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**The Tale of King Suratha and its Literary Reception:
Texts and Translations from the *Surathotsava* and the
*Durgāvilāsa***

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***The Tale of King Suratha and its Literary reception: Texts and Translations from the Surathotsava and the Durgāvilāsa*¹**
Bihani Sarkar

The story of King Suratha who lost his kingdom and then reclaimed it by worshipping Durgā forms the narrative frame enclosing the acts of Durgā in the *Devīmāhātmya*, the principal litany of the Navarātra. In as much as it is contained in a work attributed to a Purāṇa, the *Mārkaṇḍeya*, the tale of Suratha is a Purāṇic legend concerned specifically with, as the Purāṇas typically were, recording the origins of the first men, the Manus presiding over cycles of human time (*manvantara*), in this case the 8th Manu the son of the Sun Sāvarni whom Suratha will be reborn as. However, considering that it acquired an afterlife in at least two works of *kāvya*, the *Surathotsava* and the *Durgāvilāsa*, the first of which was composed in the 13th century, it had acquired a wider resonance in literary domains by 1200 CE, much in the way that the tale of Rāma had for a good thousand years of literary composition. The forms of newness, which the transition from religious text, ‘revealed’ rather than composed, to literary composition, authored by human artifice, granted to narrative structure and character along with the potential theoretical problems involved in adding novelties to religious works, or any work acquiring authoritative, ideological power, when they came to be viewed as poetic subject matter formed the inquiry of a previous article of mine ‘Licence and Faithfulness’, published in the *Journal of Indological Studies*, Kyoto University.² I have also written more about the tale of Suratha in the *Devīmāhātmya* there and elsewhere³. Given that the literary analysis of the previous article is far better understood in light of the original texts and translations, they are herewith provided. One of the passages from the *Durgāvilāsa* has never been published while the portion from the *Surathotsava* uses manuscripts not consulted in the current edition.⁴ Both have been translated into English so far.

The basis of the arguments in that previous article had in fact arisen after a careful close reading of the two *mahākāvyas* on the *Devīmāhātmya*, which had resulted first in the editing and translation of the frame story of King Suratha contained therein, since poetic licence was most abundant in his story rather than, and perhaps unsurprisingly, in that of the goddess’s deeds. Much as in *kāvya* revivifications of the Rāma story, techniques of interpretation were diverse and sophisticated, encompassing, most importantly: the adding of depth to the king’s and the other character in the story the merchant Samādhi’s psychology in contrast to their subordinate roles in the *Devīmāhātmya*; the use of plot-expansions, such as an

¹ I would like to thank Prof. Harunaga Isaacson, and the many eager students, with whom, over many delightful hours at the Department of the history and culture of India and Tibet, Asia-Africa Institute, University of Hamburg, I read the *Surathotsava* and checked through my draft editions and translations. Thanks are also due to Prof. Alexis Sanderson, with whom I first started reading the *Durgāvilāsa*, Prof. Diwakar Acharya and Prof. Yuko Yokochi, who commented on early translations of the *Durgāvilāsa*, and Prof. Dominic Goodall for his participation in some of the readings and valuable comments.

² Sarkar 2017 (i), pp. 83-139.

³ Sarkar 2017 (ii), pp. 183-185.

⁴ More on the manuscripts of the *Surathotsava* can be found in Sarkar 2014, pp 217-219.

extended episode in the *Surathotsava* describing Suratha undergoing a trial by temptation by a *māyāstrī*, an illusory woman, and one in the *Durgāvilāsa*, a veritable ‘Uttarasurathacarita’ describing his magical creation of a fabulous city called Citrapura, and his happy family-life therein after his encounter with Durgā; the insertion of hiatus-bridges in the forms of detailed descriptions, dialogue and excursions on other topics; and, at the level of style, a full awareness of the intellectual heritage, the replete language and aesthetic consideration of *kāvya*.

As argued in that article, when understood in relation to the analysis of *rasa*, the emotional experience of poetry, which formed the broader aesthetic tradition in which the writers of these works were immersed in, the idea of “newness”, foundational to the aesthetic concepts of *camatkāra*, *vakratā*, *vicchitti*, acquires a particular clarity and depth of purpose. The connection between poetic interaction with source-materials and the experience of emotion in literature was explicitly formulated in *alamkāraśāstra*. Transformations to the known structures of *kathās*, canonized stories often with sacred authority, were considered aesthetically desirable, given they improved the canonical version by intensifying its *rasa*. A certain strand of poetics even supported a complete mutation of the *rasa* of the paradigm through substantially changing its plot, as long as the departure in *rasa* was restricted to a part of the literary work. The tension is always between a tacit acknowledgement of creative liberty as a fundamental of poetry and an outward acceptance of tradition as the touchstone of expertise.

We can understand this seemingly contradictory relation between paradigm and innovation if we think of a later medieval, possibly 15th century, tradition of Indian art with ancient roots, Hindusthani classical music. In Hindusthani classical music, a *rāga* is structured on a particular inviolable sequence of notes, which is perceived as its defining essence, its spine, but the development, and thereby the personality, of a *rāga* depends entirely on how the artist recasts this stable core of notes, asserting in the process the stamp of genius through a highly personalized rendering. The literary reception of Suratha’s story bore a similar relation to its source in the *Devīmāhātmya*: it covered-up its originality by claiming, as the *Durgāvilāsa* did, that it was not new, or by reference to key elements in the original, as the *Surathotsava* did, that might assist in realigning the point of reference back to the original. The end result is a persistent dialectic between source and variation, known and unknown. Take one example from the *Surathotsava* by which this oscillation is most perceptible. The high point of *vakratā*, literary circuitousness, is a chapter showing Suratha’s temptation by a beautiful emanation of Durgā—unsurprisingly absent in the Purāṇic original (in which moments of heady sensuality are not pursued). Not only does this allow the poet an exploration of *vipralambhaśṅgāra*, love unfulfilled, given that Suratha in accordance with the path of the original, rebuffs the girl, but it also allows the poet to pull into his frame of literary reference the *Kumārasambhava*, the third chapter of which forms the creative inheritance in this case (more on this in ‘Licence and Faithfulness’). However *vakratā* is speedily disguised as compliance to paradigm as the temptress is “killed off” and Suratha’s traditional asceticism returns to the forefront of his representation, even as it is significantly challenged and remains an unresolved question left hanging in the air. However the position of this episode just before the restitution of the king and the depth of interest invested in it by the author, Someśvaradeva, evinced in one respect simply by the length of the canto, are enough to grant a completely different layer of experience, tinged with hints of the tragic and

the erotic, the central dialectic of Canto 3 of the *Kumārasambhava*, to the subject matter of the original.

In the case of the *Devīmāhātmya*'s literary reception, poetic transformation can potentially have an ideologically disruptive value. In contrast to literary revisions of other *kathās*, innovations in the *Surathotsava* and the *Durgāvilāsa*, it can be argued, are doubly radical, for they reshape not only structural, and thereby historical, conventions such as story and character, but in doing so, scriptural conventions. This is because the *Devīmāhātmya* accords to itself and historically acquired the status of a scripture, granting magical benefits as described in its “rewards of listening” (*phalaśruti*) section. This role is reinforced, as we shall see, in Durgā's formal worship, for, the *Devīmāhātmya* fulfills a critical function in religious life in many parts of the subcontinent, particularly in ritualized recitations for merits and auspiciousness. In this way, the two poems rewrite not just a popular narrative, but what is considered by many Hindus not just Śāktas, devotees of the goddess, as a mystical revelation about Durgā in her aspect as the omnipotent Devī, the goddess representing all goddesses, forming the sacred Book of her cult. It should be kept in mind that, in this respect, each element of the plot of the *Devīmāhātmya* is charged with a sacred function and identity so to speak—in fact even more ritual texts were later added to it to enhance the magical efficaciousness of the recitation-- and an act of poetic reconfiguration has a different significance in this case, potentially involving certain risks. But (as argued in the previous article) those risks lost their (hypothetical) sting within the ambit of classical literature—the two realms of religion and literature, Dharma and Kāvya, though closely enmeshed were also distinct in respect to their regard of (the pun is intended) authority, authoritative-ness and power.

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Sarkar B., 2017 (ii) *Heroic Shāktism: the cult of Durgā in ancient Indian kingship*, British Academy Postdoctoral Monograph Series, Oxford University Press.

**V. Sanskrit text of the tale of Suratha from the *Surathotsava* (1.65;
2.1-2.53; 12.52-61; 13.1-92; 14.1-73).**

Abbreviations:

Sigla:

K= Editio princeps, *Surathotsavam*, ed. Śivadatta Śarman and Kāśīnātha Śarman, *Kāvyaṃālā* 73,
Nirṇayasāgara Press, 1902.

B1=Manuscript, Bhandarkar Oriental Research Institute 399 of 1892-95 (1678 CE), containing marginal
glosses.

B2= Manuscript, Bhandarkar Oriental Research Institute 422 of 1884-87 (Saṃvat 1941). The sequence of
folia is frequently broken.

Conventions:

g= manuscript gloss (in the case of B1, written, it seems, by a second, later scribe)

conj.= conjecture

em.= emendation

a.c.= ante correctionem

p.c.= post correctionem

<= indicates the direction of textual influence

सोमेश्वरदेवविरचितं
सुरथोत्सवम्

१/६५

बभ्रुव भूपः सुरथाभिधानश्
चैत्रान्वये चैत्रसखोपमेयः ।
स्वनामसाम्याक्षमयेव युद्धे
येनारिसैन्यं सुरथं न सेहे ॥¹

[...= eulogy to Suratha]

२/१

असंख्यसंख्यश्रमखिन्नसैन्यः
सोऽयं नयज्ञैर्विनिवारितोऽपि ।
विधिप्रणुन्नः प्रचचाल कोला-
विध्वंसिनां ध्वंसधिया रिपूणाम् ॥²

२/२

ते दुर्ग्रहास्तेन तरस्विनापि
गृहीतशैलाग्रभ्रुवो बभ्रुवुः ।
द्रुमाधिरूढेषु मनुष्यकेषु
सिंहः सरोषोऽपि किं करोतु ॥³

२/३

अथास्य लक्ष्मीमुपभोक्तुकामैर्
अमात्यकैः कैश्चिदवशजातैः ।
दत्तोपजापा रिपवो रजन्याम्
अन्यायजन्यं सह तेन तेनुः ॥⁴

¹ Metre (1.65, 2.1-2.53): *upajāti (anantarodīritalakṣmabhājau | padau yadiyāv upajātayas tāḥ || itthaṃ kilānyāsv api miśritāsu | vadanti jātiśvidam eva nāma ||)*.

This verse is missing in B2.

Surathotsava 1.65, 2.1-2.12 <= Devīmāhātmya 1.3-8:

svārociṣe 'ntare pūrvaṃ caitravaṃśasamudbhavaḥ | suratho nāma rājābhūt samaste kṣitimaṇḍale | tasya pālayataḥ samyak prajāḥ putrān ivāurasān | babhūvuḥ śatravo bhūpāḥ kolāvidhvaṃsinas tathā | tasya tair abhavad yuddham atiprabaladaṇḍinaḥ | nyūnair api sa tair yuddhe kolāvidhvaṃsibhir jitaḥ | tataḥ svapuram āyāto nijadeśādhipo 'bhavat | ākrāntaḥ sa mahābhāgas tais tadā prabalāribhiḥ | amātyair balibhir duṣṭair durbalasya durātmabhiḥ | kośo balaṃ cāpahrtaṃ tatrāpi svapure tataḥ | tato mṛgayāvyaḥ jena hṛtasvāmyaḥ sa bhūpatiḥ | ekākī hayam ārūhya jagāma gahanam vanam |

² *pracacāla*] B1, K; *pracacāra* B2.

³ *te*] B2, K; *ta* B1. *grhīta-*] B1, B2; *grahīta-* K.

⁴ *lakṣmīm*] B1, K; *lakṣyām* B2. *saha tena tenuḥ*] B1, K; *sahaṃte na tenuḥ* B2.

२/४

महाहवे तत्र महाभटेषु
कूटप्रयुक्तिप्रतिसंहृतेषु ।
जवान्यवर्तन्त निवर्तयन्तः
शेषां स्वसेनां पिशुनाः प्रभोस्ते ॥⁵

२/५

परैरवाप्तावसरैः स वीरो
न खल्वसैन्योऽप्यवमन्यते स्म ।
स्प्रष्टुं कराग्रेण कृपीटयोनिः
स्फुलिङ्गशेषोऽपि हि शक्यते किम् ॥

२/६

मुमोच यावन्न स दोःसखोऽपि
भूमिं प्रतिजामिव तां गृहीताम् ।
मातेव तावन्निजगोत्रदेवी
स्वप्ने समागत्य तमित्युवाच ॥⁶

२/७

एकोऽसि तत्संहर संपरायं
प्रवीर मा पूरय वैरिकामान् ।
विधौ क्रुधा निघ्नति निर्धृणे कः
प्रतिप्रहाराय समुज्जिहीते ॥⁷

२/८

तदर्थमेव त्वमलक्षितः सन्
इमानि निर्वासय दुर्दिनानि ।
कालेन केनापि पुनः प्रतापी
भविष्यसीति ब्रुवती तिरोऽभूत् ॥

२/९

नृपोऽपि नातिप्रमनाः प्रभाते
तां मन्यमानः कुलदेवताज्ञाम् ।
यथायथं मातृगृहाणि गन्तुं
कथंचिदन्तःपुरमादिदेश ॥

⁵ mahāhave] B1, K; mahāhavai B2. mahābhaṭeṣu] B1, K; mahābhaṭeṣuṃ B2.

⁶ sa] B2; ca B1, K. bhūmiṃ] B2, K; bhūmi B1. grhītām] B2, K; grhītaṃ B1. devī] B1, K; devīm B2.

⁷ pratiprahārāya] corr; prati prahārāya K.

२/१०

अथात्मनस्तत्र तदीयमात्म-
न्याधाय चित्तं परितापि भूपः।
मिषेण शेषं च निषिध्य लोकम्
एको वनायाविदितः प्रतस्थे ॥⁸

२/११

ततः श्रिया सद्मनि मुक्तयापि
कान्तिच्छ्लेनैष निषेव्यमाणः ।
चित्ते सतामात्मगुणान्निधाय
सत्त्वं ययौ सत्त्सहस्रयाजी ॥⁹

२/१२

द्रोहेण भर्तुः प्रतिगृह्य लक्ष्मीं
लब्धोत्सवास्ते सचिवा बभूवुः ।
तं नावज्जमुर्निजवंशनाशं
नहीदृशं पश्यति तादृशां दृक् ॥

२/१३

प्रवृत्तनृत्तासु लताङ्गणासु
स्वनत्सु वातेन च कीचकेषु ।
तस्मिन्नुपेते नृपतौ वनं तद्
आरब्धसंगीतमिवावभासे ॥

२/१४

क्व तादृशं हन्त वराधिराज्यम्
अरण्यवासः क्व च तादृशः सः ।
स्वप्नेऽपि यद्दुर्घटतामुपैति
तदश्रमणैव विधिर्विधत्ते ॥

२/१५

माद्यन्मयूरेषु वनान्तरेषु
सलीलहंसेषु च सैकतेषु ।
मनोविनोदः क्वचनापि नास्य

⁸ *bhūpaḥ*] B2; *bhūyaḥ* B1, K. *ātmany ādhāya cittaṃ*] B2; *ātmabodhāya vittaṃ* B1, K

⁹ *sattraṃ yayau*] B1, K; *sattra yayau* B2.

When ascending the throne, kings are said to marry the Goddess Lakṣmī, a topos appearing widely in Indian literature, for instance in the *Harṣacarita* (Ucchvāsa 2, p. 32), the Junagadh Inscription of Skandagupta (*Corpus Inscriptionum Indicarum* 3.14. l.5) and in an inscription of Rājārāja Coḷa (*South Indian Inscriptions* 2.2.v.1). The goddess represents the king's sovereignty, wealth and power, but she was also considered to be a fickle consort, who may desert the ruler for some other rival, as for instance represented in the *Mudrārākṣasa*, Act 6.

यूथादपेतस्य यथा द्विपस्य ॥¹⁰

२/१६

सायं तमिस्रोपचितं वनान्तम्
आलोकयन्नश्रुविमिश्रकण्ठः ।
आध्यातसौधः कृतनीडसङ्गान्
असौ विहङ्गान्बहु मन्यते स्म ॥

२/१७

शय्या निकुञ्जं वसनं तरुत्वङ्ग
मित्रं मृगौघः फलमूलमन्तम् ।
वनेऽभवन्निर्विषयस्य तस्य
मुनीश्वरस्येव महीश्वरस्य ॥

२/१८

विशन्वनादेष वनान्तराणि
सान्द्रद्रुमश्रेणिनिरन्तराणि ।
भाति स्म भिन्नाञ्जनसंनिभानि
घनादिवेन्दुर्धनमण्डलानि ॥

२/१९

अथाश्रमं श्रान्तमनाः स नाथः
क्षितेः क्षताधैर्मुनिभिर्महार्घम् ।
ददर्श दर्शक्षणदासपक्षैः
पवित्रितं होमहुताशधूमैः ॥¹¹

२/२०

गोसंगतिं नित्यमुपेतवत्यः
शुद्धाभिरिद्धाः द्विजजातिभिश्च ।
यत्पर्णशालाः कमलासनस्य
मुखाब्जसख्यं विभरांबभूवुः ॥¹²

२/२१

निष्ठाप्रयोगेण गताः प्रतिष्ठां

¹⁰ *dvipasya*] B2, K; *dvijasya* B1. *manovinodaḥ*] B1, K; *vinodaḥ* B2.

¹¹ *āśramaḥ*] B1, B2; *āśrama* K. *kṣatāghaiḥ*] g: *vināśītapāpaiḥ* B1; *kṣanāthair* B2. *mahārgham*] B1, K; *mahārgha* B2. *Surathotsava* 2.19-2.25 <= *Devīmāhātmya* 1.9-1.10:

sa tatrāśramam adrākṣīd dvijavaryasya medhasaḥ | praśāntaśvāpadākīrṇaṃ munīśīsyopaśobhitam | tasthau kaṃ cit kālāṃ ca muninā tena satkṛtaḥ | itaś cetaś ca vicaraṃs tasmīn munivarāśrame |

¹² *go-*] g: *vāk dhenuś ca* B1. *dvija*] g: *dantāḥ viprāś ca* B1.; *-jātibhiś*] B1, K; *-rājibhiś* B2.

श्रद्धानुविद्धं विहिताग्निकार्याः ।
यत्रोज्जिहाना मुनयः परस्मै-
पदाय वैयाकरणा इवासन् ॥¹³

२/२२

नीवारदानेन कुरङ्गकाणां
सेकक्रियाभिर्वनवृक्षकाणाम् ।
यस्मिन्विवाहेन च माधवीनां
हर्षं वहन्ति स्म महर्षिकन्याः ॥

२/२३

सुवर्णलक्ष्मीललिताङ्गयष्टिः
सरिद्वराम्भःपरिपूतपादः ।
श्यामद्युतिर्यत्र गणस्तरूणाम्
उपेन्द्रमुद्रामुररीचकार ॥

२/२४

यत्र श्रुतीनां सततश्रुतानि
पदानि कीराः समुदीरयन्तः ।
दत्तोपदेशाः इव तापसेन्द्रैः
फलाशिनो विष्णुपदं विचेरुः ॥¹⁴

२/२५

सूतिः श्रुतीनां रिपुरिन्द्रियाणां
शुद्धेः समृद्धिः सदनं दयायाः ।
सरश्च संसारामरुस्थितानां
तस्मिन्किलास्ति स्म मुनिः सुमेधाः ॥

२/२६

समित्कुशार्थं स कुशाग्रबुद्धिस्
तपोवने तत्र कदाचिदञ्चन् ।
विलोकयामास विलोक्यमानं
सास्त्रैर्मृगैस्तं विधुरं धरेन्द्रम् ॥

२/२७

अदर्शि पूर्वं प्रियदर्शनो यः
स्तम्बेरमस्तोममनोरमश्रीः ।

¹³ *parasmaipadāya*] g: *kṛṣṇāya pakṣe parasmaipadāya ca* B1.

¹⁴ *satataśrutāni*] B1, B2; *satataṃ śrutāni* K. *viṣṇupadam*] B1; *viṣṇupade* B2, K.

तमेकमालोक्य वने भ्रमन्तं
ससंभ्रमान्तःकरणः स तस्थौ ॥

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तथा स्थितं वीक्ष्य तपस्विनाथं
तेजोविशेषान्महनीयमूर्तिम् ।
राजा निजान्तःकरणप्रणुन्नः
स्वमेष नाम प्रथयन्ननाम ॥¹⁵

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उदस्तहस्तं मुनिमाशिषे तं
नत्वा नृपेन्दुर्मुदितान्तरात्मा ।
आसेदुषीं स्वां श्रियमेष मेने
सतां हि सङ्गः प्रतिभूर्विभूतेः ॥

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अथैनमानीय मुनिर्महीन्दुम्
उदीक्षणश्चापदमाश्रमं सः ।
चकार सत्कारमुदारबुद्धिर्
मान्या महान्तश्च्युतसंपदोऽपि ॥

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पाद्येन पाद्यं प्रतिपादितार्घम्
अर्घ्येण चार्घ्यं तमृषिर्महित्वा ।
विच्छ्रायवक्त्राम्बुरुहं महेच्छः
प्रपच्छ भूपं धृततुल्यखेदः ॥¹⁶

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नमन्तृपश्रेणिशिरोमणीनां
प्रभाभिरारुण्यमुपागतौ यौ ।
पादौ किमेतौ तव हन्त धत्तस्
तदेव दर्भाङ्कुरकोटिरुगणौ ॥

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सेवागतैर्द्वारि निवारितैर्यद्
दृष्टं न कष्टादपि भूमिपालैः ।
रजोभिरास्वादितघर्मतोयैः

¹⁵ mahaniya-] B1, K; sahaniya- B2. prathayan] B2; praṇayan B1, K.

¹⁶ pādyaṃ] B1, K; pātraṃ B2. mahecchaḥ] g: mahecchas tu mahāsaya ity amaraḥ B1.

किमेतदासीत्कलुषं मुखं ते ॥

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भूभारभुग्नस्य भुजङ्गभर्तुर्
विश्रामविश्राणनविश्रुतो यः ।
विपद्वद्धूदत्तनखक्षताभैः
स तेऽङ्कितोसः किमु कण्टकाग्रैः ॥

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हृष्टैर्वसृष्टा समरे मरुद्भिः
पपात यस्योपरि पुष्पवृष्टिः ।
किमेष मौलिर्मुकुटोचितस्ते
चितस्तृणैर्भूतलतल्पलग्नैः ॥

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नीलाशमलीलामभजत्सुवर्णे
भुजे तव ज्याकिणकन्दली या ।
अङ्गेषु साधारणकालिकेषु
विलोक्यते सा न पृथक्किमेतत् ॥¹⁷

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इत्थं मुनीन्द्रेण मनोज्ञवाचा
कृतानयोगो युगदीर्घबाहुः ।
नृपस्त्रपाकुण्ठितकण्ठपीठः
पूर्वानुभूतं निजगाद खेदम् ॥

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श्रुत्वा नृपेन्दोर्विपदां निदानं
राज्योत्सवं चास्य पुनर्विधित्सुः ।
समादधेऽसौ जनतोपताप-
समापनैकव्यसना हि सन्तः ॥¹⁸

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साम्राज्यमेतस्य पुनः प्रदातुं
सैव प्रभुः पर्वतराजपुत्री ।
ज्ञानादिति ज्ञाननिधिः स मत्वा
वक्तुं ततः प्रक्रमते स्म तस्मै ॥

¹⁷ -līlām abhajat] B2, K; -līlā hy abhajat B1.

¹⁸ santaḥ] B1, K; sataḥ B2.

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श्रियो वियोगान्न हि खेदनीयं
सर्वसहा हन्त यतो महान्तः ।
को नाम नास्यां विधिवागुरायां
पपात मार्गन्नपि साधुमार्गम् ॥¹⁹

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अगोचरस्तस्य विधेः प्रचारो
यः सज्जनानामथ दुर्जनानाम् ।
स्वर्णश्रिया संश्रितमुत्तमाङ्गे
स्वैरं निधत्ते मुकुटं कुटं वा ॥²⁰

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न विक्रमं नाभिजनं न विद्यां
न हृद्यतां वापि वयो न वृत्तम् ।
कृतप्रवृत्तिर्व्यसनाय पुंसाम्
अपेक्षते नैष विधिर्विपक्षः ॥²¹

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छिद्राणि साधुविदधाति नैव
परप्रवेशानि भवन्ति यानि ।
केनाप्यसौ संवरते कृतान्तश्
छिद्रेण जानाति तदेष एव ॥²²

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पुंसां यदासौ विरुणद्धि वेधास्
तदा तुदत्येव यथातथापि ।
तत्राप्यहो ये यममात्रमैत्री-
शस्त्रार्पणं तस्य जिघांसतस्तत् ॥²³

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शुभैकलभ्यामशुभेन लक्ष्मीं
ये केऽपि काङ्क्षन्ति परीगृहीतुम् ।

¹⁹ *śriyo viyogān*] B2; *śreyoviyogān* B1, K.

²⁰ *saṃśritam*] B2; *saṃbhṛtam* B1, K. *nidhatte*] B2; *vidhatte* B1, K.

²¹ *naiṣa*] K; *saiṣa* B2; *raiṣa* B1; *vāpi*] B2; *nāpi* B1, K.

²² *saṃvarate*] B1; *saṃcarate* B2, K. *eṣa*] B2, K; *eva* B1. *paraṃpraveśāni*] B2; *paraṃpraveśyāni* B1, K.

²³ *tatrā*] B1, K; missing B2. *yamamātramaitrī-*] B1, K; *yamapātramaitrī-* B2.

प्रकाशदृश्यां वनवर्तिनीं ते
ध्वान्तेन निर्धारयितुं यतन्ते ॥²⁴

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कामं कदाचित्कृतमेव वित्तं
पुंसामसाधुत्वपुरस्क्रियाभिः ।
क्षुद्राभिरुन्मुद्रितमाश्रयान्तरु
भवेन्न तन्मध्विव भद्रमन्ते ॥²⁵

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अप्यल्पमादीनवमन्तरेण
यः केवलं लोलतयैव मुक्तः ।
शङ्के तदङ्कं पुनरप्युपैति
जातानुतापेव समुत्सुका श्रीः ॥²⁶

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प्रायः प्रशस्ताचरितेषु धाता
धृतप्रकोपोऽपि मृदुत्वगर्भः ।
ग्रीष्मे यथा भीष्मरविप्रतापस्
तथा घनच्छायपथद्रमोऽपि ॥²⁷

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तद्भूपते भूतपतेः कलत्रं
जगत्त्रयाम्बामविलम्बमानः ।
आराधयाराधकवत्सलासौ
विधास्यते मङ्गलमञ्जसा ते ॥

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या बीजमेकं जगतां गतान्य-
कृत्यैः कृता चेतसि योगिभिर्या ।
या देवतानामपि दैवतं च
प्रभावमस्याः शृणु शर्वपत्न्याः ॥

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सन्त्येव सर्वत्र नृदेवदेवाः

²⁴ *vanavartinīm*] B1; *vanavartaniīm* B2, K. *parigrhītum*] B1, K; *parigrahītum* B2.

²⁵ *asādhutvapuraskriyābhiḥ*] B2; *asādhu svapuraskriyābhiḥ* B1, K.

²⁶ *alpam ādīnavam*] B2, K; *alpam ādaunavam* B1. *ādīnavam antareṇa*] g: *roṣaṃ vinā* B1.

²⁷ *praśastā-*] B1, K; *praśastām* B2.

सेवानुरूपं फलमुत्सृजन्तः ।
परं परीष्ट्या भजतामभीष्टम्
अप्यल्पयानल्पमसौ प्रसौति ॥²⁸

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श्रवः प्रतिष्ठेऽपि हि तच्चरित्रे
यदृश्चरित्रास्तव दत्तवन्तः ।
दत्त्वा श्रियं सत्वघनोत्तमर्णात्
त्वत्तो ग्रहीष्यन्ति पुनस्तमाधिम् ॥²⁹

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तेनाथ नाथेन विशां विशेषात्
कृताग्रहः प्राग्रहरो मुनीनाम् ।
उवाच देवीचरितं रदांशु-
दण्डैर्निरस्यन्निव दुःखमस्य ॥³⁰

[...= goddess' story]

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इत्युर्वीपतिमतिरिच्यमानमुच्चैर्
अस्वच्छ्रीकृतशतमन्युभिस्तपोभिः ।
शर्वाणी तमवजगाम नामराणां
ज्ञानाख्यं क्वचन विहन्यते हि चक्षुः ॥³¹

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चित्तेन प्रणिदधताथ विष्णुमाया
मायास्त्रीमकृत कृतत्रिलोकमोहाम् ।
तद्वैर्यं तपसि परीक्षितुं परीक्षा-
निर्व्यूढः परिवृढसत्कृतेर्हि वोढा ॥³²

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²⁸ *santy eva*] B1, K; *santava* B2. *sevānurūpaṃ*] B1, K; *sevānurūpa-* B2. *paraṃ*] B1, K; *para-* B2. *bhajatām*] B1, K; *bhayatām* B2.

²⁹ *yad*] em., *yaṃ* B1, B2, K.

³⁰ *kṛtāgrahaḥ*] B1, K; *kṛtāgrhaḥ* B2. *-daṇḍair*] B1, B2; *-khaṇḍair* K.

³¹ Metre (12.52-12.61): *praharṣiṇī* (*tryāsābhir manajaragāḥ praharṣiṇiyam*).

³² *-mohām*] B1, B2; *-moham* K. *parikṣānirvyūḍhaḥ*] conj., *parikṣā nirvyūḍhaḥ* K. *parivṛḍhasatkṛter*] g: *svāmisakārasya* B1, K.

दिक्चक्रं सकलमपि प्रकाशयन्तीम्
अङ्गानां रुचिभिरनङ्गमङ्गलानाम् ।
साश्चर्या गुणमहति स्वजेऽपि सर्गे
तां दुर्गा प्रमदसगद्गदं जगाद ॥³³

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सुश्रोणि श्रवणयुगोपयोग्यकीर्ति-
क्रान्ताशः सुरथ इति क्षितीन्दुरस्ति ।
सा यस्मिन्यमनियमैकसंनिवासे
वासिष्ठी निवसति संप्रति प्रतिष्ठा ॥³⁴

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साम्राज्यापगमपराभवेन निष्ठा-
निष्ठानां पथि पथिकायमानमेनम् ।
भ्रूभङ्गैरहिभिरिव स्फुरद्भिरग्रे
व्यग्राक्षि त्वरितमितो निवर्तय त्वम् ॥³⁵

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धर्मैकप्रवणतया तया यतीनां
चित्तानि स्मरपरिहारकर्कशानि ।
सौन्दर्यापहतहृदां हि सुन्दरीणां
सिक्तानि स्मितसुधया मृदूभवन्ति ॥³⁶

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गुण्यन्ते गुरुवचनानि तावदन्तश्-
चेतांसि श्रुतिरपि संस्करोति तावत् ।
स्मेराम्भोरुहसदृशा दृशा नियुक्तो
नाधिज्यं धनुरतनुस्तनोति यावत् ॥³⁷

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(missing)

+ + समधुसखो मधुर्विधाता ।

+

³³ *svaje'pi] g: ātmaniṣpādītāyām api striyām B1, K.*

³⁴ *śravaṇayugopayogyakīrtikrāntāśaḥ] em., śravaṇayugopayogyakīrti krāntāśaḥ K.*

³⁵ *sāmraṅjyāpagama-] B2; sāmraṅjyānupama- B1 (nu in anupama is added on top of the line as a later correction), K. bhrūbhaṅgair] B2; bhrūbhāgair B1, K. niṣṭhāniṣṭhānām] g: tapasvinām B, K.*

³⁶ *mṛdū-] B1, K mṛdu B2.*

³⁷ *nādhijyaṃ dhanur atanus tanoti yāvat] K, B2; nādhijyaṃ samadhusakho madhur vidhātā B1. smerāmbhoruha-] B1, K; smerāmbhoruja- B2.*

cf. Bhārṭhari, Śṛigāraśataka v. 33

न ह्येकः प्रभवति कर्मठोऽपि कर्मः
व्याकर्तुं किमपि विना प्रतिष्कशेन ॥³⁸

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इतीरिता गिरिसुतया घनस्तनी
मनीषिणामपि जनितस्मरज्वरा ।
तपोधनं तमभिचचाल जालको-
पलक्षितक्षितिरुहरक्षितातपम् ॥³⁹

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समं सखीसचिवजनैः शनैरसौ
स्वसौष्ठवोपहसितनाकनायिका ।
अशिश्रियज्जघनभरार्जितश्रमा
तमाश्रमं सुभगमभङ्गया श्रिया ॥⁴⁰

इति श्रीगुर्जेश्वरपुरोहितश्रीसोमेश्वरदेवविरचिते सुरथोत्सवनाम्नि महाकाव्ये सुरथतपोवर्णनो नाम द्वादशः सर्गः ॥⁴¹

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अथ द्रुमारोपितपल्लवश्रीः
श्रीकण्ठकान्तानुमतो वसन्तः ।
मित्रेण साकं मकरध्वजेन
तपोधनानां वनमाजगाम ॥⁴²

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उत्तस्थिवानाम्रवणस्थितानां
कोलाहलः कोकिलकामिनीनाम् ।
यो भावमुद्भासितवान्विरुद्धं
समादधानेष्वपि मानसेषु ॥⁴³

³⁸ missing syllables....*vidhātā*] B1, K; *śejajaci? jayasadāsu tasmin sāhāyyaṃ samadhur vidhātā B2. pratiṣkaśeṇa*] g: *sahāyena* B1.

³⁹ *tapodhanaṃ*] B1, B2; *tapodha(va)naṃ K. jālaka-*] g: *puṣpalikāyuktaḥ B1, puṣpakalikā K. itīritā...ghanastanī*] B1, K; illegible B2..

⁴⁰ *abhaṅgayā*] g: *paripūrṇayā* B1.

⁴¹ *-nāmnī mahākāvyē suratha-*] B1, K; missing B2.

⁴² Metre (13.1-13.91): *upajāti*

⁴³ *viruddhaṃ*] g: *kāmāntakaṃ B1, K. samādadhāneṣu*] g: *dhyānapareṣu* B1, K.

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विलोलयन्पादपपल्लवानि
मनांसि यूनामिव रागवन्ति ।
लुप्तस्मराज्ञेषु कृतोग्रदण्डः
श्रीखण्डशैलादनिलश्चाल ॥

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बभूव ताभिर्नवमञ्जरीभिश्
चूतः स्मराकूतविधावधृष्यः ।
यास्तर्जयन्ति स्म समीरलोलाः
प्रविष्टमानानपुनर्भवाय ॥⁴⁴

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अथोष्णरश्मेः किरणैः कदुष्णेर्
अजायत स्वेदजलोपलम्भः ।
माकन्दसेकश्चमपाटलेषु
तपस्विकन्यावदनाम्बुजेषु ॥

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माध्वीकधामानि मधुव्रतानां
सहस्रधामोत्सववत्सलानि ।
घर्मोपलम्भात्सुभगीभवत्सु
जजृम्भिरे वारिषु वारिजानि ॥⁴⁵

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पठत्सु सूर्यामिव कोकिलेषु
बालप्रवालाधरबन्धुराभिः ।
प्रतानिनीभिः सह पादपानां
मधुः पुरोध्या विदधे विवाहम् ॥⁴⁶

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सौरभ्यलुभ्यन्मधुपीनिपीत-
पुष्पश्रियाशोभत हेमपुष्पः ।

⁴⁴ *smarākūtavidhāv*] g: *kāmābhiprāyakathane* K. *praviṣṭamānān apunarbhavāya*] corr. H Isaacson; *praviṣṭamānā na punarbhavāya* K.

⁴⁵ *sahasradhāmotsavavatsalāni*] g: *sūryodaye padmāni vikasanti* B1, K. *jajrmbhire*] B1, B2; *jajrmbhite(re)* K.

⁴⁶ *sūryām*] g: *sūryayā dṛṣṭam sūktam sūryā tad dhi pānigrahe paṭhyate* B1, *sūryeṇa dṛṣṭam sūktam sūryā, tad dhi pānigrahe paṭhyate* K.

The Sūryā hymn from the R̥gveda on Sūryā's marriage to Soma, which is chanted during weddings is in the R̥gveda 10.85.1-23

प्रस्थायकानामविलङ्घनीयं
चकार चित्तासनशासनं यः ॥⁴⁷

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पलाशपुष्पेषुभिरेव देवः
पुष्पेषुरध्वन्यजनं जघान ।
तल्लोहितेनेव तथा हि तेषु
लौहित्यमत्यद्भूतमाविरासीत् ॥

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नवप्रसूनासवलालसानां
कुलैरलीनां बकुलश्चकाशे ।
मनोरमे सत्यपि वृक्षवृन्दे
यस्मिञ्जयाशा कुसुमायुधस्य ॥⁴⁸

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द्रष्टान्यपुष्टः स्मरदैवतस्य
यस्य प्रवासिव्यसने नियोगः ।
श्रुत्वा कुहूमन्त्रममुं मुहूर्तं
जगुर्न सामानि मुदा मुनीन्द्राः ॥⁴⁹

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तस्मिन्वसन्ते स्मितपुष्पजातौ
सा जातिरस्मर्यत हन्त भृङ्गैः ।
प्रायेण बन्धुः सुहृदामतीतश्
चित्ते वसत्युत्सववासरेषु ॥⁵⁰

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विशेषितत्वात्कुसुमाकरेण
वनं तदप्यन्यदिवालोक्त्य ।
वेदान्तवेद्यान्यपि मानसानि

⁴⁷ -śriyāśobhata] K, B2; -śriyāśobhata B1. hemapuṣpaḥ] g: nāgakeras campako vā B1, K. prasthāyakanām] g: pathikānām K. cittāsana-] g: pathikānām B1.

⁴⁸ cakāṣe] B1, K; cakāse B2.

⁴⁹ draṣṭānyapuṣṭaḥ] B2; draṣṭānyapuṣṭa B1, K. draṣṭā-] g: kāmō devatā B1. draṣṭā-] g: ṛṣiḥ K. smaradaivatasya] g: kāmō devatā K. kuhūmantram] g: mantrā hi ṛṣidaivataniyogayuktā eva bhavanti B1, K.

⁵⁰ asmaryata hanta] B1, K; asmaryajātu B2. bhṛṅgaiḥ] B2; bhṛṅgaḥ B1, K. jātir] g: bhṛṅgāṇām api vallabhatvena prasiddhā B1.

चलन्ति यत्नान्मुनयो नियेमुः ॥⁵¹

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तपोवने तत्र वनेचराणां
तन्वत्रतिं रत्यवलम्बिनां सः ।
कङ्कलिभिः पल्लविताग्रशाखैर्
उच्छृङ्खलः पञ्चशरश्चचार ॥⁵²

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अथाश्रमोपान्तकृतान्निकेतात्
पुष्पावचायव्यपदेशिनी सा ।
समं सखीभिः प्रचचाल चारु-
विलोचना भूपविलोभनाय ॥⁵³

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तस्मिन्वने सिञ्जितनूपुरेण
गतेन सा संचरते स्म तेन ।
तिरस्कृतावेकपदेऽपि येन
यानस्वनौ हंसविलासिनीनाम् ॥⁵⁴

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तुङ्गस्तनीनामियमिद्धकान्तिर्
मध्ये सखीनामधिकं बभासे ।
नवप्रसूनस्तवकाचितानां
नवौषधीनां ज्वलदौषधीव ॥⁵⁵

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मुक्तामयं दाम निर्जाशुयोगान्
नीलाशमभिर्मिश्रमिवाश्रितेन ।
सा केशपाशेन भृशं बबन्ध
यूनां मनांसीव विलोचनानि ॥

⁵¹ kusumākareṇa] g: vasantena B1. vedāntavedyāny] B1, K; vedāntadāntāny B2.

⁵² pallavitāgrasākhair] B1, B2; pallavitāgrasā(śā)khair K. kaṅkelibhiḥ] g: aśokaiḥ B1. Pādas 1-2 are illegible in B2; resume from 28 recto.

⁵³ athāśramopāntakṛtān] B2; athāgamopāntakṛtān B1, K.

⁵⁴ tasmīn] B2; yasmin B1, K.

⁵⁵ babhāse] B1, B2; balā(bhā)se K. navauśadhīnām B1, K] nagaśadhīnām B2. jvalad-] B2; jvalan-

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अन्तःस्फुरत्केसरगन्धलुब्धैर्
द्विरेफवृन्दैरुपरि भ्रमद्भिः ।
चकार तस्याश्चिकुरोच्चयस्य
निर्भर्त्सनानीव मुहुरमनोभूः ॥⁵⁶

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कुम्भौ पुरस्तत्कुचयोर्न किञ्चित्
पद्माकरस्तत्करपोष्यवर्गः ।
तदङ्गकान्तेः कनकं वराकं
राकाशशी तद्वदनानुकल्पः ॥⁵⁷

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भ्रूभङ्गसङ्गादिव वक्रिमाणम्
आपुस्तदीयानि विलोकितानि ।
दध्ने विशुद्धद्विजसंसृजापि
नीरागता नाधरपल्लवेन ॥⁵⁸

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विशङ्कमानः किल कर्णलग्ण-
विपक्षपङ्केरुहतस्तदा स्यात् ।
आत्मानमिन्दुः परिवेषवेष-
प्राकारगुप्तं रचयाञ्चकार ॥⁵⁹

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कपोलयोः काप्यपरैव शोभा
यत्कुम्भदासी द्विपदन्तदीप्तिः ।
सा वाचि काचित्कलता च तस्याः
यस्याः शिलं कोकिलकूजितानि ॥⁶⁰

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सुधांशुधामोज्ज्वलदन्तदीप्ति-

⁵⁶ *nirbhartsanānī*] B2, K; *nirbhatsyanāni* B1; g: *dṛṣṭyādidoṣaparihārārthaṃ vastrādikaṃ tadupari bhrāmyate tan nirbhartsanaṃ* B1, K.

⁵⁷ *kumbhau*] B1, B2; *kumbho(mbhau)* K. -*anukalpaḥ*] g: *gauṇaḥ* B1.

⁵⁸ -*samsrjāpi*] B2; *samsr̥tāpi* B1, K.

⁵⁹ *viśaṃkamānaḥ*] B2; *bisaṃ yadi syāt*] B1, K.

⁶⁰ *yatkumbhadāsī dvipadantadiptiḥ*] corr. H. Isaacson; *yatkumbhadāsīdvipadantadiptiḥ* K. *śilaṃ*] g: *bhūmipatitaṃ dhānyaṃ* B1, K.

लिप्तस्य तस्याः शुचिता स्मितस्य ।
समौक्तिकज्योतिषि ताम्रपर्णी-
डिण्डीरपिण्डेऽपि कदाचिदेव ॥

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रराज तस्यास्तनुरोमराजिस्
तुङ्गस्तनस्तम्भनिबद्धमूला ।
गभीरनाभीकुहरप्रवेश-
कामेन कामेन ततेव रज्जुः ॥

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मन्ये महानन्दपदं तदेतन्
नितम्बबिम्बं शशिविम्बमुख्याः ।
यस्मिन्नवस्थाय तथा हि सुस्थैर्
नेत्रैः पुनर्नाववृते नराणाम् ॥

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येन द्रुतं यानविनिर्जितानां
मतङ्गजानां जगृहे करश्रीः ।
मन्ये तदूरुद्वितयस्य तस्य
न दुष्कराभूत्करभाभिभूतिः ॥⁶¹

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मुनिप्रभावादतिरम्यभावान्
फलप्रवालप्रसवानजस्रम् ।
संपादयद्भिस्तूरुभिः समन्ताद्
आकल्पितं कल्पतरूपमेयैः ॥⁶²

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अथ श्रुतश्रौतविधीनि तन्वन्
मनांस्यनावृत्तिपदोत्सुकानि ।
ददर्श सा श्रीरिव दर्शनीया
श्रेयस्करं मस्करिणां वनं तत् ॥⁶³ युग्मम् ॥

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मूर्तेर्विवर्तेरिव भानुभासाम्

⁶¹ -vinirjitānām] B2; -vivarjitānām B1, K. karabhā] g: maṇibandhakaniṣṭhakayor madhyam B1.

⁶² -pravāla-] B2; -pravāsa- B1, K.

⁶³ atha śrutaśrauta-] B1, K; apy aśrutaśrauta- B2.

उद्धासमानं मुनिभिर्महद्भिः ।
तत्राश्रमं सा सुतनिर्विशेष-
मृगं मृगाक्षी मृगयांचकार ॥⁶⁴

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अनोकहस्कन्धविलम्बितार्द्र-
वल्का सुगन्धिर्बलिपुष्पगन्धैः ।
तपस्विनां भूमिरभीतसत्त्वा
जहार सा शान्ततयैव चेतः ॥⁶⁵

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मनः प्रविश्येव तदीप्सितज्ञा
गिरां च पीयूषकिरां प्रयोक्त्री ।
तामाश्रमालोकनलोलदृष्टिम्
इष्टा सखी काचिदवोचदेवम् ॥⁶⁶

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गौराङ्गि सारङ्गकुलानि पश्य
सुखोपविष्टान्युटजाङ्गनेषु ।
छायाद्रुमाधःस्थितिभिर्मुनीन्द्रैः
स्नेहादिव व्यत्ययिताश्रयानि ॥⁶⁷

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एते पुरः सुन्दरि सुन्दराणि
द्रुमाः सुमानि प्रसुवन्ति तानि ।
कृतोरुभावेषु भवत्सु येषु
भृङ्गाङ्गना निर्गमयन्ति दौस्थ्यम् ॥⁶⁸

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दुकूलिनो वल्कलिभिर्विमुक्ता-
हारैः सहारा बलिनः कृशाङ्गैः ।
शान्त्यैव लोकोत्तरया मुनीन्द्रैर्

⁶⁴ *vivartair]* g: *pariṇāma* B1. *mṛgayāmcakāra]* g: *avalokayāmāsa* B1.

⁶⁵ *sugandhir]* B2; *sugandhair* B1, K. *abhītasattvā]* B1, K; *abhītasattvā* B2. *śāntatayaiva]* B1, K; *sātatayaiva* B2.

⁶⁶ *tad]* g: *manaḥ* B1.

⁶⁷ *vyatyayita-]* g: *parivartita* B1.

⁶⁸ *kṛtorubhāveṣu]* tentative conj. H. Isaacson; *kṛtorubhāve'pi* B1, K; *jñator abhāvepi/jñatorubhāvepi* B2.

एभिर्विजीयन्त इव क्षितीन्द्राः ॥⁶⁹

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पञ्चाग्निसेवा परितापशान्तिं
जाड्यव्ययं तीर्थजलावगाहः ।
अरण्यवासश्च भयापहारं
सारङ्गशावाक्षि करोत्यमीषाम् ॥⁷⁰

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आद्याच्चतुर्थं पुरुषार्थमर्थ-
कामावतिक्रम्य भजद्भिरेभिः ।
कर्माणि षट्कर्मविगर्हितानि
श्रुत्वैव मुक्तानि न चानुभूय ॥⁷¹

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निरीक्ष्यमाणास्तरुणार्कभासा
मुहुः सहासं मुनिमण्डलेन ।
अमी शमीच्छ्रायमुपेत्य पश्य
क्रीडन्ति यज्ञाभिनयेन डिम्भाः ॥

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इतश्च नेत्रे कुरु चारुनेत्रे
मित्राय साधरणचापलत्वात् ।
अयं बटुर्यच्छति मर्कटाय
पचेलिमान्यामलकीफलानि ॥

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अन्तःसमारोपितपावकानां
भासा लसन्त्येव विभासमानाः ।
ज्योतिर्विचिन्वन्ति मुमुक्षवोऽमी
निमीलिताक्षा हृदि दीपदीप्तम् ॥⁷²

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कुप्यन्ति तावद्द्विषतोऽपि नैते

⁶⁹ śāntyaiva] B1, K; śāntyava B2.

⁷⁰ tīrthajalāvagāhah] B1, B2; tīrthajalāvagāhah] K.

⁷¹ ādyāc] g: dharmāt B1. ṣaṭkarmavigarhitāni] g: brāhmaṇaninditāni B1, K. bhajadbhir] B1, K; bhadbhir B2.

⁷² vibhāsamānāh] B1, B2; vilāsamānāh] K. nimilitākṣā] B2; nimilitākṣaṃ B2, K. vicinvanti] g: paśyanti B1.

कुप्यन्ति चेत्तं सकलं दहन्ति ।
विलङ्घ्यते वारिनिधिर्न वेलां
विलङ्घ्यते चेत्परिभूयते भूः ॥⁷³

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अनिष्टुरालापिनि नैष्ठिकोज्यं
समाश्रयत्याश्रममाद्यमेव ।
गुरोर्गृहीतं रहितं च दोषैर्
मृषैव मोक्तुं हितमीहते कः ॥⁷⁴

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सैव क्रिया या विदधाति धर्मं
वचस्तदेव श्रुतिसंस्कृतं यत् ।
सेव्यः स एव स्वपदप्रदो यः
स एव यस्तत्पदबुद्धिरत्र ॥⁷⁵

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विलोक्य वातेन वितायमानां
होमाग्निधूमावलमन्तरिक्षे ।
नवाम्बुवाहभ्रमसंभ्रमेण
शिखण्डिनस्ताण्डवमारभन्ते ॥⁷⁶

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एषा नदी सुन्दरि नातिदूरे
यस्याः समीरोज्यमुपैति शीतः ।
आधूतसौगन्धिकगन्धलोलै
रोलम्बलोकैरनुगम्यमानः ॥

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इति स्थितायामभिधाय तस्यां
तरङ्गिणीं तां प्रति सा प्रतस्थे ।
कारण्डवाडम्बरमण्डितायास्
तीरेऽस्ति यस्याः स नृपस्तपस्यन् ॥

⁷³ *dviṣato*] B1, K; *dviṣate* B2. *vilaṅghate*] B2; *vilaṅghyate* B1, K. *vārinidhir*] B2; *vāridhibhir* B1, K. *velām*] em., *velā* B1, B2, K.

⁷⁴ *moktuṃ*] B2; *bhoktuṃ* B1, K. *hitam*] g: *mokṣasādhanam* B1. *doṣair*] g: *paśuvadhādibhiḥ*; g: *paśughātādibhiḥ* K. *grhītaṃ* *rahitam*] B1, K; *grhītarahitam* B2.

⁷⁵ *yaḥ*] g: *vibhuḥ* B1. *tatpadabuddhir*] g: *mumuṣuḥ* B1.

⁷⁶ Last two *pādas* illegible in B2.

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सविभ्रमं सा ददती पदव्यां
पदानि पद्मध्वजलाञ्छनानि ।
हंसाङ्गनानां गतिभिर्जितानाम्
ईर्ष्या कषायं हृदयं चकार ॥

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तामापतन्तीमवलोक्य रम्यां
जयं स्मरश्चेतसि निश्चिकाय ।
शम्भूपमं भूपममुं तु पश्यन्
असौ सनिःश्वासमभून्निराशः ॥⁷⁷

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स्वच्छस्वभावामविमुक्तसत्त्वाम्
अजस्रमङ्गीकृतहंससेवाम् ।
तामापगामाप तदायताक्षी
साक्षान्मुनीनामिव चित्तवृत्तिम् ॥⁷⁸

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सम्यक्समाधिप्रतिपादितैस्त्वैस्
तेजोभिरभ्युज्ज्वलयन्निवाशाः ।
ततस्तयालोक्यत चक्रवर्ती
समीपवर्ती सरितः स तस्याः ॥⁷⁹

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वक्षस्तटेन स्फुटदन्तिदन्त-
व्रणेन मूर्ध्ना च जटाचितेन ।
प्रदर्शयन्नेकशरीरवासाद्
रसावभिन्नाविव वीरशान्तौ ॥⁸⁰

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नित्यव्रतस्नानपिशङ्गिताभिर्
जटाभिरुद्भासितमौलिभागः ।
कर्पूरचूर्णाभिफटोल्बणेन

⁷⁷ amuṃ] B1, K; amu B2.

⁷⁸ ajasram aṃgikṛta-] B2; ajasrasaṅgikṛta- B1, K.

⁷⁹ samīpavartī] B2; snānaṃ vidhitsan B1, K.

⁸⁰ rasāv abhinnāv iva] B2; rasau vibhinnāv iva B1, K.

तुल्योपमस्तक्षकपन्नगेन ॥⁸¹

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असंनिधानेऽपि बलायुधानां
क्षमः समग्रामिव जेतुमुर्वीम् ।
कृतार्थमर्थैरिव कर्तुमर्थि-
सार्थं समर्थः श्रितवल्कलोऽपि ॥⁸²

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तरङ्गिणीतीरभुवि स्थितोऽपि
तेजस्तरङ्गैर्विगतोपमानैः ।
ज्योतिषि तारापथसंचराणि
व्यतीत्य तिष्ठन्नुपरीव तेषाम् ॥ पञ्चभिः कुलकम् ॥⁸³

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तं वीक्ष्य तीक्ष्णद्युतिर्दुर्निरीक्ष्यं
तस्थे भयस्तम्भितया तयापि ।
भवत्यसत्कर्मणि वर्तमानम्
अशङ्कितस्यापि हि शङ्किते चेतः ॥

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भूपस्य तस्याभिमुखं सखीभिर्
विहित्रिमैः सा विजहार हावैः ।
हारीणि रूपादपि चारुरूपाद्
वामभ्रुवां विभ्रमवल्गितानि ॥⁸⁴

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अनङ्गसंजीवनमङ्गमस्यास्
तत्रापि चित्राणि विभूषणानि ।
विलासवाजिकरणं वयश्च
तत्किञ्चन यन्मानसमाचकर्ष ॥

१३/५८

शाखाग्रतः पल्लवमुल्लसन्तं
लुलाव साविष्कृतनिम्ननाभिः ।

⁸¹ -*phaṭollvaṇena*] B1, B2; -*phaṭollasena K. karpūra-*] *g: rāgadraṇyaṃ* B1.

⁸² *samagrām*] B2; *samarthām* B1; *samarthā(grā)m* K.

⁸³ *pañcabhiḥ kulakam*] B2; *kulakam* B1, K.

⁸⁴ *vihitrimaiḥ*] corr., *vihitramaiḥ* B2; *barhitrimaiḥ* B1 (*g: kṛtrimaiḥ*), K.

पाणौ सवर्णत्विषि यः स्थितोऽपि
न क्षिप्रमालक्ष्यत तत्सखीभिः ॥

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मुहुर्मुखाम्भोरुहभोगलोभाद्
भृङ्गैः पुरः पातिभिराकुलेव ।
सुभ्रूपताकानि विधूतहस्ता
च्चिक्षेप सा दिक्षु निरीक्षितानि ॥⁸⁵

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बालं मरालं पुरतः प्रयान्तं
गृहीतुकामा किल कौतुकेन ।
चचाल सा स्मेरमुखी समीर-
चलद्गुलाञ्चलदर्शितोरुः ॥⁸⁶

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वेणुस्वनाहूतमृगं मृदङ्ग-
निनादमत्तप्रचलाकिलोकम् ।
गानावमानाकुलकोकिलं च
संगीतमङ्गीकृतमङ्गनाभिः ॥⁸⁷

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चेतोहरं चारुभिरङ्गहारैर्
अङ्गद्युतिद्योतितरङ्गभूमिः ।
विलासिनी कापि विलासलास्यं
श्रीनन्दनानन्दकरं चकार ॥⁸⁸

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रागो वसन्तः समयो वसन्तः
क्रीडाश्च तासां मदनैकदूत्यः ।
उपेक्षितुं नैतदपेक्षतेऽन्यः
शान्तात्मना तेन विना नृपेण ॥

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⁸⁵ Pādas 3 and 4 are illegible in B2.

⁸⁶ *gr̥hītukāmā*] B1, B2; *grahītukāmā* K.

⁸⁷ *-ninādamatta-*] g: *meghasvanabhramāt* B1. *pracalāki-*] g: *mayūra* B1. *-mṛgaṃ*] B1, K; *-magaṃ* B2. *-pracalākilokam*] B1, K; *-pracakelokaṃ* B2.

⁸⁸ *śrīnandana*] g: *kāma* B1.

भूयः पुरोभूयः विलोभनार्थं
तं पार्थिवं यावदपश्यदेषा ।
तदेतदन्यायममृष्यतेव
सैव प्रजघ्ने मदनेन तावत् ॥⁸⁹

१३/६५
देव्या यदर्थं मदनो नियुक्तस्
तस्मिन्न भूपे प्रबभूव किञ्चित् ।
विभेद तामेव शरैर्वराकीं
न हीक्षते कोपपदं विलक्षः ॥

१३/६६
वातावधूतैस्तटपादपानां
पुष्पैः पतद्भिः सुभगे शरीरे ।
गन्तुं न सान्यत्र शशाक मूर्तेर्
अनङ्गबाणैरिव बाध्यमाना ॥⁹⁰

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कर्णोत्पलं नावगलद्विवेद
जग्रन्थ नार्धग्रथितां च मालाम् ।
सा केवलं चित्रगतेव तिर्यग्
गतेन नेत्रेण नृपं निदध्यौ ॥

१३/६८
दृक्कोणयोः पाणिपयोजयोश्च
मनस्यनङ्गज्वरजर्जरे च ।
तस्यास्तदालोकनलुब्धदृष्टेर्
दृष्टः सखीभिः सम एव रागः ॥⁹¹

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सा लज्जया तं मदनोपतापम्
अपारयन्ती गदितुं सुसख्याम् ।
वपुस्तदङ्के न्यधिताधितापं
मनः पुनः पार्थिव एव तस्मिन् ॥⁹²

⁸⁹ *bhūyaḥ*] B1, K; *bhūpaṃ* B2. *vilobhanārthaṃ*] B2; *vilāsanārthaṃ* B1, K; *anyāyam*] B1, K; *anyājyayam* B2.

⁹⁰ *iva bādhyamānā*] B1, K; *anyūgamyamānaḥ* B2. *na*] B1, B2; *ta(na)* K.

⁹¹ *pāṇipajayoś*] B2; *pāṇisarajayoś* B1, K.

⁹² *susakhyām*] B2; *svasakhyām* B1, K. *apārayantī*] g: *aśaknuvantī* B1.

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तस्यास्तथा कामकृतामवस्थां
मत्वाथ सापि प्रतिकर्तुमूचे ।
तन्मैत्रमप्रेरणया प्रवृत्तिः
कष्टश्रितानां सुहृदां मुदे या ॥

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स्थानेऽनुरक्तासि न लज्जनीयम्
अस्मिञ्जने मानसनिर्विशेषे ।
यतः सरोजाकरमन्तरेण
नान्यत्र केलिं कुरुते मराली ॥⁹³

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अलं रुदित्वा मुखमुन्नयैतन्
मा निःश्वसीर्धूसरिताधरौष्ठम् ।
मनोरथं तूर्णमवेहि पूर्णं
मयि स्थितायां किमसाध्यमस्ति ॥⁹⁴

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तावत्त्वमत्राम्बुजपत्रतल्पे
संकल्पजन्मज्वरतप्तमङ्गम् ।
निधाय मोक्षां कुचयोर्विमुञ्च
प्रियौषधं यावदिहानयामि ॥⁹⁵

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तामेवमाश्रवास्य जवाद्वयस्या
तस्यान्तिकं भूमिपतेर्जगाम ।
उल्लङ्घ्य याञ्जालघुतामलध्वीं
को मानमन्विष्यति मित्रकार्ये ॥

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भूमिपतेरन्तिकमभ्युपेता
महःसमूहैः पिहितात्मकान्तिः ।
साक्षान्न सालक्ष्यत तद्वयस्या

⁹³ sarojākaram] B2; saro mānasam B1, K.

⁹⁴ niḥśvasīr] B2; niḥśvasair B1; niḥśvase K. -ādharauṣṭham] B2; -ādharoṣṭham B1, K. manoratham tūrṇam avehi pūrṇam] B1, K; manoratham pūrṇam avehi tūrṇam B2.

⁹⁵ tāvat tvam] B1, K; tā tvam B2. -jvarataptam] B1, K; -jvaramatram B1.

चित्रेव चित्रद्युतिसंनिधाने ॥⁹⁶

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तस्य प्रणम्यस्य कृतप्रणामा
सप्रश्रयं प्रश्रयसंश्रयस्य ।
प्रभावसंभावितभीरभीतेर्
इत्यब्रवीदब्रुवतः पुरः सा ॥

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हे विज्ञ विज्ञापयितास्मि किञ्चित्
त्वामुन्नतत्वादभियाचनीयम् ।
तदर्हसि क्षन्तुमसच्च सच्च
स्वाभाविकी सत्सु यतस्तितीक्षा ॥⁹⁷

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त्रपाकरं नापरमर्थितायाः
साप्युन्नते चेत्सच्चिवे च कोऽर्थी ।
कूपेऽर्थ्यमाने यदधोमुखत्वम्
उत्कन्धरत्वं पुनरम्बुवाहे ॥

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सखीयमेतद्वनमन्वगच्छन्
महेच्छपुष्पाण्यवचेतुकामा ।
त्वद्दर्शनाच्चेतसि लग्नमस्याः
पुष्पेषुचापच्युतमाशु पुष्पम् ॥

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यथा त्वमेकाग्रमनास्तपस्वी
निरीक्षसे तीक्ष्णमरीचिमेनम् ।
तथा तपस्तीक्ष्णमनन्यदृष्टिस्
तपस्विनी सापि विलोकते त्वाम् ॥

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⁹⁶ pihitātmakāntiḥ] B2; pihitāṅgakantiḥ B1, K. citrā] g: nakṣatraṃ B1, K. citradutytiḥ] g: sūryaḥ K.

⁹⁷ cf. Kirātārjunīyam:

kriyāsu yuktair nṛpa cāracakṣuṣo na vañcanīyāḥ prabhavo 'nūjīvibhiḥ /
ato 'rhasi kṣantum asādhu sādhu vā hitaṃ manohāri ca durlabhaṃ vacaḥ // 1.4 //
And cf. Meghadūta:

jātaṃ vaṃṣe bhuvanavidite puṣkarāvartakānām
jānāmi tvāṃ prakṛtipuruṣaṃ kāmarūpaṃ maghonaḥ |
tenārthitvaṃ tvayi vidhivaśād dūrabandhur gato 'haṃ
yācñā moghā varam adhiguṇe nādhame labdhakāmā // 1.6 //

प्रयत्नतोऽपि प्रतिषिध्यमानं
मानैकमूलं प्रतिकूलवृत्तिः ।
निधाय चित्तं त्वयि तप्यते सा
साधावसाधाविव गोप्यमर्थम् ॥⁹⁸

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सा दक्षिणादुद्विजते समीराद्
वैरायते रश्मीषु शीतरश्मेः ।
श्रुत्वा वचः कोकिलकामिनीनाम्
आर्ता च वार्तान्तरमातनोति ॥

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नरेशवंशप्रभवोऽसि कश्चिन्
नरेश्वरो नूनमनूनतेजाः ।
न लक्षणैरेभिरुपेतमेतद्
वपुर्विधत्ते विधिरेवमेव ॥

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न साधुरात्मस्तुतिरुन्नतानाम्
अपत्यमेषापि न चान्यपत्नी ।
तदुत्तमाचार परिग्रहीतुं
तां रोहिणीमिन्दुरिवार्हसि त्वम् ॥⁹⁹

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जानाति साप्येवमलब्धमध्ये
यदात्मखेदाय मनोनुरागः ।
परं वराकी रिपुणा स्मरेण
कदर्थितान्यत्किमियं करोतु ॥¹⁰⁰

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उक्तान्यदन्यत्प्रतिवक्ति शून्या
यात्यन्यतोऽन्यत्र गतिस्पृहापि ।
तथात्मयुक्तात्मभुवा यथासौ
निर्वाति नोष्णेन न शीतलेन ॥

⁹⁸ mānaikamūla] g: he mānin B1, K. pratikūlavṛttih] B2; pratiṣiddhavṛttih B1, K.

⁹⁹ na cānyapatnī] B1, K; cānyapatnī B2. tāṃ] B1, K; tā B2.

¹⁰⁰ yad ātmakhedāya] B2; pade tayādāyi B1, K (both readings yield good sense; in the second recorded in B1 and adopted by K, it is “she had given [her love] to a recipient” with the use of the passive aorist of *dā*). alabdhamaḍhye] g: aviditasvarūpe B1; g: aviditābhiprāye K.

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सकृत्स्वहृद्रोगमिमं सलज्जा
शुष्कस्मितैः सा किल संवृणोति ।
कपोलपाण्डिम्नि परं न पश्य-
त्यपह्नवोपायमनङ्गचिह्ने ॥¹⁰¹

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निरस्य हारं हृदि चन्दनाम्भः-
प्रक्षिप्तमाक्षिप्तपयोजपत्रे ।
त्यक्तं तदप्युनमदना निधातुम्
आकाङ्क्षति त्वत्करपल्लवं सा ॥¹⁰²

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तदेहि देहि प्रिय जीवतव्यम्
अस्मासु सेवाञ्जलिरेष बद्धः ।
कल्पद्रुकल्पेषु भवादृशेषु
निरर्थिका नार्थिजनप्रवृत्तिः ॥¹⁰³

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इत्येतदीयानि वचांसि वाचं-
यमेऽवजानत्यवनीश्वरेऽस्मिन् ।
न केवलं सा मुमुचे निराशा
निःश्वासमस्त्रं मकरध्वजोऽपि ॥¹⁰⁴

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सख्यां नरेन्द्रेण निराकृतायां
मायाङ्गनासौ सह सौविदल्लैः ।
अन्तर्दधेऽन्तर्दधती विषादं
सौन्दर्यसम्पद्यदकृतक्रियायाम् ॥

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विषमशरशरैरभिन्नवक्षः-
स्थलमलघुश्रियमुज्झितप्रसूनाः ।
नृपमथ विचकत्थिरेऽम्बरस्थाः

¹⁰¹ sakṛt svahṛdrogam] B1, K; suḥsuhdrogam B2. paśyaty apahnāvopāyam] B1, K; paśyaty aḥnavopāyam B2.

¹⁰² -payojapatre] B1, K; -payojapatro B2.

¹⁰³ sevāñjalir] B2; kiṃ vāñjalir B1, K.

¹⁰⁴ vajānaty avaniśvare] B1, K; vajānaty anariśvate B2. na kevalaṃ sā] B1, K; sā kevalaṃ sā B2. avajānaty] g; avagaṇayati sati B1.

प्रसरति हि प्रियता कृतावदाने ॥¹⁰⁵

इति श्रीसोमेश्वरदेवविरचितायां काव्यरत्नकरण्डिकायां सुरथोत्सवनाम्न्यां मायाङ्गनावर्णनो नाम त्रयोदशः सर्गः ॥¹⁰⁶

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अथ पार्थिवस्य तपसा महीयसा
परमेश्वरप्रियतमा प्रसेदुषी ।
निजमूर्तिमर्तिशमनीमदर्शयन्
सतां महत्सु विफलः परिश्रमः ॥¹⁰⁷

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मुदितेन तेन मुनिना निवेदितं
यदचिन्तयच्चिरमनन्यमानसः ।
पुरतः स्फुरन्निरुपमं महन्महस्
तदवेक्ष्य स क्षितिपतिर्विसिस्मिये ॥¹⁰⁸

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भुवनैकमातरमवेहि वत्स मां
मुदितामनेन महता व्रतेन ते ।
तदरं वरं वद यदर्थमर्थिता
भवताहमित्यभिदधे तमद्रिभूः ॥¹⁰⁹

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ब्रुवतीमिति क्षितिधरेश्वरात्मजां
हृषितात्मनः प्रणमतः प्रजापतेः ।
व्यलगल्ललाटफलके यदुर्वरा-
रज एव राज्यतिलकं बभूव तत् ॥¹¹⁰

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मुदितामरप्रहितपुष्पसंपदा

¹⁰⁵ Metre: *puṣpitāgrā* (ayuji nayugarephato yakāro / yuji tu najau jaragās ca puṣpitāgrā //)

¹⁰⁶ colophon] iti śrīgurjareśvarapurohitaśrīsomeśvaradevaviracite surathotsavanāmnī mahākāvye māyāṅganāvarṇano nāma trayodaśaḥ sarggaḥ śrī B2.

¹⁰⁷ Metre (14.1-56): *mañjubhāṣiṇī* (*sajasā jagau ca yadi mañjubhāṣiṇī*).
nijamūrtim artiśamanīm] B2; *nijamūrtimūrtiśamanīm* B1, K.
Surathotsava 14.1-14.2 <= *Devīmāhātmya* 13.9-10.

¹⁰⁸ *muninā*] *g*: *sumedhasā* B1, K. *sphuran*] K, B2; *spharan* B1. *tad*] *g*: *devirūpaṃ tejaḥ* B1, *g*: *devirūpaṃ* K.

¹⁰⁹ *muditām*] B1, K; *mudinā* B2. *anena*] B1, K; *madena* B2. *yad artham*] B1, K; *yarthadam* B2. *bhavatāham*] B1, K; *bhavatāpy aham* B2.

¹¹⁰ *prajāpateḥ*] *g*: *rājñāḥ* B1, K. *vyalagal*] *g*: *vilagnaṃ* B1.

सुरभीकृते शिरसि रोपिताञ्जलिः ।
प्रमदाश्रुसीकरकरम्बिताम्बकः
स जगाद सादरमिमां मुदा स्तुतिम् ॥¹¹¹

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जनिरद्य मेऽजनि शुभाशु भावितं
तनुनाप्यनेन तपसां फलं महत् ।
अनिदर्शनेन तव दर्शनेन यन्
महती मृडानि मयि योग्यतार्पिता ॥¹¹²

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किमिदं विभातमविभावितारुणं
निरवामहं किममुनैव वर्ष्मणा ।
गिरिजेऽरिजेतु तव पादपङ्कजं
यदमोघदर्शनमदर्शमग्रतः ॥¹¹³

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तमिमं नमामि चरणं रणोत्सवे
तव येन रोषत इवारुणत्विषा ।
प्रहतेः पुरैव रिपुरुद्यता द्रुतं
नखदर्पणप्रतिमितः स जगृहे ॥¹¹⁴

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हरिचक्रमक्रमत यत्र नाद्रिजित्
पविना विनाशयितुमीश्वरो न यम् ।
अपि तस्य यः सपदि विद्विषोऽपिषच्
चरणं प्रणौमि तव तं नतं सुरैः ॥¹¹⁵

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मरुतामजस्रमशुभापहारिणौ
चरणावुभौ प्रणमनीयतां गतौ ।

¹¹¹ *mudā*] B1, K; *umā* B2. *stutim*] B1, B2; *sthitim* K. *surabhīkṛte*] B1, K; *surabhikṛte* B2.

¹¹² *yogyatā*] B1, B2; *yodhyatā* K; *g: saṃbhāvanā* B1. *mayi*] B1, K; *maye* B2.

¹¹³ *avibhāvitāruṇam*] B1, B2; *avibhāvitāruṇam* K. *niravām*] *g: muktim agamam* B1, K. *adarśam*] *g: dṛṣṭavān* B1, K.

¹¹⁴ *prahateḥ*] B1, K; *prahuteḥ* B2; *g: prahārāt* B1, K. *udyatā*] *g: udgacchatā* B1, K. *pratimitaḥ*] *g: bimbitaḥ* B1, K. *sa*] *g: mahiṣaḥ* B1, K. *jagrhe*] B1, K; *jagrāse* B2.

Devīmāhātmya Adhyāya 2 ff. tells the legend of Mahiṣāsūramardinī,

¹¹⁵ *praṇaumi*] *g: staumi* B1. *tasya*] *g: hiṃsārthakatvāt karmaṇi saṣṭhī* B1, K (the rule derives from *Aṣṭādhyāyī*, 2.3.56: *jāsi-ni-pra-haṅḥ-nāṭa-krātha-piṣāṃ hiṃsāyām*). *akramata*] B1, K; *akrata* B2. *īśvaro*] B1, K; *īśvaro* B2.

प्रथमस्तवैष महिषान्तकृद्धरेर्
अपरो विरोचनतनूजबन्धनः ॥¹¹⁶

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अयमेव देवि भुवनत्रयेऽपि ते
चरणः प्रियार्थकरणस्तथा हि यः ।
प्रणतः प्रसादसुखमिच्छता जगद्-
गुरुणापि केलिकलहे पिनाकिना ॥

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मधुकैटभौ विकटविक्रमौ यथा
त्वममूमुहः प्रहरति त्रिविक्रमे ।
अधनुापि गापयति पङ्कजासनस्
तव तच्चशस्तदुदरस्थिताः प्रजाः ॥¹¹⁷

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सकलोऽपि केन महिमा हिमाद्रिजे
परिमीयताममितवैभवस्तव ।
यदुदेषि दैवतशरीरतः कदा-
प्यथ च त्वमेव विदधासि तान्यपि ॥¹¹⁸

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उदितेन येन स बभूव भूधरः
सुरधाम वामन इवोच्चकैरपि ।
महसा ततोऽपि महता हतासुरं
तव तद्रूपविमलमत्यशय्यत ॥¹¹⁹

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खरहेतिभिर्नखरहेतिरप्यसाव्
अजितः परैर्जयति यानकेसरी ।
कुरुते स्म यः समरकृत्तचामरः

¹¹⁶ *aparo*] *g: vāmaḥ* B1.

¹¹⁷ *gāpayati*] *em., gāyayati* B1, K, B2. *amūmuhaḥ*] *g: mohitavān* B1; *g: mohitavati* K. *amūmuhaḥ* is the aorist (2nd Person, sg) of *muh*. *Devīmāhātmya* 1.49 -1.78 narrates the deaths of the demons Madhu and Kaiṭabha.

¹¹⁸ *yad*] *g: †vipadgatena†* B1. *tāny*] *g: daivatāni* B1. *parimiyatām*] B1, K; *parimiyatām* B2. *udeṣi*] B2; *udeti* B1, K. *Devīmāhātmya* 2.1-2.34 tells the birth of the goddess through the *tejas* of all the gods.

¹¹⁹ *bhūdhuraḥ*] *g: meru* B1. *mahasā*] *g: tejasā* B1. *tato*] *g: tad api tejo bhavattejasā jitam ity arthaḥ* B1; *g: tad api tejaso bhavattejasā jitam* K.

स्थिरचामराममरराज्यसंपदम् ॥¹²⁰

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तदहं कृतं तव नमामि हुंकृतं
किल कृन्तता समिति धूम्रलोचनम् ।
अरिदारणकरुचिरेष निर्मितः
सफहलोऽपि येन विफलो महानसि ॥¹²¹

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अलिकायमातरलिकाय कोमलाम्
अलकावलीं कलयते नमस्तव ।
द्रुतमाविरक्रियत चण्डमुण्डयोः
प्रलयक्षये च युधि येन चण्डिका ॥¹²²

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रुधिरासवं रुधिरबीजसंभवं
भवती भवानि समराजिरे पपौ ।
तदपायचायनविकासिचेतसाम्
अमृताशिनामुदलसन्मदः पुनः ॥¹²³

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दलिते त्वया दितिजचक्रवर्तिनि
त्रिदिवश्रिया तदुपतप्तया श्रितः ।
प्रसरत्प्रमोदनयनाम्बुशीतलो
जलयन्त्रवेश्मसदृशः सहस्रदृक् ॥¹²⁴

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पुरुषं चिराय परिचर्य दुर्लभं
भवभीरुभिर्यदभिलष्यते पदम् ।

¹²⁰ *kharahetibhir]* *g: tikṣṇāyudhaiḥ* B1, K.

¹²¹ *eṣa]* *g: khaḍgamuṣṭiḥ* B1. *saphalo]* *g: huṃkāreṇaiva vairiṇo naṣtatvāt* B1, K. *Devīmāhātmya* Adhyāya 6 is about the death of Dhūmrālocana.

¹²² *alikāyamātar]* *g: bhramaraśarīram* B1 (this is a reference to the curious Bhramaravāsini, or Bhrāmārī, with whom Caṇḍikā is collocated in the *Devīmāhātmya* 11.49-50ab. Here Caṇḍikā prophesies that she will be incarnated in a form associated with bees having many numbers of them. She seems to have been a separate deity and her legend appears in a number of sources such as the *Rājatarāṅgiṇī* 3.386-431 [Stein 1900, Vol 1, pp. 107-110]. *alikāya]* *g: lalāṭāya* B1, K. *kalayate]* *g: vibhrate* B1. The legend of Caṇḍa and Muṇḍa is in *Devīmāhātmya* Adhyāya 7.

¹²³ *-apāya-]* B1, B2; *-apāpa-* K. *rudhirabīja-]* *g: raktabījaḥ* B1. *-cāyana-]* *g: darśana* B1 (interpreted as a noun from the root *cāy* “to observe/perceive”). The demon Raktabīja appears in *Devīmāhātmya* Adhyāya 8.

¹²⁴ *ditijacakravartini]* *g: śumbhe* B1, K.

सकृदानता च सुलभा च भाविनां
वनितापि तद्वितरसि प्रसेदुषी ॥¹²⁵

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कमला त्वमेव कमलानने यया
परितुष्टया नरपतित्वमियुषि ।
मनुजेऽपि देव इति सेवकब्रजैर्
अभिधीयते न च न भाति तस्य तत् ॥¹²⁶

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भवतीमतीन्द्रियदृशः सरस्वतीं
निगदन्ति दन्तिवदनोपपादिनि ।
यदनुग्रहात्कविगवीषु तद्वस-
त्यमृतं विषीभवति दुर्जनेषु यत् ॥¹²⁷

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शुभलक्षणात्तव निरीक्षणक्षणात्
किमतः परं प्रियतरं यदर्थये ।
तदवश्यदेयमथवा भवानि तत्
त्वयि निर्भरा भवतु भक्तिरेव मे ॥¹²⁸

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दशनांशुभिर्दलितकुन्दसुन्दरैः
सितमातपत्रमिव तस्य तन्वती ।
नृपतेः पुरस्त्रिपुरवैरिवल्लभा-
भिदधे प्रसादमधुराक्षरां गिरम् ॥¹²⁹

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भज वत्स वत्सरसहस्रवतिनीं
निजराज्यसंपदमदभ्रविक्रमः ।
भवतश्चिराय विरहार्तिमङ्गकैर्

¹²⁵ *puruṣaṃ*] *g: paramātmānam* B1, K. *bhavabhīrubhir*] K, B2; *bhavabhīrubhīr* B1. *padam*] *g: muktim* B1, K.

¹²⁶ *iyuṣi*] B1, B2 (locative of the perfect participle *parasmaipada* of *i*, qualifying *manuje*); *iyuṣi*(*ṣi*) K. *tat*] *g: devābhīdhānam* B1, K.

¹²⁷ *dantivadanopapādini*] *g: he vināyakamātaḥ* B1, K. *gaviṣu*] *g: vāṇiṣu* B1 (for *gavi* in the sense of speech see for example *Śiśupālavadha* 2.38). *viṣībhavaty...yat*] *g: yat satāṃ priyaṃ tad durjanānām apriyaṃ* B1; *g: satāṃ priyaṃ durjanānām apriyaṃ* K.

¹²⁸ *tad avasāyadeyam*] B1; *tad avasāyadoyam* B2; *tvadavaśyadeyam* K. *śubhalakṣaṇāt*] K, B2; *śubhalakṣaṇā* B1.

¹²⁹ *daśanāṃśubhir*] B1, K; *dalitātviyāditiśubhir* B2. *Surathotsava* 14.24-14.32 <= *Devīmāhātmya* 13.14-17 (Caṇḍikā's blessing to the king and the *vaiśya*).

अनुपस्कृतानुपचितैर्व्यनक्ति या ॥¹³⁰

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जपमालिकां जहिहि बाहुनामुना
रिपुनिग्रहाय कुरु कार्मुकग्रहम् ।
दधदुर्वरावलयमेककोऽपि यः
किरिक्छपोरगपतीनतीयवान् ॥¹³¹

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धृतिमादधातु धरणेद्विधाप्यसाव्
असमापनीयविभवो भवद्भुजः ।
समरे करालकरवाललालनः
कुरुते विरोधहृदयानि यो द्विधा ॥¹³²

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भवतः कदाचिदपि संगराङ्गने
न पराभवः परभवो भविष्यति ।
अरुणात्तमिस्रमिव मङ्गु नङ्गति
त्वदनीकतोऽपि रिपुराजमण्डलम् ॥¹³³

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न भयं भविष्यति कदाचिदीतिजं
निजबन्दुभिर्नृप न विप्रयोक्ष्यसे ।
मुखरे च मङ्गलमृदङ्गनिःस्वनैर्
न गदः पदं तव पुरे करिष्यति ॥¹³⁴

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रिपुनायिकानयनवारिसीकर-
प्रकरैरपास्तभुवनभ्रमश्रमम् ।
जगतां त्रयीमपि परिष्करिष्यते
करिदन्तसंततिसितं यशस्तव ॥¹³⁵

¹³⁰ *adabhra-*] *g: alaghu* B1. *aṅgakair*] *g: rājyāṅgair dehāvayavaiś ca* B1, K.

¹³¹ *kiri-*] *g: sūkaraḥ* B1. *jahihī*] B1, K; *jahahi* B2.

¹³² *dhṛtim*] *g: sādharmaṇaṃ saṃtoṣaṃ ca* B1; *g: dhāraṇaṃ saṃtoṣaṃ ca* K. *asamāpanīyavibhāvo*] *g: anantaśaktiḥ. vidhāpy asāv asamāpanīya-*] B1, K; marked as missing with dashes B2.

¹³³ *tvadanīkato*] B1, K; *danīkato* B2.

¹³⁴ *viprayokṣyase*] B1, K; *viprayokṣase* B2. *niḥsvanair*] B1, K; *nisvanair* B2.

¹³⁵ *pariṣkarīṣyate*] B1, K; *pariḥkarīṣyate* B2.

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तनये नियुज्य निजराज्यसंपदं
पदमारुरुक्षुरथ तार्क्ष्यलक्ष्मणः ।
जननान्तरे तरणिसंभवो भवान्
भविता मनुर्मनुजवासवाष्टमः ॥¹³⁶

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तमिति क्षितीशमभिषिच्य वाङ्मयैर्
अमृतद्रवैः क्वचिदगादगात्मजा ।
गतिमागतिं च महतामवेक्षितुं
न हि चार्मणे प्रभवतो निरीक्षणे ॥¹³⁷

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फलिते त्वसौ निजमनोरथद्रुमे
न मदस्य भूपतिरभूद्रशंवदः ।
न महानपीतर इवोत्सवे सति
स्मयमेति सीदति न चात्र सीदति ॥¹³⁸

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सुरथः समर्थितसमीहितस्ततः
शतमन्युरन्य इव तेजसा ज्वलन् ।
न्यवृत्तन्निवृत्तवृजिनं मुनिं प्रति
प्रतिभूरभूत्प्रथममेव यः श्रियः ॥¹³⁹

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नृपतिर्निजागमनदर्शनोत्सुकान्
अभिधावतः सबहुमानमानमन् ।
ऋषिपुत्रकानवितथाशिषस्तया
गिरिजाप्रसादकथयाभ्यनन्दयत् ॥

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तरवोऽपि तत्र नवमञ्जरीमिषाद्
दधतः प्रमोदपुलकोदयश्रियम् ।

¹³⁶ *tārksyalakṣmaṇaḥ*] B2; *tārksyalakṣaṇam* B1, K. *manujāvāsava*] g: *narendra* B1; g: *he narendra* K.

¹³⁷ *cārmaṇe*] g: *carmacakṣuṣī* B1.

¹³⁸ *phalite tv asau*] conj. H. Isaacson; *phalite'thasau*-B1, K, B2. *madasya*] K,B2; *damasya* B1. *smayam eti*] B1, K; *smayasteva* B2, g: *garva* B1. *sīdati na*] g: *utsave sīdati sati* B1. *cātra*] g: *utsave* K.

¹³⁹ *nyavrtan*] g: *nivartate sma dyutādītvāt parasmaipadam* B1 (for the grammatical rule, see *Aṣṭādhyāyī* 3.1.55), g: *nivartate sma* K. *-vrjanam*] B1; *-vrtinaṃ* K, B2. *nivrttavrjanam*] g: *gatapāpapaṃ* B1.

कलकोकिलाकलकलच्छलाज्जयं
जगुरागते नरपतौ कृतात्मनि ॥¹⁴⁰

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कथितप्रियागमनपारितोषिक-
स्पृह्यालुबालकनिवेदितागतिः ।
स विवेश वेश्मनि मुनेर्मनूपमः
प्रमदप्ररूढपुलकेन वर्ष्मणा ॥¹⁴¹

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तपसः प्रभावमवगच्छता सतां
प्रकृते च कर्मणि नियोगनिश्चयम् ।
अनिवेदितोऽपि बुबुधे सुमेधसा
मुनिवेधसा नृपतिसंपदागमः ॥¹⁴²

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शिरसा रसास्पृशमुपेत्य संभ्रमान्
नृपमुन्निनाय मुनिरुन्नतान्वयम् ।
प्रमदाश्रुपूर्णनयनाञ्जलिच्छलाद्
अयमर्घदानमनघस्य च व्यधात् ॥¹⁴³

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श्रुतिशीतलेन मुखरागसूचितं
वचसा विवृत्य कृतकृत्यतां निजाम् ।
शमिनः पुरः सुरथभूपतिः पुनर्
विनयातिरेकरचिताञ्जलिर्जगौ ॥¹⁴⁴

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भगवंस्तवार्जवमगोचरं गिरां
रसना न नाम भणितुं क्षमा मम ।
न च मौनिनं जनमिमं तितिक्षते

¹⁴⁰ *tatra*] *g*: āśrame B1, K. *kṛtātmani*] *g*: *kṛtakṛtye* B1,K.

¹⁴¹ *veśmani*] B2, *veśmasu* K, B1 in which *veśma*= a.c.. -*niveditā*-] B1, K; *ni - ditā* B2.

¹⁴² *tapasaḥ*] *g*: *na hi tapo niḥphalaṃ bhavati* B1; *g*: *na hi tapo niṣphalaṃ bhavati* K. *prakṛte*] *g*: *kartum ārabdhe* B1, K. *niyoga-*] *g*: *na hi mahāntaḥ prārabdhaphalam anavāpya nivartate* B1; *g*: *na hi mahāntaḥ prārabdhaphalam anavāpya nivartante* K. *avagacchatā*] B1, K; *agacchatā* B2.

¹⁴³ *anaghasya*] *g*: *rājñāḥ* B1. *arghadānam*] B1,K; *arthadānam* B2.

¹⁴⁴ *kṛtakṛtyatām*] B1, K; *kṛtyakṛtatām* B2.

त्वदनुग्रहप्रहित एष संमदः ॥¹⁴⁵

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भुवनैकसज्जन तवात्मनः स्तुतिर्
न समीहितेति विदतापि सा किमु।
न मया तदेकरुचिना करिष्यते
निजमिष्टमुज्जति कृते परस्य कः ॥¹⁴⁶

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तदसाम्प्रतं यदभिसंधिरीक्ष्यते
भुवनोपकारकरणे भवादृशाम् ।
किमहस्करोज्यमपरोपरधतस्
तिमिराणि भीषणतरानि कृन्तति ॥¹⁴⁷

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विनयं व्यनक्ति तनयोऽपि यत्र न
त्रपते प्रियापि सुहृदोऽप्यपासते ।
दुरितोदये विदुर दुःखितात्मना
भवतैव तत्र जनकायितं मम ॥¹⁴⁸

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अजलं मम त्रिपथगावगाहनं
तुरगाध्वरोज्यमजनि क्रियां विना ।
अचतुर्मुखं वपुरिवाश्रितः स्वयं
कमलासनस्त्वमवलोकितोऽसि यत् ॥

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तमिति स्तुवन्तमवनीपति जवात्

¹⁴⁵ *imam*] *g*: *mallakṣaṇam* B1, K. *tvadanugrahaprahita*] *tvadanugrahāt tprahita* B2. *tavārjavam agocaram girām*] B1, K; *tavārjavagiram rasagocaram* B2. This variant, though meaningful, is not acceptable in view of its awkwardly placed verse-quarter-break (*yati*), which, following *-ca-* of *-gocaram*, breaks a part of a noun. Cf. Deveśvara's versification-manual the *Kavikalpalatā* 1.28, which provides, in its third verse-quarter, a similar example of "violating *yati*":

yatibhaṅgo nāmadhātubhāgabhedo bhaved yathā |
punātu narakāriś cakrabhūṣitakarāmbujah |

¹⁴⁶ *samīhiteṭi*] B1, B2; *samīhite'ti-* K. *kariṣyate*] *g*: *api tu kariṣyata eva* B1, K. *stutir*] B1, K; *stuti* B2.

¹⁴⁷ *abhisaṃdhir*] *g*: *abhiprāyaḥ* K.

¹⁴⁸ *duritodaye*] *g*: *vyasanāgame* B1; *g*: *vipadāgame* K. *vidura*] *g*: *vidvan* B1, K. *apāsate*] B1, K; *udāsate* B2. Though similar in meaning (*ud-ās*= 'to be unconcerned about', Mon. Will.) and metrically befitting, *udāsate* does not add alliteration (*anuprāsa*) to the line, as *apāsate* does with its *p*.

प्रतिजल्पति स्म पतिरल्पजल्पिनां ।
न परप्रयुक्तनिजवृत्तवर्णन-
श्रवणे चिरं प्रणयिता हि तादृशाम् ॥¹⁴⁹

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अमुना नरेन्द्र वचनामृतेन ते
वयमद्य शर्मशिखरेऽधिरोपिताः ।
धृतविद्युतामिव सतां यदुन्नतिर्
महते महाय जगतोऽपि जायते ॥¹⁵⁰

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बहवोऽपि बोधयितुमीशते भृशं
मतिवैभवेन सुभगं भविष्णवः ।
चरितुं सुदुश्चरमिदं तपः पुनर्
नृप नापरः प्रभवति त्वया विना ॥¹⁵¹

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अपरेण किञ्चिदुपकुर्वता कृतं
मनुते गुणं सहजमप्यनुत्तमः ।
यदि दीप्तता न कनके निसर्गजा
तदयस्यपि स्फुरतु वह्निशोधिते ॥¹⁵²

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नरदेवमेवमभिधाय नायकः
शमिनां पुनस्तदभिषेककाम्यया ।
प्रजिघाय तीर्थसलिलाय सत्वरं
स्फुरदेणचर्मरुचिरान्बदून्बहून् ॥¹⁵³

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करुणानिधिः स वरुणाधिदैवतैर्
अभिषेकमस्य विरचय्य सामभिः ।

¹⁴⁹ *stuvantam*] B1, B2; *bruvantam* K. *patir*] *g*: *muniḥ* B1. *paraprayukta-*] B1, K; *parayukta-* B2. *praṇayitā hi tādr̥śām*] B2, *praṇayitā yimādr̥śām* B1, *praṇayitāpi sā(hi tā)dr̥śām* K.

¹⁵⁰ *dhṛtavidyutām*] *g*: *meghānām iva* B1; *g*: *meghānām* K. *mahāya*] *g*: *utsavāya* B1.

¹⁵¹ *bhṛśam*] B1, B2; *'dhikam* K. *tapah*] B1, K; *tāpah* B2.

¹⁵² *manute*] *g*: *mahātmā hi nijam api guṇam a(?)nyena upakāramātrakāriṇā kṛtam manyate* B1; *g*: *mahātmā hi nijam api guṇam apareṇopakāramātrakāriṇā kṛtam manyate* K. *ayasy*] *g*: *lohe* K.

¹⁵³ *prajighāya*] *g*: *prāhiṇot* B1. *sphurad-*] B1, B2; *phurad-* K. *baṭūn bahūn*] K; *vaṭūn bahūn* B1, in which *vaṭūn* has *g*: *ṛkātīkā*; *vahūn bahūn* B2. *śaminām*] B1, K; *śaminaḥ* B2.

हरवल्लभार्पितवरानुवर्तिनीं
व्यतरद्वधूमभिनवामिवाशिषम् ॥¹⁵⁴

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सच्चिवब्रुवैरपकृतं पुरास्य यैः
क्षयमाययुः समिति ते परस्परम् ।
विभवो न केवलमधर्मसंभवः
सहसा विनश्यति विनाशयत्यपि ॥¹⁵⁵

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अपरैः पराक्रमरतं क्रमागतैर्
अथ मन्त्रिभिस्तमवगन्तुमीरिताः ।
प्रतिपत्तनं प्रतिवनं प्रतिस्थलं
प्रतिपर्वतं प्रणिधयः प्रतस्थिरे ॥¹⁵⁶

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अवगम्य सम्यगथ गूढपुरुषैः
पुरुषोत्तमांशममुमाश्रमाश्रयम् ।
महतीं मुदं च पृतनां च विभ्रतः
सचिवाः प्रचेलुरविलम्बिताः पथि ॥¹⁵⁷

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पटुभिः प्रयाणपटहस्वनैः प्रभोर्
उपलम्भसंभवमिमं महं मुहुः ।
ककुभां वदन्त इव ते द्रुतं ययुः
प्रमदाः कमुत्सुकमहो न कुर्वते ॥¹⁵⁸

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अलघीयसामपि विलङ्घ्य भूभृतां
कटकाननेकपघटामदोटकटान् ।
तमगाधमब्धिमिव सा पर्ति यती

¹⁵⁴ *varuṇādhidavatair*] B1, K; *varuṇādaivatair* B2

¹⁵⁵ *sacivabruvair*] *g: amātyādyaiḥ* B1; *g: amātyādhamaiḥ* K. *-bruvair*] B1, K; *buvair* B2. *samiti te parasparam*] B1, K; *samiti parasparam* B2.

¹⁵⁶ *īritāḥ*] *g: preritāḥ* B1.

¹⁵⁷ *-āṃśam*] B1, K; *-āśam* B2. *amum*] B1, K; *imam* B2.

¹⁵⁸ *kakubhāṃ*] B1, K; *kakubhā* B2.

क्व च नापि न स्थितिमवाप वाहिनी ॥¹⁵⁹

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अभिदधदपि हि प्रियं प्रियः स्याद्
इति तुरगोद्धृतधूलिजालदम्भात् ।
प्रथममुपययौ मही महीन्दोः
प्रियसच्चिवागमनं गदिष्यतीव ॥¹⁶⁰

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अभिवनमिभबृंहितानि शृञ्चन्
पणवरवैरुपबृंहितानि तानि ।
चटुलद्गुटजाङ्गणानुसारी
हरिणगणः क्षणमुन्मनीबभूव ॥¹⁶¹

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किमिदमिह बभूव नैव यावद्
धृदि नृपतेः समुनेर्मनाग्भ्रमोजपि ।
प्रणिधिभिरभिधीयते स्म तावज्
जय जय देव तवागतं श्रियेति ॥¹⁶²

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अनुनदि शिविरं निवेश्य वंश्या
वनविनिवारिततापनातपं तत् ।
प्रमदभरनिरस्तमार्गखेदाः
प्रविविशुराश्रममाशु मन्त्रिणस्ते ॥¹⁶³

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चिरपरिहृतकार्मुकश्रमत्वाद्
अपचितमेचकिमद्गुणाकिणेन ।
नरपतिरथ तं समं नमन्तं

¹⁵⁹ *bhūbhṛtām*] *g: rājñām parvatānām ca B1. kaṭakān*] *g: sainyāni nitambās ca B1. yatī*] *g: gacchatā B1. vāhinī*] *g: senā nadi ca B1. kaṭakān aneka-*] B1, K; *kaṭakāntaneka B2. ghaṭāmadotkaṭān*] B1, K; *ghaṭādotkaṭān B2.*

¹⁶⁰ Metre (14.57-71): *puṣpītāgrā (ayuḥi nayugarephato yakāro | yuji tu najau jaragās ca puṣpītāgrā |)* *abhidadhad apī*] B1, K; *abhidadhapi B2.*

¹⁶¹ *upabr̥ṃhitāni*] *g: bahūbhūtāni B1.*

¹⁶² *Pādas a, b*] omitted in main text, inserted in the lower margin B1, K; *kim idam iti savismayaṃ sa yāvat śravaṇasukhām aśṛṇot turaṅgahēṣām B2, K* footnote reporting *-hṛēṣām.*

¹⁶³ *vaṃśyā*] K; *vaṃśya B1, vaṃśī B2, K* footnote. *praviviśur*] B1, K; *praviviśum B2.*

सच्चिवगणं समवीभवत्करेण ॥¹⁶⁴

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नृपतिरयममी च मन्त्रिमुख्याः
प्रमदसबाष्पदृशः परस्परेण ।
मुखकमलविलोकशर्म साक्षाद्
उपनतमप्युपलेभिरे चिरेण ॥

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कृतकुशलकथेषु पार्थिवोऽसौ
प्रियसच्चिवेषु पुरस्कृतासनेषु
सरसिजवसतेरिव प्रभावं ।
पितुरिव वत्सलतां यतेः शशंस ॥¹⁶⁵

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चरनिकरनिवेदितप्रवृत्तेर्
नृपतिवरस्य चिरानुरागरम्यः ।
निजनिजपितृपत्तनात्तनीयान्
युवतिजनोऽपि समाजगाम तत्र ॥¹⁶⁶

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सललितमवलोकितः स ताभिर्
निहितनवाञ्जनया दृशा कृशाभिः ।
नरपतिरुदितानुरागसिन्धुश्
चिरनिगृहीतमनङ्गामन्वगृह्णात् ॥¹⁶⁷

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शुचिभिरथ समर्पितं स्वराज्यं
क्षितिपगुरुर्गुरुदक्षिणीचकार ।
ऋषिरपि वरिवस्ययैव तुष्टः
प्रतिविततार सहाशिषा तदस्य ॥¹⁶⁸

¹⁶⁴ Pāda b] g: sthūlibhūtaśyāmikāni guṇāyāḥ jyāyāḥ kiṇāni yasmin B1, K reporting yatra. samaṃ] g: ekakālam B1. samavibhavat] g: sambhāvitān B1. samavibhavat] samabibhavat B2.

¹⁶⁵ sarasijavasater] g: brahmaṇaḥ B1.

¹⁶⁶ tanīyān] g: viraharūpakṛśāṅgaḥ B1; g: virahakṛśaḥ K.

¹⁶⁷ nihitāñjanayā] g: tatkālaropitakajjalayā B1.

¹⁶⁸ śucibhir] g: upadhāśuddhair amātyaiḥ B1. varivasyayaiva] B1, B2; varivasyayaiva K, g: bhaktyā B1. Pādas c.ff] scribal hand changes B1.

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अचकमत यदन्यदप्यभीष्टं
नृपतिरपश्यदुपागतं तदग्रे ।
विघटयति यथा विधिर्विच्छो
घटयति चाशु तथा प्रियं प्रसन्नः ॥

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कुलपतिवसतेः सुदुस्त्यजाया
रणरणकं हृदि भाविनं दधानः ।
पुरगमनसमुत्सुकोऽपि न द्राग्
मुनिमनुमानयितुं नृपः शशाक ॥¹⁶⁹

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†क्षिति†यतिवरयोस्तयोर्भविष्यद्-
विरहतरङ्गितबाष्पबद्धवाचोः ।
चलितुमनुमतिं ययाच पूर्वो
ऽप्यदित परः शिरसैव लोलितेन ॥¹⁷⁰

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प्रथममिममथापरान्महर्षीन्
नयनयुगे हृदि चार्द्रतां दधानान् ।
अयमकृतभिदा प्रसादभक्त्या
व्यधित च हव्यभुजो नमन्नसव्यान् ॥¹⁷¹

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स विपिनसुहृदः कुरङ्गशावान्
अथ कथमप्यनुवर्तिनो निवर्त्य ।
ज्वलदनलनिभः शुभे मुहूर्ते
सह सचिवैः प्रचचाल चक्रवर्ती ॥¹⁷²

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तस्य प्रयाणपटहृद्वनिभिर्गभीर-
गर्जन्महागिरिगुहाविहितानुवादैः ।

¹⁶⁹ *raṇaraṇakaṃ*] *g*: *utkaṇṭhāviśeṣam* B1. *drāg*] B2; *drāk* B1; *drān* K. *sudustya*-] B1, K; *sudusta*- B2.

¹⁷⁰ *śirasaiva*] *g*: *śiraṣaṃjñayaivety arthaḥ* B1. *tayor*] B1, K; *tayo* B2. *taraṅgita*] B1, K; *taraṅgina* B2. *anumatim*] B1, K; *anumati* B2.

¹⁷¹ *asavyān*] *g*: *pradakṣiṇān* B1. *prasāda*-] B1, K; *prasādyā* B2.

¹⁷² *savipinasuhrdaḥ*] B1; *saviti na suhrdaḥ* K, *saviyinasuhrdaḥ* B2. *-śāvān*] B1, K; *-śābān* B2. *anuvartino*] B1, K; *anuvartvino* B2.

सप्तापि तित्रसिषवस्तरणेस्तुरङ्गा
नीताः कथं चिदपि सारथिना स्थिरत्वम् ॥¹⁷³

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रङ्गतुरङ्गमसमूहसमुद्धतेन
भूपांशुना कलुषितप्रतिभूपकीर्तिः।
द्वित्रैरहोभिरयमाकलयां चकार
सेनागजान्निजपुरोपवनद्रुमेषु ॥¹⁷⁴

आरुह्य द्विरदमुदग्रमुग्रोचिः
प्राचीनाचलमिव दर्शितोदयश्रीः।
प्राविक्षत्प्रकृतिपुरःसरः पुरेऽसौ
पौराणां हृदि च तदागमप्रमोदः ॥¹⁷⁵

इति श्रीगुर्जेश्वरपुरोहितश्रीसोमेश्वरदेवविरचिते सुरथोत्सवनाम्नि महाकाव्ये राज्यलाभो नाम चतुर्दशः सर्गः ।

VI. Translation *The Festival of Suratha*

1.65.

There was a king, Suratha by name, in the Caitra lineage, akin to Kāma, Spring's friend, who, as if, through an inability to bear the likeness to his name, tolerated not enemy-troops with skilled chariots on the battlefield.

[...]

2.1

Though he was opposed by [his ministers] proficient in politics because his forces were wearied by exertion in countless battles, he advanced [into battle] impelled by 'Fate/royal duty' (*vidhipraṇunnāḥ*), out of a desire to decimate his enemies, the destroyers of Kolā.

2.2

They, hard to be captured by him though he was swift, sought [shelter] on a mountain top.
When puny men have climbed trees, what indeed can even a belligerent lion do?

2.3

Then, enemies, in whom mutinous [thoughts] had been instigated by certain low-born bad ministers desirous of partaking of his 'wealth/Fortuna'¹⁷⁶, waged an unjust war with him in the night.

¹⁷³ Metre (14.72-73): *vasantatilakā* (*uktā vasantatilakā tabhajā jagau gaḥ*).
titrasīṣavas] *g*: *trasitum icchavaḥ* B1, K. *gabhiragarjan*] B1, K; *gabhagarjana* B2.

¹⁷⁴ *bhūpāṃsunā*] K; *bhūpāṃsunā* B1, B2. *dvitirair ahobhir ayam*] B1, K; *dvitirair aho kīrttiḥ dvitirair ahobhir ayam* B2.

¹⁷⁵ Metre: *praharṣiṇī* (*tryāśābhir manajaragāḥ praharṣiṇīyam*).
ugrarociḥ] *g*: *sūryaḥ* B1. *prāvīkṣat*] *g*: *praviveśa* B1. *paraḥsaraḥ*] B1, K; *paraṃsaraḥ* B2. Cf. Arisimha, *Sukṛtasamkīrtana* II. 34, in which a similar image of the face of the fame of a rival king, personified as a woman, being darkened by the dust thrown up by the king's horse.

¹⁷⁶ There was a belief that on ascending the throne a king married the goddess of royal fortune and prosperity, Śrī/Lakṣmī.

2.4

There, in the great battle, when his chief warriors had been held back by means of duplicitous tricks, those turncoats [against their] master swiftly turned back while causing his remaining troops to retreat.

2.5

Despite having no army, the Hero was certainly not treated with derision by his enemies who had gained their opportunity. For, is a fire, though only a spark remains of it, capable of being touched by finger-tips?

2.6

While he, though he had only his arm as a friend, did not leave the earth, held by him as if she were a cherished pledge, his lineage-goddess appeared in a dream and, like a mother, spoke to him thus:

2.7

“You are alone. Therefore stop the fight Valiant One. Do not fulfill the wishes of the enemy. While cruel Fate smites a blow in rage, who leaves [his life] to strike back?”

2.8

Thus, like the sun, banish these dark days remaining unseen. In a certain period of time, you will become powerful once more,” saying thus she disappeared.

2.9

Though the king was not very pleased, recalling the lineage-goddess’s command in the morning he ordered the inhabitants of the inner sanctum [of the palace] one by one to go in whatever way to their maternal homes.

2.10.

Then, when he had given his heart to them and had placed their hearts in himself, the king was grief-stricken. And having forbade the remaining people [from following him] with a pretext, he alone, unknown [to anyone] proceeded to the forest.

2.11

Thereafter having placed his personal merits in the hearts of the virtuous¹⁷⁷, the sacrificer of a thousand Soma sacrifices, attended by Śrī in the guise of his splendour, even though she had been left [by him in the palace], went to the forest.

2.12

Those ministers, having seized perfidiously [their] master’s royal power, began to make merry. They did not comprehend that to be the destruction of their own lineage. For, the sight of such does not see such [consequences].

2.13

The creeper-women began to dance, and the bamboo-reeds were sounding in the wind when the king arrived: the forest shone as if a concert had started there.

2.14

Alas-- how vast the chasm between such princely sovereignty and such dwelling in the forest!¹⁷⁸ Since that which becomes impossible even in a dream, Fate ordains with not a jot of effort.

2.15

¹⁷⁷ i.e. causing them to remember his virtues

¹⁷⁸ *kva...kva* (lit. Where....where?) is a rhetorical technique emphasizing the great contrast between the two

In inner regions of the forest, filled with rejoicing peacocks, on sandy river-banks filled with sporting swans: nowhere was there pleasure for his heart. [He was] like an elephant sundered from his herd.

2.16

In the evening while gazing at the forest heaped in darkness, he visualized his palace, his throat choked with tears and envied the birds, who were in their nests.

2.17

In the forest, a grove became a bed, the bark of trees a robe, a herd of deer companions, fruits and roots food, for him without 'territories/[faculties of] sense objects' (*nirviṣayasya*), a king of the earth who was like a king of ascetics.¹⁷⁹

2.18

While entering from that wood, inner regions of the forest, tightly packed with dense rows of trees black like split antimony, he shone like the moon [passing] from a cloud into masses of clouds.

2.19

Then the lord of the world, his mind fatigued saw a hermitage beyond price because of ascetics who had destroyed sins, which was purified by plumes of smoke from sacrificial fires which was like the new-moon night.

2.20

At all times endowed with a connection with 'cows/Vedic speech' (*gosamgatim*) and blazing with 'lineages of pure Brahmins/rows of white teeth' (*śuddhābhir...dvijajātibhiś*), the leaf-huts of the [hermitage] bore¹⁸⁰ a kinship to the lotus-faces of lotus-seated [Brahmā].

2.21

Where there were seers who were pre-eminent by applying resolve [and had] undertaken the fire-rituals in a fully faithful manner [and who] while leaving (*ujjihānā*) [this world] for the supreme level [liberation¹⁸¹] (*parasmai padāya*) resembled grammarians rising up (*ujjihānā*) for the sake of an active verb (*parasmaipadāya*).

2.22

Where the daughters of the great sages delighted the antelopes by providing them rice, the young forest trees by giving water and Mādhavī creepers by marrying them [to other trees].¹⁸²

2.23

Where the groves of trees, their slender tremulous bodies having the splendour of gold (*suvarṇalakṣmīlītāṅgayaṣṭih*), their roots purified with the waters of excellent streams (*saridvarāmbhaḥparipūtapādah*), green-splendoured (*śyāmadyutir*) adopted the stampage of Kṛṣṇa, with his slender body lovely with the light of gold¹⁸³, his feet purified by the waters of the Yamunā (*saridvarāmbhaḥparipūtapādah*), lustrous as a raincloud (*śyāmadyutir*).

¹⁷⁹ Ascetics are said to be capable of withdrawing their faculties from objects of sense perception.

¹⁸⁰ *bibharāmbabhūva*: cf. *Raghuvamśa* 18.45.

¹⁸¹ B1's gloss interprets one meaning of this as Kṛṣṇa (*parasmaipadāya*= *kṛṣṇāya*)

¹⁸² Young maidens in hermitages are sometimes described in kāvya as arranging marriages for *mādhavī* creepers, who are considered to be female.

¹⁸³ Kṛṣṇa is said to wear a yellow garment.

2.24

Where fruit-eating parrots reciting at all times words of the Vedas they had overheard, roamed 'in the sky/at the site of Viṣṇu's footprint' (*viṣṇupadam*), as if advised by the foremost of ascetics.

2.25

It was said that there lived a seer Sumedhas at that place, a transmitter of the Vedas, foe to the sense-faculties, the increase of purity, the abode of compassion, and a pool for those in the desert of transmigratory life.

2.26

At a certain time, while wandering in the hermitage grove for kindling and *kuśa* grass, he, whose intelligence was [as sharp] as a tip of *kuśa* grass, noticed the destitute king of the world watched by tearful deer.

2.27

Beholding him, who had been in the past [while he was king] magnificent to behold, his splendour ravishing [among] his herd of royal elephants, wandering alone in the forest, the [sage] stood his heart disturbed?

2.28

Seeing the lord of ascetics standing thus, his form lustrous because of its special energy, the king, impelled by intuition, disclosed to him his own name and bowed down.

2.29

The Moon among kings, his inner being joyful, thought, after bowing to that sage, whose hands were raised to grant him a blessing, that his own Śrī had approached him. For, closeness to good people is a guarantee of power.

2.30

Then the seer, of wide intelligence, having brought this one, the Moon-on-Earth to the hermitage, where wild beasts were looking up [eagerly], treated [him with] hospitality. Great people should be honoured though they have lost their wealth.

2.31

The seer, of noble intentions, feeling a similar sorrow having revered his honourable foot, which had been bestowed with offerings with the two kinds of guest-water, asked that king, whose lotus-like face was colourless.

2.32

"Why, alas, is it the case that these, your feet, which had been ruddy with the lustre from the jewels on the rows of heads of bowing kings, carry that same [redness] because they have become injured by the tips of *darbha* shoots?

2.33

"How did that face, which even kings arrived at your door to serve you could never see even with difficulty, become sullied by dust?

2.34

"Why is your waist, [once] marked with the colour of love-wounds from the nails of falling women [now] marked with the tips of thorns, [the waist which] renowned as a gift that was the resting-place of the Lord of Snakes [Śeṣa], distorted by carrying the weight of the world.

2.35

"Why is this your head befitting a crown, on which a shower of flowers had descended in battle that had released by delighted winds, heaped with grass from the bed of the earth?

2.36

“That *kandalī*-flower shaped callous from your bowstring, which on your fair arm shared the beauty of a sapphire appears the same as [that] on the bodies of ordinary herons-- Why is this?”

2.37

Thus questioned by the foremost of seers with empathetic speech, the king whose arms were as long as chariot yokes, his voice vigourless in shame, disclosed the affliction he had experienced before.

2.38

Having heard the tale of the troubles of the Moon among Kings and his intent to accomplish again the jubilee of his kingship, he began to meditate. For wise men have as their single wish the cessation of the torments of mankind.

2.39

“The daughter of the Mountain-King alone is able to return his kingdom.” He arrived at this conclusion, and according to this decision, this Fund of Knowledge began to speak to him then.

2.40

“Indeed do not be depressed because you were sundered from glory, since-- begad!-- great men are all-enduring. Who indeed, even in following the meritorious way, had not descended into this coil of Fate?”

2.41

“The disposition of this Fate, which is inscrutable, places at will, either a crown furnished with gold coins on the heads of good men or a mallet on the heads of rogues.

2.42

“Neither does this impartial Fate, having started its work, countenance heroism, high-birth, knowledge, agreeableness, nor also age and conduct, according to the whims of men.

2.43

“Never does a wise man gather [moral] weaknesses, which are entrances for enemies¹⁸⁴. He knows that this harbinger of Death [Fate] grows stronger because of a particular moral defect .

2.44

“When the Maker [Fate] obstructs [something] of men then a man fights back with all his means-- even in that case, ah, they who desire to destroy that [difficulty] are a granting to Brahmā of a weapon which has a likeness to just Death.

2.45

“Those who wish to seize the Goddess Lakṣmī, who is to be won only by an auspicious [method] by an inauspicious [means], they strive to discern Her who is only visible while she is shining [as if] in darkness when she is [hidden] in a wood .

2.46

“Surely that wealth of men accumulated at some time (*kadācit kṛtam*), [stored] inside a safe place (*āśrayāntar*) when broken into (*unmūdrītam*) by low-people (*kṣudrādībhiḥ*) through deeds honouring unrighteousness (*asādhutvapuraskriyābhiḥ*), will not be good in the end, just like honey made at a certain

¹⁸⁴ *parapraveśa*: in the understanding of ritual, this is a rite of possession, during which the practitioner of the ritual can enter the body of an enemy.

time (*kadācit kṛtam*) stored inside its refuge [the hive] (*āśrayāntar*) that has been opened (*unmūdrītam*) by gnats (*kṣudrādibhir*)¹⁸⁵.

2.47

“I fancy that Śrī, desirous, as if remorse had arisen in her, once again goes to the lap of him who is absolutely freed of cupidity, devoid of even a small amount of anger¹⁸⁶.

2.48

“Generally, Brahmā, though wrathful, has a core of tenderness towards those whose deeds are praised. Just as in summer there is the heat of the summer sun, so there are also trees on the way bestowing dense shade.

2.49

“Thus O King propitiate without tarrying the consort of [Śiva] the Lord of Ghosts. She who is tender towards her devotees will speedily bring about what is auspicious for your sake,

2.50

“She who is the single seed syllable in the universe, who is contemplated in the heart by ascetics departed to other deeds, and who is the combined divinity of all of the gods-- Listen to the power of her, Śarva’s Wife.

2.51

“In all respects, the gods above men are indeed bestowers of rewards appropriate to the worship. However, [only] she generates with even a little homage not an insignificant measure of the desires of those who resort to her.

2.52

“Truly, praise regarding your character which is also a support [for others] is that [kind] which those of bad character have heaped on you. They having bestowed Fame will take a loan in return from you who are a creditor supreme with dense goodness.

2.53

“Then when he had been exhorted particularly by the lord of people, the principal among sages recounted the Deed of the Goddess removing Suratha’s woe it seemed with digits of light that were his teeth .

[...]

12.52

Śarvāṇī understood that he, the lord of the world, had become eminently supreme through his ascetic practices, which [in their ferocity] made Indra [appear] excessively dull. For, never is the eye of immortals called Knowledge occluded with regard to anything.

12.53

She who is Viṣṇu’s Illusory power incarnate, then with her mind as it concentrated in meditation formed a black-magic-maid bewitching to the three worlds, in order to test his constancy in asceticism. For having passed a trial, a man will become the bearer of great honour.

12.54

Durgā stammering in exciting, filled with wonder at her creation great with virtues though she was born from herself, told the girl as she illuminated the entire horizon with splendour from limbs that were auspicious for the limbless lord of love.

¹⁸⁵ Kṣudrā: bee (Aṣṭādhyāyī 4.3.119)

¹⁸⁶ Interpreted according to the gloss in B1: *ādīnavam antareṇa= roṣaṃ vinā*

12.55

“Fair hipped one, there is a moon of the world named Suratha, who fills the direction with his fame that befits hearing, in whom, the single abode for the ascetic vows¹⁸⁷ the fame of Vasiṣṭha now dwells.

12.56

“O you with dancing eyes, go hence and swiftly stop him with movements of your eyebrows that will be as writhing snakes before him who acts as a traveller on the path of them that are intent on the highest goal, because he has been humiliated by the loss of his kingdom.

12.57

“By this sole dedication to the religious life, the minds of self-denying hermits rough from rejecting love become soft when moistened by the nectar of the smiles of charming girls, who capture hearts with their beauty.

12.58

As long as Kāma, helped by a woman’s gaze like a blooming lotus, does not stretch his bow that has been strung, the words of the teacher are valued and the Vedas alone edify hearts.

12.59

..... [text missing]....Spring along with his Friend Kāma will cause.
For, though skilled, one is not able to carry out any task alone without a messenger.”

12.60

Thus addressed by Pārvatī the daughter of the Mountain, the full-breasted woman, who ignited the fire of love even in seers, went to him rich in asceticism, for whom heat was warded off by trees endowed with a lattice of flowers.

12.61

This one, who shamed the nymphs of heaven with her superiority, who grew tired because of the weight of her buttocks, took refuge with her friends as advisors in that hermitage auspicious with enduring Lakṣmī.

Canto 13

13.1

Then Spring, who had planted the splendour of buds in the trees, permitted by Pārvatī the beloved of Beautiful-Throated Śiva, arrived in the woods of those rich in asceticism with his friend fish-bannered Kāma.

13.2

In the mango grove the cries of cuckoos’ mates arose, which stoked a sentiment that was contrary in minds though those minds were immersed in meditation¹⁸⁸.

13.3

A breeze blew from the Malaya mountains that made a stern punishment for ascetics who had violated Kāma’s orders, stirring the leaves of plants in the same way as it stirred the impassioned hearts of young men.

13.4

¹⁸⁷ For the five *yamas* and *niyamas*, see *Yogasūtra* 2.30 and 2.32.

¹⁸⁸ Translated according to the gloss on *samādhāneṣu: dhyānapareṣu*

The mango tree became unvanquished in expressing Kāma's intentions¹⁸⁹, with freshly budded sprays which, restless in the breeze, admonished those in whom pride had entered for liberation.

13.5

Then because of the warm beams of the hot-rayed Sun there arose a vision of sweat-beads on the lotus-like faces of the daughters of the ascetics, faces that were ruddy from the toil of watering mango trees.

13.6

Lotuses, that are as receptacles of sweet liquor for bees who have adopted a vow to live on honey, fond of the festival of the thousand splendoured sun¹⁹⁰, expanded in waters, growing pleasing through their awareness of the heat.

13.7

While the cuckoos chanted it seemed the Sūryā nuptial hymn, Spring as the officiant arranged the marriage of young trees with creepers that were lovely with lips that were young sprouts.

13.8

The *campaka* flower shone with the beauty of blossoms drunk by bees enticed by their fragrance. It made an edict of Kāma, whose throne is the heart¹⁹¹, that could not disobeyed by travellers [set forth on the path of liberation].¹⁹²

13.9

The god with the flower bow slew travelling folk simply by means of arrows that were *palāśa* flowers . For it seemed that by means of the blood of the slain, a most enchanting redness grew in them.

13.10

The *bakula* tree bedazzled with swarms of bees greedy for the nectar of young blossoms. Though there were groves of beautiful trees, in the *bakula* forest lay flower-weaponed Kāma's hopes for victory.

13.11

On hearing this "Kuhū" spell, whose presiding deity is Kāma, whose *ṛṣi* is the cuckoo, which is used in tormenting the lover-abroad, mighty seers momentarily stopped chanting verses from the Sāmaveda in their delight.

13.12

Behold ! The jasmine is loved by bumble-bees in spring when other smiling flowers appear. In general a past acquaintance dwells in the heart of friends during festival days.¹⁹³

13.13

Seers carefully restrained their wandering minds, which were to be understood only through the Upaniṣads, having seen the forest, though it is nothing but 'that/Brahman' (*tad apy*) as if it was something else-- because it was made 'special/differentiated' by Spring (*viṣeṣitatvāt kusumākareṇa*).

¹⁸⁹ Following the gloss on *smarākūtavidhāv: kāmābhiprāyakathane*

¹⁹⁰ The gloss to *sahasradhāmotsavavatsalāni* notes that *sūryodaye padmāni vikasanti* "lotuses bloom when the sun rises"

¹⁹¹ This interpretation of *cittāsana* as a word for Kāma is tentative.

¹⁹² The bees atop the flower are as words on an edict.

¹⁹³ B1 says in the gloss to *jāti* that *bhṛṅgāṇām api vallabhatvena prasiddhā* "the jasmine is renowned as the lover even of bees".

13.14

There in the hermitage grove, as he spread passion by means of *aśoka* trees, whose branch-tips had sprouted, in forest-dwellers who depended on love, five-arrowed Kāma roamed unfettered.

13.15

Then, she of the charming eyes proceeded with her friends from her habitation, which had been set up in the proximity of the hermitage, in order to tempt the king while pretending to gather flowers.

13.16

She wandered in that forest, with a gait that caused her anklet to jingle, anklets which with even a single step surpassed both the movement and the noise of the beloved of geese.

13.17

Betwixt her buxom friends this one of dazzling beauty shone to a greater degree like a flaming herb among young herbs heaped with clusters of fresh blooms.

13.18

She tightly bound the eyes, likewise the hearts, of young men with the noose of her hair that was resting on a garland of pearls that, because it mingled with the innate lustre [of her hair], seemed mixed with sapphires.

13.19

Mind-born Kāma momentarily made, it seemed, apotropaic gestures over the mass of her hair with swarms of bees circling above, greedy because of the scent of saffron flowers sparkling inside.¹⁹⁴

13.20

Before her breasts, two pots were nothing; a heap of lotuses was the object to be nurtured by her hands; next to the lustre of her limbs, gold was inferior; a full moon was the alternative for her face.

13.21

Her glances became curved as if through association with the expressions of her eyebrows. However, the petal of her lower lip, though 'it mixed with the colour of white teeth/associated with pure Brahmins' (*dadhre viśuddhadvijasaṃsrjā*) did not possess 'colourlessness/freedom from passion' (*nīrāgatā*).

13.22

One might think that the moon, in vain grown anxious because of his enemy the lotus adorning her ear, had hidden himself behind the wall [of her body] in the guise of a halo.

13.23

Her cheeks possess an extraordinary, completely different, beauty, to which the lustre of ivory is as a slave-girl. And in her speech there is an extraordinary musical quality, next to which the warbling of cuckoos is as grain fallen on the ground after the gleaning.

13.24

Her smile, annointed by the light of radiant teeth that have the light of the moon, has a whiteness that is occasional even on the mound of foam on the Tāmraparṇī river that has the brilliance of pearls.¹⁹⁵

13.25

¹⁹⁴ This follows the gloss to *nirbhartsanāni*: *dṛṣṭyādidoṣaparihārthaṃ vastrādikaṃ tadupari bhrāmyate tan nirbhartsanaṃ*

¹⁹⁵ It is a poetic convention (*kavisamaya*) that the River Tāmraparṇī is famous for pearls

Her delicate line of hair whose roots were bound in the posts that were her full breasts shone -- it seemed that a rope had been stretched out by Kāma in his desire to enter the grotto of her deep-set navel.

13.26

I fancy that these orbs of the buttocks of Her-whose-face-is-as-the-orb-of-the-moon is that site of supreme bliss-- for upon them having paused, the 'well-placed/contented' (*susthaih*) eyes of men did not turn back.

13.27

I fancy that it was not difficult for the pair of her thighs to surpass an elephant-trunk, thighs which had rapidly overtaken the splendour of the trunk of elephants whose gait was surpassed by hers.

13.28-29

As beautiful as Śrī, she saw that forest of ascetics. Making minds learned in the rituals of the Vedas [eager for the state of liberation, adorned on all sides with trees that were like wish-granting trees that were at all times offering, through the power of the ascetic [Sumedhas], fruits, shoots and flowers of excessively delightful natures, it caused goodness.

13.30

The Deer-Eyed girl sought out the hermitage in the forest shining with mighty ascetics as if with the embodied transmutations of the rays of the sun, in which animals were treated the same as offspring.

13.31

This fragrant abode of ascetics, in which beings dwelt with no fear, where moist bark-[garments] hang from the branches of its trees, seized [her/people's] hearts only through quiescence, with flowers and incense used as sacrificial offerings.

13.32

A certain beloved friend, a speaker of words oozing nectar, having intuited her desire after, it seemed, entering her heart, said thus to her whose gaze darted while watching the hermitage.

13.33

"O fair limbed one, look upon the herds of antelope sitting in contentment in the yards of the ascetics' leaf cottages, whose resting places seem to have been reversed out of affection by the foremost among sages whose seat is [now made] below shade-giving trees.

13.34

"O beauty, these trees deliver in front these fair flowers. As they are achieve a state of expansion, female bees are causing their suffering to depart.

13.35

"Lords of the world, possessing fine cloths, owning 'necklaces/pointed weapons' (*sahārā*), having power, seem to be conquered by lords among sages owning bark-ropes, who have renounced food, [and are] emaciated of limb, simply by means of their tranquility higher than the mundane.

13.36

"You with the eyes of an antelope-fawn, for these [seers], performing the five fires ritual¹⁹⁶ causes the pacification of the heated torment [of body and mind], dipping into the waters of the sacred fords causes the disappearance of 'dulness/wateriness' (*jāḍya*¹⁹⁷) and dwelling in the forest causes the cessation of fear.

¹⁹⁶ Penance performed in summer, in which the ascetic must meditate between four fires. The fifth fire is the summer sun.

¹⁹⁷ -jāḍya- = -jālya- (in poetic convention, ḍa, ra, la are interchangeable, as are va and ba) eg: Vāgbhaṭa, Kāvyaṅuśāsana, p. 14: bavayor ḍalayor aikyam |

13.37

“These [seers] resorting to] the the Fourth from the First [Dharma] goal of man¹⁹⁸, having skipped the goals of Policy and Sexual Desire, have abandoned the rituals that are derided by the [follower] of the Six-fold obligations¹⁹⁹, simply after having heard about them and not after having experienced them.²⁰⁰

13.38

“Behold these children with the light of the sun at dawn having taken recourse to the shade of the *śamī* tree play at mimicking sacrifices, as they are watched by the sages with laughter from time to time.

13.39

“Cast your eyes here, Fair-Eyes: here we have a brahmin lad bestowing on his friend a monkey ripening *āmalakī* fruits, because [youthful] energy is common [to both]!

13.40

“These seekers of salvation search with shut eyes for a light bright as a flame in their heart, as they shine with flashing radiance, it seems, of sacrificial fires they have internalized²⁰¹.

13.41

“In the first place, never do they grow enraged even because of an enemy. If they are angered, they incinerate him completely. The ocean does not transgress the boundary between sea and land. If that is transgressed, the earth is submerged.

13.42

“O speaker of what is gentle, this celibate Brāhmaṇa takes refuge only in the first *āśrama* [of celibacy, Brahmacharya]. Who desires to abandon in vain something beneficial and free of faults his teacher has adopted²⁰².

13.43

“In this hermitage that which creates religious merit is Action, that which is perfected by the Vedas is Speech itself, he alone is served who bestows his own level²⁰³; one who has an intention of attaining the level of That [Liberation] is that very one [enlightened being].

13.44

“On seeing a line of smoke from the sacrificial fires drawn in the sky by the wind, crested peacocks begin their wild dancing in their confusion from the error that it is an early rain-cloud.

13.45

“Fair one that is the river nearby whose cool breeze, accompanied by swarms of bees tempted by the perfume of tremulous blue water-lillies, approaches us ”

¹⁹⁸ that is, Liberation.

¹⁹⁹ A *brāhmaṇa*. The Six-Fold Obligations are duties to be performed by *brāhmaṇas*. Lists of these vary, but the standard seems to teach obligations to chant the Vedas, to teach the Vedas, to perform sacrifices, to perform sacrifices on behalf of others, to make donations and to accept donations.

²⁰⁰ In early *Dharmaśāstra* there are discussions on how *brāhmaṇas* seeking only liberation can skip the intermediate asramas of the householder etc, and go straight onto the vanāśrama. This seems to be evoked here.

²⁰¹ The final act of renunciation is forsaking the Vedic fires. The fires are internalized within the renouncer’s body.

²⁰² The gloss in B1 notes that “something beneficial” is “accomplishing liberation” (*hitam= mokṣasādhanam*).

²⁰³ The gloss in B1 notes that such a person is “munificent/rich” (*yaḥ=vibhuḥ*).

3.46

When she had paused having said this, that [enchanted maiden] having informed [her friend], approached the river, on the banks of which , adorned by a great throng of geese was the king performing austerities.

13.47

While she in bashful confusion placed on the path foot-steps, which were adorned with the lotus and crest marks, she caused the hearts of female swans overshadowed by her [graceful] gait to grow acrid in jealousy.

13.48

Seeing that beautiful maiden descending, Kāma thought of victory. However, on perceiving that this king was comparable to Śiva, he with sighs became bereft of hope.

13.49

Then the long-eyed lass came to that river, whose nature was pellucid (*svacchasvabhāvām*), which had not been abandoned by its creatures (*avimuktasattvām*), which at all times had accepted the service of swans (*ajasram aṅgīkṛtahaṃsasevām*)-- it was like the thought of sages (*munīnām iva cittavṛttim*) that is clear in nature (*svacchasvabhāvām*), that has not abandoned purity (*avimuktasattvām*) and which has adopted attendance on the Universal Spirit at all times (*ajasram aṅgīkṛtahaṃsasevām*).

13.50

Then the Emperor of the World was beheld by her near the river igniting the directions it seemed with splendour acquired through excellent meditation;

13.51

displaying it seemed the Heroic and Pacific *rasas* on his chest on which there were visible wounds from an elephant tusk and on his head heaped with coiled ascetic hair, *rasas* that seemed undifferentiated because of their inherence in a single body;

13.52

his head enflamed by matted locks dyed tawny red by his obligatory bathing -- he was akin to the snake king Takṣaka²⁰⁴ shining with a hood that had the colour of powdered camphor;

13.53

capable, it seemed, despite the absence of forces and weapons, to conquer the entire world and though having adopted a bark as his garb, capable of making a host of petitioners satisfied, as if with wealth;

13.54

[and] though standing on the earth on the bank of the river, he, surpassing the lights that danced in the ether with waves of his luminescence void of analogy, seemed to be standing above them.

13.55

As for her, seeing him hard to perceive because of his piercing lustre, she stood, frozen in terror -- for (*hi*) the mind of even one who is fearless grows timorous when it revolves on a dastardly plot.

13.56

She enacted coy gestures with her friends before the king , which were by the book . Coquettish airs of ladies with arched eye-brows captivate more than even their charming appearance.

13.57

²⁰⁴ *gāndharvāṅgāṃ citraratho nāgānām atha vāsukiḥ / sarpāṅgāṃ takṣako rājā garuḍaḥ pakṣiṅgāṃ atha //Agnipurāṇa* 19.26. However, in the *Māhābhārata* 1.3.119 ff. Takṣaka is called *nāgarājaḥ*, the king of Nāgas.

There was nothing that did not pull at the heart: her body that could reanimate the Bodiless God²⁰⁵, the variegated jewels thereupon and her youth that aroused pleasure.

13.58

She, displaying her deep-set navel, plucked a flashing leaf from a branch-tip, a leaf even though resting in her hand was not readily glimpsed by her friends because it was of like appearance.

13.59

She, as if distraught because of bees flying suddenly before her out of greed for the delectation of her lotus-like face, flinging her hands about cast glances with eye-brows as their flags, in all directions.

13.60

Pretending to be desirous of catching a flamingo scurrying in front of her in her eagerness, she went smiling, her thighs revealed by the edge of her garment lifting up in the breeze.

13.61

The women started a musical performance, the sound of whose flute invited deer, the roar of whose *mṛdaṅga* maddened the host of peacocks²⁰⁶, and the melody of which rendered the cuckoos miserable in the ignominy.

13.62

A certain lady of delights, who bathed the arena with light from her limbs, began to dance a pleasure-dance that brought rapture to Kāma and ravished the heart with its lovely gestures.

13.63

The *rāga* was Vasanta²⁰⁷, the time was Spring and the games of these girls were messengers only of Kāma. Excepting this king whose nature was pacific, another was not able to disregard this.

13.64

When she beheld that king, she stood before him time and again in order to tempt him, [and] it was she that then was struck by Kāma, who seemed not to be enduring this injustice.

13.65

Kāma did not master in any way anything concerning this king, for the object of [tricking] whom he had been engaged. He pierced only the wretched girl with his arrows. For, 'one with no focus/who is embarrassed' (*vilakṣaḥ*) does not see the target of his ire.

13.66

She was not able to go elsewhere, obstructed as if by the arrows of Kāma embodied by blossoms from trees standing on the bank, which, shaken by the wind, were falling on her beautiful body.

13.67

She did not realize that the blue lotus in her ear was slipping, and she did not weave the garland that was half-woven. She only focused on the king with a side-long glance, [motionless] as if she was painted in a picture.

13.68

The friends of her whose gaze hungered to see him noticed that the 'redness/passion' (*rāgaḥ*) was equal in the corners of her eyes, in her lotus-like hands and in her heart that was feverish with the malady of Kāma.

²⁰⁵ Kāma

²⁰⁶ Since, as the gloss in B1, makes clear, the peacocks think that the sound is that of rainclouds (*ninādamatta= meghasvanabhramāt*)

²⁰⁷ appropriate to Spring

13.69

She in her shyness unable to tell her good friend friend the malady of her passion placed her body in her [friend's] lap while her heart, in which there was excessive torment²⁰⁸, again and again she fixed only on that king.

13.70

As for that [friend], having then understood that her state was thus caused by Kāma, she spoke up to remedy it. That friendship which is action without being urged causes the happiness of friends who are in distress.

13.71

"It is justifiable that you are in love-- do not be mortified!-- since this person is no different than 'your heart/ the Mānasa lake' (*mānasa*). Since a swan indulges in its play nowhere apart from a lake.²⁰⁹

13.72

"Cease crying ! Lift this face! Do not sigh so that your lower lip turns ashen. Understand that your heart's desire anon will be replete. While I am present, what is unattainable!

13.73

"While I fetch here the panacea [to your affliction who is] your lover, you, having laid your body heated with the fever of Mind-born Kāma here on this couch of lotus leaves, abandon the †...† of your breasts."

13.74

Having thus assured her, the Friend swiftly went to the king. Who searches for honour [for oneself] in a task for a friend after having surpassed considerable ignominy while [asking for] favours?

13.75

When her companion had arrived in the presence of the king, she, her lustre obfuscated by the mass of his brilliance, grew invisible, like the asterism Citrā before the Many-Splendoured Sun.

13.76

She, having bowed down with civility before him who was to be revered, who was the meeting-place of Modesty, said thus to him as he remained silent, fearless though she was fearful because of his power.

13.77

"O Wise Man, who are to be entreated because of your superiority, I will inform you of a certain [matter]. Concerning this, deign to forgive what is false and what is truthful, since endurance is natural in good men.

13.78

"There is no cause of embarrassment higher than the state of being a supplicant. Even if the counsellor is elevated that embarrassment exists. [But in this case] there is no shame in asking. Since, there is the state of looking downwards, when a well is being petitioned [to grant a wish], but there is the state of lifting the shoulders when [the wish-granter] is a cloud.

13.79

"O magnanimous one, a friend had come to this forest wishing to gather flowers. And a blossom swiftly released from the bow of the Flower-Weaponed Kāma was planted in her heart because she had seen you.

13.80

²⁰⁸ For *adhitāpaṃ* as "excessive heat/torment": cf. *adhidīhitim...munim* ("the sage [Nārada] of excessive light") in *Śiśupālavadhā* 1.24.

²⁰⁹ *sarojākaram* means a "plentiful source of lotuses", that is, a lake.

“Just as you are an ascetic whose attention is focused, who examines intently this fierce flamed Sun, so likewise is she too ‘an ascetic/wretched girl’ (*tapasvinī*) her gaze [intent] on another, who perceives you ‘fierce through asceticism/made harsh by asceticism’ (*tapastīkṣṇam*).

13.81

“O you the single root of honour, she, her behaviour contrary to her usual, has fixed her heart on you a sage, though it was prevented with effort and she ‘burns [with fever]/performs austerities’ (*tapyate*), as if having entrusted wealth that must be protected on a wicked man..

13.82

“She feels suffering because of the clement Southern Wind, she grows hostile towards the rays of the Cool-Rayed Moon and having heard the cooing of cuckoo lovers, she, afflicted changes the topic of conversation.

13.83

“Verily, you are some Sovereign of Men of undiminished power born in a lineage of rulers. Fate does not fashion this body endowed in such a way with royal marks.

13.84

“Praise of oneself is unmeet [so I speak on her behalf]. She too is the descendant of noble ancestors and she is not the wife of another. Thus, O You of Excellent Conduct, please, do marry her, like the Moon [wed] Rohiṇī.

13.85

“She knows that love towards someone whose nature is unknown²¹⁰ brings affliction to the self. However, tormented by her enemy Kāma, what other thing can this miserable girl do?

13.86

“Absentminded when told one thing, she replies with another. Though she wishes to walk somewhere, she wanders off elsewhere. In such a way has Self-Born Love yoked her to himself, that she is refreshed neither by something hot nor by the something cold.

13.87

“In vain, she, growing embarrassed, first conceals the affliction of her heart with withered smiles. [However] she does not find another way of concealment when it comes to the pallour of her cheeks, which is the sign of Kāma.

13.88

“She strips off her necklace sprinkled with sandal water²¹¹, which had been on her breast scattered with [cooling] lotus leaves and [then] she, mad with love, wishes to place that very thing [on her heart] as the petal of your hand.

13.89

“Therefore come! Grant, Dear One, life upon us. Or why are these hands bound in plea? The effort of petitioners towards people such as yourself comparable to a wish-granting tree is not unsuccessful.”

13.90

While this Lord of the Earth was disregarding in silence her words, not just she, bereft of hope, let slip a tear, but even Fish Bannered Kāma dropped his weapon.

13.91

²¹⁰ This takes into account the gloss in B1 *alabdhamadhye= aviditasvarūpe*

²¹¹ The necklace had been sprinkled with sandal water to cool her chest, as sandalwood has a cooling effect on skin.

When the friend had been rebuffed by the king this Black Magic Maiden disappeared with her guards, while holding within her grief regarding the wealth of her beauty, ‘which had not fulfilled the task [of love]/which had not made love’ (*akṛtakriyāyām*).

13.92

Then the gods dwelling in the firmament praised the king, his chest unbroken by the arrows the god with five arrows²¹², his splendour undiminished while they shed blossoms. For, Love spreads towards one by whom success is reaped!

Thus ends the thirteenth canto bearing the appellation of “The Tale of the Black Magic Maiden” in the casket of jewels of verses named *The Festival of Suratha* composed by Glorious Someśvaradeva.

Canto 14.

14.1

Then She, the dearest of the Supreme Lord²¹³, pleased by the king’s most powerful asceticism, revealed her body which causes the end of torment. The labour of good folk with respect to great people is not in vain.

14.2

The Lord of the world was astonished, having seen that mighty effulgence without compare shimmering before him that, when it had been described [to him] by the joyous Seer [in his prior narration of her demon-slaying deeds], he had contemplated long, his mind on no other.

14.3

“Child, know me to be the sole Mother of the Universe, who am delighted by this, your extraordinary observance. Swiftly ask of me the boon for which you have petitioned me.” Thus did the scion of the Mountain address him.

14.4

While she was saying thus, that same dust of the earth, which had clung to the surface of the brow of [Suratha] Lord of Subjects as he was bowing down, his heart gladdened at [the sight of the] Daughter of the Monarch of Earth-Bearing Mountains, transformed into the mark of sovereignty.

14.5

With reverence, he uttered this eulogy in his joy, placing his bound hands [in obeisance] upon his head perfumed by a wealth of blossoms flung by rejoicing Immortals, his eyes mingled with a film of happy tears.

14.6

“Today my life became auspicious. Great is the reward of ascetic practices brought about quickly by this trifling body, since by means of your matchless vision, O Mṛḍānī, mighty honour²¹⁴ was bestowed on me.

14.7

“Is this a dawn whose sun cannot be perceived? Have I attained liberation in this present incarnation? Since O Lady Born from the Mountain, I saw before me your foe-conquering lotus-feet, whose vision is never fruitless [in granting heaven].

14.8

²¹² Kāma

²¹³ Śiva

²¹⁴ The interpretation of *yogyatā* follows the gloss in B1 (*yogyatā*= *saṃbhāvanā*).

“I bow down before this your foot, which, rosy as the rising sun as if in anger during the festival of battle, had seized that Foe²¹⁵ even before the blow, [for he had] appeared reflected in the glass of your toenails as [that foot] was rising up swiftly.

14.9

“Concerning whom Viṣṇu’s discus had not proceeded to attack; whom the Mountain Conquering [Indra] was not powerful enough to destroy with his thunderbolt-- I salute that foot of yours, before which the gods prostrate themselves, which had ground instantly even that enemy²¹⁶.

14.10

“Two are the feet deserving of homage removing inauspiciousness at all times for the Maruts. The first here is yours, the harbinger of Mahiṣa’s end; the other [left²¹⁷] is Hari’s that captures the son of Virocana²¹⁸.

14.11

“[However] in all the three worlds your foot alone O Goddess is the instrument of desirable goals before which prostrated Pinākin-bearing Śiva, hoping for the bliss of your favour in a lover’s quarrel even though he is a preceptor of the universe.

14.12

“Even today the god whose seat is a lotus²¹⁹ causes the subjects in the stomach of that [Viṣṇu]²²⁰ to extol your exploit that runs thus-- you had deluded Madhu and Kaiṭabha, whose valour is fiersome while the Triple-World Conqueror Viṣṇu was assailing them²²¹ .

14.13

“By what means is all your puissance, whose might is incalculable, to be measured, O Daughter of Himādri, since in some [distant] time you had exuded from the body of the gods²²². And yet you alone create all those [divinities];

14.14

“because of which [puissance], when it had arisen, that mountain [Meru] became a towering locus of gods like [Viṣṇu] in his Dwarf Incarnation [grew all-pervading].²²³ [However] this, your magnificent body that had

²¹⁵ Mahiṣāsura

²¹⁶ I have taken these genitive forms to be objects in the accusative (so, *taṃ vidviṣam*) following the glosses in B1 and K: *hiṃsārthakatvāt karmaṇi ṣaṣṭhī* (the genitive is in the sense of an object because of the sense of cruelty). The rule derives from Pāṇini, *Aṣṭādhyāyī*, 2.3.56: *jāsi-ni-pa-haṅṅ-nāṭa-krātha-piṣāṃ hiṃsāyām |*

²¹⁷ This follows the gloss to *aparaḥ* in B1 (*aparaḥ=vāmah*).

²¹⁸ Bali. For his myth, see Vettam Mani 1975, pp. 103-104

²¹⁹ Brahmā

²²⁰ Viṣṇu encompassed the entire Universe and its beings in his body when he manifested himself in the form of Trivikrama to Bali.

²²¹ *Devīmāhātmya* 1.49 -1.78 (the Śākta version of the deaths of the demons Madhu and Kaiṭabha)

²²² *Devīmāhātmya* 2.1-2.34 (birth of the goddess through the *tejas* of all the gods)

²²³ The legend that is being alluded to here is unclear to me.

slain the Asura by means of splendour mightier than even that [power] surpassed in excellence [that mountain].²²⁴

14.15

“Hail, the Lion-mount, though he has [only] claws as weapons! He is unvanquished by enemies with piercing missiles. Having cut the chowrie in battle established the splendour of the kingship of the gods in which [the royal symbol of the] chowrie is eternal.

14.16

“I pay homage to that roar you issued, whereby, it has been said, this here mighty sword delighting solely in tearing enemies was rendered pointless as it was ripping apart Smoke-Eyes²²⁵ in battle, though it had ‘[been] successful/a point’.

14.17

“Mother with multitudes of bees²²⁶, salutations to your forehead, while it bears²²⁷ soft strands of your hair -- because of which Caṇḍikā [as Cāmuṇḍā] was swiftly manifested at the battle that was the last hour of destruction for Caṇḍa and Muṇḍa.²²⁸

14.18

“O Bhavānī, you drank in the battlefield the liquor that was the blood spilled by the demon [Raktabīja] whose every drop of blood was a seed [spawning others of his ilk]²²⁹. However, intoxication sparkled in the gods who drink ambrosia, whose hearts are expanding on perceiving the destruction of that [demon]²³⁰.

14.19

“When you had slain the emperor of the Daityas [Śumbha], Thousand-Eyed [Indra], shivering because of joyful tears flowing from his eyes, comparable to a room with a fountain, was resorted to by the Goddess Śrī of the highest heaven who had been afflicted by that [demon].²³¹

14.20

“That state [of liberation] difficult to win, which is desired by those afraid of rebirth after they have worshipped for long the Supreme Being, you, easily attained by beings when bowed down to once, bestow when you grow gracious, even though you are a woman.

14.21

²²⁴ The gloss in B1 explains “the meaning: “Even that light [of Meru] was surpassed by your light” (*tad api tejo bhavattejasā jitam ity arthaḥ*)

²²⁵ The demon Dhūmalocana, whose story appears in *Devīmāhātmya* Adhyāya 6.

²²⁶ *alikāyamātar*: Bhramaravāsīnī, or Bhrāmārī, with whom Caṇḍikā is collocated in the *Devīmāhātmya* 11.49-50ab. I am grateful to Prof. Isaacson for clarifying the compounds in this tricky verse.

²²⁷ *kalayate* here is the present participle of *kal* in the dative, agreeing with *alikāya*

²²⁸ *Devīmāhātmya* Adhyāya 7.

²²⁹ *Devīmāhātmya* Adhyāya 8

²³⁰ *cāyana*: noun from the root *cāy* (to observe/perceive); the translation follows the gloss in B1 (*cāyana*= *darśana*).

²³¹ It is conventional to pour gentle scorn upon the inefficacy of the gods in stotras to Caṇḍikā: see for instance *Caṇḍīśataka* 66, which delights in this. As a result of this trope, hymns to Caṇḍikā are often filled with humour.

“Lakṣmī is none other than you, O Lady with the lotus-like face. A man who has obtained lordship over men through this goddess when she is gratified [his] hosts of attendants call “god”-- that [name] is not unbecfitting for such a person.

14.22

“O You who mothered the Elephant-Faced [Gaṇeśa], they who perceive what lies beyond the senses call you Sarasvatī, by whose favour that nectar abides in the utterances of poets, which turns to poison in the wicked.

14.23

“What thing can I ask for more desirable than the auspicious moment of beholding you? If there is something O Bhavānī that must surely be bestowed [by you], then may only my devotion towards you overflow.”

14.24

The beloved of the enemy of the Triple-City [Śiva] declared a speech, whose syllables were sweet through her clemency before the king, as if stretching a white parasol [of kingship] over him, with the luminous beams of her teeth, which were as beautiful as full-blown *kunda* flowers.

14.25

“Child, may you of great valour partake of the glory of your kingship that shall encompass a thousand years. This Royal Glory displays for a long time grief because of separation from you with ‘fleshless and unadorned limbs/ancillaries of government that are unattended and have not prospered’ (*aṅgakair*²³² *anupaskṛtānupacitair*).

14.26

“Abandon the rosary ! With this arm, which had surpassed [the earth-bearing] Boar, Tortoise and the king of serpents by bearing the circle of the world just by itself, seize the bow to destroy the enemy!

14.27

“May your arms whose power is limitless, which caressing a gruesome sword splits into two the hearts of rebel enemies, bestow ‘firmness/joy’ (*dhṛtiṃ*) on the earth in two ways.

14.28

“Never will there arise defeat inflicted by the enemy in a battlefield. As the black night is instantly shattered by the dawning sun, the circle of enemy kings will be destroyed because of your ‘army/splendour’ (*tvadanīkato*).

14.29

“Never will there be danger from calamities O King, nor will you be sundered from your kin. Disease will never make foot-fall in your city raucous with the auspicious sounds of the *mṛdaṅga*.

14.30

“Your fame white²³³ as a mass of ivory, that is relieved of the toil of roaming the world through the copious rain of [cooling] tears from the eyes of mistresses of enemies, will adorn the entire triad of the universe.

14.31

“Then, O Indra among Mortals, you, will be reborn as the Eighth Manu [Sāvarṇi], born in the [line of the] Sun, in another birth, [when you grow] desirous of ascending to the heaven of Him who is characterized by the mark of Garuḍa [Viṣṇu] after having entrusted the glory of your kingship to your son.”²³⁴

²³² Following the gloss in B1 and K: *rājyāṅgair dehāvayavaiś ca*

²³³ The colour of fame (*yaśas*) is conventionally white in poetry.

²³⁴ *Devīmāhātmya* 13.14-15

14.32

Thus, having annointed the lord of the world with streams of nectar composed of words the Mountain-Born-Lady went away, somewhere. For, two fleshly eyes are not capable of seeing the comings and goings of great beings.

14.33

When the tree of his desires had bestowed fruit, this king did not become inclined towards arrogance. Even a great man does not grow proud like one who is low at a time of festivities, nor does he grow despondent when it is waning²³⁵.

14.34

Then Suratha, whose wishes had been fulfilled, blazing with splendour like a second Indra, returned²³⁶ towards the sage in whom evils had ceased²³⁷, who had been a guarantee of Śrī in advance.

14.35

The king bowing down respectfully to the sons of seers, whose blessings were not ineffective, while they ran eager to see his arrival, caused to gladden [them] by that tale of the mountain born goddess's grace.

14.36

When the king, whose nature was restrained arrived at the hermitage, even trees sang "Victory!" in the guise of the song of melodic female cuckoos, while arrayed in the glory of joyous horripilation in the guise of newly budded clusters of blooms.

14.37

He entered the sage's home with his fair form filled with hair bristling in delight, akin to Manu, his entrance proclaimed by a child announcing the dear one's arrival, eager for a reward.

14.38

The dawning of the king's good fortune, though unannounced, was ascertained by Sumedhas, the wise sage, comprehending the power of ascetic practice [to yield success] and the firmness of effort of wise men regarding an enterprise they have commenced.

14.39

The seer, approaching the king of exalted lineage while he was touching the earth with his head, excitedly lifted him up and made a welcome-offering to the flawless one in the form of flower-filled cupped palms that were his eyes brimming over with happy tears.

14.40

Having explained the fact that his object had been attained-- which was hinted at by the ruddy colour of his face-- with words that were gentle to hear, King Suratha, joining his hands in great devotion, sang before the tranquil sage.

14.41

²³⁵ The first *sīdati* is interpreted as the present participle locative of *sad* as also interpreted by the gloss in B1 (*sīdati na= utsave sīdati sati*)

²³⁶ The use of the *parasmaipada* imperfect *nyavartat* has been explained in the gloss in B1 as follows: *nivartate sma dyutādītvāt parasmaipadam* B1 (for the grammatical rule, see *Aṣṭādhyāyī* 3.1.55)

²³⁷ Following the gloss in B1 (*nivṛttavṛjinam= gatapāpaṃ*).

“Lord, indeed my tongue is unable to describe your honesty which is beyond the range of speech. [However] nor does this exhilaration, bestirred because of your graciousness [towards me], endure²³⁸ this [my aspect as] a dumb man.

14.42

“O You, the only good man in the world, despite knowing that self-praise is not pleasing to you, will I not perform that [praise], I who take pleasure only in it? Who renounces his personal wish for the sake of another?”

14.43

“It is improper that we should look for a purpose in an action benefiting the world of those such as yourself. Does the sun here tear more terrible darkness in order to impede enemies?”

14.44

“O wise one, where even one’s son does not show modesty, a beloved becomes ashamed [and] even friends disregard [one], then, [in such a predicament] when disasters arose, you who are the ‘life of the unhappy/ whose heart was grieved [on my account]’ (*duḥkhitātmanā*), were like a father to me.

14.45

“The fact that I see only you as Brahmā himself, who has resorted to a body without four faces, is this, my, ‘rapid/āśvamedha’ sacrifice (*turaḡādhvaro’yam*) that has arisen without ritual [and] [the merit of] bathing in the Ganga [but] with no water²³⁹.”

14.46.

The sage, lord of them who speak but little²⁴⁰, retorted swiftly to the king speaking thus. For men of his sort are not fond²⁴¹ of listening, for long, to a eulogy of their conduct incanted by another.

14.47

“O King, by these your nectar-like words, I have been placed atop the crest of happiness. Since the ascent of good people, as the ascent of clouds, grants the entire world a great celebration.

14.48

“Though there will be many men in the future, who [become] immensely powerful in awakening, good fortune through strength of resolve, nevertheless, O King, apart from you no other is powerful enough to undertake this difficult ascetic austerity.

14.49

“The greatest individual thinks a quality which is though natural [in him] to be something caused by someone else doing him a favour. [But this is of course wrong for] if lustre were not innate in gold then it should shine through even in iron that is purified in fire [like gold which is tested in fire]!”

14.50

The foremost among the tranquil thus having addressed the king swiftly despatched many boys, charming with shining antelope hides, to fetch water from the sacred fjords wishing to [perform] again for the king the ritual of lustration.

²³⁸ *titikṣate*: desiderative of *tij* (“growing sharp”) with the meanings “to bear with firmness, suffer with courage or patience, endure” (Mon. Williams).

²³⁹ *ajalaṃ* is adverbial

²⁴⁰ sages

²⁴¹ *praṇayitā* is taken as an abstract noun

14.51

He, the receptacle of compassion, having performed the royal-lustration for this [king] with songs from the Sāma Veda whose presiding deity was Varuṇa, bestowed [on him] a blessing, that was like a young bride 'having the same goal as the boon/serving a husband' gifted by Śiva's beloved²⁴² (*haravallabhārpitavarānuvartinīm*).

14.52

Those [that were] ministers only in name, by whom he had at first been harmed, destroyed one another in war. Not only does power begot by injustice suddenly perish but it also causes sudden destruction [to its holders].

14.53

Then spies proceeded to every town, every forest, every site, and every mountain, despatched by other counsellors, whose lineage had served [the family] from generation to generation, to find out about him who delighted in courage.

14.54

Having ascertained thoroughly by means of secret agents [that] he, in whom there was a portion of Viṣṇu, [was] had taken refuge in a hermitage, the ministers, went without delay, bearing great joy and a great army on the way.

14.55

They went swiftly, repeatedly declaring, as it were, to the directions, this festival occasioned by the knowledge of their master with sonorous sounds of travel-drums . Ah! Whom do not joys make eager!

14.56

Crossing 'royal camps of kings, though they were formidable/mountain-slopes of mountains though towering' (*alaghīyasām api bhūbhrtām kaṭakān*), that abounded in rut-fluid from herds of elephants, 'that army/that river' (*sā...vāhinī*), while going to [unite with] 'its master/her husband' (*patiṃ yatī*) the 'unfathomable/profound' ocean as it were (*tam agādham abdhim iva*), did not find rest anywhere.

14.57

At first the earth approached [the king] under the guise of a cloud of dust raised by horses, as if she wished to declare²⁴³ the arrival of the king's favourite ministers thinking, "Indeed one can become a dear friend also by announcing something pleasing".

14.58

Herds of deer were momentarily distracted, their eyes startled as they followed the women in the hermitage huts, as they listened to that trumpeting of elephants approaching the woods intensified by the din of cymbals.

14.59

"What's this here!" Before there was any confusion [of this kind] in the king's heart and in the sage's , the spies declared thus: "Hail, hail, O King! Your Śrī has arrived."²⁴⁴

²⁴² Pārvatī

²⁴³ *gadiṣyati*: future Active Participle of *gad* (to say) in the feminine sg. Literally "as if she was going to declare", can often have the sense of "to wish to..."

²⁴⁴ The variant in B2 is translated as:

"Just as (yāvat) the king heard (aśṛṇot) the neighing of horses (turaṅgaheṣām), blissful to his ears (śravaṇasukhām), thinking in astonishment "What's this?" (kim idam iti savismayam), the emissaries addressed him (praṇidhibhir abhidhīyate sma tāvaj) him with "Hail! Hail, O King! Śrī has arrived for your sake! (tavāgataṃ śrīyā)."

14.60

Those hereditary ministers, having set up camp near a river which the forest shielded from the heat of the sun, swiftly entered that hermitage, the weariness of their travel dispelled by their great joy.

14.61

Then the king honoured the assemblage of ministers at the same time as they bowed down to him, with a hand on which the bow-string mark had become dark-blue and thin because he had abandoned for long the toil of the bow.

14.62

The king and these chief ministers felt the joy of gazing upon the other's lotus-like face [only] after some time though it was manifestly at hand because their eyes had tears of joy²⁴⁵ at each other.

14.63

This king praised the affection of the sage, which was like that of a father, and his power, which was like that of Brahmā to his dear ministers when they had inquired after his welfare and had been honoured with seats.

14.64

When his activities had been declared [abroad] by the host of spies, young maidens too came there from their parental homes, charming in their passion of long duration for the best of kings and thin of limb [through their separation from him²⁴⁶].

14.65

Watched coquettishly by these slender girls with eyes lined with fresh collyrium, the king, in whom the ocean of ardour was aroused obligingly welcomed Kāma whom he had suppressed for long.

14.66

Then he who was an instructor for kings bestowed as his payment to his teacher his royal kingdom that had been gifted to him by [ministers] purified [through tests]²⁴⁷. As for the sage, satisfied simply with his devotion, he returned that to him with a blessing.

14.67

And any other wish that he had desired the king saw appear before him. Just as inimical Fate frustrates, so when pleased it swiftly designs, too, what is desirable.

14.68

Though eager to go to his city, bearing in his heart longing that was inevitable for his ancestral dwelling that had been difficult to abandon, the king was not able to ask the sage permission to leave quickly.

14.69

Among those two best among ascetics [and best among kings] in the world, whose words were caught by waves of tears at imminent separation, the first requested permission to leave, while the Elder granted [it] simply by his nodding head.

14.70

²⁴⁵ *pramadasabāṣpadṛśaḥ* is a *hetugarbhaviṣeṇam* (an adjective conveying a reason) for both '*nṛpatiḥ*' and '*mantrimukhyāḥ*'

²⁴⁶ This follows the gloss to *tanīyān* in B1 (*tanīyān*= *viraharūpakṛśāṅgaḥ*)

²⁴⁷ I have translated *śucibhir* according to the gloss in B1: *upadhāśuddhair amātyaiḥ*. *Śuci* is also said to mean a trusted minister or friend in lexicons (Mon. Williams).

Bowing down first to this [sage], then to the other seers, who bore tears in their eyes and tenderness in their hearts, with devotion [arising] from his kind nature that made no distinction [between them] he performed ritual-circumambulations for the god Agni.

14.71

Then on an auspicious moment, having with difficulty caused to turn back fawns his close friends in the [hermitage] grove that were following him, that Supreme Emperor set forth like the resplendent sun with his ministers.

14.72

As a result of the din of his travel-tabours, which reverberated in the deep mountain caverns roaring sonorously, all seven of the Sun's horses, wishing to shy away²⁴⁸ were calmed only with great difficulty by their Charioteer.

14.73

This king who darkened the fame of his rival kings with the dust of the earth thrown up by his many galloping horses, tied the elephants of his army to the trees in a forest near his citadel in two or three days.

14.74

Ascending a fierce elephant akin to the Eastern Udaya mountain²⁴⁹, 'he of piercing brightness/the Sun' (*ugrarociḥ*) manifesting the 'rise of his fortune/splendour of his ascent' (*darśitodayaśrīḥ*) entered the citadel with his ministers before him and, then, gladness at his arrival entered the hearts of its inhabitants.

Here ends the fourteenth chapter named "Winning the Kingdom" in the epic-poem entitled "The Festival of Suratha" composed by Someśvaradeva, chaplain to the Sovereign of the Gurjaras.

²⁴⁸ *titraśiṣavaḥ*: Nominative plural of the desiderative of *tras* (to be afraid).

²⁴⁹ The sun is said to rise over the Udaya mountain and set behind the Asta mountain.

VII. Sanskrit text of the tale of Suratha from the *Durgāvilāsa* (1.1-1.33; 2.1-2.67; 12.1-12.44; 13.44-13.45; 14.1; 15.1-15.22).

Abbreviations:

Sigla:

C: MS Chambers 428, Staatsbibliothek zu Berlin, Saṃvat 1711/1654 CE

Conventions:

conj. conjecture

em. emendation

a.c. ante correctionem

p.c. post correctionem

<= indicates the direction of textual influence

The doubling of consonants after 'r', a feature of the manuscript, has been standardized to a single consonant in the edition.

The use of 'v' for both 'b' and 'v' in the manuscript has been standardized according to current usage.

Avagrahas have been shown, where the manuscript does not indicate them.

रामकृष्णविरचितं
दुर्गाविलासम्

श्रीसिद्धिविनायकाय नमः ॥

श्रीगोपालाचार्याय नमः ॥

१/१

जितममरपुरे पुरंदराद्यैस्
तदनु जयन्ति जयाम्बिकाशरौघाः ।
जितमिह भुवने मनोजबाणैस्
तदनु जयन्ति नितम्बिनीकटाक्षाः ॥²⁵⁰

१/२

जगति कविवरा जयन्ति ते ते
यदनुविधानपटुः कविः कविः स्यात् ।
अहमिह तु भजे मृकण्डसूनुं
वचनसुधा यदुदीरिता सुखाय ॥²⁵¹

१/३

अभवदतिमहान्महामनस्वी
सुरथ इति प्रथितो धराधिराजः ।
जगति जयति यत्र भूः प्रजानां
सुखविधये करदा वधूरिवासीत् ॥²⁵²

१/४

मरुदतिसुखदो यथेच्छमम्भो
गगनतलं विमलं सदचिरग्निः ।
अनवरतरसप्रदा रसासीत्

²⁵⁰ 1 recto of C contains the inscription:

śrī sarvavidhānidhānakavīndrācāryasarasvatīnām durgāvilāsapustakam /
Metre (1.1-1.30) *puṣpitaḅgrā*.

Verse 1.1, describing the succession of victors from the past to the present, echoes: *Mṛcchakaṭikā* 10.45: *jayati vṛṣabhaketur dakṣayajñasya hantā / tad anu jayati bhettā ṣaṅmukhaḅ krauñcaśatruḅ / tad anu jayati kṛtsnām śubhrakailāśaketuḅ / viniharavaravairī cāryako gām viśalām* // See also verse 1 of the Aihole Inscription of Pulakeśin II of 635 CE (Epigraphia Indica VI, No. 1)

²⁵¹ Rāmakṛṣṇa's introductory praise to poets echoes earlier poetry: cf. Bhārtṛhari, *Nītiśatakam*: *jayanti te sukṛtīṣe rasasiddhāḅ kavīśvarāḅ / nāsti yeṣām yaśaḅkāye jarāmaraṅajam bhayam* / Someśvaradeva, *Kīrtikaumudī* 1.8: *jayanti kavayaḅ ke 'pi sūktair mantrair iva drutam / tāḅ tāḅ cidrūpacitteṣu rasān āveśayanti ye* //

²⁵² *Durgāvilāsa* 1.3-1.5 =< *Devīmāhātmya* 1.3: *svārociṣe 'ntare pūrvaḅ caitravaḅśasamudbhavaḅ / suratho nāma rājābhūt samaste kṣitimaḅḅdale / atimahān*] em. H. Isaacson, *atimahā-* C.

पृथुचरिते सुरथे धराधिराजे ॥²⁵³

१/५

अवनिरमरलोकरम्यलोका
स्वरपि च तुन्दिलदेववृन्दनन्द्यम् ।
अभवदतुलतेजसीश्वरेऽस्मिन्
अवति यजत्यनुकालमस्ततन्द्रे ॥

१/६

अनुदिवसमसौ ससौमनस्यः
सदसि शशिद्युतिशोभिसद्विताने ।
क्षितिपतिशतशेखरोप्तरत्न-
प्रकरकराहतसूर्यरश्मिजाले ॥

१/७

स्फटिकमणिशीलनिबद्धभूमि-
स्फुटजलविभ्रमशङ्किलोललोके ।
नवघुसृणविकाशिपद्मरागा-
वनिदहनद्युतिबोधरुद्धमर्त्ये ॥

१/८

मरकतमणिकान्तिजालभिन्न-
स्फुरदुरुहाटकवेदिशोभमाने ।
नवजलदसनाभिविष्णुवक्षस्-
तटगतकौस्तुभरश्मिरम्ये ॥

१/९

विविधमणिनिकेतकान्तभित्ति-
स्थितमनुजप्रतिबिम्बचित्रशोभे ।
विरचितबहुदेहगेहदेवे-
ङ्गितशतसूचितसूचितप्रदेशे ॥²⁵⁴

१/१०

मुकुलितकरपङ्कजैः समन्ताद्
अनिमिषसंमुखलोचनैर्नरेन्द्रैः ।
कृतमणिगणभूषणैरुपेते ।
लिखनविनिर्मितदेवदेहरम्यैः ॥

²⁵³ *marud*] em. P. Szántó, *manud* C.

²⁵⁴ *-pradeśe*] conj. H. Isaacson, *-praveśe* C.

१/११

सचिववचनदत्तसव्यकर्णः
श्रुतिसुखगायकगीतरक्तचेताः ।
मणिखचितविचित्रहेमपीठे
कृतविविधास्तरणे नृपोऽन्वतिष्ठत् ॥ कुलकम् ॥

१/१२

अथ विरचितवन्यवस्तुवेषो
विषयविशेषविवेचनानुयुक्तः ।
नरपतिमधिपो वनेचराणां
वचनमिदं शिरसा नमञ्जगाद ॥²⁵⁵

१/१३

ननु नरप समस्तवस्तुजाते
कुशलमिदं तु वदामि मास्तु कोपः ।
तव रिपुनिवहैरहीनसैन्यैः
सकलमिदं वसुधातलं विजेयं ॥

१/१४

करिवररथवाजिपत्तिसंघा-
वृतबहुयोधविशृङ्खलैर्द्विषद्भिः ।
तव नरप गृहीतमेव राज्यं
न तु परमेतदवैषि संप्रमत्तः ॥²⁵⁶

१/१५

त्वरितमिह विधीयतां विधेयं
विधिचरितं हि विचित्रमेव तावत् ।
तव तु नरप सैन्यमम्बुराशिं
लघयति पूर्णतया महत्त्वतश्च ॥

१/१६

इति वचनमसौ निशम्य राजा
त्वरितमिदं जगाद मन्त्रिवर्गान् ।
कुरुत सकलराजलोकसेनाः
सकवचवाहनशस्त्रराशिपूर्णाः ।

१/१७

²⁵⁵ *anuyukta*] conj. A. Sanderson, *anuyunkta* C.

²⁵⁶ na tu] em., *nanu* C.

समदगजघटाः प्रयान्तु पूर्वं
तदनु रथा जविनस्ततोऽश्ववर्याः ।
तदनुसुदृढवर्मबन्धधीरा
धृतधनुषश्च कृतश्रमाः पदाताः ॥²⁵⁷

१/१८

मम रथमत्तिसत्वरं सिताश्वं
समुपनयन्तु च कार्मुकं सरोपं ।
इति वदति नृपे तथेत्यमात्याः
शिरसि धृतप्रभुशासना निरीयुः ॥

१/१९

बधिरितककुभो विभिन्नकर्णाः
सपदि तिरोहितसर्वसैन्यनादाः ।
प्रलयजलधरानुकारधीरा
रणपटहाः परिजघ्निरे समन्तात् ॥²⁵⁸

१/२०

प्रसरति रणतूर्यधीरनादे
वरकरिबृंहितपूरिते दिगन्ते ।
चतुरतुरगहेषितप्रहृष्यद्-
बहुतरपत्तिकृते च सिंहनादे ॥²⁵⁹

१/२१

अथ धृतधनुषां धराधिपानां
धरणिविकम्पनधीरविक्रमाणाम् ।
अगणितमवनि बलं पुपूरे
प्रलयविशृङ्खलवारिवाम्बुधीनाम् ॥ युग्मम् ॥

१/२२

चलितमवनिराजमुग्रसत्त्वं
त्वरिततरं समयुश्चमूसमूहाः ।
उदितमिव दिवाकरं मयूखाः

²⁵⁷ -varyāḥ] em. H.Isaacson, -varāḥ C.

²⁵⁸ samantāt] corr., samantān C.

²⁵⁹ kṛte ca] em. H.Isaacson (on linguistic grounds and to maintain symmetry with the previous pādas), kṛtocca- C.
Durgāvilāsa 1.19-1.28 <= Devīmāhātmya 1.4cd-1.7: babhūvuḥ śatravo bhūpāḥ kolāvidhvamsinas tathā || tasya tair abhavat
yuddham atiprabaladaṇḍinaḥ | nyūnair api sa tair yuddhe kolāvidhvamsibhir jitaḥ || tataḥ svapuram āyāto
nijadeśādhip'bhavat | ākrāntaḥ sa mahābhāghas tais tadā prabalāribhiḥ || amātyair balibhir duṣṭair durbalasya
durātmabhiḥ | koṣo balaṃ cāpahṛtaṃ tatrāpi svapure sataḥ ||

स्वविभ्वनाशितविद्विषत्तमिस्राः ॥²⁶⁰

१/२३

अथ परनृपसैन्यवारिराशिः
सुरथबलप्रलयानिलप्रणुन्नः ।
उदचलदतुलो लिलङ्घिषुर्गाम्
अलमवलम्बितशौर्यदुर्निवार्यः ॥²⁶¹

१/२४

पिहितदिनकरं विनिद्रलोकं
गुरुतररागविषक्तमानियोधम् ।
घनतिमिरमुदस्तवर्णभेदं
समरदिनं रजसा निशीथ आसीत् ॥

१/२५

गतनिजपरभावबोधमन्धं-
करणरजःप्रतिरुद्धभानुबिम्बम् ।
अभवदथ मिथो विनष्टचेष्टं
बलमविभावितजेयपक्षमूढम् ॥

१/२६

भवतु ननु नयो ऽयदा न दक्षः †
क्षरदपि नागबलं क्षमं जयेऽस्तु ।
अगणितपरविक्रमः कुलः स्ताज्
जयविधये परमम्बिकाकटाक्षाः ॥²⁶²

१/२७

लघुभिरपि परैरपारसेनो
नयरहितैरपि नीतिपारदृश्वो ।
मलिनकुलभवैर्विशालवंशो

²⁶⁰ -*vidviṣat*-] em. A. Sanderson, *vidviṣam* C.

On *samayuḥ*: according to Pāṇini (*Aṣṭadhyāyī* 3.4.111) this imperfect 3 Person Pl. of *sam-yā* (usually *sam-ayān*), is taught by the older grammarian Śākaṭāyana. I am grateful to Prof. H. Isaacson for communicating this to me. An example of its usage is in the *Gopālacampū* 2.1.27 of Jīvagosvāmin:

yadā rāsānanda-prabhṛti-hari-lilāḥ suvalitās
tadā gopyaḥ satyaṃ parama-paramaṃ śarma samayuḥ |
paraṃ yātāyātaṃ racayad abhitas tad-virahajaṃ
mahā-duḥkhaṃ tāsāṃ hṛdayam asaḥṇ mardayati naḥ || (My thanks to P.D.Szántó for this reference).

²⁶¹ *udacalad atulo*] em. H. Isaacson, *budacaladanulo* C.

²⁶² *kulaḥ stāj*] tentative conj. H. Isaacson; *kramastāj* C.

विधुरिव राहुमुखैर्विभूर्व्यभर्त्सि ॥²⁶³

१/२८

अथ नृपतिरतिप्रभङ्गसैन्यो
निजमविभाव्यमपि प्रहित्य तेजः ।
गलति दिनकरोऽपि कालमेष्यन्
इति च विचार्य निजां पुरीमयासीत् ॥²⁶⁴

१/२९

बहति न च पुरेव कश्चिदाज्ञां
क्वचन बिभेति न कश्चनापि भृत्यः ।
हृतमपि सचिवैर्विचिन्त्य वित्तं
नृपतिरसौ मनसा ततान् तर्कान् ॥²⁶⁵

१/३०

सकलभुवनशासिनो ममैका-
वनविधये नगरी गरीयसी यत् ।
अहमपसचिवस्त एव लोका
धनुरपि तत् क्व नु संपदः किमेतत् ॥²⁶⁶

१/३१

ननु विदितमिदानीमैश्वरीच्छ्या यदृच्छं
घटयति घनलोलां संपदं चापदं च ।
इति तदहमदीनां वन्यवृत्तिं विधाय
व्युपशमपटुरङ्घोघाति कर्माचरिष्ये ॥²⁶⁷

²⁶³ On *vyabhartsī*: This seems to be an Irreg. *ātmanepada* Aorist, 3 P. Sg (cf. with *pad---**apādi*, and *budh---**abodhi*), formed from *vi-bharts*, with a passive sense.

The past participle, *vibhartsita*, is attested in the *Nārāyaṇīyam* 10.46.5 (reference kindly provided by H. Isaacson).

²⁶⁴ *prahitya*] em. H. Isaacson, on the basis of the topos that the sun sets his energy aside before setting at night, expressed in, for example, the *Raghuvamśa* 4.1, *pramitya* C.

On *eṣyan*: future participle of *i* (future: *eṣyati*) agreeing with *dinakarāḥ*.

²⁶⁵ *tarkān*] em., *tarkvān* C.

²⁶⁶ *apasacivas*] conj. H. Isaacson, *asacivās* C.

Cf. *Raghuvamśa* 1.30 (the parallel was indicated by H. Isaacson):

*sa velāvapravalayāṃ parikhikṛtasāgarām /
ananyaśāsanāmurviṃ śaśāsaikapurīm iva //*

Here, the idea is reversed: where Dilīpa in the *Raghuvamśa* is described to have ruled the earth as if it were one city, Suratha, though habituated in ruling the world, found his city too burdensome to rule after his defeat.

²⁶⁷ Metre (1.31): *mālinī (nanamayuteyaṃ mālinī bhogilokaiḥ)*.

The use of the image of clouds as a metaphor to convey fickleness is unusual, as clouds are usually portrayed in Sanskrit poetry, in a positive light, for their regularity and their beneficial properties.

१/३२

विधाय मृगयाविधिप्रगुणवेषचित्रं वपुर्
विनीतमतिसत्वरं तुरगराजमारुह्य च ।
जगाम मुनिकाननं कलितकार्मुकेषुः कृती
जनैरविदितो निजैरतिकरालसत्त्वो बली ॥²⁶⁸

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झिल्लीझङ्कारघोरं वनमतिगहनं संचरन्नागयूथं
प्रोथिप्रोत्खातमुस्तं मृगरिपुरसितप्रस्खलद्वन्द्वसत्त्वम् ।
भ्राम्यन्भ्राम्यन्स राजा चिरतरमनघं दृष्टमात्रातिरम्यं
चित्तप्राशस्त्यहेतुं मुनियुतमगमन्मेधसो धाम धर्म्यम् ॥²⁶⁹

इति श्रीमत्कविमुकुटरत्नायमानमानोन्नतसाहित्यार्णवकर्णधारगोपालाचार्यात्मजरामकृष्णाचार्यविरचिते महाकाव्ये दुर्गाविलासे प्रथमः
सर्गः ॥

२/१

मेधसा विहितसाधुसपर्यो
वर्यबुद्धिरनुकाननमार्यः ।
पर्यटन्मनसि मानवनाथो
दीनवच्चिरमिदं समचिन्तीत् ॥²⁷⁰

२/२

क्वाहमस्मि नगरी क्व नु सा मे
बान्धवाः क्व नु जनाः क्व नु ते मे ।
क्वालयाः क्व वनिताः क्व सुता वा
क्वाशिषो नु वसुधाविबुधानाम् ॥²⁷¹

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²⁶⁸ Metre (1.32): *pr̥thvī (jasau jasyalā vasugrahayatiś ca pr̥thvī guruḥ)
atīkarālasattvo balī*] em. A. Sanderson, *atīkarālasattvāvalih*] C.

Durgāvilāsa 1.32-33 <= *Devīmāhātmya* 1.8-9: *tato mṛgayāvyaḥḥena hṛtasvāmyaḥ sa bhūpatiḥ | ekāki hayam āruhya jagāma
gahanaṃ vanam || sa tatrāśramam adrākṣīd dvijavaryasya medhasaḥ | praśāntaśvāpadākīrṇaṃ muniśiṣyopaśobhitam ||*

²⁶⁹ Metre (1.33): *sragdharā (mramnair yānāṃ trayeṇa trimuniyatiyutā sragdharā kīrtiteyam)
bhrāmyan*] em. A. Sanderson, *bhrāman*] C.

²⁷⁰ Metre (2.1-2.66): *svāgatā (svāgatā ranabhagair guruṇā ca)*

²⁷¹ *Durgāvilāsa* 2.2-2.10 <= *Devīmāhātmya* 1.10-15: *tasthau kaṃcīta sa kālaṃ ca muninā tena satkṛtaḥ | itaś cetaś ca
vicaraṃs tasmin munivarāśrame || so'cintayat tadā tatra mamatvākṛṣṭacetanaḥ | matpūrvaiḥ pālitaṃ pūrvam mayā hīnaṃ
puraṃ hi tat || madbhṛtyaiś tair asadvṛttair dharmataḥ pālyate na vā | na jāne sa pradhāno me śūrahastī sadā madāḥ ||
mama vairvaśaṃ yātaḥ kān bhogān upalapsyate | ye mamānugatā nityaṃ prasādadanabhojanaiḥ || anuvṛttiṃ dhruvaṃ
te'dya kurvanti anyamahibhṛtām | asamyagvyayaśīlāiś taiḥ kurvadbhīḥ satataṃ vayam || samcītaḥ so'tidukhena kṣayaṃ
kośo gamiṣyati | etac cānyac ca satataṃ cintayāmāsa pārthivaḥ ||*

सञ्चितश्चिरमविच्युतधर्मं
धर्म्यकर्मकरणाय धनौघः ।
घातुकैरघकरैरनपेक्षं
नीयते क्षयमनक्षयकल्पः ॥²⁷²

२/४

हा ममानुगगणा गतलज्जं
प्रज्वलद्भिरपि यद्भृदयैः स्वैः ।
आश्रयन्ति रिपुमालयरक्षा-
हेतवे मरणमेव ममैतत् ॥

२/५

आः कथंचन मनोज्ञवचोभिः
सादिभिः सदयमादरदत्तम् ।
भोग्यमन्नमघसत्करिराजो
लप्स्यते स कथमद्य सपर्याम् ॥²⁷³

२/६

भूमिदेवभवनेषु कथं वा
मत्प्रदत्तवसनान्तधनेषु ।
वह्नयः शमितपातकिपापास्
तापयन्तु न परान्नभुजां माम् ॥²⁷⁴

२/७

सा पुरी स विषयः स जनो मे
तद्धनं नृपतिलक्ष्म च तत्तत् ।
स्मर्यमाणमनिशं हृदि धत्ते ।
तापजर्जरतरेऽतुलदाहम् ॥

२/८

जानतोऽपि सकलां जनचर्याम्
आत्मनः पुरुषतां परतां च ।
विग्रहस्य निधनानुविधानं
किं मनो मम विमुह्यते धातः ॥

२/९

²⁷² The compound *akṣayakalpaḥ* is obscure in the context of the verse.

²⁷³ On *aghasat*: Imperfect and the Aorist 3 P Sg of *ghas* (to devour). Cf. *Aṣṭādhyāyī* 2.4.37, *Śṛṅgāraprakāśa* 1.43.

²⁷⁴ *parānnabhujām*] tentative conj. H. Isaacson, *parānnabhujō* C.

धीरता ननु गता क्व नु सा मे
सा विरक्तिरपि किं विजहौ माम् ।
अज्वद्यदहमद्य तपामी-
त्येतदीश वद कुत्र वदामि ॥

२/१०

एवमादिकृतदीर्घविचारे
सञ्चरत्यनुवनं वसुधेशे ।
आजगाम विषयं नयनस्य
क्वापि कश्चन वणिङ्गमुनिवेषः ॥²⁷⁵

२/११

कोऽसि सौम्य विदधासि च किं वा
केन वा वनमिदं गमितोऽसि ।
कस्य वासि कथय त्वरितं मे
दीनदूनहृदयः स तमूचे ॥²⁷⁶

२/१२

दृश्यसे त्रिदिववासविधायि-
स्थेष्ठपुण्यपरिहाणनिपातः ।
देववर्य इव कान्तिभिराद्यः
स्वेष्टलाभविरहादतिदूनः ॥

२/१३

वृद्ध रागिरमणीषु न चेतः
सुज्ञ का तव धनेष्वपि चिन्ता ।
दृष्टलोकजनुरत्ययमर्मन्
शर्म किं तव निकृन्तति कर्म ॥

²⁷⁵ *Durgāvilāsa* 2.10-41 (the king's encounter with the merchant) <= *Devīmāhātmya* 1.16-1.27: *tatra viprāśramābhyāśe vaiśyam ekaṃ dadarśa saḥ / sa pṛṣṭas tena kas tvaṃ bho hetuś cāgamane'tra kaḥ // saśoka iva kasmaat tvam durmanā iva lakṣyase / ity ākarṇya vacas tasya bhūpateḥ praṇayoditam // pratyuvāca sa taṃ vaiśyaḥ praśrayāvanato nṛpam / samādhir nāma vaiśyo'ham utpanno dhanināṃ kule // putradārair nirastaś ca dhanalobhād asādubhiḥ / vihīnaḥ svajanair dāraiḥ putrain ādāya me dhanam // vanam abhyāgato duḥkhī nirastaś cāptabandhubhiḥ / so'haṃ na vedmi putrāṇāṃ kuśalākuśulātmikām // pravṛttiṃ svajanānāṃ ca dārāṇāṃ cātra saṃsthitaḥ / kiṃ nu teṣāṃ gr̥he kṣemam akṣemaṃ kiṃ nu sāmpratam // kathaṃ te kiṃ nu sadvṛttā durvṛttāḥ kiṃ nu me sutāḥ / rājovāca / yair nirasto bhavān lubdhaiḥ putradārādibhir dhanaiḥ / teṣu kiṃ bhavataḥ sneham anubadhnāti mānasam / vaiśya uvāca / evam etad yathā prāha bhavān asmadtataṃ vacaḥ / kiṃ karomi na badhnāti mama niṣṭhiraṭāṃ manaḥ // yaiḥ saṃtyajya piṭṛsnehaṃ dhanalubdhair nirākṛtaḥ / patisvajanaḥ hārdaṃ ca hārdi teṣv eva me manaḥ // kim etad nābhijānāmi jānann api mahāmate / yat premapravaṇaṃ cittaṃ viguṇeṣv api bandhuṣu // teṣāṃ kṛte me niḥśvāso daurmanasyaṃ ca jāyate / karomi kiṃ yan na manas teṣv aprītiṣv niṣṭhuraṃ // mārkaṇḍeya uvāca / tatas tau sahītau vipra taṃ muniṃ samupasthītau / samādhir nāma vaiśyo'sau sa ca pārthivasattamaḥ //*

²⁷⁶ -hṛdayaḥ] em., -hṛdayas C.

२/१४

इत्यसौ नृपतिना परिपृष्टो
निःश्वसंश्चिरतरं प्रविचिन्त्य ।
चारुभूरिवचनं चतुराणां
अग्रणीः करुणमेतदवोचत् ॥²⁷⁷

२/१५

यः समाधिरिति भूवलयेऽस्मिन्
द्रव्यवानधिजगे जनताभिः ।
स्वर्गताभिरपि यो वनिताभिर्
वित्तरूपरसिकाभिरकांक्षि ॥

२/१६

सोऽहमस्मि वणिजां पतिरेको
जनेकरत्नपरिपूर्णनिकेतः ।
काननं तु गमितो निजपापैस्
तानि मे कथयतः शृणु राजन् ॥ युग्मम् ॥

२/१७

वित्तमात्रनिरतैरतिमूढैर्
धर्म्यकर्मरहितैरहितैर्मै ।
बन्धुदारतनयैरनयैर्यच्च
चेष्टितं तदिह ते कथयामि ॥

२/१८

याहि वृद्ध वनमेव कियत्ते
भोगयोग्यमधुनापि बतास्ति ।
एवमप्रियशतानि निगद्या-
च्छिद्य सर्वमहमस्मि निरस्तः ॥²⁷⁸

२/१९

तद्भ्रमामि विरहान्मुहुरेषाम्
एमि मोहमहहातिविमूढः ।
ईदृशश्च सकलोऽज्झितनित्य-
प्रक्रियो न निरये न पतिष्ये ॥²⁷⁹

²⁷⁷ *niḥśvasaṃś]* em., *niśvasaṃś C. avocat]* em., *avocan C.*

²⁷⁸ *yair]* em., *yā- C. kiyat]* em., *kiyaṃ C. batā-]* em. *vatā- C. āchidya]* em., *āchidya C.*

²⁷⁹ *tad]* conj. H. Isaacson, *ud-* C. I am grateful to Prof. Isaacson for clarifying the words in this verse.

२/२०

यैर्निरस्य विधिनिर्मितमाद्यं
हार्दबन्धनमहं धनलुब्धैः ।
उज्जितः समवधीरितधर्मैस्
तेषु निष्ठुरतरं न मनो मे ॥²⁸⁰

२/२१

इत्युदीर्य विनयेन स वैश्यस्
तस्थिवान्नुपतिनाथ बभाषे ।
योगिनामपि विमोहनहेतुर्
हा जहाति न मनागपि माया ॥

२/२२

मा विषीद वह वैश्यवरत्वं
मा शुचः शुचिमतेऽपरिहार्यम् ।
मा मुहो महितवस्तुविचारे
चित्तमाचर चिरं धृतधर्मा ॥²⁸¹

२/२३

यैर्विहाय निजपैतृकहार्दं
हा धनैकरसिकैरसि मुक्तः ।
किं तदर्थमकदर्थितपूर्वो
दूयसे गतधृतिर्हृदयेन ॥

२/२४

किं सुतैः किमथवा रमणीभिः
किं जनैरथ धनैरपि किं तैः ।
अर्जनावनवियोगदशायां
यानि तापकरणानि नराणाम्

२/२५

तद्विसृज्य शुचमत्र विधेयं
चन्द्रचूडचरणार्चनमेव ।
यज्जनस्य जगदम्बुधिमग्न-
स्यावलम्बनविधानपटीयः ॥

²⁸⁰ cf. *Devīmāhātmya* 1.22: *yair nirasto bhavān lubdhaiḥ putradārādibhir dhanaiḥ | teṣu kiṃ bhavataḥ sneham anubadhnāti mānasam |* And cf. *Devīmāhātmya* 1.24: *yaiḥ saṃtyajya pitṛsnehaṃ dhanalubdhair nirākṛtaḥ | patisvajanaḥārdaṃ ca hārdi teṣv eva me manaḥ |*

²⁸¹ *vaha*] conj. H. Isaacson, *vada* C.

२/२६

कर्णपेयमुपमानविहीनं
मानदायिवचनं विनिपीय ।
उच्छ्वसद्धृदयमानतमूर्धा
संजगाद वसुधाधिपमेषः ॥

२/२७

भूमिनाथ तव वाक्सुरसिन्धुस्
तात निर्मलितमानसहंसः ।
यद्विवेककुशलोऽहमिदानीं
वाक्यदानविधयेऽपि समर्थः ॥

२/२८

सत्यमुक्तमपरोऽस्तु कथं वै
तादृशस्य वचनस्य विनेता ।
कस्तमोनिकरहारिकरः स्याच्
चण्डरोचिषमृते भुवनेऽस्मिन् ॥

२/२९

किं त्वनादिजगदीश्वरमाया-
मोहितेन मनसाहमिदानीम् ।
सर्वमेव कलयन्नपि तत्त्वं
कश्मलं परममेमि विमूढः ॥

२/३०

यानि दुःखकरणानि नराणां
दारदारकधनानि मतानि ।
तानि मूढमनसां सुखबुद्धौ
हेतुतां प्रतिदिनं प्रतियन्ति ॥

२/३१

को मयैव विहितो जनकार्थः
कं ममापि रचिता सुतवर्गः ।
इत्यहं तु कलयामि यथापि
मानसं तु परितापि तथापि ॥²⁸²

२/३२

यद्धनानि निधनानि च दारा

²⁸² On *racitā*: this form, to be understood as the Sg. nom. periphrastic future of *rac*, is problematic as the periphrastic future form of *rac* should be *racayitr*.

दारणाः क्षय इह क्षय एव ।
विग्रहो ग्रह इति प्रतिशास्त्रं
कीर्त्यते तदपि शासनमात्रम् ॥

२/३३

तद्भ्रवानपि सदर्थविचारे
चातुरीं चरति केवलमेव ।
यत्तवाकृतिरियं सकलक्षमा-
पालिकापि मलिनत्वमुपैति ॥

२/३४

राजराज विदधे कथमेतद्
धाष्ट्र्यमल्पमतिरत्र तवाग्रे ।
येन तावककुलाह्वयपृच्छां
जिह्विकेच्छति विधातुमुच्छ्याम् ॥

२/३५

इत्थमर्थपतिना कृतपृच्छो
भूपतिर्वचनमच्छमुवाच ।
वैश्यवर्य कथनीयमिदं नै-
वास्ति यद्यपि वदामि तथापि ॥

२/३६

चैत्रराजकुलचन्द्रकलङ्कं
किं न वेत्सि सुरथं पृथिवीशम् ।
क्षुद्रवैरिजितभूरिबलौघो
लज्जया घनवने विचरामि ॥

२/३७

सोऽहमप्यधिगताखिलशास्त्रः
पर्यटन्वनमिदं मुनिमान्यम् ।
पर्यशोचिषमलभ्यमपीत्थं
मूढवद्विधकृतान्यवमत्य ॥

२/३८

यद्भ्रवानहमिवास्ति विषण्णः
क्षीणपुण्य इव नाकनिषादी ।
तन्मया सह मुनिं समुपेयास्
तं वदाव हृदयस्थितमावाम् ॥²⁸³

²⁸³ On *samupeyāḥ*: 2 Person, du, *parasmaipada* optative of *sam-upa-i*

२/३९

ज्ञानदृष्टिकलनेन समस्तं
वस्तुजातमधिगच्छति विद्वान् ।
नूनमेष वचनांशुभिरन्तर्-
ध्वान्तनाशविधये रविरेव ॥

२/४०

तन्निवेद्य हृदयस्थितमावाम्
आकलय्य च तदुत्तरमस्मात् ।
शासितौ मुनिवरेण चरावो
वारणाय विपदां व्रतचर्याः ॥

२/४१

इत्युभौ चिरमुपेत्य विचारं
मेधसो मुनिवरस्य समीपं ।
जगमर्तुर्नृपविशौ विमृशन्तौ
चित्तशान्तिमतुलामुपलब्धुम् ॥

२/४२

तौ विधाय मुनये प्रणिपातं
पातकं जगदतुर्निजमेतत् ।
भूमिदेव सुरथो नरपोऽयं
वैश्य एष च समाधिसमाख्यः ॥²⁸⁴

२/४३

पूर्वमीड्यवसुधा वसुदासीद्
दासतान्यधरणीरमणानां ।
तत्स्वकर्मपरिणामवशान्मे
वैपरीत्यमभजत्किमिवैतत् ॥

२/४४

यद्भूसूनि न सुखानि रमण्यो
ऽप्यन्ततोऽतिविरसाः सुखमाधिः ।
वेद्यि तत्तदपि मानसमेतन्

²⁸⁴ *Durgāvilāsa* 2.42-46 (the king and the merchant meet the sage, and the king describes to him their problem) <=
Devīmāhātmya 1.28-33.: *kṛtvā tau yathānyāyaṃ yathārhaṃ tena saṃvidam | upaviṣṭau kathāḥ kāścit cakratur
vaiśyapārthivau || rājovacā | bhagavan tvām ahaṃ praṣṭum icchāmy ekaṃ vadasva tat | duḥkhāya yan me manasaḥ
svacittāyattatāṃ vinā || mamatvaṃ gatarājyasya rājyāṅgeṣv akhileṣv api | jānato'pi yathājñasya kim etan munisattama ||
ayaṃ ca nirākṛtaḥ putrair dārair bhrtyais tathojjhitaḥ | svajanena saṃtyakyas teṣu hārdi tathā apy ati | evam eṣa
tathāhaṃ ca dvāv api atyantaduḥkhitau | dṛṣṭadoṣe'pi viśaye mamatvākṛṣṭamānasau || tat kim etan mahābhāga yan moho
jñānor api | mamāsyā ca bhavaty eṣā vivekāndhasya mūḍhatā ||*

नो जहाति वद हा बत कस्मात् ॥

२/४५

एष चात्मसुतदारहृतार्थो
ऽवज्ञया निजजनैः परिभूतः ।
मद्वदेव वनमेत्य विषीदन्
ईशतां भजति नो हृदयस्य ॥

२/४६

तत्तपोधन तवाननचन्द्र-
प्रच्यवद्वचनसौधरसेन ।
पापतापपरितप्तहृदोर्नो
जीवनं यदि भवेदपि भूयात् ॥

२/४७

इत्युदीर्य नृपतौ विरतेऽस्मिन्
मेधसा जगदिरे वचनानि ।
संनिधावुपगतस्य हि सन्तः
सर्वथा हृदयतापहराः स्युः ॥

२/४८

हन्त वेच्चि सुरथं नृपनाथं
त्वां समाधिममुमप्यसमाधिम् ।
तद्वदामि भवतोः शृणुतं वाङ्
यावदात्ममतिविस्तरमेतत् ॥²⁸⁵

२/४९

ज्ञानमस्ति सकलस्य हि जन्तोर्
भूमिदारसुतधामघनेषु ।
किं तु धीरधिषणः परमेषां

²⁸⁵ *Durgāvilāsa* 2.48 (the theological explanation given as a reply by the sage to the two)-2.67.<= *Devīmāhātmya* 1.34-1.49: *jñānam asti samastasya jantor viṣayagocare | viṣayaṃ ca mahābhāga yāti caivaṃ pṛthak pṛthak || divāndhāḥ prāṇinaḥ kecid rātrāv andhās tathāpare | kecid divā tathā rātrau prāṇinas tulyadr̥ṣṭayaḥ || jñānino manujāḥ satyaṃ kiṃ na te na hi kevalam | yato hi jñāninaḥ sarve paśupakṣimṛgādayaḥ || jñānaṃ ca tan manuṣyāṇāṃ yat teṣāṃ mṛgapakṣiṇāṃ | manuṣyāṇāṃ ca yat teṣāṃ tulyam anyat tathobhayoḥ || jñāne'pi sati paśyaitān pataṅgān śāvacañcuṣu | kaṇamokṣādr̥tān mohāt pīḍyamānān api kṣudhā | mānuṣā manujavyāghra sābhilāṣāḥ sutān prati | lobhāt pratyupakārāya nanv etān kiṃ na paśyasi || tathāpi mamatāvarte mohagarte nipātītāḥ | mahāmāyāprabhāveṇa saṃsārasthitikāriṇaḥ || tan nātra vismayaḥ kāryo yoganidrā jagatpateḥ | mahāmāyā hareś caitat tayā saṃmohyate jagat || jñāninām api cetāṃsi devī bhagavatī hi sā | balād ākr̥ṣya mohāya mahāmāyā prayacchati || tayā visr̥jyate viśvaṃ trailokyam sacarācaram | saiṣā prasannā varadā nṛṇām bhavati muktaye || sā vidyā paramā mukter hetubhūtā sanātani | saṃsārabandhahetuś ca saiva sarveśvareśvarī || rājovāca | bhagavan kā hi sā devī mahāmāyetyi yāṃ bhavān | bravīti katham utpannā sā karmāsyās ca kiṃ dvija || yatprabhāvā ca sā devī yatsvarūpā yadudbhavā | tat sarvaṃ śrotum icchāmi tvatto brahmavidāṃ vara || ṛṣir uvāca | nityaiva sā jaganmūrtis tayā sarvam idaṃ tatam | tathāpi tatsamutpattir bahudhā śrūyatām mama ||*

नश्वरत्वमधिगम्य सुखी स्यात् ॥²⁸⁶

२/५०

किं च चित्रतरता रचनाया
निश्चितं रचयितुर्जगतीह ।
लोभमोहमदमत्सरचित्तान्
पश्य पक्षिपशुमानुषदेवान् ॥²⁸⁷

२/५१

यद्वदेव सुरनायकनाथे
स्वेष्टलाभसुखिता जगतीश ।
तद्वदेव निरयस्थितजन्तौ
वस्तुतोऽस्तु कतमस्तु विशेषः ॥

२/५२

अस्ति काचन विमोहनकर्त्री
मायिनामपि हरेरिह माया ।
मा विषीद नृपते विधिमप्या-
मोहयेदियमहो किमु जन्तून् ॥²⁸⁸

२/५३

सा सृजत्यवति संहरतीदं
विश्वमुक्तिपथपारचरित्रा ।
तद्विमोहितधियो वयमेते
मत्तवद्भुवि चिरं विचरामः ॥²⁸⁹

२/५४

तत्किमत्र तपनेन वृथा वां
सा सुखं तदितरच्च विधत्ते ।
यत्तदीयचरणार्चणचिन्ता
कामधेनुपदतामुपयाति ॥

²⁸⁶ Cf: *Devīmāhātmya* 1.34 and *Ibid* 1.36-37

²⁸⁷ *racayitur*] corr., *racayatur* C.

Cf. *Devīmāhātmya* 1.38-39. Note, though, that the argument of this verse and the next in the original *Devīmāhātmya* (given above), that greed is inherent to men and beasts is shown differently: an example is used to explaining that affection towards children is a form of delusion since it is motivated by greed for favours in the future. This is not used by Rāmākṛṣṇa, who describes a category of kinds of greed.

²⁸⁸ cf. *Devīmāhātmya* 1.41

²⁸⁹ cf. *Devīmāhātmya* 1.43

२/५५

आकलय्य वचनं मुनिवर्याद्
आर्यबुद्धिरवदद्धरणीशः ।
वक्तुरेव हि गुणो यदि शिष्यः
प्रश्नमाचरति तत्त्वमरुन्धन् ॥²⁹⁰

२/५६

विप्रपुङ्गव भवद्वचनेन
क्षीण एष हृदयस्य विषादः ।
नूत्नवारिधरवारिचयेने-
वाचलस्य वनवह्निविदाहः ॥

२/५७

वेत्तुमेतदहमस्मि विमूढो
या त्वया निगदिता हरिमाया ।
सा कथं भवति कस्य सुता तत्-
कर्म किं वसति कुत्र च कीदृक् ॥²⁹¹

२/५८

सेव्यते कथमियं नियमैः कैः
कश्च तच्चजनकर्मणि योग्यः ।
कथ्यतामिदमशेषविशेषं
यद्ययं श्रवणमर्हति दासः ॥

२/५९

सादरं सविनयं च विनेत्रा
मन्त्रविन्मुनिवरः परिपृष्टः ।
पर्यवोचदतिहर्षविकास-
प्रोल्लसद्बदनचन्द्रविलासः ॥

२/६०

साधु साधु नरनायक जीया
यत्त्वया भगवती परिपृष्टा ।
जीवनं हि सुकृतामनुकालं
कालनाथवनिताकथनाय ॥

२/६१

²⁹⁰ *tattvam*] em., *tatvam* C.

²⁹¹ *yā*] em. H. Isaacson, *yat* C.
cf. *Devīmāhātmya* 1.45-1.46

लोकपालनविधानपटुः सा
नित्यबोधपरमा सुखरूपा ।
यां सहस्रदलपद्मनिषण्णां
चिन्तयन्ति मुनयो नयवृद्धाः ॥

२/६२

आत्तजीवमरुतो धृतचित्ताश्
चित्स्वरूपमनुचिन्त्य चिरं ये ।
चन्दनेन्दुघनसारतुषारैर्
लोचनैरवति तान्भवकान्ता ॥

२/६३

यद्यपीयमणिमादिगुणाढ्या
नित्यबोधसुखितैव तथापि ।
लीलयैव विदधाति समस्तं
विश्वमस्तमनुकल्पमुपेतम् ॥²⁹²

२/६४

कोऽस्ति भूमिवलये दिवि वाधो
यो भवेदलमनल्पकलाढ्यः ।
वक्तुमेतदुरुकर्मजन्षि
प्रब्रवीमि तु तथापि कियन्ति ।

२/६५

पालनाय भुवनस्य यदेयं
भक्तनेत्रपथतामुपयाति ।
कीर्त्यते भुवि तदा हरजाया
जन्म धत्त इति सत्तमवाणी ॥

२/६६

तद्वदामि वदतां वर किञ्चिच्
चण्डिकाचरितमाचर चित्ते ।
सर्वतापहरणं न हि किञ्चिद्
भेषजं श्रुतिपथेऽप्युपयातम् ॥

²⁹² cf. *Devīmāhātmya* 1.55-59:

*tvayaitat dhāryate viśvaṃ tvayaitat srjyate jagat | tvayaitat pālyate devi tvam atsyate ca sarvadā || viśṛṣṭo sṛṣṭirupā tvam
sthitirūpā ca pālāne | tathā saṃhrtirūpānte jagato'sya jaganmaye || mahāvīdyā mahāmāyā mahāmedhā mahāsmṛtiḥ |
mahāmohā ca bhavatī mahādevī mahāsūrī | prakṛtis tvam hi sarvasya guṇatrayavibhāvinī ||*

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श्रुतिपथमुपयाता यस्य दैवीकथेयं
रचयति रमणीयं तस्य भक्तस्य कामम् ।
प्रतिदिनमनुरागप्रोल्लसच्चित्तपद्मे
स्फुरितसुखपरागे कुर्वतः शर्वकान्ताम् ॥

इति श्रीदुर्गाविलासे द्वितीयः सर्गः ॥ २ ॥

१२/१

अथ नरपतिः श्रुत्वा वाचो मुनेरमृतश्रुतो
हृदयधरणीजन्मानन्दाङ्कुरोदयदायिनीः ।
परमसुखितः स्वादं स्वादं निमील्य विलोचने
स्मरहरवधूं ध्यायं ध्यायं क्षणं स्थिरतामघात् ॥²⁹⁴

१२/२

प्रमुदितमना हर्षोत्फुल्लेक्षणः क्षितिरक्षिता
क्षितिधरसुताकर्मोदारं मुहुः स्तिमितः स्तुवन् ।
अवनतशिराः धीत्या स्मेरोज्ज्वलाननचन्द्रमाः
प्रणयमधुरां वाचं प्रोचे चिरेण मुनेः पुरः ॥²⁹⁵

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मुनिवर वचः पीत्वा त्वत्तः सुधारसनिर्भरं
विगतममतामोहः सोऽहं गतः परमां मुदम् ।
यदपि तदपि प्रीतं किञ्चिद्भ्रिवन्तमुपासनां
नगपतिभुवः पृच्छाम्येनामुदीक्षितुमादरात् ॥

१२/४

इति नृपवचः श्रुत्वा मेधा मुनिप्रवरो जगौ

²⁹³ Metre (2.67): *mālinī*.

²⁹⁴ Metre (12.1-12.38): *hariṇī* (*nasamarasalā gaḥ ṣaḍvedair hayair hariṇī matā*)
-*āṅkuro*-] em., -*ām̐kuro*- C.

Durgāvilāsa 12.1-12.7 <= Devīmāhātmya 13.1-13.9ab: *etat te kathitaṃ bhūpa devīmāhātmyam uttamam | evaṃprabhāvā
sā devī yayedaṃ dhāryate jagat || vidyā tathaiva kriyate bhagavadviṣṇumāyayā | tayā tvam eṣa vaiśyaś ca tathaivānye
vivekinaḥ || mohyante mohitāś caiva moham eṣyanti cāpare | tām upaihi mahārāja śaraṇaṃ parameśvarim || ārādhitā saiva
nṛṇāṃ bhogasvargāpavargadā | mārkāṇya uvāca | iti tasya vacaḥ śrutvā surataḥ sa narādhipaḥ || praṇipatyā mahābhāṃ
tam ṛṣiṃ saṃśitavratam | nirviṇṇo'timamatvena rājyāpaharaṇena ca || jagāma sadyaḥ tapase sa ca vaiśyo mahāmune |
saṃdarśanārtham ambāyā nadīpulinam āsthitaḥ || sa ca vaiśyas tapas tepe devisūktaṃ paraṃ japan | tau tasmin puline
devyāḥ kṛtvā mūrṭiṃ mahīmayim || arhaṇāṃ cakratuḥ tasyāḥ puṣpadhūpāgnitarpaṇaiḥ | nirāhārau yatāhārau
tanmanaskau samāhitau || dadatus tau baliṃ caiva nijagātrāsrguksitam | evaṃ samārādhayataḥ tribhir varṣair
yatātmanoḥ ||*

²⁹⁵ -*ekṣaṇaḥ*] em., -*ekṣaṇāḥ* C. -*ujjalā*-] em., -*ujjalā* C.

क्षितिप भवता देवीं पृष्ठा वयं मुदिताः कृताः ।
यदिति विजने विन्ध्योद्देशे त्रिपिष्टपनिम्नगा-
तटभुवि जपं कुर्वन्दुर्गामुपास्व समाहितः ॥

१२/५

त्रिषवणरतो जुह्वन्पुष्पं निजास्रविलोलितं
परिमितभुजिस्त्यक्त्वा हिंसां भयं मदनं रुषम् ।
परिचर चिरं सत्त्वोद्विक्तां जगज्जननीमुमां
भुवि दिवि जले सूर्ये वह्नौ विधावनिले हृदि ॥

१२/६

इति निरलसः सायं प्रातर्निरन्तरमानमन्
क्षितिधरपतेः कन्यामब्दैस्त्रिभिः परमादृतः ।
नयनविषये द्रक्ष्यस्यारात्कृपारससागरां
करधृतवरामन्तर्हासोल्लसन्मुखपङ्कजाम् ॥²⁹⁶

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अथ स विदधे श्रुत्वा वाचं प्रतीतमना मुनेः
कृतजयविधिर्ध्यायं ध्यायं धराधिपकन्यकाम् ।
कृशतरतनुः प्राणायामैर्विशोध्य कलेवरं
त्रिदशतटिनीतीरे बद्ध्वा स्थिरं वरमासनम् ॥

१२/८

तपसि निरतं दृष्ट्वा देवास्तदा नृपपुंगवं
निजपदहृतेरभीत्या जग्मुर्विरिञ्च्यनिकेतनम् ।
तदनु पुरतः कृत्वा प्रोचुः पुरंदरमानताः
प्रणतशिरसस्तेजोहानेरलं गतकान्तयः ॥²⁹⁷

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जय जय विधे विश्वोत्पत्तिस्थितिप्रलयप्रद
प्रकटय निजं धामाधीश प्रियं प्रथयाद्य नः ।
शृणु च किमपि श्रेयोऽस्माकं निकृन्तति कश्चन
श्रितनगपतिस्तेजोमूर्तिस्तपो रचयन्नरः ॥²⁹⁸

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तपसि निरतं वीक्ष्यैवैनं न वाति मरुन्त च

²⁹⁶ -sāgarām] em., -sāgarām C.

²⁹⁷ nijapadahṛter bhītyā] conj., H. Isaacson, nijapadahūter bhātyā C.

²⁹⁸ ādya] em. H. Isaacson, āgha C.

प्रतपति दिनाधीशश्चन्द्रो हिमं न च वर्षति ।
ददति तरवः पुष्पं शाखा विधाय नताः स्वयं
त्रिदशतटिनी नीरं नीत्वात्मना स्रपयत्यमुम् ॥²⁹⁹

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सुचरितचया मर्त्या भूमिर्नवाङ्कुरमालिनी
वनमृतुगणैः सेव्यं व्योमावृतं कुसुमोत्करैः ।
सुखितमखिलं विश्वं किं नु भ्रमाम वयं परं
निजपदहृतेर्भीतिरात्मोदये यदयं जनः³⁰⁰ ॥

१२/१२

सरसिजभवः श्रुत्वा देवेरितामिति भारतीं
स्थिरतरमनाः स्वान्तं धृत्वा समाधिलये चिरम् ।
किमभिलषितः किं प्रत्यर्थी स किं परमार्थवित्
किमनुवरितो वेत्तुं शक्तोऽभवन्न कथं च न ॥³⁰¹

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इति स जगतः कर्ता सर्वैः सुरैः सह संवृतः
सदनमगमद्विष्णोस्तैस्तैः स्तवैरुपतस्थिवान् ।
निजजनमनोवेदी लक्ष्मीपतिः परमार्थवित्
स्मितविशदया वाचाप्राक्षीदनामयमादृतः ॥³⁰²

१२/१४

इति स कुशलं पृष्ट्वा धातुः करं निजपाणिना
प्रहसितमुखं धृत्वावोचत्प्रजाधिपते शृणु ।
यदसि किमपि प्रष्टुं तन्मा निवेदय मेऽग्रतो
यदिह विषये विद्वानेकः शिवो न परः पुमान् ॥

१२/१५

अथ सुरगणैर्धात्रा चासावनुश्रितमार्गगः
पतगपतिना कुर्वस्तास्ताः कथा गरुडध्वजः ।
भवति नचिरादीक्षा शम्भोः पुरेत्यतिहर्षवान्
अवचनपथं धामैशानं जगाम शिवं जपन् ॥³⁰³

²⁹⁹ *snapayati*] em. H. Isaacson, *stapayati* C.

³⁰⁰ *bhīter*] em. H. Isaacson, *bhāter* C.

³⁰¹ *dhṛtvā*] em., *dhūtvā* C. *abhilaṣitaḥ kiṃ*] em., *abhilaṣitaḥ kaṃ* C.

³⁰² *tais taiḥ*] conj., *tai te* C.

³⁰³ *śambhoḥ*] em. *ṣabhoḥ* (corrected by the scribe from *sabhoḥ*) C.

१२/१६

उपगतममुं वीक्ष्येशानः प्रसार्य भुजौ मुदा
स्मितमधुरया वाचा पृष्ठा शिवं परिष्वजे ।
रुचिरमसृणे वैयाघ्रे तं निवेश्य सदासने
बहुविधकथाः कुर्वन्कालं कियन्तमयापयत् ॥

१२/१७

तदनु कमलाकान्तः किं चिद्विहस्य यदा वचः
कथयितुमधाद्रक्त्राम्भोजं चलाधरपत्रकं ।
सकलमनसां साक्षी शम्भुस्तदाभिदधे गिरं
न खलु विभवो भक्त्यपेक्षा भवन्ति न च स्वतः ॥

१२/१८

विदितमखिलं विष्णो यत्त्वं वदिष्यसि मे विभो
शृणु निगदतः कथ्यां धन्यैः कथामतिविस्तरात् ।
स खलु सुरथश्चान्द्रे वंशे जनिं समुपेयिवांस्
तपति जगतां सिद्धौ दुर्गापरायणमानसः ॥

१२/१९

स च नरपतिर्नैन्द्रं ब्राह्मं पदं न च वैष्णवं
परमसुखदं नो वा शैवं कथंचन काङ्क्षति ।
सुकृतसुकृतां ध्यानज्ञानेक्षणेक्षितवर्त्मनां
किमपि मनसा गम्यं मार्गं मुहुर्हृदि वीक्षते ॥³⁰⁴

१२/२०

व्रजत विबुधा भद्रं वोऽस्तु व्यपैतु मनोज्वरः
स च नरपतिर्देव्या लब्ध्वा वरं दिवसैस्त्रिभिः ।
सकलवसुधाराज्यं कृत्वा दशायुतवत्सरं
तदनु सवितुः पुत्रो भूत्वा मनुत्वमुपैष्यति ॥³⁰⁵

१२/२१

इति शिववचः श्रुत्वा देवाः प्रणम्य हरं मुदा
विकसितमुखांभोजाः कृत्वा जनार्दनमग्रतः ।
तदनु च विधिं जग्मुर्धामान्यपेतभयास्ततो
मनसि विधृतां कां चिद्ध्यौ शिवोऽपि परात्पराम् ॥³⁰⁶

³⁰⁴ *sukṛtasukṛtām*] conj. H. Isaacson, *suṛtasukṛtām* C.

³⁰⁵ *manojvaraḥ*] conj., *manojñaras* C.

³⁰⁶ *-vikasita-*] em., *-vikaśita-* C.

१२/२२

अथ शिवतमे काले तत्राभ्युपेत्य नगात्मजा
बहुतरकृपापीयूषार्द्रैर्विलोचनपातनैः ।
कृशमवनिपं भक्ष्यत्यागैर्विशुष्ककलेवरं
जलधरततिर्धारापातैरिवागमजीजिवत् ॥³⁰⁷

१२/२३

तदनु नृपतिः प्रोन्मील्याक्षी कथंचन सम्भ्रमाद्
बहलमहसं कां चिदृष्ट्वा पुरो हरिपृष्ठगाम् ।
स्तिमितहृदयो मोदोद्रेकादवाक्पुलकान्वितः
किमपि न मनाग्वक्तुं शक्तो न कर्तुमभूदलम् ॥³⁰⁸

१२/२४

क्षणमयमभूच्चेष्टाहीनो धराभृदतिस्फुटं
तदनु जगतां मातुर्लब्ध्वा प्रसादलवं नृपः ॥
सकलमगमच्छास्त्रं हृष्टो ननाम धरातले
विनिहिततनुः स्मारं स्मारं निजामतिभाग्यताम् ॥³⁰⁹

१२/२५

स्थिरमतिरसौ चित्तं धृत्वा समाधिबलादमूं
सजलनयनोऽस्तौषीद्भ्रुक्या कृताञ्जलिबन्धनः ।
जय जय शिवे नित्यानन्दस्वरूपिणि चिन्मये
सकलनिगमोद्गीते वाचामगोचरवैभवे ॥

१२/२६

मनसि वचने काये कार्ये निरन्तरमादराज्
जननि भवती येषां तेषामहं परिचारकः ।
प्रतिजनि भवाम्येषा याञ्छा ममास्तु न चार्थये
त्रिदशपतिभिर्वन्द्यं शान्तं शिवं परमं पदम् ॥

³⁰⁷ *ajjivat*: this is the *parasmaipada* aorist of *jīv*. This root is part of a group that can optionally shorten the penultimate vowel. So both *ajjivat* and *ajjivat* are correct (Kale 1894, para 551, p. 342)

³⁰⁸ *akṣī*: dual acc. of *akṣi*.

Durgāvilāsa 12.22-12.30 <= *Devīmāhātmya* 13.9cd-13.17: *evaṃ samārādhyatas tribhir varṣair yatātmanoḥ || parituṣṭā jagaddhātrī pratyakṣaṃ prāha caṇḍikā | devy uvāca | yat prārthyate tvayā bhūpa tvayā ca kulanandana || mattas tat prāpyatāṃ sarvaṃ parituṣṭā dadāmi vām | mārkaṇḍeya uvāca | tato vavre nṛpo rājyam avibhraṃśy anyajanmani || atrāpi ca nijaṃ rājyaṃ hataśatrubalaṃ balāt | so'pi vaiśyaḥ tato vavre jñānaṃ nirviṇṇamānasah || mamety aham iti prājñāḥ saṅgavicyutikārakam | devy uvāca | svalpair ahobhir nṛpate svaṃ rājyaṃ prāpsyate bhavān || hatvā ripūn askhalitaṃ tava tatra bhaviṣyati | mṛtaś ca bhūyaḥ saṃprāpya janma devād vivasvataḥ || sāvarṇiko nāma manur bhavān bhuvi bhaviṣyati | vaiśyavarya tvayā yaś ca varo'smatto'bhivāñchitaḥ || taṃ prayacchāmi saṃsiddhyai tava jñānaṃ bhaviṣyati | mārkaṇḍeya uvāca | iti dattvā tayor devī yathābhilāṣitaṃ varam || babhūvāntarhitā sadyo bhaktyā tābhyām abhiṣṭutā | evaṃ devyā varam labdhvā surataḥ kṣatriyarśabhaḥ | sūryād janma samāsādyā sāvarṇir bhavitā manuḥ ||*

³⁰⁹ *sakalam*] em., *sakaṃlam* C.

१२/२७

प्रणतशिरसं स्पृष्ट्वा देवी करेण शुभेन तं
परमसुकृतां मान्यं मान्या जगाद जगत्पतिम् ।
सुरथ विरम प्राप्तः पुत्रस्त्वया सकलाजित-
त्रिभुवननिधिर्देवैः काम्याः परा अपि संपदः ॥

१२/२८

अयुतदशकं कृत्वा राज्यं पुरेऽत्र निजे सुखं
बहुभिरनघैरिष्ट्वा यज्ञैरवाप्य सुतानपि ।
तदनु च रवेः पुत्रो भूत्वा मनुर्भविता भवान्
अतिचिरमिह स्थित्वैश्वर्ये समेष्यसि मां पुनः ॥

१२/२९

परमकरुणापीयूषाब्धिर्निगद्य नृपं ततः
कृतबहुतपःक्षामं वैश्यं समाधिमवोचत ।
ननु धनपते संसारात्त्वं विरक्ततरोऽस्यतो
भवतु भवतो ज्ञानं येनेक्ष्यते स सदाशिवः ॥

१२/३०

इति नृपतये वैश्यायापि प्रदाय वरं शिवा
सुचरितपरीपाकप्रेक्ष्या जगाम निजं पदम् ।
स च नरपतिस्तस्मिन्नेव क्षणे पुरतः स्थितं
विमलवसनं भव्याकारं पुमांसमलोकयत् ॥³¹⁰

१२/३१

स च नरपतिं नत्वा हस्तं विधाय शिरःस्थितं
सविनयमिलापृष्ठे लब्ध्वा धराधिपशासनम् ।
न्यषददनु च प्रोवाचेदं भयस्फुरिताधरः
क्षितिपते जानीहीमं जनं निजमागतम् ॥³¹¹

१२/३२

जय जय विभो पुत्रोत्पत्त्याः शृणु प्रियमात्मनः
सकलरिपवो युष्मद्भृत्यैर्हता रणमूर्धनि ।
तव च चरितान्युक्त्वा कश्चित्पुमानतिसत्वरो
ऽमृतमधुरया वाचा पौरानजीवयदुत्सुकान् ॥³¹²

³¹⁰ The verses are misnumbered in C now till the end. This for example is numbered as 31.

³¹¹ *anu]* em., *hanu(?)* C.

³¹² *putrotpatyāḥ]* em., *putrotpatyā* C.

१२/३३

अहमथ भवन्मन्त्रिप्रेष्ठैर्मुदा विकसन्मुखैः
प्रभुचरणयोः प्रेक्षानन्दश्रिये विनियोजितः ।
स्वयमपि समं पौरैः सैन्यैरपारमहोदयैर्
अनुपदममी युष्मत्पादान्तिकं समुपागताः ॥

१२/३४

इति स वचनं यावत्किञ्चिन्मुहुःस्खलिताक्षरं
विशदरुचिरं गुर्वानन्दप्रदायि चरोत्तमः ।
वदति पुरतस्तावद्बूलिब्रजो ददृशे पुरो
रविकरपराभूत्या रुन्धन्धरागगान्तरम् ॥

१२/३५

अथ नरपतिर्दृष्ट्वा तस्मिन्क्षणे निजसैनिकान्
मनसि विदधे कर्तुं किं चित्ततान च कौतुकम् ।
पुरमनुपमं नानागारं जनानतिमानुषान्
वरतरतनूर्नारी रुच्याश्चकार तपोबलात् ॥³¹³

१२/३६

तदनु विविधैः स्तोत्रैर्विन्दिब्रजा जगुरुत्सुका
ननृतुरुचिता नार्यो द्वारि प्रणेदुरथानकाः ।
गिरिवरसमैर्नागीमार्गो बभूव निरन्तरो
बहुतरहया हेषां चक्रुर्बभूश्च पदातयः ॥³¹⁴

१२/३७

नगरमभवच्चित्रं नाम ध्वजोच्छ्रयशोभितं
विपणिमहितं नानारत्नप्रभारुचिरालयम् ।
प्रचरदनघप्रेष्यं राजद्विचित्रनरावृतं
†बहुतरसहं† स्थानस्थानप्रणादितदुन्दुभि ॥

१२/३८

अथ नरपतिं भ्राजद्रत्नोपशोभिसदासने
परमसुभगाकल्पैर्नारीगणैरभिवीजितं
धृतविधुनिभच्छत्रं राजत्किरीटवरं नरैर्
उचितचरितैर्नानावस्तुत्तमोद्यतपाणिभिः ॥³¹⁵

³¹³ *kiṃ cit tatāna*] conj. H. Isaacson, *kiṃ cit/d ? nā na C. tasmīn*] em., *tasmīms C.*

³¹⁴ *vandivrajā*] em. H. Isaacson, *vadirvrajā C. vividhaiḥ*] em., *vividhai C. nāryo*] em., *naryyo C.*

³¹⁵ *-chatraṃ*] em. *-chatraṃ C. -vastū-*] em. H. Isaacson, *-vastu-*] C.

१२/३९

परिगतममुं मुक्ताजालावनद्धमुरःस्थलं
दधतमुपमाहीनं तेजोव्रजैः परिवेष्टितम् ।
ददृशुरमराः सैन्याश्चैत्याभ्युपेतमहाद्भुताः
किमिव न भवेत्सन्तुष्टा स्याद्यदा जगदम्बिका ॥ युग्मम् ॥³¹⁶

१२/४०

द्वारावनाय विनियोजितया कया चित्
सैन्यागमेऽनुकथिते त्वरितोऽथ राजा ।
प्रावेशयत्सचिवदत्तकरावलम्बं
त्रैहायणं निजसुतं श्रुतसेनसंज्ञम् ॥³¹⁷

१२/४१

दृष्ट्वात्मजं पुलकितोऽश्रुकलाकुलाक्षो
ऽभ्युत्थाय चासनवरात्परिष्वजे तम् ।
†सोऽयं बभूव नृपतेः समयो नयस्य
†वाग्गोचरो भवति सौख्यविधायकत्वम् ॥†

१२/४२

राज्ञी ततो नरपतेः श्रुतसेनमाता
स्थापत्यसंवृततरा प्रविवेश वेश्म ।
राजाप्यपाङ्गपथसंचरदक्षिकोण-
पातेन तामतिरसामपिवद्वितृप्तिः ॥³¹⁸

१२/४३

राजा पुरोधसमतित्वरितो ववन्दे
प्रत्याननन्द बहुधा स च तं द्विजेन्द्रः ।
पप्रच्छ सादरममून्कुशलं ततस्ते
सानन्दबाष्पकलिता मिलितास्तदूचुः ॥³¹⁹

१२/४४

एवं तेषां संगमानन्दवृद्धौ
भास्वाञ्जातो वारुणीमाप्य शोणः ।
राजाप्येनं वीक्ष्य तेभ्यो निवासान्

³¹⁶ *parigatam amuṃ muktājālā-*] corr., *parigatam amuṃmuktājāla-* C. *uraḥsthalam*] em., *urasthalam* C.

³¹⁷ Metre (12.40-12.43): *vasantatilakā*

³¹⁸ *apāṅga-*] em., *apāṅga-* C. *vitṛptiḥ*] conj., H. Isaacson, *dhi trṛptiḥ* C.

³¹⁹ *amuṃ*] corr., *amū* C.

दत्त्वा वेश्म प्राविशत्पुत्रयुक्तः ॥³²⁰

इति श्रीमद्रामकृष्णाचार्यकृतौ दुर्गाविलसे महाकाव्ये चित्रपुरकल्पनो नाम द्वादशः सर्गः ॥

[....]

(Canto 13= *saṃdhyāvarṇana*)

१३/४४

इति मनुजपतिः समीक्ष्य रात्रि
रमणकरैः परिमृष्टनीलिमानम् ।
चिरविरहसमुत्सुकोऽभिगन्तुं
दयिततमामतिसत्वरोऽध्ययासीत् ॥³²¹

१३/४५

तदनु च नृपतौ गतेऽवरोधं
धरणिधराः शिबिरान्ययुर्निजानि
बहुतरदिवसोपलब्धजनाथाः
सुखितहृदो रमणीश्च रन्तुमीषुः ॥³²²

इति श्रीमद्रामकृष्णाचार्यकृतौ दुर्गाविलासे महाकाव्ये संध्यावर्णनो नाम त्रयोदशसर्गः ॥

[Canto 14= *rajanīkelivarṇana*]

१४/१

रजनीं विलोक्य वसुधाधिपती
रजनीधवांशुहतसंतमसाम् ।
रमणीगणेन तु + विमद्+ भवनं
रमणीयकान्तिरनुरन्तुमगात् ॥

[...=description of lovemaking, followed by Canto 15=*prātarvarṇana*]

१५/१

प्रातर्विभाव्य नृपतीन्सुरतावसान-
संप्राप्तनिद्रयुवतिप्रसभावगूढान् ।
वाग्भिः प्रबन्धरुचिराभिरगाधबोधा

³²⁰ Metre: *śālinī*.
bhāsvaṅ] em., *bhāsvān* C.

³²¹ Metre 13.44-45: *puṣpītāgrā*
cira-] conj. *vrira-* C. *abhigantum*] em. H. Isaacson, *abhimantum* C.
13.1-43= description of dusk and the onset of night

³²² *gate'varodham*] conj. H. Isaacson, *gate'varo* C.
On *ayuh*: 3 P. Pl. imperfect of *yā*. Roots in the 2nd class ending in *ā* may optionally take the *-uh* ending in the imperfect 3 P. Pl. in later Sanskrit (Brāhmaṇas) (Kale 1894, para 42).

आबोधयन्सुखगिरः स्वरसेन नम्राः ॥³²³

१५/२

वीचीनटीचटुलनर्तनपण्डितोऽसौ
पुष्पत्सरोरुहपरागपराद्ध्रुपः ।
वल्लीकदम्बमधुपानविजृम्भमाणो
मन्दं समीररसिकः समुपैति भूपाः ॥³²⁴

१५/३

दृष्ट्वेव यौवनभरोद्धतकामिकेलिं
स्नेहातिलाभरुचिरो रजनीं समस्ताम् ।
एकाग्रतामुपगतो ननु जागरित्वा
संघूर्णते विगतरुग्भवनेषु दीपः ॥

१५/४

यामेव रात्रिमधिगत्य निधिः कलानाम्
प्राप्तो रुचिं तदनु दृष्टिकुमुद्वतीभिः ।
यद्धास्यकेलिमभजत्स तथा विमुक्त-
स्तन्नीरधौ ननु निमज्जति कान्तिहीनः ॥

१५/५

उद्यत्प्रमोदनवयौवनमत्तयोषिद्-
आसङ्गतोऽधिरजनि प्रसभं विनिद्रः ।
प्रातःक्षणं शयनमाप्य च यावदेव
नेत्रे निमीलति जनोऽजनि तावदह्ला ॥³²⁵

१५/६

मोदः सरोरुहवनेषु विहङ्गमेषु
चक्राह्वयेषु नयनेषु च मानवानाम् ।
वैश्यासु कैरववनेषु च पेचकानां
नेत्रेषु संप्रति नृपप्रवरा विषादः ॥³²⁶

१५/७

आः कौमुदी विमुखिता तिमिरं विनष्टं
रात्रिर्गता हिमरुचिर्जलधौ निमग्नः ।

³²³ Metre: *vasantatilakā*

³²⁴ *-dhūpaḥ*] em. H. Isaacson, *-dhūṣaḥ* C.

³²⁵ *prātaḥkṣaṇam*] corr., *prātarkṣaṇam* C. *'dhirajani*] em. J. Unterdöfler, *'dharajati* C.

³²⁶ *cakrāhvayeṣu*] conj., *cakrā-?-yeṣu* C. *pecakānām*] conj., *petrakānām* C.

फुल्लानि पङ्कजवनानि नभः प्रकाशं
चण्डांशुरुद्धतरुचिश्चरितं विधातुः ॥

१५/८

एते च मत्तरवर्हिणकन्धराभाः
सौरभ्यतर्पितसुरा धरणीसुराणाम् ।
गेहेषु हव्यवहसेवनसूचका वः
पापप्रणाशचतुराश्चरुहोमधूमाः ॥³²⁷

१५/९

संविश्य कंचन निशाप्रहरं प्रबुद्धाः
प्रक्षीणदोषपटवो बटवोऽधुनैते ।
निस्वाननाशितशरीरविकर्मजाता-
नुच्चैः पठन्ति विविधस्वरसामवेदान् ॥

१५/१०

ध्वान्तौघरात्रिचरसंहननोन्मदायाः
कल्यश्चियो भुवनमङ्गलकालिकायाः ।
दत्तो दिनप्रियकरेण नभोललाटे
सिन्दूरबिन्दुरिव राजति सूर्यबिम्बः ॥³²⁸

१५/११

अत्र क्रियाः क्रतुमतां वितताः क्रियन्ते
कृत्यानि च क्षितिभुजां वणिजां पणायाः ।
तुर्यस्य चानुसरणं त्रितयस्य भूपाः
सूपासना हि भगवत्युदिते हिमांशौ ॥³²⁹

१५/१२

इत्थं निशम्य वचनानि विबोधकानां
भूपाः प्रबोधमुपगत्य दिवाकराय ।
कृत्वा नमस्कृतिमथो विधिवद्विदध्युः

³²⁷ -kandara-] conj., -kandhara- C.

³²⁸ -kareṇa] em. H. Isaacson, -varena C.

³²⁹ kriyante] em., kriyate C.

प्रातःक्षमं सकलकर्म सुकर्मभाजः ॥³³⁰

१५/१३

ते देहशुद्धिमखिलां विधिवद्विधाय
स्नात्वा शिवं समभिपूज्य महीसुरेभ्यः ।
दत्त्वा सुवर्णवसनादि लघु प्रजग्ध्य
कृत्वा च वेषममलं नृपधाम जग्मुः ॥³³¹

१५/१४

दृष्ट्वा नृपप्रवरमानतमस्तकास्तं
तदृष्टिपातहतपातकराशयस्ते ।
संप्राप्य शासनमुरुप्रगुणासनेषु
सातङ्कदृष्टनृपपादयुगा निविष्टाः ॥

१५/१५

आलोक्य तन्मुखमथ प्रहसन्नुवादीद्
भूमीभुजो भजत नैजनिकेतनानि ।
अस्मिस्तु चित्रनगरे निवसंश्चिराय
वः पालनं समुचितं विधिवद्विधास्ये ॥

³³⁰ cf: Raghuvamśa 5.65-5.76:

*taṃ karṇabhūṣaṇanipīḍitapīvarāṃsaṃ śayyottaracchadavimardakṛśāṅgarāgam /
vaitālikā lalitabandhamanoharābhiḥ prābodhayann uṣasi vāgbhir uṣarbudhābham //
rātrir gatā matimatām vara muñca śayyāṃ dhātrā dvidhaiva jagato nanu dhūr vibhaktā /
yām ekatas tava bibharti gurur vitandrīr yasyā bhavān aparadhuryapadāvalambī //
nidrāvaśena bhavatā hy anavekṣyamāṇā paryutsukatvam abalā niśi khaṇḍiteva /
lakṣmīr vinodayati yena digantalambī so 'pi tvadānanarucam vijahāti candraḥ //
tadvalgunā yugapad unmiṣitena tāvat sadyaḥ parasparatulām adhirohatām dve /
prasbandamānaparuṣetaratāram antaś cakṣus tava pracalitabhramaram ca padmam //
vrntaślatham harati puṣpam anokahānām saṃsṛjyate sarasijair aruṇāṃśubhinnaiḥ /
svābhāvikaṃ paraguṇena vibhātavātaḥ saugandhyam īpsur iva te mukhamārutasya //
tāmrodareṣu patitaṃ drumapallaveṣu nirdhautahāragulikāviśadaṃ himāmbhaḥ /
saṃlakṣyate daśanacandrikayānuviddham bimboṣṭhalabdhaparabhāgam iva smitaṃ te //
yāvat pratāpanidhir ākramate na bhānur ahnāya tāvad aruṇena tamo nirastam /
āyodhanāgrasaratām tvayi vīra yāte kiṃ vā ripūṃs tava guruḥ svayam ucchinatti //
śayyāṃ jahaty ubhayapakṣavinītanidrāḥ senāgajā mukharaśṛṅghalakaraśiṅgas te /
yeṣāṃ vibhānti taruṇāruṇarāgayogād bhinnādrigairikataṭā iva dantakośāḥ //
dirgheṣv amī niyamitāḥ paṭamaṇḍapeṣu nidrāṃ vidhūya vanaḥkṣa vanāyujās te /
vaktroṣmaṇā malinayanti purogatāni lehyāni saindhavaśilāśakalāni vāhāḥ //
bhavati viralabhaktir mlānapuṣpopakāraḥ svakiraṇapariveśodbhedaśūnyāḥ pradīpāḥ /
ayam api ca giraṃ nas tvatprabodhaprayuktām anuvadati śukas te mañjuvāḥkpañjarasthaḥ //
iti sa vihrtanidras talpam alpetarāṃsaḥ suragaja iva gāṅgam saikataṃ supratīkaḥ /
parijanavanitānāṃ pādavyorvyāpṛtānāṃ valayamaṇividaṣṭapracchadāntaṃ mumoca //
atha vidhim avasāyā sāstradrṣṭaṃ divasamukhocitam añcitākṣipakṣmā /
kuśalaviracitānurūpaveśaḥ kṣītipasamājam agāt svayamvarastham //
// iti raghuvaṃśe mahākāvye pañcamāḥ sargaḥ //*

³³¹ On *prajagdhya*: gerund of *pra-ghas* (to eat).

१५/१६

इत्याकलय्य वसुधापतयस्तदानीम्
आनीय भूमिममलं निजमस्तकं ते ।
जग्मुर्निजाञ्जनपदानतिहृष्टचित्तास्
तं भूपतिं हृदि निधाय विचित्रकृत्यम् ॥

१५/१७

राजापि पर्वतसुताचरणप्रसाद-
लेशादवाप्तपरमेश्वरताकृतार्थः
धर्मानुदारचरितः स चकार तांस्तान्
यैर्यैस्तुतोष जगतां जननी भवानी ॥

१५/१८

कश्यपवंशवतंसः प्रशस्तमहिमा बभूव शिवनाथः ।
यस्य कृति कृतिमुख्या मनसाप्यनुकर्तुमीश्वरा नासन् ॥³³²

१५/१९

तस्य सुतः श्रुतकीर्त्तिः कीर्त्तननिर्नाशितामीनवात् ।
गोपालाचार्य इति प्रकाशते सोमदेव इव ॥³³³

१५/२०

शेषोऽशेषविशेषतः प्रकटने शब्दार्णवस्य स्वयं
वागीशो गुरुतां गतो गुणचये चिन्तामणिश्चिन्तितः ।
काव्यः काव्यविदुत्तमः प्रतिनिधिर्धर्मस्य धीरो धरा-
चार्यः कोऽपि कलाधरो विजयते गोपालवर्यो बुधः ॥³³⁴

१५/२१

तस्यात्मजः कश्चन जाड्यपात्रं
जातोऽस्मि योऽसौ भुवि रामकृष्णः ।
प्राभाकरीमाप्य कृपामकार्षं
दुर्गाविलासं तु चिरं प्रबन्धम् ॥³³⁵

१५/२२

विप्राः सन्तु तपोधना नृपतयः कामं प्रजापालका
द्रव्याणां वणिजां भवत्वनुगुणा सिद्धिः सुखी चेतारः ।

³³² Metre: *gīti* (12-18-12-18)

³³³ Metre: *upagīti* (12-15-12-15).

³³⁴ Metre: *śārdūlavikrīḍita*.

³³⁵ Metre: *upajāti*.

लोकाः सन्तु निरामयाः कविगिरस्तिष्ठन्तु चासंसृति
श्रीदुर्गाचरणानुचिन्तनपरा नन्दन्तु विद्वत्तमाः ॥³³⁶

इति श्रीमत्कविकुलशिरोमुकुटायमानयशःकुसुमस्तोमसोमगोपालाचार्यतनयश्रीरामकृष्णाचार्यकृतौ दुर्गाविलासे महाकाव्ये प्रातर्वर्णनो
नाम पञ्चदशः सर्गः ॥

समाप्ताश्चायं दुर्गाविलासः ॥ शुभमस्तु ॥ संवत् १७११॥

VIII. Translation *The Delights of Durgā*

Homage to Gaṇeśa, a guide to success. Homage to Gopālācārya.

1.1.

[The gods] beginning with the citadel-destroying Indra had triumphed in heaven! Thereafter, the shower of arrows of Ambikā, who presides over victory triumphs! The arrows of Mind-Born Love had triumphed in this world! After that, the side-glances of wide-hipped women triumph!

1.2

Hail to those Poets supreme in this universe. That poet will become a real poet, who is skillful by following them. However, as for myself, I resort to the son of Mṛkaṇḍa³³⁷, the nectar of teachings proclaimed by whom grants bliss.

1.3.

There lived a king of the world, exceedingly mighty and magnanimous of heart, named Suratha, He-of-the-magnificent-chariot. When he was conquering this world, the earth became yielded taxes so that he could rule subjects with ease, like a bride yielding her hand in marriage for the rite of pleasure [that begets] offspring.

1.4

When Suratha, whose deeds were mighty, was king of the world, the wind was exceedingly pleasant, there was water as one required, the surface of the firmament was flawless, fire had a flame that was true³³⁸.

1.5

While this king of incomparable lustre was tirelessly protecting [his people] and performing sacrifices according to the proper time, the earth was one whose people were as beautiful as the immortals and heaven, too, was delightful with well-nourished gods.

1.6-11.

Every day, this king, with a cheerful mind, his minister whispering advice in his left ear, his heart made ecstatic by songs of a singer pleasant to hear, took his seat on a gold throne variegated with encrusted jewels, spread with many kinds of cushions in a court-room/ The room had a beautiful awning as resplendent as moonlight. Here the scattered rays from the mass of jewels on the coronets of hundreds of kings surpassed a flood of sunlight. Here people were unsteady, fearful because of their misconception that sparkling water [lay below them] because of the floor that was made of slabs of crystal. Here flashing rubies of the colour of fresh saffron caused men to stop in their tracks thinking that their light was from a conflagration of the world. It was adorned with gold benches, broad and sparkling, inlaid with pleasing nets of emeralds, beautiful with masses of light [as if] from the Kaustubha gem on the region of Viṣṇu's chest which is like a newly formed rain

³³⁶ Metre: *śārdūlavikrīḍita*

³³⁷ the seer Mārkaṇḍeya, i.e the author of the *Devīmāhātmya*

³³⁸ i.e bending right

cloud. It was variegated with reflections of men on resplendent walls with alcoves of various jewels. It had extraordinary sites indicated by the hundred gestures of household deities that [seemed to have] had multiplied into many bodies. It was filled with lords of men on all sides, with folded hands like budding lotuses, their eyes unblinking, adorned with ornaments of many jewels, beautiful with bodies that were like that of the gods fashioned in paintings.

1.12.

Then a king of the forest-dwellers, adorned in a garb of forest substances, who had been ordered to ascertain particular matters [relating to the kingdom]³³⁹, addressed this speech to the king bowing his head.

1.13.

“O King, indeed with regards to all things, everything is well. I shall, though, say this-- do not be angry. This whole world will be conquered by hosts of your enemies whose soldiers are not inconsiderable.

1.14.

“O King your kingdom is as good as seized by enemies, unstoppable with many fighters surrounded by infantry, horses, chariots and excellent elephants. However, you, being negligent do not realize this.

1.15.

“Quickly do what is needed in this matter. For assuredly, the deeds of Destiny are truly diverse. O King your army surpasses an ocean in its fulness and might.

1.16.

Hearing this speech, the king quickly declared this to his company of ministers-- “Arm all the forces of kings with their cuirass, mounts and all their weapons.

1.17

“First, let the troops of rutting elephants advance. Then the chariots, then the swift and excellent steeds, then the well-trained infantry, bearing bows, valiant, bound in their firm armour.

1.18

“Appoint my exceedingly swift chariot, my white horse, my bow with arrows.” When the king had said thus, the ministers said “Thus it will be” and departed having accepted their master’s commands.

1.19.

The war-drums were beaten on all sides: adept in imitating clouds on the day of destruction, they deafened the directions, pierced the ear and obliterated all the sounds of the soldiers instantaneously.

1.20-21.

When the deep sound of the war tabor had spread, the horizon had been filled with the trumpeting of able elephants, and when a lion-roar had been delivered by numerous cavalry made keen for battle by the neighing of well-trained horses, the immeasurable army of kings with bows in their hands, their steady strides making the earth tremble filled the earth like the inexorable waters of oceans at the time of destruction.

1.22.

³³⁹ cf. *Kirātārjunīyam* 1.1:

śriyaḥ kurūṇāṃ adhipasya pālanīm
prajāsu vṛttiṃ yam ayuṅkta veditum |
sa varṇiliṅgī viditaḥ samāyayau
yudhiṣṭhiram dvaitavane vanecaraḥ ||

The countless armies [of vassal kings] encountered³⁴⁰ the king of the world [Suratha] of fierce power, who had departed rapidly, like flames meet the rising sun dispelling with their light the dark [mass] of enemies.

1.23.

Then the incomparable ocean that was the army of the enemy-king, stirred by the apocalyptic winds of Suratha's army, unstoppable because of the [code of] martial valour they followed wishing to deluge³⁴¹ the earth rose exceedingly.

1.24.

The day of battle became night because of the dust: when the sun was eclipsed, and men stayed awake; where there were proud soldiers ['in the battle of war/in the battle love'] firm in their adherence to heavy '[war]-lust/passion' (*gurutararāgaviṣaktamānīyodham*); where there dense darkness; where all distinctions of 'colour/class' were obliterated (*udastavarṇabhedam*).

1.25.

Then, because they were ones for whom the disc of the sun was obscured by the blinding dust³⁴² both the armies were unable to act. Gone, their sense of who was among their own and who among the enemy, and they were bewildered because the side that had to be conquered could not be seen.

1.26.

May royal policy be skilled in †...†. May the army of elephants oozing rut be capable of bringing victory. Let the lineage be one in which the heroism of others is not counted. [But] supreme are Ambikā's side-glances [upon the warrior] in causing the rite of victory.

1.27.

As successive eclipses wished to threaten the moon, enemies, though weak, devoid of [knowledge] in governance and born in tarnished lineages threatened the King, whose soldiers cannot be surpassed, who is far-seeing³⁴³ in Politics, and illustrious of lineage.

1.28.

Then the king, his soldiers completely destroyed, having set aside his power though it was inconceivably mighty and having deliberated that even the Sun fades on wishing to go³⁴⁴ to its final hour went to his capital.

1.29.

"No one receives my order as before. Nowhere are there any servants to be frightened [of me], and furthermore my wealth is stolen by ministers", [thus] realizing, this king anxiously cogitated in his mind.

1.30.

"Since I found a single city too burdensome to be able to protect [its inhabitants], habituated [though I was] in governing the entire world, I am without ministers, [yet] the people are the same and also that bow is the very one [that belonged to me]. However, where is my wealth-- what is this!

1.31.

³⁴⁰ *samayuḥ*: 3 P. Pl. imperfect of *yā* is *ayuḥ*. Roots in the 2nd class ending in *ā* take the *-uḥ* ending in the imperfect 3 P Pl. in later Sanskrit (Brāhmaṇas) (Kale 1894, para 42).

³⁴¹ *lilaṅghīṣuḥ*: Prf. 3 P.Pl of the desiderative of *laṅgh*

³⁴² *andhaṃkaraṇarajaḥpratiruddhabhānubimbaḥ*: I interpret this as a *hetugarbhaviśeṣaṇam*

³⁴³ *pāradṛśvā*: 3 P. Nom. sg of *pāradṛśvan*

³⁴⁴ *esyān*: Future participle of *i* (future: *esyati*) agreeing with *dinakaraḥ*.

“Indeed I have understood today that Divine Will willfully causes [both] wealth and calamity to be changeable as a rain cloud. Therefore having undertaken the livelihood of a forest-dweller, which is not miserable, I, who am adept at great quietude³⁴⁵, shall perform that [ascetic] action that destroys my sins.”

1.32.

Having made his body colourful in garments befitting hunting and having mounted a king of horses, compliant and swift, the wise one, heroic, of fierce valour, arrayed in bow and arrows, went to a grove of ascetics unknown to his people.

1.33.

Wandering, wandering³⁴⁶ for a long time in the dense forest, grim with the din of crickets, in which herds of wild elephants roamed, where the grass was uprooted by [foraging] boars³⁴⁷, in which the courage of forest-beings fled at the roaring of lions, the King arrived at the holy hermitage of Medhas filled with sages, that was the cause of the mind’s excellence, extremely beautiful at first sight, and flawless .

Thus ends the first chapter in the epic-poem *The Delights of Durgā* composed by Ācārya Rāmakṛṣṇa the son of Gopālācārya the helmsman in the ocean of Literary composition, who was lofty with honours received, and was the jewel as it were in the diadem of poets.

The Second Canto.

2.1

While wandering near the grove after Medhas had offered an honourable [welcoming] rite for him, the noble lord of men of excellent intellect reflected upon this in his mind for a great length like a wretched man.

2.2

“Where am I? Where is my town? Where are my relatives? Where are my people? Where are my abodes? Where are my wives and my children? Where are the blessings of [brahmins], gods on earth?

2.3

“A mass of wealth, gathered for a while in a manner whereby the Law is not obviated, for the sake of performing righteous actions is depleted by cruel evil-doers regardless [of the consequences], †[because] its precept is not free from decay†³⁴⁸

2.4

“Alas! The fact that my followers resorted to an enemy in a manner that was shameless to protect their homes, with hearts though burning in agony [at their betrayal of their king] -- this is as good as death to me.

2.5

“Ah, only with great difficulty, had my best elephant eaten³⁴⁹ victuals that were to be enjoyed, [after] it had been offered carefully with tenderness by the mahouts with soothing words. Today how will he receive [that] honourable treatment?

³⁴⁵ *vyupaśama*: “1. Non-cessation. 2. inquietude. 3. complete cessation (where *vi* shows intensity)” (Apte 1890, p. 901). The third meaning seems the most appropriate for the context of this verse.

³⁴⁶ *bhrāman*: Present Participle of *bhram* that has three types of Present Tenses, *bhramati* etc. *bhramyati* etc. and *bhrāmyati* etc. (for which see, for example, Kale 1890, p.90). This participle is formed from *bhrāmyati*.

³⁴⁷ *prothin*: *Protha* can also mean the snout of a boar. *Prothin* is one with such a snout, that is, a boar.

³⁴⁸ *anakṣayakalpaḥ*: The exact meaning is obscure

³⁴⁹ *aghasat*: This can be both an aorist and the Imperfect, 3 P. S, of *ghas* (to devour). Cf. *Aṣṭādhyāyī* 2.4.37, *Śṛṅgāraprakāśa* 1.43.

2.6

“Or how may the [Vedic] fires of [*brāhmaṇas*] who enjoy the food-offerings of enemies, fires in the homes of those gods-on-earth [*brāhmaṇas*] which quelled the sins of sinners, for which clothes, food, and wealth had [once] been bestowed by myself not torment me?”

2.7

“That citadel, that realm, those people who belong to me, that forest, and those different marks of the king, while recollected at all times in my heart torn with anguish, bestows a blaze incomparable.

2.8

“Lord, despite knowing all the ways of men, the fact that the self is the Supreme Puruṣa, and that the body is subject to death, why is my mind deluded?”

2.9

“Come now! Where has that endurance belonging to me gone and why has even that spirit of detachment abandoned me, in that today I am tormented like a fool. To whom shall I say all this, tell me O Lord?”

2.10

While the king, who was mulling over these long thoughts in such ways, was pacing about along the forest, a certain merchant, in the guise of a sage, appeared in the field of his vision at some place.

2.11

He whose heart was wretched and miserable asked that man, “Who are you, Gentle Sir? What do you do? By whom have you been sent to this wood? Who do you [work for]-- Tell me quickly.

2.12

“You appear to be the supreme chief of gods because of your splendour, [but] exceedingly wretched because you have been separated from the advantages you desired, for whom ruin has come about because of being deprived of the most stable merits that cause a dwelling place in heaven.

2.13

“Old man, your heart is not concerned with beautiful women who are lovers. Wise one what worry can you also have concerning wealth. O you who have seen the flaws of birth and death of people³⁵⁰, what action tears your joy?”

2.14

Thus being questioned by the king, this man, foremost among clever men, having thought for a long time while sighing, spoke these extremely lovely words in a pitiable manner.

2.15-16.

“That wealthy man who was extolled by people³⁵¹ as Samādhi in this world, who was desired even by celestial women, delighting in wealth and good-looks, am I, a king of merchants, whose house had been replete with many jewels, but I have been forced to come to the grove because of sinful actions. O King, hear me as I narrate those [evils].

2.17

³⁵⁰ *dr̥ṣṭalokajanuratyayamarman*: D. Goodall suggested interpreting this, otherwise unclear pāda, as a vocative bahuvrīhi for the merchant (*dr̥ṣṭa+loka+janur+atyaya+marman*). It should be noted that *janus* is a rare word, infrequently attested outside of Vedic literature. However, it seems to be more commonly used in compounds.

³⁵¹ *abhijage*: Passive ātmanepada Perfect (3 P Sg) of *adhi-gai*

“Here I shall tell you of that which was done unto me by enemies, who were relatives, wives and children, absent of meritorious actions, extremely deluded, concerned solely with wealth, [and] lacking good conduct.

2.18.

“[They] indeed, declaring rebukes a hundred-fold such as--“Be gone old man to nowhere but the forest. Ah, what remains now which is suitable for you to enjoy”-- seized all and banished me.

2.19

“As a consequence of my separation from them, I roam about ceaselessly. Ah, alas! Extremely perplexed, I walk into delusion. And one such as myself whose habitual routine has entirely ended, will neither run away nor fall.

2.20

“I who was expelled by those coveting wealth, disregarding the Law, after they had cast off the highest bond of the heart that is forged by destiny-- towards them my heart is not very hard.”

2.21

Having politely spoken thus, the Vaiśya stood with decorum. The king then said, “The Goddess of Illusory Power, Māyā, the cause of delusion even for ascetics, does not, alas, refrain even slightly [from acting on beings] .

2.22

“Do not sink into gloom. Be the best among Vaiśyas. Do not grieve, O you of pure mind, what cannot be avoided. Do not grow perplexed. Place your mind on deliberation upon important matters, at all times following your duty in the world.

2.23

“Why are you, who have not been dishonoured before, tormented internally, having lost your endurance because of them, who abandoned you, after they--alas, single-minded in relishing wealth-- had disregarded their natural affection for their father.

2.24

“What good comes of offspring, or women, or people. As for assets, what purpose is served by those which bring misery to men while they acquire them, protect them and are separated from them!

2.25

“Concerning this matter, abandon grief and perform only that worship of moon-crested Śiva’s feet, which is powerful in supporting a man submerged in the ocean of this world.”

2.26

Having fully imbibed the incomparable words of the Honour-Giving [King] that were worthy of being drunk by the ears, this [merchant] declared to the king, in a manner in which his heart was uplifted, his head bent down³⁵².

2.27

“Lord of the Land, dearly beloved! Now am I able to make a reply, [in as much as] I was able to understand the discriminating wisdom of that which is the Gaṅgā of your speech that has cleansed the swan of my mind.

2.28

“Verily have you spoken! Indeed, how can there be another instructor of words such as those! Apart from the fierce-rayed Sun, who should have rays that remove the mass of darkness in this world?

³⁵² *ānatamūrdhā*: Nom. Sg. bahuvrīhi (stem form of the last word: *mūrdhan*) for *eṣaḥ*

2.29

“However despite now knowing the truth in its entirety, I, perplexed because of my mind, which is bewildered by the Illusory Power of [Viṣṇu], the timeless God of the Universe , reach highest desperation.

2.30

“Those wives, sons and wealth who are considered to be the causes of mankind’s unhappiness, day by day, form the reason for the notion of well-being in those whose minds are deluded.

2.31

“What goal of my father have I fulfilled? As for my own [goals], what will my sons fulfill³⁵³? Even though I understand this, the heart is still tormented.

2.32

“The fact that, wealth is death, wives wear [away at one], the body is an evil planet, [and] only transience in this world is the real thing -- this is lauded in every doctrinal work. Even that is mere injunction³⁵⁴.

2.33

“Therefore you too, in your analysis of true meanings simply demonstrate cleverness, since this your form, though a protector of the entire world, is covered in dirt.

2.34

“King of Kings, how can I, this weak-witted man here before you, muster this boldness³⁵⁵ whereby the tongue would wish to articulate a greatly forward³⁵⁶ query about the name of your lineage?”

2.35

Thus questioned by the merchant, lord of wealth , the king declared these clear words, “Excellent Vaiśya, even though I am not supposed to reveal this, I shall still tell you.

2.36

“Do you not know of king Suratha, blemish on the moon that is the lineage of Caitra nobles? The flood of my great army overpowered by trifling enemies, I wander in dense woods, in mortification.

2.37

“That man is I, who, despite having studied all doctrines, mourned, while roaming this wood held in high regard by sages, [that thing] even though it cannot be obtained in this way, having decried, like a fool, things which were wrought by Destiny.

2.38

“Since you, like myself, are dejected, as a heaven-dweller whose fund of merit has diminished, come with me to the sage. Let us tell him what lies in our hearts.

2.39

“Through the action of the eye of wisdom, a learned man understands all things. Assuredly this [sage Medhas] is the Sun himself in bringing about the end of our inner darkness with the brilliant rays of his speech.

³⁵³ *racitā*: As noted in the edition, used in the sense of *racayitā*.

³⁵⁴ i.e it is hard to put this in practice, though it is taught to one.

³⁵⁵ *vidadhe*: 1 P. sg. *ātmanepada* of *vi-dhā*

³⁵⁶ *atucchām*: Literally: “not insignificant”, here in the sense of “bold”, that is, “crossing permitted boundaries”.

2.40

“Having informed him what is in our hearts, and having taken into consideration that answer from him, we, being instructed by the best of sages shall perform ascetic observances in order to prevent calamity.

2.41

The king and the merchant having both thus arrived at a decision, went while deep in thought to Medhas the excellent sage, in order to attain tranquility of spirit without compare.

2.42

Both having fallen at the feet of the sage, described this, their personal, sin. “O Brāhmaṇa, I am king Suratha and this is a Vaiśya called Samādhi.

2.43

“Once upon a time, the venerable Lady Earth yielded wealth. Those other lovers of the Earth³⁵⁷ were slaves. Through the maturation of my own actions, that became the reverse-- why has this [happened]?”

2.44

“The fact that wealth does not constitute bliss, women also, at the end, [run] extremely dry of pleasures, [and] comfort is mental agony, I know. Despite this, this mind never can relinquish [all] this. Ah, alas! Tell me why!”

2.45

“This man, his wealth plundered by his own sons and wives and overpowered with dishonour by his own servants, comes, like I do, to the forest and because he is despairing simply cannot hold mastery over his heart.

2.46

“Thus, O You Whose Wealth is Asceticism, by means of the ambrosial nectar of the words issuing from the moon of your face³⁵⁸, if there should be a life for us, whose hearts are afflicted by the torment of sin, may it also come about.”

2.47

When this king having spoken thus had stopped, Medhas uttered words. Since, for one who has arrived in their proximity, good men in all ways will be removers of the heart’s sorrows.

2.48

“Alas I know you King Suratha and also this man Samādhi who is without *samādhi*, tranquil focus. Thus, I shall speak unto you. Listen to this, to the extent of your³⁵⁹ intelligence.

2.49

“Indeed all creatures have awareness concerning land, wives, off-spring and property. However one whose wisdom is firm becomes content having realized their ultimate transience.

2.50

“Moreover in this universe, it is certain that the Creator’s creation has manifold variety . Behold-- birds, beasts, men and gods have greed, delusion, arrogance and envy.

2.51

³⁵⁷ Kings

³⁵⁸ On *pracyavad*: present active participle of *pra-cyu* (to stream forth)

³⁵⁹ *vān*: Genitive, 2 P, dual, enclitic form of the personal pronoun.

“O King, in just the way that in the universe, Indra, the god who is the leader of the immortals has a notion of growing satisfied by getting his desires, a being in hell has [the same]. In reality what is the difference?

2.52

“In this world, there is a certain Enchantress, [who fools] even artful conjurers, the Beguiling Magic of Viṣṇu. Do not be aggrieved O King. She could trick even Fate. Ah, how much more bound beings³⁶⁰!

2.53

“She, whose nature [causes the attainment of] the limit to the path of liberation in this universe³⁶¹ creates, protects and destroys this [world]. Thus, we, our perception beguiled [and] these [insensible things] shall long ramble this world like madmen.

2.54

“Therefore, what’s the point in torturing yourselves in vain on this matter! She causes bliss and what is contrary to bliss. Since the meditative contemplation of worshipping her feet becomes a wish-granting cow [as it were in its effect].

2.55

Having heard³⁶² the words of the eminent sage, the lord of the world, whose intellect was noble, spoke. For, it is a merit of the teacher himself if the student, addresses a question, without negating³⁶³ the truth.

2.56

“O Bull among Brāhmaṇas! By means of your counsel this, my heart’s grief is diminished, as the conflagration of a forest-fire on a mountain by abundant water from a fresh rain cloud.

2.57

“I am ignorant about this thing whom you call the Beguiling Magic of Viṣṇu. Of what sort is she? Whose daughter is she? What is her function? Where does she reside? And what are her qualities?

2.58

“How is she to be served? By what restraints? What is appropriate in a ritual propitiating her? Pray, tell this in all its particulars, if this slave merits listening.”

2.59

With reverence, and with deportment entreated by the king³⁶⁴, the excellent seer, knowledgeable in ‘counsel/powerful spells’ (*mantravin*), on whose face, shining with the flowering of delight, there was the loveliness of the moon, replied.

2.60

“Bravo, bravo O Leader of Man! May you be victorious, since, you have asked about the goddess! For, at the right time, the life of virtuous people is for the sake discussing the consort of Śiva.

³⁶⁰ Though meaning “creature”, *jantu* in this context refers to the unliberated being trapped in transmigration.

³⁶¹ *viśvamuktīpathapārācaritrā*: The translation accords with the sense of the parallel in the *Devīmāhātmya* 1.43cd which states that the goddess causes liberation: *saiṣā prasannā varadā nṛṇāṃ bhavati muktaye* |

³⁶² *ākalayya*: It may seem unusual to interpret *ā-kal* in the sense of *śru*, (to listen) but this seems to be the intention of the poet as *munivaryād* is written in the ablative. The ablative with *śru* can be used in a teaching scenario, which is the case here.

³⁶³ *a-rundhan*: Present participle, *parasmaipada* of *rudh*, with a privative prefix.

³⁶⁴ *vinetrā*: According to lexicographers, *vinetr* can mean a king (Mon. Williams).

2.61

“Adept in the method of protecting the world, she, supreme because she is eternal knowledge, her nature being bliss, whom sages, experienced in the procedure [of her worship] meditatively contemplate as seated on a thousand-petalled lotus.

2.62

“They, who, having restrained their life-breaths, having focused their minds, after contemplating the true nature of the heart for long, the Beloved of Bhava protects with glances that are as a fine mist whose essence is dense with drops of sandalwood, *candra*-camphor, *ghanasāra*-camphor and *tuṣāra*-camphor³⁶⁵.

2.63

“Though she consists of the *guṇas* beginning with the [subtlest] *aṇiman*, she is, nevertheless nothing but the bliss of permanent knowledge. During each aeon, she causes simply in play the entire universe to be destroyed.

2.64

“Who exists in either the sphere of the earth, heaven or in the underworld who is sufficiently rich in a multitude of arts to narrate this? Nevertheless I shall describe, to some extent her births that [inspire] mighty deeds³⁶⁶?

2.65

“When, in order to protect the universe she, Hara’s consort, the purest word approaches the path of her devotees’ eyes, she is lauded in the world to grant life [to the devotee].

2.66

“Thus, I shall tell a little, O most excellent among speakers. [At the same time] examine in your heart the deeds of Caṇḍikā. For a certain remedy having just been heard does not remove pain entirely.

2.67.

“This tale of the goddess manifests delightful desire of that devotee, whose hearing it attains, who, day by day, visualizes the beloved of Śiva on the lotus of his heart resplendent with passion, in which the pollen, that is bliss, is glimmering.

Thus ends the second canto in *The Delights of Durgā*.

The Twelfth Canto (The Creation of Citrapura)

12.1

Then the king being supremely happy having heard the words of the sage, flowing with nectar, causing the ascent of sprouts of bliss whose germination was in the soil of his heart, shut his two eyes having savoured [the experience] and contemplating the consort of Śiva who dispels Smara, Lord of Love grew still for a moment.

12.2

Being tranquil he, protector of the earth, his mind delighted, his eyes wide open in joy while praising repeatedly the great actions of the Daughter of the Mountain, his head bowed down with a thought³⁶⁷, the moon of his face brilliant with laughter uttered after a long time a speech sweet with humility before the seer.

³⁶⁵ *candanendughanasāratuṣārair*: Candra (a synonym for indu), ghanasāra and tuṣāra can be types of camphor.

³⁶⁶ On *janūṃṣi*: Pl., acc, of the rare noun *janus* (here use in its neuter form), appearing also in 2.13.

³⁶⁷ *dhityā*: Instrumental sg. of the fem. *dhīti* (wisdom)

12.3

“Best of sages having drunk your words dense with the fluid of nectar, although I have gone to supreme bliss, my delusion arising from attachment having departed, I shall respectfully ask you, who are [I hope] slightly pleased, the way of propitiating of Her-Born-From-The-Mountain-Lord in order to see her.”

12.4

Having heard this speech of the king, Medhas the best sages sang, “O King, I am delighted on your inquiring in this way about the goddess. Thus in a remote region of the Vindhya mountains, on the ground of the banks of the Gaṅgā, river that flows in heaven, being focused (*samāhitah*), propitiate Durgā while repeating [her invocation] (*japam kurvan*).

12.5

“Intent on performing the Soma libations at the three junctures, sacrificing the blossom which is bestirred with your own blood, eating less, having abandoned cruelty, fear, intoxication, and anger, serve for long Umā the mother of the universe abounding in *sattva*, the lighter, whiter element, on the ground, in heaven, in water, in the sun, in air, in the moon, in the wind and in your heart.

12.6

Thus, in three years, you, without torpor bowing down without pause in the evening and the morning, wholeheartedly devoted to the daughter of the King of Mountains, will behold directly in your field of vision her, an ocean of the nectar of mercy, making a boon-giving gesture with her hand, the lotus of her face delighted by her private amusement.”

12.7

Then, his mind joyful having heard the words of the sage, he performed the rite of victory, and while continuously contemplating the Daughter of the Mountain-Sovereign, once he had adopted an excellent sitting posture in a motionless manner on the bank of the Gaṅgā, his body becoming excessively emaciated after he had purified it by restraining the breaths, he performed [the course of worship that the sage had told him to follow].

12.8

Seeing the bull among kings intent in ascetic practice, the gods then went to Brahmā’s abode fearing their status would be taken from them. Assembling before him, with Indra as the chief, their heads bowed, their lustre completely gone because of the disappearance of their fiery splendour, they spoke.

12.9

“Triumphant, triumphant, may You be, O Fate, cause of the birth, the preservation and the annihilation of the cosmos. Reveal your own light O Sovereign. Spread today for our sake what is dear. Hear something! Someone tears apart our indescribable happiness-- a man having gone to the Himālaya, who is the embodied form of fiery energy, performing ascetic restraints.

12.10

“Perceiving this one single-minded in restraints, Wind does not blow, nor does the Lord of the Day blaze forth, nor the Moon scatter dew-drops. Trees give him flowers by causing their branches to bow down to him of their own accord. The Gaṅgā, river of the gods, leading her waters, washes him by herself.

12.11

“Men are replete with excellent deeds. The Earth wears a garland of new sprouts. The forest attended by all the Seasons. The sky encompassed by masses of blooms. The Universe fully appeased. Why then, however, must we wander in misery in our fear that our status will be taken, since this mortal [is acting] for his own ascent³⁶⁸ !”

³⁶⁸ *ātmodaye*: This is interpreted as a *nimittasaptamī*, a locative with a dative sense.

12.12

The one born from a lotus, having heard the celestial utterance expressed thus by the gods, kept his mind in immersion in intense meditation his heart very tranquil, for a long time [but] was not able at all to fathom [whether] [Suratha] was a friend, an enem, a knower of the supreme truth [or] was †...† (†*anuvārito*†).

12.13

Therefore, the maker of the universe, accompanied by all the gods, went to the home of Viṣṇu. He worshipped him with such and such hymns of praise. Lakṣmī's Lord, perceiver of the hearts of his subjects, knower of the highest truth, with a speech brightened with [the white light of] a smile asked about their welfare being attentive.

12.14

Having inquired in this way about their well-being, grasping with his own hand the hand of the Maker Brahmā with a face wreathed in smiles, [Viṣṇu] said, "Take heed, O Prajāpati, that thing which you are [here] to ask, do not ask that of me. Since, in this matter there is only one wise person, Śiva, [and] no other individual."

12.15

Then, this god who has Garuḍa on his crest, [taking] the road that was resorted to by the Maker and the gods making such and such conversations with Garuḍa, Lord of Birds, extremely happy since his meeting with Śambhu was imminent, went to the home of Īśāna whose path is indescribable, while repeating Śiva's name.

12.16

Īśāna, seeing he had arrived, stretching out his arms in gladness, asking him his welfare in words that were sweetened by a smile, embraced him. Seating him on an excellent seat strewn with the hide of a tiger, that was glossy and velvety, caused some time to pass while conversing about many things.

12.17

After that, just when He who is the Beloved of Lotus-Seated Lakṣmī, had laughed a little so that the petal of his lower lip on his lotus-face began³⁶⁹ to stir [it seemed] to make a speech, Śambhu, the witness of all hearts, then made a reply. Indeed powerful gods do not require devotion, †nor do they arise by themselves (*na ca svataḥ*)†.

12.18

"Lord Viṣṇu, I know everything which you are about to tell me. Listen as I narrate a tale which must be retold by fortunate ones in great length. That man, indeed is Suratha, who obtained his birth in the Lunar line. He performs scorching ascetic restraints his mind focused on Durgā for the good of the people of the universe.

12.19

"Moreover, that king, does not desire, in any way either the states of Indra, Brahmā, Viṣṇu or indeed that of Śiva which grants supreme happiness. He sees time and again in his heart something indescribable, a path [to liberation], attainable by the minds who have performed good deeds, who have glimpsed the path through the eye of knowledge in meditation.

12.20

Go Wise Ones! May good be with you. May the fever in your brain cease³⁷⁰. That king having obtained a boon from the goddess in three days, on establishing his sovereignty over the entire world lasting for a hundred thousand years, shall, thereafter, acquire the state of being a Manu on becoming a son of the Sun.

³⁶⁹ *adhād*: Aorist of *dhā* (Kale 1894, p. 67), permitted on the grounds of *Āṣṭādhyāyī* 7.3.

³⁷⁰ *vyapaitu*: from *vi-apa-i* (*vyape*) = *vyapaiti*

12.21

Thus having heard Śiva's advice, the gods, having in gladness bowed down to Hara who removes [dangers], the lotuses of their faces expanding with joy, having made Viṣṇu, the Exciter of Men, their leader departed thereafter in different ways, to their homes, their anxieties gone. Then, as for Śiva, he reflected on an indescribable Lady, higher than the High, captured in his heart.

12.22

Then, at the most propitious hour, the Daughter of the Mountain arrived there and animated the emaciated king whose body was desiccated through his repeated abstinence from food with her gazes that were moist with the nectar of abundant mercy as a mass of clouds by shedding their streams [vivifies] a tree.

12.23

Then, the king opened his eyes and seeing before him with difficulty because of his confusion an extraordinary woman of overflowing light astride the back of a lion, his heart stunned, his body covered with hair standing on end and speechless because of the abundance of his happiness, was not able to say anything even slightly, nor was he able to do anything.

12.24

For a moment, the king was robbed of action. Then, he partook of a bright morsel of the 'food-offering/ grace' (*prasāda*) from the Mother of the Universe and divined all the sacred doctrines. Delighted he prostrated himself on the earth, his body laid down horizontally [in *praṇāma*], recollecting his extreme good fortune.

12.25

Gathering himself together through the power of his meditation, he of resolute intelligence, his eyes filled with tears, praised her fervently his hands folded together. "Hail, Hail, Śivā! You who are permanent bliss incarnate, consisting of Consciousness, you who are praised by all scriptures, whose power is beyond the sphere of speech.

12.26

"Mother, in they whose heart, speech, body, deed, you live out of your infinite solicitude, when there is something that is to be done, their servant shall I become at every birth. This is my request. I do not wish for that supreme state³⁷¹ that is auspicious and tranquil praised by the kings of the gods.

12.27

Touching him who had his head bowed with an auspicious hand the goddess to be venerated by the supremely virtuous spoke to the king, venerable among the supremely virtuous. "O Suratha, cease [your practice]! You have won a son, a precious jewel-mine in the three world, unconquered by all, and also unequalled wealth, desired by gods.

12.28

"Establishing sovereignty for a hundred thousand years serenely in this your citadel, having performed oblations with many flawless sacrifices, and also having obtained sons, and being born, thereafter, as the Sun's offspring, you will become a Manu. Abiding in riches in that life for a very long time, you will come to me again.

12.29

She who is an ocean of the nectar of highest mercy, having addressed the king then, spoke to the Vaiśya Samādhi who was weak through much ascetic practice that he had performed. "Indeed O Master of Wealth, you are one who has lost all taste for mundane existence. Therefore, let there be knowledge for you, whereby that Sadāśiva is discernible."

³⁷¹ liberation

12.30

Thus offering a boon to the king and the Vaiśya, Śivā, to be seen through the full ripening of [one's] good deeds, went to her own state. And in that very instant, the king beheld standing before him a man of handsome, auspicious appearance, wearing flawless clothes.

12.31

He bowed down to the king his hand placed on his head, and having with decorum obtained the king's command [lying prostrate] on the surface of the earth, sat down afterwards and with his lower lip trembling in fear said this. "O King, know that this is your own servant come.

12.32

"May you be victorious O Lord! Listen to the good news of your son. All your enemies have been slain in the head of battle by your servants. A certain swift man narrated your deeds with words sweet as nectar and revived the inhabitants of your citadel who are full of eagerness.

12.33

"Thus, your most favoured counsellors, their faces illuminated by joy appointed me for the good fortune of the joy of seeing my lord's feet. And here I am with soldiers of the citadel whose fortune is limitless following closely, at your feet."

12.34

While he, the best of spies, was making this address that was bringing great joy, whose syllables were from time to time a trifle slurred [but] lovely through its pathos, a cloud of dust grew visible in front, blocking the space between the sky and earth by overpowering the rays of the sun.

12.35

Then the king, seeing at that instant his own soldiers, mentally resolved to make something. And he made a miracle. Through the power of his ascetic practices he created a city of no compare with many palaces, men who were more than human and radiant women with superb figures.

12.36

Then, with various hymns of praise, hosts of bards sang out in their eagerness. Suitable girls danced at the door and then the drums thundered. The road become rid of gaps with elephants equal to the best mountains. A panoply of horses neighed and there appeared pedestrians.

12.37

The town was indeed wondrous, filled with various shining men; beautified with raised crests; made splendid with shops; furnished with houses that were radiant with the lustre of various jewels; bustling with faultless servants; withstanding all kinds [of dangers] by means of [apotropaic] drums sounded at different sites.

12.38-39

Then immortals and soldiers, who had understood that there was a great marvel, arrived there and witnessed that king on an excellent throne ornamented with shining gems, fanned by many women with the best auspicious ornaments. His parasol resembled the moon. He wore a superb crown and was surrounded by servants of good conduct, their hands holding many excellent riches. His matchless chest was girdled by a net of pearls. He was encircled by a halo of light. Something is bound to happen when the Mother of the Universe grows pleased!

12.40

When a certain female appointed to watch the gate announced the arrival of the soldiers, the king swiftly made his three year old son Śrutasena, holding on to the hand offered by his counsellor, to enter.

12.41

Seeing his son, his eyes filled with tear drops. Ascending from his excellent throne, he embraced him. †...†.

12.42

Then the king's chief queen, Śrutasena's mother, well-shielded by guards of the inner-compartments entered the palace. As for the king, he drank her who was dense with sentiment with a glance that went to the corner of his eye but was without satiety.

12.43

The swift king praised his chaplain, and that chief among the Twice-Born delighted him in return in many ways. Cordially he asked those [assembled] their welfare, and they told him, murmuring in unison because of their happy tears that.

12.44

When their joy at being united had matured in this way, the Sun became red reaching the western horizon. The king beholding him, having offered to those [other kings] places to stay, entered his palace with his son.

Thus ends the twelfth chapter called "Imagining Citrapura" in the epic poem "The Delights of Durgā" composed by Rāmakṛṣṇācārya .

[...]

13.44

The king having thus seen the night, whose darkness was wiped away by beautiful rays of her Lover [the moon], made eager due to long separation arrived near his most beloved one swiftly in order to make love to her.

13.45

Then, when the king had gone to the woman's apartments, the [other vassal] kings went to their own tents and they desired to make love to women, whose hearts were content because they were reunited with their husbands after many days.

Thus ends the thirteenth chapter entitled "A Description of the Dusk" in the "The Delights of Durgā" composed by Ācārya Rāmakṛṣṇa

14.1

The handsome king of the world, having seen the night, whose huge darkness was obliterated by the rays of the Night's husband, the Moon, went with his harem of women, to his palace †...†, to entertain [himself].

[...]

15.1

At dawn, bards of boundless knowledge, whose words were pleasing, knowing that the kings passionately embraced by maidens had fallen asleep at the end of their love-making, awakened them with natural [musical] sentiment, with pleasing words [wrought into] poetic compositions.

15.2

"O Kings! That breeze, connoisseur of fine things, who is skilled in the tremulous dance of the wave-danseuse, whose perfume is the fine pollen of flowering lotuses, expanding while drinking the liquor of many vines, gradually approaches.

15.3

“The lamp in the palaces, whose light has departed, rolls about and gutters after staying awake the whole night while ‘still/intent’ (*ekāgratām upagataḥ*) and glistening with oiliness as if having watched the sport of lovers made eager by the force of their youth.

15.4

“The Moon, Store of All Parts approached the Night. He grew lustrous through the lotus-pools that were her eyes and partook of the game of pleasure with her. Surely, it is for this reason that when freed of her he sinks in the ocean bereft of brilliance.

15.5

“At day-break, a man reached his bed and shut his eyes because he has been sleepless through the night embraced violently by women intoxicated by their fresh youth in which exhilaration is rising. And the dawn arose.

15.6

“There is joy among the *cakrāhvaya* birds and in the forest of water lillies. But now there is sorrow, O best among Kings, among courtesans, among the masses of *kairava* blossoms that bloom at night and in the eyes of owls.

15.7

“Ah! Moonlight has averted her face. Darkness is no more. Night has departed. The cool rayed Moon is drowned in the sea. Forests of lotus bloom. The heaven is bright. The light of the keen-rayed Sun is arisen. Such is the deed of the Maker.

15.8

“And these are plumes of smoke from oblations of *caru*, skilled in destroying your sins, indicating the attendance of the sacred fire in the homes of the gods on earth, by whose perfume the gods in heaven are propitiated, whose colour is that of the necks of intoxicated peacocks.

15.9

“Now these young brāhmaṇa boys having rested through a certain watch of the night have arisen and adept because their faults have waned, loudly chant the Sāmaveda of diverse notes, by whose sound the multitude of sins of the body are destroyed.

15.10

“The disc of the sun shines like a spot of red *sindūra* placed on the Morning-Beauty’s sky-forehead by the hand of her beloved the Day. She is the hour of the Universe’s auspiciousness, gladdened because night-roamers that is the swarming darkness have been destroyed.

15.11

“During the day the great rituals of the learned, duties of kings and businesses of merchants are performed. For following the third from the Triad³⁷², O Kings forms proper worship when the Lord Moon has arisen.

15.12

Having thus heard the calls of the [bardic] Awakeners, kings possessing [the fruits] of meritorious action [from previous births] awoke, paid homage to the sun, and then performed according to the proper rule all the tasks appropriate for the morning.

15.13

³⁷² the conduct of *śūdras*

They having performed the “Purification of their bodies” according to the correct etiquette, having bathed, worshipped Śiv, having offered *brāhmaṇas* gold, garments etc., partaking of a light repast, and having adorned clean clothes, went to the king’s palace.

15.14

They saw that excellent king their heads bowed,, all their sins destroyed by his glance, and having obtained his decree on seats that were broad and excellent, sat, gazing at the feet of the king with fearful glances.

15.15

Then [the king] seeing their faces, said while smiling, “O Princes! Return to your own homes. Dwelling in this “City of Wonders” for a long time, I shall arrange for your appropriate protection, according to the Law.”

15.16

Having understood [the king’s words] thus, those kings then, touched their flawless heads to the earth and went to their own lands their hearts excessively gladdened, recalling that King [Suratha] of marvellous deeds.

15.17

As for the king of great deeds, having fulfilled his object through his sovereignty acquired through a portion of the grace of the Mountain-Daughter’s foot, performed such and such [acts of] Dharma, by means of which Bhavānī, the mother of the cosmos was satisfied.

15.18

Śivanāthaḥ, of great glory was the jewel in the Kaśyapa lineage, whose work, eminent scholars, were not able to equal even with their minds.

15.19

His son, whose fame is renowned, †...†, known as Gopālācārya shines like the moon.

15.20

Lord Gopāla, the learned, is victorious, an extraordinary ‘wielder of the Arts/Śiva’, the supreme knower of poetry descended from the sages, a substitute of Dharma, a patient preceptor in the world, the god of Speech [Bṛhaspati] who ‘has attained the status of the Teacher/has become more eminent’ (*vāgīśo gurutām gato*) with regards to his many merits, a wish-fulfilling jewel when contemplated, [and] Śeṣa/Patañjali³⁷³, himself in manifesting the ocean of words in all its particulars.

15.21

That person who was born on earth as his son, a vessel of dulness, am I, who having obtained the mercy of ‘Prabhākara/the goddess that causes light (*prābhākarim āpya kṛpām*)’ wrote for a long time the composition “The Delights of Durgā”.

15.22

May *brāhmaṇas* be rich in asceticism, may kings indeed be protectors of their subjects, may favourable achievement arise for purveyors of goods, and may others³⁷⁴ be content, may the worlds be free of disease, may the words of poets abide as long as transmigration lasts, may the most knowledgeable who are intent on meditating on the feet of glorious Durgā rejoice.

This was the fifteenth chapter called “A description of the Dawn” in the epic poem “The Delights of Durgā” by Rāmakṛṣṇācārya the son of Fortunate Somagopālācārya, whose abundant blossoms of fame form a crown on the heads of all poets.

³⁷³ There is a tradition of associating Patañjali, commentator to Pāṇini, with Śeṣa

³⁷⁴ Śūdras and lower castes