PART II
Bālacandra Sūri begins his Vasantavilāsa Mahākāvyā with a praise of Sarasvatī, Goddess of Learning. He praises her to grace him with bright lustre of God Brahma who was born from the navel of Lord Viṣṇu. He meditates upon the light of Learning which can be witnessed by abandoning the natural fickleness of human mind, and by withdrawing within all the five vital airs. Only because of the power of this bright light do the wise give out the nectar of poetry through their tongues. Even though Goddess Sarasvatī is addicted to reside in the province of Kaśmir, she descends and necessarily resides in the lotus-like mouths of the wise, through their holy merit, in the form of graceful poetry.¹

Truly in the whole universe there is no greater benefactor than poets; because, they alone bring to life even the dead and the forgotten, by their nectar-like poetry. Kings can never repay the debt of the poets even by gifting them all their possessions; because poets endow Kings with bodies of fame which do not perish even at the time of world-dissolution. Without the compositions of poets great Kings like Rāma and others would have certainly gone into oblivion.²
Certainly, poets are in no way inferior to Gods. As the heavenly feet of Gods shine, so too the graceful words of poets bristle (with meanings). As the garlands of Gods do not fade, so too the fame-garland of poets does not fade. Just as the objectives of Gods bear fruits by mere thinking, so too are the creations of the poets. Only those Kings whose glories were sung by poets got their name and fame spread far and wide. These Kings alone became worthy of worship in this world as the garden consisting of their fame creepers were sprinkled and nourished by poets with their nectar-like poesy, like expert gardeners.3

Great poets are like road-side trees. From them, some obtain peace like cool-shade; some others sport as with young sprouts; still others enjoy bliss as by tasting sweet fruits. Certainly that King alone is worth to be called ‘Accomplisher’, or ‘Great’ whose deeds impel a poet to get absorbed in utilising his poetic abilities. In fact, poets get pleased by the virtues of the Kings and never with bountiful gifts. Did Vālmīki receive any gift from Rāma? Not at all. Royal swan-like poets can never reside in pond-like assemblies of evil Kings. Only jokers can prattle therein. Poets have nothing to do with wicked Kings.4

Only the wise understand the beauty of poetry. Verily, the ignorant destroy the flower-garland fit to be worn on the body not knowing its worth. The words of poets even though understood by the high, do not make any sense to the low. It is a fact that the sun-shine even though spreads in all the
ten directions of the universe becomes unable to enter the cellar regions. These are the five good products of the creator:

(1) Sandal-wood tree among trees.

(2) Moon among planets.

(3) Lotus among flowers.

(4) Water among drinks; and

(5) Good among men.

Even the stone-like poems of bad poets are shown to be free from faults by the good; verily, clouds pour down saline water of the ocean turning it into sweet water. The poems are like lotuses. Just as tender lotuses of a large pond having beautiful form and enchanting fragrance but being closed due to the influence of the moon, blossom due to the Sun, so too poems of great poets having metrical compositions and delicate sentiments but being hidden due to the adverse criticism of fault-finding people, come to light due to the efforts of good friends. Good are like spring-season. They help the poetic compositions to sprout again which were made to wither away by winter-like haters. The good even when besieged by deceitful scoundrels lend virtues to those scoundrels just as sandal-wood trees lend fragrance to Nibba-trees surrounding them. Just as those suffering from rheumatism cannot digest and derive happiness by drinking the sweet grape-juice, so too
the jealous cannot appreciate and enjoy the enchanting poetry. Crows hate sweet food and desire to eat only rotten and foul things; so too the wicked hate the sweet and fragrant camphor-like good poetry. O! double tongued serpent! why do you eat the creatures at large. Swallow the herd of the wicked alone. Because, even though they are single-tongued they eat away all creatures after making them (creatures) believe them (wicked). Hence, they are doing your deed itself. The wicked even while always residing with the good do not imbibe the quality of pleasing others; serpents residing always embracing sandal-trees do not give up their poisonous nature. Deaf do not enjoy the melody of music; so too a dullard cannot relish the grace of poetry. Only those who know the secret of poetry can enjoy its beauty; can a child become thrilled by the beauty of a young damsel? What is the use of that learning if one remains still a fool? What is the use of that learning if one does not compose a poem? What is the use of that poem if it does not leave a permanent impression on minds of listeners like a line carved on a stone? Poetry is like the combination of all the three Viz divine Kalpa-Vrksa, Cittiamaqi and Kamadkenu; because, it wins over even the Gods, yields fame and bestows all desired prosperity. When temples and the like are constructed to obtain fame they remain at the spot where they are built; but poetry spreads far and wide and the fame wanders throughout the world. Even the spiritual path leading to absolute bliss is not superior to poetry; because, poetry is the tested magic ointment which shows all the three worlds together. The path of poets is not a bed of roses, it is like walking on the sharp edge of
a sword. What ever may be the plot or the story, the rasa or sentiment must be enchanting, verily, any type of speech spoken by a beloved becomes always pleasing to ears. Of course, there should be a good and great character in the plot of the poem just as there should be a firm stick to hold the sugar in a sugar-candy.

Accordingly this poem, VASANTAVILĀSA has a great and noble hero viz, Vastupāla in whom do reside all the virtues of great heroes like Nala, Rāma and Yudhiṣṭhira. This poem is being composed for the pleasure of Vastupāla’s son, Jaitrasimha, who likes to listen to newer compositions and who is adored by the learned.

The author of this poem is Balacandra. There is a town by name Modheraka full of prosperity and learned people. It has been built by the Creator on the Triloki-Silā. In that town there lived a reputed Brahmin born in the Modha-family who was well-versed in Jainism, by name Dharadeva. He was a mine of all virtues. He was like a Sun to the blue lotus-like begging hands of supplicants. On seeing him they folded being filled with full wealth. All the Darśanas or systems of thought approached him to offer their service and respect. So it is guessed that he was not polluted by the defects of evil Kali-age and hence Dharma resided in him peacefully. He was like the dark cloud to the fire in the form of the miseries of the poor people. And just as the cloud has its beloved in the form of lightning, Dharadeva had his wife named Vidyut. She was showing good path to the seekers just as lightning
threw light on the right path on a dark cloudy day. Their son was named Munjala. Even though as a child he resided inside the house of his parents, he used to look upon the whole world as a mirage. He obtained the true knowledge from the words of Jaina monk Sri Haribhadra Sūri. He implored his parents to allow him to study Jainism. And when they allowed, he studied Jainism and the vows prescribed in it. Consequently he studied Jainism thoroughly. Haribhadra Sūri saw in him his successor and having consecrated him as a Jaina monk named him Bālacandra. And when his end came near, Haribhadra installed Bālacandra who had become quite learned in his place.21 Revered Padmāditya, whose lotus-like feet were brightened by the rays of the rubies of the crown of the Caulukya King and who was the hereditary abode of learning functioned as the preceptor of Bālacandra. There was Scholar Deva Sūri who was like a lion to elephants in the form of rival disputants. In his family was born Udaya Sūri as the moon rose when the milky ocean was churned. This Udaya Sūri imparted Saravata-Mantra to Bālacandra Sūri.22

Once when Bālacandra Sūri had merged into Yoganidrā while meditating on the Saravata-Mantra, divine Sarada, Goddess of Learning appeared in his dream and addressed him with respect.23

"O child! Enough of this meditation of Saravata-Mantra. I am very much pleased by your devotion since your childhood. In the past there were many expert poets like Kālidāsa. Likewise you have also won over my heart by your devotion." Having uttered these affectionate words, she disappeared.24
I, that Balacandra Sūri, having obtained immense poetic qualities due to the grace of Goddess Sarasvatī, am composing this poem named VASANTAVILĀSA, full of sentiments sweet like nectar. This has been composed for the entertainment of Vastupāla's son, Jaitrasimha.25

The hero of the poem is Vastupāla who is also known as Vasanta. He established a kingdom on this earth. His enemies ran away from the battle-field. He distributed bounteous wealth among those people conquered by him and among the needy and miserable. He built holy temples and monasteries very high. My heart has been captured by his manifold virtues. Thus says Balacandra Sūri.26
CANTO II

[The second canto is devoted to a description of city of Anahillapāṭaka, its big gold-knobbed temples, its palace-like buildings, its magnificent fort and the ditch around it, and the Durlabharāja Tank.]

There is a well known city by name Anahillapāṭaka. It is superior even to heavenly Amaraṇā, Indra's capital. Here in Goddess of Wealth out of greed to enjoy her stay, there does not quarrel with her traditional rival Viz. Goddess of Learning. It had very lofty mansions. It had gold-coloured temples shining all round. The King of the city was sustaining the whole world. Hence serpent Vasuki holding the earth on its head became wonderstruck as to how anyone being can on the upperside of the earth hold it. There were tall monastaries and they were deriving away the Sun by their waiving flags with these words: "In this city the darkness is removed by the lustre of golden pitchers; why do you torment by your heat?" The waiving flags flying over tall tops of the temples cast their reflections in crystal-clear floors and the serpent-eating peacocks take them to be serpents and striking their beaks at the hard floors get them broken. Verily, darkness knows how to behave at proper times. It knows that it should always play the role of a follower to light. Hence in this city darkness in the form of dark hair is behind the moon-like faces of beautiful maidens. Having seen during nights, the
figures of monkeys on the jewel-decked floors, the frightened ladies mistake
the jewels to have fallen from their broken necklaces and hence take their
hands to the chests.\footnote{33} The sleeping-chambers are surrounded by walls made
of crystals. Hence when the wife sleeps with her face turned away from her
husband, because of her reflection in the opposite wall, I guess that she is
facing only her husband.\footnote{34} All round there appear reflections of the husband
and wife in the sleeping chamber. Hence thinking that there is no privacy
there, the beloved does not rush to her passionate husband for love sports.\footnote{35}
The tops of the mansions are too high; hence, clouds fear of stumbling over
them and falling down. So, during nights they carry lamps of lightning to
brighten their paths.\footnote{36} The courtesans appear as sandal-trees. As sandal-trees
are embraced by bhujangas (serpents) so too courtesans are embraced by
bhujangas (paramours). Those trees attract bees by their pleasing fragrance;
they attract gallants by their coquetry, eager to drink their lips. Trees possess
Pallavas (sprouts); they possess Pallavas (passion).\footnote{37} Even though cupid is
cut to pieces here by the instruction of monks and by meditation on sacred
Mantras, he is again made whole by beautiful ladies by the jingling sound of
their anklets.\footnote{38} Terraces full of moon-stones due to the moon-light falling
on them ooze out currents of water; it appeared as if they were weeping being
frightened by the dark-spot of the moon being reflected in them.\footnote{39}

During day-time, statues erected for sport inside the houses absorb
Sun's ray and produce fire kindled by the sun-shine. It appeared as if they
wanted to purify due to the touch of the dark spot of the moon during the previous night.  

Green gems have been infixed in the walls of the houses and their rays fall on the floors of the house-yards; and sportive deer descend upon them thinking the rays to be the green sprouts of Yava-grass. Hence because of their beautiful eyes they appeared as moon-like faces of beautiful ladies.  

Here the moon falls on the jewel-decked house-yards in the form of his reflections, as if to beg pardon of the maidens from whose beautiful faces he has robbed a little bit of beauty and charm. Again the reflections of the moon are seen in the jewels on the walls. It appeared as if he entered during night the chambers of the maidens by piercing through the walls to steal the brilliance of the faces of the maidens who are never visible to the Sun.  

In that city, the buttocks of the courtesans, as wide as the sea-shore, blocks the eyes of the people from the vision of the other worlds; and the burden of their breasts pulls down their high and noble births.  

The city of Anahillapāraka had jewel-decked towers and as a result it appeared as tall-peaked Mount Meru. In the city there are royal roads which appeared as the paths of the chariot of the Sun. The city appeared as the earthly form of the head of Lord Śiva; the royal roads were like lines separating the hair; the avenues of trees were like matted hair and the surrounding fort-wall appeared as the serpent round Śiva's head.
The great fort-wall had a vast ditch full of water and was high as if reaching the sky and it had been annointed with white chunam. Hence it appeared as if wearing blue cloud-like cloth beneath, and sky-blue cloth upwards and thus dear to Lord Viṣṇu. The reflection of the fort-wall falls in the surrounding wide-ditch and it appeared as if serpent Sesa had come their to lie down to make a bed for Lord Viṣṇu, thinking the ditch to be the milky-ocean. The ditch was like the ocean which had come over there to protect its daughter, fickle-minded Goddess Lakṣmī who was residing inside the city.37

There is a lake in front of the city and it is called 'Durlabhaharāja'. It is too expansive. Its water is crystal-clear. The city is reflected in it as it plays the role of a big mirror. Its beauty is superior to that of Bhogavati and Amravati. The lake in front of the city which has conquered the splendour and prosperity of all other cities appears to sing its greatness through the lotuses playing the role of mouths and the humming of bees acting as sweet songs.49
[The third canto contains a brief history of the Caukulya Kings of Gujarat from Mūlarāja to Bhimadeva II, including Cāmunda-raja, Vallabharāja, Durlabharāja, Bhīma, Karṇa, Jayasniha, Kumara-pāla, Ajayapāla, Mūlarāja II and Bhimadeva. Then it is said that Arṇorāja, the son of Dhavala protected the country. His son was Lavaṇaprasāda and grandson was Viradhavala. Goddess of Gurgura kingdom appeared to Viradhavala in a dream and gave a description of Vastupāla together with his brother Tejapāla and directed him to appoint them as Ministers for protecting her from misery and downfall. Accordingly Viradhavala invited them with due honour and appointed them as Ministers, which they accepted in a spirited manner.]

Once upon a time, there arose a hero, from the Caukuka or hollowed palm of Creator Brahma, holding an open sword in his hand to protect like Nārāyaṇa, the world tormented by demons. He was named ‘Caukulya’. He made the entire earth intoxicated by drinking the blood of demons. In his race which was like the milky-ocean, there was born like a moon, a jewel among Kings, by name Śrī Mūlarāja. He was the fire to the hearts of the enemies and he had his fame spread far and wide. His arm was like Rāhu having the tongue in the form of waiving sharp sword. It was swallowing moons in the form of enemy-Kings. He was performing worship to Lord Somanātha on every
Monday and always the Lord was helping him in his conquests of even very strong Kings. He could be won over only by *Vinayā* or modesty. Otherwise his rage was more scorching than the burning Sun.53

Śrī Mūlarāja's son was Cāmuṇḍarāja. His bright fame had reached even the heaven; it was sung in all the directions of the world. He had cut off the trunks of the enemies with his terrible sword. Such Cāmuṇḍarāja became the ruler.54

Then Vallabharāja became the King. He was like Śrī-Vallabha or Lord of Lakṣmī descended to this earth. He was known as Jagaj-jhaṁpana and his fame had spread far and wide. He had a beautiful form like that of the flower-arrowed Cupid. His fame is dancing on the top of the mansion of all the three-worlds like the white flag which was waived by the heaving signs of the beautiful courtesans of enemy-Kings.55

There after Durlabharāja became the ruler. He had uncommon reputation. His lotus-like feet were bathed by the honey of the garlands worn on the heads by Kings who were bending down to him as his servants. The tears shed by the courtesans of his enemy-Kings living around him pooled as a lake but got dried up due to their own hot sight.56

Then Bhīma became the ruler. He was terrible like Pandava-Bhīma to other Kings who were like Duryodhanas. He destroyed families of wicked people as Pandava Bhīma had destroyed families of demons like Kirmīra. His
blue-lustred sword sports on the battle-field together with Goddess of victory. 57

Thereafter, when Bhima began to sport as a bee on the lotus-like faces of heavenly damsels (i.e. when he died), his son Karṇa wore the glory of the Gurjara kingdom as an ear-ornament (i.e. after Bhima, his son Karṇa became the King). Having seen his attractive beautiful form, capable of deluding any woman, Lord Śiva began to suspect the fidelity of his wife Umā and so ran to the peak of Kailāsa mountain to dissolve her in his own body. His daughter-in-law-like sword bristling with brilliant lustre wore the drops of sweating in the form of pearls of the temples of the intoxicated elephants killed by him.58

When Karṇa went to rule over the kingdom of heaven, Śrī Jayasimha who had won victories by the strength of his arms became the King.59 By his unobstructed might he conquered the Yoginipitha of Ujjayani and carried it to his own city. He destroyed Barbara or the King of the barbarians.60

After Jayasimha, Kumārapāla became the ruler. His rule was more just than that of Rāma, son of Daśaratha; his lustrue was more brilliant than even that of a lion; his form was more beautiful than even that of the Cupid; and his speech was more powerful than even that of Brhaspati. He renovated temples of Kedāra and Somesvara; he conquered the earth by the might of his arms. He built many monasteries. Even though he was averse to grab the wealth of impotent persons, he showed his enemies to be impotent and grabbed the
wealth of their kingdoms. Even though he had abandoned all the seven-vices, he was addicted to the seven-fold constituents of the kingdom. He defeated and destroyed the Kings of Jāṅgala, Kuṅkāṇa and also Ballala.

Thereafter, Ajayapāla became the King. By the strength of his army consisting of tall and ichor-oozing elephants, he subdued the King of Jāṅgala.

When Ajayapāla remained only as a picture (i.e. when he died), Sri Mūlarāja the second, became the King. Even as a child he reduced the Mleccha-King to dust. But he was lifted, even as a child, by the God of Death to his lap (i.e. he died) and after him his brother Bhimadeva ascended the thrown. He was a terror to the hosts of enemies.

Bhimdeva's sprout-like palm was so spread out everywhere to destroy the miseries of one and all, that the supplicants made the very purpose of the functioning of Kalpataru designed by the Creator, futile and waste. But being a mere child, he was not able to rule the kingdom. Hence all the feudatory Kings began to wield their power in the Gurjara kingdom. At that time, like a well-wishing chamberlain who protects women of the royal harem who become attached to other men, Arṇorāja, son of Dhavala of the Caulukya dynasty protected the country from becoming a victim to any harm. When the subordinate Kings rising against the Gurjara King became hostile to him, Arṇorāja destroyed them all, as the darkness becomes destroyed by the Sun. There is no wonder that this Arṇorāja, son of Dhavala, made all the three
worlds dhavala (bright) by his dhavala (white) fame. But it cause wonder in us that his enemies were made quite dark. 67

Arṇorāja had a son by name Lavaṇaprāśāda born by the grace of Lord Śiva, who was fond of battles wherein he destroyed many enemies. During his march of conquests due to his prowess, Cauḍa-King did not wear the crown-ornament; Keralā-King did not enjoy any sport; Lāṭa-King became averse of showing his skill; Malayā-King did not enter his palace with peace and comfort; Raḍha-King became dried up of his firmness; Huṇa-King quickly abandoned his love-sport; Andhra-King began to dwell hiding under the earth; Kaṇci-King gave up even Śrī-Vāra; Koṅkaṇa-King did not move out of his hut; Jangala-King did not hear the resounding sound of auspicious songs; Pāṇḍya-King did not like to eat his food; Kuṅṭala-King did not raise up his spear; Vana-King adopted fast running like a deer; Kalinga-King did not follow the customs of Kaliyuga; and Caidya-King even though presented before him became invisible. 68

Lavaṇaprāśāda’s son was Śrī Viśadhavala, who was quite lustrous. His enemies were drowning in the pools of blood caused by his sword murdering hosts of scattering armies of enemy-Kings. His fame was so bright that the white-lustered Śiva and Pārvati became afraid of becoming invisible and hence of becoming separated and so they dissolved into one another and became Ardha-Nārīśvara. 69 He pacified the itching of the mighty arms of
enemy-Kings and destroyed the circle of enemy-Kings as the royal physician removes the itching of the skin and also the round spots of leprosy.\textsuperscript{70}

Once when this Lord of Gurjara kingdom went to sleep after considering about the welfare of his kingdom, Goddess of the kingdom appeared in his dream and spoke to him thus:

"O hero! you are worried about obtaining a Minister. I am the Goddess of Gurjara kingdom. I have come to guide you in this matter. Once upon a time, there existed a dynasty by name Pragvāṭa. In that dynasty was born one by name Caṇḍapa, who was quite lustrous. His son was Candaprasada, who grew by the grace of Jina. The moon was like the orb of the ocean of his fame and stars were like jewels in that ocean. Then there was Soma who like the moon became agreeable to all the people in the world. He worshipped Jina as the God and Siddhādhipa as the King. His fame was written by Brhaspati, the God of speech on the canvas of the sky using stars as letters.\textsuperscript{71}

"As Rāma, the son of Daśaratha married Śīta, Soma also married a maiden by name Śīta. For this, it was not necessary for him to break any bow, be accompanied by Laksāmaṇa or be guided by Viśvāmitra.\textsuperscript{72}

Soma's son was Aśvārāja. He was deeply devoted to his mother. He carried her with pleasure to many pilgrim-places. He built many lakes, wells, tanks, ditches and temples. The ocean-like lake of his fame bore lotus-
flowers in the form of stars in the sky; this ocean of fame is made to swell by
the moon-light and the moon is the round orb of his fame.\textsuperscript{73}

The righteous Asvaraja married Kumāradevi of delicate form and of wide
fame. She was of gold-hue. He had obliged all the people by fulfilling their
wishes. He has two sons Vastupāla and Tejāpāla. Their elder brother was
Malladeva, the champion of wrestlers. They two are shining like Sun and
Moon, the two removers of darkness in this world. You, O Viradhavala I invite
them and hand over the charge of the kingdom to them and thereby you can
live happily there after".\textsuperscript{74}

On seeing the dream, Viradhavala became delighted. He invited the two
brothers, Vastupāla and Tejapāla with honour and on seeing them he was
immensely pleased. Both of them knowing full well the etiquette to be
followed in a royal court presented their gifts to him, and bowed down to him.
After enquirying about their welfare, he addressed ot them thus :-

"Your form itself tells about your superior qualities, nobility of the
family, your innate modesty, knowledge of scriptures and the youth fit to be
sung; hence we praise you, O Magnanimous! Even though you are in the
prime of your youth you are not affected by Cupid; even in prosperity, you do
not lack discrimination; you are neither straightforward nor confused towards
the wicked; and hence, it appears that you have been created by the Creator
as novel creations.\textsuperscript{75}
"We, my father and myself have invited you to become our Ministers and help us in ruling this kingdom. My father defeated the enemies and with his long arms has captured the Goddess of royal glory. You bind her with all the six ropes in the form of six means of kingship and even though she is fickle make her firmly stationed here itself."

In response to Viradhavala's words, Vastupāla replied with folded hands;

"Your Majesty, that servant who his spoken by a good master like your Majesty, is certainly a good servant, has noble birth and free from all blemishes. A master like your Majesty, who can discriminate between good and bad is obtained only through divine merit secured through previous austerities. Still I submit that the three previous Yugas passed away smoothly. Now we have the Kaliyuga, wherein both the servants and the masters lack gratitude. Now Kings are only after wealth and the servants simply follow the whims of their masters to please them. Hence both commit wicked deeds and as a result fall into dark hells. But they must honour the bounteous wealth brought to them and should offer it back in multiplied form. The servants of a King should be appointed at proper places as words are placed at proper places by a poet. Moreover, King should treat them as friends. If your Majesty stands upon justice, abandons greed, keeps away ear-whisperers and holds upon calmness then consider that we have accepted your order on our head. Otherwise, we leave. Good bye".

Having listened to these spirited words of Vastupāla, the whole body of Viradhavala became horripilated. Thinking it to be good fortune, he decorated their hand with his golden-seals.
CANTO IV

[ In the fourth Canto there is a praise of the merits and abilities of the two brothers, Vastupāla and Tejapāla. Vastupāla was appointed by Viradhavala as the Governor of Stambhatirtha (modern Cambay), which he governed were efficiently ]

Both Vastupāla and Tejapāla were well versed in the political science laid down by Brhaspati, the preceptor of Gods and Šukrācārya the preceptor of demons. Hence having obtained them King Viradhavala began to prosper. They were the ornaments of Caulukya King Viradhavala, like Indra and Viṣṇu in the heaven and the Sun and the Moon in the sky. They shone in the kingdom due to their hands engaged in pulling down the enemies, the ears engrossed in wide learning through listening and the eyes being far-sighted. These two Ministers shone like the well-suited ear-ornaments of the Goddess of kingdom.78

Vastupāla and Tejapāla possessed the love and affection of Rāma and Lakṣmaṇa, the political wisdom of Brhaspati and Šukra, and the brilliant luster of the Sun and the Moon.79 Like Rāma and Lakṣmaṇa they unitedly upheld justice, loved righteousness and possessed valour.80
Tejapāla was quite lustrous and thus his name was completely meaningful. He was to Vastupāla like Lakṣmaṇa to Rāma, only difference being Lakṣmaṇa became a victim to Sakti-missile whereas Tejapala did not. Vastupāla shining before the King was like Garuḍa shining before Viṣṇu. And Tejapāla was like Aruna, the younger brother of Garuḍa, only difference being, Tejapāla was *Sadācarana-ramya* or charming due to good conduct whereas Aruna is known to be lame. Hence how can there be any comparison between the two? Similarly, he cannot be compared with neither the Sun nor the Moon. Because the Sun’s *Karas* or rays are *Kathora* or harsh to bear where his *Karas* or taxes were *akhathora* or not harsh to pay. The Moon has a black spot, whereas he does not have any black spot. So also he is not comparable to Sandal-wood tree; because the tree gives shelter to double-tounged serpents, whereas he is never a resort of double-tounged wicked persons. Moreover, he can not be compared to the Gaṅges swollen with floods. Because, the swollen Gaṅges uproots only soft trees whereas he destroys very hard enemies. Further, he can not be comparable to the cloud because the cloud with its arrival brings darkness, whereas he brings light and prosperity. Neither can he be compared to the ocean; because the ocean is always by nature unsteady whereas he is always steady and firm.

Now, there is a city named Stambhatirtha which was previously enjoyed by Lāta-King, which is an ornament of this world and which is superior to Amarāvatī, the city of Indra. It is served by the nearby sea in which a river
merges. It can be compared to the Goddess of earth producing many children, as it gives rise to many boats playing in the river. There arrived ships from many islands fitted with machines, which made the city prosperous; hence, the ships appeared as the sporting-hills of the Goddess of wealth.⁸⁴

Once King Viradhavala captured it after fighting a battle as Rāma had conquered Lāṅka. As per the instructions of Viradhavala, Vastupāla administered Stambhātirtha for a long period.⁸⁵

Kings of different islands brought elephants and horses as gifts to him. It is said that the ocean gifted only one elephant and one horse to Indra, but it brought hundreds of them to Vastupāla. The sword held by him in his hand bristling with the lustre of the rays of his finger-nails brought him much fame. Nobody defied his order which was a like a serpent killing anybody stepping over it.⁸⁶

Vastupāla played the roles of all ten incarnations of Lord Viṣṇu. Thus he falsified the conventional saying: "Na devacaritasim caret" (one should not act the role of a God).⁸⁷

He was pleased with the learned; was angry upon the enemies; was firm in righteous deeds; and his hand was sporting with giving gifts.⁸⁸

Having seen Goddess Lakṣmī who had resided in his chest, Goddess Sarasvati, with a desire to surpass her, made her abode in his lotus-like face.
The moon is not really possessed of black spot; but when he tried to cover Vastupāla, Vastupāla marched against him and the dust of his army became the black spot on the moon. His enemies who came with a desire to fight saw their own reflections in his sword and became averse to fighting. The wives of his enemies having obtained fire-wood were enkindling the fire of his valour by the winds of their signs.

Indra is called 'Samkrandana.' Reason is Vastupāla. Indra being a God cannot close his eyes and when the dust rising from the marching army of Vastupāla entered his thousand eyes he began to Krand or cry out of burning pain. Hence he got the name 'Samkrandana'.

Lord Viṣṇu is known as Vissāra-sravas or 'Far-famed'. But this name came to him because of Vastupāla; because, when his fame reached Viṣṇu's world, his seat was occupied by Vastupāla's fame. So Viṣṇu came to be known as Vissāra-sravas or 'Having the seat given to Vastupāla's fame'.

The cow in the form of Vastupāla's fame was tied down to the post in the form of Lord Śiva and hence he got the name 'Śhānu'.

How can we describe the benevolent rule of Vastupāla? The death was experienced only by his enemies; the word Jāda was used only for water (there was none Jāda or idle); there were Kugrahas or 'crocodiles' only in water reservoirs (there were no Kugrahas or evil robbers among men) and Rodha or blockade was practiced only by ascetics in holding there breath.
CANTO V

[The fifth Canto narrates an incident which brought to light Vastupāla's strength and bravery on the battle-field. He had to face formidable attack on Stambhatirtha by King Śaṅkha of Lāṭa who wanted to get back the port of Stambhatirtha from the possession of Vastupāla. Before that, he sends a messenger to Vastupāla to persuade Vastupāla to accept Śaṅkha's service. But Vastupāla rejects the tempting offer and the messenger returns resulting into the fierce attack of Śaṅkha. Then the terrible fight starts and Śaṅkha runs away to his city Bhṛgupura completely defeated, to have a sigh of relief. The Canto ends with a description of festivities at Stambhatirtha observed to celebrate the victory of Vastupāla over Śaṅkha.]

Thus, there were two Kings namely Lavaṇaprasāda and his son Viradhavala and there were two Ministers namely Vastupāla and his brother Tejapāla. The eight hands of these four brave persons were like the eight direction-elephants who have supported the whole earth. Similarly these eight hands lifted the earth which was going down into the mire of misery.95

King Viradhavala was like the golden Meru Mountain. Vastupāla and Tejapāla, the two Ministers were like the Sun and the Moon round the Mountain. As the mountain was lustrous so too the King shone with glory and prosperity.96
Viradhavala was like the Sun and Tejapāla was functioning like Aruna, the charioteer of the Sun. This world became the heaven; for, Minister Tejapāla procured by him like the divine priest Brhaspati, renovated all the surrounding Jina temples which had been destroyed by Malava-King.97

Even though he was attached to Jina-mata he patronised all the six systems of Indian philosophy; by distributing food profusely he turned the troubling period of draught to pleasing period of filled stomachs.98

Thus Minister Vastupāla went to Stambhatirtha by the directions of King Viradhavala. Then as a wild forest bears beauty all around due to the advent of the spring season, the city of Stambhatirtha began to shine by securing once again its lost glory. Its glory had been robbed by sinful officers, as the darkness covers the lustre of worldly-objects. And just as the rise of the Sun reveals again the lost lustre, so too the arrival of Vastupāla brought back the lost glory of Stambhatirtha. Whatever had been tarnished by crooked officers by their wicked deeds all that became purified by Vastupāla’s administration, as everything becomes purified by the waters of the Ganges. The wicked officers acted as Kāli-yuga and spoiled the goodness in the city. And like Kṛta-yuga, Vastupāla restored it all by his rule.99

Vastupāla honoured highly all the systems of philosophy by granting food and clothing. And hence every follower of each sect exclaimed that he alone was very much respected by the Minister, and none else in this world.
When Vastupāla went round on the royal roads, he was greeted by the people like Indra. The women-folk blessed him loudly. “Live, enjoy, conquer— for long.”

Vastupāla received instructions from Vijaysena Muni; thereby his intellect became sharp. He performed religious deeds in such a way that he sung the glories of Saṃprati, the twenty-fourth Arhat of the last Utsarpinī. He loved sports of poetry; he won over many poets and obtained fame as a poet and a patron of poets in such a way that the name and fame obtained by Muṇja and Bhoja were made useless in the world.

Once, King Viradhavala marched away to fight a battle with desert-Kings. At that time Saṅkha was ruling the Lata country. He had been pained by the loss of Stambhatirtha. Hence, with a desire to re-aquire it he started from his city, Bṛgukaccha, with a mighty army consisting of horses. His horses, in order to prevent the enemies from hiding into the caves of mountains after running away from the battle-field, closed their openings by the dust raised by their hoofs. When darkness had covered the sky by the dust of the hoofs of King Saṅkha’s horses, his army spread all around as if searching its way by means of hands in the form of high-flying flags. When thus the dust had turned the day dark like a cloudy day, the ichor falling from the elephants caused it to settle down and clear the day.
Then King Saṅkha sent an envoy to Minister Vastupāla who boldly gave his master's message to the Minister:

"Hail to you, the great Minister! Today King Saṅkha has reached your city as a visitor; his arm is too cruel on the battle-field. He is anxious since long to meet you due to listening to your virtues. O Moon-like Minister! Pleasing like spring! Who is not engaged in praising you in this world? Because of this fact King Saṅkha has arrived of his own accord to meet you with a pleased heart. Among human beings on this earth, you are successful; you are the fortunate among the fortunate; you are quite meritorious; because to-day King Saṅkha who can be captured by virtues has arrived at your doors of his own accord.\textsuperscript{103}

"To-day your King Viradhavala even though strong, is fighting a battle against many desert-Kings who have surrounded him. His victory appears doubtful like water in a mirage. But here has come our King Saṅkha at your doors. Having welcomed him with honour you, knowing your duty at the appropriate time, hand over the city to him and enjoy pleasures for ever. That Viradhavala has entrusted to you only\textsuperscript{104} the work of the protection of this city. But our King Saṅkha will give you all the absolute rulership of the city. If due to your mind afflicted by doubt you do not accept Saṅkha as your master, he will find some other officer to rule this city.\textsuperscript{105} O Minister Vastupāla, on the battle-field his creeper-like sword shatters to pieces even the thunder-bolt; please consider, who can stand before him on the battle-field?
Therefore, approach him immediately before he attacks you. He is nearing you like an ocean which has crossed its boundaries. Hurry up!"  

Having addressed Vastupāla thus, the messenger stood silent before him. Vastupāla got angry; his eye-brows frowned. Still with a smile he replied:

"As you are free from danger here, you are speaking something new. But it is certainly a rash action that your Master asked you to speak thus. The way in which your King Śāṅkha wants to meet me (on the battle-field), similarly I am anxious to meet him in the same way. And Fate will certainly make us meet likewise."  

"It is true that my King Viradhavala is surrounded by desert Kings. But their fate will be of those clouds, who rise on the deserts and go futile. And if your King Śāṅkha is anxious to fight with me, here is my sword anxious to be his master. Your master wants to enter my city and be its Master; but note that my sword freed from its sheath wants to enter his body and become its Master. You said that your King will give me this city; but you have said a wrong thing, because it is a knot to tie a bird with a rope. If he wants to nominate some other officer to rule this city, let him do so before his son who is yet not born. O messenger, know that I am a merchant in a market of battle-field; my weighing scale is the sword. I trade in the goods of heads of enemies who are sent to heaven."
"Hence, go to your master and convey this reply of mine to him. He will soon become a guest on the battle-field and lie down calmly on the ground."\textsuperscript{110}

On hearing this, the messenger went away from the assembly of Vastupāla, devoid of his arrogance. The soldiers of Vastupāla began to burn with anger. They became agitated like the oceans of world-dissolution. Some quickly shook their shoulders and hands; with the jewels worn by them shining, they began to shine as if due to sparks of the fire of their anger. Some, out of anger began to strike at the pillars before them like intoxicated elephants trying to pull out the posts to which they are tied. Some had their hair on their head raised up; their eyes red like blood; hence, they shone like flames of burning fire having columns of smoke rising high. Some, having heard that enemy-army is marching towards their city, began to burn with anger and hatred and pounded to pieces their bracelets pressing with their bare palms. Some clasped their swords; some kissed them; some greeted both their arms in a hurry to depart for the battle-field.\textsuperscript{111}

Then Minister Vastupāla quickly annointed their bodies with Sandal-paste; honoured pairs of their arms with flowers; and adored their bodies with silken-garments. Hence they all rejoiced in pleasure. His bards sang auspicious songs praying for his success.\textsuperscript{112}

Great Minister Vastupāla who was like the prowess of Gurjara-King and who was lustre of great Indra incarnate ascended his horse like the Sun as-
cending the high rising-mountain. His soldiers, like Gods of death looked
terrific with their anger-filled frowned eye-brows; they readied for the
slaughter of enemies by wearing armour. While starting for the battle-field
they embraced their beloveds and drank the nectar of their lower lips
desiring to become immortal.\footnote{113}

The wives of the soldiers tried to stop them from departing to the
battle-field: “Darling, you are fickle-minded; you want to leave me and
enjoy the company of Goddess of war”—They were trying to stop the
soldiers weeping thus. The hearts of the soldiers were drawn on one side by
the sound of battle-drums and on the other side by the wailings of their
beloveds; so none could stay at home nor depart for the battle.\footnote{114} Someone
saw the Sandal-paste of the breasts of his beloved sticking to his chest; he
feared that he may throw away the armour and become one with her. Hence,
he with a strong mind quickly left her and departed to the battle-field.
Goddess of battle called them all with the sound of war-drums and the
soldiers immediately rushed with raised weapons to perform their duty
towards their King.\footnote{115}

Hundreds of rows of princes with their spears brilliant like the Sun and
their broad body covered by armours lined around Vastupāla to help him. He
marched ahead in search of his enemy-King.\footnote{116} And on the bank of river Mahi,
he was stopped by the army of Śaṅkha. At that moment, whole of the
universe, became doubtful about its own existence. The battle began between
the two armies, of Minister Vastupāla and of Lāṭa King Śaṅkha. The foot-
soldier met the foot-soldier; the elephant attacked the elephant; the horse
charged the horse; the chariot faced the chariot. Thus there were duels among
the different divisions of the army. The whole universe became filled with
the war-cries of brave soldiers; neighing of horses, shrieking of elephants,
running sound of the wheels of chariots, blowing-sound of the conches,
hissing-sound of shooted arrows, striking-sound of beating swords ———
all filled the entire universe.117

The Sun became covered by the dust raised by the hoofs of the horses;
it appeared as if he disappeared fearing that his orb might become pierced by
the army.118

It was a fierce battle. Swords were chopping off heads of enemies. The
tusks of elephants were cut off. Some soldier was tossed up in the sky like a
ball by an enraged elephant and heavenly damsels being fond of him took him
away with them to sport with. Some other soldier was lifted by another
elephant and was seated on its tusks; but he cut off its trunk which fell on the
ground like a cut python.119

Some soldier was driving a chariot; it was lifted up by an elephant; he
climbed up the elephant with comfort; but there he was killed by the
elephant-rider and again with comfort he went higher to the heaven.120
One soldier was fighting sitting on a horse (he was a horse-rider); he met an elephant driven by an elephant-rider. The elephant killed the horse. The horse-rider climbed up the elephant being supported by its broad forehead and killed the elephant-rider and thus the horse-rider (Sadā) became the elephant-rider (Nisādi).\textsuperscript{121}

Thus the fierce battle went on. The arrows shot by Vastupala's soldiers took the shape of umbrellas in the sky. They fell on the heads of enemy-princes and appeared as so many circles of hawks.\textsuperscript{122} The heads of Sankha's soldiers cut off by the swords of Vastupala's soldiers were pounded by the hoofs of their horses.\textsuperscript{123}

Then Saṅkha began to bite the lower-lip burning with anger and himself together with his equally brave brothers, marched to win a victory over Vastupāla. Those brothers sent to heaven nine brave warriors of Vastupala, who began to be counted among divine Vasus. Then Bhunapala, the Commander, having vowed to kill Saṅkha marched to the battle-field after saluting Vastupāla. He was riding a horse as high as a mountain; the long and sharp spear was dancing in his hand, he drove away the enemy-soldiers who began to look at him somehow by turning around their bodies. "He is a fighter like Lord Śiva. He is God of Death to his enemies"— thus saying Gods and Goddesses flocked in the sky to have a look of Bhūnapāla.\textsuperscript{124}
Bhūṇapāla marched shouting: “Even though my Lord Vastupāla is vigilant on the battle-field, that haughty King Śaṅkha has arrived to destroy this city. O,! O,! where is that King Śaṅkha? Where is he? Where is he?” Anyone who came before him to be King Śaṅkha was killed by Bhūṇapāla within no time.125

With a proud laughter he asked: “Please tell me. Did the wife of Sindhu-King deliver infinite number of Śaṅkhas?”126

Then Śaṅkha appeared before Bhunapala: “I am here the real Śaṅkha. O Bhūṇapāla! If you have any pride come on to me. Be quick”. On hearing these words Bhūṇapāla directed his spear towards Śaṅkha. But Śaṅkha cut off his spear with his sword and then killed him. Even though the blow of the sword of Śaṅkha was one alone the body of Bhunapala was cut in to two pieces. Thus he fell dead on the earthly ground: But he became to be counted as a divine being in the heaven. O wonder indeed!!127

When Vastupāla heard this tragic end of Bhunapala he became extremely agitated by the burning anger. He thought of pounding to powder Śaṅkha together with his kingdom and scatter it on the earth to whiten it.128

Śaṅkha saw himself to be alone having his army destroyed; and he saw Vastupāla surrounding him with his enraged army from all sides. He thought of saving his soul and began to run away from the battle-field.129
He was running away so fast out of fear of being followed by Vastupāla, that he stopped to take his breath only after reaching his capital.\footnote{130}

On his victory over Saṅkha, Vastupāla began to be praised by divine beings in the heaven and by human beings on the earth. After winning the victory he entered Stambhatūrtha being looked on with pleasure by beautiful damsels of the city. The victory celebrations spread throughout the city. The arches were built in every street; the victory-banners were raised on every house; the grounds and court-yards were anointed with red and other auspicious colours. Everywhere the victory was celebrated with joy and prayers for Vastupāla's further prosperity.\footnote{131}
CANTOS VI, VII, VIII

(The sixth, the seventh and the eight Cantos contain the conventional poetical descriptions of the seasons, sports and pleasures, of the sun-rise, the sun-set, the moon-rise and others. These have been included by the poet only to make it a *Mahākāvyya* as prescribed by the authorities like Bhāmaha and Dandian. These cantos do not add anything substantial to the story of Vastupala and hence the detailed contents of these three cantos are not given here.)

CANTO IX

[ The ninth Canto is devoted to a detailed description of a dream experienced by Vastupala. In the dream, a divine being with only one leg appeared before him. He was *Dharma* who told that he was fully four-legged in the *Krta* yuga; but he was reduced to become three legged in the *Treta* yuga; then in the *Dvapara* yuga he became further reduced to be two legged and because of the present *Kali* yuga, he has become only one-legged. Dharma told Vastupala:

“Previous Kings Mūlarāja and Jayasimha made efforts to spread my (Dharama’s) influence in their kingdom by undertaking pilgrimages to Somesvara. Siddharāja built a great temple called ‘Rājavihāra’ which was like
my play-garden; he further gifted twelve villages to the holy place of Satruñjaya to increase my splendour. Mayanalladevi, the mother of Jayasimha abolished the tax imposed on the pilgrims going to Somesvara and which was being collected at Bahuloda. King Kumārapāla made pilgrimage to Satrunjaya and Girnar mountains and built many temples. He repaired the old temples of Kedāra and Someśvara, which were like two horns of mine, myself described as Vṛṣa or bull. Kumārapāla also repaired the temple of Mulesvara Mahadeva, built by Mūla-rāja at Mandalipattana; he erected many new ones. But now that old splendour is gone. Where should the followers of the different systems of philosophies go to live with peace and comfort? I have described only a part of the whole calamity. "O great Minister! Do act in a way that may remove the affliction of my mind".

Having heard the words of Dharma, Vastupāla was aroused from his sleep. Then the Vaitalikas began to sing songs of praise of Vastupala together with a description of the Sunrise.]

Once Minister Vastupāla saw a dream. In the dream he saw a divine being of excessive brilliance, but having only one leg. He was being saluted by seven sages; the deities presiding over the directions were following him; the son of Indra had held an umbrella over him; the Lords of planets were waiving the chowries; he was holding a lotus in his left hand and a book in the right hand. All his limbs were bristling with lustre and he was oozing nectar from his eyes.132
Vastupala saw him approaching and at once advanced towards him uttering "Be Seated, Be Seated". He made him seated on a high and wide seat and also offered seats to other Gods. Vastupala bowing down his head submitted to the one-legged deity:

"O Lord! you appear to be new to me. Still my mind knows that you are Dharma, the only benevolent brother of the whole world. Those who worship you through penance, muttering of God's names, hard work, mercy and self-control utter good words and wealth resides in their homes. These two divinities, Sun and Moon who rise and set alternately give light to the whole world. O Lord, it is all because of your influence. It is said that a serpent upholds the earth; that a hog bears it; that a tortoise supports it; that mountains hold it; that elephants bear it. But that is all false. How can a serpent which lives on only air uphold the earth? How can a hog, a grass-eater bear it? How can a dull-wilted tortoise support it? How can senseless mountains hold it? How can elephants, prey to intoxication bear it? in reality, you alone are upholding the whole earth. It is again your influence alone that Gods like Indra and others who preside over different directions, built temple of Goddess Lakṣmi, and that the great sages became repositories of knowledge. It is because of your own power that the hot Sun of the summer burns and the clouds pour heavy showers of water. This I have spoken as far as my mind knows. More that this I desire to know from your mouth itself, it there is any thing special to be conveyed to me."
Dharma replied with a smile and a resounding sound:—

“When the Yuga was called as Krta, I happened to be a bull with four legs. Then in the next (Treta) Yuga I became three-legged; thereafter in the third (Dvapara) Yuga I became two-legged. O ruler of universal intellect! what you stated is all true to fact; because you have been created by the Creator by taking parts from a host of Gods. In this Kaliyuga only this one leg of mine has remained; and even though shown with words” “see, understand,” “the Kings are not perceiving it. Kings with their bodies enveloped by sin, which is covering them as an umbrella, do not want to forbear anything called by the term ‘Dharma.’ Kings who attained earlier, wealth and prosperity depending upon me, are neglecting the same me. Who will take the names of such ungrateful Kings?134

“Gone is that King named Śrī-Mūlarāja! Departed is that King Śrī Jayasimha!! They had spread my influence far and wide through pilgrimages to Someśvara. Śrī Siddharāja constructed a great temple named ‘Rājavihāra’ which was like my play-ground. To increase my prowess, he gifted twelve villages to the holy place of Satrunjaya. Revered Mayanalladevi, mother of Śrī Jayasimha went on pilgrimages. She abolished the tax levied on the pilgrims going to Someśvara and being collected at Bāhuloḍa. She built on way to Someśvara rest-houses where food and water was supplied in plenty to the pilgrims. Thus she had given me resort throughout.135
"There ruled a King by name Kumārapāla, a gem among Kings. He has now remain only in the form a painting. He appeased me by undertaking pilgrimages to Satruñjaya and Raivataka mountains and through celebrating other festivals. He built Viharas for my sport which functioned like supporting posts to me the one-legged. It appeared as if that he uprooted Kali and filled those pits with these posts.\textsuperscript{136}

"Gone are those Kings!! Bereft of them, I have been reduced to such miserable plight because of the vicious impact of the Kali-Kāla. As such there is none to support me. O dear son! what can I, helpless one do? The temples of Kedāra and Someśvara were like the two horns of mine, a bull. They were repaired by Kumārapāla and that act served to me as a reviving tonic to a sinking patient. In those days, the paths to holy places were resounding with the foot-steps of hosts of pilgrims coming and going and it appeared as if they were all laughing with pleasure. Now the same paths are resounding with the roaring at lionesses who appear to be roaring at me only.\textsuperscript{137}

"There was a temple at Māndalipaṭṭana of Mūleśvara Mahādeva built by Śrī Mūlarāja and it had become old and dilapidated. King Kumārapāla repaired it and helped me to increase my spread. He built many new temples also. In those days all the temples were reverberating with musical concerts which pleased the ears of one and all. It was doing good to all. Now because of the effect of bad days, crows are flying round in those temples.\textsuperscript{138}
"O Ruler! when I am humbled in such a manner by the Kaliyuga, where should various philosophical systems like Jaina, Vaiśeṣika, Sāṁkhya, Baudhā, Nyāya and Jaimini do? Or, why should I speak much? You know everything, even though a part has been stated by me. O Great Minister, try in such a way that my mental agony vanishes into thin air." 139

When Dharma spoke to Vastupāla thus, his sleep ended because of the effect of the approaching dawn.

Then Vaitalikas began to sing songs praising Vastupāla and his prowess. And he woke up leaving his bed. 140

CANTO X

I Cantos ten to thirteen contain a detailed description of the pilgrimage undertaken by Vastupāla. In the tenth Canto it is narrated that Vastupāla decided to undertake pilgrimage to mountains named Satruñjaya and Girnar as per the instructions of his spiritual preceptor. When he approached King Viradhavala, he also approved his resolve. The King told him for the expansion of the kingdom. Bowing down to King Viradhavala, Minister Vastupāla entrusted the work of administration to his brother Tejapāla and set out on the resolved pilgrimage. Four feudatory chiefs accompanied him and the Sangahapatis from Lāṭa, Gauda, Maru, Kaccha, Dāhalav, Avanti and Vaṅga gathered together and joined him. They were all honoured by him with
various presents. He provided all necessities and comforts to the pilgrims. On his way he paid visits to all temples and offered his salutations to all deities. He ordered the repair of all old temples. In Valabhi-pattana, he made a halt. From here, Vimala mountain was showed to him by Vijayasena Suri. Here he observed a religious festival and gave a dinner to all the pilgrims who were present during his visit. Vastupala’s wife Lalitadevi offered, with reverence and devotion, alms to the ascetics in the holy place. Then they all reached Padaliptapura. Here he worshipped in the temple of Parsvanatha. Then all the pilgrims began to ascend the Vimala mountain after worshipping Kapardi Yaksha, Vastupala entered the temple of Adinatha and offered worship in eight different ways. A great flag made of China cloth was hoisted on the temple. An enchanting dance-performance was offered to God Adinatha.

Minister Vastupala went to his spiritual preceptor to know the implications of the dream seen by him. The preceptor told him to go on pilgrimage to holy places. Accordingly he decided to carry out the instructions of the preceptor and went to King Viradhavala and addressed him:

"O my Master! every where the warrior-class has become tarnished by the Kaliyuga. But not my Master. Even time blackens all types of metals; but, it cannot likewise blacken gold-metal. A firm man never becomes pervert even when he comes in contact with the wicked Kaliyuga. Does a cuckoo, even though nourished by harsh-voiced crow, coo harshly? Therefore, your
Majesty, even in this Kaliyuga, some pure particle of the Kramyuga does rule in this world and due to it your Majesty does not commit mistakes in cases of justice and Dharma.  

"Your Majesty! It has been laid down that persons in the Kaliyuga, to be on the right path should go on pilgrimages. If you agree, I desire to go on such pilgrimages. In this world, kingdom prospers with wealth; wealth grows through Dharma; and Dharma spreads on account of pilgrimages done with your permission."  

King Virdhavala became delighted on listening to the words of Vastupala and replied: "Vastupala! Really I am fortunate that I have a Minister like you. You happen to be my second body; you are free to undertake any measure which will bring prosperity to my kingdom."  

The reply of King Viradhavala pleased Minister Vastupala. He called his brother Tejapala and told secretly:  

"Our family-preceptor who knows all beneficial and true things has told me to undertake pilgrimages and thereby to increase the prosperity of the kingdom and to make my birth fruitful. This has been agreed upon even by his majesty King Virdhavala. Hence I am entrusting the rule of this country to you, taking it away from my shoulders. You win over the subjects by sweet talk full of humility and by light taxes. Please see that stars resort to the Moon who has delicate rays, but not to the Sun who has no such rays. You patronise..."
all the six systems of philosophy by donating duly food and clothing to their followers. The blessings uttered by them do certainly increase the prosperity of both the King and the kingdom.144

Having heard these words Minister Tejadāla accepted the order of Minister Vastupala with folded hands on his head and with his neck bent with humility.

Then Minister Vastupala sent invitations in all directions to all the Sanghas to join him on the pilgrimage, Vijayasena Sūri annointed him as Sanghapathi; Four feudatory chiefs with a number of chariots, elephants, horses and foot-soldiers arrived and joined Vastupala. The Sanghapatis from Lāta, Gauda, Maru, Kaccha, Dahala, Avanti and Variga gathered there, as many rivers pour into the ocean. Minister Vastupala became immensely pleased on seeing them gathering there and honoured them all with various presents.145 He provided all necessities like carriages, oil, food-articles, utensils and even medicines to the pilgrims.

Having made all the arrangements he took the leave of King Viradhavala and Minister Tejadāla, his brother, and started on the pilgrimage.146

On their way there were foot soldiers armed with bows and swords guarding them in front and in the rear. Vastupala was always guided by the enlightening advice of Vijayasena Sūri. He was pure both inside and outside. On his way, Vastupala and his caravan of pilgrims worshipped all the deities
by visiting all the temples. Following the instructions of his preceptor he repaired all the old temples.147

On his way, he met bards who were singing songs praising great and holy persons. He pleased them all by fulfilling their desires. He pleased the needy persons by giving them food, water and even medicines. He gave gifts of food and clothing to righteous persons and gave wealth to the poor and the needy. He was like the ocean of charity. He promised freedom from fear to the frightened. He released as per his powers all those who had been kept in prison in towns which he visited.148

The caravan of pilgrims led by Vastupāla reached the city called Valabhipattana. There it halted to take rest. During their halt, Vijayasena Sūri showed to him with his pointed finger a mountain named Vimala.149

Vastupāla was immensely pleased to have the sight of the holy mountain. He visited all the temples in the city and worshipped the deities. Together with his wife Lalitadevi, he celebrated religious festivities in the city and gave a dinner to all the pilgrims. His wife distributed with devotion alms to all ascetics in that holy place.150

The God Sun in the sky became amazed to see the conduct of Vastupāla who had conquered even the Kaliyuga and so quickly he departed to report the same to God Varuṇa.151
When the sky was full of moon-light, Vastupāla led his caravan of pilgrims towards Vimala-mountain. On their way they reached Padalipatpura where they made a halt. In that city there was the temple of Parsvanātha. Vastupāla together with all pilgrims worshipped parsvanātha and began to climb the mountain.152

As a measure to destroy all the obstacles in the path of the caravan, Vastupāla worshipped Kapardi Yakṣa and then they all entered the temple of Adinātha. Some devotees with raised hands began to dance, some others began to roll over the ground; still others began to shout loudly “Victory to Jina.”153

Vastupāla prostrated before Adinātha falling flat on the ground. He stretched both his hands and held firmly Adināth’s feet, with folded hands and looking intently the face of the God, he praised the God with newer and newer songs.154

They all performed religious bath in the holy waters of the sacred place; they dressed themselves in cleanly washed white clothes; they anointed themselves with fragrant Small-paste. They offered the worship by beating drums, blowing conches and playing on other musical instruments. All types of worship like anointing with sandal and other perfumes, offering various flowers, adoring with manifold ornaments, dressing with precious clothes, whirling round the sacred light - all types of worship was offered to Adinātha
by Vastupala. Having seen that worship, Kali, the sinful, became like a moth and as if to destroy him, Vastupāla offered Aguru-dhuma (smoke of Aguru-wood) to Adinatha. Then he offered the worship of Aksatas (sacred rice) and also offered Naiyādya or food to the God. Thus he offered the worship of eight varieties, Candana, puśpa,ābharana, vastra, dipa, dhūpa, akṣata and anna. A great flag made of china cloth was hoisted on the top of the temple of Adinātha. It shone like the path to heaven within the reach of the hands of human beings. A dance-performance was then offered to the God.

Vastupāla felt unable to leave the place of Adinātha which was like the place of a father to a son. But he had to depart to visit other pilgrim-places. Hence he prayed to Adinātha:

"O Lord, with both my eyes covered with tears, with both my hands folded with devotion before you, and having thrown my head on your lotus-like feet, I beg only one thing. That is, if you are the cause of all that is beautiful, if there is compassion in your mind. O God, saluted by the whole world, then give me your sight once again." Thus Vastupāla bade goodbye to the feet of Adinātha. He offered worship to Kapardin. He distributed wealth liberally to the supplicants and then descended from the mountain.
CANTO XI

The eleventh Canto describes the further journey of Vastupāla and his caravan of pilgrims. Then he went to Prabhāsatīrtha and worshipped Somesvara, the presiding deity. Then he worshipped Candraprabha, the Tirthankara and proceeded towards Mount Raivataka. Having reached the foot of the mountain, he made a halt to take rest.

Then at the beating of the drums inviting the feudatory forces, Minister Vastupāla started in the direction of Prabhāsatīrtha to offer worship to the presiding deity. Having heard the sound of the drums, the pilgrim-caravan readied itself for the journey. Saddles were placed on the horses. They were held by drivers holding reins. Such horses began to hop as if to conquer the divine horse of God Indra.

So too elephants and chariots also started on the journey. The foot soldiers with bristling swords joined them. Entire caravan of pilgrims journeyed towards Somatirtha.

There were also camels and even though they were overburdened, heavy burden was placed on them. Because, none but fools abandon adventurous deeds. The faster camels were rising up immediately after their riders sat upon their backs and were running on their way.
When riders had ascended their respective horses, elephants and chariots, Minister Vastupāla ascended his tall horse as Lord Visnu ascends his vehicle Garuda. Then the *Kalpa-ūrķa* (desire-yielding tree) which had been always conquered by him by his charity, arrived there in the form of a parasol giving him cool shade.\(^{160}\)

Undergoing a long path, Minister Vastupāla reached the holy city presided over by Lord Somanātha.\(^{161}\)

In front of the city, there was flowing the river Sarasvati, which was meeting there, the ocean. The waves rising high due to their meeting were causing white foam, which was also rising high. It appeared as if white chowries were being waved. As the ocean was roaring throughout day and night, it appeared as if it is futile to beat drums before Lord Somesvara three times a day. There were many pilgrims coming to the holy place and going out of it. They were all becoming pleased on having seen their most desired place. People who had come there to worship Lord Somesvara after suffering all kinds of troubles, were securing the fruit of their pilgrimage on seeing the faces of ladies of the city.\(^{162}\)

In the gardens of the holy city all the servants were given resting houses. Then the Great Minister together with feudatory rulers went to bathe in the holy Priyamela-Tīrtha.\(^{163}\) That was the confluence of Sarasvati and the ocean. When Vastupāla reached the holy place, the ocean embraced him roaring as if...
immensely pleased, smiling through its white foam and with hands in the form of its waves. There he distributed jewels to Brahmins and it appeared as if he was Ramākara (ocean - treasure of jewels) incarnate.

Then he entered the city. The ladies of the city heard the sound of drum heralding his arrival. They became curious to see him and became very much confused. One lady put the necklace on the buttocks; another placed the girdle in the neck; third one wore the ear-ornament on the fore-arm; fourth one put the bracelet in the ear. Some one wore her blouse on only one arm and came to the window showing her one breast open, as if she was half man and half woman. Some lady was feeding her child; then itself she heard the sound of the drums. She left the food of the child to the waiting cat and went to the terrace to see Vastupala.

One lady was seeing him through her window. She began to shoot with fury and anger arrows of side-long glances through the bow of her raised eye-brow saying: "Cupid is killing me; this is his Kinsman." Another lady said: "This Vasanta (Vastupala) has entered my heart; let him not go out in any way". Thus saying she built a fence around her body formed of thorns in the form of raised hair.

Those ladies who had crowded the windows of their houses to see Vastupala were looking like heavenly damsels who had arrived to see him. Thus being seen by the ladies of the city, Vastupala reached the temple of
Somesvara. He entered the temple and bowed down to the deity. He offered worship of all types to Somesvara. Even he offered to Somesvara gold, silver, jewels and other precious metals equal to his own weight and then distributed wealth in abundance to Brahmmins and worthy recipients.

Then with equal devotion he worshipped Candraprabha, the Tirthankara. Thereafter he proceeded towards Raivataka mountain. The dust which rose due to treading of the feet of his soldiers covered the sky as if it had fallen from Indra's thunderbolt. Then as if it was burnt down by the burning heat of the Sun it fell on the waters of the ocean.

Speedily the caravan of pilgrims covered the distance to the mountain and reached the land at the foot of the mountain. The neighing of the horses echoed in the caves of the mountain and it appeared as if it uttered the words of welcome to Minister Vastupāla and fellow-pilgrims.

All the pilgrims made a halt there at the foot of Mount Raivataka.
CANTO XII

[ The twelfth Canto describes Mount Raivatāka, at the foot of which 
Vastupāla had halted. There was a city called Tejapālapura and a lake 
‘Kusumasara’ both built by Vastupāla’s brother Tejapāla. Vastupāla and all the 
pilgrims worshipped there Parśavanātha. ]

Then Vastupāla, moon-like Minister of King Viradhavala of the 
Chaulukya dynasty went near mount Raivatāka and with immense pleasure 
looked at it for a very long time.172

There were many water-currents flowing from the mountain, they were 
falling on the edges of rocks and were becoming shattered to drops. These 
water-drops were being sprinkled everywhere. It appeared like consecration 
by sprinkling being made of the place which was tainted by the Kaliyuga.173

At the foot of the mountain, all kinds of animals and birds were living 
happily. Because of the influence of Jinapati, they had even given up their 
innate enmity. Thus there lived together, the deer and the tiger, the serpent 
and the mongoose, the elephant and the lion as well as the rat and the cat. 174 
The place had become crowded by all type of people who had come to 
worship Jinapati.
When Vastupala was thus looking at the mountain, a Vaitalika began to sing the glories of the mountain. He narrated:

"Having seen elsewhere animals being brought and killed for food, Jinadhipa, Neminatha, became disgusted with the worldly affairs and resorted to this mountain which was like the only step towards universal welfare. Here all the six seasons together continuously offer worship to Neminatha; because the wise do not believe in doing anything by rotation in matters of gaining religious merit, as the wealth is always fickle-minded. People desirous of worshiping Sri Neminatha, the ruler of all the three worlds, always dwell here at this foot of the mountain and obtain a place even above than the abode of Gods."

"Here there is a city built by your Majesty’s brother Tejapala and hence it is called Tejapalapura. There is also a temple of Parsvanatha. The same your brother has also dug a lake named ‘Kumarasara’."

Minister Vastupala having heard all this from the Vaitalika, performed the worship of Parsvanatha accompanied by the entire caravan of pilgrims.
CANTO XIII

[ In the thirteenth Canto, further details of the pilgrimage are narrated. ]

Minister Vastupala, leader of the caravan of pilgrims, worshipped Aditiirtheså, the ornament of the city at the foot of the mount Raivataka and began to ascend the mountain with his caravan. When he ascended the mountain, the creepers on its peaks uttered their blessings through the humming of the bees and with their red shoots shaken by the tossing of the branches waived lights of welcome around him. Then Vastupala, the leader of the caravan approached the temple of Neminâtha. It appeared that it was through its flag-like hand calling human beings to get their sins destroyed. In that temple Vastupala together with fellow-pilgrim saw with all humility Lord Neminâtha, the Jinesvara. Having seen the Lord, he became overjoyed like a peacock on seeing the new cloud. His eyes were filled with drops of joy. He fell prostrate before the Lord and begin to praise the Lord who had been praised by both Gods and demons.¹⁷⁷

Having praised Lord Neminâtha, he went with due respect round the temple and proceeded to take bath with his elders. And he bathed according to the rituals.

Then he offered all kinds of worship to Lord Neminâtha.

A tall white flag made of china-silk was erected on the temple. It shone like the stream if Ganges on the snow land mount Himalaya.¹⁷⁸
Vastupāla the leader of the caravan of pilgrims, together with all companions went all round and worshipped all those fit to be worshipped with holy bath and anointments. Then Vastupāla bowed down to the temple; heard the sermon of the preceptor with devotion and honoured all the God's servants.

Thereafter, he went up the peaks having the temples of Ambikā, Alokana, Sāmba and Pradyumna and worshipped all the deities there. There he performed a long ritual and thereby drove away all causes of sin. He sang songs in praise of the deities and by echoing those songs it appeared as if the mountain was singing glories of Minister Vastupala.

Vastupāla's wife renounced all her ornaments and pounded them all to powder. And that powder was taken by the people to worship it in temples inside their houses. When Vastupāla climbed up the peak of the Jayantacala, people looked at the spot in the orb of the moon nearby him as if it is his own name written by him there.

At last, Vastupāla had to climb down the mountain. He became over-powered by grief; his throat was choked; both the eyes were filled with tears. He begged the presiding deity to make him visit once again and descended from the mountain. At that time there was roaring of clouds.
appeared as if the mountain presided over by Lord Neminātha said “May your path be comfortable while returning to your city. Do visit me once again.” 185

The curious pilgrims of the caravan while descending the mountain, wrote praises of their pilgrimage together with their names on the touch-stone rocks with their gold rings. 186

While the caravan was proceeding through the avenues of thickly grown trees, even the Sun did not trouble the pilgrims with his burning rays. The girls in the caravan, on its way collected fruits, flowers and sprouts from the trees grown by the road and learnt about their names from those who knew them. 187

That huge caravan consisting of hosts of sanctified pilgrims having descended from the mountain of Lord Neminātha proceeded towards the Eastern Direction and it shone like River Ganges flowing from mount Himalaya. There were thousands of ascetics; there were thousands of Lords of communities. What to say? Who could know the number of pilgrims eager to have the sight of holy Jinas who had joined the caravan of Minister Vastupāla? 188

The couples of hunters standing on the plateau of the mountain saw that caravan journeying on the roads below and began to speak among themselves “What is this?.” The forest-deities on the path of the caravan
saw Vastupāla and began to ask in wonder: "Is he Indra? Is he the Sun? Is he the Moon or the Cupid?" 189

Together with the echoes of the beatings of auspicious drums came out lions from the caves of the mountain. But mere sight of Vastupāla drove them away as if beaten by rocks and hence they did not attack the caravan. Even the robbers became nervous and lost all their courage having seen Vastupāla. So they also did not harm the pilgrims. Even the Sun appeared to be afraid of Vastupāla. And therefore he did not cast his burning rays on the caravan when it was travelling under thickly grown trees. 190

At last after passing several villages, lakes, dwellings and towns, Minister Vastupāla with his caravan of pilgrims reached the capital city of the Lord of Gujarat. On his arrival, the people decorated the whole of the city. Arches were erected at the doors of each house. Charming banners were hoisted on the tops of the buildings. Every street was besmeared with Kumkuma colours. Vastupāla was immensely pleased on meeting his brother Tejapāla. They rejoiced together as Indra with Visnu, Cupid with Spring and the Sun with the Dawn. With a blooming face, more pleasant than even the orb of the Moon, King Viradhavala came to receive Minister Vastupāla. 191

Vastupāla descended from his horse. When he bent low to offer his salutations to King Viradhavala, the King becoming overjoyed embraced him closely. Tejapāla on his part, with his eyes filled with tears of joy quickly
bowed down to his elder brother, Vastupāla. Vastupāla, in return embraced him and with horripilation on the body kissed him on his head.192

Then King Viradhavala addressed to Minister Vastupāla:

"Dear one! I am sure there were no hindrances to you at holy places. You have returned safe after performing the pilgrimage as per your wish. O! you are hale and healthy. Entire caravan is also likewise full of comforts. Dear one! were you not troubled on your way by thieves, robbers and wild beasts? Dear one! did all the deities of the pilgrim-places become graceful to you? Please narrate in detail."193

When Vastupāla was thus addressed by King Viradhavala he replied:

"That I have returned safely and comfortably after finishing my pilgrimage is all, O Lord! because of your greatness and grace which has spread everywhere. How can wretched thieves create any trouble for the pilgrims? Because in your regime they are not at all existing. How can the deities of the pilgrim-places not be graceful to me when I have been, on my return, addressed thus by your Majesty? All the religious merit which I have earned by going on the pilgrimage to Somesvara and Damodar is all offered at your feet."194

Having heard these words of Vastupāla, King Viradhavala became very much pleased. After honouring him suitably he sent him to his resting place. Vastupāla on an auspicious day suggested by his preceptor took his bath and
together with his fellow-pilgrims entered with pomp and glory the capital city being seen by ladies of the city. He performed special worships in the temples of Tirthankaras and made gifts to supplicants quite liberally as if he was the Kalpa-taru itself. The ladies of the city came to his mansion to bless him for pleasure and prosperity. There was a grand dinner in his mansion hosted by Vastupāla to all fellow-pilgrims. He honoured them all and sent them away to their respective places.

Then Vastupāla took back the reins of the kingdom handed over to his brother Tejapāla.

CANTO XIV

(This is the last Canto of the poem. In this fourteenth Canto we are told that Minister Vastupāla built innumerable temples, pilgrim-resorts, rest-houses, and tanks at various towns, villages and mountains. Life span of Vastupāla was nearing to an end. The poet describes the last days through an allegory: “Once the old age the messenger of Dharma came to Vastupāla and reported that Dharma’s daughter Sadgāti (Felicity) was longing to join him; and her parents had decided to give her in marriage to him. On listening to this report and seeing her picture Vastupāla became enamoured of her. He began to think only of her, so much so, that he was attacked with love-fever and decided to go to Mount Strunjya to marry her. Dharma, father of Sadgāti, came to know of this resolve of Vastupāla through his servant by name
Ayurbandha (limit of life). *Dharma* was pleased to know that Vastupāla was ready to marry his daughter *Sadgati*. He fixed the date and time of marriage of Vastupāla and *Sadgati* on Mount Satruṇjaya. It was the morning of Sunday, the fifth day of the bright half of Magha-month of Śāṃvat 1296. Accordingly *Dharma* sent his messenger Sadbodha (good knowledge) to Vastupāla. On getting the message, Vastupāla sent for his wife Lalitadevi, his brother Tejapāla and his son Jnitrasisimha. When they arrived he gave them due instructions about their respective duties and functions after his departure. Then after seeing the King, he went to Mt. Satruṇjaya. He ascended the mountain and became ready to marry *Sadgati*. On the day of the marriage the temple was profusely decorated. *Dharma* was pleased to give his daughter *Sadgati* in marriage to Vastupāla. After the marriage, *Dharma* took him to heaven, where he was welcomed with a grand reception."

Thus Minister Vastupāla went to heaven after ending his earthly career.

Minister Vastupāla had heard that *Dharma* or Righteousness is the support of the happiness of human beings and that it is the scorching fire for wicked deeds. Hence he constructed rows of *Dharmasikānas* or religious places promoting righteousness throughout the country — in towns, in mountains, in villages and in forests[^197]. Thereby it become possible for his fame which was wandering continuously to take rest at those places.[^198]
Throughout the country there were high mansions. It appeared as if they were the fingers of the Directions pointing at Vastupāla saying “There was none like Vastupāla before, there is none now and there will be none in future”. That great Minister, the merciful built water-tanks in every town, on every mountain, at very place and at every resting-place. The water therein everywhere was superior to nectar. Having drunk that water the travellers were singing the glories of Vastupāla. They were all exclaiming: “What can we say? we are removed of all our fatigue of the journey. In this country Minister Vastupāla built so many Dharmasthanas which had been destroyed by our enemies. It is not possible to count them like counting stars in the sky. Even those poets who are capable of composing several works in a day are not able to enumerate them.

As days passed, once Jara or the Old Age, as a striking messenger approached his ears in the guise of white hair and began to address him as follows: 

“O Great Minister! there is none equal to you in this universe in charity and liberality. Can we compare you with Kamadhenu, the divine cow milching all our desires? Impossible; because you are a man possessing Viṣṇu or discrimination; whereas that is a mere Paśu or animal unable to think and discriminate. Can we compare you to the divine Cintāmaṇi or desire yielding jewel? No you are full of unbreakable intellect; that is a mere breakable stone. Can we compare you to Kalpadruma or the desire-yielding divine tree?
No; you are the crest-jewel of the sentient beings; but that is an insentient

tree. Thus there cannot be any liberal being like you.  

"O Lord of Ministers, Vastupāla, due to the fire of your terrible

prowess even the vast waters of the deep ocean get dried up quickly. Then

how could clouds get water to pour over these worlds, if you had not filled

them with your Dana-jala or waters of charity?  

"Your white and brilliant fame has reached even the royal assembly of

King of heaven. It was heard by Sadgati the daughter Śrī Dharmadeva. She

developed a passion for you and is now hating even the sight of other men.

She wants to hold your hand and detests even the rays of the Moon. She

desires your arms round her neck and so does not tolerate any necklace round

her neck. Her ears want to listen to only your words and hence do not desire

to hear even the sweet notes of a lute. Her body longs to lie on your broad

chest and as such she does not sleep over the soft cotton-bed. O Lord! being

separated from you, her longing has become frightening. She avoids the sight

of the Moon. But when she enters her chamber, she visualises the reflection

of her own moon-like face in the jewelled walls and out of fear longs to enter

your mind. Being unable, the poor girl simply weeps.  

Her mother is Śrūddha. Sadgati narrated her egony very often to her mother. She did not desire to

drink nectar. Her only prayer was "Mother, feed me Vastupāla". At the end of

these words she cursed her being divine; because remaining divine she

cannot unite with Vastupāla, a human being. Overcome by grief she swooned

and swooned.  

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“Then Sraddhā, her mother held her close to her bosom and consoled her: “Daughter, do not grieve; I will fulfill your desires every early.’ Having thus consoled the daughter with sweet and affectionate words, Sraddhā approached her husband Dharma and reported the unbearable agony of their daughter in detail.”207

“Dharma heard the account given by his wife Sraddha about their daughter Sadgāti and became pleased. He said: “Darling! our daughter is really superior in intelligence. She is loving a very worthy person. Because Sri Vastupāla is the foremost among the meritorious. Earth is because of him, Ramanaprask or deliverer of human jewels. He is worthy of praise. Among great persons he is the most virtuous.208 He renovated old temples; he built temples a new. He constructed innumerable water-reservoirs. He overcame the evil effects of Kaliyuga and celebrated many festivals. To him I will present as a gift my daughter Sadgāti.”209

Jara, Dharma’s messenger, continued:

“Great Minister Vastupāla, now I have been sent by Dharma to you with this picture of his daughter Sadgāti, so that on seeing it you will seek her hand from my master, Dharma. Because the father of a daughter desires that his daughter’s hand should be sought by a worthy youth. Hence please look at this picture of Sadgāti, the daughter of my master Dharma.210 Sadgāti has also sent this message to you: “The Cupid is killing me who have resorted to you
alone for protection. In this world you alone are the killer of the Cupid. Both these are facts. Still my mind is engrossed only in you and you alone.  

Having heard all that, Vastupāla became pleased. His eyes were attracted by the picture of Sadgaṅ. His mind was charmed by the words of Jara. Having repeatedly seen the beauty of Sadgaṅ in that picture, he became averse even towards the administration of the kingdom. He could not get rest anywhere: he will lie down for a moment on the soft bed; but will get up and stroll in the pleasure-garden - that too for only a moment; then he will go to pleasure-lake, that too for only a moment; then he will try to spend time in the assembly of scholars; there too he could sit only for a moment. Thus he could not get peace of mind anywhere because of his intense attachment to Sadgaṅ. 

He began to distribute wealth with his own right hand. Of course, there was no wonder regarding this. But there was surprise that burning fever was stealthily increasing in his body without anybody's knowledge. He was annointed by cool sandal paste; he was fanned with fresh banana-leaves; he was made to lie on beds of just plucked flowers; he was covered with green sprouts. But there was no cooling effect on his body. He began to say - "My body cannot get coolness without the union with Sadgaṅ." Thus he said repeatedly to all the servants who tried to cool down the burning fever of his body.
His burning fever became unbearable for him. He resolved to end his life on Mt. Śātrunāja. Having known this resolve of Vastupāla, Dharma fixed the auspicious moment of the marriage of Sadgāri and Vastupāla and sent his door-keeper Sadbodha with the following massage to Vastupāla:

"Lord of Ministers! many where born in the past in this world; many are now being born; and many will be born in the future. But there was none equal in greatness to you. Hence Dharma desires to give Sadgāri in marriage to you. And has invited you Mt. Śātrunāja to celebrate the marriage ceremony. He has even fixed the auspicious day and time of the marriage ceremony. It is the morning of Sunday the fifth day of the Magha-month of the Vikrama-Śaka one thousand two hundred ninety-six. Hence please hurry up to Mt. Śātrunāja."215

Vastupāla here all this from Sadbodha. He called his son Jaitṛsimha and handed over the charge of the kingdom with due instructions. He also consoled his wife Lalitadevi. With tears in her eyes she gave a bold reply to him:

"Lord! do whatever is beneficial to you. I will not come in your way of marrying Sadgāri, the daughter of Dharma. Noble ladies are always pleased to identify their pleasure with the pleasure of their husbands."216

Then Vastupāla gave instructions to his younger brother Tejapāla also. And taking the leave of all the people who were weeping on his departure he
ascended the carriage for his journey to Mt. Satruñjaya. Within a short period he reached the mountain, the abode of Lord Adinātha. There in front of Lord Adinātha, Minister Vastupāla held the hand of Sadgātī, the daughter of Dharma.

Thus came the end of the great Minister Vastupāla. The poet concludes: - Moon-like Minister Vastupāla began to listen to his fame being sung by Kinnaras throughout the heaven. He was taken by Dharma to Indra, the Lord of the heaven and being received by Indra, Vastupāla entered the divine city with his newly-wed wife Sadgātī."
Foot Notes

CANTO I

1. श्रीकान्तनाभप्रभानन्देश: कुन्दोज्ज्वल कान्तिरितनाति ।
सरस्वती च कविताविश्लेषकुञ्जुन्दोज्ज्वलमण्डलस्य। ॥ ॥

चेतोज्ज्वलं च चं विज्ञानं विमोच्य संक्रोच्यम पञ्चांपि संमं समीक्षणं।
पश्यन्ति यन्नूङ्गिनि शाश्वतश्च सार्तवं ज्योतिलोप्याच्छे तदु ॥ ॥ ॥

ज्योतिलोप्याच्छे मुषुपणाकाशनौ तु पुनर्यदयुः वेदमुनिः ।
विशारदाः रसामुनाली तदा कवितामृतमुद्रमृच्यति ॥ ॥ ॥

कश्मीरवर्षाकाशस्य सनातनिः सरस्वती पुण्यवशशुपेश्च ।
बसात्यतमः कवितावितासः चित्रपुक्तमामुखपुजेशु ॥ ॥ ॥

2. विषयेत विषयेत विशारदेः परोपकारी न परोऽति किलित ।
ये काव्यवृत्तीयः परा पतीनीतानापि जीवविल्लित ॥ ॥ ॥

सर्वस्वद्वीरिः नुमिपालि कथं कविनामानृणा भवनु ।
यतो युगान्तेश्वरशिकारस्वरोप्यें सर्वरथ्यमोक्षामाः ॥ ॥ ॥

नामापि रामदिश्वीपाविनं विषोष्पिः को सार्यत पूलेतेस्मिन ।
अध्रूविश्वाश्चर्यशृङ्ख्लियं न स्त्रोदीशासुद् वननाश्चाः ॥ ॥ ॥
3. स्मृतिनि दिव्यानि पदानि येषां येषां च न म्लायति कौर्तिमाल्वयम्।
अपि सिद्धवति चेतरैव भवन्ति देवाः कवयो न किं ते।।८।।
त एव भूपां प्रविष्टं प्रसिद्धं ये वाचि तिस्तायमणुः कवीनाम्।
अनेकशो गाथकरीतिगृहः महां श्रीयः केलिमया बम्बुः।।९।।
उदासपाला इव कौर्तिमाल्लीनं कौर्तिमाल्लुसारणीभिः।
सिद्धवति येषां कवयः कवयं ते भवन्त्यकृप्या धूवने नृदेवाः।।१०।।

4) छायामयन्ते निरपायमेके परे परं पल्लवमुल्लुलसः।
आस्थादन्त्यन्तरे फलानि मार्गिताभानि चक्वीनाम्।।११।।
त एव जाताः कृपिनश्च एव त एव जीविनि महीमनेऽः।
येषा गुणेऽ कार्मिकोऽ कवित्ववैयथ्राचार्यकुमार्रे कवयो भवन्ति।।१२।।
शीलेन तुष्पति गृहपतिणां न भूरिदानां कवयः कदापि।
चालीकीकुमार्ये किमु किर्मिद्वात्रातिरे महीनो रघुनांकम्य।।१३।।
कुमुः कुराजन्त्यस्मात्तल्ले कवयं निवायां कविराजखंसः।
वतः शुभतकोकिलोकेरोकेरी मण्डूकनादा इव मण्डवादाः।।१४।।
किं कार्ममायेऽ कविभिः कुमुःपूर्णां विशालाक्षित्रित्तानाम्।
किं कर्कोलेकुशान्त निषादा निषाददिवस्तिपणमाग्रिनः।।१५।।
5) गोपा विगोपाय कवितातीले भावनं तद विज्ञानितां
कण्ठोपकण्ठोपकण्ठत्वाय मात्रं वनीकसं कः न विनाशश्रयति ॥ १९६॥

आवर्जितोक्ष्म सिसोधिपि वाच्य नैषो नैषेदु परिषुकुरति ॥
प्रकाशिताराज्यदिशोधिपि भासं किं पूर्णिमेद्ये विशालति धनोऽ ॥ १९७॥

6) श्रीखण्डशाखी तलषु प्रहेषु पूषा प्रसूतेक्षु सहयुपनम् ॥
प्रेमेषु पाठ्य पृष्ठेषु साधुः प्रजापेतः संभरितानि पञ्च ॥ १९८॥

7) काव्याश्रम सन्तः कुक्कुटपीपी विद्वीणीकृत्य भूषां विशालित
न किं सुधास्वादु पयो विधाय शारामुधेयस्मेवधारां किरिति ॥ १९६॥

काव्यारितोनानि महाश्वानां सुवृत्तवधानिः सुकोमलानि ।
दोषाकारारितानिद्रिनितानि स्वरूपिनि न विशेषण विना लम्भने ॥ २००॥

8) सन्तो वसतोष्कृत्तयोधी जयन्तु ये पचल्वति भूषं
बिद्वीणिकसं फलुपदेशिकसं विशालताविशालम् ॥ २९१॥

महाध्यामालयमण्डिलिकोणोधमण्डोपि नयति सन्तः
स्वयमेव प्रसरणं श्रीखण्ड वृक्षा इत्र निम्पिळवान् ॥ २९२॥

विर्भं विवस्त्वाचनं निष्कल्पं सदोषमयं हतदोषमेके ।
कल्प्योऽनैन्ये तू शाशीव श्रधिदोषपादपते सदोषम् ॥ २९३॥
9) द्विजेन्द्र ! कि खासी विद्वानोकमेक खलाना कुलमेव खादः
विधास्य विश्वास्य यदेकनिहताया पवक्रुत्यमभिः भजन्ते ** 26 **

10) सतां सकारात्मक सदा वसंतोदसनां न सन्तोषकृतः परेषाम्
पवक्रुत्यमभिः चन्द्रनसृणिनीसभिः काकोदरा लोकदराय किं न ** 27 **

प्रथा इवामिः पुरुषाः प्रकाशः वामीपक्षीपतिः वर्जनीयः
महाद्वारा काद्यपुर्वशेष प्रदृष्टिविद्याय भवन्ति निध्राय ** 28 **

महाकविनां कविताबिलास वैत्तिकमाण्यविशेषविशेषः
\[\sqrt{किं नाम} \text{ भाषियविवि} \text{ गुप्तकृपा} \text{ कर्मभूत हेतु} \text{ वेदुक्त्रियविवि} \text{ न} ** 26 **

न जानते ये कविता रहस्यं तेषां कवित्वानि न किल्लिदेवः
मुद्रवेच मुद्गास्य पुरो विद्यां वराहनविष्णूमविवेशितानि ** 30 **

\[\text{प्रीतिक्रृतिकविता} \text{ तु} \text{ गुप्तमुललक्ष्मणी} \text{ कृपा} \text{ चित्रितेव} \]
\[\text{प्रातीरिकानुष्ठायितानि} \text{ विज्ञवानि} \text{ कस्य मुखे} \text{ न कान्ता} ** 31 **
11) किं तेन येैैै कुविरहीत्वेतृधातिन फिं तेन यतो न कव्यम् ।
कव्येन किं तेन न यतरेषा रेखा विधाते दुःश्चीव चित्ते ॥ ३५ ॥

12) बशीकरोति विद्वायनप्रत्या यशांसि दत्तेः विमतां सूहरिम् ।
कल्पदुखिन्तामणिकामध्येवैहृतन्यपूर्विः कविता कवीनाम् ॥ ३६ ॥

13) यद्राति तजीव गतं सतां स्थानं स्थानं तृतीयं कृतं देवकुलादिववस्तु ।
काव्यं तु विश्वकृत प्रसादप्रसुते यशांसि विशेषं विशारदानाम् ॥ ३७ ॥

सदा चिदानन्दसमृद्धेनिहतुर्ध्वालामार्गो न परं कविवातः ।
श्रीकालोक्त्रयमन्नाय सिद्धाज्ञानं नातपं कवित्विधित्वः ॥ ३८ ॥

न जायते लक्षणात्वेदेन तदेकताना तु विनाशाभेति ।
कृष्णाणाधारः नववल्लक्षिनां सुदुष्कर कापी कविविलिरितिः ॥ ३९ ॥

वद्धा तथा वातस्तु कथा राहस्यं व्रतव्रतस्यविबद्धाय पातु ।
कान्तीदिता बागसमञ्जज्ञसापि रसायनं कर्षण्वेश्यानाम् ॥ ४० ॥

14) कुवर्त्तक्षीरसं कवितामतीन्तस्तपात्रं कवामात्रस्मुपपादीदीत ।
न सर्वरा बन्धमूर्ति तवस्वाभाव धिति निधिता शलाका ॥ ४१ ॥

15) नले च रामे च युधिष्ठिरे च बशीकृतः मैैं कवयी पुणस्ते ।
श्रीवस्तुपाले स्म वसनि सम्प्रत्यतस्तदीयं कवयमि किल्ल्हित त ॥ ४२ ॥
16) श्रीवत्ससुपालाक्रमः नवोदितप्रियस्य विह्रत्वस्त्रात्मकः ।
श्रीज्ञातसिंहस्य मनोविनोदकृते महाकाव्यमुदीयतेः। | १२५।।

17) उद्वृक्तश्रीकम्पूणपरिमितोपतिः मोहककमांथे।
पुर्व परः विश्ववृज्ञ तिलोरीशिलातिनेशे विविधंप्रसी यत्। | १२६।।

18) श्रीमोदयश्रीलभानोत्लोकदानापावः वसु प्रभुतमः।
वनीयकानां करकेरवाणि सङ्कूचमापः प्रभुतानि तानि। | १२७।।

19) यदा यपुरः विधिवस्तरपरागातुः, समतान्यपि दर्शतानि।
तद्विभिः तसम्बन्धिकामपदोपरदृष्टे नित्यमुक्तस घर्मः। | १२८।।

20) दरिश्नलोकाभ्यासंगद्वन् कान्तसनवविद्विदवास्य किंचत्।
समार्गमुदोत्यति स म सह्यो य देिहिनां दुर्दिनमाध्यंति। | १२९।।

20) चित्रोऽ पदोपासविधी सदेवा मृद्वालानामाजनि तत्तुजः।
संसारमालोपति स म योगः जालस्वहं निवसनृह्यति। | १२५।।

समाहितः श्रीरंगभ्रूपरिनिदितप्रियायोपकारवान्यतः ।
कव्यविचिन्द्रवामुमतः पिंतम्याब्यासवैवैनमानं धर्मः। | १२३।।

पूर्णं समास्रितस्तिमण्डितो करण मायतिः गृहस्विताय।
तं प्रीतितेताः किल बालचन्द्र इत्यादिया दैष्ट्यतमायपतः। | १२४।।
22) चौलुक्यभूपालकरीटपचारगणोदयनितिपदचा।
निष्ठविषयाकृतसाधन पदादिपतत्रदध्यपिता वभूवः।।५६॥

23) सारस्वतध्यानवर्तोयुग योगनिरवपेतस्य भूतमिकम्।
स्वप्राचार्य जगतुपानम श्रीशारदा सारस्वतमिरुबाच।।५७॥

24) हे बल्ल! सारस्वतकल्पकृतिरैसः ध्यानविधानयतैः।
आधाल्यः सभूतत्तत्त्तिवाच मक्खल ते तोपमुपागातासि।।५८॥

यथा पुराणस्थल कालिदससुख्या मनीषानिीपम  कवि नानाः।
मयं भक्तिविशेषकृतात्सत्त्वाति वतत त्वमपि प्रसुतिः।।५९॥

इत्यद्य सारस्वतत्वात्मश्रवणार्थमपीतत्तुद्धिपुष्म्।
उद्दीय देवी सपरिष्ठदाति गिरीश्वमृत्युवः कवापि तिरलबुधः।।६०॥

25) सौंदर्यसरस्वतसाधनवित्तितानल्पवित्तिः।
काव्यं सुमायातादास्त सपन्तविलासभित्तुदाहारम्।।६१॥
26) अनाहिलवाद पतन वाले साम्राज्य यहदिविशी यदैसिदृश्रु यदैवौञासु दृशोऽहरणार्थीनेशु दीपनेषु च।
ततोयसिदुपूर्वकेवीरचधिरिक्षे वसन्तः कृती।
तद्विभुत्तम सुखिनः प्रविभ्य हेदयं येनीपञ्चा चायम्। ॥ १७५ ॥

CANTO II

27) Anahilavad patan was already founded several centuries before the decline of Bhinnamala, in V.S.802, i.e., in 746 A.D, by Vanaraja a chief of the Cavada clan. On the site of an old village Lakram on the bank of the river Sarasvati in North Gujarat. - Dr. B.J. Sandesara, LITERARY CIRCLE OF MAHAMATYA VASTUPALA AND ITS CONTRIBUTION TO SANSKRIT LITERATURE, Bharatiya Vidya Bhavan, Bombay, 1953, P. 8-9.

28) अपहिल्लापाटकपवित्र प्रधिन्ति पुरस्तिः निर्जितमहेन्द्रपुरुषः।
कलहायते न सह शारदया कमलात्र वासरसलोभवति। ॥ १९ ॥

29) उपरि स्थितेन भवतं नगरी कथमुदङ्गेत्यमतिवाच्यकिना।
इति यत्र भूमिभिधातुमना इव भीमृतः प्रशुचैत्यमिषात। ॥ १५ ॥

30) इह शालक्षभममकुम्पलचा विभिन्न निःसर्ग निमित्तं किमु तापस्ते।
इति यत्र चैत्यनिधहः परतः कुहत्ते रविद्व तलकेतुकरः। ॥ १६ ॥
31) प्रतिलिपिकाने स्फटिकभूमिते सुरसंधानां तरलकेतुपतां।
प्रसन्नाय पत्रगणिता भिलातं दलवयोति चन्द्रयिन्ह सर्पभूमिअ। 116।।

32) समयप्रज्ञा एव मलिनोपि तपोप्रसरं सदा यदनुसारिपदम।
इह कामिनिवदनशीतहामुरुरीकृकरोऽति कबकिमिभुताः 117।।

33) मणिकुट्टिमास्फलितमुक्रणं प्रसबीक्ष्य यत्र निषिद्ध भीरुजनः।
त्रृतितालहार्गुलिकाप्रभमतो हदयं निमालयति हस्तालीः 119।।

34) अभिमन्य यत्र निषिद्ध वास्तुः शास्त्राय पराँनृतयाय वायुः।
स्फटिकाप्रभित्तिगतिभिष्टया कृतसमुखेऽव दयिते दयितम् 112।।

35) प्रतिलिपिकाणे मणिमित्तिभये प्रसबीक्ष्य नाति रह इत्यहः।
पदनावहेंद्रीः दयिते दयिता तन्त्रे न यत्र निषिद्ध केलीकृते 114।।

36) अतिदृढ़वेष्ठिस्वाक्षरकिर्कलनानिपातभयः परिः।
निषिद्ध यत्र यान्ति बिलसतादीती घोटदीपिका इत च च गन्धनं भगवि 117।।

37) सुखशीरप्रभिमिलितमधुपाः परिः पुजेन्द्रपररभ्युजः।
पणयोपितो मलशीलता इत्यत्र भान्ति घृतप्लवकः 115।।

38) मुनिदेश्वाचनमन्नर्दिविकलिकृतोपि सततं मदनः।
इह पादनुपुस्वासंज्ञाणित्त्र प्रमदात्रनेन सकलीक्रियते 112।।
39) यज्ञनुरागः किंत निष्कन्तकः सुधारचन्द्रोपलचन्द्रशालः।
प्रतिस्फलद्यन्तकलिभृतिभूतो रुद्रनीच गलजलीवः।।२८।।

40) सुर्यांत्योष्टितमहि चाँदि सूर्यकमलो गृहशालप्रस्तः।
संक्रामणदोषाकरलहस्तोष्विकुशुद्धिहेतोरि व साधयति।।२६।।

41) निबद्धनीलाशमयसूखजालवासुप्रस्थियाः सत्यार्थः।
क्रीडामृत्युष्ट्र वधुकुलिनुमृतीर्वाराजि गृहाजिरेषु।।३०।।

42) यज्ञ द्विनां पतिरेति रत्नगृहाजिरेषु प्रतिविधाताः।
वधूरिव प्रायदयतु मुखेतुलावण्यंक्षीलबहतकारः।।३९।।

43) कुशीमित्राङ्कः कलयोग्याल्पिन्यः प्रतिच्छल्लयत् मणिनामः।
भित्तवैभितीः प्रविशंत्यसूर्यस्यभागनास्यभुतिचेष्टीतः।।३२।।

44) सुण्डिः यस्मिन्यरलोकविक्षः पयोधिवलाविवुलो नित्यं।
समुभ्रतं योगमध्यकरोति सकीर्षभारः पणकाभिनीनामः।।३८।।

45) अनन्तराशीविद्यायद्विकाभावति कृत्तितं रत्नाः।
यदानृतराणशु लस्यं गार्त्याः रघुदान्व इवीषाः।।३६।।

सीमन्नभ्रजापूर्वमटायुक्तवलीखिः करितं च राजः।
प्राकारोषषाधिपरितमुनिविषयस्त्र मूर्द्ध यदवमूर्तः।।४०।।
46) वासोदराम बारिशं बहुसम्म प्रकाशमाकाशमतोत्तरीयमः
सुवर्णसिद्धां सुमहाननलेः शालोडसिं निष्णुमणयो यदीयमः । ॥ ४२ ॥

47) अङ्गीकरोति प्रतिविम्बतांगः शालो यदीयः परिक्षायीतः
बैकुण्ठीयार्धिमुपागतस्य चार्धिग्रंथेन्दोषेमिनायाम् । ॥ ४४ ॥

निश्चयम यस्यान्ति वचनलें चदमसावलनुपुरात विवेकी
एतद्विस्मात् परिक्षायिष्ण सरस्वतीवाम्बुनिधः सदेव । ॥ ४५ ॥

48) यस्याग्रीतो दुर्लभरणजनसीरी विशालं स्तीतिक्रोजलाभमसि।
क्रोडङ्गौत्तप्रतिलमुखेराधरकीलामुरीकरोति । ॥ ४६ ॥

49) भोगवतीतोप्यमराक्तीतोप्यतीव रयां वहतोदस्य लक्षीयमः
तीर्थकरोदरस्त्रियोन्निहतितानी च सरस करोति । ॥ ४८ ॥

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Canto III

50) कित्तित्तुरां दानवनविनिश्चाय नारायणवत्पत्योधे|
स्वप्नमुग्न्यायचुलुकुदुस्तापीकोसान्धिविष्टहस्तः । ॥ ७ ॥

चौलुक्यनाम नममन्त्रखट्टमहाहिंसालीतलस्मन्निविष्टाः
स दैत्यरक्तापायासानमतामाधायभूमिमुख्याः सिपेवे । ॥ २ ॥
51) तद्यशुद्धिदिवशीतरस्मीरसिविपुरे पार्थिवकृतितिलम्।
श्रीपूर्वार्योक्तिपुरकुलं दिग्नत्कृत्तदकषकृतिसरसीं।

52) चतुरुपातश्रीतिमतानि भूपतेयं श्रीतनुसिमण्डलामि।
यद्याहुहारस्वरलालसिन्धवं समितिचन्द्र चन्द्रित सम।

53) श्रीसोमनाथे प्रतिसोमचवायात्रेषुश्रेष्ठेहिष्यो।
दुर्लभानाथपि भूपतीनां जयेशु भेजे सहकारिमावम्।

54) तस्याद्वत्र स्वर्गलघुचुर्दकृतिरिदित्तमूर्त्तिपर्वतयाः समायम्।
कष्टकसिदंकश्चत्वारिमुज्ञामुज्ञराजेष्वमुज्ञराजेश्वराप्रभुतामवाप।

55) ततो जग्नधम्मन इत्युदात्कृतिः स्वयं भूमिभविवावतीर्णः।
श्रीवल्लभो वल्लभराजनामा वापूतः पूषः कुसुमेशु रूपः।

56) ततोभवुल्लभकृतिरस्या पार्थिवो दुर्लभराजस्वः।
सेवानमञ्जरकृतिमलिमविमधुदक्षलतपदविन्द।
57) दुर्योधनसागरपतियोधनश्रीं भीमसत्तो भीम इतिहिति महाभारतसाहित्यकलाकारी।
58) तस्मिनसुल्टनीवदनारिन्द्रलीलाद्विभद्धाने।
59) आलस्प्रियसमुद्रश्रीकर्मिनसुद्धास्मिनेऽत्त्वचायमतिविनयिनेऽस्मि।
60) यो योगिनीप्रिथकुण्डशिराजितिक्षचन्द्रन्यायविधेयमस्त्वपुरुषनिनाथ।
61) रामाद्वी न्यायपरात्य वृत्तिःगणितपात्यतिविषण्डमोझ।
रतिप्रभोर्ष्टिवातर स्व वचन सुधासुर्यमवड्याधानू। ॥ २५ ॥
केदारस्विवेश्वरस्वरधामी मनीषिशिव्योगमण्डलीव जीर्ण।
उद्धव दोषस्त्राविकमुक्तक्षालीक्ष स लोकद्रममुद्वदार। ॥ २६ ॥

इसहासां हंत घर परस्तातहयन्त्रवचनवीणं यथ।
उद्याय संस्कारपरि स दरमशिणिपिताने कविकारमूलयेः ॥ २७ ॥

निर्विविवितातियात्मुखोप्यनि निर्विविवितिकिरिकितिविलमादात्।
यत्वकलसत्यसेवापि सतराज्याडंगसावं बमवेः ॥ २८ ॥

राणागणे जंगलकुङ्कणेष कपड़स्तिश्वाराधिकादिपाठवेन।
वल्लालमुक्तमालुपरि स खड़ुद्रणेष यथ कन्दुकलोलपैवेः ॥ २६ ॥

62) तत्र हुसाकरविलासिनीनागुम्बीजपानं दंगरवालिभिः।
बलीदात्मकानिदर्शं पुसूरघूर्धवोभूदज्ञायाधिवानं ॥ ३१ ॥

कार्तनयाभोभितीव तुद्यौंधालिन्त्रीग्रीच कुल्लण्रेषः।
वस्थाभूत भ्रुतमुक्तलाभ गलन्धिया जल्लमुखिपालि। ॥ ३२ ॥

63) आलेखशेषललिम्ब प्रवते धारांन पदी ईशनवालद्वारम्।
श्रीमुलाराजशिशुनापि येन मेल्लादीपोद्विहल्पत पांशुक्लः ॥ ३४ ॥
64) बालेश्वर तस्मिनकुप्तुस्वादिकृत नीति कृतान्तन तद्दिव्यावन्नुः।
कुलं सिद्धौ विद्वीमेन दक्षर्नपीने प्राप्तं भीमदेवं। 35 11

65) व्ययीकृताच्योजविशिष्टशस्त्रया जयर्त्वे करण्यवोऽस्य।
वयाधिसार्यं वृधं ह्यातुष्कित्वा कल्पसहार्य। 36 11

66) भोक्तु शिशुरस्वादवोन्नाशीशुमुखिनु विगताविविन्दन्तीकाः।
विटा इवेतामुखभुजते स्म नारीभावविवित्तकारमात्रस्। 37 11

67) सल्क्यपुरी केमचक्रिवृङ्गस्य दृष्ट्वा पराध्यायंस्य महेलाम्।
रक्षा तामक्षत्वर्तमांपूर्वारुज्ज्वलक्यो धवलाः हृद्गृह्नेन। 38 11

जज्ञासिष्कृतं किल मण्डलीकाः कृतीव्यलीका भुवि गृहिर्न्दोः।
तानेष निहोशयति स्म शूरं शूरस्तमासी नवंतपाय। 39 11

किं तत्र चिरं धर्मलौकिकोन्मीत्वं यो धर्मलौकिकाः।
विद्वेषिणो धर्मलौकितस्ते तेनेदमुन्नीलति कृतुकं न। 40 11

68) तदृग्रजस्वादवर्तकर्णं कृतारिष्कणस्वाहार्य।
अजायत श्रीरिशाक्रस्सादप्रसाददलिलो लवणप्रसादः 41 11

चौदी न चूडामाणां बभार न केलाः कैलिमलावथकाः।
न पाटवं लोकपतिपिलेश न मालवीयो निलयं विवेषः। 42 11

राजाधिनाथे दुःखं शुष्कश्व लूहकश्व तृप्तं प्राणयं मुमोच।
आन्द्रो महाराजधार्म्मिनिकाशीत्यतिः श्रीव्रमणपासातूतः। 43 11
न कौशलकण्ड पक्वपाठावलीसर्वं न जागरणो महामहीमणिकप्रगय
प्राण्यो न पिण्डग्रहणं चकार न कुपलः कुपलान्मुद्रयार ॥ ४४ ॥

चंद्राः कुर्णगुजुलितमोलिनिलं समावेद नैच कलिन कलिन ॥
चारोनिवेशाः पच्च ठाड़शीणमुखे मदरपीणी ॥ ४५ ॥

69) श्रीविन्योय धर्मनिर्देशां विनिवेष्टेऽपमाबलसुकुलानन्तेताः ॥
नासीकिवरकर्ता सिनिहरुभीधर्मदूर्ज्ञाव्यासवैरिकर्ण ॥ ४६ ॥

यल्क्तिरप्रयोगं भितीपलक्ष्यं गोरीयगीतं दिव गोरकंत ॥
कर्प्रज्ञेमिलितं वियोगपत्याध्यानारीशवरतापेति ॥ ४७ ॥

70) यः सात्रकश्लोणपूरं प्रचण्डोद्देशकण्डोऽ मयामाध्यम ॥
उच्चदेबागास च मण्डलानि स राजवधी वचसमाप्नाः ॥ ४८ ॥

71) हे वीर! वैरिवशिशीर्ममन्निधिनाचाचं पेतसि सञ्ज्ञिनोपि ॥
प्तोत्स्य कुर्णरक्षशीरसी रूपिनां भवतिः समेता ॥ ४२ ॥

आशीवर्षसीमसुदयेन विनिर्मितशेषष्ठाः सहायत ॥
प्राणवाटनामोन्नीयाराजस्य चण्ड्युतिशचण्डपानमदेव ॥ ५३ ॥

चण्डप्रसादसतन्योगस्य जक्षेरेः जन्मस्त्राकसहस्रोजिनितश्रीः ॥
यल्क्तिरप्रयोगं चक्कुमिषयुक्तालानीच च तारकाणि ॥ ५४ ॥
सोमस्तवर सोमसप्रस्तक समस्तजग्नानतोमस्मानीहितोंभूत ।
देवेषु देवो जिन एव यस्य नायेषु सिद्धियिं एव नायः । ॥ ५४ ॥
बाचामधीशेषिन कुलान्तिकेन प्रीतालना यस्य पश्चापश्चाति ।
विचित्रितेश्वारमुपरीतिकाय नक्षत्रमालाकारमण्डलीमि । ॥ ५५ ॥

72) सीतामशीतांतशुकलप्रवीर इवेष नान्योक्तदंतुर्भवाः ।
अलक्षणाडकयतगीरविश्वामित्रो मनीषि बल पर्यमहेषिः । ॥ ५६ ॥

73) ततोस्थ्वरान्धुतिकिर्तिपूर्वततोस्थ्वराजस्तनातो बपुरु ।
मनीषिनां गूर्जरनिविदामनीषिन्यां प्राप्य य एक एव ॥ ५७ ॥

स्वमारं यं किल मातृभवतो चहन्मोनेन सुखासनस्थानः ।
समग्रमात्रावशस्तस्तानोज्जयनुज्जयसतीयानाः ॥ ५८ ॥

कुषाणकुपरागमवेठा वामिरवापी सरसीरसीमा ।
प्राप्तं कुषाणदत्तनिंद देवालीधान्यं धापिकचक्रवर्ताः ॥ ५९ ॥

यक्रीतिसिद्धो गुमुदकरृतमभमि भजनं दिशे तारकीयाः ।
कलोनमालामनिच चन्द्रिकासी विधारीपिण्डीयाति शीतरबिमः ॥ ६० ॥

74) स तारकीयिसुकुमारामूर्तिः कुमारदेवीमह पृथ्वयेवै ।
किलेश्वर्ये ग्रहनमरीशपूर्व्यामृतशेषजनोकारः ॥ ६१ ॥

श्रीमानिहास्ते पुरो वतुपालः श्रीकुंजपालः सुलती तदीयी ।
ययोर्मूदग्रज एकमलः श्रीमलदेवः कलिपलस्ते ॥ ६२ ॥
75) मूर्तिपुरुषानू शांति तो गरिष्णु कुलप्रतिष्ठा विनयाक्रमण ।
शास्त्रज्ञां गौरवगौरवभीतं वयो वयं तु स्तुमहे महेश्वरी ।

76) पुराणस्वतातिरिभूमिभासस्माभासतीरित्योरितानीम् ।
साहाय्येहेतौं पितुपुत्रोऽवै हनीपथयोः भवतां भवन्ति ।

77) स सेवकः सेवकला कुलीनो विलीनदोषश सुकृती च देव ।
प्रसरणभीर !भवाइशेन संप्रभ्यते सुप्रभुणा य एवम् ।
अत्यधिकमुपदीकितमालिकायिते
तं च प्रभूतमुणितं वनःपरभदरं
न्यस्तां पदे समृद्धिते गमिताश्च मैत्रीं
शब्दे कविरेष्व नृपस्य नियोगीनां स्मृतं ॥ १७४ ॥

न्यायं यदि सुशास्ती लोभमपाकरोषि
कौण्डिकापपाधिन्योक्ति शमं तनोषि ॥
सुस्वामिन्तं सृष्ट्यशिरसा निदेशः
सत्यमेव प्रकाशपर्यायस्तु भवेऽ ॥ १८० ॥

CANTO IV

78) राज्येकनार्थं स सुरासुरनितिविद्वदोंतयोऽः ॥
राजा योगं समसाधं विततान घनोदयम् ॥ १११ ॥

इत्येक्षेत्राविव स्वर्ग चन्द्रादित्याविवाहमुः ॥
तावलचक्रं उभी राज्यं चौलुक्यापाते ॥ १२१ ॥

हिश्चाकृष्टितया हती वहुश्रुतत्वं श्रृति ॥
दीर्घादार्शितया नेत्रे ते राज्यस्य विरेजतुः ॥ १२२ ॥

मुक्तायी सदावृत्तरोचिती श्रवणोपिती ॥
रेनधुर्भुनिनावेति राज्यश्रीकुण्डलाविव ॥ १४ ॥
79) रामलक्षणयोध प्रीति नीति च गुकुशुक्करीः ||
सूर्यचंद्रभमसीतोजस्ती सारमिदमारतुः । । ।

80) न्यायधीरियता धर्मप्रीतिबन्ध प्रवीरता ।
तयोर्द्वीतमेतानि रामलक्षणयोरिव । । ।

81) तेजपिस पालयंलक्षणीहर्ष्योरसीधर्मयोः ।
तेजपालस्वनामात्तरितार्यमसूच्यत् । । ।

निरस्तदुपणेय ज्येष्ठे यस्य भक्ति वितन्तवतः ।
अजप्तश्चित्तिेदस्य कथं स्वालक्षणम समः । । ।

82) विन्नतान्नन्नस्यस्य सरसो गोपतेः पुरा ।
सदायनरस्यस्यार्थस्यार्थस्यतुल्योस्तु वा कुलः । । ।

83) पूजामानजन्यस्त्रवेशं श्रेष्ठकोटीवित्त्वतः ।
अर्कोरकर्ष्यस्य तुल्यस्य कथमिवार्यभा । । ।

कलावतं सुदृढस्य सदायनशालिनाः ।
अजनालाभस्यस्य कथमस्तु समः शशी । । ।

कुर्मोद्नयसमान्य स्वगोऽन्निन्नतिर्मातुः ।
अधिष्ठितायस्यस्य न तुल्यो मलयदुमः । । ।

श्रीतलस्य भूदोऽ पादान्नन्नतं प्रतिभूध्माताः ।
कथमुद्यानन्नस्य गद्धापूरः समः भवेतुः । । ।
84) इत्यद्व लांटभूपालमुक्ती भूपीविभूषणम्।
स्तव्यतीथयमि ख्याततमास्ति तीनङ्गां पुर्णम्।

85) एकदा वीरघचलः प्रसःवाताद्विक्रमः।
तद्द्वृष्ट समादतित तद्वृद्धिच रघूद्रवः।

86) द्रियाध्वायपैवन्नीपन्नपालं द्विरिविक्रमः।
निवेष्य पोतपारीषु प्रेषितेरन्वकूलयन्।
हस्तिनं ध हयं चैकमैकर्मित्रत्य दत्वनां।
वस्तुपिडय तु प्योराशिरेतान्तरे शतान। । २७।।

करालवालस्थितया नक्षांशुजलसिक्षया।
यस्यास्वितया कौसिमप्रसूनश्रीसृपुत ।। २८।।

महोदवामातां प्रणापहरेशु पटौयसीम।
आधामन कोश्यपौरियदा भुजगीविव ।। २८।।

८७) श्रीकान्तेन समुद्रानदिघापताः निम्बिलामु।
येन सेरेवायापसं निम्बिदलं स्त्रापुर्वि। । ३०।।

विश्वं विश्वम्भराभारं गतपारं बभार ।
श्रीमानविश्वकर्ति सरसं कमठतां दधत। । ३१।।

वराहपुष्पा मुख्यमण्डलाक्रमिकलय।
लिङ्गुषा येन भुवने प्रश्नं भूष सुपुष्पुत।। ३२।।

हिरण्यकशिपुहापदानं स्वकालीलया।
अमुनान नरसिहने बिहितं जगतं हितमू। । ३३।।

श्रीवामनसानवेन विश्वमाकान्नरोदस।
अत्युतेन प्रभवता बलीबन्धो व्यधीयत।। ३४।।

कण्ठे कुठर्यं व्यापारं येनारिक्षितसतातेः।
भुजांपुष्पाक्रमसं रामनेष्यं पान्त्रण।। ३५।।
हरिमन्दिरस्वतः येन लक्षणानुगतातना।
रणे लक्ष्मीपदार्धो रामेण कविशार्किणा। । ३६।।

बलभद्रसप्तश्रीचुंद्रदासिक्रमण।
योवर्धिहिर्तो हेमी शिखुपालमपि स्वयम्। । ३७।।

हरिकेशशच्चतुकलेषां विशुद्धसकलस्थितिः।
विजयी यो न्यायतानालयानामपि क्षिप्राम्। । ३८।।

समुद्रीणासिद्धं यं खण्डिताशेषशाधरः।
हयाज्जट कलिमान्ते कल्पिति कलितो जनार्द्ध। । ३६।।

दशास्नय दशाप्रेममवतारायं सुशुण।
इदं मृतोंं चंके यथा देवधारिते चरेित। । ४०।।

88) यस्य तुदं स्य रहस्य विदुषां विद्विषामपि।
धर्मकर्मणि धीरस्य दानकेलिकरः कर्य। । ४३।।

89) शीत्य बक्षिसि सान्न्द्रभिनिर्माद्र कृतमदिराम्।
स्पर्शस्त्वाय भृकुमामों भृजे यस्य सरस्वती। । ४४।।

न कल्लु विधुषः किन्तु स्त्रागच्छिन्नमेवज्ज।
अनीकर्जसः यं स्वमयपरं यशो व्याहारः। । ४५।।

90) यस्याभिमुख्यमालैव भृजे_स्त्रिप्रतिबिन्दिः।
रणकेलिजुषः किन्तु क्रियो भूताः पराजुङ्खाः। । ४७।।
प्रतापपालक प्रात्मकां यत्सारियोगितां ।
परितो दीप्यामारुराशु निश्चितासमारूढः ॥ ९४॥

91) चदनीकलचोकल्याकुलीकृत्यानोन ।
चक्रन्यानिमित्यस्वभाभ तत संक्रान्तन स्पृहा ॥ २०॥

92) बिल्लुलोकपतापाय यल्लीर्विविभ्रिमां होः ।
अवस्ती विद्यारूढ़ते तेनासी विद्वानवास ॥ २०॥

93) यल्लीतिष्ठेऽन्नमधामर्कर्कार्कर्मणांप्रथिताः ।
शकुन्तलानान्तं मे तेन स्थापिता स्मृतं ॥ २२॥

94) क्षं ब्रम्मो बहुधा मुधा वरसमी घोरोलीलीलया ।
सुभिन्नास्ति गूर्जराधिपतिर श्रीवस्तुपाले भुवम् ।
पारिः सारिशु नाम बारिशु जडप्रकारातिरिसीत्युर्वशं ।
कुप्रायपरः पयोधिषु तथा रोधो मुनीशु भुवम् ॥ २४॥

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95) स्पष्टबापदवबे निपतती इतन दिक्षित्कौमिच साक्षात् ।
मन्त्रपूपपुपपमकरौतेहसुदुता धरितर्दिभिरेच ॥ २१॥

96) विर्युवधिलय किल ताप्यां भूपपिश शुचितक साधियमायाम ।
काज्यनाचार इवारक्रममायां काज्यन श्रीयमश्चिमयदेष्ट ॥ २२॥
97) सर्वत्र प्रतपनो वित्तमस्क विक्रमालितयुधधरभीली।
तेजपालसिद्धर्मोऽवैलामाप वीरचच्छस्य खराशोऽऽ। ११३।।
तेजपालसिद्धस्य बृहस्तुयुज्वनं भवतु विद्यमेतत्।
उद्धार जनमदिर्मालां मालवीयदलिताभिमित। यः ११४।।

98) दर्शनानि षडपि प्रसंि दुकालस्कृतगमम्मदुष्पनि।
अन्ननकलयाः तिमुकालोजीवयज्ञनमतिकतत यः ११५।।

99) वीरचच्छवलस्पतिनादेशतस्मिनविधीजीवरेण्यः।
वस्तुपालसिद्धस्य विद्मभः सम्भवित्त्वचनंगरं तद्वासीत। ११६।।
श्रीवसनसमयेन समन्तादेव काननमिवहितशोभम्।
सम्भवित्त्वचनं तद्वष्यं दिष्टं भृतपुर्ववस्मप्त। ११७।।
पार्थसिद्धिकारिभन्द्याण्यतप्तामर्तिरिव हताद्व बभुव।
भान्तेभुचन वसु भा भाग्य सम्भवित्त्वश्लेषेत तदन्न जनः। ११८।।
यत्रचन्तर्भन्िकृतभासोऽकृतर्यायोद्धिकारिभिरः।
शासनेन सुधियोऽस्य विशुद्धि प्राप्त गाक्षयपार्वे पुरां तत्। ११९।।
यत्रचन्तर्भन्िकृतभासोऽकृतर्यायोद्धिकारिभिरः।
शासनेन सुधियोऽस्य विशुद्धि प्राप्त गाक्षयपार्वे पुरां तत्। १२०।।
100) पूजयां सत्तमास तथोबर्द्धनानि वसैयश्नेषु
एतु शधदमेव मतोऽस्येवत्मवचीर्दिह यथा मुघि को न । । । । । ।

यत्र पाति नृपवर्तनि साक्षादागते मधववीच बधूः ।
जीव न्द्रव विजयस्व चिरायेतुद्धैकौःगृहाः पुरि माचः । । । । । ।

101) ततथा विजयसानननुममिदेशपेशलनति संस्कारमः ।
धर्मकर्म वित्तान ययाती सम्मतेतरिप जिगाय यशासि । । । । । ।

काव्यकेलितरिकः कवि विचारणमां सत्तमनि तयाः ।
भुज्यभोजस्वातः भूमोकसस्वयो मुघि यथा स वृत्ताः पूर्वः । । । । । ।

102) स्तम्भतिर्धिनिधने घनानू शशं इत्यन्तिधया सरयेयसिनूः ।
लादेशमार्गार्थपुरुषेस्वायत्त्यातिहासिल । । । । । ।

मा प्रणश्य रिपवः प्रविष्टनु वृत्पापि सत्तवर्मितीव तदश्चः ।
सर्वतः पिद्धरसुप्रित्तिहितदिवासान={{सन}}नावत्नापाः स जीविभः । । । । । ।

वाजिजिमिहुः रङ्गार्जः नामिते तर्मसि केतनहस्तः ।
भाषामार्गायामाणिविधेशः शशंपृपतिवल्ल प्रसारः । । । । । ।

दुरंत्यं क्षितिपरागतवं ततु कुमारीर्मो भद्रजः शमपनः ।
चकुरालपरयोर्कृतूलं लघुते न गुरुता परबृत्त्वा । । । ।
103) प्राहिणोदपि च दूतमयं श्रीवस्तुपालसचिवास्य पुरुस्तातु।
सोदपि निर्मयसुपेत्रं चतुष्ठा स्वामिवाचिकमुनि वचस्य । ॥ २० ॥
बर्धसे सचिवराज तिवार्य प्रागृहां समारिन्द्रणवाहू।
श्रीकृपात्तिहृदैत्य चिरेणोक्तिक्षितस्वर्यं गुणश्रेयोऽर्थै। ॥ २१ ॥
के तव स्तुतिप्रसं सचिवेनदो भूतसे यद वसानं न सनं।
यस्य श्रीकृपात्तिहृदयं स्वामीवोधैत्यं हस्तहदयेऽ मिलनाय ॥ २२ ॥
लं कृति त्वमसि धन्यतमस्वं पुर्णवानसि जने सचिवेनद।
अद्य यस्य गुणिनो गुणगृहां श्रीकृपात्तिहृदयं गोहम् ॥ २३ ॥

104) अद्य विरघनः सबलोदपि लक्ष्मणे गृहुमिर्मिर्मूपै।
बेदिताः खरमरिष्ठिरिक्षितां देशतेऽपि न जनं क्व न तस्य ॥ २४ ॥

दाहान्नुपस्थितस्तु दिनेष्वरम् क्वागतं क्वापि लघ्यम एष।।
तं प्रवेशं क्षुरु राज्यमर्मदनं नवन्दितं चिरं सम्यक्तस् ॥ २५ ॥

105) तेन दीर्घवकासे विहत्याधे एव पुरुषसंहेतेऽ।
दियते सत्य तव दास्यति देशं पुनर्विषेषविदुः पुनरेत। ॥ २६ ॥

संशयन विधीशकृतचेताधेश्च चैनिनामर्भयसं लमु।
स्वीकृतेऽस्वनितादेत्र विधाता भूधवोधयविधाकरणमन्यम् ॥ २७ ॥
106) यस्य कद्दुलतया हतभाजी हन्त बज्रमणि मद्यपैति।
तस्य शश्वनुपते पूरत्तः कस्त्रायस्यतीति हि चिन्तय मन्त्रिन्तर्।।१३१।।

तत्रप्राप्ति सहसौं व हि यारस्राक्षि शश्नयनाख्यनानि शश्ल्ये।
नक्षत्रोऽत्य विणन्यास्य लज्जाज्ञानं भुधि पविच्यति को न।।१३२।।

भासतेऽवत्र हितमयपक्तिं ते तदुपैन भविता भवितव्यम।
एव शश्मृपति समुपैति चैवसम्भैरचिर लक्ष्म्यसीमा।।१३३।।

107) इत्यद्यास्य पूरत्तः स्थितवन्तः दूतमेत्तप्पुहुःतपुरुषीः।
मन्निगोपयातर्पीति बिहवयाभवतः प्रकुलिपिण्यभालः।।१३४।।

निर्विशेषिष्ठिति जल्पिषि तत्वं दूते भविषि नूतन एव।
लम्बुलेन य इदं च वधिरे प्राह साहसाभ्यो तत्य भर्तुः।।१३५।।

शश्मृपुतिर्मयन्ति मिलायोकणित्तो मधि यपा किल रीत्या।
तद्विन्दयोऽहमधिं तत्र तथा नी मेलपिपति चित्युः पुण्यया।।१३६।।

108) मारवेदू स्ललदेशिव मूर्तेश्वरितेशु समुपैति यददह।
शश एव तदुपैतु तदुक्रो व्यक्तेष्ठ मुजगोत्तमिति ममासिः।।१३७।।

यद्वेशवशशतः समयव्रीरापयाते नम्निति राज्यक्षण्ड्रु।
त्त्र प्रवेशुभीमस्ति समुक्का मामका विशिष्क्षोगिर्य।।१३८।।
चाहगानन्मृत्तिक देस्य दार्शनत्तिक मूल्य शास्त्र सांस्कृतिक, 1134
कि वििपुनिंनाःति तद्विषयेऽश्चनृत्य सिद्धे 1134

स्वीकृतेन विनिमये विबंधान व्यद्गुरुवर्धनधिकारणमन्युः
नाम नामकरणं तदनात्स्यप्रज्ञस्य पुरस्तः कुशन्तः सत् 1140

109) दूतरि चणिका! रणहि विन्धयोऽसितुलया कल्वामि ।
मैलिमाण्डपलानि रपुणां स्वर्गविन्यायायो वितामि 1144

110) एतदशु धर्मं निजधर्मविधिकं मन निद्रक्रद गत्वा ।
प्राप्तिः तव भतोर्दानीयामयुक्तस्य जग्नति धिन्ताया 1145

111) निर्याविनाति वस्तनमाया निर्माणं सपि श्रीविशिष्ट ।
आहतस्त सुभाषा रमालकावायविष्णुमतिकोपवेशन 1146

बल्लापपुस्तकः प्रस्तुतलांभ्रेष्टिंग्रुटिनागारंगम ।
चक्रबुध् प्रलयकालं इवाभृतोराष्यो धर्मदलं दलयन्ति 1150

के ५पि महाभुक्तोमितोऽस्मिर्मांसाः पाणिमिः प्रस्तुतब्रह्मदितोऽपि ।
उस्तूरीर्विंदितास्याद्धादरलौः कोपपावककौरीरि रेजुः 1157

के ५पि कोपपरस्नित्याग्रे संभोगविशष्यवस्तुविशिष्याति ।
खण्डहीमुद्गद्रव्यंवालदालान्तप्तिव भक्तकरीजः 1152

उद्दार्पि च उपपि धिरोझीलोकारपि च रोणम्होयिः ।
कोषपावकभवीरिव धूर्रिंमिज्जुलहारशक्तीरिव रेजुः 1153
एति वैरिकं स्पुङ्गमित्याकर्ण्य केधिरपुरुषेतितकोपं ।
प्रिहिशतन्त इव नाम करायोरीप्रेणेन पिपिष्कुष कटनानि ।। ५४ ।।

आलिनिह्युङ्गेणिह्युङ्गेणः निश्चुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचुचु�ुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँচुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँचुँ chast

112) चर्णातप सप्तदि चन्द्रमपकः पूर्णातीयुगला सुमनोधिः ।
बसुतुपालसधिवेन दुकृतिभूषिता मंगुरैर वरहीरः ।। ५५ ।।

पर्युंदस्य कारणादखण्डः पटपदेपतिः चतुष्पार्थिकापि ।
बसुतुपालसधिवेष्ट पदानी बिजवयमहनम्मुनन्दः ।। ५६ ।।

113) स प्रताप इव गृङ्गरभुत्वमृतिमनयं महेन्द्रायिजाः ।
उद्देकेन्दयशेलभिवाकोः घायारोहेतुरां संघेतानाः ।। ५६ ।।

बसुतुपालसुप्रतापसमकालं कालपूर्त्य इवारिविधाय ।
क्रम्यमेकात्रत्वतोपतिकापेत्युद्देकेन्द्रिके किदनता ।। ६० ।।

सद्राय सुमाहत्र प्रचलनाः प्रेयसीस्यनमत्वः परिश्रमः ।
आभारं गुणमिव स्मृत्यनस्तेनिः तदधरायमृत्यपापम् ।। ६७ ।।

114) मामपेयः चलितोऽसीरा रण्यारसंगति रण्यार्योत्तलस्तम् ।
काठिदेवमभलापस्वततः रुदग्निति पतिमुवाच युयुत्तम् ।। ६४ ।।
115) प्रेयसिस्तनटोपहितश्रीकृष्णमण्डनपुरुष परिपथ्यन्।
कोड़िपि क्रृष्णभपास्य तदन्तर्ध्वनिर्धितश्रुमंचालीत्। ॥ ६७ ॥
काहलायमलकथ्यनिवीयदादुहाव सुभटान् रघुदेवी।
स्वामीकृष्णभिकृत्व सप्पुमश्ते! पि तत्कषणमुदायुधस्तां। ॥ ६८ ॥

116) भानुधितकलिक्षितभल्ला वर्मितोरवपुष्प शतसंडक्ष्मा।
राजपुजनत्योरध्यागतश्च वस्तुपालसत्चिवं परिज्ञातृ। ॥ ६६ ॥
अभ्योणयदय यद्रियीजा वस्तुपालसत्चिवो रिपुराजम्।
तर्जयमुहु पुरस्तितिहोतोस्तर्नीर्मिर्च केतुपटनां! ॥ ७० ॥

117) इत्य राणमति महीसारितसं शाकसौन्यजनलदिनश्चरेष्य।
विश्वेतद्विलं च तदनी प्राणसंशयसंशयनाम। ॥ ७३ ॥

दारणी रघुभारम शयकलस्यनिषिद्धिविषवधसमक्रमेत।
वस्तुपालसिद्धवर्शलासवामिनो! प्रववृत्तिः व्र बलानाम। ॥ ७४ ॥
प्रतिभापदेव हि परीर्वर्ण नाचिरमशवमयां।
स्वन्दनो रघुमति प्रतिलक्षणदुमुरुम्भजनिब्ध गरिष्ठम्। ॥ ७५ ॥
जीर्गवर्गशिर्तार्यदेशायोऽसरैः काटिङ्गहितसुङ्गदे।
स्वन्दनप्रकरचीकृततिनाति काहलायमलशाध्यक्षिनिदे। ॥ ७६ ॥
118) वाजिनिद्रालक्ष्मिकाभृती दीर्घालकलक्रमत्तमूर्ति।
वाप्यनश्वदिव मणिलहेनाशक्रम दिनकरोधपि तदानीभू। ॥ ७६ ॥

119) केनविलकुणिक्रियं विविदीशं दलतवासनिहितेन पत्रेन।
विस्फुरन्तरिकरः शितिकखण्डं खण्डतिलमुनिपात। ॥ ८३ ॥

120) भृदन्तेन कार्योग्रामितन स्यंदनी तमधिक्रम सुखेन।
तत्मिशादिनिहितं शुचिनेवोढ़कैरपि दिवं प्रतिपेधे। ॥ ८४ ॥

121) हस्तिना हतपमः स्वयंपृणं तफालमिरुं तमेच।
तपस्यं भृः निपातत च सादी कोष्प्याजायत जचेन निशादी। ॥ ८४ ॥

122) वस्तुपालुपमेश्वरं मिर्गेश्वराकार्यं निवेद्यं समन्तातु।
पतितेश्वु रिपुराजनमुर्तिः श्वेनमण्डलमवाप तदांतमाम। ॥ ६० ॥

123) क्षेत्रसानित साधवेश्वरार्जोः शशक्तीत्यक्षैंतर्भूं।
पतितोऽदिग्वज्ञं शृष्टिक्षेत्रं क्षणोऽवश्वकार्जोः। ॥ ६३ ॥

124) कोपतो युद्धं दशान्धरीतरं शशक्तेव पतिरथ स्वयमेच।
सोदृशं परिवतं समस्तेऽवस्तुपालविज्ञाय चचाल। ॥ ६४ ॥
बस्तुपालसविपत्त्य तदानी वीषग्रस्ततयो नव वीराः ।
शड़कसभुपरमम्य पुरानस्तेनिरेविगणना वसुनोभि ।। ६५ ।।

अथ शड़कै क्रत्रस्तिः गुलगोग्रनमभी बहादुनाथः ।
सधिंचं प्रणिप्रति भूणपालः प्रचाल प्रदनाय बहुशालि ।। ६६ ।।

गिरिगुरुगोर्तमाधिलढ़ कारत्नितलन्धितोहकुं ।
रिपुरुपुषप्पैः त परीनिनिर्विचलिताखयारस्वितं कहाजित ।। ६७ ।।

कटकसुभ्यं सपलकालं सर्गितं विसपति सैचं भूणपालः ।
इति भुखःभुखा भस्वनास्तं नरसि गताः समदर्शयनूर सूरेणामृ ।। ६८ ।।

125) देवदे सतपि जागकमहति श्रीबस्तुपाले पुरी-
मेता प्रदकुंकूर्र युग्र शहस्ता हास साहसादागमतः ।
भो भों शड़कुः कव स कव स इति व्यहारधीः पुः
स्तंत्रं सैंध जधान शड़पुसितं सोदस्मीति यो योऽस्वदतः ।। ६५ ।।

126) प्रहसितवदनः पुरुर्बशापे गुलकुलपूज्यमेव भूणपालः ।
कथयत किमु सिन्धुराजपलि प्रताभसाङ्क्ष्यत्मानसूत शरुक्षान् ।। १०० ।।

127) अनन्तमहपलि सत्यशर्कृ हुतपदमेहि यदि स्मृत्वत्वशति ।
इति भर्गैतीपरस्य लाभत्वर्याधित किलादिपुखं गुलः स्मृतनम ।। १०२ ।।

आयान्त भुजनसम्रस्तेणमुपलृश्चारः मुखविवर्ण जीवितवयं ।
खड़ेनांविद्यमय भूणपालकुं शधकृतयं कर्मिभ सीधतेश्वरस्य ।। १०३ ।।
128) तदति भुवनपालदेशाकर्षण कर्णं
ज्ञारमवर्तमानकोषपालकिं
संबिष्टमिति श्रेयं चर्माता नेतुपूर्वे
तलाधारलं नेतौ तुपालब्रह्मचार

129) दुस्ताहारं ध्यात्सत्सां समन्तादायानं च स्फारासां सस्तंभं
अहंकारश्रे ष! भश्रणि जीवार्तं व्यायामस्यतिः संशयो श्रीवर

130) श्रीवस्तुपालनसचिवालाकर्षणं श्रीवरष्टनं पांडि विप्राकलवाहवेगः
तत्त्वं सचिवालाकर्षणमुमुर्य मित्रतुम र्वया भुगुपुरे गत एव भेजे

131) अध्य सदिवशशी: स्वर्गिष्य: भुतमानो
दिवि भूति च मनुष्यः शोधितानिप्रदेशः
मुदितपुरुप्रेमीनन्दिप्रेमिमाणां
कृत्यपशीपरिवर्तः सम्भवेन्द्र चित्तेशः

बद्धा तोरणयोगिती प्रतिगुः प्रत्यक्रुद्धिकिता
केतुिश्री: प्रतिवाचि कुन्दकुमरसिंह सिक्ता भूषं भूमिधः

प्रतिमथिगरं सोरूहद्वृत्तां वक्तं पूर्व गीतध्वनि:
प्रारंभशिष्यार्थितं कल्यति श्रीवस्तुपाले धिमयमः

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132) सम्जातनिश्चित विनिश्चितस्म विश्रान्तरासी निराभासात् ।
एकाप्रभुगंव सुयुत्तरतां दिवो ददशातिशाच्छ सुरत्मू ।। ३ ।।

tतत्त्वार्थमिति विश्रान्तिराधामन्त्रीमानां च दिशामधीशः ।
विरजिष्ठप्रक्ष्ण गृहादियाप्यां घुतात्मां च ।। २ ।।

पाणि कृष्णं पक्कम्भसिः चामे चामेतत्र चापि गिर्य दधानमू ।
निजामगमां भूषणमगमां नेत्रेषु पीयूषमिव बसन्तमू ।। ३ ।।

133) अभ्यापतनं तथ्यो विलोक्य मक्कतुकावेशवशी वसन्तः ।
पीटं तु पीटं ददर्तायत्वलिमिति भूषणसत्तरामपुष्यात् ।। ४ ।।

tsतदेवकमितमनिट्किंचितः तुष्टे विशाले खलधीतः ।
निवेशायागमां नवें नृसिष्ट सिङ्गासने तं सह वासवायः ।। ५ ।।

tहत्तेमसान्युन्दिर्म कृत्य वृषीवशीन्द्रेषु नियेदिवत् ।
ददी तद्दीघिङ्गविद्वेष मन्त्रि रलाधिमैतस्य ततोपरेशाम् ।। ६ ।।

पाणी समानीय स मानिताधि पाणी प्रभाणीकृतसाधुतः ।
कृत्याचिन्थिमागमाच मुृत्वा पुरो मन्त्रिपुण्यदर्षाय ।। ७ ।।

हे नाथ! पूवाम म्म चेदमीशामपूवङ्क्षातिविलोक्ताशाम ।
तथापि वेशीच मनस्तदेवं धर्माभिस्मयतं जगदेक्षण्यो ।। ८ ।।
तपोजपोषय दयामैस्तवामुपासते स्मानिशसंगिनो ये ।
तेषांगिं संपुदेति देहे गेहे च लक्षणियविशषुपैति ॥ ५ ॥

पर्यायत्वयोद्धीपमानाविभिन्नो विभाषीविभावाभिनः ।
विध्रुवकाशं कुरुतोनिशं यत्किल प्रभो ते स खलु प्रभावः ॥ ९० ॥

कव बातमेती भुजनः कव मुताकलो नु कोनी जड़धीं कव कुर्मः ।
कव ते विस्फोट गिरयः कव भता नागाशं गामुदहसि लम्बैव ॥ ९१ ॥

दिशामधीशा पवावदयोध्वी यज्ञिके मनंदिमिनिर्दर्याः ।
यज्ञानपत्रः च बमूशुमेत प्रवधियाः देवं स तेसनुभावः ॥ ९२ ॥

प्रस्थांभींम्बातपदवदाहारीणी वारीणा वसुन्धारायामः ।
मुखस्तं यज्ञारिमुचः कुतीः पित सः प्रभावः खेलितं सुप्रभावः ॥ ९३ ॥

इदं स्वसंवेदनतो मनो मे यक्षेष्ठि तते गवर्त पुरसङ्गाः ।
अतः परं लम्बात्नाषेवं निमोजुनिम्च्छाय चिंतो ! विनेधः ॥ ९४ ॥

१३४) वृषचतुर्गादशसं पुरासं ह युगं यदासीकृतनामघेयम् ।
तातीयसंसरसं च दीपादोस्यात श्रीपादोस्यात् ततोऽपि ॥ ९५ ॥

हे विध्वंशीयः ! यदाथं तत्र सर्व समीपचीनभीनवुद्धे ।
यदैहसता तन्न विनशशालीनां शानूपदाय विनिमित्तोऽपि ॥ ९६ ॥

कली छुरेद्विनिष्यमेके एवावशिष्ये विध्वंशीयपद ।
पर्यायं तं भूणिशुजो न पादोऽवधार्य तामित्यः द्विधियमानम् ॥ ९७ ॥
पापेन क्लृष्णचिन्ताॅतपूर्वकामदेॅन परीतदेहाः ।
धात्रिपुजो धर्म इति प्रतीति नामापि नामी ममहि समन्ते ।। ९६ ्॥

पुरा सीराज्यश्रीमामय मतो मामेव सम्तत्वबजानते ये ।
धात्रिधान्वानं कुर्धियामभीषा को नाम नामापि समादृतीति ।। २० ्॥

श्रीमूलराजः स जगाम राजा ययी च स श्री जयसिंहदेवः ।
सोमाशयात्रात्मानसम्ति विश्वनाथसिंहसं ज्ञातिमहं यक्षायम् ।। २७ ्॥

श्रीसिद्दराजः समघत राजविहाराकोझकोणों मे ।
प्रागाध्य शन्त्रुण्डसाधकार स हायस्रसन्मतसह संग्रहे ॥ ॥ २२ ्॥

जगाम च श्रीजयसिंहदेवनात सति सा मयणलदेवी ।
मलेल्दोला फिजल सोमनाथप्यो ययात्मोध्नत्बाहुलोकः ॥ ॥ २३ ्॥

यया च सोमीपपधि मधेज्जी दीर्घव्यनिषोकृतत्ततोयिहः ।
यत्रा मनोधरेत्ततोपश्चात्रात्मात्मयमात्मयमात्मसम्बोध्योम ।। २४ ्॥

कुमारपालः दृष्टिधिपालतल्मालोध्यशेषलमवाप सोपधि ।
अदृश्य शन्त्रुण्डरैचतात्रातिरित्रियोत्रवैर्यों ममाथिमयः ॥ ॥ २५ ्॥

मार्मकपदस्य विहारतेतोलमबद्धानिव यो विहारान् ।
फिल निखन्येव तदीयगतापूर्वेशु पूर्व चर्चावधि कार ॥ ॥ २६ ्॥
137) तैसैर्विना तत्कलितकालस्थानतकिर्तिः प्रापि दशातिदीना।
तेना।धूनां वसुधाताते हा निराधयः कि करताणि वत्स।।२७।।

केदारसोमेश्वररोरेश श्रीणि विशारणे तु चुपातनो बहु।
रसायनीव क्षयरोगिदेहेऽगेः पुरयोवचनतामनैषीत्।।२८।।

यो गच्छदागच्छदनेतस्याधानकैर्यनिष्ठं प्रहस्तिवासित्।
स साम्रातं तीर्थपधः प्रस्थतिसिद्धतहतेहुःकुर्तेति मयी।।२९।।

138) आधाय मूलेश्वर लिङ्गजीर्णेहुति कृतीमण्डलिपताने यत्।
श्रीमुलाराजशिलिपालकलुमधुरमोत्यायामास मनावतारः।।३०।।

सर्गीतनादाः भुतिशुक्लितेः श्रेीयस्करोऽजायत यत्र पूर्वम।।
तत्राधुना दुससमयानवाहावैतेपृषु कर्ष कर्काश्रंतिः।।३१।।

139) जैनेन्द्रवेशिकासागवृक्कोषनृवाद्यायिका जैनिनपद्ध येतम।
ते साम्रातं दर्शनिः क्ष यानुं कदर्षयमाने मधि दुर्युगेन।।३२।।

यद्यां खलौक्त्वा बहु वैसी सर्व त्यत्रेकदेशीष्टिः निवेदिते यत्।।
तथा यतेश्वाददमात्याज! विलीयते।।तिर्मिन्तसो यथामे।।३३।।

140) देवः श्रीवस्तुपालस्तुपक्रमकुपनामात्यामालामाराल -
स्तलं य्यागोहलीलाजंलिनिचिपुलिनाभामुहुज्ज्वाच्यकार।।६०।।
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141) क्षत्रियं कलियुगेन दृष्टिः सर्वतोषिः न तु मामकः प्रपुंः इ
कालतोष्ट्यखङ्गलातुजितवर्थ्यां न कनकस्य जायते।। ॥ ७ ॥।

पापकालकलियुगलङ्गतोष्ट्येति नैव विकृतिः कृत्तिः जनाः।।
उत्क्षोराविकारपोषितस्य क्वापि कृत्ति कदृढः कोकिलः।। ॥ ८ ॥।

तक्षलाकूल यात्रा भवत्सि जृष्णसे जृत्युगस्य पावनी।।
न्याय्याः विदिधिः प्रमाणाते शर्धेषु न हि देवः पि कल्याणा या।। ॥ ६ ॥।

142) देव तीर्थपदवी दवीयसी निर्भिष्टा कलियुगेनुप्राणिनाम्।
तां नितान्तमवीयसा लवदेशातृ नविषु मनोस्विति ने।। ॥ १० ॥।

राज्यमेवदुपाचीयसः श्रीयाम जायते जगतः सापि धर्मः।।
जृत्तभाते स तु सुतार्यायाया सापि देव! भवति ज्ञावया।। ॥ ११ ॥।

143) मन्त्रिणास्य निगङ्गितं सहीपतिस्ततिश्रुष्य मुदितसमृद्धिवान्।
वस्तुपालः मम भालसलिप्रकापि यस्य सचिवो भवादशः।। ॥ १२ ॥।

येन येन विधिना विजुर्भाते राज्यमेवदस्तिकाष्ठ्य भम!।
तं तम्यापिन्यशिस्या भवानाकर्ष प्रतिशारीपर्ष्टि।। ॥ १३ ॥।

144) भूपुजादपि तद्विष्टि प्रणोदितः श्रीवस्तस्तसः प्रमेवशाख!।
तेजपालमध्य बन्धुमात्रजो बन्धुवागित रहस्य भाषात।। ॥ १४ ॥।
आलगोत्रु गुरुर्भिमाणेदमावेदितं सकलतत्त्वदिलितः।
बलकृतार्घ्या सूतित्यागाया बैरवं निजसिद्धं च वै भवन्। ॥ १४ ॥

सम्भतं समजनिष्ठ भूवतेष्यदस्तिदयमुर्वाणुरा।
दुर्धरा स्थि निवेषिता मया स्वाशंस्तं समवतार्यं समर्थत। ॥ १५ ॥

लं प्रजा नयसुलझातबाकसमावध्येषं किमपि कोमलोऽकरेः।
पश्य कोमलकरो निपश्यते तात्कैरसि शशि न भानुभान्। ॥ १६ ॥

दर्शानांति भंधपी प्रतायेरत्रण्यानसर्नार्थवाध्यायम्।
आशिःकिलतदाननोदिता बर्तयत्ति नृपाज्यसमस्तम्। ॥ १७ ॥

145) दीयते स्म सुमहानु गुरदरस्तस्य तत्र हिमवानिवोऽवलं।
सर्वतोऽपि पञ्चमपावलि पादपर्वततनामास्य चासमवत्। ॥ २३ ॥

स्यद्वाचराधिपदातिरण्डलीविहासितकर्ममुमतन्त्रे।
मण्डलाधिपतिष्किन्तरुपिरावासितं नृनिदेशितारिह। ॥ २४ ॥

लाटग्रीमषकम्माकाेलावन्तिव्रृश्चिपर्याः समन्ताः।
तत्रसंग्रामपयं समायुस्तोधवाविच समस्तसिन्धवाः। ॥ २५ ॥

आगताः विजिथदेश्ततस्तस्तै शैश सुद्धज्ञानां प्रमोदाधाः।
वस्तुपालस्थितवशुधिक्रिया सद्याहार विजिथवहावनाः। ॥ २६ ॥

146) तीर्थवनदनकृते ततः कृती तेजसपलमयामाल्लोनवनुजः।
तं च बीरग्रवलं क्षितमाण्यापूष्पम सुद्धपतिर्म्मालसं। ॥ ३९ ॥
147) अग्रतः सुभुम्बु पृथ्वीतत्तर चापि चापकारावालपृणयः ।
पत्त्वयोष्ट्व पथि सब्द्विपुतेः सब्द्वलकरिक्रणं व्यधुः ।। ३२ ।।

सर्वा विजयेन सूरिवाक्येऽर्थ श्रुतिः संकृतं तमश्चयः ।
ब्रह्मचर्यमहता महीयसा बाद्धानात्तरः व्यपोहयतु ।। ३३ ।।

तियथबल्निन स संघारः ब्रजसतीर्थमुनाध्यक्षवृजनः ।
जीवितामुपगतानि यानि तानुग्रहाः च गुणदेशात् ।। ३४ ।।

148) विद्वान्यक्षणाणामहालनाना नामकोर्तिनपरात् सुकीर्तनः ।
वांकितार्थकरणः प्रसतदायमास चाहिनि स पेशलधिनिः ।। ३५ ।।

बैद्यभेषजङ्गवाराध्नालोभिभाविभिन्नकुलि विजनमूः ।
बाधितं शुद्धिमाहित्वमं तर्षितं च सुकितीयकासः ।। ३६ ।।

पद्यमेधयमवानान्योभिभाविभिन्नकुलिविजनमूः ।
बाधितं शुद्धिमाहित्वमं तर्षितं च सुकितीयकासः ।। ३७ ।।

निष्क्रमाध्यमजनानानातं सद्यकार वसनादनादिमिशः ।
वनुशिरिष्यतां जने श्वरः प्रासाम्यदयमन्त्रकर्तए ।। ३८ ।।

भीतभीतन्यप्राणन्तो दानतोपथिरसम्पोहयतु ।
शीर्षाम्बारानगरः श्वक्तितोक्सोवधय नूपमन्यन्तिततान् ।। ३९ ।।

149) सद्यकारः कल्पित्यक्तनाबन्यमण्डलेः तितसुरमण्डले ।
उत्त्यायकमधीयकरकृती सद्यलोकमुखद्राचारकः ।। ४२ ।।

तत्रसंकृतां सन्ते नवेतुद्विवयतपावनो वित्रलसंज्ञतो गिरः ।
अंकुणलकीलान्यानां सर्वितो विजयेनसूरिमिशः ।। ४३ ।।
150) नर्यात्सांत्समवलोक्य भूतां संप्राणधोराद प्रतहतानपूर्वकं।
संस्कृतोकशकेशु सर्वतो यज्ञक्रेतनपपतनलिम्बवत्।। ४८ ।।

शीलमालमणनसीव पर्फण संस्कृतवय सह गर्भवनाम्पिं।
संस्कृतपुष्पतिषारवत भिया मासिमिः लपनचर्चनानां।। ४६ ।।

देवतायल्याणिनेरकुतं संस्कृतोकुलुम्पिं सम्बिकं।
भदरलपनन्यानादि यितभान संपराद।। ५० ।।

सर्वतोपि रसपाकणविताद्विति निमित्तेति सर्वसतिसमुद्ये।
तित्त्र्यालालितेवत्यतो यतितू प्रत्यलाभवतशीव भूतं।। ५१ ।।

तेन संस्क्रिजनतात्सु जेनम तासु निर्मिततबालितु सर्वतं।
निमित्तेति तदनु संस्कृतस्मृतजजेजनं तदनु धाग्य कान्या।। ५२ ।।

151) कौतुकेन कलिकालिनिवर्त वस्तुपालांचरं विश्वोक्यं ततः।
भागुमानय जगाम भलितुं दूषणेव पुरुस्न प्रतेराम।। ५३ ।।

152) पादलितपुरुसणं जिनं पार्श्वायुमध्य पापम्भवानं।
सर्वसंस्क्रिजनताविविधं समम्भवं तीर्थिगिरिभारोह सं।। ५५ ।।

153) श्रीकौर्यसिन्धुवर्णस्तुतनारं संस्कृतविश्वहितनिनिन्द् सुवर्ण।
संस्कृतपुष्परेत्त्व पुज्यायामास मानसलस्यय्यवणिः।। ६० ।।

गर्भवनाम्पिंचं कथिनने ते यितीय गुरवं ससाधवं।
संस्कृतस्त्रिसुनितान्तस्तिथनाभचनं प्रयेदिए।। ५९ ।।
भाविनोञ्ज नन्दुक फुराक्र शेष कपिल लुटवकान्यकु ल्ल।
आदिनाथमगलोक्य केघन व्याहरण्य निजेण्टि भारतीय। 11 62 11

154) संघराद समस्वाय भृतलन्या सत्मफलकृ कुतानति॥
आदिनाथस्योऽप्रसारितोवारवारहरपुर्णं व्यदातु॥ 11 63 11

भावभावुरुमनाय पुरां प्रभोर्ज्ज्व एव सुकुटी कृतस्ततमिह॥
तत्तुवाहितविलोधनोऽस्तयीं नवीनकिरकिरिति गिरा ॥ 11 64 11

तुम्मज्जुपुरुणाय भृषुचक्षुलुताय भव्यीतिभैरभवे ॥
श्रीयुगादिननाथ! योगिना ध्यानगम्यपरमानन्ता नमः 11 65 11

155) चन्द्रनीन्द्रकुशकुमारुरुसवेदसाराधनसारकर्मेन।
निर्मले तदनु संघार्पिवलीभ्यनाधवसुको विलेपन ॥ 11 67 11

मलिकाभकुलजातीयकृतकार्यक्षत्प्रत्यक्षे ॥
आदिनाथधातृस्य शैल पृज्ञामांस वासम इवावनीगतः ॥ 11 75 11

कहुदार्षगतिरितकुशकुमारन्यार्थधामभिर्यां सुधामपिन ॥
तं विभूष्य जिनमस्य हस्तयोवर्जस्तवान्कनकभीजपूरकम् ॥ 11 75 11

धार्मिकाः स परिवाते क्रस्याधामभिर्यांशुकैर्यधातु ॥
दैविन्दोरकन्वस्वादपर्व पद्माश्रिव जिनो व्यराज्यत ॥ 11 76 11

अन्नां जिननक्ते सुधीलक्रश्नकामयमकारतृवकणो ॥
तद्धार्मिकिष्व याज्ञनाशीरश्चत्मित्तिषु लिखें तद्वनात् ॥ 11 76 11
वीक्षण संक्षेपितमुद्रा भिया या कल्पनशक्तिस्मातकालावधानस्तु।
तद्धित्रातनकुते4गुणहित्रिदाधुमधुमधीमध स व्यपश्चादनस्तु।।७५।।

अक्षरनस्तं स दक्षतानितिः सत्पलानु सफलीकृतिपतिः।
पक्षमनस्तन कीर्तिकृतुरोड्रकृक्तय जलमुन्यचलाशयं।।८०।।

आद्या भतितुमैलकृतिः सोढशा मदविधानवर्तिः।
आध्यात्म जिनपुरस्तन व्याधाद्याध्यातिः निनंकर्ष हितथितम्।।८९।।

आदिनाथजगतीज्ञानधर्म सह सद्यजनताःसमन्वितः।
चन्दनलगन्धर्चन्तानाच्छिन कोटिशूर्पि सम्भाव्याभामात्।।८२।।

156) तेन चिन्तवस्त्रेणेमभवज्जह कल्यंते स जिनमदिरोपरि।
स्वर्गभारं इव देहिनां करारण्य एव दिच्य यो व्यराजयत।।८३।।

प्रेक्षणभागमुथ्वचक्षपरिवश्चरशत्यमग्रातो व्यधात।
नरककुक्तस्तुत्रुटानिषेधकप्रकरुद्विजितावलि।।८४।।

157) आदिनाथभर्यो मोक्तुमक्रमः सत्क्रिधि पितुसिद्धापरं संध्यारं।
शेषतीर्थपरिशिश्चिंविद्यामानहमनो व्यजिच्यत्।।८५।।

आनन्ददृष्टिश्चमनोजरुगलो बद्धज्ञति सम्प्रदति।
हिष्या तयदप्रक्रस्तोपरि शिरस्स्वर्धकोभव्यस्त्यः।।
चेततं बन्धुरकारणोपथि कहणा चेदसिति ने चेतति।
स्वतं मित्रकामस्मद्य देव। मम तद्यथापुनर्देशनम्।।८६।।
इत्यः गद्दयया गिता प्रभुपदनांपूर्वय वर्त्तापय
सङ्गीतेन कर्मिन्त्र भुस्तो निर्माण निर्माण्यंगीः ।
अर्ध्मयः सुतारं धनानि वितर्तायच्छायिनायः स्वयं
संधेनाय समं गिरेन्तररुपप्रक्ष्यासलङ्कृतः ॥ ५० ॥

CANTO XI

158) प्रयाणंक्रियानस्यदोपहुःसात्तवार्गाःस्मरणंलक्ष्यः ।
प्रभाससत्यायितिः चुलक्यवन्त्र नमस्तोतुभय प्रततः ॥ १ ॥

ढ़ाः नद्याः तराः निशाम्य रसासरेऽनु तुपुलः चित्तवन् ।
समं समतादयसंहस्तलोकः प्रयाणकाय प्रपुणो भवाय ॥ २ ॥

पर्याणिताः स्वर्णखलीलान्तः कशाकरीः सादिभिरार्दयः ।
धृतात्त्वचारीं दिर्मुःसत्तसुरुः सम्भुवः जेतुमिच्छेन्मुः ॥ ३ ॥

159) आक्षीत्तिनपण्यपरि प्रकाष्ट्य मार्ना न्यातित्त महाप्रियणां ।
मूढः मुखा साहसमुद्रजन्ति तदन्यथा नैच यदसि भावि ॥ १७ ॥

कुमेलकान्ता निवहातुश्रीपुरुस्तः समथध्वनीविरागी ।
आसुमाध्यंधिप्रपुष्यदेशश्रव्यश्रव्यालेभु पलायने सन ॥ १८ ॥

160) उद्यैर्योभोधब्रजसं यथेन्त्रस्थापर्यं संख्येकराणाः ।
पर्याणिन्त रसभिक्षुनमध्याह्रोह नारायणवस्वतार्थम् ॥ २३ ॥
रक्तगतुङ्गकारकमुख्रिगोऽस्तवोऽर्जुलीयुढ़कुताशः।
कैषःश्रापाः सद्काचार्यनाथः श्रीसोभनारष्यः पुराः जगाम || ३२ ||

सरस्वतीचारिधिविधिहस्यस्यारितारियवस्य पुराः पुराः।
परस्पराख्यविधेयविधिहस्यारितारियवस्य फैनकूटेः || ३३ ||

तीरस्कुटकीरककणेन बहिः सदा गर्भति यथा चार्दीं।
ब्रृथैः समेतशिफानको। जिन्धूपचेलोलापहाप्रस्थाः || ३४ ||

निर्ग्रहदग्धनकेलकप्समेश्याग्नालस्मानलोकम्।
दृष्टं तदिदं ननु येन तेन प्रभूतदेशाःपि विलोकिता भूम || ३५ ||

सोभेशमार्दुधुपागतेन जनेन नानाबिधकरभाजा।
विलोक्य पीरीवदनानि तुर्वः विजयः यानाफलमापने तत्। || ३६ ||

पुराः तत्स्योपवन्धु पुरैः प्रदीपमानेन्दु निवासकेशु।
स्मानाय सामन्त जनेन साक्ष मन्त्रीवरोधग्नातियमेलताधः || ३८ ||

तं तीर्गं नीरिनिधव प्रमोदशालीव गर्न्चिसंस्क मेनैः।
कल्लोलहतीरविलोलमितं मन्त्रिशहरं नित्रिम्वातिलिङ्ग || ४९ ||
165) तन्त्र दिल्लिप्रसं हामधारतन्त्र सयाचार रत्नस्तम्भस्पर्श्चर्चेति ।
पथय पथय तैरप्रायकारश्रीरालाकरो मूर्तं इव प्रतीतं ॥ ४२ ॥

166) तन्त्र क्षणे संपूर्णभूर्मितिमाधकारमाख्यं पुराणगानानाम् ।
वस्तुत्वीकादशितं तेषांगानामबिचं चैतिथमानारः ॥ ४५ ॥

अतुक्ततो हारलता नित्यमण्डिवेशय प्रकटे रसनां च कामितृ ।
तान्त्रभक्तमाध्यय कलाधिकायं करो पुनः कथकमुक्तकार ॥ ४६ ॥

कामितृका यन्त्रकमेकवाही निवेशय नीलं गजचर्मलीलाम् ।
सन्नीत्यन्त्रभक्तःकुर्त्कधर्मनाशितशरसलभुः ॐ । धिगता गवाक्षम् ॥ ४७ ॥

कामितृदानी किल भोजयन्ती शिशुं हृदामार्गितकृत्त्वें वानम।
हिता तदोत्सविषवेंक कृत्वा कृती गृहमारहोऽ ॥ ४८ ॥

167) घूःघातयुक्तिषयं कादाराज्ञार्वावतायं तत्त्वं जागान ।
मां हरित कामस्यदयं सनामिस्तप्तिधुति रोकादिष्ठ कापि योधा ॥ ४९ ॥

असौ प्रविष्टो ह्रदी म महत्तम निश्च्युव्या याहु कस्मचिनापि ।
इतव कामितृतिमुक्तिकार रोमाज्ञ्जोकलूकंकारकाधे ॥ ५२ ॥

168) नाथों वच्चसः स्फायुक्तिक्षिप्तमप्रवर्तायवातायनसदिविषयः ।
अकाशार्गेण वस्तुस्वीकारस्ं इव स्वर्णिता विवाहे ॥ ५३ ॥
169) श्रीतोमनाधय सुवर्णस्वप्नकृप्यदेवस्मृति सचिवेश्वरे ।
तुलापूर्वांशो बहुशोऽतुलनादीयत्व विम्माघितिविक्षलोकः । ॥ ७७ ॥
स दानपार्शु सदानवश्रीः श्रीदानन्देष्टिशमानवेषः ।
दानं निदानं सततोत्तरानां ददी सदीघितिविवेचनेन ॥ ७२ ॥

170) श्रीतन्त्रस्वमशिमस्मानक्ष्या चन्द्रग्रहं तीर्थचित्तस्हय तथा तमः ।
मन्नी नन्मक्ष्य चचाल तस्मादुक्तः सो लीलादलितम् ॥ ७३ ॥
रजस्वलो चैन्यपदामिधितलितुप्रपातार्दिव खं प्रपेदे ।
ततोष वस्तिभिराक्ष्यां चारिण्युदयाः पपात ॥ ७४ ॥

171) रघुदतवेन च सततोत्तराय व्यतितलाध्यापागा गतिलापवेन ।
उपलक्यायुथ राजीवार्तारिया सेना सचिवेश्वरस्य ॥ ७५ ॥
सैन्याय तस्म सपुषापगताय तदस्वयमप्रतिशद्धेषा ।
अगीयत स्वायत्गीरिणो श्रीरुपायां सैन्यवषयवत्तैः ॥ ७६ ॥
CANTO XII

172) अय कृतसुकुलसुलुकमातुः सचिवपदीपतिस्मिष्टमोऽद् ।
गरीबारुपरेष्ठ राजतांकुं हरितामुखं धिराललालुकोऽर् । ॥ ॥ ॥

173) कटकरणपालिनपत्तूरीचसुधुरनिरुरिति करोकर्मण ।
कलियुगमल्लेन निकालम्युक्तमिव भूमितलेखिन्ते शिपतमूऽ ॥ ॥ ॥

174) जीनपतिमहिमग्राशानब्रव्यसनानया विरंगनधित्रक्रेण ।
विष्णुबनकुलेन हस्तसिद्धेन च कृष्णहस्यमृदूरितुना च ॥ ॥ ॥

175) राजीमितिपृणिग्रीनीदोष्टेन विलोक्य प्रोष्ठवर्यमुपावतनयनशुन् ।
संसारनिर्विन्तमना जनाधिपः श्रीवैकसोपासिनवेन्नासपुतः ॥ ॥ ॥ ॥

इह प्रसूूनीर्वेत्ति निरन्तर षडपुपासिं रचयति नेमिन् ।
पर्यायचूूर्तिः भता भनिष्णां धर्मांजने श्रीरीयमलवी ततः ॥ ॥ ॥

श्रीरनिनाथात्म जगतीग्रीविशुद्ध सेवावरु सैवातिविद्वृत्तिः ।
उपस्तकाभाष्य नैरन्तर निकृष्णते किष्ठ पुरुरिवित्यका ॥ ॥ ॥

176) कैलासस्य यथालकाृचलपतेरस्योपकलावतनी
मुक्तानालविशालसालबलर्य देवानुजाः स्वाभूषया ।
तेजसनारु पुरुष बिन्दिवाच्यकेन यदनानुस्वितं
चैतं पार्श्वनिनस्य नायकमिणृपुराग्नलयम्यस्यति ॥ ॥ ॥
तीरस्थैयें कुमारदेवोजनननीश्रीकृष्टेशकायतः
कासरं धुक्तैकसर! दतवः श्रीयान्न एवानुजः।
यदारीगि निपीय पड़कजरजोहारीगि धुन्चनु शिष्यः
भावां साहिजनः करोति मुदितो यस्यादिति जनमः। 1 4 6 ।

CANTO XIII

177) अधिदीतरं श्रीमुतःकारीततं संभवं च वसन्तस्तितः।
सहस्रादिनाथी गुहसाहसृंतुत्तते रूचतरं पर्वतमार्गः सः। 1 1 9 ।

गिरिन्द्रास्त्रबर्तस्य सानुपुरुः स्थिता ददस्योलर्मदिकाशिरः।
शाखाप्रजोलासिंहपलवाण्ड्यवर्णस्यवङ्गक्षुण्णानीव लता विशेषे। 1 1 2 ।

सहस्रेषति नेमिनैनेशितुस्ततः प्राणायामादायति स्म सादाः।
बलेन यह केतुकरेण कल्पखंडवार्थमार्गार्थयतीव देहिः। 1 1 3 ।

सतिनितरी सहसृंतो जिनेधरर श्रीनेतिनामानाननमानसः।
विलिक्य के कौश भुरु नवसखुदं भेजे मुदं वायककपदितेक्षणः। 1 1 4 ।

महीतलोतस्तनितत्तमलिमण्डलस्तो जिनाक्षण्डलेन्नायुः।
प्राणपेश सम्प्रभवं गुप्तं कृती स देवदैत्यस्तुमस्तवचिदिति। 1 1 5 ।

तुथं महानदसरोजयाधस्ते परात्मोयोगिविलोकितान्ते।
श्रीनेतिनायः समरदशारीणे जैरं त्रिकालेकविदे नमो नमं। 1 1 6 ।
178) महाध्वजोभारत राजत्र राजतप्रभुः पहुँचुक्रेत्तत्व जिनाज्योपरि।
विनिर्मितो निर्मितपापविनिष्कुटिगुप्तां प्रवाहो हिरवाद्विविव।।
179) सहधापिष्य सर्वजनसं समं ततं सम्बन्ध स्नायुस्वल्पनार्थलैः।
सम्प्राय भावनंवमववतं कमादतं कमासत्जगतीगतर्थतामु।।
180) गुरुः कमाप्रेपगताः श्रमिक्रियागुरेत्रसं घृतिरिविधवाभिखताः।
प्रेस्त्यं पुरस्तीर्थपतेः सरासुप्रेस्त्यं ततं कारयति स्म सह्युक्रः।।
181) अर्थं ततो महान्तर्मण्डलं प्रतिस्वतन्त्रसिद्धतुयुक्तम्।
प्रभं पुरस्ताद्वनसारसीकारार्थ वानिकस्वतमो व्यथात्।।
182) अवारंसं सर्वसम्प्रविन्ततासम्प्रायितस्वागान्तलम्बोदयः।
प्रीतो यदालेकत एव गाधाप्रतिस्वनैरस्य नागी यतो नगः।।
183) राजीमती यस्य तती सुतीवृत्तो वैवरायतः व्यावरणायान्तर्यात्तो।
तनज्तिकापिण्डमधालवेश्नो देशाकाय पूज्यां जनोऽस्रीशृः।।
184) यमुज्यात्तालचूलिकामंथ श्रीबलुपालो निकटप्रवाहन्ताः।
स्थनं चंद्रे लिखितं स्म नाम तच्छंहापदेश्रावलीक्ष्यते जननेः।।
185) अभोक्त्रेक्रंधववणुस्तखरुगुप्तुः पुनर्दशंनदनावाचव्याः।
कवकशिपृज्ञसं सौर्यपारिवर्गमेः समं सह्युनेवातान्तु।।
पर्याः शिवं त्यस्य गच्छतो निजाः पुरों पुनर्दश्वनभेदस्विचित।
श्रीनेनिनिश्चीलोऽसुदर्गितंभाषया वस्तन्त्यां सम्भाषातेव सहः।।
186) समुत्तमकप्यालनोऽदिकतीतुकी ग्रींने कथामप्रतिमेवे सानुषु।
लिलेख हेमोरिकयो प्रकाशिनी यात्राप्रशिं निजनाम्बिधिहिताम्।।२८।।
187) निर्धारितिद्वृमण्डलीतलप्रकाशिनीं तं जिन्याप्रित्रकः।
पत्स्पर्श पाद्यं तमोपहारक्रुः न्हा महापापभयादिवार्यम्।।२६।।
फालानः काधिकुसुमानः काधिकुमालीनां किंसलानि का अधि।
विषित्य तज्ज्ञातिकीतुकः तम्रामान्यपूडङ्गथि सत्यबलिकाः।।३०।।
188) सा पावनी नेशिनिनेश्चतुर्वत्तुतीर्य पूज्यमिनुख्ये प्रयाधिनी।
भूतिरङ्गाच्छ विधि सज्जधोरणी रेजे हिमाङ्गरिव सापुरक्षका।।३२।।
परंदहस्तः यत्तः परंशांतः गणेशितारः किमुः वा नाशीमहः।
वसतस्वयं जिनदश्नालनः को वेद सज्ज्ञपथि कौविदाप्रणी।।३३।।
189) पुलीन्नकाराः सुगलानि वर्ततप्रस्थोपरिस्थानि पथिः प्रवुचरः।
व्यालोकनस्थ्रीयमिं किमित्यहै हेमीति भाषीणि पपास्रस्मारः।।३६।।
अर्धं किमिन्नः किमुः वा दिवाकरो निशाकरो वा क्रुमाकरोंपथि वा।
वसन्तपालं कृतविषमेऽदि व्यालोकनन्तिमि वन्यदेवताः।।३५।।
190) पुरो नानाद्वदित्वमण्डलप्रतिस्थः शीलमुहाविनिस्तुतः।
दृष्ट्वद्विकीर्णं इव तद्धापवतः नस्तं न सिद्धम मप्यायनामापत्तनः।।३५।।
बसन्तनाथः किल सब्जपृथूः प्रतापप्रदलितिहो विक्रमः
उपवरं धोरणश्रकार न प्रताप सिबधे गिरिरांगवर्तिनि । । ४० ।।

नीरस्राक्षाराविताःवनीसहायं प्रयातं नानधाम लीलया
तताप सहर्ष निजतापसपदा बसन्तभीदेव दिवाकरोऽपि न । । ४१ ।।

191) ग्रामाक्षोणमक्षपतनान्यनेकः सद्वृत्तोविलक्ष्य सः
समस्तसङ्क्षेन समन्वितः समाययी पुरे गूलिनिर्जितेशिवुः
तत्सङ्गबी समुख मुलसनुक्प्रभापपुतविभावीविभुः
श्रीवीरपूर्वः धवलः श्वतिश्रवः सेनार्जोनर्दशदिश्वविशिष्टः

192) उत्तरीय सद्धाघितितत्सुर्णमादवाः याबलकृहते नमस्तुकित्
तावदसारोदलस्तेन भुजों द्वृत्त भुजाघ्यायनुगृहः एव सः
श्रीतेजपालः प्रमादश्रृङ्गारितेशकः कणादग्रामप्रेतमानमत्
श्रीवस्तुपालः परिरंभयं तं पुणश्रुतोम्भ भौली विस्तुलुः

193) तीर्थयु निर्विर्भ्रमय! सकायदयाः विद्याय यात्राः समुपपटो भजानु
अयादारोग्यं बपुत्र्व श्रीसांज्लोक्तेन समं समन्ततः
अयी! कविधर्मनि तीर्थभृःतामर्य न च चरित्तार्टैनुः
न श्वापदेः सित्संदेश्विनस्व श्रीसांज्ल्यसनाताजनो महामते

अयो! कविधर्मनितीर्थभृःतामर्य न च चरित्तार्टैनुः
न श्वापदेः सित्संदेश्विनस्व श्रीसांज्ल्यसनाताजनो महामते

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अयी प्रसारणात्विष्ट तीर्थदिव्याः सर्वस्यायनं निवेदयतातः।
इति दिति वीरसुपेन सादरं वसन्नालस्तिचितः वाचयुष्थिवान्।।५३।।

tīrthṝṣṇu yatraṁbhikṣujñac sarvāte nirvidihkamām yadisahamāmbhū।
tate vibhe! śaḥsṛdā śubhoदिय पदप्रसादप्रसारो विज्ञप्तेः।।५४।।

चीरा हता चर्मिनि तीर्थभूमृतां कुर्यां कथं सज्जनसेषु देशस्याम्।
शस्मादुपवित्रव देव! शासने विज्ञप्तिमाणे यदि सति ते श्रुतो।।५५।।

प्रसत्तिमाजो मन्यि तीर्थदिव्यं बतात्र सर्वधिमानवक्यं नही।
यदेवमम्भमनादिभिमाणं प्रवृत्तिमेतां लघमूःवयं प्रभो!।।५६।।

परं च यतुण्णयुपलितं पया सोमेशदामोदरमुख्यायः।
तत्फलान्वितकृतलेव देव! ते सुस्थापने दुःखविकार; सर्वथा।।५७।।

गुलपदेशेनि सद्धनायकः स्नाती युतः संधजनेरनेकः।
विश्वस्य महत्ता प्रविवेषे तत्तुरु पुराणीपरमिष्ठिताः।।६०।।

भृदृष पक्षारमनेकृतंवर्रे सीव्यजनास्मिन्नृ रसचत्रविचारः।
तामुलुपादिलपकसूरतकृतो न्यतथांशुकसंघस्य महान्।।६६।।

अय प्रकामं प्रतिलाभमित्ववृत्तिवृन्दोऽथ सद्धातिथिभित्यांविधि।
निमन्मनु भक्तदर्पूर्वममुखमंसा महायशाः सस्मनार्मोजयत्।।६७।।

अप्यिर्यामातार च पुष्पदामिभिः श्रीकंठादामुक्तस्यशेषपरिः।
स वदन्मूत्रां गुहपरिकिष्ट्यासितो गुरुपदेशादृहितमानोपयत्।।६८।।
अनेकमैत्रजिनाराजसन्मुनिष्णृगुरुभएकनिगमन्तः।
श्रीस्वतुपालो बहुधा तदाद्भर विश्वानविनिविवसुः।
स्मिर्याङ्ग प्रणालीका च ॥१६६॥

प्रत्येकमुक्तं नृपायपूर्वं स्मानत्व सम्बाद्य कुतात्नलि॥१७०॥
ततांतां तं संगान्तय सहस्परिवर्धः निन्म निन्म देशामिनि व्यक्तवर् ॥१७०॥

CANTO XIV

197) धर्मशर्मिनिधनं तनुबंतत धर्मशुक्रंसहुकदन-।
भजे तत्रयनांशुकुरुबिरतिः शुच्या गुरुनां गिरह।
ततस्य सितये बसन्तसरिवः प्रव्यामाधाकारः।
नमस्तानति स्त्रियुि गिरिषु प्रामेध्यानपेशु च ॥१॥

198) प्रत्येक प्रतिपरं प्रतिपरं श्रीवस्तुपालश कुर्ती।
धर्मश्वानपरं परं प्रदर्शो धर्मनिजा की।
थेनितद्वजसकालशक्रीचिं बिना कः क्षम-।
तत्ततीति भुवनप्रभुशबनपालयुं समन्तारीपि ॥२॥

199) नासीरालिनि न बा भविष्यति पुर्वं श्रान्तस्तति यथा।
त्वदेशिनासिलाकरं यदि पुनर्न्यों यहे प्रौप्यं नधम् (१९)।
इत्याश्चानान्विततदत्ततमाधासागसमासिः।
दहुलोकान्तरुपार्थिवाकिलिताः दिविभज तमुन्ताति ॥४॥

200) मन्द्रिन्धु कलंयामशः प्रतिपुरं प्रत्येकं प्रतिः।
प्रामां चाप्रातिः प्रतिस्थायां तत्तताप्रितान्तरः।
अभि समुद्रान्यनिजतुधासां यथीयं पवः।
पार्थ गायति यथाः विधे धु पान्यं जनः॥७॥
201) किं ब्रूमश्रमनिष्ठस्त्रो वयस्मिन् श्रीवस्तुपालोऽवनी।
धर्मस्थायनपर्यः व्यदित यामुखसिशिविरिवृजः।
तामाह्यातुमपि कषम न कवयो व्यौमीव तारावलि।
मेकेनैव दिनेन ये कवयितु मकताः प्रबन्धानपि।। ९०।।

202) चेताधिष्ठयते शुभार्धितपिन्नतं तत्कालवेणीवुः।
कत्वा धिराधिततिलयमय धिष्यनावत्रागोपारं तन्वती।
एकास्मिन्यन्त समेधं पलित्वाच्यो तत्कर्णैः।
राचर्यी शुभविचारणा किल जोत्याहान्निका दूरिका।। ९१।।

203) त्वं विशेषः त्रत्वेकवानसि पशुः कामार्जुनी सा पुनः।
त्वं दुर्मिदिदिदो धियः पदसि ग्रावा तु धिनंतामणिः।
त्वं धिरुपशिरोमणिः परमधिरुपं सकलप्रभूः।
स्तनान्ति श्रवद्वायं कः किल भवेतुल्यो चदायस्वतः।। ९२।।

204) शीन्मणीश वसन्तपाल! भवतः प्रियप्रतापानल।
ज्ञातामिल्लायागाध्यानसिद्धो शिलिश्व पूर्णं शुभ्यति।
आदास्मनूपुष्पनोपकारकर्णे नीराणि मे वचाः कुलोऽ
दानिनः! दानजलेः। यदिद भवामापस्मविष्णुनः।। ९३।।

205) फुलसैवर्घीवः प्राहसिद्धेऽं लवदीं यशोः।
श्रुल्या स्वर्गगीरीन्यसरसि श्रीघरमदिचांगगा।
नानां गुणतिन्तमात्युप्युपदेशा किमाचक्ष्यते।
देव! लयनुरागिणीछति दिशामीश्चां क्रिष्णानिव।। ९५।।
काङ्क्षीति भवतः कर्मणां द्वेषीधर्मायथां
लोकोऽभेदां न हारमपि सा कुष्ठे समातम्भते।
सा ते सूक्तिषु सदरः न कुरुते ब्रीणाच्यचेष्टिः पि श्रुतिः
लोकश्नायनायिनी सुभगः! सा शोके न तूलीश्वरः।। २६४ ।।

dेव! लक्ष्मीहोल्यणा रणरणाः भिन्नतिः
चन्द्राणि सजीवपाः मुखं नोतं दृष्टे कुराक्षणा।
तत्रापि सन्ततिमितु निनास्येव उप्रतिच्छण्डकातः
अस्तात्मनमभिः प्रक्षुम्भवला सा केवलं रोकित।। २६५ ।।

206) तद्दृष्टानि तद्वयस्मातिः पुदुः श्रद्धाचिन्चायां पूर्वं
झीपयत्वे अभाववति विद्व्यवत्तला प्रायूष्यवाच्या पदे
मातं पायय चतुपपलस्मि चाक्षानोनिते मेधाकातः
निन्दन्ति हृदि सा त्रापातमुखी निष्क्रियः मोहं गाता।। २६६ ।।

क्रोडीकृत्व निजाकाण्डकाम जगीं श्रद्धापि ना खिदया
वेसे सर्वभरतः परं धृतमित्रेषायं करिषियामि ते।
इशेरत्मुखस्य कालवचनेकामान्तेध्याल्नः
कालवचनस्युताधिन तातात्मकयविकर्मायं शर्मालने।। २६७ ।।

208) घर्मीः पीति निश्चयस्मार्छिरितीतु प्रयाद प्रिये।
स्मीक्षरात्तिक्षितं सुता कृत्वती स्ताने सुरुरां तव।
गणं पुष्पवतायं धूरि घरास्यनेव रन्नमस्य
श्लापोऽस्ती महतायं गुणमयं श्रीचश्चुपालो यत्।। २६८ ।।
209) जीणानुजरता नवान रचयता देवालयास्तवता
येनानुपनिमानक्रपसरसीसर्वप्रय पुरिषाः ।
भूपीठे परिपूर्व दुर्युंगकलामुलासितं मनमह -
स्तसी सम्प्रति पारितोषिकमह दास्ये सुता सद्भितम् ।। २४ ।।

210) किष्ठैत्ठपद्धतिपद्धनवशशास्त्रानि कहिं चित्ताः
याचेतैय विशेषत्स्तुपिण्यं पुत्रेपिण्यं तु न च ।
इत्यालोच्य तथा सम्य दंपत्या धर्मं धूपनाय
त्वापर्ये प्रहितासि तत्परात्रूषाति चैति भवानीशस्त्राम् ।। २५ ।।

211) संदितं भवतः केलचन तथा यत्रं भवसिः शृंगः
कृत्ष्टि त्वं च भवावाकिरदाहो निर्धूर्दशोपायणी ।
काहो हति जनं वापेक्षार्यं त्वं कामहना च चतवान
चं हेतुतवित तथापि हि मम भव्येऽव लीन मनः ।। २६ ।।

212) दर्शनश्रीमातामनदलनाधि तद्दीयस्पृः
 सम्बन्धत्वरघांर परम्य राज्योपि वैरायृखानु ।
श्रव्यायं क्षणतः क्षणादुपने त्रीतिपर्यं क्षणां-
हिंदुर्विष्ठदिय प्रक्षणादुपविष्मेवरेरे राति न क्षिपत् ।। २७ ।।

213) पाणेम्भस्य स्वयं वेव दक्षिणकर्णादत्त नक्षीमियं
 संवर्धेत विवर्तां स्थितिरं तत्रस्ति विच्छ न मेन ।
एतकं पुरुषानवेव सुजनेवधिकारानि भास्त्रीम्
मन्नीश्चास्य ध्रुवयोक्त व्य निम्तूं देहे स्य दारुपव ।। २८ ।।
214) श्रीकर्णकस्वरूपोर्लमल केलीदलोकोपीने
पुष्पस्वर्गलकरल पुटकिनीपथरामनेरथम्।
शीत्य सदृशरणामायृतमृताये मे कल्पते नापीरे।
रितवाह ज्वरदाहपुत्रिणामं श्रीवस्तुपालोऽवहम्। १३०।।

215) जाताः के न भवन्ति के न पुजने के नो भविष्यन्ति च
श्रीनारीधरं तावकलतु महिमा न क्षणि संहृते।
यस्मादिदशशुभाष प्रदातुमोचयतां धर्मं सुतां सद्वति।
श्रीश्रवृजयशीलगृहलिलवलये स्वास्थ्यदयसागर। १३६।।

वर्ष हर्षनिश्चिन्यवशितके श्रीविक्रमोवर्षिन्मूर्ति।
कालावधशास्त्रवायवनशतां मारोत्र भाचाँये।
पवयां च तिथिः दिनाविसमये वारे च मानीस्गो।
होंदु स्त्रियगतिः लग्नसमं तत्वात्त्वां विषाहसा। १३७।।

216) इत्युक्ता दियतेन तेन निपतत्यशाशुभा चावुष्णा
पशयति स्वपवालुकरिन्मिते सापीति सामितित।
स्वायन्ताधय कार्यालगनिहरं नातातात्त्वाय।
महं नन्ते हि पुरुषे प्रीतपभुदितादिनाः कुलीनाः लिप्यः। १४६।।

217) गम्बिरुर्कृतकीर्तिम्बारसतीदुग्रालीतल,
क्रीडाकिरीक्षणामाहिमवां श्रृणामनादिषि।
घर्यानं पुराकृतं शतमखेनाम्ये तथरीतिकं
सास्त्या सम्पलबेन महता प्रावेश्यत स्वशुरीम्। १५४।।