]

मिथ्याहिति : सति, किं म अवोधतोहुमं संभाविन्बि विलम्बित।
[सति, किं म वामादिकसिमायां संभाविन्बि विलम्बित।]

विभ्रमावती : सति, संपवं जेष्ठ वेदः पेशिष्टसे अवतत्त्व सोहुगसत। अण्वच
पिथामालः पिथःसहिते, लोचणे पेशिष्टमिः। तत खु
किं विष्कांसहिते लोचणसत मिथ्यावृद्धिकालायम्?
[सति, सांप्रतमव प्रेक्षिष्ट्येश्वयकतव सोहृसत। अण्वच
निहारणिकूकः प्रेक्षससि लोकने पवयामिः। तत्थम किं ललु
प्रवससि लोकसत विम्बिदतया: कालायम् ?]

मिथ्याहिति : सति, एकवल्लहावि जा इत्विसा भवें ता एवि निग्रा वुल्हि।
किं उष अन्हारण समस्मोभवल्लहावणम्।
[सति, एकवल्लहावि या सती भवित तस्य अथि निग्रा वुल्हि। किं
pुरस्रास्य समस्मोभवल्लहावणम्।]

Delusion: The mention of the daughter of Faith brings another means to my mind. That is—Mother of Peace is Faith. She is dependent on others. Therefore we must somehow remove Faith from the Sacred Lore. Then Peace being tender (hearted) will die due to the pangs of separation from her mother. To catch Faith wanton Heresy is really capable. So let her be employed in this job. (Looking to one side) Error, call the wanton Heresy immediately.

Error: As your Lord commands.

(Goes out and enters with Heresy)

Heresy: Friend, how shall I look at the face of the king who has not been seen by me for a long time. Will the king not abuse me?

Error: Friend, seeing your face, the king will not recognize himself. How will he abuse you?

Heresy: Friend! why do you mock (at me) by falsely fancying me to be fortunate.

Error: Friend, I shall presently see how false your good fortune is. Moreover I see the eyes of my dear friend drowsy. What then is the cause for the sleeplessness of my friend’s eye?

Heresy: Friend, a woman who is the beloved of one man does not get enough sleep, what to say of us who are the beloved of the whole world.
व्रतमावती : क्या के उष्ण पियसहीए वल्लहा?
[के के पुजा, प्रियसह्या वल्लभा?]

मिथ्याहृष्टि : सह्य, पढ़िम महाराज, अबे उवार कामो, ककोहो, लोहो, अह्नकालो लि। अथवा अलं वित्तेश्ण। एति कुले जो जावो बालो दुस्विरो ज्वानोजिस जीहुआजगहिवहुए माप विना रहूविविन-वहाइ न आहिरमई।

[सलिर प्रथम महाराजः, अत उपरि कामः, कोषः, लोभः, अह्नकारकः।
अथवाभिषेषण। अर्थमकुले यो जातो बालः स्वविरो मुवापि हुदयनिः
हिताय मया विना रातिवदसात्सानामरमते।]

विभ्रामावती : यस्य एत्य कामस्य रवी, बकोहस्स हिसा, लोहस्स लिङ्गा
परमनिष्ठा सुणिविवि। तासं कथं पिजवमार्ण िजिस्स्य रमन्द्री
इससं ण संजानेिसि।

[नवस्य काम्स्य रति, कोषस्य हिसा, लोभस्य तृष्णा; प्रियतमति प्रुयते।
तासं कथं प्रियतमानिताः रमन्तीत्याः न संजनयिः।]

मिथ्याहृष्टि : सह्य, इससित कथं भणोिवि? ता अबि माप विना मूहेति
वहुविन तुस्ति।

[सलिर, ईव्वैं कथं भण्यते? ता अपि मया विना मूहेति न उप्ययिः।]

विभ्रामावती : सह्य, अबो जेव्व भणा्सित गुहसितो गुह्वा इत्विवा पुह्विवेअः
परिष्थि। जाभ सोमागमहुद्विहिविहिविहिवाः सावित्रो व्यस्ताः
पविविचित्रि। सह्य, अण्ष्ठ भणा्सित। एवं जिववालुण-
अण्विङ्गसंहुलकलकलिन्तचलिम्नेल्लकसंहुलहलाणे
गवीये महाराज
संभायवाणी किविहिवां करिसिद किविसहीित तक्यमिः।

[सलिर, अत एव भणा्सित लवस्रूती सुभूमाःेश्वार्णी पृविविवित्त नाति।
यस्यः सोमाणमहास्थित्विभूमीद्वहः: सपतूः प्रसादं प्रतीिचित्ति। सलिर, अन्यर्थभणा्सित।
एवं निवंकलनयनिकस्मुष्कललकलचरणपुरुष कुर्दमुलकराः
मग्या महाराज
संभायवाणी श्वेष्वतरहद्राः करिष्ठि प्रियसहीित तक्यमिः।]

मिथ्याहृष्टि : कि एत्य संकिद्रव्यः। यो अभावं महाराजाणिजुतां जेव्व
एसो अविष्क्रो। अविवा सह्य, दंसणमत्स्थण्णां बुरिसां
पुरो किविसूभाम्?

[किमन्त शक्किवलघम्। नवास्माक महाराजनियुक्तांनामेवेनुम्हः।
अविवा सलिर, दर्शनमाग्रस्तानां पुरुषां पुरुषः किदुःं भयम्?]
Error : Who are the husbands of my dear friend?

Heresy : Friend, first of all the king, then Concupiscence, Anger, Greed and Egoism. Or let me not go into the details. Whoever is born in this family, boy, old or youth does not enjoy day and night without me who reside in their heart.

Error : But I hear that Peace is the beloved of Concupiscence, Injury of Anger and Desire of Greed. How is that you do not create jealousy in them while enjoying (with their husbands) every day?

Heresy : Why do you talk about jealousy? They also do not rejoice for a moment without me.

Error : Friend, that is why I say that there is no one as fortunate as you are in this world. Even the co-wives whose hearts are devoid of the good fortune you have, want to please you. Friend, let me tell you something else. I am afraid my dear friend that your approaching the king with your gait, with the jingling sound of your ornaments on the legs caused by your faulty steps due to the drowsiness in your eyes, will create doubt in the king's mind.

Heresy : What is there to doubt? Is it not that our immodesty is due to the king's own orders? Moreover friend, what fear is there in front of those people who are pleased at the mere sight (of me).
महामोहः : (विलीनयः) अथै, संप्राप्तेष्व प्रिया सिम्यावृत्तिः। या एवा —

श्रोणीभारभरालसा वर्गलग्नमाह्योपवृत्तिच्छल्ला-
लोलितमम्भुजोपवृत्तितकुञ्जचरणमत्तकला-दुविविलितः।
नीलेश्वरदादानवीर्द्वितरया हितुष्या धयंती मनो
दोषाद्वोलनलोकलहुयारणात्कारोतरं सर्पितं। ॥३४॥

विभ्रमायती: एते महाराजसा। उवसोपु विसही।
[एव महाराजः। उपवर्तः प्रियसही।]

मिथ्याहित्स: (उपमृत्यः) जयहु जयहु महाराजः।
[जयहु जयहु महाराजः।]

महामोहः : प्रिये,
बलिकुचनकलाजुमकाली रचय ममाजुमुपेत्य पीवरोह।
प्रनुहर हृदिरासित शंकारजुमस्थितहिमशेषालसुताविलासलक्षिमेः। ॥३५॥

(मिथ्याहित्स: सर्मितं तथा करोति।)

महामोहः : (आलिङ्गयुमुसमभिनीयः) अहो, प्रियाया: परिष्वज्ञात्यरावृत्तं नवयीवनम्। तथा—

यः प्रागासीदभिनववयोमिथ्राभावात्जनमा
चित्तोम्मायी विविधविष्योपप्लवावन्दसान्यः।
बुजोर्नवसारस्यति तवालेष्वरजनमा स कौषिप
प्रोढः प्रेमा नव इव पुनरमिन्यो मे विकार:। ॥३६॥

मिथ्याहित्सः : महाराजः, अहं संवरं नवोदयाणं संबुता। नु भावासुवस्यो
प्रेमा कारणावि विपर्यावव। आजवेदु महाराजः किनिन्त्रितं
भट्टिणाम युयिदिविहः।

[महाराज अहमपि संप्रत्व नवयीवना संबृताः। न बलु भावानुवस्य: प्रेमा
कारणावि विष्टते। आजापयु महाराजः किनिन्त्रितं भट्टिाक्रेण स्मृतासि।]

महामोहः : प्रिये,

समयंते सा हि वामोर या भवेषु वयावरोहः।
मल्लितविन्त्री भवती शालभ्रम्जीव राजते।॥३७॥
Delusion: (Looking) Here is my beloved Heresy. She comes beautifully with the bracelets making a tinkling sound when she moves her arms (while walking), fatigued by the weight of her hips, exhibiting the rows of nail-marks on her breasts when she raises her arms sportfully on the pretext of keeping in place the garland which has slightly slipped (from its place) and attracting the mind with her glances from eyes as long as a garland of blue lotuses. (34).

Error: Here is the king. Let my dear friend go near him.

Heresy: (Going near) Hail to the king.

Delusion: Beloved, you with big thighs sit down on my knee and exhibiting the nail marks on your breasts embrace me. Oh! dear-eyed one, imitate the beauty of the sport of (Pārvati) the daughter of Himālya seated on the lap of Śaṅkara. (35).

(Heresy does so with a smile)

Delusion: (Experiencing the pleasure of embrace) youth has come back to me by the embrace of (my) beloved, For—

A strong and new emotion of love born out of your embrace disturbs my (mental) state, arouses emotions which in olden days used to arise from the flurry of the mind, which agitated the mind (emotion) which is full of happiness gained from various objects of pleasure. (36).

Heresy: King, I too have become young now. Time cannot break off the love caused by (similar) disposition of mind. Command Great King, why have I been remembered by (my) Lord?

Delusion: Dear,

Oh! the beautiful-thighed one, only the one who is outside the mind be remembered. (But) you shine as the (painted) doll in the wall of my mind.
मिथ्याहृिष्टः : महापप्पावो ।

[ महाप्रसाद : ]

महामोहः : यथैव प्रकारावितरुः सत्वं विचारसि तथवं प्रवृत्तितयम् ।
अत्यच्छ वास्तः पुत्री अङ्गा विकेके सहोपनिषवं संयोजयितुं
कुटुंबिनीमां सत्यपालना । अतः—

प्रतिकृतामकुकुल्यां पापां पापानुपातिनिम् ।
केनेष्वकृत्य ताऽ रण्डां पापणेशु निवेशय। ॥३८॥

मिथ्याहृिष्टः : एवद्वेषको विविसे अर्ल भट्टिणो अहिष्वेणे। वाणणे
मतेकं जेवं भट्टिणो दासी सदा सङ्गं अण्जं करिसवीं ।
सा खू मयं मित्या धम्मो, मित्या मोक्षो, मित्या वेबमाग, मित्या
सुहृत्विधिभराय, सात्यपलिवराय, मित्या समतलं ति
भणितो बेबमागं जेवं पलिहृतसवीं, किं उण उवणिसहम् ।
अविव । विक्षाणन्यविमुक्तो मोक्षे बोसायं बसबान्तिए
उवणिसवीं विरितं कालिनसवीं अधिकं मयं गदा।

[एतानिमेचित्रीपिविषये अर्ल भुट्टारमिनन्वेशयं । वचनमात्रेण भुट्टारसी
श्रद्धा सवमाजं करिध्यतं । सा खू मयं मित्या धम्मं, मित्या मोक्षं, मित्या
वेमागो, मित्या सुहृत्विधिका सात्यार्थितानि, मित्या समतलमिति
मय्यानव वेबमागमेव परिहरिध्यतं, किं पुन्हानििरम् । अविव । विक्षाणन्य-विमुक्ते मोक्षे
दोषान्तरविपुतिषविधापि विरितं करिध्यमेवमयं श्रद्धा।]

महाराजः : यथैव सुषुम ने प्रियं सम्पावतं प्रियं । (पुनरालिक्षण
चुक्ति।)

मिथ्याहृिष्टः : भट्टिणोप्पारं एवं प्पावले लज्जेमि ।

[भट्टारकश्य प्रकाशे एवं प्रवृत्तेन लज्जामि] ।

महामोहः : तद्भवदु । स्वागारसेव प्रविशाम् ।

(इति निष्कांता: सवं।)
इति श्रीकृत्वमिनिविरिन्ते प्रबोधचन्द्रदेयानिम्न नाटके दितियोऽद्वृः: ॥३२॥
Heresy: Great is the favour (shown by you). Even then, command my Lord.

Delusion: You should act in such a way that you roam about everywhere with your limbs displayed. And also, Faith, the daughter of a slave acts as a 'go between' in bringing together Discrimination and Sacred Lore.

Therefore,

catch by the hair that whore who is opposed to me, who is not born in a good family and who follows sinners. (38).

Heresy: If this is all that my Lord wants, enough of anxiety. My Lord's slave, Faith will obey all your orders by the mere saying of them. She will give up the even path of Vedas, when I tell her that Righteousness is false, Liberation is false, the path of Vedas is false, false are the sayings of Śastras which are obstacles in the path of happiness, and false is the fruit in heaven. What to say of (giving up) Sacred Lore? Moreover, I shall very soon separate Faith from the Sacred Lore, pointing out to her the weak points in Liberation where there is no enjoyment of pleasure.

King: If so, definitely my beloved has done me a favour.

(Again embraces her and kisses her).

Heresy: When my Lord behaves so in public I feel shy.

Delusion: Let it be. Let us enter our abode.

(Exeunt Omnes.)
तुलियोऽखः।

(तत् प्रविशति शान्ति: करणा च।)

शान्ति: (सामस्।) माता: माता: क्वासि। वेश्चि में प्रयवर्षनम्।

tat—

मुक्तात्तुकार्णकाननम्: शेला: सखल्दारयः।
पुण्यायायातनानि संतत्तत्पोषिताः। बैठानसा:।
यस्या: प्रतिरमोधु सात्रभवति चण्डालबेदमोक्षं
प्राप्ता गो: कपिलेव जीवति कथं पाण्डुहस्तं गता। ॥१॥

अथवां जीवितसंभावनया। यतः—

मामनालोक्य न स्नाति न मुहुःते न पिवत्यप्।
न मया रहिता अथा मुहुर्तमापि जीवति। ॥२॥

tadbhūna अथवा मूर्त्तमापि शान्तेजीविं विहमनमेव।
तत्ततिं करणे मयमन चित्तामारचय। याबद्धते वेदमेव
हुताशन-प्रवेशन तथा: सहचरी भवामि।

कदाना: (सामस्।) सत्त हेतवं विसमवज्ञानावलोक्तकादु: सतहां
अक्षरार्थप्रज्ञाति सवष्ठा बिलूप्तजीविं में करेति। ता
प्रसीदु मृत्तां जीविं बारेकुचु पिलातस्त्री। जाव इत्यतः तदौ पुन्नेषु
अस्तमेतु मुणिज्ञानसमालेकु भाराधोतिोरुषु गैण्डु निषेदविं
काराविन महामोहविविद्भुत: कथमविप पछ्छक्षणं जिवसविः।

[सत्त, अथवं विश्वज्ञानावलोक्तकादु: सहायत्यकारणी जलपती सवष्ठा
बिलूप्तजीविता मां करोधिः। तस्मात्प्रसीदु मृत्तां जीविं धारायु प्रविशस्त्री।
सयाब्धिवस्तत: पुन्नेषु भाराधोतिोरुषु मुणिज्ञानसमाकुः भाराधोतिोरुषु निषेदविं
काराविन महामोहविविद्भुता कथमापि प्रच्छन्ना निवसित।]

शान्ति: सतिः। किमविच्छयते अवनेष्टते—

नौवाराज्ञुसंकलतानि सरितां कूलानि बैठानसे-
राकान्तानि दिवसखालचमस्वाभास्त्रा गृहा यज्ञवाम्।
प्रत्येरं च निरुपिता: प्रतिपदं चतवार एवंभ्रमाः।
अथवा: चक्रविन्ध्याः छलु मया वारापि नारीक्षिता। ॥३॥
Act III

(Enter Peace and Pity)

Peace: (With tears) Mother, mother, where are you? Give me your beloved view. Then.

Her Ladyship whose delight was in forests where deer were free from fear, in mountains where waters used to flow, in holy places and in ascetics always engaged in austerities, how does she (now) like a brown cow entering the house of a butcher, having been delivered into the hands of a Nihilist, survive? (1).

Or there is no use of hoping that she will be alive.

Faith does not bathe, eat or drink water without seeing me. Without me she does not even survive for a moment. (2).

Therefore without faith, the life of Peace for a moment is a ridicule. Therefore Friend Pity, make the fire ready for me, so that without any delay I shall accompany her by entering the fire.

Pity: (with tears) Friend, you are taking away my life completely by uttering such unbearable words which are like the flames of a fierce fire. Therefore, be pleased and keep yourself alive for a moment. In the meantime I shall cleverly investigate whether out of fear from Delusion, she somehow is hiding in sacred hermitages that are here and there, or on the banks of Bhāgīrathī crowded with sages.

Peace: Friend, what do you search for? She has been already sought for. I have looked for her everywhere, on the banks of rivers inhabited by the ascetics, where the sands are sprinkled with grains. I have searched every house of the sacrificers where the sacrificial fuel, the wooden ring on the top of the sacrificial post and sacrificial utensils are kept and also among the four classes of men, but nowhere have I even heard of Faith. (3).
कहाना : सहि, एवं भणामि : जड़ सा जेव्ह सत्तई सदा तबो तारूए ज
एतिसें दुरान्द सांभरेमि। ज खु तारिसीयो पुण्यमयी सवीयो एतारिसी असभावाणिज्ञ विपत्ति अषुहुविवि।

[सहि, एवं भणामि : यदि सैंव सात्रिकी अद्भु तदा तात्या नेदृशी
दुरान्द सांभरेमि। न बलु तादृश्य: पुण्यमय: सत्य एतादृशीसंभावानिया
विपत्तिमनुभवित।]  

शान्ति: : सहि, किंतु प्रतिक्लू विभावति न संभाव्यते?

तथाहि—

श्रीदेवी जनकातलाम वदामुखस्यातीनीढुः रक्षसो
नीता चौं रसातलं भगवती देवत्रयी दानवः।
गन्धर्वस्य मदालस्य च तनयों पातालकेनुजलाकानु
देवेन्रोपजहार हुन्त विषमा वामा विशेषु तांतं: ।८४।।

एवं विविषिलतितमतिति संप्रशायम्। तद्भवतु। पालण्डा
लयोऽेव तात्रकनुतरावः।

कहाना : सहि, एवं भोडु। (इति परिकामतः ।)

[सहि, एवं भवतु।]

(अन्तर्स्थ विलोक्य ।)

कहाना : (सनासम्।) सहि, रक्षसो रक्षसो ।

[सहि, राखसो राखसः।]

शान्ति: : कोइसी राखसः?

कहाना : सहि, पेवल पेवल। जो एसो गल्लमलपिन्निल्लोहसुपेवल
- रक्षसातीयो उल्लु चिवचिवाचिवरूपस्यानुवंशं तो सिद्यन्तीहृण्णिश्चिस्व-
आह्लो इवो जेव्ह अविवाहिति ।

[सहि, पश्च पश्च। य एस गल्लमलपिन्निल्लोहसुपेवल-प्रेय्तकेदीन्तवः:
उल्लुचिवाचिवाचिवरूपस्यानुवंशं: शिलिशिखण्णिश्चिस्वकारः हृत एवा-
सिन्दर्शते।]

शान्ति: : सहि, नायं राखसः। निर्वाययं खल्लवम्।

कहाना : ता को एसो भविस्वति?

[ताहि क एस भवित्यति ?]
Pity: Friend, I say this. If she is the same Faith of the nature of purity I cannot even imagine such a plight for her. Ladies like her cannot undergo a tragic calamity like this.

Peace: Friend, when fate is adverse what is not possible?

For,

The daughter of Janaka (Sītā), the goddess of prosperity, lived in the house of the ten-headed Rākṣasa (Rāvaṇa). The Goddess Trayī (three Vedas) was taken to hell by the demons. Madālasā, the daughter of a Gandharva, was taken away by a stratagem by Pātālaketu, the lord of the demons. Alas! the workings of Fate are difficult and perverse. (4).

Let it be so. Let us go to the abodes of Nihilists considering that all this is the play of Fate.

Pity: Friend, be it so. \textit{(They both walk)}

\textit{(Looking ahead)}

Pity: \textit{(Fearfully)} Friend, a demon! a demon!

Peace: Who is this demon?

Pity: Friend, see! see! His body slimy due to the trickling dirt and therefore disgusting to look at, and with the hair of his head plucked out and \textit{(wearing)} no clothes, he looks ugly. He is coming this side with a peacock feather in his hands.

Peace: Friend, this is not a demon. He is someone without manliness.

Pity: Then, who can he be?
शास्ति: : सलिक, पिण्याच इतः शाके।
कहाणा: सन्हि, पण्डतमहामूहमलोव्भासिलं भुअत्तरं जलदिव पण्डतमात्र्भमण्डले कथूं पिसावाणां अवबासो?
[सलिं, प्रस्फुरतमहामूहमलोव्भासिलं भुअत्तरं जलदिव पण्डतमात्र्भमण्डले कथूं पिसावाणां अवबासो?]
शास्ति: : तर्हि अन्ततसेंव नरकविवरात्तीनः कोटि नारकी भविष्यति।
(विलोक्या विचित्रेऽ च) आः, जातम्। महामोहम्मतितोथं विगम्बरसिद्धान्तं। तत्सचिवा दूषे परिहरणामस्य द्वारान्तः।
(इति पराशुमूलीवति।)
कहाणा: सन्हि, मृत्तकं चिद्ध। जाव एतं सदा अन्णेसांमि।
[सलिं, मृत्तकं लित्वा। यावद अन्णमेवयावमि।]
(उमे तथा स्विदे।)
(तत्त: प्रविद्विति यथानिबिद्धो विगम्बरसिद्धान्तं।)
विगम्बर: : इति श्मो अहितहतानम्। पण्डतमात्र्भमण्डले अन्ना दीवेखा जलदिव। ऐसो जिष्यत्वाभासिलं पल्लथो जं मोक्समुखवो
(इति परिकामति।) (आकाश) अलेले सावका, सुणुढः—
[अन्नमोहङ्ग्रहः। नब्धारपुरीमध्ये आत्मा दीप इव ज्वालति। एवं जिन्दरमावित्वं परमार्थद्वः मोक्ससुधः। अरे शावका, शूङ्गुङ्गुः—]
मल्लमप्रपुष्कलपिष्कं साधलज्ञलेख्न विकेलिती सुढः।
अन्ना विललतस्थाग्रो नित्यपिलितलोग्हेह जातावर्षो। १५५।
कं भणाय-केलिं लिसिपरिचरणं ति। ता सुणुढ—
दूळे चलणपणाम्, किदसाकांचं च भोगांं मिट्ठम्।
इसालं या कशं, लिसिं वालां लम्बतासां। १६।
[मल्लप्रपुष्कलपिष्कं सकलज्ञलेख्न कीमृती सुढः।
आत्मा विललतस्थावः ऋषिपरिचरणाशावः।
कं भणाय-कीमृतीस्थिरपरिचरणामित्यं। तत्त्वांशुंचम्।
दूषे चरणप्रणामं: कृतस्तकांचं च भोजनं मिट्ठम्।
ईंध्यामलेन कार्यं ऋषिपणं दागनरमणानाम।
(नेपत्थासिमुखमालोष्य) सर्धे, इवो दाव। (उमे समय-मालोकयः।)
अष्टे इतस्तावत्।]
Peace : Friend, I presume that he may be an evil spirit.

Pity : Friend, where is the possibility of evil spirits when the bright Sun is shining and is illuminating the world with the chain of his luminous rays?

Peace : Then he must be some one who has recently come up from the pit of the hell. *Looking at him and thinking*. Ah ! I know. He is a Digambara (Jain) sent by the Grand Delusion. By all means the sight of him should be avoided from a distance. *Thus turns away*.


(Both wait)

(Then enters the Jain as described)

Jaina : Prostrations to Arhata. The self shines like a lamp in the middle of the town of nine gates (the body). This is the truth uttered by the great Jina. This is the giver of happiness in the form of liberation. *Walks* *In the air*. Listen, Oh Disciples!

With all the waters how can the lump of impure matter (body) be purified? The self which is of pure nature is to be known through the service of sages. (5).

What do you say—What kind of service of the sages? Listen.

From a distance one should prostrate oneself at their feet and should welcome them and give them sweet food. One should not pollute with jealousy the sages when they enjoy the wives. (6).

*Looking towards the back curtain* Faith, come over here. (Both look with fear)
(तत् प्रविशति तदनुरूपवेषा श्रद्धा ।)

श्रद्धा : कि आण्वेदि लाभलम् ।

[र्किमाज्ञापयति राजकुलम् ।]

विद् : सावकाणां कुलं मुहुर्तमेकं वि मा पलिहुलिस्तवि भवति ।

[र्कावकाणं कुद्रमुं मुहुर्तमार्गापि मा परिह्विर्भवति भवति ।]

श्रद्धा : जं आण्वेदि लाभलम् ।

[यदाज्ञापयति राजकुलम् ।]

(इति निष्कान्ता।)

कषणा : नमस्तंदु पिवस्तहि । धर्ममु ग्रामममणकेन पियस्तहिए भेववं ।

जोरे सुंदृष्टं मया हिसाभावासां जं आत्यम पाषण्डाणं वि तस्म: सुदा सहेतु । तेन एसा तामसी सहा भविस्वदि ।

[समार्थसितु प्रियस्वती । न बलु नाममार्णेन प्रियस्वयं भेतवथम्।]

यत: श्रुतं मया हिसाबकाशावादिति पाषण्डाभामपि तस्म: सुदा श्रद्धेति ।

तेनेषा तामसी श्रद्धा भविभवति ।]

शान्तिः : (समार्थस्वत्) सलिः, एवमेवेतत्। तथाभि—

बुराचारा सवाचारां कुवर्षा प्रििवकावानाम् ।

प्रभामनुसरत्येषा बुराशा न कर्मचन ॥१४॥

तदभवतु तावत् । सौभाग्यसिद्धषवाविष्यतात् ।

(शान्तिकहणे परिक्रमतः)

(तत् प्रविशति भिभृषपु: पुस्तकहस्तो बुद्धागम: ।)

भिभु: : (विचित्रव) भो भो उपासका:

सवं क्षणकृषितं एव निरालमकाशु

यत्रापिताबहुरिच्च प्रतिभातिः भावा: ।

सैवाधुना विज्ञानात्खिलवासान्नवा—

ढोस्तिः: सुभु रिति निविष्योपरागा ॥१५॥

(परिक्रमय पुनः सस्त्राधम् ।) अहो, सापुर्यं सौभाग्यमेऽयत

सौभाष्यं मोक्षश्च ।
(Then enter Faith in a befitting dress)

**Faith** : What is the command of the one belonging to the family of (our) king?

**Jaina** : You should not leave the family of disciples even for a moment.

**Faith** : As the Royal self commands. (Exit)

**Pity** : Be comforted my dear friend. You should not fear by merely hearing the name of my friend (Faith). For, I have heard from Injury that the Nihilists too have a Faith who is the daughter of the quality, Darkness. Therefore this must be the Faith belonging to Darkness.

**Peace** : (Comforting herself) Friend, it is so. For, this one with wicked thoughts and bad behaviour and ugly looks can in no way imitate (my) mother who is of good behaviour and of pleasant looks. (7).

Be it so. Let us look for her in the abodes of Buddhists.

(Peace and Pity walk forward)

(Enters Buddhist mendicant with a book in his hand)

**Buddhist** : (Thinking over) Oh ye worshippers! All elements of existence are momentary and devoid of self. They appear as if they were outside (had objective existence, but are only) super-imposed on the flux of consciousness, which shines without any object-tinge, when all the 'perfumes' (vāsanās) are dropped. (8).

(Walking around and continuing proudly) How good is the religion of the Buddha where there is (Sensual) enjoyment as well as liberation.
तथाहि—

आवासो लयं मनोहरमिन्नायानुहूम वरिष्ठे
नायो वाशस्यानुकालिन्स्याम शाया मुदुप्रस्तरा:।

अश्वापूर्बस्यासिस्य युवतिभिः क्लूष्टाज्ञावानोतस्वरः
क्रोदङ्ख्वरस्मरं ज्ञंति विलसस्योत्सीत्सीत्वा राजश्रयः।।१६।।

कहन्ते सति, को एतो तप्तवतल्लवप्लम्बो लम्बक्षतसाध्यरस्वः
चिरो मूल्यविशालमुंग्रपिण्डाः इत्यो ज्ञेय आत्माचरि?

[सति, क एत पद्मात्तल्लवप्लम्बो लम्बप्रमाणपणस्यंगिकूरो मुण्डित-
सचूरिमुण्डपिण्डः हते एतात्माचरि?]

शालन्ति: सति, बुद्धगम्य एत:।

भिक्षु: (आकाले) भो भो उपासका: भिक्षवच्च, भूयतां भगवतः
सुगतस्य वाच्यमूलम्। (पुस्तक वाच्यति) पव्यवहं विम्योः
कस्थो लोकां सुगति युगति च। क्षणिका: सबं संस्कारः।
नास्यात्मका स्थायिः। तस्मादैविभिष्कुषु द्वारानाध्यक्षमतः
नेवितव्यम्। विनमलं हि सत्यविधिनाम्। (नेवयाभिःमुलमवलीयः ।)
ाधः, इतत्तवल्।

(प्रविशय अधः।)

अधः: आण्वेः लाउलम्।

[आन्त्यवरु राजकुलम्।]

भिक्षु: उपासकान्विभिः हच्छ चिरमालिन्ज्य्य स्थिरताम्।

अधः: न्य आण्वेः लाउलम्। (इति निधानात्।)

[यद्यान्त्यवरु राजकुलम्।]

शालन्ति: सति, दयमपि त्यात्मसो अधः।

कहन्ते: एवं पेत्यम्।

[एवमेत्यः।]

क्षणाकः: (भिष्ममलोकमोहःशाब्दः:) अस्ये भिक्षुः, इत्यो द्वार। फिकिप
पुज्जास्म।

[अरेरे भिष्कुक, इत्सात्वल। किमपि पृष्ठामि।]

भिक्षु: (सकोधम्।) आ: पाप पिज्जाचार्, किमेव प्रलयवसो?
For—

(Living in) beautiful houses, (possessing) prostitutes who are to their liking, (having) food of their taste at any time they desire, (sleeping on) soft beds, they who meditate with faith (on Buddha) spend the nights bright with moon light, with happiness derived from sporting with young women offering their bodies. (9).

Pity : Friend, who is this one as tall as a young palm tree, with long fragrant tawny hair, his head shaven in the centre, coming this side.

Peace : This is a Buddhist.

Mendicant: (In the air) Oh! worshippers and mendicants, listen to Lord Sugata’s sayings of nectar. (Reads from the book) “I see with a divine eye how people rise and fall (in transmigration). All conformations are momentary. There is no lasting self. Therefore when mendicants take (your) wives you should not feel jealous. Jealousy is only an impurity of the mind. (Looking towards the back curtain) Faith, please come over here.

(Entering)

Faith : May your Royal self command.

Mendicant: You should remain always embracing the worshippers and mendicants.

Faith : As the Royal self commands.

(Exit)

Peace : Friend, this is also Faith belonging to Darkness.

Pity : It is so.

Jaina : (Looking at the Buddhist, loudly) Oh Mendicant, come this side. I shall ask you something.

Mendicant: (Angrily) Oh sinner, you who look like an evil spirit, what do you prattle?
क्षणकःः: अः, मुःक्ष्य कोहुःःः। साच्छगतः पुःच्छामि।
[अः, मुःक्ष्य कोहुःःः। शायरगतः पुःच्छामि।]

भिषुः: अः अः श्रवणः, शायरस्थितः बैःस्य। भवःःः। प्रतीकास्तवावः
(उपसूःत) कः पुःच्छिसि?

क्षणकः: भण दाभः कल्पविनाशिस्या तुएः कस्सा किदे एवं यज्ञः भालीः
अविः?
[भण तावःक्षणविवासिः त्यः कस्सा क्रिूः इब्ः ग्रःः बारःःः रे।]

भिषुः: अः शूयताम्। अस्मसतसतिपतिःः। कल्पनित्रानालकणःः। समुः
चित्ततेणवासिःः मोःःक्यःः।

क्षणकः: अः मुःलक्षः, कल्पितः मण्तःतःः कोःविषः मुःक्ष्यःः भवित्तःः।
तदोःः देः सांपःः गणतःःः कोःरिःः उःवाःःःः कल्पितःः? अण्णः च
पुःच्छामि। कृःःःः दे इःरिःःमःः बैःबःःःः?
[अःः मूःःः, कल्पितःःः नवःःःःः कोःःविषःः मुःःक्ष्यःः भवित्तःः। ततःःः
सांपःःः नवःःःःः कोःःरिःःःःः करःःितःः? अतिनःः पुःच्छामि। कृःःःःः
दे इःरिःःःः धरःःःः उःपःःःःः?]}

भिषुः: नूःःःः सर्वःःःःः भसःःःःः भसःःःःःः बुःःःःःःःः बुःःःःःःःः धरःःःःः

क्षणकः: अःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःः
सांपःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःः
[अःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःः

भिषुः: ननूःःःः यदःःःःः मूःःःःः प्रसःःःःः धरःःःःःःःःःःःःःःःः

क्षणकः: अःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःः
[अःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःः

भिषुः: (सःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःः
बाःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःःः

Jaina : Do not be angry. I shall ask you something dealing with the scriptures.

Mendicant: Oh Jaina, do you know anything of scriptures? Well, let us see. (Going near) What is your question?

Jaina : Please, say, for whose sake do you, who perish in a moment, keep this observance?

Mendicant: Oh! listen, Somebody characterised by pure consciousness who has fallen into the flux of (Consciousness which is) my person, will attain liberation, when he is freed from all Vāsanās.

Jaina : Oh fool! at some period somebody will be liberated. Then how does it benefit you who are lost now? I shall ask another question. Who advised you this kind of philosophy?

Mendicant: Certainly this philosophy is given by the all-knowing Lord Buddha himself.

Jaina : How do you know that Buddha is all knowing?
Mendicant: It is well known through his teaching that Buddha is all-knowing.

Jaina : You who are devoid of intelligence, if you think he is all-knowing from his own sayings, then I also (say that I) know everything. You with your father and forefathers are my slaves for seven generations.

Mendicant: (Angrily) Oh sinner! evil spirit, dirty one, who am I to be your slave?
क्षण्यकःः: अरे विखाल्वासोभधन दुधपलाविरजित्, दुध्धदर्शो एसो मए दंसिवो। ता पिंजः दे विस्तार भणामि। बुधानुपसासां पलाविरजित अलिहान्तपुसासां जेब्ब अनुसन्धिं दिवलवलमवं जेब्ब थालेडु भवम्।

[अरे विखाल्वासीभुजण दुधपपरीताजकः, दृष्टान्त एस यथा। दशकः। तै दिन्यः दे विस्तार भणामि। बुधानुपसासन परिहारांतानुपसासनमेवानुसूत्य दिगम्बरमतमेव धारायु भवान्।]

भक्षुःः: आः पाप, स्वयं नाथं: परांत्यै नाशप्रभुमिच्छति।

स्वाराज्यं प्राणयुम सूक्ष्य लोके निन्यामतिनिवित्।

प्रभवान्न्यति को नाम भवानिव विशाल्य तामुः।

अपि, आह्न्यतमपि धर्मवेदनं कं: अख्याति?

क्षणकःः: गाह्नकल्याणानसुछ्लोपलाङ्गलुपलाहप्लांगलय्याणासंघातवंसंगोणणं कं लुपलवं सत्यार्थां कं धर्मवेदन अलिहान्तस।

[प्रह्लादाराजनाथस्यवराणसुपलांगलापरमर्मरङ्गलय्याणासंघातवंसंगोणणं नित्यपिं संवेजलं भगवतोषः।]

भक्षुःः: अरे, अनाविद्रेवत्र्योतितातीतीत्यक्तन्त्रनेन प्रतारितेऽम्बवेदु-विद्वा विद्वा व तत्कथितम्। तवाहिः—

जातुः बुधःपरितिः: क्षमते जिलोकीः

जीवं कर्यं संगतिमतरेय।

शक्तिप्रकाशितम्: सुधिलोकिणी दोपो

भवानिवकाश्यतुमुखुद्रवे गृहस्य।

तस्मालोकेकालविखाल्वाहिंतमतत्त्वरुः सुगतमतमेव साक्षात्सुखाः

वहमतिर्मणीयं पद्यम्।

शान्ति: सलिः, अवबतो गच्छावः।

कश्चैः: पवं भोजः। (इति परिक्रमेतः।)

[पवं भवतु।]

शान्ति: (पुरो विलोकः) एश पुरस्तासोमलसिद्धान्त्। भवतु। अनाविद्र्य तावजम्वरावः।

(तत्: प्रविज्ञति कापालिकरुप्पराः सोमसिद्धान्त।)

सोमसिद्धान्त्: (परिक्रमः)।
Jaina: You paramour of prostitutes, wicked recluse, I gave only an example. I shall say something favourable to you in confidence. Give up Buddha’s doctrine and accept the doctrine of Arhata and embrace Jainism.

Mendicant: Oh sinner, having lost yourself you want to destroy others too.

In this world which respectable person will give up his great freedom and will desire to be come an evil spirit like you. (10).

Moreover, who has faith in the teachings of the philosophy of Arhata?

Jaina: Lord Arhata’s all knowingness is established by seeing his correct knowledge of the course of the planets, stars and the eclipse of the Moon and Sun, and also how to get back what is lost.

Mendicant: You who have been cheated by the super sensuous knowledge of astrology which existed from time immemorial have accepted this difficult observance. For,

Tell me how the soul, limited by the body, without association with anything else can know the three worlds. Can a lamp having bright flame, but placed in a jar, illuminate the things inside a house? (11).

Therefore, we see that the doctrine of Buddha which is attractive and which gives direct happiness is better than the doctrine of Arhata which contradicts both the worlds.

Peace: Let us go somewhere else.

Pity: Let it be so. (They Walk forward).

Peace: (Looking in front) Here in front (of us) is the follower of Somasiddhānta. Well, let us go there also.

(Enter Somasiddhānta wearing the dress of a Kāpālika).

Kāpālika: (Walking around)
नरासिम्हालाकुलचारभूषणः
इमशानवासी नूकपालभोजनः।
पश्यामि योगाङ्गजनशुद्धचक्षुषा
जगनिमियो भिन्नमर्भिन्नमोइवरातु।

क्षपणकः: को एतो कावलिज्ञवं पुलिसो धालेदि? ता वि पुचिच्छसम्।
(उपसूत्र) अलेले कावलिज्ञ, पलालिज्ञमुथ्मालालारिच, कोलिसो
तुष्टि धनमो, कोलिसो तुन्हू मागलो?

[क एवे कापालिकं प्रतं पुनश्च धारयति? तदेनमपि पूर्वाभिम। अरेेरे
कापालिके, नरासिम्मण्डलालाराके, कीदशस्त्व धर्मे: कीदशस्त्र मोक्षे: ?]

कापालिकः: अरे क्षपणके, धर्मं तावस्माकभवधारय॥

मस्तिष्कान्त्रवसाभिमिरितमहामांसाहुतीजोह्रतां
बहुध्रू ब्रह्मपालकक्षपतमुरापानेन न: पारणा।
सद्युक्तकठोरकण्ठविगलक्तकोलालाराजवले-
रचयों न: पुष्पोपारबलिभिवेवो महाभेलव।॥१३॥

भिक्षुः: कणों पिथाय। बुड़ बुड़, अहो वास्त्रा धर्मचर्या!।

क्षपणकः: अल्लोल्ल, अहो घोलपालकालिणा केगावि विपलवो
बलालो।

[अह्मां अह्मां, अहो घोरपापकारिणा केनापि विप्रलब्धो वराकः।]

कापालिकः: (सश्रोधम्म) आ: पाप पालिकापद्वं, मुष्टिमुष्ट, चूडालकेद्या,
केशालुक्कुक, अरे, विप्रलब्धके: किल चतुर्दश्मावनोत्पत्तिस्विति-
प्रभुप्रचंतरत्को बेदांतप्रमस्वधिवदानस्विवधो्म भ गवांव्यवान्यापि:?
बर्त्यामस्तस्तां हर्मस्यायस्य माहिमाम्।

हरिहरसुरवश्येशव्या महाराजनन्दाधरे
वियता वहतां नक्षत्रायां ववामि गतोरङ।।

सत्यगरीकरममः पूरणं विधाय महोऽममा
कलय सकलं भूयवस्तियां श्रोणं प्रियामि ततु॥१४॥
I, who am adorned with a garland of human bones, who live in the cremation ground and who eat out of a human skull, with an eye purified by the ointment of Yoga, see the world having differences within itself but being non-different from God. (12).

**Jaina**: Who is this man observing the Kāpālika way of life? I shall ask him also. Oh Kāpālika, wearing the garland of human bones and skulls! what kind of religion is yours and what is the nature of your liberation?

**Kāpālika**: Oh Jaina monk, you better know our religion. We who offer oblations into the fire in the form of human flesh, steeped, brains, entrails and marrow break our fast with alcohol kept in the skull of a Brāhmaṇa. God Mahābhairava has to be worshipped with human offerings, lustrous with streams of blood flowing from the stiff threat which is freshly cut. (13).

**Mendicant**: *(Shutting his ears)* Buddha, Buddha. How fierce is this observance of religion.

**Jaina**: Arhat, Arhat, this poor man is deceived by someone who does frightful sin.

**Kāpālika**: *(Angrily)* Oh sinner, the lowest of Nihilists, the shaven and the unshaven one, the one with a lock hair on the head, the plucker of hair, (you say) that Lord Bhavānipati (Śiva) whose greatness is the doctrine established in the Vedānta, who is the creator, sustainer and destroyer of the fourteen worlds, is a deceiver? We shall show you the greatness of this religion.

I can bring here Hari and Hara (Viṣṇu and Śiva) who are the senior and superior gods (and also) the (other) gods. I can obstruct the course of the stars moving in the sky. I can flood with water this earth with its mountains and towns; and think of this, (I can) drink all that water again in a moment. (14).
क्षणाकः: अरे कावळिकं, अरे जैव भणामि केनाविव इवज्ञालिणा मां वस्त्रं संपल्योऽधिति ।
[अरे कावळिकं, अतं एवं भणामि केनापीन्द्रजालिणा मां दर्शयति विश्रुत्वोऽधिति]
कावळिकः: आः पापं, पुनरं परमेश्वरमवीणिरकलिकित्वालिपिः। तन्न मयं वयस्मेव द्रोहरात्रम्। (लडगमाक्रूण्य) तबलमसद्य।

eत्तकालयकचवालिकक्रतकण्ठ- 
नालोचलद्वद्वहुलफेनिलबुबुबोधः। 
सारं दमङ्गमहाकुंटितुगीत्वं- 
वग्नेन भगणुप्रिणाः सधिरंविनोमि। ॥१५॥
(इति लडगमाक्रूण्यचति)
क्षणाकः: (समसयं) महाभाष, अहंसापलो बभमो तिथि। (भिक्षोरंदकं \nप्रविशति)
[महाभाष, अहंसां दर्मो धर्मोऽधिति]
भिक्षुः: (कावळिकं कारणं) भो भो महाभाष, कौमुक्यप्रयुक्तवाकश- 
लहेनयुक्तमेत्तम्मतस्यस्यस्य प्रस्तुतां।
कावळिकः: (लडग्यं प्रतिसंहारति)
क्षणाकः: (समाश्वस्य) महाभाषं जव संहितविंशिकोतसावेसो संबुतो 
तवं अहं विबि पुचित्वुखचिप्पोमि।
[महाभाषं वदि संहितघोरोशवेश: संवृत्तस्ततोतुं विभिपि प्रस्तु- 
मिच्छामि]
कावळिकः: पुर्णच।
क्षणाकः: सुवे तुमश्वं पल्लो बभमो। अच कैलिसो सोक्स- 
मोक्सो?
[श्रोतो युथमाकं परमो धर्मः। अच कौशं: सौळयमोक्षः?]
कावळिकः: श्रृणु—
हस्तं क्वापि सलां बिना न विषयरान्वितवो विधिका 
जीवस्य स्थितिरेव मुक्तिक्षम्पलावस्या कष्ट प्राप्यते।
पार्वत्यः: प्रतिश्चया धितित्या सान्वमालिकितो 
मुक्तं कौडळित चन्द्रचूड्वुप्रित्यूऽं मृदानीपति: ॥१६॥
Jaina: Oh Kāpālika! that is why I say that some magician has deceived you by showing his magic.

Kāpālika: Oh Sinner! again you are insulting the supreme lord by calling him a magician. His wickedness is unpardonable. *(Taking out his sword)*. Enough of this. I shall please the wife of Bharga (Śiva) with the blood springing out in thick foamy streams of bubbles from the threat which is cut with this frightful sword, along with the hosts of ghosts called by the booming sound of the Ďamaru. *(Raises his sword).*

Jaina: *(Fearfully)* Good sir, non-injury is the highest virtue.

Mendicant: *(Keeping off Kāpālika)* Oh good sir! it is not proper to strike this poor man who out of curiosity started a quarrel of words.

Kāpālika: *(Withdraws the sword)*

Jaina: *(Cheering up)* Oh great sir! if your violent anger is subsided I shall ask you a question.

Kāpālika: Ask.

Jaina: I have heard about your excellent religion. But what is the nature of happiness and liberation (according to you)?

Kāpālika: Listen.

Nowhere is happiness seen without objects of pleasure. If liberation is a stage of the self without the experience of pleasure, how can a state equal to that of a stone be desired? Mṛḍānīpati (Śiva) has said that the liberated one having a body (equal to that of Śiva whose body is decorated) with the crest-ornament of the moon, enjoys the pleasant embrace of his beloved who is an image of Pārvatī. *(16),*
भिषुः: महाभाग, अथवेयमेतवोतराग्रस्य मुक्तिरिति।
क्षपणेक: अले काबलिक, जादु ण कुप्यति तबो भगामि। सतीरी सतगी
मुक्तिकेति विश्रामम्।

[अरे काबालिक, यदि न कुप्यति तर्थेः भगामि। शरीरी सतारी मुक्त
इति विश्रामम्।]

काबालिकः: (स्वगदम्) अरेअभ्यासित्मन्योर्तःकरणम्। भवस्वेवं
तावत्। (प्रकाशम्) धने, इतस्तावत्।

(तत्: प्रविष्टति काबालिकीन्द्रपारिणी श्रद्धा।)

कसुणा: सहि, पेक्षा पेक्षा जसस्तुवा संधा। एसा—

विपत्तस्योद्भूमीव नरसिम्हालकिकवचासेः।
सिद्धस्यात्यंशभालमचला
विहारि पुष्पेण्टुमुही विलासियो।।१७।।

[सहि, पयथ पयथ रजस्: सुता श्रद्धा। या एसा—
विपत्तस्योद्भूमीव नरसिम्हालकिकवचासेः।
नरसिम्हालकिकवचासेः।
सिद्धस्यात्यंशभालमचला
विहारि पुष्पेण्टुमुही विलासियो।।१७।।]

श्रद्धा: (परिक्रमक) एसमिः। आफबू वांभी।

[एचार्म। आचापयुक स्वामी।]

काबालिकः: पिये, एवं दुरभिमानिन भिषुं तावत्वृहण। (श्रद्धाः
भिषुमालिज्जिति।)

भिषुः: (सातसं परिधाय रोमाश्चमभिनीय जनानितकम्। अहो, सुख-
स्वभा काबालिनी। तथाहि—

रण्डा: पीनपयोधरा: कति मया चण्डारूगादू-जः
दन्तापीडनपीवरस्तनभरं गादमालिनिः।
बुद्धेम्य शातसा: शपे यथिपुतः कुशति काबालिनी-
पीणोत्त जस्क्षुचावू हन्नभव: प्राप्त: प्रमोदवय: ।।१८।।}
Mendicant: Good Sir, it is unbelievable that one who has not subdued his passion can attain liberation.

Jaina: Oh Kāpālika! if you do not get angry I shall speak. It is contradictory that a corporeal being who has not subdued his passion be liberated.

Kāpālika: (Aside) The mind of these people are polluted by having no faith. Let it be so. (Aloud) Faith, please come over here.
(Enter Faith dressed up as Kāpālin).

Pity: Friend, See this is Faith, the daughter of Passion. This coquettish woman appears with her sleepy eyes tremulous like the blue lotus, beautifully adorned with the garland of human bones, bent with the weight of her buttock and large breasts, her face resembling the full moon. (17).

Faith: (Walking forward) Here I am, command me.

Kāpālika: My dear, catch hold of this vain mendicant.

(Faith embraces the Mendicant)

Mendicant: (Embracing her with pleasure and showing horripilation, Aside) Oh! how delightful is the touch of this Kāpālinī! For—

How often have I ardently embraced widows with swelling breasts, pressing their big breasts with my arms with great passion! but by the Buddhas I swear a hundred times that nowhere have I attained such pleasure as derived from the embrace of big swelling bosom of this Kāpālinī. (18).
अहूँ पुण्य कापालिकचरितमहो दलान्यः सोभसिद्धातं।
आयंगोऽवतं धर्मः। भो महाभागं सर्वं बुधानुशासनसमाभिः
हस्तसुहासम्। प्रविलेगः सः पारसेश्वरं सिद्धातमः। तदावायस्तवं
शिवयोहसम्। प्रवेशय मां पारसेश्वरीं वीशाम्।

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क्षणेकः: अरे भिक्षुभ, कापालिणीपललपुरसिंवं हुमम्। ता बुलं
अपसल।

[अरे भिक्षो, कापालिनीस्पष्टूवितस्तम्। तदूर्दरमपसर।

भिक्षः: आः पापं, भिन्नतोडः रे कापालिण्या परिरम्भ-
महोत्सवेन।

कापालिकः: प्रियेः, क्षणवरम गृहाण। (कापालिनी क्षणकमालिज्ञति।)

क्षणेकः: (सरोमास्यम्।) अहूँ अरहितः, अहूँ अरहितः, कापालिनीए
पलससुहं। सन्नविल, वेद्भ वेद्भ पुणोविल अज्ञेयलिम्। (स्वगतः)
अरे, महतो क्षु इत्यविविधलो उपसिंहो। ता अतिव कोवि
उवाओः के एव जयतम्। भोरु। पिच्छिलाः दक्षिस्तम्।

[अहूँ अहूँ। अहूँ अहूँ। कापालिण्या: स्पर्शसुखम। सुन्दरिर,
वेद्भ वेद्भ पुनर्भयुःःकापालीम्। अरे, महान्नविविधविविकार उपसिंहतः।
उद्दित्त कोध्युपायः: किमत्र युक्तम्। भवतु पिच्छिकया छादियध्यामि।

श्री कोणोत्राणेसोहिरि पलितत्त्वकुलज्ञविलोप्रश्रेष्ठ।
जै मरसं कापालिणीकावीवेंहि सावका कि कलितस्वं।१८१।।

अहूँ कापालिकाव्यं जड्ध इत्तक सोःकमोकस्तासहम्। भो
कापालिका, हंगे तुड़के सम्पवं दसो संबुसो। भंपि महाभारानुशासणे
विश्वास।

श्री पोषणस्तनंशोभे परिवर्तकःःज्ञविलोचने।
यदि रमसे कापालिकीभावः श्रावका कि करिघन्ती।।
अहूँ कापालिकदर्शनमेवेंको ज्ञमानात्मनम्। भो कापालिक, अहूँ तव
संप्रतं दशअः संज्ञूः। मामपि महाभारानुशासने दीक्षय।

कापालिकः: उपवित्तस्तम्।

(उभो तथा कुश्त:।)

(कापालिको भाजनं समादाय ध्यानं नात्यति।)

अहूँ: सन्धवं, सुलाए पूतितं भाजणम्।

[भगवन्, सुरया पूतितं भाजनम्।]
Excellent is the practice of the Kāpālika. Praiseworthy is the Soma Siddhānta. Wonderful is this religion. Oh good sir, we have forsaken the doctrine of Buddha completely. We have accepted the doctrine of Parameśvara. Therefore, you are my teacher and I am your disciple. Initiate me into the teachings of Parameśvara.

Jaina : Oh mendicant! you are polluted by the touch of the Kāpālin; Go far away.

Mendicant: Fool, you have missed the great experience of the embrace of the Kāpālinī.

Kāpālika: My dear, catch hold of the Jaina. (Kāpālinī embraces the Jaina)

Jaina : (With horripilation) Oh Arhat! the pleasure of the touch of the Kāpālinī! Oh beautiful one! embrace me again (to himself). My emotions are greatly excited. Is there any remedy for it? What shall I do? I shall hide it with this bunch of peacock feathers.

Oh you who are beautiful with big and fully developed breasts, with eyes like the timid deer, if you enjoy with me with the Kāpālinī ways of making love, what can the Digambaras do? (19).

Certainly the Kāpālika's philosophy is the only means to give happiness and liberation. Oh Kāpālika! I have become your slave now. Initiate me into the teachings of Mahābhairava.

Kāpālika: Be seated.

(Both do so)

(Kāpālika taking up a vessel meditates)

Faith : Lord, the vessel is filled with alcohol.
कापालिकः: (पील्वा शेष्यं भिष्कुषणकवयोरंशयति ॥)

इदं पवित्रमूलं पीयता भवाभेषजम् ॥

पशुपाससुमच्छेवकारां भैरवोवितम् ॥२१०॥

(उभी विमृशतः ॥)

क्षपणेंकः: अभारं अत्तिर्ताणुतासाने सुलापणं जलित ॥

अस्माकमाह्वतानुशासने सुरापानं नासित ॥]

भिशुः: कवयं कापालिकोचिच्छद्वं सुरां पात्यामि ॥

कापालिकः: (विमुखं जनातिकम् ॥) कि विमृशति भद्रं, पशुभवमनयो-
नात्स्यायपनीयते। तेनास्मात्स्वरस्तवसंगवादस्यदिविता गुरामेती मन्यते॥

तदम्बतो स्वक्षणसम्बूतों कुलानम्नयोपनन्तु। यत्सत्तां त्या अपि वदन्ति 'स्त्रीमुखं तु सवा दुष्चि' इति ॥

आद्रा: जि भजवं आणवेेवि ॥ (पानपात्रं गृहीतवा पीतशोषमुपतिनयति) ॥

यद्रम्यवानान्तङ्मयति ॥]

भिशुः: महाप्रसादः (लित चक्षुं गृहीतवा पिबति ॥) अहो सुरायाः

सीद्ययम् ॥

निपोता बेदवात्मिः सहं न कतिवारान्युववना-
मुखोचिच्छद्वास्मात्मिकवचकुलामोवमधुरा ॥

कापालिन्या वचनस्वमुरभिमेतां तु मदिरां-
मल्लाद्वं जानीम: स्तूहृत्यं दुधाये सुरगायण: ॥२११॥

क्षपणेंकः: ओते भिशुमः मा सर्वं पिब ॥ कापालिन्योचिच्छद्वं महिलं

मदत्त्वं वि चालेतु ॥

[अरे भिशु, मा सर्वं पिब ॥ कापालिनीवननोचिच्छद्वं मदिरां मदयमपि

चालेइ ॥]

(भिशु: क्षपणकााय चवकमुपनयाति ॥)
Kāpālika: *(Drinks and then offers the remaining to the Mendicant and Jaina)*

Drink this pure nectar which is the medicine for worldly existence; Bhairava has said that this is the instrument to remove the bondage of the soul. (20).

*(Both consult each other)*

Jaina: In our ordinance of the Arhata drinking alcohol is not permitted.

Mendicant: How shall I drink the alcohol left over by the Kāpālika.

Kāpālika: *(Thinking over and Aside)* Faith, what are you thinking. The beastly nature of these people is not yet removed. Therefore they think that this alcohol which has come in contact with my mouth is impure. Therefore you purify it with the liquor of your mouth and then take it to them; for, even the holy people say that "the mouth of a woman is always pure".

Faith: As my lord commands. *(Taking the vessel and after drinking from it to the mendicant)*.

Mendicant: Great is the favour *(takes the vessel and drinks from it)* Ah the beauty of the alcohol!

How many times have we drunk alcohol with prostitutes, the alcohol which is made sweet with the fragrance of the fully opened bakula blossoms and which is left over after coming in contact with the mouth of beautiful faced women. We think that the gods crave for nectar (only) because they do not get the alcohol which is made fragrant with the nectar of the mouth of the Kāpālinī. (21).

Jaina: Oh mendicant! do not drink the whole thing. Keep some alcohol which is left over from the mouth of the Kāpālinī.

*(The mendicant takes the vessel to the Jaina)*
क्षणक: । (पीत्र) अहो, सुराए महुल्लणमु, अहो सादो अहो गन्धो, अहो सुलहित्वमु। चिंतं खु अलिित्ताणुसारणे जिवविदे पिडिविचिचोतिते ईदिसेण सुलालसेण। अले भिक्षुमु, चोलन्ति मं अख्ताद्। ता सुविस्मिः।
[अहो सुराए महुल्लणमु, अहो स्वाद्, अहो गन्ध्, अहो सुरासित्वम्।
चिंतं खु अलिित्ताणुसारणे निपतितः प्रतिविचिचोतिते ईदिसेण सुरासेण। अले भिक्षु, चोलन्ति ममाज्ञानि तः किस्ति लव्स्यामि।]
भिषु: । एवं कुर्वः। (तथा कुश्यः।)
कापालिक: । भिषे, अमूल्यकीलं बाल्यं लव्स्य। तन्नूप्त्यावस्तावत्।
(उभयं नृत्यतः।)
क्षणक: । अले भिक्षुमु, ऐसो कावालिको अहवा आचारिको कावालिकीये सङ्ग तोहुं मान्धे। ता एवादे सङ्ग अम्हेति नान्धे।
[अरे भिक्षुक, ऐस कापालिकोआचार्येः कापालिक्या सारं शोभां नृत्या।
तस्मादेतायां सार्वमार्माथि नृत्यावः।]
भिषु: । आचार्य, महाकृत्यमेतङ्गांशं। यत्राकलेजाभिभमातापितस्यायं:
संपन्नः।
(मदस्कलिति नृत्यतः।)
क्षणक: । (अवि तीणत्वाणि’ ईद्र्यायि पूर्वमेवोकत्वा।)
कापालिक: । कियावेदावधथं पत्यति?

प्रश्ला०नुविभमत्वकुर्वलिविश्वासकुझेनिः सिद्ध्यन्त्यम्-
रत्यास्तनमहोहोत्: प्राणिविनयस्ती महासिद्धयः।
वशयान्तविभिमोहनप्रशमनप्रकृोत्सोच्चाठान-
प्राया: प्राकृतसिद्धबद्ध्वि विद्वां योगान्तरायाः परस्तः।।२२१॥
क्षणक: । अले कापालिक, (विमृ०) अहवा आचारिक, आचारिलालाज, कुलाचालिक।
[अरे कापालिक, ब्रह्मा आचार्य, आचार्यराज, कुलाचार्यं।]
भिषु: । (विहस्य) अयमस्तन्यसालिस्स्मयीयवा मविरया दूरसुदनीकृत्तस्त-
पस्यी। तत्संयतामि समापनयमस्ः।
कापालिक: । एवं भवुत। (इति स्वच्छसौलित्त सत्यबुद्ध क्षणकाय
द्वयति।)
Jaina : (After drinking) Ah! the sweetness of the alcohol; what taste, what smell, what fragrance! By falling into the teachings of Arhata, I have been deceived for a long time from drinking this kind of alcohol. Oh mendicant! my limbs stagger. So let me sleep.

Mendi. : Let us do so (they do so).

Kāpālika : My dear, we have obtained two slaves without any payment. So let us dance (Both dance).

Jaina : Oh mendicant! this Kāpālika, rather Master, dances beautifully with the Kāpālinī. So let us also dance with them.

Mendi. : Master, this is a wonderful philosophy where without any difficulty one's wishes are fulfilled. (They both dance staggeringly due to intoxication).

Jaina : (Repeats verse 19).

Kāpā. : What do you see wonderful in this?

   Here (in our philosophy) even without giving up attachment towards the objects of the (senses) eyes etc., the eight great Siddhis are attained by the desirous and their excellent results are near at hand. The primitive Siddhis, however, like subjection, attraction, causing bewilderment, subduing, exciting, and causing to quit, are obstacles of Yoga for the wise. (22).

Jaina : Oh Kāpālika! or Master! or king of Masters!

Mendi. : (Laughing) This poor man is very much out of his senses, through the liquor which he is not used to drink. Therefore, let his drunkenness be removed.

Kāpā. : Let it be so. (He gives the chewed betel etc. from his mouth to the Jaina).
क्षणक: : (स्वस्वीमृय) आचार्य, एवं पुन्हिष्ठम्। जादिसी
तुष्णाण्ड सुलाए आहुलसिद्धे कि तादिसी सिद्धे इत्यािं
पुलिसेनु आद्व अथिः?

[आचार्य, हंदु पुन्हिष्ठम्। यादृस्ती सुमाक्त सुराया आहुरणसिद्धे: कि
तादृस्ती सिद्धे: स्वर्णु पुन्हिष्ठम्प्वसित?]

कापालिक: : कि विषांभें पुन्हिष्ठते। पपध-
विद्याधरी वाय सुराज्ञें वा
नागाज्ञें वायुष्य यककन्याम्।

वधकममें भुवनकन्येष्वपि
विद्याभलात्तदुवाहरामि।

क्षणक: : भो, एवं में गणिणेश्व ण्यां। जं सच्चवि अस्मे महामोहस
किकले लि।

[भो, हंदु बा मणिलेन आतम्। भस्वेपिपि वयं महामोहसं फिक्कुमा
रहिता।]

उभेत् : यथाजातमयुक्ताः। एवमेतत्।

क्षणक: : ता ताकरज्ञे किवि मतितवव्वम्।

[ताहं राजकारं किवपिय मतितत्वव्वम्।]

कापालिक: : कि तत्?

क्षणक: : सतसस सुदा सदा महालाभस अण्णाए आहुलिभु लि।

[सुदास सुदा तंदा महाराजस्वप्नयम्यिवतानिः]

कापालिक: : कथय वयासी ब्राह्मणा: पुष्ठेः। एवं तामाचिरिङ्गे विद्याभला-
दुवाहरामि।

(क्षणक: खटकामादद गण्यति।)

झारिः : सविः, आवागतमिव हताखानामालायं दृश्मोम तद्वस्यनेन
तावदाकर्मायः।

कहंवा : सविः एवं करेष्व। (उभे तथा कृत:।)

[सविः, एवं कुमरः।]

क्षणक: : (गाया गण्यितवा)

पाठि जले पाठि भले पाठि गिरिगाह्लेसु पाठि पाणराले।
सा विज्ञुभावितात्तद्वा वस्तिः हिंक्खे महामायेम्।। २४।।

[नासित्र जले नासित्र स्वे नासित्र गिरिगाहु वरेदु नासित्र पात्रेले।
सा विज्ञुभावित सहिता वस्तिः हुद्दे महालाभस्तातः।।]
Jaina: (Becoming normal) Master, let me ask you this. Do women and men possess the power of attracting as much as this liquor of yours?

Kāpā.: Why do you ask this question specially? See. Whatever I desire in these three worlds, be it a Vidyādhara woman or the wife of a god or of a Nāga or a Yakṣa girl, I shall bring her here through the power of my knowledge. (23).

Jaina: Well, I have known through the calculation (of the stars) that we are all servants of Grand Delusion.

Both: You have correctly understood. It is so.

Jaina: Let us think of some service to the king.

Kāpā.: What is that?

Jaina: By the command of the king, Faith, the daughter of purity, should be brought.

Kāpā.: Say, who is this daughter of a slave? I shall bring her here immediately through the power of my knowledge.

( Jaina takes a chalk and calculates.)

Peace: Friend, it seems that these hopeless people are talking about my mother. So let us listen to it carefully.

Pity: Friend, let us do so. (Both do so)

Jaina: (Concluding after calculating a religious verse).

Not in water, not in land, not in the caves of mountain and not in hell, she along with devotion to Viṣṇu lives in the heart of great souls. (24).
कहणाः: (सानन्दम्) सति, विद्विषा बहुसंस विषुभक्तिः देवीं गान्स-वारिताः सदृशिः।

[सति, विद्विषा वर्षकेव विषुभक्तया देव्या: पाश्चविपिनी श्रद्धेति।]

(शान्ति: हृदं नातयति।)

भिक्षुः: अय धर्मस्य कामाशच्यातस्य कुत्र प्रवृत्ति:?

क्षणिकः: (पुनर्गणितः।)

रात्रिः जले रात्रिः बलेः रात्रिः मिलिग्रह्येः रात्रिः पाश्चाले।
विषुभक्तीः सहीतो वसस्विः हिस्याः महम्मालास्य।। २५।।

[नास्ति जले नास्ति बले नास्ति मिलिग्रह्य वरेशु नास्ति पाश्चाले।
विषुभक्तया सहीतो वसस्विः हुदयेः महापत्नास्य।।]

कापालिकः: (सतिवादम्) अहो महाक्षमायितवः महाराजस्तं।

tथाहि—

मूलं देवो सिद्धये विषुभक्ति-स्तां च श्रद्धानुवर्तता सर्वकान्तया।
कामाशच्यातस्य धर्मोऽवि-वृद्धमन् सत्वेऽतिविवेकस्य कृत्यम्।। २६।।

तथापि तावदवृद्धियेनापि स्वामिन: प्रयोजनम्नुष्ठेयम्।
tमहाभारत्वा विद्या धर्मशृद्धोराहरणाय प्रस्यापायम्: (इति

शान्ति: आवामयेवं हृदाशानं व्यवसायं देव्येः विषुभक्तिः
निवेदयाः।

(इति निष्क्रान्तेः।)

इति श्रीकृष्णमित्रं विशेषते प्रवोधचन्द्रोदयानामिनि नाटके
तृतीयोऽङ्कः।। ३।।
Pity : *(Happily)* Friend, you are fortunate. Faith is living with devotion to Viṣṇu.

Peace : *(Acts as if she is happy.)*

Mendi. : Then where is Righteousness operating when he is taken away from Concupiscence.

Jaina : *(Calculating again)*

Not in water, not in the forest, not in the caves of mountains, and not in hell. He remains in the heart of great souls along with Devotion to Viṣṇu. (25).

Kāpā. : *(Sorrowfully)* What great danger has fallen on King Delusion. For—

Devotion to Viṣṇu (herself) is enough cause for the achievement of the fruit. Faith, the daughter of purity, is with her. If Righteousness separated from Concupiscence is also there, then definitely I consider that Discrimination has achieved his end. (26).

Even then, we have to fulfil our lord's purpose even at the loss of our lives. Therefore let us send Mahābhairavi-knowledge to bring Righteousness and Faith. *(Exeunt omnes.)*

Peace : Let us also inform of the attempt of these hopeless people to goddess Devotion to Viṣṇu.

*(Exeunt both)*


हरिमाा भाषान तत्तत्त्वादि विषयसहित समझाती है:

(संधि-)

एतिहासिक-मुख्यतः विकारल्पितममत्वाभित्राधकृत: कथा:।

द्वारा चतुर्वेदिकानुमानावलीमा महाभागानी पक्षन्त्रा इत्यादि मन: कदलिकेवादायणं वेपते।

(संधिकेको)

एतिहासिक- अत: एत: से पिनसही सदा भारसम्मानात्मकहिं आकलितकम्पर्णी अद्वैत: किमि सत्यति समझागवंबि मं

ण लेखकेर्विः ता आल्पसंस बाव। (प्रकाशम) पिनसही सदे, 

किमि तुम्ह् उकलितवहाबा संबं तोलोवदः।

[अथे, एत: मे प्रियसली शास्त्रो महासमुद्रभाषात्तत्त्वाकलितकम्पर्णिः भिन्न: मन्त्रान्तः समुखाकातम्ि मां न लक्षयिति। तस्मात्तत्त्वपि

व्यासम तथा। प्रियसली शास्त्रे, किमि तुम्हकलितत्तत्त्व नाममयि न विलोकयति।

(विलोक्य सोच्योसमप) अथे मे प्रियसली मंत्रिः।

कालराजाधिकारलस्यवान्तास्तगतया मया।

हस्तालिस तस्य संव तथं पुनर्ग्रेव जन्मिन।

तवेसंहि गार्थपरिष्वजस्म साम्य।
ACT IV

Enter Friendship

Friend. : I have heard from Joy, that my dear friend Faith is saved by the goddess, Devotion to Viṣṇu, from the fear of being devoured by Mahābhairavī. When shall I, whose heart is worried, see my beloved friend? (Walks on).

Enter Faith.

Faith : (Trembling with fear). Alas, my mind trembles even now like a flag as if I am seeing the frightful Mahābhairavī, with ear rings of human skulls, ejecting lightning from her eyes, dreadful, with her hair which is tawny in colour like the flame of fire, and with her tongue tolling in between her tusks shining like the digit of the moon. (1).

Friend. : (Aside). Ah! this is my friend Faith, with her limbs trembling because her heart is filled with fear; she is muttering something to herself and she does not notice me though I am in front of her. Therefore let me talk to her. My dear friend Faith, why is that you with your heart perturbed do not even see me?

Faith : (Looks on and with a deep sigh). Ah! my dear friend Friendship! Friend, Am I who have been held in between the teeth in the mouth of Mahābhairavī which is as frightful as the night of destruction, beholding you again in this very birth. (2).

So, come, embrace me tightly.
मंत्री : (तया कृत्वा) सहि तथा विशुद्धतिनिमित्तिविचिव्यभावाए महाभृतविषये काैः दे अज्ञवि वेदवैच अज्ञाईः?

[सहि, तथा विशुद्धतिनिमित्तिविचिव्यभावाया महामैरवः कस्मातेदापि वेदपतेःस्वानि?

(श्रव्या चोरामित्यादि पदितः 1)

मंत्री : (सत्राशम्) अहो, हुरासा घोलवंशया। अव ताते आगवाय फ़ि किदम्।

[अहो हुरासा घोरदशाना। अव तयागतया फ़ि क्रमम्?] श्रव्य श्रव्य

श्रव्येनावपातमवपत्य पवद्ये मावाय करये घोर।
वेने ता गरणमुवतिता नक्षत्र-कोटिस्फुरसिंविशिष्ठिण्डुवेष गृही।

मंत्री : हुदी हुदी। (इति मूहच्छिति)।
[हा बिक्रः हा बिक्रः 1]
श्रव्य श्रव्याः : सहि, समाद्वसिनिः समाद्वसिनि।
मंत्री : (आश्वस्य) ततौ ततौ।
[ततस्ततः 1]
श्रव्य श्रव्याः : ततः परमस्वभीतानावपातदवात्माचित्त्यावेद्व—

भू भूत्तभीतपरिपातहटक्तात—
मुद्गागकोषकुटिल्य च तथा व्यालोकि।
सा वज्रपातहतशैलविशलेख भूमी
व्यायम्यजरशिरोसिंव यथा पत्रात।

मंत्री : बिल्ठिवा मए बिठ्ठा कुद्दसात्ताँलमुहावो बिर्म्भत्ता मिंडव बलमेन
संजीविवा पितासिन।
[बिल्ठिवा मए दृष्टा कुद्दसात्ताँलमुहावंत भूमी केमेन संजीविवा प्रयसः]

[विद्व्यां मया दृष्टा कुद्दसात्तांलमुहावंत भूमी केमेन संजीविवा प्रयसः]
Friend. : *(Doing so)* Friend, why are your limbs trembling even now out of fear from that Mahābhairavī whose power is weakened by devotion to Viṣṇu?

Faith. : *(Repeats the verse "My mind trembles etc")*

Friend. : *(Fearfully)* Alas! the cruel, fearful one. Then when she came what did she do?

Faith : She, the fearful one fell upon me like a hawk, caught hold of my legs and catching hold of Righteousness with the other hand suddenly jumped up into the sky like a female vulture carrying a piece of flesh glittering at the tip of her nails. (3).

Friend. : Woe me, Woe me *(Faints).*

Faith : Friend, be comforted, be comforted.

Friend. : *(Recovering)* And then!

Faith : Then the goddess *(Devotion to Viṣṇu)* whose heart being moved by compassion by (hearing) our helpless cry, looked *(at them)* thus with great anger, with her eyes red, frightful and the eyebrows curved. Then she *(Mahābhairavī)* fell down on the earth with her skull broken and shattered like a mountain rock *(rent)* by the stroke of a thunder-bolt. (4).

Friend. : Fortunately I have seen my friend, safely rescued like a she deer slipped down from the mouth of an angry tiger.
श्रद्धाः ततो देव्या समुपजाताभिनिबेदम्बुत्सेवेयस्य दुरात्मनो महामोहहृदकस्य मामपवयज्ञाय प्रवर्तमानस्य समूलमुन्मूलनं करिष्यामीति। आविटा चाहूँ देव्या। यथा गच्छ श्रद्धे, वृहि विवेकम्। कामाक्रोहाविन्यानं निर्ज्ञायोऽयोगः क्रियताम्। ततो वै रायं प्रारुङ्गिविध्यति। अहं च यथासमयः प्राणायामाध्युनमाननाते गुरुस्तैन्यमनुश्रीध्यामि। अज्ञातराववः देव्यं शान्त्याविकौश-लेनोपणिशुवदेव्यं संगीतस्य भगवं प्रभोध्यमनुविवास्यतीति। तद्भज्ञादीनं विवेकसंज्ञनिव भ्रमयता। तव पुनः किमाचरतो विवस्तत्विवहयति?

मेशीः अग्रेविव विन्दुभवतीए अण्णाए चतस्सो वृहार्गो विवेक-अस्तित्वलकणेण महाप्र्व्य हिः अहिभट्टमहः। (संस्कृतमाध्यय) तत्वादिः——

[वयमयसि विन्दुमुक्तेतः राजसो भगिन्यो विवेकसंज्ञकारणेन महात्मानं हृदयेदिवन्वतान्यं।]

ध्यायनिनिमां सुखिनि दुःखिनि चानुकम्यां
पुष्यक्रियायसु सुखिताः कुमताद्वैस्तामः।
एवं प्रसादपुर्वायत हि रागलोक-ङ्ग्रेशाविवोकुतुषोप्ययमन्तरात्मा। ॥ ५ ॥

तदेवं चत्त्रोऽपि भगिन्यो वयं तदस्युद्वकारणेन वास-रान्यामः। कुत्रेदावः प्रियसखी महाराजानलोकयति?

श्रद्धाः देव्या अत्वेकम्बुक्तम्। अस्ति राजाभिषानो जनयदः। तत्र भागीर-थीपरिसरलेकरूपस्य चक्रतीयं मीमांसानुगतया मत्या करं-विद्यायमानप्राणो व्याकुलनान्तरात्मनाः विवेक उपनितस्वदेवयः। संगमार्थं तपस्तप्स्यतीति।

मेशीः ता गच्छु पिविसही। अहृवि स्तसं पिणोऽयों अणु-अवत्रामिः।

[तद्गच्छु प्रियसखी। भ्रमपि स्वकं नियोगमनुतिष्ठामि।]

श्रद्धाः एवं भवतु।

(इति निष्कार्ते।)
(विद्यकभक्कः ।)
Faith : Then, the goddess uttered thus with firm resolve: "I shall uproot this wicked and wretched Delusion who acts ignoring even me". The goddess has ordered me thus: "Faith, go and tell Discrimination, 'Make an effort to defeat Concupiscence and Anger. Then Dispassionateness will appear. I shall at the appropriate time bless your Army with the help of Control of Breath etc. The goddesses like Bearer of Truth etc. will bring about the Rise of Spiritual Awakening in the Lord who is united with goddess Sacred Lore through the skill of Peace etc.'." Therefore, I am going to Discrimination now. With what activities do you spend your days?

Friend. : By the command of Devotion to Viṣṇu, we four sisters also reside in the hearts of great men for the success of Discrimination. *(Adapting Sanskrit)*

For—

In dealing with a happy person, the inner self should feel me (Friendship); in associating with an unhappy one, (feel) compassion; to good actions it should respond with joy, and to bad thoughts with indifference. Thus the inner self, though still tainted by attachment, greed, spite etc., attains sedateness. *(5).*

Thus we four sisters spend the days for the sake of his success. Now where will my dear friend find the king?

Faith : The Goddess has said thus: "There is a place named Rādhā. There in Cakratīrtha adorned by the surroundings of river Bhāgirathī, Discrimination with a perturbed mind, along with Reason who is accompanied by Mīmāṃsā, somehow manages to live and is doing penance for his union with goddess Sacred Lore".

Friend. : You go then my dear friend. I shall also perform my duty.

Faith : Be it so.

*(Both exit)*

*(Interlude)*
राजा : आः पाप महामोहुःक, सर्वथा हतस्तवयां महाजनः।

तथापि—

शान्तेनन्तमहिम्नम निर्मलचिदानवं तरंगावलोऽनुष्ठुअ्रुद्भतारामभस्मि मनाइभगनोपि नाचामि।
निन्सारेण मृगदृश्चरितकारांवजले श्नानलोपि मूढः प्रिबव्याचामत्वगाहलेभिरमते मजजस्त्योऽन्ममन्जलि।

अयया संसारचक्रवाहकस्य महामोहस्यायोत्स मूलम्। तत्स्य

च तत्वावबोधवेव विन्कृति:। यतः—

प्रमुख्य संसारतत्त्वोक्तमूलस्य नोम्मूलविनाशनाय।

विष्केतवराराथनबोजचतात्त्वावबोधवरोस्म्यपायः।

‘प्रायः सुकुलिनामयः देवा यानिति सहायतांस्।

अनन्यानं तु गच्छन्तं सोदरोपि विमुख्वायति।’

इति तत्वविवो व्याहरति। तथा तु देव्या विशुनुभक्तः या

संविद्धम्। ’उद्वोगः कामाविवज्जयविववे भ्रुक्ताम्’ इति। अहृतपि

भववथं गृहीतपरिति। तत्र कामस्तवप्रप्रयो बीच्रो वस्तुविचारेिव

जीयते। तद्भवतु। तस्मा ताबवदित्यायमाविदिसंसि। बबवति,

आहृतां वस्तुविचारः।

प्रतीहारीः जं देवो आण्वेदि।

[वद्देव आजायपरति।]

(इति निन्नचः वस्तुविचारेण सह प्रविशति।)

वस्तुविचारः। आहो निश्चितार्थिन्याभिभावविविध्युतः कामहत्तक्तं विख्रेतं

जगत्। अपया उरातस्ता महामोहेनेव।
(Then enter King and the Gate-Keeper)

**King:** Oh Sinner, Wretched Great Delusion! you have by all means killed this great man. For

Though immersed in the immortal ocean of pure intelligence and bliss, which is quiet, of endless greatness and free from rows of waves, Man does not take even a sip from it. Instead, he seeks refreshment by drinking the essenceless water of the sea of a mirage, bathes in it, enjoys it, and plunges into it again and again. (6).

Or rather, ignorance is the root of great delusion which is the bearer of the wheel of samsāra. That can be removed only through the knowledge of Truth. For—

- To uproot the tree of samsāra grown from ignorance, there is no other means than realization of Truth, born of the seed of worship of the Lord of the Universe. (7).

"Usually, in regard to good people, gods are of help. But one who goes on the wrong path is abandoned even by his brother." Thus say the knowers of Truth. Goddess Devotion to Viṣṇu has sent this message. "Exert yourself to defeat Concupiscence etc. I am also on your side. There, the foremost warrior, Concupiscence will be defeated by Investigation into Truth."

"Let it be so. I shall give orders to him to go and be victorious. Vedavatī, please call Investigation into Truth.

**Door Keeper:** As my Lord commands. (*Goes out and comes back with Investigation into Truth*).

**Investi:** The universe is deceived by the wretched Concupiscence who increases thoughtless vanity caused by beauty. Or rather it is (deceived) by the wicked Grand Delusion.
तथाहि—

कान्तेशुल्यलोचनेति विज्ञानिगोरीभर्तित्युत्तम-
त्योत्तुल्यापयोधरेति सुमुखाभिमोजेति सुभूतिरि।
हुद्वा माध्यति मोक्तेद्वभरमते प्रस्तौतिति विद्वानिपि
प्रत्यक्षार्थचिन्तित्कां स्नित्यमाहो मोह्यस्मु \( तुक्षेवितम् \)।।८।।

अष्टिस्य ययावस्तु विचारस्वातामन्त्वमतीनामयि पितितप्यायव-
न्दनास्यपञ्चरमस्य व्याख्यावक्षर्भवत्सेस्या नारीरी नातिः
विरेति। \( \text{तद्र} \) विस्पुष्टे एवेतरुपिणाध्यायः। तथाहि—

मुक्ताभारलता रञ्जनमिनिमया हृदाम्बुलाकोटयो
राग: कुकुकुमसंधव: सुरमय: पौष्पा विचित्राः \( \text{रज्} \)।
वास्तिकृष्ठकुजुमलपमतिविनिर्मित्यहो \( \text{कल्पितं} \)
वाह्यान्त: परिप्रक्ष्यां तु निर्योत नारीरी नाम्ना \( \text{कृतः} \)।।९।।

(आकाशे) अअः पाप कामचार्यः, \( \text{किमनल्लम्बनमेव} \)
भवता व्याकर्णक्षिप्यते \( \text{जनः} \)। \( \text{तथा} \) \( \text{हृद्यमेवाभिमन्यते} \)—

बाला मामियमिच्छतीमीनुवद्या सान्तसुकुमार्क्षेते
नोलेन्द्रिवर्लोचना पृथुकुचोटपिडं परीरम्बते।

अरे भूष,

का व्यामिच्छति का च \( \text{पद्यति} \) \( \text{पशो मातास्यभिनिर्मिता} \)
नारी \( \text{वेद} \) न \( \text{किचिदत्र} \) स \( \text{पुनः} \) \( \text{पद्यत्मूर्त:} \) \( \text{पुमान्} \)।।१०।।

प्रतीतिह्वि \( \text{: इवौ आगच्छेदु महाभाषो} \)।

[हत \( \text{आगच्छं} \) \( \text{महाभाषः} \)।]

(हत्तुभो \( \text{परिक्रमः} \)।)

प्रतीतिह्वि \( \text{: एतो महाराजो उवविद्धो चिदाधिः \) \( \text{ता} \) \( \text{उच्छवर्ध} \)
भवभः।

[पुष महाराज उपविष्टतिष्ठति \( \text{शुपस्तष्ठो} \) \( \text{भवान्} \)।

वस्तुविचारः \( \text{: (उपनुस्था)} \) \( \text{जयजु} \) \( \text{जय} \) \( \text{वेयः} \)। \( \text{एव} \) \( \text{वस्तुविचारः} \) \( \text{प्रणमति} \)।]
For—

Even a wise man seeing a woman who is an idol of all visible impurities, as the beloved, lotus-eyed one, as one with heavy hips, as one with raised and heavy breasts, as one with beautiful face like a lotus, as one with beautiful eyebrows gets deluded, rejoices, enjoys and praises. Alas! the wicked action of Delusion. (8).

Moreover, even those people who are not dull-witted and who investigate into truth do not refrain (from woman) thinking that woman is (only) a mass of flesh built up with bones and possessing by nature a stinking and disgusting garb. Therefore it is clear that there is a superimposition of qualities belonging to something else. For—

Pearl necklaces jingling with precious stones, golden anklets, red colour due to the saffron (which they have applied), many-hued fragrant flower garlands, silken clothes of different types—all these are fancied on woman by fools but for those who examine both the exterior and interior (of things) hell is named as woman. (9).

(Behind the scene) Oh! sinner Concupiscence—you of the low caste, why do you agitate people with out any reason. Thus he thinks: “This girl whose face is like the moon and whose eyes are like the blue lotus desires me, (thinking thus) he looks at her with pleasure and embraces her pressing her big breasts.” Oh fool! who desires you, who beholds you! Oh! you animal, woman is made of flesh and bones and she does not know anything here but he the formless man (the inner self) alone sees. (10).

Door K. : This way, Respected Sir.
(Both walk on)

Door K. : Here is the king sitting. Go near him, sir.

Investi : (Approaching). May the Lord be victorious! Investigation into Truth salutes you.
राजा: इशोपपविव्ययताम्
वस्तुविचारः (उपविचार ३) देव, एव ते विकरः संप्राप्तः आजयानु-गुहाधाताम्
राजा: महामोहेन सहास्मकं संप्रवृत्तः: संप्राप्तः:। तद्वच कामस्तवः प्रथमो हीरः। तस्य च प्रतिवर्तव्यस्मात्मांभवाननुपित:।
वस्तुविचारः: पन्योस्मिः। येन स्वामिनाशमेव संभवितः।
राजा: अथ कया शत्रुविद्यया भवानकां ज्ञेयति? वस्तुविचारः: आः पठचारः कृषुसमथनः कामो जेतव्य हत्यान्ययो शत्रु-प्रहणपेशा? पत्रय—

हड्डतरमपिधाय द्वारमात्रात्कर्षति-
तस्मानपरिचुतो दर्शने योगितां च।
परियतिविरसतवं देहवीमतसतां वा
प्रतिशुरुरतुचिन्योन्मूलय्याम्यम कामस् ॥११॥

राजा: साधु साधु।
वस्तुविचारः: अत्रच—

विपुलुपलिनः क्लेशलिनयो नितान्तपतश्रमरी—
समुपितशिला: शैला: सान्नव्रु मा वनमृयम्।
यदि शमगिरि बेयालिक्यो बुधांशु समागम:।
कव विपशितवसाम्यो नायंस्तथा कव च मन्यम्। ॥१२॥

नारीति. नाम प्रधानस्त्रम कामस्य। तेन तस्यां जितायं
तत्त्वस्याः सब एवं विफलारभा क्षणसाबविण्यति।
तथासि—

चन्द्रशचन्द्रनमिन्यमधवला रात्रिहिरीर्फावली—
भौष्णोन्मुखरा विलासविनोपपत्ता वस्तोवयः।
मन्त्रध्वनिघनोवयाशच दिवसा मन्य: कदम्बानिला:
शुभ्रार्प्रमुखाशच कामसुहुद्वो नायांं जितायं जिता: ॥१३॥
King : Be seated here.

Investi. : (Sitting) Lord, here your servant has arrived. Bless him by your command.

King : We have started a battle with Great Delusion. There Concupiscence is the chief fighter. We have appointed you as his opponent.

Investi. : I am blessed that I have been honoured by my Lord himself.

King : With what science of weapons will you defeat Concupiscence?

Investi. : Ah! Does one need any weapon to defeat Concupiscence, the five-arrowed and the flower-bowed one? See I shall uproot Concupiscence?

At the sight of women if it (the mind) refuses to come back, (I shall) somehow immediately shut the door of memory and at every moment reminding the mind that in the end it (lust) leaves an insipid taste and the loathsomeness of the body, I shall uproot Concupiscence. (11).

King : Well, Well.

Investi. : Again, as long as these rivers with spacious banks, mountains whose rocks are smooth because of the constant flow of the streams (on them), the forest areas crowded with trees, the peace-giving words of Vyāsa and coming in contact with wise people—when these are there what place have women made of flesh and marrow and what place has Cupid? (12)

Woman is the principal weapon of Cupid. Therefore, if she is won all the other auxiliary weapons are destroyed because their actions become fruitless. For—

Moon, sandal paste, the bright night with the moon’s lustre, the pleasure gardens humming with the sound of the rows of bees, the days when clouds with roaring sound arise, the soft breeze from the Kādamba trees and the friends of Cupid, Sentiment of love and others, are all defeated when woman is defeated. (13).
सोडहूँ प्रक्षिप्तां: परितो विचारे:
शारिरिकोम्यथ कलां धरीकृतां
सैन्य कुरुणामिव विशुद्धारण
गाढ्यवधनवेव निह्नमि कामकु

राजा : (सप्रसादम् ।) तत्तसञ्जीवनेन स्वातंत्र्यस्वनिविजयाय।
वस्तुविचारः: यदाविदित नेव: ।

(इति प्रणयमयनिष्काषण:) ।
राजा : वेत्रवति, क्रोपस्य विजय्य श्रेयवाहू यतः।
प्रतिहारी : जं देवो आणवेवि ।
[यदूवेब आजापयति ।]

(इति निष्क्रिय क्षमया सहु प्रविष्टिः ।)

क्रोधायिकारविकटखण्ड कुटीहरभञ्जः,
भीमस्य साम्यिकोर्गारुषीरोणहृदः ।

निष्क्रियपरिमलगुरीपर्योपोविधीराः
बोराः परस्य परिवावविगरः सहस्ते ॥१५॥

(सत्त्वमार्गमां निर्वंत्यम्) अहो, अहम्।
कलो न वाचान्त्य शिरसो न शूलः
न बिद्वद्वायो न तनोविमवः ।

न चापि हिस्वाविरनययोधः.
शलायय परं क्रोधजयेहमेका ॥१६॥

(इत्युथे परिकारतमः ।)
प्रतिहारी : एसो देवो । ता उज्जवःपतु स्वमहो ।
[एसो देवः । तथुपस्मायु प्रक्षिप्ती ।]

क्रोधः : (उपस्मयः) जयतु जयतु देवः । एसो देवस्य दसी क्रमा
साहाय्यः प्रणयति ।

राजा : क्रमे क्रोपचलयतमः ।

क्रोधः : (उपशक्तिः) आश्यापयतु देवः । किम्येकाहूतो वासीनः ।

राजा : अतिमनस्क्ष्रमपेन बुरात्मा क्रोधस्वयं हिन्दु: ।
Therefore let us not delay much. Let my Lord command. I shall shatter the strength of the enemies by scattering the arrows of reason all over and then kill Concupiscence (Cupid) as Arjuna first destroyed the army of the Kurus and afterwards (killed) the king of Sindhus. (14).

King : (With pleasure) Then be you ready for the defeat of the enemy.

Investi : As my Lord commands.

(Salutes him and goes out)

King : Vetravati, call Patience to defeat Anger.

Door K. : As you command.

(Goes out and returns with Patience)

Patience : Brave men who are firm like the deep, clear, unruffled ocean bear the abusive words of another who looks dreadful with wavelike movements of his arched eyebrows due to blinding anger and whose wrathful eyes are red like the sun’s rays in the twilight. (15).

(Looking at herself with pride) How wonderful am I!

There is neither fatigue due to talking nor head-ache, nor mental strain, nor jestling of the body nor anything to do with calamity caused by violence, I the praiseworthy one alone am capable of defeating Anger. (16).

(Both walk forward)

Door K. : Here is the Lord, go to him, my dear friend.

Patience : (Going near) Victory to you my Lord. Your servant Patience prostrates before you.

King : Patience, be seated here.

Patience : (sitting) Command my Lord! What for is this servant called?

King : In this battle the wicked Anger should be defeated by you.
क्षमा : देवस्यान्या महामोहमपि जेतु पर्यप्तातिमि किं पुनः क्रोऽं तनुचरमात्रम्। तद्वहंचिरादेव—

तं पापकारिषमकारणाबाधितारं
स्वाध्यायदेवपितृयज्ञतपःक्रियाएणाम्।
क्रोऽं स्फुरिज्जल्लिब्रट्टिभिरर्द्धमन्तः
कात्यायनीव महृंब बिनिपातयामि।।१७।।

राजा : क्षमे, शृणुमस्तावत्क्रोऽयुपिपायम्।
क्षमा : देव, विजायामि।

कुद्रे स्मेरुमुखाविहीरण्यायाबिष्टे प्रसादक्रमो
्याकोऽवे कुबालोक्षितारतमुरितोच्छेद्यवृद्धवस्ताहे।
विज्ञानतोरजितात्मनोस्य महत्ती देवाधुपेता विप-
ब्रुवरिते वयारसार्वमनसः क्रोऽस्य कुश्रोदयः।।१८।।

राजा : साधु साधु।
क्षमा : देव, क्रोऽस्य विजयायदेव हिसापाठ्यभ्रमात्मसर्वदृष्टियोपिबिजिता
एव भविष्यति।

राजा : तत्त्रतिष्ठतां भवती विज्ञाय।
क्षमा : यदवाजापयति देव।।

(इति निष्क्रान्ता १)

राजा : (प्रतीहारी प्रति) वेगवति, आहूतं लोभस्य जेता संतोषः।
प्रतीहारी : जं देवो आशोऽवेदि।

[यद्देव आजायपयिति।]

(इति निष्क्रान्त संतोषेन सह प्रविष्टति १)
Patience: By your command I can even defeat Great Delusion. Let alone Anger who is a mere follower of his. I shall very soon—

As Kātyāyanī slew the (demon) Mahiṣa, I shall slay Anger of sinful actions, who obstructs, without any reason, study of one’s own branch of the Vedas, rituals due to gods and manes and performing sacrifices and austerities, and who is as if he is emitting fire sparks through his eyes. (17).

King: Patience, let us hear the means by which you are going to defeat Anger.

Patience: My Lord, I shall let you know.

In dealing with an angry man, disregard him with a smiling, if he is possessed (with wrath) composure is the right course; if he abuses you, ask him about his health, if he beats you, it is a happy occasion for you to destroy your own evil actions. For him who thinks: ‘Fie upon him who has no self-restraint, for it will be difficult for him to ward off great calamity caused by fate, and whose heart is soft with the milk of kindness, there is no rise of anger. (18).

King: Good, good.

Patience: My Lord, by the defeat of Anger itself, Violence, Harshness, Conceit, Spite and others are also as well defeated.

King: Then leave you for victory.

Patience: As my Lord commands.

(Exit)

King: (To the door-keeper) Vegavati, please call Contentment, the conqueror of Greed.

Door K.: As my Lord commands.

(Exit and returns with Contentment)
विचित्र राजनूकोशम्

संतोषः

फलं स्वेच्छालम्बं प्रतिवनमलेवं स्तितिहस्तः
पयं स्थाने स्थाने शिष्णिकमुंद्रं पुनःसरिततम्।
मूढस्वर्गस्य शब्दं मुलांतलतालनलभवस्य
सहन्ते संतापं तविद् धनिनां द्वारि क्रमणः।।१६।।

(आकाशा) अरे मूढः, लुढः, दुरुढ़छेदः सब्दं भवतो व्यामोहः।

तथाहि—

समारंभं भवना: कति कति न वारास्तव पशो
पिपासोस्तुचलोमस्मिरिष्यमुसागत्यालोवजले।
तथापि प्रत्याशा विरमिति न ते मूढ शात्या
विदायं प्रचेतो नियतमानश्रीभविहितम्।।२०।।

इवं च ते लोभानुश्य चेतितं चेत्सि चमकारामातनोति।
यत्—

लघ्यं लघ्यमिद् च लघ्यमस्यकं तत्मूललम्यं ततो
लघ्यं चाप्यमित्यनारत्महो लघ्यं धनं ध्यावति।
नैतिहैति पुनर्वत्तमचिरावासनपित्रजीष्ठी बलात्
रसस्प्रात्वमिव प्रतिश्यवति महालोभान्धकारार्चुम्।।२१।।

अष्पि च—

धनं तावलवल्यं कथमपि तथावस्य नियतो
व्ययो वा नाशो वा तव सति वियोगोऽस्यभयथा।
श्रनुस्याद: श्रेयायकिमु कथम पव्योवय विलयो
विनाशो लघ्यत्वव्यपंतितरं न स्थनुवयः।।२२।।
Content: (Thinking compassionately). Without any trouble, in every forest, fruit of trees is available according to one's own desire, cool and sweet water of holy rivers is available here and there, a bed soft to touch, made of tender leaves of graceful creepers (when these things are there) only people who are void of judgment suffer distress at the door of rich people. (19).

(Behind the scenes) Oh fool! Greed, your delusion cannot be easily removed. For—

In this sea of mirage in the form of wealth you are desirous of drinking water! Oh thoughtless one! how many times have your attempts failed! Even, then, oh fool, your desire does not stop. That your mind is not broken into hundred pieces, sure it is made of diamond. (20).

You who are blind due to avarice your action produces strange effect on the mind. For.

Money which is due has been obtained, more should be obtained, and from that I have obtained more money (in the form of interest) from the capital thus I have attained other money too, thus endlessly you are thinking of the wealth you have got. But you who are covered with the darkness of Great Greed do not know that you yourself will be completely devoured by this demoness Hope. (21).

Moreover—

Wealth has been obtained. Even then you are definitely going to spend or loose it, in both the cases, you will be separated from it. Which do you prefer? Not having wealth or the loss of it? Loss of what has been obtained is very painful but not as not having wealth is. (22).
किच—
मृत्युनृंत्यति मूर्धि शश्वुर्गो घोरा जरारूपिषो
त्वामेषा प्रसते परित्रहम्यं गृहापंगुप्रसते।
धूतवा बोधजलेबोधबुलं तल्लोभन्यं रजः
संतोषामुततसागऱ्यमभि मनाक्षमः चुङ्ख जोविति। ॥२३॥

प्रतिहारी: एतो सामी। ता उवसप्तु महाभाओ।
[एष स्वामी। तदुपसप्तु महाभागः।]
(तथा कुत्तवा)

संतोषः: जयतु जयतु स्वामी। एष संतोषः प्रणमति।

राजा: इहोपविश्वतमः।
(इति स्वसंनिधापुष्पवेश्यति।)

संतोषः: (संविनयमृपविश्य) एष प्रेम्यजनः। आजाप्तं वेवेन।
राजा: विविद्राम्य एव भवान। तदलम्ब्र विलम्बेन। लोभं जोगुं
वारणसी प्रतिनिधीयतमः।

संतोषः: यवाजाप्यति वेवः। सोज्यम्—

नानामुखं विजयिनं जगतं ब्रह्माणं
देवव्हिन्धा विहः देवन्युक्तिम्।
रक्षोधिनायामिब नाशारं: प्रसंहा
निजित्य लोभस्वत्रं तरसा पिनिधम्। ॥२४॥

(इति निन्द्वाचः।)
(ततः प्रतिविशति विनीतवेषः: पुष्पः।)

पुष्पः: वेव, समृततानि विजयप्रवाणस्थाग गलानि। प्रत्यासोमवच मोहविस्विका—
वेवेन: प्रस्थानसमयः।

राजा: यवेव वेवन्यायाबिक्षुं वेवन्यतयः।

पुष्पः: यवाजाप्यति वेवः।

(इति निन्द्वाचः।)
(नेपदे।)
Moreover,
Death dances constantly over your head, old age like a frightful serpent swallows you, the world is swallowed by the vultures who are your family. Wash off with the water of knowledge that dust (Rajas) which is born of Greed and consists mainly of ignorance. He who is immersed (even) a little in the water of the nectar-ocean of Contentment, lives happily. (23).

D. Keeper: Here is my Master. Please go near him.

(Doing so)

Content. : Victory to my Lord. Contentment prostrates.

King : Please be seated here (makes him sit near).

Content. : (Sitting down humbly) Here I am whom you sent for. Let my Lord command.

King : Your greatness is known. Therefore, let us not delay. To defeat Greed, start for Vārāṇasī.

Content. : I shall speedily, using my strength, conquer and shatter the helpless Greed, like the son of Daśaratha (Rāma), shattering the King of the Rākṣasas (Rāvana) who had many faces (like Greed who acts in many ways), who was the conqueror of the three worlds and whose job was the killing and the binding of the gods and the twice-born (Brāhmaṇas), like that of a hunter. (24).

(Exit)

(Then enters a man in simple dress).

Man : My Lord, all the auspicious rites necessary for a victorious journey have been performed. And also the time fixed by the astrologers for your departure has come.

King : Then let the generals be told to order the army to march.

Man : As the Lord commands.

(Behind the scenes)
भो भो: लैंनिका:

सज्ज्यांतः कुम्भमिततिच्युतमदिवारामतमुः: करिन्द्रा
युज्यांतः स्यवनेशु प्रसभजितमह्यच्छद्वागास्तुरजः।
कुस्तैनीलोप्तणां वनमिव ककुभामत्तराले सूगज्ञः
पांवाता: संचरनु प्रसभमसितसतपायोप्यख्यवारः॥२५॥

राजा: भवतु। कृतमञ्ज्ञला: प्रतिष्ठामहे। (पारिपार्वकं प्रति)
सारिपिराविशयसं साध्यायाम्यक रथं सजीकृतवान्येति।

पारिपार्वकं: यदानापयति देव:। (इतः निर्धारतः:।)

(तत: प्रविशाति यथोज्त रथमादाय सारिपि:।)

सारिपि: जीव, सजीकृतोड़य रथः। तदारोहत्वावः॥

राजा: (कृतमञ्ज्ञलविचिरारोहण नात्ययति।)

सारिपि: (रथवेगं निर्दययत्वां) आयुष्मन्त्, पश्य पश्य।

उद्धूतपांसुपट्टलागुमितप्रवर्धं-
धावत्वूराघचयचुम्बितभूमिभागः।
निर्माणमातंगतचित्वविशिष्योरेष्य-
मेते रथं गावसोमन वहन्ति वाहः॥२६॥

इत्य च नातिवृद्धे दर्शनपचमवतीर्य विशुद्धनपवनी वाराणसी
नाम स्वरी।

श्रमी धारायन्नमहंतिलितजलभुगृहारमुखरा
विभायकं भूयं शानिकरच: सोधिष्किरः।
विचित्रव यज्ञोच्चे: शरदमलेखांतविलस-
ताकिलेखालश्मी वितरित पताकाविरियम्॥२७॥
Soldiers!

Get the elephants ready, drinking whose ichor flowing from their wall-like temples the bees are intoxicated, harness to the chariots the swift horses who have defeated in speed even the wind, let the foot-soldiers piercing the space in the sky with their spears, as if creating a lake of blue lotuses there, move (forward) and also the cavalry with swords shining in their hands. (25).

King : Well. As the auspicious rites have been performed, I shall march. (to his attendant). Order the charioteer to get ready the war chariot and bring it.

Attend. : As the Lord commands. (Exit).

(Then enters the charioteer bringing the chariot as already described).

Char. : My Lord! The chariot is ready. Let the Lord with long life be pleased to enter.

King : (Having done the auspicious rites acts ascending the chariot).

Chariot. : (Showing the speed of the chariot) See, see! These horses are carrying the chariots—the terrific sound of which equals the sound of the ocean being churned, to the borders of the sky. The fact that while running with speed the host of hoofs of the horses slightly touch the surface of the ground can be inferred by the layers of dust raised (26).

Here at close sight is the holy city of Vārānasi, which purifies the three worlds.

The tops of its mansions are seen again resplendent as the rays of the moon, noisy with the sound of water flowing from the fountains where the rows of many coloured flags on high spread the beauty of lightning which appears at the edge of the pure clouds in autumn. (27).
एताख्त प्रतिमुक्त लगनमधुपावलीरणितमुखरा जूमा-भरविगलनकरहस्तिनुद्वृत्तोऽनातिहृदे ज्ञामाय-मानघनिवर्गीयाः नागरपर्यत्तीत्तात्रवो नगरपर्यत्तोऽनान्ताम्। यत्रते महतोदपि
गृहीतधारणपत्रत्वा भूलिमुदूल्यंत्तास्तास्तापसा इव स्वयंते।

तथाहि—

तोयार्थी: सुरसरितः सिता: परागे-रचन्तलेख्यनुकृतमैनित्वेतुमौलिम्।
प्रोज्जीतां मधुपहते: स्तुति पठत्तो
नृत्यन्ति प्रचलतताभुजे: समीरा:। ॥२५॥

राजा : (सानन्दमलोकय ।)

सेवान्तर्विद्यती तमोविघटनादानन्द्सात्मप्रभे
चेत: कर्तित चन्द्रचूडवसतितिविचोब मुक्ते: पदम्।
भूमे: कण्ठविलम्बिनीव कुटिला मुक्तावलिन्ध्रवी
यत्रौं हसतीव फेनपटलवर्क्रा फलमेवंविम्। ॥२६॥

सूत: : (परिक्रमय) आयुभन्, पश्य पश्य। तविव सुरसरित्विध-सरालंकारामूलं भगवतं: पावनमनावेराविदेशावस्य विष्णो-रायतनम्।

राजा : (सहर्षम् ।) अरे,
एष वेदः पुराविविवः क्षेत्रस्यालमेति गीते।
प्रत्र वेदः समुसूचिय पुष्यभाजी विशालति यम्। ॥३०॥

सूत: : आयुभन्, पश्य पश्य। एते तावत्कामकोवलीभावोमृतस्वर्वान-मात्राणिदो वेशावदूरस्ततिस्मारति।
Not far off and surrounding the city are gardens, with trees with thick foliage, which darken the place and give shade, which are fragrant with flowers, and which hum with the sound of bees around each bud and which create the appearance of a rainy day through the dripping of honey from the blossoming flowers, where even the winds sprinkling dust appear as mendicants of the Pāśupata sect. For

The winds dance with their arms in the form of moving creepers, are wet by the water of Gaṅgā, strewn with white pollen dust, worship the moon-crested one (Śiva) with fallen flowers and sing his praise through the sound of bees. (28).

King : *(Looking with joy)*

This city which is the abode of him who wears the moon as his crest, which is the place for (attaining) salvation, attracts the mind like knowledge giving bliss with the light of (enlightening) the self through the destruction of darkness (ignorance); here (in this city) the Gaṅgā river taking a bend appears to be a pearl necklace clinging round the neck of earth, and she with layers of foam appears to be laughing at the curved moon’s digit. (29).

Chariot. : *(Turning around)* King with long life! See, see this in the holy temple of Lord Viṣṇu, the beginningless Ādikēśava, which decorates the banks of the river of gods (Gaṅgā).

King : *(With joy)* Well,

This is the God who is praised by the ancient Knowers to be the Soul of this place (self within the body). Laying aside the body here the virtuous people enter Him (become one with him). (30).

Chariot. : Look! Look! these people, Concupiscence, Anger Greed and others at the mere sight of us are going far away from this place.
राजा : एवेमेत् । तद्भवत् । स्वामीमेट्सिंधुः भगवत्नं नमस्यामः ।
(रयादवतीय विविधावलीकय च ।) जय जय भगवन्, अमर-चयचक्रवर्धमाणिक्षेपिनगीराजीराजीराजीपाद्ययामभोज राजनसक-होतसहोतकारित्सवयंपरिनेतस्युद्विविधानिस्तानसंस्तानस्तत्वचा-हसारसर्वापिराकः क्षमामण्डलोद्धारसंस्तानस्तप्रत्यक्षकोटिस्कृतवधर्मः करणात्मकलोकं मया भुजवर्युगोवर्णनचञ्चु-निवारितालखण्डलोदोजिताकलानयान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्याय}

(निगमन नाटिय्तवा विलोकन च) साधुरमेवासमारं निवासोति देशः । तदनेव स्वामावारं निवेशयामः ।
(इति निष्कांतो)।
King: It is so. Well. Let us worship the Lord for the fulfilment of our desire. (Descends from the chariot, enters and looks). Victory Oh Lord! the edges of your lotus-like feet are illumined by the rows of crest jewels (from the prostrated heads) of the host of gods, your golden foot-rest is made to appear dotted by the glow-worm like bright nails (of your feet), you alone are an expert in removing the sleep of worldly existence of your devotees who are suffering from the chains of illusions caused by (the belief in) Dvaita, (the rows of mountains shone on the edge) when your tusks you raised the earth and the mountains knocked against each other; you with your (three) strides encompassed the three worlds, you made the whole world wonder by holding up the mountain Govardhana with your strong arms, and used it as an umbrella and stopped the deluge of rains coming from the thick clouds out of season sent by Indra, and saved the cowherds; Oh Lord! you the possessor of great valour are known to remove the Sindūra which shines like the rays of the Sun at the dusk, from the fore-heads of the wives of the enemies of gods; the three worlds were drowned in the ocean of blood flowing from both the hands that had rows of shining nails which were not made blunt when you broke open the breast of the frightened Daitya King (Hiranyakāśipu), your strong arms shine from the light coming out of your powerful Cakra (discus) which has broken the bones of the strong neck of Kaitabha, the enemy of the three worlds. You are the beloved of the one who wears the digit of the Moon on his head (Śiva). Your chest is marked by the designs drawn on the big breasts of Lakṣmī, which was transferred (to your chest) when she embraced with her arms, Lakṣmī who came up from the milky ocean which was churned with the help of churning mountain by your strong arms, Oh Vaikuṇṭha! your neck shines with the lustre coming from the necklace made of big pearls, I prostrate before you, give your devotee the knowledge which will dispel the ignorance of Samsāra.

(Acts as if proceeding and looking around) Well, this is the right place where we can stay. Therefore let us pitch the tent here itself. (Exeunt)
पञ्चमोऽस्त्रः

(ततः प्रविष्टिः श्रद्धा ॥)

श्रद्धा : (विचित्रः) प्रसिद्धः खल्वयं पन्यः ॥ यतः—

निर्वंध्वतः कुलविवेशं ज्ञातीनां वैरसंभवः क्रोधः ॥

वनमिव घनपवनाहृतश्वरसंघट्टसंभवो वहनः ॥॥

(सांसू ॥) अहो दुर्वारो वारणः सोवर्यसनन्तः

शोकामः, यो विबेकजलवरसतः न मन्वीक्रियते !

तथाहि—

श्रुवं ध्वंसो भावी जलविवेश्योजेश्वरतिः

मतो मूत्योः श्रीर्यं तृतेऽप्रस्थुतुः का जन्तुधा कथा ॥

तथाप्रचंबरं ध्वंसनन्तिः कोटिपि विषमो

विबेकप्रोक्तमाथि दहति हुदयं शोकवहनः ॥॥

येन तथा कुलप्रकृतिपि भ्रातुधुः कांक्रोहविबिषुः कपालोवयं

गतेः ॥

निजृःतीव मर्मारिते देहं शोषयतीव मे ॥

वहलीवान्तरात्मनं कृृः शोकानिर्विविष्यत: ॥॥

(विचित्रः ॥) आभिव्यासव्य वेवः विविष्णुबलः । वते

श्रद्धे, अहमः हिन्दाप्रयोगमवर्ति नारायणकुशी । तेन बाराणसौ

सुमुक्त्वृइङ्ग शालिप्रामाणिके भगवतः कृते कालसितपालायामि ।

तत्तु यथावृत्तमाणवः मे निवेदविविष्णीति । तवहुं देवः ततां

गतवा सम्मिनेतं सर्वसुप्रृत्तात्माविवेदयामि । (परिक्रमावलोकय च ॥)

एतस्मात्तथायमः, यथात्स च सारसागरतत्तात्तरणिक्ष्याति

भगवानहरि: स्वयं प्रतिवसति ॥ (प्रणमयः ॥) इत्यं च महामुनिनिध्याय

वपसायनः भगवती विविष्णुमिशति: शान्त्यं सह किमधि मन्यते।

यथासपोषमिः ॥ (इति परिक्रमाति ॥)
ACT V

(Enters Faith)

Faith: (Thinking) This fact is well known that—

Anger born out of hatred amongst kinsmen destroys the entire family as fire caused by friction among big trees hit by a violent wind, burns up the forest. (1).

(Weeping) Alas! it is impossible to ward off the fire of grief caused by the death of brothers. This (fire) cannot be quenched even with hundreds of (rain) clouds of reason. For—

Destruction is certain (even) of the ocean, earth, mountains and rivers. Then what to say of the death of beings as insignificant as grass. Even then a certain vehement or impassable fire of grief caused by the death of relatives suppressing the reason is burning my heart very much. (2).

Thus on the death of my relations—Concupiscence, Anger etc., who are by nature fierce, a fierce fire of grief is aroused which cuts asunder my vitals, dries up my body, as if it is burning my inner self. (3).

(Musing) Goddess Devotion to Viṣṇu has commanded me: “My child, Faith, I abhor the sight of battles full of violence (violent battles). Therefore I shall leave Vārānasī and shall spend sometime in a place called Śāligrāma the abode of God. You will come and inform me as and how things happen.” Therefore I shall go to the goddess (Viṣṇu Bhakti) and give her the entire account of the battle. (Turning round and looking). This is Cakratīrtha, where Lord Hari, himself dwells, the pilot of the boat which helps to cross the ocean of Samsāra. (Prostrating). This is the goddess Devotion to Viṣṇu, reverenced by great sages, saying something to Peace I shall go near. (Turns).
(तत्र: प्रविष्टिति विष्णुभक्ति: शान्तिश्रवण)

शान्तिः : देवी, प्रवलचिंतामुखुद्यामिव भवतीमालोकयामी।

विष्णुभक्तिः : वते, एतस्मनीभीवरकर्ष्ये महति साप्राये जाते न जाने बलबता महामोहेनाभियुक्तस्य वस्त्वविवेकस्य कौशो वृत्तान्त इति बुःस्निताविवेके ने हृदयम्।

शान्तिः : किमत्र विचिन्तये। ननु भगवती वेदक्तमानुंग्रहा तन्नियतमेव राजो विवेकस्य विजय इति जानामि।

विष्णुभक्तिः : वते,

यद्धश्युमये: प्रायः प्रमाणादिर्यायंते।
कामं तथायि सहुदामनिष्टाशाशिङ्गकु मानसम्। ॥४॥

विशेषतः धान्यादिचरमनागमन मनसि संवेद्वारोपयति।

अढ़ा : (उपसूत्र ।) भगवति, प्राणमामि।

विष्णुभक्तिः : भ दृश्य स्वागतम्।

अढ़ा : वेद्या: प्रसादेत।

शान्तिः : अम्बे, प्राणमामि।

अढ़ा : पुनः, मां परिवर्जयस्व।

शान्तिः : (तथा करोति ।)

अढ़ा : वते, वेद्या विष्णुभक्ते: प्रसादामुनिजनचेत: परं प्राणूषि।

विष्णुभक्तिः : अय तत्र ति वृत्स?।

अढ़ा : वेद्या: प्रतिकूलमात्रारतामुचितम्।

विष्णुभक्तिः : तद्विस्तरेणावेय।
(Then enter Devotion to Viṣṇu and Peace)

Peace: Goddess, Some deep thought seems to trouble your heart.

D. Viṣṇu: Child, My mind is troubled.

In this great battle which destroys the best of warriors, I do not know what has happened to my child Discrimination who is opposed to that strong Great Delusion. (On this account) my heart is troubled.

Peace: What is there to think? I know that when the goddess has blessed the King, Discrimination’s victory is certain.

D. Viṣṇu: Child,

Even when usually one is certain of victory, one’s mind is apprehensive of unfavourable things happening to friends. (4).

Especially since Śraddhā has not come, my mind has become doubt-ridden.

Faith: (Going near) goddess, I prostrate.

D. Viṣṇu: Faith, you are welcome.

Faith: By your grace.

Peace: Mother, I bow to you.

Faith: Daughter, embrace me.

Peace: (Does so)

Faith: Child, by the grace of Devotion to Viṣṇu, you shall occupy a place in the hearts of sages.

D. Viṣṇu: Now what is the news?

Faith: Those who act against you were dealt with properly.

D. Viṣṇu: Tell me in detail.
भाद्रा: आकर्ष्यतु भवती। देव्यामाविदेशाव्यातनावयपकांतायामेव
किंविचुत्सुप्तपारतिलिम्न भगवति भास्वति, विज्ञायोषणा-
हृदयमानानेकरवबहुततरसिंहावधिरितदिग्नते संततरथु-
रजुङःनृलिङ्गितभूमण्डलोऽछलिहुलरजःपटलान्तिरितिकरणालिम्न
प्रबलतरकर्णान्तालसात्राणोऽछलिसमवकच्छिन्तितुरस्रूस्या-
यमानविदिष्य प्रलयजलधरधानभीषणे तेषामस्मां संनज्ञ
सन्यस्गरेष महाराजमहामोहय महाराजेन नैयायिकवर्गां
वैयैन प्रहितम्। गतवा च तेनोतो महामोहः।

विष्णुरायतनान्यपायस्य सरितां कूलान्यरणवस्यायः:
पुण्यं पुण्यक्तं मनंसि च सवाल्लेख्यावंस्तज्ञेयस्वः
नो चेतसन्तु क्रुपादलारितत्वप्रत्यज्ञाधाराकशर-
द्रक्षस्वीतिविदोषाःवक्रविसर्तक्षुरिरित। केशीः। ॥ ५ ॥

विष्णुभवितः: तस्तस्ततः?

भाद्रा: ततो देवि, विकटत्वाटाटत्वाण्वितंभ्रुकुटिं कृत्र भादा-
मेहेनानिहितम्। अनुचरवस्य [दुर्गयपरियाय: विवेकक्षतक:
फलितमिनिवाय स्वयं पाल्यगमः; पाल्यतक्कंशातेः;
संम समराय प्रथमं समुच्छोजिताः। अन्तानतेष्माकम्पिः सन्य-
निरस्य—

वेदोपबेदान्न्यपरियायमशास्त्रातोतिहासादिविष्णुचित्तंभोः।
सरस्वती पवथः शर्णुत्तसंकाशकान्तिः सहस्वनिर्दासीता। ॥ ६ ॥
Faith: Listen goddess. When you came away from the abode of Ādikeśava, when Sun god shed his redness a little (was rising), when the extremes of the (four) quarters were deafened by the roaring noise, like that of the lions, of the many great warriors trumpeting victory, the Sun was obscured incessantly by huge layers of dust raised from the earth by the chariots and the hoofs of the horses, when the ten directions were made to look like dusk by the Sindūra on the temples of the wild elephants flying when they flapped their huge ears, there in the ocean of armies whose noise was fierce with its sound like that of clouds during the deluge, (when) their and our armies were ready King (Discrimination) sent the Naiyāyika as a messenger to King Delusion with the message:

“You with your brothers go away from the abode of Viṣṇu, from the banks of rivers, from the holy places in the forests, and from the minds of pious people and reside among the Mlecchas (barbarians). If you do not go, the howling jackals with their faces smeared by the blood flowing from your body cut by the sword, shall roam about.” (5).

D. Viṣṇu: Well, then,

Faith: Then, Oh goddess! King Delusion whose eyebrows were dancing on his broad forehead, out of anger said: ‘Let the wretched Discrimination experience the fruit of this bad conduct’ and then he himself sent first to the battle the heretic scriptures along with heretic logic. In the meantime at the head of our army,

Suddenly appeared the lotus bearing Sarvasvāti, whose lustre is equal to that of the moon, and whose beauty is increased by Vedas, Vedāṅgas, Purāṇas, Dharmaśāstras, Itihāsa and others. (6).
विष्णुभक्ति: । तत्ततः ।

श्रद्धा । तत्र देवी, बंगवश्चरातीरायो देवया सकारामागताः ।

विष्णुभक्ति: । तत्ततः ।

श्रद्धा । तदन्तरं च—

साध्यचन्दन्यायं दबाभितमहाभाष्यदिवशारस्त्रूचं त
स्फूर्तिन्यायसहस्रबाहुनिकरैहुःयोतयति दिशः ।
मीमांसा समरोस्तुकाविरभवदमुकान्तानामा
वागदेवा पुरात्त्रश्री भृन्यना कात्यायनीविपरा।।

शान्ति: । अये, कर्म पुन: स्वभावप्रतिः तिनामागमानान्तर्काणां च समवायः
संपन्नः ।

श्रद्धा । पुत्री,

समानावयावलानां परस्परविरोधिनाम् ।
परः प्रत्यभिभूतानां प्रसूते संगति: भियम्।।

येन बेदप्रसूतानां तेषामवाचलविरोधिकोव्य वेदसंहर्षणाय
नास्तिकपणप्रतिस्पर्शं शास्त्रणां साहित्यमेव । आगमानाः च
तत्त्वं विचारयतामविरोध एव ।

तथाहि—

व्योतिः शान्तमन्नमुद्रयमजं तत्तद्घुरुगोल्लना—
द्रश्योषेयच्युत इत्युपपतिरिति प्रसूतुगतेतेषाताः।
तेतस्त्रैव सदागमाः श्रुतिमुखनापप्रस्तिस्थापन्ते—
गम्योज्जो जगदीशवरो जलनिधिवर्गा प्रवाहृतिव।।
D. Viṣṇu : Well, then?
Faith : Then, Oh goddess! the Vaiṣṇavas, Śaivas and Sauras came near the goddess (Sarasvatī).
D. Viṣṇu : And then?
Faith : After that

There appeared in front of the goddess of Speech, Mīmāṃsā, eager for fighting, appearing like another Pārvatī with her face beautiful like the Moon of Dharma, and the three Vedas her three eyes, surrounded by the Sāṃkhya, Nyāya, Vaiśeṣika (the work of Kaṇāda), Mahābhāṣya and other Śāstras and pointing out towards the directions with her thousand hands in the form of exploding Nyāya. (7).

Peace : But how came to effect such a union of the Śāstras, which are by nature opposed to each other and logic?

Faith : Daughter,

When those (schools) who have a common origin though mutually opposed join together when attacked by a (common) enemy good comes out of that union. (8).

They (the Śāstras) born from the Vedas, though they are opposed to each other internally, unite together to over-throw the non-believers (in the Vedas) and protect the Vedas. Those who reflect on the truth of the Śāstras do not really contradict each other.

For—

The tranquil, endless, invisible, unborn Light is variously praised as Brahmā, Acyuta (Viṣṇu), Umāpati (Śiva) according to the preponderance of qualities. Thus, the Lord of the Universe can be attained through various good systems which are based on the Vedas and have taken diverse paths, just as the ocean is reached by streams of water. (9).
विष्णुभवितःः ततस्ततःः

श्रवःः ततो देवि, परस्परं कर्तुरागदकातीनं निर्मत्तर्करानकरथारसंपालोपमुदितुण्डदिनानं तेपामस्मांकव योधानं स्यायामस्वतमुलसंप्रहारः प्रावत्तम् तथाहि—

बहुलद्वारतोयास्त्रत्र सलुः स्रवत्यो निविडपिळितपंडुः कठौरुरज्ञावकोणाः
शारदलितविनौल्लुमातज्ञशलीनस्वलितरयविशीर्णच्छवहस्तावततः

ततमनावातिमहतः महावाजे सजा प्रामे परापरपक्ष-विरोधितया पाण्डागमर्पेशारोहतः लोकायतं तत्न्यगोन्य-सन्यविविवद्वराङ्कम्। अते यु पाण्डागमम मूलनिमुः लतया संदागमार्णवंस्वाहेण पर्यस्ताः। सौगतातात्ताबलस्यास्न्यागान्यार-पारसिकमागान्यावर्णवस्तुकृलिन्क्ष्मालेन्त्यछ्वायामन्ञ्रित्तः।
पाण्डववर्गकापालिकायस्तु पाणीराहुको पाणीवालालवसा-भीरवर्भुमिशु सागरोपात्तिनौलुः संचरतति। न्यायाध्युत-गतमोमोस्यावगािवहस्तारसवरीकृतः नासिकतर्कस्तादशेयागमानन्मुख्यं प्रयवतः?

विष्णुभवितःः ततस्ततःः

श्रवःः ततो वस्तुबिचारेष्य कामो हृतः। श्रमया कोषपाठ्यवहिन्तयो निपातिता; सत्तोषेऽन्तुभृत्तावैवृत्तिप्रायस्वात्तसम्बन्धित-प्रहार्यो निगृहीताः। अनस्तथा भास्ये जितमुः। परोक्षे-संभावनाय भवो नित्विता। परस्पराविक्षेपण मान। खंडितः।
D. Viṣṇu : Then.

Faith : Then, Goddess, there began the battle of dreadful encounters between our soldiers and theirs, who created the appearance of a rainy day with elephants, horses and foot-soldiers by the incessant shower of the host of arrows. For—

There the rivers of abundant blood as their waters flew, whose mud was pieces of flesh (lying) in plenty, were covered with wretched birds; the huge elephants which were shattered by the arrows and were scattered (here and there) formed the rocks, and stopped their speed, whose ear-ornaments were the umbrellas fallen here and there that looked like hamsa birds. (10).

In that great and fierce battle, the materialist who is opposed to both the parties (the Vaidika and Advaitika) was placed in the front by the heretics and was killed in the conflict (between two armies). The other anti-Vedic schools were destroyed by the flow of the ocean of Vedic thoughts. The Buddhists entered the almost barbarous countries of Sindhus, Gandhāras, Pārāsikas, Māgadhas, Āndhras, Hūṇas, Vaṅgas, Kalinya etc. The heretic Digambaras (Jaina), Kāpālikas and others live hidden in the Pāncalas, Mālavas, Ābhīras and Āvarta, near the ocean, which (countries) abound in illiterates. The logic of the anti-Vedic schools shattered by the Mīmāṃsā accompanied by Nyāya had the same fate of the (heretic) sāstras.

D. Viṣṇu : What happened then?

Faith : Concupiscence was defeated by Investigation into Truth. Anger, Harshness, Injury etc. were defeated by Patience, Contentment subdued Greed, Desire Helplessness, Falsehood, Slander, Theft, Acceptance of a Bad Path etc; Spite has been defeated by Non-spite, Arrogance was killed by Respect for others' virtues and Conceit was put an end to by excess of Superior qualities.
विष्णुभक्ति: : (सहवर्ष) सावु सापु संपन्नम्। अथ महामोहस्य को बृंतात्?

श्रद्धा : देविः महामोहोहपि योगोपायं तस्माते क्षापि नितीनस्तिष्ठतीति।

विष्णुभक्ति: अस्ति तत्तिः महानार्थशेषः। प्रहर्षणीयधातवो।

यत:-

श्रनादरपरो विद्यानीहमानः स्वर्या भ्रीमः।
अग्ने: शेषमुरुणाच्छेदः श्रातः: श्रेष्यं न शेषयेव।।१११।।

अथ मनसः को बृंतात्?

श्रद्धा : देविः, तेनापि पुनःमृताविविष्यनजनितशीक्षेत्रोन जीवोसर्गाय व्ययसितम्।

विष्णुभक्ति: : (स्नित कुलवा)। यथेवं स्वास्वर्यं एव वयं कुत्तुल्यं भवमः।
पुनःस्वयं परं निबुंधितमापत्त्वेत्। कितु कुत्तस्वयं दुरालमो जीवयागः?

श्रद्धा : एवं देवयं प्रबोध्योदयाय गृहीतासंकल्पायामचिरं शारीरेण सत्
संव भविष्यति।

विष्णुभक्ति: : तद्भवतु। अथ वंक्त पूर्णोपचये वैभाषिकां सरस्वतीं प्रेष-यामः।

(इति निष्कातो)।

प्रबेदः।

(तत: प्रविष्टिः मनः संकल्पसः)।

मनः : (सान्तम्) हा पुत्रका: क्व गता: स्थः। वत् भ्री स्तिष्ठतीनस्मितः।
भो भो: कुलारका: रणदेवमृतमाल्लवायः। परिव्रजिव सामः।
सीविता ममाज्ञानी। हा न कविष्ट्रमा वद्धतमानं संभाव्यति।
क्व गता अस्यवादः। कविष्ट्रः: ? अशालीथनात्सादयो का
स्तुष्या: ? कथा ता अपि मन्द्रायप्यं से ममाज्ञामो वद्धत-केतापष्टता:?
D. Viṣṇu: (Joyfully). Well done. What news of Great Delusion?

Faith: Goddess, it is not known where Great Delusion has hidden himself along with the Obstacles of Yoga.

D. Viṣṇu: If so the great danger is still there. He should be destroyed.

A wise person desiring lasting good will not be careless and leave behind remnants of fire, debt and enemy. (11).

But what news of Mind?

Faith: Oh Goddess! he too overcome with grief for the loss of his sons and grand-children, has made up his mind to put an end to his life.

D. Viṣṇu: (Smiling). If it is so, our work is accomplished. Man also shall attain supreme bliss. But where is that wicked one going to end his life?

Faith: When the goddess is thus determined to bring about the rise of awakening, he will not remain with his body (alive) for long.

D. Viṣṇu: Well, we shall send Sarasvati, daughter of Vyāsa to arouse Dispassionateness in him.

(Exit)

Interlude.

(Then enter Mind and Determination)

Mind: (Weeping) Alas, my sons! where have you gone? Let me look at your beloved faces Embrace me my sons, Passion, Hatred, Arrogance, Spite and others. My limbs are affected. Ha! nobody cares for me who am old and destitute! Where are my daughters Spite and others? And where are my daughters-in-law Hope, Desire, Injury and others? What, have they been all slain at the same time by the wretched person because of my bad luck!
विसर्गित विद्याग्रिनवहृति सर्वमर्माविवध-
स्तनोति मृत्तेवदनाः कपिति सर्वकार्यः चुः।
बिलुम्पति बिवेकिताः हृदि च मोहमूल्यः
त्यहै प्रसति जीवितं प्रसस्मेव शोकज्वरः।।१२१।।

(इति द्रुतिं पतति।)

संकल्पः : (सांक्तम् १) राजनू, समाश्वसितं समाश्वसितं।

मनः : (समाश्वस्य १) करथ देवी प्रवृत्तिरपि न मामेवमवस्य समा-
ह्वासपति।

संकल्पः : (सांक्तम्) देव, कुर्तोद्वापि प्रवृत्तिः। यतं भूतकुटुम्बव्यसन-
संज्ञातोकालववपत्वाह्यं हन्यास्फोटं विश्राभ।

मनः : हा प्रये, क्रमास्ति देहि में प्रतिवचनम्। नन् देवी,

स्वप्नविद्वा देवि रमसे न विना मया तवं
स्वापे त्या विरहितो मृतवदुवामि।

दूरीकुतिः विषिवेकरतित्स्थापि
जीवल्येहि मनं इत्यसवो वुरुल्लं।। १३।।

(पुनर्मूँ चं चंति।)

संकल्पः : राजनू, समाश्वसितं समाश्वसितं।

मनः : (समाश्वश् १) अलमस्माकमतं: परं जीवितेन। संकल्पं, चिता-
भारवयं: यावदन्यप्रेशसनी शोकानलं निर्वापायं।

(तत्: प्रविष्ठि क्ष्यासितकी सरस्वती।)

सरस्वती : प्रचितास्मि भ्रात्याः विष्णुमहत्या। यथा ‘सति सरस्वति,
गच्छायमर्युस्मान्विनास्य मनस: प्रभोगनाय। यथा च तत्स्वये वेरा-
स्योत्तित्वर्तं तथात्यस्पर्शेत। तद्भवतु। तस्त्विनिषिमेयोप-
स्पर्शम्। (उपशृः) वक्त किमेवतिविविलक्षोत्तरै:। नन् क्षिति-
पूवैः भवता भावानमनित्यं, अधृतानि च त्यंक्तिहासिकाव-
ध्यायतानानि। तथाहि——
Oh! This fever of grief spreads (all over the body) like the fire of poison, it pierces all my vital parts, causes great pain and wounds my body which is already wounded, destroys my reasoning power and produces delusion in the heart. Thus it forcibly devours my life. (12).

(Falls unconscious).

Deter. : (With tears) Oh King! be comforted.

Mind : (Reviving) What! Even Lady Activity does not console me who am in this condition?

Deter. : (Tearfully) My Lord, where is Activity now? She died of broken heart, her heart already burnt by the fire of grief born out of hearing the loss of her family.

Mind : My dear, where are you? Reply to me! Well dear, you, who even in dream did not enjoy without me, without you whom in deep sleep I become like dead, you are separated from me by bad luck, yet mind continues to live. Life does not depart so easily. (13).

(Again faints)

Deter. : Oh King! be comforted.

Mind : (Consold) Enough of my living hereafter. Determination, get the pyre ready so that I can put an end to the fire of grief by entering fire.

(Then enters Sarasvati daughter of Vyāsa)

Sarasvati : I am sent by Goddess Devotion to Viṣṇu thus “Friend Sarasvati, go to enlighten Mind who is miserable because of the death of his children and try to arouse dispassion in him”. Well, let me go near him (going near) Son, why are you so upset? It is known to you that all the beings
भूत्वा कल्पातात्युगोम्भूजभवः सेन्द्राश्च देवासुराः
मन्वाश्च मुनयो महो जलधयो नष्ठा: परं कोटयः।
मोहः कोयमहो महातुदयते लोकस्य शोकावहः
सिन्यो: फेनसे गते वयुपि यत्प्रज्वात्स्ये पठन्वताम् ||१४||

tद्वभावम् भावानामसर्यताम् । नित्यमनित्यवस्तुवस्तानि । न पद्यति शोकावगम् । यत:—

एकेवेच सदा श्राह्क त्यत्मन्यन्यितितम्
को मोहस्तह्र कः शोक एकत्वमनुस्थत: ||१५||

मनः: भगवति, शोकेवान्युविते मनसि विवेक एवमनवकाशं लभते ।
सरस्वती: वस्तं, स्वेष्वेष एषः । प्रसिद्ध एवायमर्म: स्लेहः सर्वान्यप्रभव

इति ।

तथाहि—

उप्यन्ते विषयवल्लोकजिवं: कक्ष: प्रियाद्या नरें-
स्ते: स्तेरमया भववति नविराहुज्जानिगम्यांकुरा: ।
येम्योनमो शालव: कुकुल्हुरभुवां वहन्त: शाने-
वेंट हृद्धिशिरास्तिल्लिणारा रोह्नति शोकाम: ||१६||

मनः: वेदि, यथायां तथापि न शास्त्रांमशोकानलवर्गः प्राणान्यार-पितृयु। संपन्नः यदन्तकाले लब्ध्य तावथुव्वृद्धासि ।
सरस्वती: हि च च परंहत्वं यदातमह्यवस्तवर्गम् इति । अपि च । अमी-
भागपकारिणामस्य कोयममयावेशो भवति: । पद्य तावत्—
are transitory, you have studied traditional accounts and tales. Brahmā (the Lotus born), gods along with Indra and demons, Maṇu and others, sages, Earth, Ocean and other crores of people having been born and having lived for hundreds of Kalpas perish. Then why is this Great Delusion causing grief to the people born when the body which is like the foam on the sea dissolves into those five elements of which it is composed. (14).

Therefore reflect upon the non-eternal nature of things. He who sees the eternal does not see the flurry of grief. For—

Brahman is one, eternal and is truth. All else is imaginary. What delusion or what grief can there be for him who sees the Oneness? (15).

**Mind** : Goddess, Discrimination cannot find a place in the mind which is corrupted by the flurry of grief. (15).

**Sarasvati** : Child, this is the fault of attachment. This fact is well known that ‘attachment is the source of all evils.’ For—

Men sow troubles in the form of the so-called fondness, which are as dangerous as the seeds of a poisonous creeper. From which then quickly spring up shoots in the form of affection which are full of fire as dangerous as lightning. From that grow the trees of sorrow in hundreds, with the thousand branches burning with flames, which slowly burn the body like the burning of the fire in the husk (of grains). (16).

**Mind** : Goddess, still it is impossible for me to carry on my life which is already burnt by the fire of grief. It is my good fortune that I have seen you at the time of my death.

**Sarasvati** : This attempt of suicide by you is a great crime. And also, this great devotion of yours towards those who do harm to you. See,
व्वचित्रुपक्रमति कर्तमोभि: क्षता क्रियतेऽथवा
তব ন চ ভক্তিযেতি পুংসা গুল্লায় পরিপ্রহ: ।
দৃঢ়তি বিন্দু: মন্দঃক্ষেবং তদর্থমপার্থকঃ
তথপি বিপুলাযাসা: সীবস্ত্যহো বত জন্তবः ॥ ১৭ ॥
অথি চ,
	
toṇa: pūraṇa: kātī n sārītata loḍhiṇa: ke n śeśa
nākṣānata va kātī vaṇavas: ṛṛaṁśaṁcārīga: ।
pāparete: kihibhi druṁtī kārīte νaśi khaṇḍa
yaḥ puṣṭaṁ dhanamadanoṁlamakra dūrīśa: ॥ ১৮ ॥

मनः: । बेहि, एवमेतः। तथापि—
laalitamānta śvajātānta hūṃvi śantarnta chiruṣa ।
prājanāmaṁ biviṣṭevo mṛndyāvabhaṁ tuva: ॥ १६ ॥

सरस्वती: वत्स, ममतावसनातिनिन्यनोद्यमः प्यामोहः।

उकतां च—

mahaṁrūpākṣeṇe duṃkha yaḥśu gūḍhakṣuṭa ।
nrtaḥ-paramaṁtaśūnaye kalvarādaḥ muṣake ॥२०॥

tatvāntarānityāstya mmaṁvaṁyoتصehte यतः: कर्त्तव:। पश्य—

prāhuṁrūpānti tuṇḍū: kātī va n kīpta
yānāyutaḥ: khulu tanaṁprāparaṁyataḥ ।
moḥ: sa eṣa jagato yadaptaṁṣaṁ
teṣāṁ viśaya paryanoṣyataṁ svabhūm ॥ २१ ॥

मनः: । बेहि, बिववेवम्। तथापि। duḥṣākṣaṅguṣatru mmaṁvaṁpargyaḥ।

(विन्यत्य। सोऽवासम्।) सवस्या: चातोतस्म सवव्या।

(इति पादयो: पतः ॥)
Wives, children and other relations are never for the happiness of men. This has never happened before, it shall not happen and it does not happen. In their absence they cause extreme pain. It is astonishing that even then people suffer making great effort for their sake in vain. (17).

Moreover—

How many flooded rivers are not crossed, how many mountains are not ascended and how many forests which are fierce with the movements of wild animals are not travelled through. What difficult task is there which you were not made to do by these sinners? You were made to face wicked masters whose faces were polluted by the soot of the arrogance caused by wealth. (18).

**Mind** : Goddess, It is so. Even then.

To part with one’s own offspring who were fondled and who remain in the heart is as painful as to give up one’s own life. (19).

**Sarasvati** : Child, this delusion is caused by the feeling of mine. It is said.

The grief caused when the domestic fowl is eaten by the cat is not the same as when the sparrow or mouse is eaten, where there is no feeling of mine. (20).

Therefore, you should try to remove the feeling of mineness, which is the seed of all evils. See. How many insects are born on the body and yet people by hand remove them from the body. So it is an illusion to give the name of “Children” to them and afflict one’s body. (21).

**Mind** : Goddess, let it be so. Even then the knot of mineness cannot be cut asunder (Thinking and taking a breath). In all respects I am saved by you (Falls at her feet).
सरस्वतीः वत्त्स, उपवेससहिष्णुः ते हुद्वम् जातम् । अत एवतपरमुच्यते—
चास्य प्राप्ते मृत्योः पितारि तनये वा मुहुद्रि वा
शुचा संतप्यते भूशमुद्रतां जाधियः ।
ब्रह्मारे संसारे विरसपरिवारे तु विवुषां
विविही बृहायम् तृणयति विमतवलसमुखम् ॥२२॥
(ततः प्रविष्टति बृहायम् ।)

बृहायम् । (विचिन्त्यं)

अन्नातोप्रवनीनोदलोपानंतंलस्वभायतं
त्वाहि त्रात्तिरतिमायं यदि वमुत्त्प्रजानं पतिः ।
प्रत्यप्रक्रशद्रविक्रियापिञ्चित्वः प्राप्तं गुण्यतो
गुणायक्षुकास्तनी निपतिता: को वा कथं वारयेत् ॥२३॥

अपि च,

धियो ज्वालालोला विशयजरसा: प्रात्विरसा
विपप्पेऽहं देहं महंपि धनं भूरि निधनम् ।
बुधज्ञाओं लोकं सतसम्बलानर्थवह्वला
तथाप्रस्मितंधोरे पवी बत रत्ना नायमन रत्ना: ॥२४॥

सरस्वतीः वत्त्स, एवदेयम् त्वामुपसित्तम् । तदेवसंभावि ।
मनः । क्यसि पुत्रक? 

बृहायम् । (उपसूत्यं) अहं भो अभिवाद्ये।
मनः । वत्त्स, जातमात्रेण त्वथा त्यजसिनम् । परिष्वस्तम्ब माम् ।

बृहायम् । (तथा करोति ।)

मनः । वत्त्स, त्वाहि नात्फःशास्तो मे शोकावेशः ।

बृहायम् : तताः कोजन्त्रशोकावेशः? यतः—
Sarasvati: My child, your heart has become now willing to take advice. Therefore, I shall tell you more. Fools beat their belly and are afflicted by grief when their father, son or friend become subject to death. For the wise in this world which is essenceless and which is miserable in the end, separation strengthens their dispassionateness and gives the happiness of calmness. (22).

(Then enters Dispassateness).

Dispassion: (Thinking) If Prajapati (the Creator) had not created the body with the flesh covered merely with the skin big and delicate like the edge of a fresh blue lotus, how could have any one stopped the vultures, crows and wolves falling on the body with the object of seizing the mouthfuls of raw smelling flesh with blood flowing fresh (23).
Moreover,

Prosperity is fickle like the flames of fire, the pleasures born out of sense-objects result in disgust, the body is the abode of miseries, even great wealth is very perilous, the world is a great misery, woman is perpetually harmful, but inspite of all these people are interested in this terrible path but no one is interested in the (knowledge of) Self. (24).

Sarasvati: Child, Dispassateness has come to you. Receive him with respect.

Mind: My son! where are you?
Dispas.: (Going near) Sir, I salute you.
Mind: You left me as soon as you were born. Embrace me.
Dispas.: (Does so).
Mind: Child, seeing you, the flurry of my grief has been calmed down.
Dispas.: Father, what is this flurry of grief? For, when the
पात्याणामिव वत्संति কিতিস্তং নদায়ব ভ্রময় মেঘাণামিব পুঞ্জক্র জলনিঃ তাণ্যাত্মিকাণামিব।

संयोगः पितृतुत्तुष्ठुतनयः भ्रात्रातिरियायां यव।

सिद्धो दूरवियोग एव विचुव्यो शोकोवः कस्तवः ॥२५॥

मनः (तानन्दम्।) वैवष, एवमेतब् यदाह वतः। तथाहि तावदव-पराययु भवति।

निरत्नराम्यासहदीकृतस्य
सर्वनेत्रप्रशितस्य जन्तोः।
जानासि किचिदुगववयुपायं
ममत्वपाशस्य यतो विमोक्षः ॥२६॥

सरस्वतीः वत्सं, भावानामित्तताभावमेव तावदमतोज्ज्वलनम् प्रथयमो-अयुपायः। तथाहि—

न कति पितरो दाराः पुत्रा: पितृभयितामहा
महति विते संसारेऽस्मन्ततास्तव कोदयः।

तविह च चुस्ववं विचुपातोज्ज्वलात्त्त्वासंगमान
सपत्व हुवये भूयो भूयो निबद्ध तुली भव ॥२७॥

मनः (भगवति, तव प्रसादवप्तश एव भ्यामोहः। किदु—

भगवति तव मुखशाधरगार्लितविमलोपवेदोपीयेः।
शास्तितमपि मे हुदयं मलिनं शोकोभिंभि: क्रियते ॥२८॥

तद्वपारियं शोकग्रहारस्य मेषामाकायपथु भगवति।

सरस्वतीः वत्सं, नूतनमपविण्ठमेवत्र मुनिमि:।

अकाण्डपातलजातानामाध्रणां ममभेदिनामः
गाढशोकप्रहाराणामचिन्तवः महौवधमम् ॥२९॥

मनः (एवमेव भगवतेৎबुधवरं न सं चेत:। यतः—

अयेतदारितं चिन्तासातानैरभिभूये।
मुद्दलाहस्तातितवाक्षामग्न्यं लिंदवन्वम् ॥३०॥
coming together of father, mother, relations, sons brothers and dear ones definitely ends in their separation, like the coming together of travellers on the road, like the fallen trees on the river, like the clouds in the sky and like the co-passengers in a ship, where is the cause of misery for the wise? (25).

Mind: (With joy). Goddess, what my son says is true. For let the Goddess ascertain for herself. Do you know of any device to free the person, who is bound with the thread of attachment and whose bondage is tightened by constant practice, from the bondage of ‘Mineness’? (26).

Sarasvati: Child, the first device to get rid of ‘Mineness’ is meditation on the transitoriness of beings. For—In this well-spread great Universe how many crores of your fathers, wives, sons, uncles and grandfathers have gone. Therefore resolving in your heart again and again that the meeting of friends is as short-lived as the lightning, be happy. (27).

Mind: Goddess, by your blessing my delusion is removed. But, Goddess, my heart even though washed by the nectar of the pure advice flowing from your face-moon is made impure by the waves of grief. Therefore will the Goddess prescribe a medicine for this fresh attack of grief? (28).

Sarasvati: Child, well, has it been prescribed by the sages. ‘Absence of anxiety’ is the great medicine for the violent attacks of fresh grief which come unexpectedly, which pierce the vitals. (29).

Mind: Yes, my Goddess, this mind is uncontrollable. Even when it is controlled it is overpowered by the trains of thought as the disc of the moon is over powered by the layers of clouds brought about by the wind again and again. (30).
सरस्वती : वस्त, भूयताम्। चित्रस्यायं विकारः। ततः कौमिन्धिच्छान्ते
विषयं चित्रं निबेद्यताम्।

मनः: 
तत्रसोदतु भगवतो। कोजो शान्तो विषयः?

सरस्वती: 
वस्त, गुह्मेत्तत् तथा प्रायार्तानामुपवेशे न बोधः।

नित्यं समरन्तलवनीलमुदारहरारः 
केवृकुण्डलकिरोटरां हृदि वा।
प्रीत्ये पुजीतत्तिवावा हृवदमस्तशोकं
श्र्या प्रविश्यः भज निश्चुर्तिमातमनोनाम्।

मनः 
एवमेतत्। संप्रति हि—

नायंस्ता नवयोवना मधुकरव्याहारिणास्ते द्रुमा: 
प्रोम्मीलनमलमिलकारुबरयो मन्दवास्त्त एवानिला:।

व्रजरावलववेककाजिततमः ष्टोतमव्यलिकान्युन—
स्तानेतान्मृगुरुठिकारांवयः प्रायान्मनः पश्यति।

सरस्वती: 
वस्त, यद्यथिनं तथापि गृहिणा मूह्तामधयानाथसिद्धिमा न 
भवितव्यम्। तद्वचन्तरूत निबृत्तिरेव ते समयमचारिनी।

मनः: 
(सत्तिम्।) यद्विशिष्टत देवी।

सरस्वती: 
शमदासस्तोतौवयववच पुत्रास्वामनुचरं 
यमवायववववायपार्मात्यः। विवेकोपिन तवदनुपहादुपनिरिवेश्या 
सह युवराज्यमनुभवतु। एतत्तथ मयायदायदत्तो भृगियो भगवत्या 
विगण्यस्य तत्र प्रसादानाथ प्रहितास्तः: सप्रसादामनुमानयः।

मनः: 
यद्विशिष्टत देवी। मृदुः निवेद्यिता: सर्वं एवान्मचारिनी।

(इति सहस्रं पादयो: पद्धति।)
Sarasvati: Child, listen. This is only a perversion of the mind. Therefore concentrate your mind on a peaceful object.

Mind : My Goddess, be pleased. What is this peaceful object?

Sarasvati: Child, this is a secret. Even then there is no harm in giving advice to those who are really miserable. Think perpetually of Hari, who is dark blue as a cloud and who wears a splendid necklace, bracelets, ear-rings and a diadem, or be one with the Brahman which is free from grief and is like a cool pond in summer and enjoy the bliss belonging to your self. (31).

Mind : It is so. Now.

The women are the same possessing fresh youth, the same trees full of bees, the same soft breeze fragrant with the newly opening Mallikās, but the mind today sees these as appearances like the water of the ocean of mirage as the form of darkness which is washed by discrimination. (32).

Sarasvati: Child, even if it is so, a house-holder should not give up the house-holder’s duty even for a moment. Therefore, Resignation will be your spouse from now onwards.

Mind : (Bashfully) As the Goddess commands.

Sarasvati: Let the sons, Tranquility, Self Restraint and Content accompany you. Morality and Observance shall be thy Ministers. Discrimination shall through your blessings have the post of heir-apparent with sacred Lore as his consort. Receive the four sisters, Friendliness, Joy, Compassion and Reason sent by Devotion to Viṣṇu to please you.

Mind : As the Goddess commands. All your commands are laid on my head (prostrates at her feet happily).
सरस्वती: साक्षरायणमन्त्रित्वस्वः पुणे च यमनियमाववः साधरमायुष्मताः 

ब्रजत्वः। एतस्य वहायुध्मायोवरायणमविविषितत्वः। तवयः च 

स्वाम्यमध्यके क्षेत्रजोतिः स्वां प्रकृतिमापस्तत्यते। यतः—

तत्स्त्तर्जन्यावस्थाविदोपिः प्रणायजलघोरपशुतो बुद्धिवृत्ति–

श्रेको नानेव देवो रविरिव जलपेव्वचिप व्यक्तमृत्तिः।

तुष्णिमालम्बसे वेलक्ष्यमपि वितता वस्स संहर्त्य बुत्ति–

भित्यादशः प्रसन्ने रविरिव सहजानन्दसाग्रस्तवात्मः।


t幢он्वुचुः। जातिनामुक्तवाणाय नवीववतरामः।

मनः: यदायापित देवो िः

(इति निदानाः सवः।)

इति प्रकोषचण्डोद्यो बरायायप्रार्थाँवो नाम पठवमोडः।
Sarasvati: Enjoy sovereignty now. Let these Morality, Observance and others be treated by you with respect. Along with these be you the Crown Prince when you recover your health (Natural state), the Jiva also will attain his natural state. For—

It is due to the association with you that the one eternal God (i.e. Puruṣa) is overwhelmed by the clouds of affection and appears in a manifested form (as if he were many) in the functions of the intellect, as the (one) Sun (appears as many) in the waves of the ocean. If you my dear, remainest quiet, somehow withdrawing your extended functions, then his self will shine forth with his innate intense bliss like the Sun (reflected) in a clear mirror. (33).

Let it be so. Let us get into the river to pay homage to our relatives.

Mind : As the Goddesss commands.

(Exeunt omnes)
शष्ठोऽध्वः

(तत्: प्रविष्टति शास्ति: ॥)

शास्ति: । आविष्टास्ति महाराजाविवेकेन । तथा बतसे, विविदमेव भवत्या किल ।

प्रस्तः गतेषु तन्येषु विलोकनमोऽहे
वेरायभाज्ञि मनसि प्रशमं प्रपने ।
कलेषेषु पञ्चवं गतेषु समं समीहाः
तत्त्रावबोधमभित: पुरुषस्तनोति ॥ १ ॥

तद्भवति त्वरितपरं देवोपपनिषदमनुनीय मत्स्यालमानम-परिविति ।
(विलोकन) नमाम्भव सहृङ्गः किंभषि मन्त्रयन्ती हि एवां
गच्छति ।

(तत्: प्रविष्टति श्रवः ॥)

अथः: अवे, अश खंडः राजकुमारोपपनिषदालोकय चिरेण मे
पीयुषेनेव लोचने पूर्णः।

असतं निप्रहो यत्र संत: पूज्याय यमाभयः ।
आराध्यते जगत्स्वामि वन्येदवनुजेविवि: ॥ २ ॥

शास्ति: । (उपमूल्य) अन्म, कि मन्त्रयन्ति प्रसिद्धि:?
अथः: (अवे, अच्छेयादि पठति ॥)
शास्ति: । अय मनसि कौश्यी स्वामिन: पुरुषस्य प्रवृत्ति:?
अथः: यावृशी वद्यस्य प्राहस्य भवति ।
शास्ति: । तांक्ष स्वाम्येव साम्राज्यमकलिपटि:?
अथः: एवमेति यथाल्पातमनन्तनं ततो देव एव स्वाराट समाराट च
भवति ।
ACT VI

(Then enters Śānti)

Peace: I am commanded by king Discrimination thus:—Child, it is known to you (that)

After the sons (of Mind) have perished, after Delusion has vanished, after Mind associated with Dispassionateness has become tranquil and the five troubles (Kleśas) have disappeared simultaneously, Man’s desire towards the awakening of Truth is born. (1).

Therefore go quickly and bring Goddess Upaniṣad to me after pacifying her. (Looking). My mother is coming this side murmuring something.

(Then enters Faith.)

Faith: Well, seeing the Royal family free from (illness) troubles, today my eyes are filled with nectar (of happiness).

Where the wicked are destroyed, the good Self-restraint etc. are revered and the Lord of the Universe is worshipped by the dependents of the Lord (Jivas) who are under His control. (2).

Peace: (Going near) Mother, Murmuring what, are you coming?

Faith: (Repeats Well, etc.)

Peace: Well, what is the attitude of the Supreme Man towards Mind?

Faith: Just as it would be towards a captive who deserved to be killed.

Peace: What then, is the Lord himself going to assume Sovereignty?

Faith: It is so. When he inquires into himself then He himself becomes one who shines in himself, shines well in everything (as non-distinct from the Supreme Self),
शान्ति: । अभ देवस्य मायायां कोबृशोजन्मुः?

श्रद्धा: । ननु निग्रहः इति वक्तव्यः कथमनुगृहः शाक्यते वक्तुम् ?
द्विजोपि हि सर्विनियंत्रार्थां माया सर्वं निविराहिति मन्यते।

शान्ति: । मद्येवं का तह्विदानां राज्जुलस्य स्थिति:?

श्रद्धा: । श्रृणु,

नित्यानित्यविविचारणाप्राप्तायिनी बैराग्येन च हृदः
तस्मिन्त्रार्थं यथायः शमदमप्रायः सहाया मतः।
महायद्यः: परिचारिकाः सहचरी नित्यं मुगुशा बलाः
दुधार्या रिववशृः मोहमतासःख्वालसः जन्यादयः।

शान्ति: । अभ सर्वसं मथामिनः कोबृशः प्रणयः?

श्रद्धा: । पुच्छ, बैराग्यसंनिकारणं प्रभृति नित्यानित्यमहुःकुलभोगविरस एव
स्वामी। तेन,

स नरकाविव पापफलाः धृतं भजति पुन्यफलावपि नासिनः।
इति समुज्ञिभरतकासमनव्रयं युक्तकर्म कथलयन मन्यते।

शान्ति: । अभ तानुपंसग्नायूः भूहीतवा, महामोहो नित्येय स्वस्ततेत्वं को
बृहतातः?

श्रद्धा: । पुच्छ, तथा दुर्रस्तागतेनापि महामोहहवकेन स्वामिनः प्ररोचनाय
मधुस्यत्र विवाय सहोपस्यः प्रेषितः। अयमभिप्रायः।
यथेतेवसम्वतं: स्वामी विवेक उपभिसचितं तामः न करिष्य-लीति।
Peace: Then, what is his favour towards Illusion?

Faith: How can you say favour when you should say disfavour? The Lord believes that this Illusion who is the source of all troubles should be destroyed by all means.

Peace: If it is so what now is the condition of the Royal family?

Faith: Listen.

His beloved is Inquiry into eternal and non-eternal things, his only friend is Dispassionateness, his truthful allies are Morality etc., Tranquillity, Self-restraint etc. are his attendants, Friendliness and others his servants, Desire for liberation is always his companion. The enemies like Delusion, Feeling of Mineness, Volition, Attachment etc. are to be forcibly uprooted. (3).

Peace: Then what is his feeling towards Dharma?

Faith: Daughter, since he has been associated with Dispassionateness he is very much disinterested in the enjoyments of fruits in this or the other world.

He is afraid of the perishing fruits of meritorious actions inasmuch as he is afraid of hell, which is the fruit of sin. Thus having given up mental concern with objects desired, he observes holy rites to some extent. (4).

But Dharma considering the master’s inclination towards the inner self, has himself become void of actions, thinking that he has done his duty.

Peace: Delusion took away the magic faculties with him and hid himself. What news of them?

Faith: Daughter, Grand Delusion even in that miserable plight (hiding himself) sent forth Honey-Wisdom with the magic faculties to divert Man. (This was the purpose). The idea was that King Discrimination would be attracted by these and he would not even think of Upaniṣad.
शान्ति: : तत्तत्त:?

अथः : तत्ततंगंत्वा कार्य प्रवक्त्येऽवज्ञालिङ्क विद्योपववीता।

तथा हि,

शब्दानेषु श्रृणुपयो सोजनशास्त्रात्वाविभागंति स्वतः
स्तात्ता बेदपुराणभारतकवायस्तकावियो वाक्मयः।
प्रणुपयो स्वयमेज्ज्ञया शुचिपरः: शास्त्राविष्कारणी चावानि
वा लोकान्भाग्यं पद्यति स्वूतुष्मयो रतनस्थलोऽरोभी:।

मधुमत्वः च भूमिकापनः: स्थानाभिमानिनीविवृत्तासभिमुक्तीलंतेः
भो इस्तोपिनिश्चितं । नाथ जन्ममृृदू । अनुपाधिरिमणीयो वेदः।
एष त्वामृशिष्यो विविद्विलक्ष्मावश्यपुष्पयो मद्धराधि
-व्यवस्थितां: प्रणवपेदावली विबाढ्यारीजनः।

तद्वेदः, यतोऽह—

कनककसिकतिलस्थलः: श्रवती:
प्रुपुष्यमनः: कमलानन्ता वरोहः।
मरकतवलकोमला वनाली-
अंज निजपुष्पचितांश्रं सर्वंशोगान्।

शान्ति: : तत्तत्त:?

अथः : पुष्चितेऽवज्ञान्त्व मायन्त्र बलाध्यमेतिविद्युवशः। मनसा चानु-
मोहितम्। सज्जुल्येऽस्माभिःम्। स्वामी संज्ञि सतिम्नल्ला
-विद्यवावपनः।

शान्ति: : (सब्रेत्) हा विध्य हा विध्य पुनर्पि तामेव संसारावराममः
पतितः: स्वामी।

अथः : न खलु न खलु।

शान्ति: : तत्तत्त:?
Peace : And, then?

Faith : Then they went and performed some magic (on him). For—

He listens to sound at a distance of hundred Yojanas on his own. Passages from Vedas, Purānas, Bhārata stories, Tarka etc. manifest themselves to him, he composes works of science and poetry in pure words at his will and roams about the world and sees the shining region of Mount Meru full of gems. (5).

Subjected to Honey-Wisdom, he is being deceived by the presiding deities of places thus: 'Sir, please sit here'. Here there is no birth or death. This place is beautiful by nature. These Vidyādhara ladies who are tender with love, charmingly pleasing with various kinds of amorous gestures are at your service with auspicious objects (like curds, mirror etc.) in their hands. Therefore, come, because here

There are rivers with their banks of golden sand, women with lotus-like faces, heavy hips and big thighs, and rows of trees soft as petals made of emeralds. Enjoy all these pleasures acquired through your own virtues. (6).

Peace : And then?

Faith : Daughter, hearing this Illusion said 'this is praiseworthy'. And Mind also applauded. Volition encouraged this. Now the Master is as if he has come in the company of good friends.

Peace : (Sorrowfully) What a shame, what a shame, again the master has fallen into the snare of mundane existence.

Faith : It must not be, it must not be!

Peace : And then?
प्रश्नाकः

पुरुषः

यद्यपायुः

तीर्थोः

उपनिषः
Faith : Then, Reasoning who was near him looked at them with his eyes red with anger and told him ‘My Lord how is it, you do not realise that you are again being thrown into the same fierce fire of sense objects in the same (old) way by these courtiers of yours who are there (like vultures) to grasp the mouthfuls of flesh i.e. sense objects!’. Well sir, you who have recently boarded the boat of Yoga, to cross the ocean of worldly illusion, how can you be now so mad as to give up that (boat) and plunge into the river of fire? (7).

Peace : And then?

Faith : Then hearing those words (the king) bidding good-bye to the senses ignored the Honey-Wisdom.

Peace : Well done, well done. Where are you going?

Faith : I have been commanded by the Lord “I wish to see Discrimination”.

Peace : Then, you be quick.

Faith : I am also commanded by the king to bring the Sacred Lore. Let us therefore fulfil our respective duties. (Exeunt).

INTERLUDE

(Enters Man)

Man : (Musing with Joy) See, the greatness of Goddess Devotion to Viṣṇu! by whose favour I have crossed the billows of misery, avoided the whirlpools of the feeling of “This is mine”, loosened the clutches of the sharks and crocodiles in the form of friends, wife and relatives, removed the submarine fire of anger, torn asunder the spreading creepers of desire, and have almost reached the other shore of the ocean of Samsāra. (8).

(Then enter Upaniṣad and Peace)

Upaniṣad: Friend, how can I look at the face of the unkind Lord who had left me alone for such a long time as if I was the wife of another.
शान्ति: । देवि, कथं तथाविचित्रपत्तिः देव उपालम्यते।

उपनिषत्: । सल्ल, न दृष्टा त्यथा मे तादृशी वशा। येनेनं श्रवणि।

शृणु—

बाल्होभण्न्व वदितमण्यः। ध्रुवेयः कठिकरणाः
चूडः यात्रन्त्रविमुक्तिविविधं प्रेमः। केशपाशः।
कः कर्मणु हृददिबिधवलावेदिहिता दुर्विदर्प्यः
दासिकं तु सपदि दुरितवेतुरसंस्थेविवेकपाधि ॥६॥

शान्ति: । सर्वरूपस्माहोहस्य दुर्विदलितम्। नात्र बेवस्यारायः।
तेन मोहन मनः। कामविद्वारेण प्रवृत्ययता तत्तो दुरीकीतो विवेकः।
एतेवेव कुलस्त्रीणं नंसिंहं शीलं यज्ञिपपञ्चकस्य स्वाभिनः
समयप्रतीक्षायमिति। तदेव हर्षन्यायालावेन संभावय देवम्।
संपत्तपह्वता विविधः। संपूण्यस्ते मनोर्च्छः।

उपनिषत्: । सल्ल, संप्रत्यागच्छति वस्या गीतायांहूः रहस्युक्ता यथा
भर्तरि स्वामी च पुरुषस्याय यथाकृत्रमुस्तरेण संभावयत्वः। तथा
प्रवृत्ययतिभिविविभातृयौ तत्कथं गुह्याभाग्याश्च भाष्ट्रयमवः
ललम्बये।

शान्ति: । देवि, अभिचारणयमेतेदायं भगवत्या गीतायाः। अयमेव
चायं भगवर्या विष्णुभक्त्या विवेकस्वामिनो निर्जलम्।
तदेव हर्षन्याया संभावय नतारामविपुरश्च।

उपनिषत्: । यथा बदवति प्रियसखः । (इति परिक्रमितः।)

(ततः प्रविक्षितः राजा अभद्र च।)

राजा: अधि वत्से, इश्वरि शान्ति: प्रियामुपपिनिषबम्।

अभद्र: देवि, गूढोत्तोषेशच शान्तिगर्तं कथं तां न इश्वरि?
Peace: Goddess, how can you blame the Lord who had fallen into such misery?

Upaniṣad: Friend, you did not see my plight that is why you speak like this. Listen.

(When I was being dragged) the rows of bangles with their gems fallen had been broken, and (my) hair was dishevelled by the humiliation caused by the catching hold of my head-ornament. Thus which wicked one (who was there and then) did not desire to make me his slave, such being the strength of my misfortune? (9)

Peace: This is all the evil doing of Delusion. Here, my Lord is not in fault. Delusion removed Discrimination from you by instructing the Mind through Concupiscence. etc. But it is the natural disposition of respectable women that they wait for the success of their husbands who are drowned in misery. Therefore come and please my Lord with your appearance and pleasing words. Now the enemies are destroyed. All your desires are fulfilled.

Upaniṣad: Friend, just now while coming I was told in secret by my daughter Gitā that I should please my husband and Man by giving suitable answers to their questions. Then Rise of Awakening will come. But how can I be so confident in the presence of elders?

Peace: Goddess, the saying of Gitā need not be questioned. The same idea was already given to Discrimination by the Goddess Devotion to Viṣṇu. Therefore, come, honour your husband and the Primeval Man by your appearance.

Upaniṣad: As my dear friend says (They walk round)

(Then enter King and Faith)

King: My dear, will Peace meet my dear Upaniṣad?

Faith: My Lord, Peace left only after she had received instruction (to do so). Then how will she not meet (her)?
राजा : कथितमिव ।

श्रद्धा : देव, प्राणेन कथितमेतवद्वेयस्य विष्णुमहर्ष्यासि, यथा मन्द्राराधिनाने शाले विष्णुरायतने देव्यां गीतायां तर्कविद्याभायदेवं प्रविष्टेति ।

राजा : कथं पुनस्तक्षरविध्याय भयम् ।

श्रद्धा : देव, इत्ययं सत्स प्रस्तोत्पति । तदागच्छनु देवः । एव स्वामी त्वागनमनेव ध्यायनविविस्ते वर्तते ।

राजा : (उपसूच्य ।) स्वामिनू, अभिवादये ।

पुरुषः : वतः, प्रक्रमविद्वदोपूण्य समुदाचारः । यतो श्रावन्द्रुतया भवायेवास्तमकेमपेतेदोपायेँ नित्यभावमाचये । मुः—

पुरा हि धर्मान्युवति नष्टसंज्ञा
देवास्तमर्यं तन्यायानुभूष्णु ।
ज्ञातेन सम्बन्धपरिष्ठु हृदः
चंतानः हे पुत्रकः संस्कृतेत्यवोचनः ॥१०॥

tदेशवानिष्टीनेिनास्तासु भर्तात्मात्मेष एव धर्मः ।

शास्त्रोऽ: एव देवि, देवेन सह स्वामी विविकतो वर्तते । ततुपर्यं हु देवी ।

उपबन्धतः : (उपसूच्य ।)

शास्त्रोऽ: स्वामिनु, एषोपनिष्टबृहेवि पावकवनायागता ।

पुरुषः : न खलु न खलु । यतो मातेिस्तत्तमकं तत्रवाववोधायेन ।

tतेवेदवास्तमकं नमस्त्या । अथवा

अनुप्रच्छविधी देव्या मातुरि च महवन्तरम् ।
माता गाँठं निव्याति बल्यं देवी निष्कृत्तिः ॥११॥

उपबन्धतः : (विवेकमालोकम नमस्तत्तमू दूरे समुपविवशति ।)

पुरुषः : अष्टम, कथ्यतामू । कथ भवत्या नीता एते विवसा: ।
King : How is that?
Faith : My Lord, Goddess Devotion to Viṣṇu has already
told that she (Upaniṣad) out of fear of
Logic has entered Goddess Gītā in the temple of
Viṣṇu in the mountain called Mandara.
King : Whence is then the fear of Logic?
Faith : This she herself will explain to you. So, come,
my Lord. Here is the Master (Man) sitting
alone awaiting your arrival.
King : (Going near) Sir, I greet thee.
Man : Son, this formality is opposed to the (usual) order
for, as you have greater knowledge you have
attained my fatherhood through giving advice to
me. For—

In ancient days the gods forgot the path of
Dharma and then asked their sons about it. They
(the Sons) having grasped them thoroughly
through knowledge addressed them thus “Oh
Sons! listen well”. (10).

Therefore you be towards me like a father.
This is the right attitude.
Peace : Goddess, here the master is sitting alone with
my Lord. Therefore, go near.

Upaniṣad: (Goes near.)
Peace : Master, Goddess Upaniṣad has come to prostrate
at your feet.
Man : No. No. She is my mother because of the Rise of
the Knowledge of Reality. Therefore she should
be respected by us. Or else,

There is a great difference between the way
a mother blesses and the way Upaniṣad does.
The mother tightens the bondage, while the God-
ness cuts it asunder. (11.)

Upaniṣad: (Seeing, Discrimination salutes him and sits at a
distance.)
Man : Mother, tell us where you spent all these
days.
उपनिषदः : स्वामिन्,

नीतात्म्यमनि मथचतवरजन्तयेवा-
गारेऽु नूर्कमुखरे: सह वासरार्थिः।

पुरुषः : अथ ते जानित किमपि भवत्यास्त्तत्वम्?
उपनिषदः : न खलु। किंतु

ते स्वेच्छया सम गिरारं ब्रजज्ञनोक्ते-
वाचामिवार्य मविचार्य विकल्पयण्यति।।१२।।

तेन केवलं तेषा परार्थां प्रह्लादण्याजयनेव महिवारणम्।

पुरुषः : तत्तस्ततः?
उपनिषदः : ततः कब्राचित्

कृष्णाजनानिनिरसिस्मवाजयज्ञेः वादि-
पात्रस्तथेदिपपुत्रोतमुखः यं भवेऽ
हस्ता मया परिवृतातिकलकर्मकाण्ड:-
व्याविष्ठपद्धतिरत्याच्छविनि यजविद्या।।१३।।

पुरुषः : तत्तस्ततः?
उपनिषदः : ततो मया चिन्तितम्। अपि नामः वय पुरूषकारवाहिनी भे
शायति तत्तथा। अत एवाभ्यां: सन्निधिः कानिज्ञसारार्थिः
नयामि।

पुरुषः : तत्तस्ततः?
उपनिषदः : तत्तस्तामहुपुलितम्। तया चाहुण्डकातिस्म्। भ्रेते, कि ते
समीहितामिति। ततो मयोक्तम्। आयं अनावासिम् तत्त्यि
निवस्तुमच्छामोति।

पुरुषः : तत्तस्ततः?
�पनिषदः : ततो मयोक्तम्।

यस्माहिःश्वमुवेदित यत्र रमते यस्मन्युन्नलयते
भारत यस्य जगामिभारत सहस्रायत्वोद्विष्च युन्नः।।
शालं शाश्वतस्मयं यस्मन्युन्नवाय भूतेश्वरं
हृदश्चान्तमन्त्यास्य यान्ति कृतिः: प्रस्तीतिः सं पूर्वम्।।१४।।
Upaniṣad: Lord,
   I spent these days of mine in the retreats of
Sannyasins, in public places and empty temples
in the company of talkative fools.

Man : Do they know anything of your philosophy?

Upaniṣad: No, but,
   They interpret my word by arbitrary
conjectures without understanding their meaning,
as if they were spoken by the Dravida woman.
   (12).

   The purpose of their discussion is only to get
some other meaning which suits their own philo-
sophy.

Man : Then?

Upaniṣad: Then, once,
   I came across Yajñavidyā on the way, surro-
gunded by deer skins, fire, sacrificial fuel, clarified
butter, sacrificial vessels like the ladies called
Juhu, Sruva etc., and with sacrifices, among which
oblations, animal sacrifices and Soma sacrifices
are prominent and the performance of which is
described in all ritual texts. (13).

Man : Then?

Upaniṣad: I thought: 'May she that carries the burden of
books know me. I shall therefore stay with her
for a few days.'

Man : Then?

Upaniṣad: Then I went near her. She then told me, 'My
dear, what do you want?' Then I told her: Revered
one, having no shelter I would like to stay with
you.

Man : Then?

Upaniṣad: Then I said:
   I adore that Puruṣa out of whom the Universe
arises, in whom it exists with joy, and into whom
it is absorbed again, by whose lustre the world
shines (i. e. becomes manifest), the light that is
effulgent with its natural bliss; the Lord of all
beings who is tranquil, eternal and without actions,
to whom holy men go after having dispelled the
darkness of duality, not to come back again.
(14).
तत्त्वयोग्यतम्

पुमानकर्ता कवयिद्वरो भवेत्
किया भवोब्रह्मद्वरो न वस्तुधीः।
कुर्वंकिया एव नरो भवचिछ्रवः
शतं समा: शान्तमना जिजीविषेन्॥१५॥

तथे नातिप्रयोजनं भवतः: परिप्रेयेः तथापि यवि कर्तरं
भोक्तारं पुर्वं स्तुवली भवती कियत्: कालमत्र वस्तुमिचछति
को बोधः?

राजा : (सोप्त्त्यासम् ।) अहो भूमान्यकारयामलितवृशो बुध्मशतथं यज्ञ-
विद्याया येनेवं कुर्वंकोष्ठ्चतः।

ग्राहं: सवभावावतपलं बलाच्चलं
त्यथेतं जुम्बकसंज्ञीधाविब।
तनोति विद्वेदक्षितूरीक्षितेरति
जगानि मायेषवर्तयेतेय्र्मिनिशितु: ॥१६॥

तस्मात्मोन्यायप्यवेदोन्यायरूपैंदश:। अवोभभवं संसारं
कर्मभिः: शम्यत्ती यज्ञविद्या नूतनस्मिथतस्मिन्यायकरणापि
निनीततिः।

सवभावालोकानिन्य तनोमप्यानिनि
प्रकाश्येश्चो भुवनानिन सप्तः।
तमेव विद्वेदात्मिनीमुयेरि
नान्योपि किन्या भवमुक्तिहेतु: ॥१७॥

पुरुषः: तत्त्वतः।

उपनिषत्रु: ततो यज्ञविद्या विभूमीयोक्तम्। ससि, त्वत्तसंकल्पससि
पूर्वतस्मवन्तेवातिभि: कर्मंशु विद्वावरंभवितथः। तत्प्रसीववः
भवती व्यामिलवित्वेदगम्यनाय।
Then she said,

How can a Puruṣa who is not an agent be the Supreme Lord? Action alone destroys Samsāra, not the Knowledge of truth. Only a man destroying Samsāra by performing actions can desire to live for a hundred years with tranquil mind. (15).

So I do not benefit much by accepting you. Even then, what is the harm if you stay here sometime, praising that Puruṣa, who is an agent and enjoyer?

King: (In derision) Oh! How corrupt is the Knowledge of Yajñavidyā whose vision is darkened by the darkness of the smoke, and hence she is deluded by heretic logic.

As iron, though motionless by nature and non-sentient, is forced to move in the proximity of a magnet, in the same way Illusion is prompted to spread out the worlds by the (mere) looking-on of the spectator of the Universe. This is what constitutes the Lord’s quality of being the Lord. (16).

Therefore the view that there is no Supreme Lord is that of those who are blinded by ignorance. Yajñavidyā desiring to annihilate the Samsāra which is caused by ignorance through actions (which are themselves a result of ignorance) is definitely desiring to remove pitch darkness through darkness.

Knowing him who illumines the seven worlds which are of perishable nature and full of darkness, the wise man transcends death. There is no other path leading to freedom from existence. (17).

Man: Then?

Upaniṣad: Then Yajñavidyā said after some reflection: My friend, in your company our disciples will be influenced by bad tendencies and they will not respect Karma. Therefore be pleased to go to the place of your liking.
पुरुषः : तत्तत्तः?

उपनिषदः : ततोऽहं तामंसंक्षयं प्रसिद्धता।

पुरुषः : तत्तत्तः?

उपनिषदः : ततः कर्मकाण्डसहचरी मीमांसा मया दृष्टा—

विभिन्न कर्मायधिकारभाविना
शून्यात्विविनिर्देशानुगता प्रमाणः।
श्रद्धा-विचित्र रामयोजयती
प्राप्तोपदेशीरतिवेशकंशे॥११॥

पुरुषः : तत्तत्तः?

उपनिषदः : ततो तामधि प्रत्यावर्तयमय्याविविषा अयच तथायुक्तातिस्म
भद्रे, किंकमलसीति। ततो मया तदेवोशः।
यस्मात्तिद्विप्रभविषयं पतितम्।

पुरुषः : तत्तत्तः?

उपनिषदः : ततो मीमांसा व्याख्यानं शुभमालोक्ययाबिभिन्नम्। अस्त्वेत्वास्मातः
कर्मसः लोकात्तरकलोप्योपयोगुप्यमन्योपयोगः। तत्त्विभावतात्तात्तेऽकारमपूः।
तत्र तेवथामध्यत्वात्स्तताः मच्छे कनेयात्वते
वातिन्द्रीयन्तृप्तिभर्तिविभवति। स्वात्मकसमाधिनीयमृ
अपरेण हुस्म्यतिभविभवते मीमांसा
द्वयावित्वेतो युद्धास्मिनिन्द्राकर्षणम्—वेदिः, नेवः
धर्मावर्तक सुपुर्वप्रवृत्त। किंसुन अक्षतारमोक्तारमीश्वरम्।
न च चातास्वायतः
कर्मसूपपुरुषवर्ते। ततोपयोजङ्कः। अयच ति
लोकिकाशुपुरुषवधव 
इस्वरो नामाक्षितः। तत्स्तते विहृत्य पुनःशास्तम्। माति।
तथा हि—

एकः पदयति वेदित्तानि जगतांतम्यस्तु मोक्षान्वयी
रेकः कर्मकाला वाच्यायै वेदायन्यस्तु तानायनोऽहृती।
एकः कर्मम्यू शिष्यस्ते तन्तुमाता शास्त्रेऽपि देशावपरो
निःसङ्गः वेशः क्षितं शास्तं कार्ती संभाषणे॥११६॥

राजा : (सहायत्) साधु कुमारिल्लाविनिन, साधुप्रज्ञोहस्तायुवमन,
Man: Then?

Upaniṣad: Then I left her and proceeded.

Man: And then?

Upaniṣad: Then I met Mīmāṃsā, the friend of Kāma-Kāṇḍa,

Attended by the means of Knowledge like Śruti etc., dividing the rituals according to qualifications, and joining them with various auxiliaries according to the available injunctions and rules for extended application. (18).

Man: Then?

Upaniṣad: Then I entreated her too for shelter. She too asked me, What do you want? I then repeated, “From whence the Universe, etc.”

Man: And then?

Upaniṣad: Then Mīmāṃsā looked at the face of the people sitting around and said: “The Puruṣa (I) who is capable of enjoyment in the other world (who is other than the body) whom she (Upaniṣad) has brought will serve our purpose. Therefore make her to accept ritual action (as means of salvation). One of the disciples then approved this. But another well renowned one Kumārila who is the presiding disciple deity of the heart of Mīmāṃsā said: “Godess, she does not bring a Puruṣa fit for action but a Lord who is neither a doer nor an enjoyer. This Lord cannot be used for action.” Then some-one else queried, ‘Is there a Lord who is other than the Puruṣa living in the world?’ Then he smiled and said again. Yes. It is thus:

There is one who beholds the actions of the Creatures, while the other’s intellect is blinded by delusion; one desires the fruits of actions while the other gives them to the seeker; one engages himself in actions while the other is a deity, the protector, as it were, of the embodied ones; how can this Puruṣa, who is not attached to actions, be considered to be an agent? (19).

King: (With joy) Well said Kumārila, your understanding is correct.
पुरुषः  : तत्ततः?

उपनिषतः  : ततोऽयं मीमांसामभिभवतः

पुरुषः  : तत्ततः?

उपनिषतः  : ततो मया बहुभि: सिद्धवेश्यपावणातामस्तक्कविचा अवलोकिताः।

काचिदिवसविशेषकल्पनपरा न्यायः परा तत्वती
वां सर्वलक्ष्यातिनिग्रहमयैः र्वितव्यामि।
अन्या तु प्रक्तरेविभय गुरुरक्ष्योद्वाहरती भिवान
tतत्वानं गणनापरा महवसंकाराविविक्षमः।।२१॥

पुरुषः  : तत्ततः?

उपनिषतः  : तथेऽवाहुः ता: समुपपितता।
ताभिष्चाचारुक्तया मया तवेष कर्मोवभुतम्
यस्माद्विद्विविवाविदि। तत्ततामभि: स्मारकोपोपास-
मुक्तम्—आ: वाजो, परमापुष्यो विवेधवृक्षते।
निमित्तकारणमोग्यवः। अन्यया तु सदोपयुक्तम्—आः पाये,
कथासीवथेन विकारियं कृत्वा विनाकाराविदिमुप्पाव्यसि।
ननु रे प्रवदानातिवृत्तवः।

राजा  : अहो तर्कमत्यलिखितविधा दुःस्वापि न जानिति।
सर्वं प्रमेयजातं घटाविविक्यांभिति यस्मायप्रशानोपावानकारणम्युपेक्षणीयः
मेतेति। तथा हि—
Two birds with beautiful feathers, inseparable friends, cling to one and the same tree; one of them eats the ripe fruit while the other looks on without eating. (20).

Man : Then?

Upaniṣad: Then I took leave of Mīmāṃsā and proceeded.

Man : And then?

Upaniṣad: Then I met Rational Philosophies accompanied by many disciples.

One of the schools of Tarkavidyā viz. Vaiśeṣika, is engaged in establishing the differential (Viśeṣa) of the Universe; another (viz. Nyāya) deals with disputation (Jalpa), discussion (Vāda) and polemics (Vitaṇḍā) by arguments containing good tricks (chala), futile answers (Jāti) and faulty syllogisms (nigraha); yet another (viz. Sāṃkhya) stating the difference between matter and soul after separating them is engaged in enumerating the principles Mahat, Ahaṃkāra etc., in the order of cosmogony. (21).

Man : Then?

Upaniṣad: Then I went near them. When asked by them I told the same thing “From whence the Universe etc.” Then they openly ridiculed me and said, “Oh! talkative one, the universe originates from actions. God is only an efficient cause.” Another one said with anger, “Oh! sinful one! how can you make the Lord subject to change and hence attribute to him perishable properties? Oh, you, the world arises from Primary Matter.”

King : Well, the logic-minded schools of Logic do not even know this. Every thing which is an act of knowledge is an effect like a pot. (Therefore the ideas of) the atoms or primary matter being the material cause of the world are to be discarded.
प्रभः: शीतकरान्तरिष्कनगरस्वपनेन्द्रजालाविवितु
कार्यं मैयमसत्यमेतद्वयय्वंसाविवितुएकं जगत्।
शुक्लो हर्षिन्द्र सजीवं भुजगं स्वात्मावोधेहरा-
बजाते प्रभवतययास्तमयाते तत्त्वावोधोपवात्।।२२॥

विकारसंश्यं तु मुखवच्छविकल्पविलसितपिव। तथा हि—

शान्तं भौरि: कथमनुवितार्नन्वनित्यप्रकाशं
विश्वोपत्तो न्रजति विक्रमं निःक्लं निर्भसलं च।
तद्वनीलोत्त्पत्तवस्मार्मबुधवाहवलीनाः
प्राणुपर्यं भवति नस्य: कोपोऽवा विकारः।।२३॥

पुश्च: ्सारु तारु, प्रणयति मानसं मन्ययः प्रज्ञावतो विमवः।
(उपनिषदं वपि) तत्स्ततः?

उपनिषदः: तत्स्ताभि: सब्बसिरेव ज्ञुधविभक्तम्—अहो, विश्वविलयेन
मुक्तिमेवं वदन्ति नासिकेण अस्तित्वसं विप्रविष्टवाहवलीनाः। ततः
सत्तर्कम् मां निप्रह्वेऽवा प्राध्यविविता: सवः।

पुश्च: ्सत्रायम्) तत्स्ततः?

उपनिषदः: ततोश्च सत्तरं परिक्रम्य वणेकारण्यं प्राविष्टा। ततो मन्तः
वशेषोपपक्षपथस्य महेश्वरनायतनस्य नातितहुः—

बाल्होर्मणि वलिमायायः श्रेययः कशुकऽगानां
चौकार्त्तप्राहविकृतिमित्वं विषतः केषपायः।

इत्यावतः मम संज्ञाता।

पुश्च: ्तत्स्ततः?

उपनिषदः: यतो देवअवतत्त्वान्निगम्य गवापाविविते: पुश्चनितिर्विवं ताह्य-
मानस्या विगतामसिताः। सवः।
For—

Just as the moon seen in water, just as a city in the sky, just as dreams and magic, so also the Universe is an effect, an object of knowledge, unreal, subject to origin, destruction etc. It arises when Viṣṇu, who is self awakening is unknown, like silver in a shell and a serpent in a garland, but disappears when the knowledge of truth has arisen. (22).

The apprehension of mutability (of the Absolute) is like the behaviour of a mentally deluded woman.

How can that tranquil Light, which is beginningless bliss, eternally luminous, partless and stainless, be subject to changes when the Universe originates? In the same way, what kind of change happens to the sky when rows of clouds shining like the petals of a blue lotus appear? (23).

Man: Well done, well done, this discourse of an intelligent one pleases my mind. (Towards Upaniṣad).

Then?

Upaniṣad: Then I was told by all of them who were angry: "Kill her who has become an atheist by saying that liberation is attained by the annihilation of the Universe." Then all of them rushed to kill me.

Man: (In fear) Then?

Upaniṣad: Then I ran fast and entered the Daṇḍaka forest. Then not far from the temple of Madhusūdana built by the stones of Mandara mountain, I whose rows of bangles with their gems had fallen and broken etc., was subjected to this plight.

Man: Then?

Upaniṣad: Then some people with clubs in their hands came out of the temple and beat them mercilessly.

Then they who were all beaten mercilessly by some people with clubs in their hands who came out of the temple, crossed the borders and fled away.
राजा : (सहवर्म) न खलु भवतीमिर्शामतो भगवान् विश्वसात्वी क्षमते।
पुरुषः : तत्तस्तः?
उपनिषत् :

छिन्ना मुकावलिरपहुं लस्तमङ्गावृद्धुकलं
भीता गीताधरमथ गलानूपराह प्रबिष्टा ॥२४॥

तत्र विषया गीतया मां तत्राग्रतामालोकृय वसंभ्रम मातमरां
तरिति परिरम्योऽविनितादिन्ति। विवित्वृत्ताध्यय तथा चोकस्मु।
अन्यं, नान्त्र वेदयात्रवम मनः। येन खलु नामात्मार्कित्य यथेष्टः
मुद्रास्वयम्: प्रचरित्यः परामार्थवर एव नाहा। उक्तं च तेन
भगवतां तानविधित्य। तथा च गीतायाम्—‘तानं हि नामः कृपान्नलाम्
नरापाणाम्। शिष्यांजलमहारावसुरीहेवे योनिवु’
हंत।
पुरुषः : (सकोतुकम्) देवि, तवत्सदावधातुमिच्छायम् कोपस्मीदवरो
नामेति।
उपनिषत् : (सकोपमिव) को नामात्मानमजाननतमाहित्व प्रत्युतरं
वास्यति।
पुरुषः : (सहवर्म) कथमहुमात्मा पुरुषः परमेदवरः।
उपनिषत् : एवेतत्। तत्यहि—

प्रसारा स्वलयो न सनातत: गुमान्
भवानं देवागुणोपयोगत्वः।
स एष भिन्नस्वदनाविद्वायया
ढिबेव बिबं तत्सीले विवस्तः ॥२५॥
पुरुषः : (विवेकं प्रति) भगवन्, उक्तमन्यं भगवत्या न सम्यगवधारः
याहि।
अवलिंगिनस्य भिन्नस्य जरामरणार्थिमलः।
मम प्रवृत्ति देवों सत्यानन्दचिवालं तामु ॥२६॥
King: *(With joy)* The Lord who is the witness of everything does not endure anybody who violates you.

Man: Then?

Upaniṣad: Then with my pearl necklace shattered to pieces and the upper garment which slipped from my person taken away, and with my anklets slipping I entered the hermitage of Gītā full of terror. (24).

There my daughter Gītā who saw me coming hurriedly came to me calling “Mother, Mother,” embraced me and made me sit. After coming to know what had happened, she said: “Mother, do not be mentally distressed. God will take care of those demoniac people who disregarding you preach (their own philosophy) freely. Concerning them the Lord himself said “I will cast down these malicious cruel abject wretches in the demoniac wombs”.

Man: *(With curiosity)* Goddess, by your grace I wish to know who this God is?

Upaniṣad: *(As if with Anger)* Who can give a reply to one who like a blind man does not know his own self?

Man: *(With delight)* What! Am I the man, the self, the Supreme Lord?

Upaniṣad: It is so. For—

The eternal Puruṣa is no other than you, and you are not different from that Lord, the Supreme Puruṣa. Through beginningless Illusion, he is separate from you, like the reflection of the Sun in water. (25)

Man: *(To Discrimination)* Sir, I do not fully comprehend what this Goddess has said.

This Goddess says that I am different from God, am limited and am subject to old age and death; am identical with Reality, Bliss and Intelligence! (26).
विवेकः: । पदार्थानवज्जानादात्वायापि नावणाम्यते । अयोध्येन यतस्तत्तमेव ।

पुरुषः: । तत्वनभ्यां भगवानुपानामानायथ ।

विवेकः: । अयमुच्यते —

एषोपस्मोति विविधः नेतिवदतविचारेण सार्थं कृते
तत्त्वानं विलये चिदरत्मति परिज्ञाते त्वमर्मण्युन: ।
शुन्यः तत्त्वसत्तेति बाधितमकर्मवान्तं तत्वादप्रवर्षः
शालं योतिरनमतानंशिद्विनानः । समुद्रोपायिते ॥२७॥

पुरुषः: । (सान्नवम् ।) श्रुतमं परिभाववितः

(तत: प्रविष्टति निदिङ्ग्यासनम् ।)

निदिङ्ग्यासनम्: आदिआदिभस्म भगवत्या विषूभक्तया । यथा निग्रहमत्तमभि-
प्रायमुपपनिवविवेकेन सह बोधवित्यथा । तथा च पुरुषे वस्ततवयमिति ।
(विलेकः ।) एव एवेहि विवेकमुरुवाय्यं नातितूरे वतते । याबुध- 
सर्पभि (उपसूच उपनिपदं प्रति जनानित्रकम् ।) देव्या विषू-
भक्तया समाविष्टः यथा तत्कल्पोपयोगो देवता सबितः । मथा च 
समाचारेण विविधं तथा अयपनस्वत्वा भवितः । तत्र च 
कूरसत्वा बिद्या नाम कल्यां तकवुर्वे वतते प्रवृतोपयष्ठ । तत्र 
विद्या संज्ञाविविधया सति संकामिष्यति । प्रवृत्तचर्यं पुरुषे 
समायं वस्ततविवेकेन सह नातस्मोपमानामिवसितः ।
Disci. : The meaning of the sentence is not comprehended because the meanings of the words are not understood. So what you said is true.

Man : Please inform me the means by which one gets that understanding.

Disci. : It is thus:

"This I am" the idea of the pure spiritual essence of the self is mixed up with the mind. When the purely spiritual self has been discriminated with the aid of "not this", when the gross elements have been dissolved by thinking that they are in reality nothing but this state, then the meaning of "thou" is known to be the spiritual self. Then, on hearing "Thou Art That", (the self) becomes effulgent with bliss internally abounding the self luminous, tranquil, infinite light, from which the darkness of Sāṁsāra has been removed. (27).

Man : (Blissfully) He contemplates on the meaning of all that has been heard.

(Then enters Contemplation).

Contemp : I have been commanded by the Goddess Devotion to Viṣṇu : "You should make Upaniṣad along with Discrimination, understand my viewpoint. You should remain in the man. (Looking) Here is the Goddess not far from Discrimination and Man. I shall go near her (Going near Upaniṣad and aside). Goddess Devotion to Viṣṇu has said that the divine beings conceive by volition (will). I have understood through meditation that you are pregnant. There is in your womb a daughter of cruel nature called Knowledge, and also the Rise of Awakening. There through the science of Attraction transfer Knowledge to Mind. Handing over Rise of Spiritual Awakening to Man come to me along with dear Discrimination".
उपनिषत् : यवादिशति देवी। (इति विवेकमादाय निष्काता ।)

(निरिष्कातनं पुरुषो विशिष्टेन)

पुरुषः : (व्यानं नाटयति ।)

(तेपन्यं आश्वयमार्शनम् ।)

उद्दाम्यातिवामभमस्तिगिविभ प्रयोतपन्ती विशः
प्रत्यप्रस्फुटुक्तक्तासिय मनसो निभियु वक्ष:स्यलम् ।
कन्येः सहसा समं परिकर्नेऽहं प्रसन्ती भजः
त्यन्तर्ज्ञनुपूपति चंकपुरुषं श्रीमान्यप्रबोधयोऽधीः।॥२६॥

(ततः प्रविष्टति प्रबोधयोऽधीः ।)

प्रबोधयोऽधीः

कि वा प्रत्तं किमपोहितं किमुदितं कि वा समुत्तारितं
स्पूतं कि नु विलापितं नु किमवं किचिन्न वा किचं ।
यत्त्रमन्युदिते विकर्पवर्तमानेः नेत्रं समारोहितं
ज्ञानश्रवणस्वरूपातं सोहं प्रबोधयोऽधीः॥२६॥

(पारिक्रम्य ।) एव पुरुषः । यवुपंपणीम। (उपसूत्र ।)

भगवनं, प्रबोधचन्द्रोपयोह्मभिवाद्ये।

पुरुषः : (साहू लादम् ।) एवह् पुरुषं, परिवहनस्वं माम।

(प्रबोधयोऽधी रूपति ।)

पुरुषः : (सान्तं ।) अहो, विघंटिततिमितिवधनं प्रभातं संजानं ।

तथा हि—

मोहन्यकारमवयुं विकल्पनिद्रा-
मुन्नल्य कोपवजनं बोधनुवाररुपम्।
श्रद्धाविवेकमतिशालीतियाविविकने
विवेचात्मकः: स्फुरिति विस्मृत्यवर्षं स एव: ॥३०॥

सर्वविषय कहत्वोदितिम भगवत्या विस्मृत्यभस्तेः: प्रसादात्त।

सोह्मिदानीमु—

संज्ञां न केनविन्दुमेत्य किमपूण्यवचनः
गच्छन्तातत्तत्त्वपलं विदिषां दिशं वा ।

शान्तो व्यपेतमयोऽशोकःसक्षायमोऽहः
स्वयंभुवो मुनिर्हं भवितात्मर्म सदा: ॥३१॥
Upanisad: As the Goddess commands. (Goes away taking Discrimination) (Contemplation enters Man)

Man: (Meditates)

(Behind the Curtain—Wonderful, Wonderful)

This girl (Knowledge) suddenly comes out freshly breaking the hard chest of Mind and disappears suddenly devouring Delusion along with his followers. And Rise of Spiritual Awakening goes to the One Puruṣa. (28).

Rise of S. A.: I am the Rise of Spiritual Awakening by whose rising the three worlds, destroyed by (my) natural splendour, cease to be the object of arguments such as whether they are attained or lost, born or destroyed, woven together or dissolved or whether they are something or nothing. (29).

(Turning round)—Here is Man, let me go near (Going near) Sir, I, Rise of the Moon of (Spiritual) Awakening, salute you.

Man: (Joyfully) Come son, embrace me.

(Rise of the Moon of Spiritual Awakening does so)

Man: (Blissfully) Dawn has come destroying the layers of darkness. For—

After shaking off the darkness of delusion, after throwing off the sleep of error, a cool ray of Awakening has been born. I am that Viṣṇu who becomes manifest as the Universal Self through faith, discrimination, reason, peace, self-restraint etc. (30).

By all means by the grace of Devotion to Viṣṇu, I have attained what is to be attained. Now I shall be a sage who is in a house only at night, who is not attached to anything, who does not ask for anything, who wanders in any direction without aiming at any fruit, tranquil, free from fear, sorrow, impurities and delusion. (31).
(ततः प्रविष्टाति विष्णुभवितः ।)

विष्णुभवितःः (सरल्यांनुसूचतः ।) विरेण गतव्रमणं संपन्ना: सबो मनोरथा
येन प्रशान्ताराति भवतमवलोकयामि ।

पुरुषःः : देव्या विष्णुभवते: प्रसादातिकं नाम जुकरसम् । (इति पादयोः
पत्ति ।)

विष्णुभवितःः (पुरुषमुथ्यापवितः ।) उत्तिशष्य वस्त, कि ते भूयः: प्रियसुपकरोऽभि।
पुरुषःः : अतः: परमविं कि प्रियमस्वितः । यतःः—

प्रशान्तारातिरपरमवलोकवेकः कुलकृत्यताम् ।

नौरजस्तके सवानवे पदे चांहु निवेशितः। ॥३२॥

तथापरिषेतस्तु (भरतवाक्यम् ।)

पर्ज्ञोद्धिसिन्तू जगति महतीं बुद्धिमिश्रां विष्टाताः
राजान: क्षमा गलितविविघोप्पत्वा: पालयस्तु ।

हत्वोनेपोपहतमसस्तवतसतातात्तपामहातः
संसारार्जातिभिविश्यममत्तात्त्ज्ञुपक्कः तरतु ॥३३॥

(इति निष्कालतः: सबोः)

इति श्रीकृष्णामिधेरविचित्र: प्रवोषचन्द्रोदयानाथमि नाटके
जीवणमुक्तिनाथम षष्ठीदोऽधः ॥३४॥

समाप्तिमबं नाटकम् ।
(Then enters Devotion to Viṣṇu)

D. Viṣṇu: (Approaching joyfully) All my wishes have been speedily accomplished. I now behold you who have vanquished all the enemies.

Man: When there is the grace of Devotion to Viṣṇu what thing is difficult to be achieved? (Flls at her feet).

D. Viṣṇu: (Raising him up) Rise up son. What more pleasure can I give to you?

Man: What can be more pleasant than this. For—

Discrimination whose enemies are vanquished has done his duty, and I am placed in the (Supreme Lord) who is always Bliss and Stainless. (32).

Even then let this be there:

Let the raining clouds shower plenty of rain on the earth; may the kings with all calamities overcome rule the earth, may the great men cross the ocean of Saṃsāra full of the mire of mineness, by your grace, after removing the darkness (of ignorance) through awakening (of knowledge). (33).

(Exeunt omnes)
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