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श्रीकृष्णमिश्रयतिप्रणीतप्रबोधचन्द्रोदयनाटकं

**BIRTH OF
'PRABODHA-CHANDRA'
SON OF
KING VIVEKA AND UPANISHAT DEVI**

A SPIRITUAL SANSKRIT PLAY

BY

SRI KRISHNA MISHRA YATI

TRANSLATION

BY

TEJASVINI

प्रबोधचन्द्रोदयं

INTRODUCTION

PLOT

This is an allegorical play explaining the process of Self-realization. The main plot is the battle between the noble king Viveka and the wicked king MahaaMoha, or the battle between Discrimination and Delusion.

MahaaMoha means Great Delusion! What can be the worst case of delusion than forgetting one's identity and acting like an idiot? This insanity can be tackled only by self-analysis and waking up to one's true world of bliss and knowledge. Shankara mentions Viveka (discrimination) and Vairaagya (dispassion) as the two wings which will make the 'Individual Self' fly towards its liberation. If dispassion has to rise in the mind, one has to first use 'Discrimination' and find out the unreal nature of the world. The power to distinguish between real and unreal, truth and falsehood is represented by the term Viveka, the discrimination. If a person can continuously be aware of his actions every moment of his life and use discrimination as his or her guide, the problems of the world will never trouble anymore.

That is why in this play Viveka occupies the highest rank of a king. Of course you need basic intelligence to deal with the insanity of delusion and so 'Mati' or Intellect becomes the wife of King Viveka. But just intelligence and discriminating ability are not enough to fight 'MahaaMoha'. One has to wake up from this dream of delusion and that waking up state is represented as Prabodha+udaya- 'Prabodhodaya' – the Awakening. This 'Awakening', this little prince can be born only if King Viveka can marry Upanishat Devi.

An intelligent seeker with discriminating ability has to study Upanishads and with the understanding gained through such a study, wake up from the dream of ignorance. But before Viveka can wed Upanishat, the mind has to die along with all its vices like desires, anger, attachments etc. It is not an easy process and you need some higher power to help you. Who can be more suitable for taking care of you than Lord Naaraayana! Devotion towards him with a prayer for knowledge will make him your friend, guide and philosopher. So in this play Vishnu Bhakti or Devotion to Vishnu acts as a representative of Vishnu and guides Viveka towards the union of Upanishat Devi so that Prabodhodaya can be born.

King Viveka kills MahaaMoha and joins Upanishat Devi with the help of Vishnu Bhakti and gets the child Prabodhodaya. This is the main theme of the play. All this of course happens within the Purusha's mind. Purusha is the embodied Self, the seeker after realization, the Master who owns all these characters like Viveka, etc.

KRISHNA MISHRA

No one has made such an attempt in the Sanskrit world to present the process of realization in such a simple manner. Not only the realization process but the author gives a gist of all the religious schools prevalent at that time. Without fear he points out the deterioration that was happening in all religious schools like Jainism, Buddhism, and Pashupati Mata etc. Though the intention was liberation, though the Sages who started these thought trends were blameless, the followers were not as noble as their Gurus. Most of the ordinary lot became followers of these religions only to eat, sleep and make merry. They had no self-control and enjoyed all immoral pleasures, outwardly quoting the doctrines of their noble Gurus to fool the common populace. The Brahmins on the other hand had no knowledge of the Vedas but recited them like parrots to fool the rich men. They misinterpreted the Vedas and Upanishads. Other schools like Lokaayata, Nyaaya and others used the system of logic and gave their own explanation of Reality and denied even the existence of Ishvara, the Supreme God-head who controls this world. The growth of Atheism and the sad plight of the Upanishads and Vedas in the hands of the ignorant and greedy men masked as Sages and learned are presented by the author in a dramatic and exaggerated manner.

As this play is presented in front of a king Gopala who had been busy all the time in battles and wars, Sage Mishra wanted to inform him the plight of his country as to how the spiritual section of the society was deteriorating and how the ancient scriptures were mishandled by one and all. That is why he chose 'Battle' as the main theme of the story to make the king feel interested in the play. The whole play seems to be a request from the talented author to the king to set right the Dharma in his country. May be he was waking up the king from the world of swords and blood shed to the world of deteriorating spirituality. The play is a subtle request to the king to set right everything before Vedas and Upanishads are manhandled by the atheistic religions and die a natural death.

TIME OF THE PLAY

Most probably the time of the play could be fixed as 1092 or roughly the later half of the eleventh century. Shri Krishna Mishra Yati might have belonged to the province of Bihar as he mentions Gauda Desha and ridicules the people of Gauda as hypocrites and show-offs.

(Gaur/Gour or Lakhnauti is a ruined city, in the Malda district of West Bengal, India, on the west bank of the Ganges River, 40 kilometers downstream from Rajmahal.)

AUDIENCE FOR THE PLAY

The play is enacted in the presence of King Gopala and his friend King KeertiVarma after their victory over the enemy king Karna.

TITLE OF THE PLAY

The title of the play is 'PRABODHA-CHANDRODAYA' or 'THE RISE OF THE MOON OF AWAKENING'.

What does Self-realization mean?

It is just removing the forgetfulness.

A person who dreams forgets his true identity and suffers in the dream as poor, or diseased or whatever. The moment he wakes up, he knows who he is. He did not get the knowledge of his identity but he just woke up. This waking up act is termed as Prabodha.

When an individual dreaming the dream of the world wakes up, he just wakes up as his true self.

This can happen only when the discrimination dominates the intellect.

This can happen only when one seeks the company of the knowers and understands the Upanishadic doctrines.

This can happen only when he gets rid of anger, greed, passion etc and develops sense-control, mind control etc.

This can happen only when he does not develop faith in the heretic doctrines but surrenders to Lord Vishnu and develops devotion to his lotus feet.

This can happen only when the delusion ruling his ignorant mind is completely destroyed.

Then he wakes up.

Prabodha rises.

Awakening occurs.

King Viveka marries the lovely Upanishat Devi and the child Prabodha gets born.

This awakening is compared to the moon-rise by the author and not as the sunrise.

The bliss of awakening is cooling like the moonlight not scorching like the sunlight.

A realized person bathes in the bliss of the Self which is like the nectar oozing out of the moon.

There is no heat of the world, no hustle bustle of activities. The knower rests in the cool silent nature of the Self.

Even when he engages in activities he is no more affected by the events of the world and remains in the awakening state only.

So it is but right that Shri Krishna Mishra chose to name his play as 'Prabodha Chandrodaya' – 'The Moon-rise of Awakening'!

OM TAT SAT

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पात्रपरिचयः

INTRODUCTION TO CHARACTERS

सूत्रधार - SOOTRADHAARA- Stage-Manager

नटी - ACTRESS -Stage-Manager's assistant

पुरुष - PURUSHA – The Individual Self (the Embodied Self)(Master)

मनः - MIND

संकल्प - SAMKALPA - Conception (Friend of Manas)

विवेक - VIVEKA- Discriminating Ability - The King (Hero of the play)

प्रबोधोदय - PRABODHODAYA - ‘ Rise of Awakening’ (Son of Viveka and Upanishat)

मतिः - MATI - Intellect - Viveka's Wife

उपनिषत् देवि - UPANISHAT DEVI -The noble lady Upanishat (Heroine of the play)

वस्तु-विचार- VASTU-VICHAARA - Analytical Thinking about Reality

श्रद्धा - SHRADDHAA- Faith

शान्तिः - SHAANTI –Peace (Daughter of Shraddhaa)

करुणा - KARUNAA - Compassion (Friend of Shaanti)

शम - SHAMAA - Mind-Control

मैत्री - MAITREE - Friendly Nature

संतोष - SANTOSHA- Happiness (contentment)

क्षमा – KSHAMAA - Forbearance

वैराग्य - VAIRAAGYA - Dispassion

निदिध्यासन - NIDIDHYAASANA - Contemplation

सरस्वती - SARASVATI - Goddess of Knowledge

विष्णुभक्ति - VISHNU BHAKTI - Devotion to Vishnu
महामोह - MAHAAMOHA- The Great Delusion - The enemy of Viveka
मिथ्या दृष्टिः - MITHYAA DRISHTI - Incorrect understanding
विभ्रमावती - VIBHRAMA AVATEE - Confusion
काम - KAAMA- Passion
रतिः - RATI -Attraction - Kaama's wife
क्रोध - KRODHA - Anger
हिंसा - HIMSAA - Violence - Krodha's wife
लोभ - LOBHA - Greed
तृष्णा- TRISHNAA – Thirst for sense pleasures/ Lobha's wife
दम्भ - DAMBHA- Hypocrisy
अहंकार - AHAMKAARA -Ego
दिगम्बर - DIGAMBARA - Naked Ascetic (Jain School of Thought)
भिक्षु - BHIKSHU - Ascetic living on alms (Buddhist School of Thought)
कापालिक - KAAPAALIKA - (Pashupati school of Thought)
चार्वाकः - CHAARVAAKA - (Chaarvaaka School of Thought) - Lokaayata
बटुः - BATU - young lad - Assistant of Dambha
शिष्यः - SHISHYA - Disciple of Ahamkaara

Miscellaneous Characters:

Door Keeper, Charioteer, Brahmin astrologer etc

प्रथमोङ्कः

FIRST ACT

{नान्दी/BENEDICTION}

{Naandee- Benedictory verse or verses recited as a sort of prologue at the beginning of the drama}

{SELF-KNOWLEDGE}

मध्याह्नमरीचिकास्स्वव पयःपूरो यदज्ञानतः
खं वायुर्ज्वलनो जलं क्षितिरिति त्रैलोक्यमुन्मीलति
तत्तत्त्वं विदुषां निमीलति पुनः सगभोगिभोगोपमं
सान्द्रानन्दमुपास्महे तदमलं स्वात्मावबोधं महः [1]

*Like the ocean waters reflecting the rays of the noon sun,
'THAT' (The Principle of Brahman),
through ignorance manifests the tri-worlds as sky, wind, fire, water and earth.
'THAT PRINCIPLE' withdraws itself in the knowers
like the rope-snake withdraws its coils within itself.
Let us adore that taintless 'Knowledge of the Supreme Self'
which is the state of dense bliss.*

And also-

{SALUTATION TO SHIVA}

अन्तर्नाडीनियमितमरुल्लङ्घितब्रह्मरन्ध्रं
स्वान्ते शान्तिप्रणयिनि समुन्मीलदानन्दसान्द्रं
प्रत्यग्ज्योतिर्जयति यमिनः स्पष्टलालाटनेत्र-
व्याजव्यक्तीकृतमिव जगद्व्यापि चन्द्रार्धमौलेः [2]

*Controlling the 'Breath' through the Sushumna Naadi
and crossing over the Brahma Randhra;
expressing the dense state of bliss in the mind united with the beloved 'Quiescence'
the 'All-seeing third eye' of
the (self-controlled) Yogi (Shiva) wearing the crescent moon on the head,
has made every life form manifest as it were, all over the world.
Victory to every spark of the Lord!!*

CONTEXT OF THE PLAY

{King Gopala and his friend Keertivarma were all this time busy in conquering lands and conducting warfare with the enemies. After all the hustle bustle of kingly affairs, they both now want to spend the rest of their lives in spiritual pursuits.

'Sri Krishna Mishra Yati' is presenting a play especially made for such a purpose and getting it enacted in the presence of the two kings Gopala and Keertivarma.}

(‘SOOTRA-DHAARA’ AT THE END OF ‘NAANDI’)

{SOOTRADHAARA is ‘The Thread-Holder’, a stage-manager, the principal actor who arranges the cast of characters and instructs them and takes a prominent part in the PRASTAAVANA or Prelude. Here he introduces the context of the play.}

{प्रस्तावना/ INTRODUCTION}

{PRASTAAVANAA is an introductory dialogue (prologue) at the beginning of a drama between the manager and one of the actors, which after giving an account of the author and his qualifications etc., introduces the audience to the incidents of the drama)

{THE PLAY BEGINS}

SOOTRADHAARA-

“Enough of lengthy speeches! I have been ordered to tell you this!

By whom? By Shree Gopaala!

Who is he?

Well, Hear about his greatness!

His lotus feet get bathed by the variegated reflected lights falling from the crest stones of all the subordinate kings under his control!

He takes on the form of Lord NaraSimha when breaking the chests of his strong enemies collected together to attack him!

He takes on the form of the great Varaaha when rescuing the earth which is sinking in the dissolution floods namely the dynasties of great kings!

The sprouts of the creeper of his fame have decorated the ears of all the pretty maidens called ‘Directions’!

His fire of valor dances wildly fanned by the heavy movement of the ears of all the direction-elephants!

That is our great king Gopaala!

He has sent me here with this message!

“KeertiVarma, our bosom-friend has been busy all these days in his victory tour conquering many lands! We have been spending our days wastefully lost in various types of sense pleasures turning our face away from the bliss of Brahman. Now we feel gratified! Because-

नीताः क्षयं क्षितिभुजो नृपतेर्विपक्षा
रक्षावती क्षितिरभूत्प्रथितैरमात्यैः
साम्राज्यमस्य विहितं क्षितिपालमौलि-
मालार्चितं भुवि पयोनिधिमेखलायां [3]

*Now all the enemy kings of the king KeertiVarma have been destroyed!
The earth has been well-protected by the efficient ministers!
His 'emperorship' for the 'land covered by the garment of ocean',
is worn by the 'garland of crowns of all kings'!*

*Therefore, we desire to entertain ourselves with a play filled with the essence of 'Peace'.
Our venerable Guru Shree Krishna Mishra has written a drama named
'PrabodhaChandrodaya' and has offered it to you all.
So this play has to be enacted by you in the presence of King KeertiVarma.
The king also is interested in watching this play along with his courtiers.'*
That is the message! It is over with!
Now I will go home, call my wife and arrange for the music of the play!

(moves, looks at the back of the screen)

My dear wife! Come here please!"

(The actress enters)

THE ACTRESS-

"Here I am! Order AaryaPutra (Noble Lord), what service can I do for you?"

SOOTRADHAARA-

"Dear lady! You already know that!

अस्ति प्रत्यर्थिपृथ्वीपतिविपुलबलारण्यमूर्च्छत्प्रताप-
ज्योतिर्ज्वालावलीढत्रिभुवनविवरो विश्वविश्रान्तकीर्तिः
गोपालो भूमिपालान्प्रसभमसिलतामात्रमित्रेण जित्वा
साम्राज्ये कीर्तिवर्मा नरपतितिलको येन भूयोऽभ्यषेचि [4]

*There is this Gopaala! His fame has spread all over the world!
He has conquered the little hole called the tri-worlds
by the blazing fire of his valor increased
by the fuel of the huge forest of the armies of the enemy kings.
He has ruthlessly conquered all the kings
accompanied by only one friend- the creeper namely the sword, and
he has consecrated KeertiVarma, the greatest among all kings,
in the kingdom and made him an emperor.*

And also-

अद्याप्युन्मदयातुधानतरुणीचञ्चत्करास्फालन-
व्यावल्गन्नृकपालतालरणितैर्नृत्यत्पिशाचाङ्गनाः
उद्गायन्ति यशांसि यस्य विततैर्नादैः प्रचण्डानिल-
प्रक्षुभ्यत्करिकुम्भकूटकुहरव्यक्तै रणक्षोणयः [5]

*Even now, the young intoxicated ladies of the demon-clan shake their hands so fast
that the human skulls held in their hands dash against each other
making quick rhythmic sounds, attuned to which the vampire ladies dance wildly.*

*The battle-fields sing his praises
through the musical sound rising out of
the holes in the hoarded elephant skulls
thrown here and there by the heavy stormy winds!*

Now he wants to live a life of peace and quietness. I have been ordered by him to stage this play named 'PrabodhaChandrodaya' for his entertainment. So please tell the actors to wear the suitable costumes.”

{The term AaryaPutra (Son of an Aarya) refers to a person of noble heritage, usually used by the Aaryan wives to address their husbands.}

THE ACTRESS- (with surprise)

“AaryaPutra! Amazing! Amazing!

He has defeated all the circle of kings with the valor of his shoulders only!

He has shattered to pieces the garland of waves namely the horses, through the heavy downpour of arrows with the string of his thick hard bow pulled up to his ear!

He has uprooted thousands of huge mountains namely the elephants with long tusks, by throwing them here and there using great magical missiles and continuously-shot sharp arrows!

The ocean waters of foot soldiers were hit violently by the Mandara mountain namely his shoulders continuously moving all around!

Churning the army of King Karna he attained the Goddess of Victory in the battlefield, like Vishnu attained Goddess Lakshmi by churning the milk ocean!

How did he now get interested in such a quiet life sought by all the Sages?”

SOOTRADHAARA-

“Dear lady! The light of Brahman is by nature quiescent! Yet for no particular reason, it changes (appears as this world phenomenon) and yet remains in its own nature!

{Our king Gopaala is also of a quiescent nature interested in spiritual way of life always. Yet he has the duty of destroying the wicked enemies and establishing a righteous rule. Even when engaged in such pursuits, his inner peace-loving nature does not alter. }

Similarly our king acted like this only to re-establish the rule of the kings born in Chandra dynasty who were uprooted by Karna, the king of Chedi, who was the dissolution fire of death for all the dynasties of kings!

Observe this!

कल्पान्तवातसंक्षोभलङ्घिताशेषभूमृतः
स्थैर्यप्रसादमर्यादास्ता एव हि महोदधेः [6]

*When the dissolution storms blow hard,
the ocean becomes turbulent and floods all the mountains!
After that gets over with, the huge ocean gets back its original states of
stability, pleasantness, and border-limitations!*

And also! Those mighty men born with the essence of Lord Naaraayana descend on this earth for the good of all beings; perform the needed works; and return to their quiescent state!

You know the story of ParashuRama, Don't you?

येन त्रिःसप्तकृत्वो नृपबहुलवसामांसमस्तिष्कपङ्क-
प्राग्भारेऽकारि भूरिच्युतरुधिरसरिद्वारिपूरेऽभिषेकः
यस्य स्त्रीबालवृद्धावधिनिधनविधौ निर्दयो विश्रुतोऽसौ
राजन्योच्चात्मसकृत्क्रथनपटुरटद्धोरधारः कुठारः [7]

*ParashuRama, son of Jamadagni-
performed the rites of bathing etc in the river of overflowing blood
standing on the bank with the 'soil dampened by
the blood flowing from the foreheads,
and filled with the flesh and marrow of the entire clan of kings',
whom he had attacked twenty one times.*

*He is well-known for his cruelty
as he killed all the members of the Kshatriya clan
including women, children and old people without mercy.*

*His axe with its sharp edge
expertly broke the hosts of shoulder blades of the kings with a terrifying noise.*

सोऽपि स्ववीर्यादवतार्य भारं भूमेः समुत्खाय कुलं नृपाणां
प्रशान्तकोपज्वलनस्तपोभिः श्रीमान्मुनिः शाम्यति जामदग्न्यः [8]

*Even he (of such violent character), the great son of Jamadagni,
lessening the burden of the earth
by uprooting all the dynasties of kings through his valor,
remains in the quiescent state contemplating on the Self,
with the subdued fire of anger.*

Similarly even our king Gopaala has fulfilled his task and now has adapted to peaceful ways of life! And also-

{THE GIST OF THE PLAY/PRAISE OF THE KING}

विवेकेनेव निर्जित्य कर्णं मोहमिवोर्जितं
श्री कीर्तिवर्मनृपतेर्बोधस्येवोदयः कृतः [9]

*Like the delusion gets conquered by discrimination and
enlightenment rises as the dominating state,
he has defeated the mighty king Karna and made king KeertiVarma ascend the throne.”*

(A voice from the backstage)

“Hey you, wicked lowly actor! How dare you mention that our king MahaaMoha (Great Delusion) has been defeated by Viveka (Discrimination) when we are still alive?”

SOOTRADHAARA- (looking anxious)

“Hey, Noble lady (आर्ये)! Come here for a moment!”

उत्तुङ्गपीवरकुचद्वयपीडिताङ्गमालिङ्गितः पुलकितेन भुजेन रत्या
श्रीमाञ्जगन्ति मदयन्नयनाभिरामः कामोऽयमेति मदघूर्णितनेत्रपद्मः [10]

*Embracing tightly his spouse Rati
with her upstanding, huge breasts getting crushed by the act,
and feeling horripilations in his shoulders because of that,
this God of Passion, Kaama
the most handsome god and the joy of every eye that looks at him,
who has made the whole world deluded by his power,
comes here now, with his eye-lotuses rolling in intoxication.*

Oh! He appears as if my words have offended him! It is better that I make myself scarce!”

(Both leave)

विष्कम्भ/VISHKAMBHA

{ VISHKAMBHA- An interlude between the acts of a drama and performed by one or more characters, middling or inferior, who connect the story of the drama and the subdivisions of the plot by briefly explaining to the audience what has occurred at the intervals of the acts or what is likely to happen later. }

{ Kaama, Passion incarnate and his spouse – Rati, Attraction incarnate, introduce the main characters of the play.
Viveka, the personified form of Discrimination is the hero of the play. MahaaMoha, the great delusion is the villain. }

(Then enter Kaama and Rati as was described by the Sootra-Dhaara)

KAAMA- (angrily)

“Hey you, wicked lowly actor! How dare you mention that our king MahaaMoha (Great Delusion) has been defeated by Viveka (Discrimination) when we are still alive?
Hey you fool of an actor!

{ WISE ALSO FALL FOR WOMEN }

प्रभवति मनसि विवेको विदुषामपि शास्त्रसंभवस्तावत्
निपतन्ति दृष्टिविशिखा यावन्नेन्दीवराक्षीणां [11]

*Even for those learned men,
the understanding rising from the study of scriptures
remains in the mind,
only till the arrows shot from the eyes of the lotus-eyed beauties
do not fall on them!*

And also-

{ DISCRIMINATION (VIVEKA) IS POWERLESS AGAINST PASSION (KAAMA) }

रम्यं हर्म्यतलं नवाः सुनयना गुञ्जद्विद्वरेफा लताः
प्रोन्मीलन्नवमल्लिकासुरभयो वाताः सचन्द्राः क्षपाः
यद्येतानि जयन्ति हन्त परितः शस्त्राण्यमोघानि मे
तद्भोः कीदृगसौ विवेकविभवः कीदृक्प्रबोधोदयः [12]

*Pleasing palace pavilions; pretty-eyed girls on the threshold of youth;
flower-creepers buzzing with bees;
fresh jasmine buds opening their petals slowly;
winds fragrant by their scent;
nights adorned by the cooling light of the moon;
if all these, my unfailing weapons gain victory all over the world,
Ha-Ha,
then how can discrimination dominate or enlightenment appear?”*

RATI-

“AaryaPutra! I feel that ‘Viveka’ is a very strong enemy of our king ‘MahaaMoha’ (Great Delusion)!”

KAAMA-

“Beloved! How is that you are frightened of Viveka? It proves the fragile nature of women as usual!

{THE ENTIRE WORLD IS IN THE GRIP OF PASSION}

Look-

अपि यदि विशिखाः शरासनं वा कुसुममयं ससुरासुरं तथापि
मम जगदखिलं वरुरु नाज्ञामिदमतिलन्ध्य धृतिं मुहूर्तमेति [13]

*O You pretty girl with beautiful thighs!
Though my arrows and bow are made of mere flowers, even then,
the entire world along with its gods and demons
cannot defy my orders and hold steady even for a few seconds!*

And also-

{EVEN INDRA AND CHANDRA AND BRAHMA ARE POWERLESS AGAINST PASSION}

अहल्यायै जारः सुरपतिरभूदात्मतनयां
प्रजानाथोऽयासीदभजत गुरोरिन्दुरबलां
इति प्रायः को वा न पदमपथेऽकार्यत मया
श्रमो मद्बाणानां क इव भुवनोन्माथविधिषु [14]

*The king of Gods (Indra) became the paramour for Ahalyaa (Sage Gautama’s wife).
The Creator (Brahma) passionately united with his own daughter (Shataroopaa).
Chandra (Moon-God) enjoyed the daughter of his Guru (Brihaspati).
In this manner, who has not been led in the wrong path by me?
What fatigue can there be for my arrows
in leading the world towards wretched actions?”*

RATI-

“AaryaPutra! Yes I agree; but it is not fully correct! Even if you are all-powerful, the enemy (Viveka) I think has strong allies!
I have heard that his chief ministers Yama (control), Niyama (Discipline) and others are very strong”

KAAMA-

“Beloved! The eight ministers of King Viveka, whom you believe as very strong and mighty, will break up the very instant I contact them!

And also-

अहिंसा कैव कोपस्य ब्रह्मचर्यादयो मम
लोभस्य पुरतः केसमी सत्यास्तेयापरिग्रहाः [15]

*‘Not-hurting anybody’ is a discipline followed by all!
Can it stand when anger takes over?*

*Can celibacy and other harsh disciplines hold their stay in my presence?
Disciplines like Truthfulness, not stealing, not coveting other’s objects, etc-
can they hold their stand when greed dominates?*

Yama (Control of physical body), Niyama (Mind-control), Aasana (enquiry state), Praanaayaama (Mind joining the Praana), Pratyahaara (withdrawing the mind from sense objects), Dhyaana (Meditation), Dhaarana (steady meditation), Samaadhi (Natural state of the Self) – all these are possible only in an unperturbed mind and can be uprooted very easily. Women alone are capable of destroying them like the evil vampires; and all the women are under my power.

Because-

{WOMEN AND ATTRACTION}

सन्तु विलोकनभाषणविलासपरिहासकेलिपरिरंभाः
स्मरणमपि कामिनीनामलमिह मनसो विकाराय [16]

*Leave alone –
their love-lorn looks at the lover, their conversing ability,
their playful acts, their jesting gestures,
their attempts at various sports (like bathing etc) to provoke the opposite sex,
or their embrace or touch!
The very act of remembering these lustful ladies is enough to disturb the mind!*

Especially these Yama and others who are the ministers of King Viveka, start doing unrighteous acts as soon as they are attacked by our Master’s favorite servants- Mada (Arrogance), Maatsarya (Envy), Dambha (Pretence), Lobha (Greed) etc.”

RATI-

“AaryaPutra! I have heard that you and Viveka, Shama etc were born at the same place!”

KAAMA-

“Aah my dearest! What are you saying? Same birth-place!? We are born of the same father! The fact is-

{MIND WITH TWO WIVES STARTED IT ALL}

संभूतः प्रथममहेश्वरस्य सङ्गान्मायायां मन इति विश्रुतस्तनूजः
त्रैलोक्यं सकलमिदं विसृज्य भूयस्तेनाथो जनितमिदं कुलद्वयं नः [17]

*In the beginning, when the Supreme Brahman united with Maayaa-the deluding power,
then was born the well-known Mind as the son!
He created all these three worlds and again made us both!*

He had two wives named Pravritti (Involvement) and Nivritti (Disinterest).
From Pravritti started the dynasty of MahaaMoha; from Nivritti the second dynasty
started with Viveka.”

RATI-

“AaryaPutra! If that is the case, then why is there such an enmity between you brothers?”

KAAMA-

“Dearest!

{VIVEKA AND MAHAAMOHA ARE BROTHERS}

एकामिषप्रभवमेव सहोदराणामुज्जृम्भते जगति वैरमिति प्रसिद्धं
पृथ्वीनिमित्तमभवत्कुरुपाण्डवानां तीव्रस्तथा हि भुवनक्षयकृद्विरोधः [18]

*It is well-known in this world, that enmity between brothers
occurs because of desiring the same thing.
The horrifying enmity between Kouravas and Paandavas occurred
for the sake of the kingdom and it ruined the earth itself.*

The entire world is owned by our father (Mind). Being his pampered son, I move freely
everywhere! Viveka and others rarely come out! That is why these sinners want to
completely uproot me along with my father!”

RATI-

“May that never happen! May that never happen!

AaryaPutra, are they ready to commit such a sin just because of hatred?

Let it be so! How are you going to deal with this?”

KAAMA-

“Dearest! There is a hidden seed (cause of all harms) there!”

RATI-

“AaryaPutra! Why don't you reveal it?”

KAAMA-

“Dearest! You as a woman are by nature apprehensive about everything.
I cannot tell you the terrifying act of those sinners!”

RATI- (frightened)

“AaryaPutra! What is it?”

KAAMA-

“Dearest! Do not fear! Do not fear! Those losers have only this hope as their last resort!
There is this rumor that in our family a Rakshasee (demoness) named ‘Vidyaa’
(Knowledge), as terrifying as the dark night will be born!”

RATI-

“Alas! Alas! I tremble at the very thought that a demoness will take birth in our family!”

KAAMA-

“Dearest! Do not fear! Do not fear! It is just a rumor!”

RATI-

“Well, what is that demoness going to do?”

KAAMA-

“Dearest! There is this prediction of Brahma-

{ VIDYAA, THE CURSE OF THE MIND-FAMILY }

पुंसः सङ्गसमुद्भितस्य गृहिणी मायेति तेनाप्यसावस्पृष्टापि
मनः प्रसूय तनयं लोकानसूत क्रमात्
तस्मादेव जनिष्यते पुनरसौ विद्येति कन्या यया तातस्ते च
सहोदराश्च जननी सर्वं च भक्ष्यं कुलं [19]

*For the embodied Self who is bereft of any attachments,
the spouse is known as Maayaa!
Though untouched by him in any manner,
she gives birth to the son namely ‘Mind’ and also begets the worlds.
From him alone, gets born this girl called Vidyaa (knowledge),
who will consume the entire family of her father, mother and brothers.”*

{The union of Self and Maayaa, results in the birth of the Mind-son. This Mind creates the worlds through the power of conception. Self remains as it is, unaffected by all these occurrences.
In other words, the deluded Individual Self perceives the world through the mind, the conceiving mechanism.

Self and Maayaa again produce a daughter namely ‘Vidyaa’-‘Knowledge incarnate’ who will destroy the whole family of the mind.

In other words, Knowledge will destroy the delusion and the Individual Self will realize its true nature and remain as Brahman. }

RATI- (very much in fear)
“AaryaPutra! Save me! Save me!”

(embraces her husband)

KAAMA- (enjoying her embrace visibly) (within himself)

स्फुरद्रोमोद्भेदस्तरलतरताराकुलदृशो
भयोत्कंपोत्तुङ्गस्तनयुगभरासङ्गसुभगः
अधीराक्ष्या गुञ्जन्मणिवलयदोर्वल्लिरचितः
परीरंभो मोदं जनयति च संमोहयति च [20]

*‘Fear is making the pupils of her eyes move fast.
She is having horripilations all over her body.
Her high-rising pair of heavy breasts is heaving fast and the touch is intoxicating.
The bangles and armlets adorning her hands and shoulders are tinkling melodiously,
as they entwine me like two creepers.
This tightening embrace by the frightened beloved of mine
is exhilarating and infatuating at the same time.’*

(embraces her tightly and speaks aloud)

“Beloved! Do not fear! Do not fear!
When we are there, how can Vidyaa ever arise?”

RATI-
“But, is the birth of the demoness favored by your enemies?”

{It was mentioned previously that Vidyaa will be born of the mind-father. Mind alone can beget knowledge. If ignorance is conceived by the mind, the knowledge to destroy the mind also is a conception of the mind.
Now again it is mentioned that Vidyaa will be born of the union of Viveka with Upanishat Devi. By the study of scriptures the intellect will absorb knowledge and destroy the fickle mind.
Vidyaa’s brother is Prabodha Chandra. The realization or the Awakening into the reality of Brahman arises along with Vidyaa, the knowledge.}
There are no material bodies here. This is an allegorical play where concepts are to be understood through the names used as characters.}

KAAMA-
“Yes! She will be born to King Viveka from Upanishad Devi along with her brother PrabodhaChandra (Awakening-Moon). For that purpose only, all these Shama, Dama and others are making full efforts.”

RATI-
“AaryaPutra! How is it that these impolite wretches feel exalted about the birth of Vidyaa who is going to destroy them all?”

KAAMA-

“Beloved! How can these sinners preparing for the destruction of their own family differentiate between one’s own and other’s ill-fate! Look Look!

{VIVEKA, VIDYAA ARE ALL SINNERS}

सहजमलिनवक्रभावमाजां भवति भव प्रभवात्मनाशहेतुः
जलधरपदवीमवाप्य धूमो ज्वलनविनाशमनुप्रयाति नाशं [21]

*The birth of those who are naturally tainted and crooked
causes the destruction of their source and also themselves.
The smoke which rises up (from the fire) and becomes a cloud
destroys the fire and dies out.”*

{King Viveka is coming that way with his spouse Mati, the Intelligence personified. He has to marry again Upanishat Devi to beget Vidya and destroy MahaaMoha and his army. That is, a man cannot just be intelligent; he needs the help of the Scriptures to attain knowledge which leads to liberation. King Viveka hears Kaama describing him as a sinner and retorts angrily as he makes entry on the stage. ‘Kaama’ runs away with haste afraid of Viveka. When discrimination rises in the mind, passion has to disappear!}

(Backstage)

“Ah! You wicked wretch! How dare you accuse us as sinners? Hey Hey-

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः
उत्पथप्रतिपन्नस्य परित्यागो विधीयते [22]

*Even if one is an elder,
if he is arrogant, if he does not know the right or wrong of actions,
if he is going in the incorrect path,
he should be rejected for sure.*

This is what the learned in epics declare as written in the epic poems. Our arrogant father (Mind) assisted by Ahamkaara (Ego) has bound verily the Creator, the Lord of the world! (Mind limits Brahman) Even Moha (Delusion) and others have tightened the bond.”

{Viveka is not in good health. As attachments and attractions are dominant he is very weak and emaciated. A man who entertains desires and attachments has no Viveka or discriminating knowledge.}

KAAMA- (looking)

“Dearest! The renowned brother of our family Viveka is coming verily this way, accompanied by his wife ‘Mati’ (Intelligence).

He is-

{POOR VIVEKA!}

रागादिभिस्वैरसचारिभिरात्तकान्तिनिर्भर्त्स्यमान इव मानधनः कृशाङ्गः
मत्या नितान्तकलुषीकृत्या शशाङ्कः कान्त्येव सान्द्रतुहिनान्तरितो विभाति [23]

*His luster diminished by the Raaga (attachment) and others
who behave as they like and disregard him as it were;
only having prestige as his wealth;
with emaciated limbs;
accompanied by Mati who appears very much distressed;
he shines like the pale moon shining in the night densely covered by mist.*

It is better that we leave this place.”

(Both of them leave)

{MAIN PLAY BEGINS}

(Enter King Viveka and Mati)

KING- (thinking)

“Dearest! Did you hear the arrogant words of that lowly impolite Kaama? He dares to accuse us as the sinners!”

MATI-

“AaryaPutra! Does not that fellow know his own fault?”

KING-

“Look-

{BRAHMAN IS BOUND BY ALL THESE WICKED CHARACTERS!}

असावहन्कारपरैर्दुरात्मभिर्निर्बध्य तैः पापशठैर्मदादिभिः
चिरं चिदानन्दमयो निरञ्जनो जगत्प्रभुर्दीनदशामनीयत [24]

*This Lord of the world, who is bereft of taints,
and who is the blissful state of consciousness,
has been bound and brought down to such a pathetic state
by these wicked, evil wretches like Mada (Arrogance) and others,
dominated by Ahamkaara (Ego).*

We are only doing a meritorious deed by trying to free him and we are accused as sinners! Alas! These wicked ones still thrive!”

{WHY BRAHMAN BECAME BOUND?}

MATI-

“AaryaPutra! It is heard that this one is by nature blissful and pleasant, ever-lustrous, and manifests all over the three worlds and is the Supreme Lord! In that case, how has he been captured by these wretched evil-doers and thrown into the ocean of dense delusion?”

KING-

“Dearest!

{BRAHMAN FELL FOR MAAYAA AND BECAME EMBODIED}

सततधृतिरप्युच्चैः शान्तोऽप्यवाप्तमहोदयोऽप्यधिगतनयोऽप्यन्तःस्वच्छोऽप्युदीरितधीरपि
त्यजति सहजं धैर्यं स्त्रीभिः प्रतारितमानसः स्वयमपि यतो मायासङ्गात्पुमानिति विश्रुतः [25]

*Though a man is stable-minded always, though of a higher state,
though in the quiescent state, though has achieved all,
though he knows all the rules, though he is very pure within,
though extremely intelligent,
he gets deceived by women and loses his natural bravery.
Brahman also has become well-known as PUMAAN (embodied Self)
by the company of that lady Maayaa!*

MATI-

“AaryaPutra! Like the line of darkness covering the thousand-rayed Sun, this Lord who is like the ocean of luster has been blocked by the presence of that lady Maayaa!”

{ A NON-ENQUIRING MIND IS DELUDED }

KING-

“Dearest! This lady called Maayaa appears because of non-enquiry and is not real. Yet, like a prostitute, she exposes herself in various ways and cheats all men.
Look –

{ BRAHMAN APPEARS AS IF BOUND }

स्फटिकमणिवद्भास्वान्देवः प्रगाढमनार्यया
विकृतिमनसा नीतः कामप्यसङ्गतविक्रियः
न खलु तदुपश्लेषादस्य व्यपैति रुचिर्मनाक्
प्रभवति तथाप्येषा पुंसो विधातुमधीरतां [26]

*The Lord who shines taintless like the crystal stone indeed
cannot undergo any change whatsoever.
Yet somehow he has undergone a complete change in the mind
because of this wayward lady.
By her contact, his natural state of course, changes not in the least.
Still, this female strives to make the Lord swerve from his natural state.”*

MATI-

“AaryaPutra! What again could be the reason for this crafty lady to deceive this noble person?”

KING-

“Maayaa does not act with a reason or purpose.
This is the in-born character of these she-devils!
Look –

{THE FEMALES HAVE THE POWER TO ATTRACT}

संमोहयन्ति मादयन्ति विडंबयन्ति
निर्भर्त्सयन्ति रमयन्ति विषादयन्ति
एताः प्रविश्य सदयं हृदयं नराणां
किं नाम वामनयना न समाचरन्ति [27]

*They infatuate. They intoxicate. They ridicule.
They reproach. They entertain. They depress.
Entering the soft-hearts of the men,
what these pretty ladies with lovely eyes do not do?*

There is another reason also.”

MATI-

“AaryaPutra! What is that other reason?”

{THROUGH THE POWER OF MIND, ONE BRAHMAN APPEARS AS MANY}

KING-

“This wicked lady thought that-

*‘I have lost my youth! I have become very old! This old man (PuraanaPurusha-Brahman)
is by nature averse to sense pleasures! Therefore I will establish my son (Mind) in the
post of the Supreme Lord!’*

The Mind also, following well the intention of his mother, remaining very close to the Lord, obtaining as it were his very character, has built cities with nine doors and -

एकोऽपि बहुधा तेषु विच्छिद्येव निवेशितः
स्वचेष्टितमथो तस्मिन्विदधाति मणाविव [28]

*-though one, resides in them all as many.
He superimposes his actions on him (Lord) like a reflection in the gem.”*

MATI- (thinks)

“AaryaPutra! The son is exactly like his mother (deceitful)!”

{Brahman deluded by Maayaa, begets the mind as it were. This mind projects the worlds as it were. The first thing that is conceived by the mind is the Ego or Ahamkaara, the limited sense of possessing a material body and identity with it. Ahamkaara is the eldest son of the mind, and so becomes the grandson of Brahman. He tightly holds on to his grandfather. Brahman by his contact identifies himself with the body of nine holes.}

KING-

“Ahamkaara is the eldest son of the mind. Our Lord is now embraced by his grandson. And this Lord of all-

{AHAMKAARA}

जातोऽहम् जनको ममैष जननी क्षेत्रं कलत्रं कुलं
पुत्रा मित्रमरातयो वसु बलं विद्याः सुहृद्बान्धवाः
चित्तस्पन्दितकल्पनामनुभवन्विद्वानविद्यामयीं
निद्रामेत्य विघूर्णितो बहुविधान्स्वप्नानिमान्पश्यति [29]

*‘I am born; this is my father; my mother; my land; my family;
my sons; my friends; my enemies; my wealth;
my strength; my learning; my well-wishers; my relatives’
In this manner experiencing the imaginations appearing in the agitated mind,
the all-knower falls asleep in ignorance
and with eyes rolling in stupor sees various types of these dreams.’*

MATI-

“AaryaPutra! If the Supreme Lord has been sleeping like this for so long lost to all his knowledge, then how will PRABODHA- Awakening happen in him?”

KING- (visibly embarrassed looks downwards)

MATI-

“AaryaPutra! Why have you become silent like this with the head bent in extreme embarrassment? Why are you not saying anything?”

KING-

“Beloved! The women are by nature envious. Therefore I am weighed down by my guilt.”

MATI-

“AaryaPutra! Those types of women are different and will block the path of the husband who is engaged in some work which interests him or who is engaged in some righteous act!”

{DISCRIMINATING POWER SHOULD BE GUIDED BY UPANISHADS}

KING-

“Beloved!

मानिन्याश्चिरविप्रयोगजनितासूयाकुलाया भवे-
च्छान्त्यादेरनुकूलनादुपनिषद्देव्या मया संगमः
तूष्णीं चेद्विषयानपास्य भवती तिष्ठेन्मुहूर्तम् ततो
जाग्रत्स्वप्नसुषुप्तिधामविरहात्प्राप्तः प्रबोधोदयः [30]

*With the help of her friends, Peace etc,
if I could unite with the well-honored Devi Upanishad,
who is distressed with envy due to the long-time separation from me;
if you could stay for some time silent without chasing the sense objects,
then, in the absence of the three states of waking, dream and deep sleep,
the 'Awakening' will occur.*

MATI-

“AaryaPutra! If the Lord of our family (Brahman) can be freed from the bondage where he is tied up hard by the strong rope of ego, then I do not mind even if you are constantly in her company. I am quite happy about this.”

KING-

“Beloved! If you are pleased, then all my wishes will get fulfilled definitely.
As it is-

{The process of 'Awakening' starts by developing the good qualities like 'control of the mind' 'control of the body' etc. At the same time a seeker should study the Upanishads and other Scriptures leading towards Self-Realization and practice contemplation of the Self.}

बद्धवैको बहुधा विभज्य जगतामादिः प्रभुः शाश्वतः
क्षिप्त्वा यैः पुरुषः पुरेषु परमो मृत्योः पदं प्रापितः
तेषां ब्रह्मभिदां विधाय विधिवत्प्राणान्तिकं विद्यया
प्रायश्चित्तमिदं मया पुनरसौ ब्रह्मैक्यतां नीयते [31]

*I will, with the help of Vidyaa (Self-knowledge)
and through proper methods (mentioned in the scriptures),
lead the Self towards the union of Brahman and avenge those
who have made the Lord of the entire world, the Purusha (Self),
the First one, the eternal one, the one and only one,
to get bound and to be divided manifold,
and made him enter the cities (bodies) and pushed him to the city of Death.*

Let that be so! Let us find 'Shama' and others and get the work started.”

(Mati and Viveka move out of the stage)

इति श्रीकृष्णमिश्रविरचिते प्रबोधचन्द्रोदये प्रथमोऽङ्कः

FIRST ACT

OF THE PLAY

PRABODHACHANDRODAYA

‘RISE OF THE MOON OF AWAKENING’

AUTHORED BY

SHREE KRISHNAMISHRA

ENDS

द्वितीयोऽङ्कः

SECOND ACT

INTRODUCTION-

The City of Vaaraanasee filled with various types of saints and philosophers is where the next scene takes place.

What is the meaning of Vaaraanasee?

VAARAANASEE- (Shruti explanation)

Sage Atri questioned Yaajnavalkya-

य एषोऽनन्तोऽव्यक्त आत्मा तं कथमहं विजानीयामिति?

How will I know the Self which is endless and unmanifest?

Yaajnavalkya said-

सोऽविमुक्त उपास्यो य एषोऽनन्तोऽव्यक्त आत्मा सोऽविमुक्ते प्रतिष्ठितः।

That non-liberated should be contemplated upon as this endless eternal Self as established in the non-liberated.

Atri asked-

सोऽविमुक्तः कस्मिन् प्रतिष्ठितः ?

Where is that non-liberated one established?

Yaajnavalkya said-

वरणायामस्यां च मध्ये प्रतिष्ठितः।

He is established in the center surrounded by swallowing.

Atri asked-

का वरणा? का असी ?

What enveloping? What swallowing?

Yaajnavalkya said-

सर्वानिन्द्रियकृतदोषानस्यत इत्यनेनासी भवति।

It swallows all the faults connected to the sensory actions.

(In ordinary language, this conversation means-

How does one find the Self?

The 'I' which is embodied is the 'I' which is the ever-liberated Self!

Where is this Self?

It keeps swallowing always! That is the clue!

What does it swallow?

*That which perceives is the bound Self. Non-perceiving leads to the changeless Self-state!
Contemplate on the Self which transcends the sense perceptions.*

Vaaraanasee is the center of perceptions of the embodied Self. Each individual Self is Vaaraanasee. Now the City of Kaashi situated at the confluence of rivers Varunaa and Assi is known as Vaaranaasi or Vaaraanasee.

In the first act, the general plot of the story has been briefly mentioned. King Viveka has to destroy Mahaamoha and his army in the forthcoming battle; unite with Upanishat Devi with the consent of his loyal wife Mati and beget PrabodhaChandra.

In the second and third acts, the author presents a brief glimpse of the deterioration of knowledge in the society. Using humor as his tool he brings out the faults of the heretic philosophies; the immoral life led by the followers of Buddhism and Jainism; the unethical violent practices adhered to by the followers of Pashupati (Shiva); the Vedas and Upanishads used by the ignorant foolish Brahmins as the means of looting the public.

The author is not condemning any particular religious head or leader. But he brings out the pathos of all these philosophical thoughts as they become just tools in the hands of the wicked for looting the rich and get mis-interpreted in the name of the revered Gurus.

This may be a subtle method used by the author to request King Gopaala to re-establish Dharma and punish the wicked. The author wants King Gopaala to use his Viveka or Discrimination, give the revered status to Upanishads, develop devotion of Vishnu in the minds of the populace and destroy the atheist trend of the society.

CONTEXT OF THE PLAY:

At present the city of Vaaraanasee is in the hold of Mahaamoha. In other words, the individual Self who swallows sense perceptions from all sides is the city of Vaaraanasee and he is in great delusion. The deluded man is now in the hold of Dambha (hypocrisy), the chief servant of Mahaamoha!}

SECOND ACT OF THE PLAY

प्रवेशक/PRAVESHAKA

{PRAVESHAKA is 'The Introducer' an interlude acted by the inferior characters such as servants, buffoons etc, for the purpose of acquainting the audience with events not represented on the stage, but a knowledge of which is essential for the proper understanding of what follows.}

{Enters Dambha (Hypocrisy)}

DAMBHA-

"I have been ordered by King Mahaamoha like this-

'Child! Dambha! That Viveka along with his minister has vowed that he will get enlightenment! Shama, Dama and others have been allotted their proper posts.

The ruin of our family which is predicted to happen in the future should be somehow stopped by you all by acting vigilantly.

In the earth, there is a sacred city named Vaaraanasee which bestows liberation to all. You go there and try to create obstacles for the fulfillment to be attained in the four stages of life (Brahmacharya/ celibate student, Gaarhastya/ householder, Vaanaprastha/retirement to the forest, and Sannyasa/life of complete renunciation).'

Now I have taken over this Vaaraanasee. I have completed the orders of my Master.

{Men dominated by 'Dambha' act like saints and Sages in the day-time and cheat the people. At nights they are engaged in enjoying women and wine.}

Now those who are under my control-

वेश्यावेश्मसु सीधुगन्धिललनावक्त्रासवामोदितै-
नीत्वा निर्भरमन्मथोत्सवरसैरुन्निद्रचन्द्राः क्षपाः
सर्वज्ञा इति दीक्षिता इति चिरात्प्राप्ताग्निहोत्रा इति
ब्रह्मज्ञा इति तापसा इति दिवा धूर्तैर्जगद्वन्च्यते [1]

*- spend the moonlit nights, sleepless and
continuously enjoying the amorous sports,
tasting the juicy lips of the ladies, fragrant with wine,
in the prostitute's houses;
and cheat the world in the morning
parading as highly learned, as conductors of Sacrificial rites,
as worshippers of fire from a long time,
as knowers of Brahman, as performers of penance and so on.*

(observing)

Some traveler is coming right this way after crossing River Bhaagirathi.”

{When hypocrisy is there, naturally ego has to make an entrance!}

DAMBHA-

“He appears -

ज्वलन्निवाभिमानेन ग्रसन्निव जगत्त्रयीं
भर्त्सयन्निव वाग्जालैः प्रज्ञयोपहसन्निव [2]

*as if burning with arrogance;
as if swallowing the three worlds;
as if reproaching all with his oratory power;
as if sneering at everyone with his wisdom.*

I think he must be coming from the southern Raadda (राढा) country situated on the other side of the River Ganges. I will find out from the other traveler the news about this Ahamkaara.”

{People of Gouda country (Raadda) are supposed to be highly arrogant and egoistic by nature}

(Dambha moves away)

{ AHAMKAARA IS ENTERING THE CITY }

(Ahamkaara enters as he was described)

{ Ahamkaara makes fun of all the religious heads and philosophers residing all over the city. Because of Dambha's domination, the entire city is filled with people parading as saints and Sages without an iota of knowledge. Brahmins have no knowledge of Vedas. Philosophers do not even know a single sentence from the treatises of their cult. Everything is a mockery. Everything is misunderstood and explained wrongly. Dambha dominates every mind. Ahamkaara is very happy by seeing all this. He is awed by the power of King Mahaamoha. }

AHAMKAARA-

“Aha! This world is filled with idiots! As it is-

{ Nobody has studied anything; nor have they understood anything. Just dressing up as great thinkers and philosophers, they fool the people and rob their money! }

नैवाश्रावि गुरोर्मतं न विदितं कौमारिलं दर्शनं
तत्त्वं ज्ञातमहो न शालिकगिरां वाचस्पतेः का कथा
सूक्तं नापि महोदधेरधिगतं माहाव्रती नेक्षिता
सूक्ष्मा वस्तुविचारणा नृपशुभिः स्वस्थैः कथं स्थीयते [3]

*Never listened to the words of the Guru!
(Prabhaakara, the propounder of Meemaamsaka theory)*

Never understood the philosophy of Kumarila Bhatta! (Meemaamsaka theorist)

Never learnt the philosophy discussed by Shaalika Mishra! (Prabhaakara's follower)

What to say of of Vaachaspati's Nyaaya philosophy?

*Never bothered to read even a simple sentence in the huge ocean of
Vyaakarana Mahaa Bhaasya (treatise)!*

Never observed the subtle analysis of objects mentioned in the PashuPati philosophy!

How do these human-shaped animals manage to stay placid as if they know everything!

(looking at Brahmins reciting vedas)

These men do not know the true import of the Vedas; they only know how to recite or read them. They are indeed intent on destroying the Vedas!

(moves to another spot and looks at those dressed as ascetics)

And these men here with shaven heads are dressed as Sannyasins only for receiving alms; and pretending as if they are well-versed in all the scriptures, are only making the Upanishads more confusing and wrongly understood!

(laughing aloud)

प्रत्यक्षादिप्रमासिद्धविरुद्धार्थावबोधिनिः
वेदान्ता यदि शास्त्राणि बौद्धैः किमपराध्यते [4]

*If Vedanta texts (Upanishads)
which give instructions contradicting
the understanding obtained by direct perception etc.,
are considered as sacred scriptures,
then what wrong thing was done by the upholders of Buddhism?*

{Both Vedanta and Buddhism explain the false nature of the world as against the directly perceived reality of the world. But still Buddhism is considered as an atheist philosophy.}

Listening to these noisy prattling will only result in obtaining more sins.

{Just by rattling away that the world seen by the eyes is unreal, one cannot explain the Vedantic doctrines. Those ascetics seen by Ahamkaara are not realized knowers and just manage to bluff their way out and fool people with highly profound meaningless statements.}

(moves to another spot and looks at the Kaapaalikas)

These men-shaped animals here are hypocrites, dressed as if they belong to the sect of Shiva and Paashupata and have never practiced the philosophy of AkshaPaada.

(The Paashupataa philosophy upholds three principles- Pashu/Paasha/Pati. Prakriti is the Paasha (rope) binding the Purusha and making him a Pashu (animal). Pati (Lord) is the cause of all their acts. Pati is the creator of the world and differs from Paasha and Pashu. These Paashupata upholders accept the Vedas as the source of knowledge as stated by Nyaya philosophers; yet they act against such a belief. So they do not practice the AkshaPada doctrines of Nyaya.)

Men will go to hell even by just conversing with them. Better move away before I am seen by them.

(moves to another spot and looks at the Ganges-bank saints)

These-

गङ्गातीरतरङ्गशीतलशिलाविन्यस्तभास्वद्बृसीसंविष्टाः
कुशमुष्टिमण्डितमहादण्डाः करण्डोज्ज्वलाः
पर्यायग्रथिताक्षसूत्रवलयप्रत्येकबीजग्रहव्यग्राग्राङ्गुलयो
हरन्ति धनिनां वित्तान्यहो दाम्भिकाः [5]

*These hypocrites here sit on the holy mat
neatly spread out on the rock on the bank, kept cool
by the dashing waves of the river Ganga.*

*They hold the 'thick staff' adorned by the Kusha grass in their fist;
look splendid with their bamboo water-pots.*

*Their tips of the fingers are intent on catching each seed of the rotating garland
with the neatly strung Rudraaksha seeds.*

These hypocrites, alas, are only after cheating the rich of their money.

{बृसी- ब्रुवन्तो अस्यां सीदन्तीति बृसी, उपदेशकासनं

As the instruction goes on, the seats wear out - the seat of an instructor }

{वेणुमान् स कमण्डलुः करण्डः स्यात्

The water-pot made of bamboo is 'Karanda' }

(moves to still another spot and looks at tri-staff holders)

These creatures holding on to the tri-staff for their living are lost both to the paths of Dvaita (dualism) and Advaita (non-dualism).

(They follow the Dvaitaadvaita doctrine propounded by Bhaaskara.

As both Dvaita and Advaita are contradictory to each other, by joining them together, the seeker is lost to both the cults.)

(moves to another spot and sees a hermitage)

अये कस्यैतद्द्वारोपान्तनिखातातिप्राम्शुवंशकाण्डताण्डवितधौतसितसूक्ष्मांबरसहस्रमितस्ततो
विन्यस्तकृष्णाजिनदृषदुपलसमिच्यपालोलूखलमुसलमनवरतहुताज्यगन्धिधूमश्यामलितगगन-
मण्डलममरसरितो नातिदूरे विभात्याश्रममण्डलं ||

Hey! There is a hermitage situated not far from the River Ganges.

Whom does it belong to?

*Near the entrance bamboo poles stand fixed to the ground. Numerous white garments
washed clean, are hanging on these poles and dancing in the wind.*

*Black antelope skin, bricks, stones, sticks, special vessels, mortar, and pestle, are all
neatly placed inside the house.*

*The skies here are darkened by the smoke rising from the ghee offered to the fire
continuously.*

Surely this house must belong to some householder. So be it! This extremely holy place is fit for our stay for two or three days.”

(enacts entering inside)
(looks around)

{In this scene Dambha the ‘Hypocrisy personified’, is seated with a full costume of overflowing religious symbols. He is not easily approachable. He acts arrogant and vain-headed. He makes stories of his greatness and fools one and all. He treats all the visitors as unholy and unworthy of his grace. A young lad acts as his servant and guards the hermitage.
Ahamkaara is not recognized by Dambha and he mis-treats even Ahamkaara. }

{ AHAMKAARA SEES DAMBHA }

AHAMKAARA-
“Hey!

मृदुबिन्दुलाञ्छितललाटभुजोदरोरः कण्टोष्टपृष्टचिबुकोरुकपोलजानुः
चूडाग्रकर्णकटिपाणिविराजमानदर्भाङ्कुरः स्फुरति मूर्त इवैष दम्भः [6]

*Crescent shaped marks (of sandal paste) adorn
the fore-head, shoulders, stomach, chest, neck, lips, back, chins, cheeks, and knees.
Darbha grass adorns the head, ears, waist, hands.
This must be indeed Dambha in person.*

So be it. I will approach him. (approaches)
May auspiciousness befall you!”

(Dambha avoids him with a snort)

(enters a young lad/BATU)

{In hermitages, there will many such ‘Batus’ who will parade as great disciples of their great Guru and disrespect people who try to have the ‘Darshan’ of their Guru. This Batu is a sample product. }

BATU (Disciple of Dambha) - (with apprehension)

“Hey Brahman! (meant as a ridicule) Stay away! Wash your feet and then enter the hermitage.”

AHAMKAARA- (with anger)

“Ah! You sinner! Are we in the land of the Turks that the householders do not welcome those well versed in Vedas even by washing their feet and offering a seat?”

DAMBHA-

(pacifies him with a signal from the hand)

{ Batu interprets Dambha’s sign language }

BATU-

“The great Guru worthy of worship by all, orders thus- *the family and character of the gentle-man who has arrived from far is not known to us.*”

{HYPOCRISY COLLIDES WITH AHAMKAARA AND ANGER EXPLODES}

AHAMKAARA-

“Ah! How dare you want to enquire about my family and character?
Hear then-

गौडं राष्ट्रमनुत्तमं निरुपमा तत्रापि राढापुरी
भूरिश्रेष्ठकनामधाम परमं तत्रोत्तमो नः पिता
तत्पुत्राश्च महाकुला न विदिताः कस्यात्र तेषामपि
प्रज्ञाशीलविवेकधैर्यविनयाचारैरहं चोत्तमः [7]

*Gouda is an excellent country.
Even there, Radaapuri is unparalleled.
Even there, Bhoori-Shreshtaka is a splendid house.
There, our father is the most excellent man.
Who does not know his sons are born in a great family?
Among them also, I am the excellent one in wisdom,
conduct, discrimination, politeness and behavior.”*

(Dambha stares at the boy)

BATU- (brings a copper vessel)

“Lord! Let the feet be washed!”

AHAMKAARA- (to himself)

“Let it be so! What is there to object? Let it be done so!”

(He washes the feet and approaches Dambha)

DAMBHA- (clenches his teeth and stares at the boy)

BATU-

“Please remain at a distance. The sweat drops from your body will spread through the wind.”

AHAMKAARA-

“Aha! What an amazing thing this Brahmin-hood is!”

BATU-

“Brahman! So it is! That is why-

{EVEN KINGS DO NOT COME NEAR OUR GREAT GURU}

अस्पृष्टचरणा ह्यस्य चूडामणिमरीचिभिः
नीराजयन्ति भूपालाः पादपीठान्तभूतलं [8]

*The kings unable to touch his feet,
bathe the ground where his foot-stool is placed,
by the rays emanating from their crest-jewels.”*

AHAMKAARA- (to himself)

“Oh! This country is indeed under the control of Dambha.
(loudly) Let it be so! I will sit on this mat.”

(He tries to do so)

{NOBODY CAN SIT IN FRONT OF OUR GURU AND DISRESPECT HIM}

BATU-

“No! Do not do that! No one else should sit when the ‘Great one worshipped by all’
remains seated!”

AHAMKAARA-

“Ah Sinner! Even we, the holy ones, famed in the south Raadda country are not to be
seated; is it so? Hey fool listen!”

{AHAMKAARA BOASTS ABOUT HIS OWN GREATNESS}

नास्माकं जननी तथोज्ज्वलकुला सच्छोत्रियाणां पुनर्व्यूढा
काचन कन्यका खलु मया तेनास्मि ताताधिकः
अस्मच्छयालकभागिनेयदुहिता मिथ्याभिशप्ता
यतस्तत्संपर्कवशान्मया स्वगृहिणी प्रेयस्यपि प्रोन्झिता [9]

*My mother does not belong to such a renowned family.
But I married a girl belonging to the family well versed in scriptures.
So I am greater than my father.
My brother-in-law’s nephew’s daughter was falsely accused as characterless.
I threw out my wife, though loved by me, because she was related to that girl.”*

DAMBHA-

“Brahman! If it so, I do not know anything about you.

Because-

{DAMBHA BOASTS ABOUT HIS OWN GREATNESS}

सदनमुपगतोऽहम् पूर्वमंभोजयोनेः सपदि मुनिभिरुच्चैरासनेषून्झितेषु
सशपथमनुनीय ब्रह्मणा गोमयाम्भः परिमृजितनिजोरावाशु संवेशितोऽस्मि [10]

*I had once visited Brahma's world!
Immediately all the Sages got up from their seats.
Brahma (to honor me) made me quickly sit on his thigh purified by cow-dung and water
forcing me to do so, with oaths and pleadings.”*

AHAMKAARA- (to himself)

“Aha! This hypocrite Brahmin is simply exaggerating his glory!

(thinking)

Or he is the Hypocrisy personified! Let it be so.

(loudly)

Hey! What are you proud of?

(angrily)

{WHAT BRAHMA? WHAT INDRA? EVERYONE IS A SLAVE OF ME!}

अरे क इव वासवः कथय कोऽत्र पद्मोद्भवो
वद प्रभवभूमयो जगति का मुनीनामपि
अवेहि तपसो बलं मम पुरन्दराणां शतं
शतं च परमेष्ठीनां पततु वा मुनीनां शतं [11]

*HEY! Who is that Indra? Tell me who is that Lotus-born?
Where do the Sages originate from?
Understand well that
hundreds of Indras or hundreds of Brahmas or hundreds of Sages
collapse in front of my power of penance!”*

{DAMBHA RECOGNIZES AHAMKAARA AND APOLOGISES}

DAMBHA- (looks) (expressing joy)

“OH! This is our grandfather Ahamkaara! Noble Sire! I, the son of Lobha (Greed) salute you!”

{Greed for wealth and pleasures leads one to become a hypocrite in the society.}

AHAMKAARA-

“Dear! Live long! You were a child when I last saw you at the end of Dvaapara Yuga! Now, being old I was not able to recognize you after such a long time-span. Is your son Anrita (Falsehood) doing well?”

{Hypocrisy was less in DvaaparaYuga. He grew well in Kali Yuga. But Ahamkaara is very old. He is there from the beginning of Brahma’s times.

Hypocrisy leads to falsehood and lying. Anrita (falsehood) is Dambha’s son. Falsehood is always in the company of hypocrisy.}

DAMBHA-

“How else? He also stays here as per the orders of MahaaMoha. I cannot even for a second be without him.”

{‘Desire for pleasures along with Greed’ gives way to hypocrisy. Trishnaa and Lobha are the parents of Dambha.The whole family is always seen together. Where one is there, others will be surely present.}

AHAMKAARA-

“Are your parents Trishnaa (Thirst for pleasures/Mother) and Lobha (Greed/Father) doing well?”

DAMBHA-

“They also are staying here as per the orders of King MahaaMoha. I cannot even for a second be without them both. What purpose has made Thine noble Self to grace this place?”

AHAMKAARA-

“Dear! I heard that MahaaMoha is facing danger from Viveka. I have come here to enquire about the true facts.”

{The individual ego, Ahamkaara is worried because, if Viveka kills MahaaMoha, the ego will also face death.}

DAMBHA-

“Welcome to thine noble self! The great king is due for arriving here from Indra’s world! So it is heard! There is a rumor that Lord has chosen the capital city Vaaraanasee as his future abode.”

{MahaaMoha has conquered the heavens. Indra and his followers are all under his spell and are drowned in pleasures. They never seek knowledge and are always suffering. Now, MahaaMoha has entered the earth to claim his supremacy.}

AHAMKAARA-

“What again is the reason for the Moha (delusion) to settle down here once for all?”

{MahaaMoha is afraid that men on earth are enquiring about Truth and Viveka will soon be crowned as the king. Viveka will surely kill MahaMoha. He should be destroyed before he gains strength. That is why MahaaMoha is here.}

DAMBHA-

“Viveka has to be stopped at any cost! And also-

विद्याप्रबोधोदयजन्मभूमिर्वाराणसी ब्रह्मपुरी निरत्यया
असौ कुलोच्छेदविधिं चिकीर्षुर्निर्वस्तुमत्रेच्छति नित्यमेव [12]

*Vaaraanasee the City of Brahman, is imperishable and
is also the birth-place for Vidyaa (Knowledge) and Prabodha (Awakening).
This Viveka wants to always live here
purposing to destroy his own family (Mind and others).”*

AHAMKAARA- (with fear)

“If that is the case, then whatever is done by Moha may not be fruitful!

{THE GREAT CITY OF VAARAANASEE}

परममविदुषां पदं नराणां पुरविजयी करुणाविधेयचेताः
कथयति भगवानिहान्तकाले भवभयकातरतारकं प्रबोधं [13]

*Lord Shiva, the conqueror of the Tripura demons,
feeling extremely compassionate, imparts here
the ‘Awakening state’ (Prabodha)
which makes one cross over the fear of worldly existence,
to those men who are ignorant of the Supreme state, at their death-time.”*

{NOT ALL CAN BE INSTRUCTED BY SHIVA}

DAMBHA-

“It is true! Yet it cannot happen to those overcome by Kaama (desire) and Krodha (Anger). That is why the learned state that-

यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम्
विद्या तपश्च तीर्थं च स तीर्थफलमश्नुते [14]

*He whose hands, feet and mind
and whose learning, penance and sexual organs are under control,
he alone will receive the fruits of a sacred place.”*

{योनिरुपथेन्द्रियं तीर्थं}

DAMBHA- (to the back of the screen)

“Hey Hey people! Lord MahaaMoha has arrived!
Therefore-

निष्यन्दैश्चन्दनानां स्फटिकमणिशिलावेदिकाः संस्क्रियन्तां
मुच्यतां यन्त्रमार्गाः प्रचरतु परितो वारिधारा गृहेषु
उच्छ्रीयतां समन्तात्स्फुरदुरुमणयः श्रेणयस्तोरणानां
धूयन्तां सौधमूर्धस्वमरपतिधनुर्धामचित्राः पताकाः [15]

*Embellish the platforms made of crystal stones by sprinkling sandal paste all over.
Open up the fountains.
Make the water, flow to all the houses nearby.
In all the entrances in all the directions, hang aloft
the decorative garlands threaded with huge diamonds.
Hoist the flags painted with varied hues of rainbow (Indra's bow)
on all the terrace tops."*

DAMBHA-

"Aarya! The king is approaching this place. May the noble one honor him by welcoming him personally."

AHAMKAARA-

"Let it be so!"

(Both of them leave)

(Mahaamoha enters followed by his retinue)

MAHAAMOHA- (laughing aloud)

"Aha! These idiots are indeed without control!"

{BELIEF IN THE OTHER WORLD IS FOOLISH}

आत्मास्ति देहव्यतिरिक्तमूर्तिर्भोक्ता स लोकान्तरितः फलानां
आशेयमाकाशतरोः प्रसूनात्प्रथीयसः स्वादुफलप्रसूतौ [16]

*'There is 'AATMAA' which is different from the body.
It enjoys the fruits of his actions in another world.'
This belief is equal to desiring to eat the tasty fruits
rising out of the flowers of a tree in the sky
which has spread out its roots firmly everywhere.*

This world gets cheated by the wicked because of trusting in the reality of objects (Self, other world etc) produced by one's own imagination.

And so-

{WHO HAS SEEN THE AATMAN?}

यन्नास्त्येव तदस्ति वस्त्विति मृषा जल्पद्भिरेवास्तिकैः
वाचालैर्बहुभिस्तु सत्यवचसो निन्द्याःकृता नास्तिकाः ।
हंहो पश्यत तत्त्वतो यदि पुनश्छिन्नादितो वर्ष्मणो
दृष्टः किं परिणामरूपितचितेर्जीवः पृथक्कैरपि [17]

*Prattling falsely that what is not there is there as a reality,
all these loquacious men who believe in a God,
have always criticized the non-believers who speak the truth.
Hmmm! Analyze the truth!*

*Has anyone seen a conscious entity, the 'Jeeva' having a complete transformation and
rise out separately from this body when it is cut into pieces?*

Not only the world, but these idiots cheat themselves too! As it is-

{DO WHAT YOU WANT! DO NOT BOTHER ABOUT ETHICS!}

तुल्यत्वे वपुषाम् मुखाद्यवयवैर्वर्णक्रमः कीदृशो
योषेयं वसु चापरस्य तदमुं भेदं न विद्मो वयं ।
हिंसायामथवा यथेष्टगमने स्त्रीणां परस्वग्रहे
कार्याकार्यविचारणा हि यदमी निष्पौरुषाः कुर्वते [18]

*When the limbs like face etc of the all the bodies look alike,
then where comes the question of caste-division?
We do not understand the difference made between the female and the land
as one's own and the other's!
Only these unmanly ones ponder about the 'do's and 'don'ts of actions
when hurting (animals for eating)
or enjoying a woman (whoever and wherever)
or swindling others of their money.*

(thinking) (proudly)

By all ways 'Lokaayata' is the right scripture. As it says, whatever is perceived directly through the senses alone is valid. Earth, water, fire, and wind (four elements) alone are the principles that exist. Wealth and passion are the goals a man should pursue in life. Only the elements modify and become intelligence. There is no world that can be reached after death. Death is the final beatitude. These truths favored by us have been treated by Vaachaspati (Guru) and have been presented to the Charvaakas. The same doctrine has passed from disciple to disciple and has spread out everywhere in the world."

(Chaarvaaka and his student enter)

{Chaarvaaka (चारुः- लोकसंमतं वाक्यो यस्य) also known as Lokaayata (prevalent among people/ admits the existence of this world alone) is named after its founder Chaarvaaka, (also known as Chaaru or Brihaspati) a sophistical philosopher and author of Baarhaspatya Sootras. He propounded the grossest form of atheism and materialism. Chaarvaaka system is classified as the heterodox (Naastika) system. According to Charvakas, Aatma, the Self does not exist as a separate entity in the body, as one can never `see` it directly.}

CHAARVAAKA-

“Son! Science of administration (Danda-Neeti) alone is proper learning. All intelligence is contained within it only. The three Vedas are the worthless prattle of the cheats. By producing a heaven, nothing special has been achieved.

स्वर्गः कर्तृक्रियाद्रव्यविनाशे यदि यज्वनां
ततो दावाग्निदग्धानां फलं स्याद् भूरि भूरुहां [19]

*If heaven is attained by the person who performs sacrifice
at the destruction of
the agent of action (after death), action (fire-rites etc)
or materials used in the Sacrifice (offered to the fire),
then such a fruit should be attained abundantly
by the trees getting burnt in a forest-fire!*

And also-

निहतस्य पशोर्यज्ञे स्वर्गप्राप्तिर्यदीष्यते
स्वपिता यजमानेन तत्र कस्मान्न हन्यते [20]

*If the animal sacrificed in the Sacrifice is destined to get heaven,
then why not the ‘performer of the Sacrifice’ kill his own father?*

And also-

मृतानामपि जन्तूनां श्राद्धं चेतृत्पत्तिकारणं
निर्वाणस्य प्रदीपस्य स्नेहः संवर्धयेच्छिखां [21]

*If the ‘Shraaddha ceremony’ (performed in honor of the dead)
is going to satisfy the creatures though they are dead,
then oil poured into the lamp with the snuffed out flame, should rise up the flame!”*

SHISHYA (Disciple) -

“Master! If the main objective of a man is to eat and drink, then, why do these people suffer performing the most horrifying types of penance like, ‘Paraaka (twelve days of fasting), Saantapana (scorching or Burning), Shashta-kaala-ashana (food eaten every sixth evening only)’ in these pilgrimage centers discarding the pleasures of the world?”

CHAARVAAKA-

“Deceived by the Vedas coined by the cheats these fools get satisfied just by imagined sweet-balls. (Laddus)

Look Look!

क्वालिङ्गनम् भुजनिपीडितबाहुमूलं
भुग्नोन्नतस्तनमनोहरमायताक्ष्याः
भिक्षोपवासनियमार्कमरीचिदाहैः
देहोपशोषणविधिः कुधियां क्व चैषः [22]

*Where is (what comparison is there for) the embrace,
of the lovely girl with large eyes-
as her high rising breasts bend down and get crushed
pressed hard at the shoulder blades by the lover
and
where is the austerity of the idiots
by emaciating the body through begging, starving, disciplines,
and vows like ‘Chaandraayana’ or ‘sitting under the sun’?”*

SHISHYA-

“Master! If it is so, then these fools roaming these holy-centers say that the pleasures of the world should be avoided as they are mixed with pain!”

CHAARVAAKA- (laughing aloud)

“Ah! All that is the insane imagination of these human-shaped animals!

त्याज्यं सुखं विषयसंगमजन्म पुंसां
दुःखोपसृष्टमिति मूर्खविचारणैषा
व्रीहीन्जिहासति सितोत्तमतण्डुलाद्यान्
को नाम भोस्तुषकणोपहितान्हितार्थी [23]

*The fools alone have made the theory that
the pleasures rising out of the sense contacts should be renounced by men
as they will give pain later.
Ho! Which person desirous of his own good
will throw away the paddy grains filled with excellent white rice
because they are mixed with the chaff?”*

{MahaaMoha meets with Chaarvaaka}

MAHAAMOHA-

“Ah! After a long time, such factual words please the ears!

(looks) (happily)

Oho! This is my dear friend Chaarvaaka.”

CHAARVAAKA- (looking)

“This is the great king MahaaMoha!

(approaching) Victory! Victory! O King! This Chaarvaaka salutes!”

MAHAAMOHA-

“Chaarvaaka! Welcome! Be seated here!”

CHAARVAAKA- (sits)

“This is the eight-fold limb salutation of Kali (KaliYuga) in person!”

{Kali Yuga is the representation of wickedness, selfishness, ignorance etc. }

MAHAAMOHA-

“Hey Kali! Everything is alright I suppose!”

CHAARVAAKA-

“By the grace of the Lord everywhere there is only well-being for us!

After completing the task I am here to get blessed by the sight of thine feet!

आज्ञामवाप्य महतीं निपातान्निर्वर्त्य तां सपदि लब्धसुखप्रसादः
उच्चैः प्रमोदमनुमोदितदर्शनः सन् धन्यो नमस्यति पदाम्बुरुहं प्रभूणां [24]

*After accepting the great command of the Lord,
fulfilling it by destroying the enemies,
immediately obtaining the joy of completion,
feeling extremely happy being allowed to see His Highness,
this blessed one salutes the lotus-feet of the Lord!”*

MAHAAMOHA-

“So, what all has been done by Kali?”

CHAARVAAKA-

“Lord!

व्यतीतवेदार्थपथः प्रथीयसीं यथेष्टचेष्टां गमितो महाजनः
तदत्र हेतुर्न कलिनं चाप्यहं प्रभोः प्रभावो हि तनोति पौरुषं [25]

*Most of the people have swerved from the path of the Vedas
and are doing plentifully whatever they desire to do.
The reason for all this is neither Kali, nor me,
but the power of the Lord alone makes possible the fulfillment of the effort!*

The people of the northern and western regions have already renounced all the three Vedas! What to say of Shama and Dama! At other places also the three Vedas just are barely alive! The great teacher has said-

अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनं
प्रजापौरुषहीनानां जीविकेति बृहस्पतिः [26]

*Brihaspati has stated that
the fire-rites, the three Vedas,
the tri-staff, and the application of ashes all over the body,
are just some ways invented by those who are bereft of mastering any learning,
to keep their life going on.*

Therefore, Lord need not feel even the least apprehension about Vidya (Knowledge) and Prabodhodaya (Rise of awakening) in holy centers like Kuru-Kshetra and others.”

MAHAAMOHA-

“Well-done! That great pilgrimage center has been made worthless!”

CHAARVAAKA-

“Lord! I have something more to report!”

MAHAAMOHA-

“What is it?”

CHAARVAAKA-

“There is a great Yoginee (female ascetic) of great prowess named ‘VishnuBhakti’ (Devotion to Lord Vishnu). Though she has been made scarce by the influence of Kali, we are not able to even have a glimpse of those born in the family which has received her grace. Lord should pay attention to this report.”

MAHAAMOHA-

(feeling frightened) (to himself)

“AAh! That Yoginee is well-known for her prowess! She by nature is our enemy and does not easily get overpowered by us. Be it so!

(to himself)

Whatever I do will result in worse consequences. {Either supporting her or fighting her will result in our destruction only!}

(loudly)

My good man! Be free of all apprehensions! When Kaama (Passion) and Krodha (Anger) are against her, how can she ever make her appearance?"

CHAARVAAKA-

"Even if the enemy is inferior, you should not treat her with disregard if you desire victory! Because –

विपाकदारुणो राज्ञां रिपुरल्पोऽप्यरुन्तुदः
उद्वेजयति सूक्ष्मोऽपि चरणं कण्टकाङ्कुरः [27]

*Even an enemy of lower category will hit at the vital parts of the king,
and generate terrifying result.
The sprout of a thorny plant will give much pain even if it is very very small."*

MAHAAMOHA-

(looking at the back screen)

"Hey! Who is there?"

(दौवारिक/Door-keeper enters)

DOUVAARIKA-

"May the king be victorious! May the king be victorious! May the Lord give orders!"

MAHAAMOHA-

"Hey Asatsanga (one who avoids the company of the wise)!

Tell Kaama, Krodha, Lobha, Moha, Mada, Maatsarya (Desire, Anger, Greed, Delusion, Arrogance, Envy) that 'You all should be very alert at all times and somehow kill Yoginee VishnuBhakti'.

DOUVAARIKA-

"As the lord commands!"

(The door-keeper leaves)

{ 'Avoiding the company of the wise' (the door-keeper) keeps the mind in great delusion and makes the entry possible for desire, anger etc. When all these vices are dominating, there cannot arise any devotion for Vishnu in the mind. As long as such devotion has not made appearance, 'Delusion' rules supreme and Viveka, the discriminating power remains defeated. The man drowned in delusion will never seek the study of Upanishads and Prabodha or enlightenment will never ever get born. }

(Then enters PURUSHA with a letter in hand)

{Purusha means the 'Embodied Self /Self' which resides in the city of nine gates.

He as the Purusha has descended from the Purushottama, the Supreme Lord Vishnu.

Here he is completely a slave of delusion and acts without any control. All the vices are dominant and he acts as per the emotion that dominates his mind. Now he is dominated by pride and arrogance. He likes the theories made by the Charvaakas who propound the heretic religion. He is happy in his deluded dark world. }

PURUSHA-

“I have come from the country of UTKALA (where Orissa is situated now).

There is a temple known as Purushottama on the ocean bank.

Venerable ‘Mada’ (Arrogance) and ‘Maana’ (Pride) have sent me here to meet the king.
(looking)

This is the city of Vaaraanasee! This is the king’s palace. I will enter inside.

(enters)

He seems to be busy conversing with venerable Charvaaka. I will go near him.

(approaching)

Victory Victory Venerable one! Venerable one has sent this letter for you to see.”

(He gives the letter to the king)

MAHAAMOHA-

“Where are you from?”

PURUSHA-

“I have come from Purushottama.”

MAHAAMOHA- (to himself)

“Whatever I do will result in worse consequences.”

(aloud)

Charvaaka go. Be vigilant always and complete the duties allotted to you.”

CHAARVAKA-

“As the Lord commands!”

(Charvaaka leaves)

MAHAAMOHA- (reads the letter)

“(SVASTI) May all be safe!

Mada and Maana from the place called Purushottama offer their eightfold-limb salutations to the feet of Mahaamoha, the great king of kings, the Supreme Lord of all, and report thus.

There is limitless well-being!

The news is that Devi Shaanti (Peace) along with her mother Shraddha (Faith) has become a messenger for Viveka; and is trying to convince Devi Upanishat to unite with Viveka; and is working hard for this purpose night and day continuously.

And also, Dharma (Righteousness) though is a friend of Kaama (Passion) seems to have broken up with him by the influence of Vairaagya (Dispassion) and others. The reason is, he leaves Kaama and wanders elsewhere unknown to Kaama. Lordship must scrutinize these matters and act accordingly. Salutations!”

MAHAAMOHA- (angrily)

“Ah! Have they become so weak that they fear even that Shaanti? When Kaama is there acting against them all, how can she survive?”

And also-

धाता विश्वविसृष्टिमात्रनिरतो देवोऽपि गौरीभुजाश्लेषानन्दविघूर्णमाननयनो
दक्षाध्वरध्वंसनः

दैत्यारिः कमलाकपोलमकरीलेखाङ्कितोरःस्थलः शेते अब्धावितरेषु जन्तुषु

पुनः का नाम शान्तेः कथा [28]

*Brahma is engaged only in creating worlds.
Shiva, the destroyer of Daksha's Sacrifice,
bound by the chains of Parvati's arms and with eyes lolling in intoxication,
is in a blissful state.
Vishnu, the slayer of demons is lying (on his snake-bed) in the ocean,
with his chest marked by lines formed by the fish-like designs of sandal paste on
Lakshmi's cheeks.
However can Shaanti (peace) be there in the beings of the world?*

(addresses Purusha)

You rascal! Get out! Quickly go to Kaama and give our message.

'We have found out that Dharma is turning deceitful! Do not trust him even for a moment. Tie him up firmly and hold on to him.'

This is the message."

PURUSHA-

"As the Lord commands!"

(Purusha leaves)

{The embodied Self – Purusha is in the hold of MahaaMoha – the great delusion of forgetting one's true nature of bliss and knowledge. The embodied Self now has to fulfill the duties of the life having the four goals of Dharma, Artha, Kaama and Moksha. (Through righteous means fulfill the rightful desires, earn needed wealth and strive for liberation.)

Purusha's discrimination power – Viveka starts rising up suddenly due to some merits of the past.

He develops Shraddhaa – faith in the words of the noble and the wise.

His mind feels 'Shaanti' peace because of his Shraddhaa.

Shaanti (Peace) makes him seek the study of Upanishads so that he can free himself from the bondage of Samsaara. As a result he gets Vairaagya – Dispassion.

He stops running after objects of desire and neglects Kaama, one of the four goals of life.

The arrogance and pride which ruled him so far as the servants of MahaaMoha are alarmed by these new developments. They immediately inform MahaaMoha about this.

MahaaMoha who looks with contempt on Purusha who is doing all this in the mind gets angry with him.

He orders Kaama to hold on to Dharma and not allow the man to get dispassion by any chance, as desires alone can keep the man away from liberation.

Purusha is still under the hold of delusion. He is oscillating between the two states of delusion and discrimination – Moha and Viveka. }

{As the man seeks peace (Shaanti) always and wants to be free of desires which bring anxiety and apprehension, MahaMoha's greatest worry is now Shaanti. He knows Vishnu-Bhakti will also support Shaanti. If he somehow gets rid of Shaanti, Viveka could be easily over powered. He thinks of ways to subdue Shaanti. }

{ How can a man ever entertain peace of mind, if he gives in to greed or anger? MahaaMoha is confident that he can destroy peace through these two aides, Anger and Greed (Krodha and Lobha). }

MAHAAMOHA- (ponders) (to himself)

“How can this Shaanti be dealt with? Or why bother about planning anew something?

Krodha and Lobha are enough to complete this task.

(loudly)

Hey! Who is there?”

(दौवारिक/Door-keeper enters)

DOUVAARIKA-

“As the Lord commands!”

MAHAAMOHA-

“Ask Krodha and Lobha to meet me immediately.”

DOUVAARIKA-

“As the Lord commands!”

(The door-keeper leaves)

(Krodha and Lobha enter)

KRODHA-

“It has come to my notice that Shaanti, Shraddhaa and Vishnu-Bhakti are acting against His Highness! Huh! When I am alive, how can they do anything disregarding their own welfare? And also-

अन्धीकरोमि भुवनं बधिरीकरोमि
धीरं सचेतनमचेतनतां नयामि
कृत्यं न पश्यति न येन हितं शृणोति
धीमानधीतमपि न प्रतिसंद्धाति [29]

*I can blind the world! I can deafen them all!
I can make a brave man acting in a controlled way to lose his control!
(When I take hold)*

*One will not know what the proper way of acting is!
He will not listen to words of advice!
Even a wise man who is well versed in all sciences
will not remember what he has studied!*

{ Anger rises when desires remain unfulfilled. When anger takes hold, a person is completely deluded and acts like an animal forgetting all that he has studied. He has no control over himself. He does not listen to any good advice. He is blind the consequences of his actions. Blind and deaf and senseless he brings ruin to himself and to all those who belong to him. }

{ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते
सङ्गात्सञ्जायते कामः कामात्क्रोधोभिजायते
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

- Bhagavad Geeta }

LOBHA-

“Aye! When those in my hold cannot even cross over the continuous streams of overflowing desires of the mind, how can they ever have a moment to have ‘Shaanti’ in their minds!

Look Look Friend!

सन्त्येते मम दन्तिनो मदजलप्रम्लानगण्डस्थला
वातव्यायतपातिनश्च तुरगा भूयोऽपि लप्स्येऽपरान्
एतल्लब्धमिदं लभे पुनरिदं लब्धाधिकं ध्यायतां
चिन्ताजर्जरचेतसां बत नृणां का नाम शान्तेः कथा [30]

‘I own musth elephants which ooze out the temporin fluid from their cheeks.’

‘I own now horses which cover distances with the speed of the winds.

I will again obtain better ones than these.’

‘I have got this much now’. ‘I will obtain another thing too again’.

*For these men who continuously think about things more than what they have already,
and whose minds are shattered by worries,
where is the chance of ‘Shaanti’ (Peace) in their lives?!”*

KRODHA-

“Friend! You know my powers also!

त्वाष्ट्रं वृत्रमघातयत्सुरपतिश्चन्द्रार्धचूडोऽच्छिनद्
देवो ब्रह्मशिरो वसिष्टतनयानाघातयत्कौशिकः ॥

The king of Gods (Indra) killed Vritra the son of Tvashtru (architect of heavens).

Lord Shiva who wears the crescent moon on the head sliced off Brahma’s head.

Koushika (Vishvaamitra) killed the sons of Vasishta.

{Tvashtra Prajaapati or VishvaKarman had a son named Tri-Shiras (Vishvaroopta) and a daughter called Sanjna. She was married off to the Sun. As she could not bear the severe light of the Sun, her father mounted the Sun on his lathe and trimmed off a bright disc of the Sun and converted that cut off piece into Sudarshana chakra of Vishnu, Trishoola of Shiva and many more weapons of Gods.

Tri-shiras was a Sage and had immense spiritual power. Indra felt insecure and killed off the Sage for no reason. To avenge Indra Tvashtra performed a Sacrifice and out of it came Vritra who was created mainly for the purpose of killing Indra.

He performed penance and got a boon that no known weapon until then could kill him. He could not be killed by anything wet or dry or a weapon made of wood or metal. Indra wrapped sea-foam around his Vajra weapon and forced dullness into his intellect with the help of Yoga Maayaa; struck him; and killed him.}

And also-

विद्यावन्त्यपि कीर्तिमन्त्यपि सदाचारावदान्यपि
प्रोच्यैः पौरुषभूषणान्यपि कुलान्युद्धर्तुमीशः क्षणात् [31]

*I can bring under my control within a second,
men of great learning, men who are renowned for their virtues,
men who are endowed with good characters,
and those families adorned by men of great efforts
and considered by all with high regards.”*

LOBHA- (calls his wife)
“Trishnaa! Come here!”

{Where there is greed, there is always a desire. Both are inseparable.}

(Trishnaa (Thirst for sense pleasures) enters)

TRISHNAA-
“What is the command of AaryaPutra?”

LOBHA-
“Listen, my beloved!”

क्षेत्रग्रामवनाद्रिपत्तनपुरद्वीपक्षमामण्डलप्रत्याशायतसूत्रबद्धमनसां
लब्धादिकं ध्यायतां
तृष्णे देवि यदि प्रसीदसि तनोष्यङ्गानि तुङ्गानि चेतद्भोः प्राणभृतां
कुतः शमकथा ब्रह्माण्डलक्षैरपि [32]

*For those who have their minds bound by a string of desire extending towards
every object in every field, village, forest, mountain, town, city, island,
and the entire sphere of earth,
and who always are thinking about obtaining more than what they already have-
O Devi Trishnaa,
if you can shed your grace on them and swell up their bodies,
then, Ho, where can there be quiescence for those beings even in lakhs of cosmic eggs?”*

TRISHNAA-

“AaryaPutra! I already am engaged continuously in doing these tasks even before you said it! At present, as it is the command I have received from AaryaPutra, even crores of cosmic eggs will not fill my belly.”

{There is no end to wants. Even if one owns crores of cosmic eggs, a man will never have peace of mind and will covet more. That is the power of Trishnaa. Her belly never gets filled up.}

KRODHA-(calls his wife)

“Himsaa! Come here!”

{Where there is anger, there is always an injury. Both are inseparable.}

(Injury (Hurting others) enters)

HIMSAA-

“Here I am! May AaryaPutra command his slave!”

KRODHA-

“Beloved! When you are my life-partner, I do not mind even killing the parents!

As it is-

केयं माता पिशाची क इव हि जनको भ्रातरः केऽत्र कीटा
वध्योयं बन्धुवर्गः कुटिलवित्सुहृच्चेष्टिता ज्ञातयोऽमी ॥

Who is this devilish mother? Who is the worthless father?

Who are these worms called brothers?

All the relatives need to be killed!

*All these cousin-brothers are of crooked minds and are paramours of some one,
yet act like friends!*

(wrenching his hands)

आगर्भं यावदेषां कुलमिदमखिलं नैव निःशेषयामि
स्फूर्जन्तः क्रोधवहनेर्न दधति विरतिं तावदङ्गे स्फुलिङ्गाः [33]

*Till I destroy this entire family to the roots without a residue,
the sparks of the anger-fire blazing inside me will not subside.*

(looks)

This is our Lord coming this way. Let us go near him.”

(All approach Mahaamoha)

MAHAAMOHA-

“The daughter of Shraddhaa, Shaanti is our despised enemy. You have to keep her under control with extreme vigilance.”

ALL-

“As the Lord commands!”

(All leave)

MAHAAMOHA-

“As I mentioned her as the daughter of Shraddhaa, some other plan has flashed in my mind now! Yes Yes!

Shaanti’s mother is Shraddhaa and so Shaanti is dependent on her.

Somehow Shraddhaa should be removed from the company of Upanishat Devi. Being very soft natured, Shaanti will pine for her mother and die.

The wayward lady MithyaaDrishti (Heretic doctrine) alone is highly efficient in such matters. She alone should be given this task.”

{If Purusha is made to lose his faith in Upanishads through heretic doctrines, his peace will be destroyed forever. Peace is always dependent on the faith.}

MAHAAMOHA- (looks sideways)

“Vibhramaavatee! Bring that coquettish lady MithyaaDrishti!”

{Vibhrama means confusion; perplexity}

VIBHRAMAATEE-

“As the Lord commands!”

(She leaves and comes back with MithyaaDrishti)

MITHYAADRISHTI-

“Friend! I have not seen the Lord for quite a long time! How will I be able to see his face now? Will he blame me by any chance?”

VIBHRAMAATEE-

“Friend! When he sees your face, Lord will not be aware of himself! How will he censure you?”

MITHYAADRISHTI-

“Friend! My good fortune has proved false! Why do you pretend to raise my esteem?”

VIBHRAMAAVATEE-

“Friend! I see very well the falsified fortune of yours! And I see also that my dear friend’s eyes are heavy with drowsiness! Then tell me what reason is there for my dear friend’s lack of sleep?”

MITHYAADRISHTI-

“Friend! Even if a woman has a single lover, she cannot get enough sleep. What to say of me who has lovers all over the world!”

VIBHRAMAAVATEE-

“Who are all my dear friend’s lovers?”

MITHYAADRISHTI-

“Friend! First one is the great king! Other than that there are Kaama, Krodha, Lobha and Ahamkaara! Enough of taking particular names! Whoever is born in this family, be he a child or an old man, or a youth, can not pass his days and nights without me as I am well-established in his heart.”

{ Wherever anger, greed or any such negative emotions dominate, the mind cannot think clearly. MithyaaDrishti alone remains there in union with the MahaaMoha, the complete forgetfulness of one’s true nature. }

VIBHRAMAAVATEE-

“But I have heard that Kaama’s spouse is Rati; Krodha’s is Himsaa; Lobha’s is Trishnaa. How do you not make them all jealous when entertaining their lovers?”

MITHYAADRISHTI-

“Friend! How can you talk of jealousy? They also cannot remain happy without me, even for a moment!”

VIBHRAMAAVATEE-

“Friend! That is why I say that there is no woman on this earth who is as fortunate as you; for, even those rival wives, whose hearts are tormented by the great fortune of yours, wait for your grace.

Friend, I will say another thing to you, that if you present yourself to the king with your sleepy eyes, and with stumbling and unsteady steps revealed by the un-rhythmic tinkling of the anklets, you will only raise his suspicion.”

MITHYAADRISHTI-

“What is there to be suspicious about? We are in this condition only because of following the order of the king. And also my friend, what is there to fear in these men who become pleased just by the very sight of lovely women?”

(MahaaMoha sees MithyaaDrishti approaching him)

MAHAAMOHA- (looking)

“Aha! Dear MithyaaDrishti is here now.

She is-

श्रोणीभारभरालसा

दरगलन्माल्योपवृत्तिच्छलाल्लीलोत्क्षिप्तभुजोपदर्शितकुचोन्मीलन्नखाङ्गावलिः
नीलेन्दीवरदामदीर्घरतया दृष्ट्या धयन्ती मनो दोष्णान्दोलनलोलकङ्कणरणत्कारोत्तरं सर्पति

[34]

*Her heavy hips are slowing her gait.
The nail marks are clearly seen on the breasts
revealed by the playful movement of the flower garland hanging from the shoulders
which is trying to stay stable in its position
as it keeps slipping down from the shoulder slightly.
With her amorous glances stretching like a garland of blue lotuses
she swallows the (already melted) mind.
The two shoulders move about as she walks, making the bangles roll about and
accompanied by its tinkling sounds she approaches slowly.”*

VIBHRAMA AVATEE-

“Here is the great king! Let my dear friend go near him.”

MITHYAADRISHTI- (approaches the king)

“Victory Victory to the king!”

MAHAAMOHA-

“Dearest!

दलितकुचनखाङ्कमङ्कपालीं रचय ममाङ्कमुपेत्य पीवरोरु
अनुहर हरिणाक्षि शङ्कराङ्कस्थितहिमशैलसुताविलासलक्ष्मीं [35]

*O you of lovely hips!
Sit on my lap and embrace me tightly
so that the nail marks on your breasts get erased.
O you of deer-like eyes!
Imitate the amorous play of Paarvati seated on the lap of Shankara.”*

(MithyaaDrishti flashes a smile and does what he says)

MAHAAMOHA- (enacts the joy got from her embrace)

“Ahaha! By the embrace of the beloved, I have got back my youth again.”

{ Because of misconceived notions of reality, delusion gets renewed and becomes firmly established in the mind. }

MAHAAMOHA-

“As it is-

यः प्रागासीदभिनववयोविभ्रमावाप्तजन्मा
चित्तोन्माथी विविधविषयोपप्लवानन्दसान्द्रः
वृत्तीरन्तस्तिरयति तवाश्लेषजन्मा स कोऽपि
प्रौढः प्रेमा नव इव पुनर्मान्मथो मे विकारः [36]

*The life which was an intoxicated state as I entered the threshold of youth,
filling the heart with excitement,
making me drown in a dense state of joy when enjoying various types of sense pleasures,
that intense passion which was there in my past youthful years,
that passion has again newly arisen now because of your tight embrace
filling the heart with a joy inexperienced so far
and blocking all outside thoughts.”*

MITHYAADRISHTI-

“Your Highness! I too have become young again! The love which is intensely felt does not change even after a long time.

Order me, My Lord, for what purpose I was remembered by your Highness!”

MAHAAMOHA-

“Dearest!

स्मर्यते सा हि वामोरु या भवेद्दुदयाद्बहिः
मच्चित्तभित्तौ भवती शालभञ्जीव राजते [37]

*O my beloved with lovely hips!
She alone can be remembered who is outside the heart!
You shine like a carved statue on the wall of my heart!”*

MITHYAADRISHTI-

“I am blessed indeed!”

MAHAAMOHA-

“Whatever you are doing now- wandering all over the world exposing your lovely limbs- continue to do that alone. Moreover that Shraddhaa, the lowly daughter of the whore, has taken over the job of a bawd and trying to unite Viveka with Upanishat!

Therefore-

प्रतिकूलामकुलजां पापं पापानुवर्तिनीं
केशेष्वाकृष्य तां रण्डां पाषण्डेषु निवेशय [38]

*That evil female of lowly family is acting against us.
She is evil and goes behind evil men like Shama and others.
Drag that whore by hair and throw her at the heretics.”*

MITHYAADRISHTI-

“For such a light task, Lordship need not worry so much! Your words are enough to make Shraddhaa, the slave of the Lord to follow all your orders without fail! I will instruct her that Dharma is false, Liberation is false, Vedic path is false, the prattles of Scriptures only obstruct the attainment of happiness and that the fruit of heaven is false. She will verily discard the path of the Vedas completely. What to say of Upanishat? And also, I will prove to Shraddhaa the foolishness of seeking liberation discarding the joy of sense pleasures and make her feel averse towards Upanishat even.”

{The seeker after liberation who is developing faith towards Upanishads and getting prepared to study them will get convinced by the logic of heretics and will develop faith in their words. He will again start enjoying sense pleasures thus making MahaaMoha secure in the kingdom of his intellect. Viveka will get defeated easily and die.}

MAHAAMOHA-

“If that is the case, then you have made me very happy my beloved!”
(embraces her again and kisses)

MITHYAADRISHTI-

“I feel embarrassed by such actions of his highness in the open!”

MAHAAMOHA-

“Let it be so! We will enter the inner palace.”

(All leave)

इति श्रीकृष्णमिश्रविरचिते प्रबोधचन्द्रोदये द्वितीयोऽङ्कः

SECOND ACT

OF THE PLAY

PRABODHACHANDRODAYA

‘RISE OF THE MOON OF AWAKENING’

AUTHORED BY

SHREE KRISHNAMISHRA

ENDS

तृतीयोङ्कः

THIRD ACT

{Then enter Shaanti (Peace) and Karunaa (Compassion)}

{Context: Shraddhaa is missing. Shaanti is suffering by her mother's absence. She doubts that her mother is kept imprisoned or even killed by the heretic crowd. She is searching for her among such crowds.}

SHAANTI- (with tears)

“Mother! Mother! Where are you? Give me the sweetness of your vision!

Then,

मुक्तातङ्ककुरङ्गकाननभुवः स्वलद्धारयः
पुण्यान्यायतनानि संतततपोनिष्ठाश्च वैखानसाः
यस्याः प्रीतिरमीषु सात्रभवती चण्डालवेश्मोदरं
प्राप्ता गौः कपिलेव जीवति कथं पाषण्डहस्तं गता [1]

*‘Forest lands where the deer can graze without anxiety,
hills abounding in water-falls, sacred temples,
the Sages who perform penance continuously’
all these were her favored places.*

*How does that honored lady (Shraddhaa) who is now under the control of heretics
pass her days,
like the Kapilaa cow (of high breed) in the lowly abode of Chaandaalas?!*

Or may be there is no hope of her being alive at all!

मामनालोक्य न स्नाति न भुङ्क्ते न पिबत्यपः
न मया रहिता श्रद्धा मुहूर्तमपि जीवति [2]

*Without seeing me, she never bathes, eats or drinks water.
Without me, Shraddhaa cannot live even for a moment!*

Without Shraddhaa, Shaanti's living even for a moment is a mockery! Therefore, my friend Karunaa, kindle a fire for me. I will enter the fire and in no time be with my mother!”

KARUNAA-(with tears)

“Friend! You speak words which burn my heart like sparks thrown from a fiercely blazing fire and are making me lifeless. Just be patient my dear friend and hold on to your life for a few more minutes.

I will carefully search all over the banks of River Ganges abounding in sacred hermitages occupied by Sages and find out if she is hiding somewhere afraid of MahaaMoha!”

SHAANTI-

“Friend! What for do you search? She has been searched for in the-

नीवाराङ्कितसैकतानि सरितां कूलानि वैखानसैराक्रान्तानि
समिच्चषालचमसव्याप्ता गृहा यज्वनां
प्रत्येकं च निरूपिताः प्रतिपदं चत्वार एवाश्रमाः
श्रद्धायाः क्वचिदप्यहो खलु मया वार्तापि नाकर्णिता [3]

*the sandy beaches where wild paddy crops grow;
the banks of the rivers resided by the Sages;
the houses of officiating priests of sacrifices
which are filled with thin sacrificial sticks to be used as fuel,
wooden sticks, wooden rings to be placed on top of the sacrificial post,
and vessels to be used in sacrificial rites;
all the four stages of life namely,
Brahmacharya, Gaarhastha, Vaanaprastha and Sannyaasa
(Celibacy, householder's life, retired life in the forest and the life of the recluse)
have been searched step by step;
and I did not hear even the name of Shraddhaa anywhere.”*

{The Purusha, the embodied person has lost faith in all these.}

KARUNAA-

“Friend! What I am saying is that, if Shraddhaa is of Saatvic nature (pure) then, surely she will not be in any trouble. Such men who are of meritorious deed, and truthful do not ever experience such tragic situations.”

{There are three types of Shraddhaas (faiths) – Saatvic, Raajasic and Taamasic.
Those of Saatvic faith worship Gods, the Raajasic ones worship demigods and other super-beings, the Taamasic worship dead souls and spirits.}

SHAANTI-

“Friend! When the Creator does not care, what cannot happen? As it is-

श्रीदेवी जनकात्मजा दशमुखस्यासीद्गृहे रक्षसो
नीता चैव रसातलं भगवती वेदत्रयी दानवैः
गन्धर्वस्य मदालसां च तनयां पातालकेतुश्छलादैत्येन्द्रोऽपजहार
हन्त विषमा वामा विधेर्वृत्तयः [4]

*Goddess Lakshmi born as Janaka's daughter lived at Raavana's place!
Goddess VedaTrayee (Tri-Vedas) was carried away by the demons to the nether world!
The demon-king PaataalaKetu stole away
Madaalasa, the (lovely) daughter of a Gandharva, through deceit.
Alas! The actions of the Creator are indeed crooked (No reason can be found)!!*

Know this to be a play of the Creator! Let it be so! Let us check the abodes of heretics too!"

KARUNAA-
"Let us do that!"

(Both wander here and there. They see a Jain Digambara - naked ascetic)

KARUNAA- (frightened)
"Friend! Demon! Demon!"

SHAANTI-
"Who is this demon?"

KARUNAA-
"Friend! Look Look! His whole person is slimy with dirty liquid oozing all over his body and he looks disgusting; his head is hairless; he wears no clothes; he looks ugly; he holds a bunch of peacock feathers in his hand; he is coming this way only."

SHAANTI-
"Friend! He is not a demon! He looks powerless!"

KARUNAA-
"Then who do you think he is?"

SHAANTI-
"Friend! I think he is a vampire!"

KARUNAA-
"Friend! When the sharp luster of sun's sphere is blazing, lighting up the entire earth with the bursting forth of the great garland of rays, how can there be vampires?"

SHAANTI-
"Then..., may be he is a dweller of the hell escaping from the hollows of the hell!"
(observing and thinking)
Aah! I know now! This is the doctrine of Digambara cult come into vogue because of Mahaamoha! We should stay away from him by all means."

SHAANTI-
"Friend! Wait for few more minutes! I will search for Shraddhaa."

{Both remain searching for Shraddhaa}

(दिगम्बर-सिद्धान्त/Doctrine of the naked cult, enters as described)

DIGAMBARA (Naked/one who has directions as his covering) –

“Om! Salutations to all Arhats! The Aatman shines like a light in the city with nine gates!! This is the Supreme truth stated by the best Guru of the Jain cult and will bestow the bliss of liberation.

{The followers of Digambara tradition worship idols of Theerthankars. They do not wear any clothes. They carry in their hands a special kind of pot and a broom made of fallen peacock's feathers. They eat food once a day with both their palms folded in a shape of a bowl and never use plates.

Though dressed accordingly, this ascetic is not true to his religion. He does not even know what was taught by Arhats. He is trying to get food, shelter and service of women in the householder devotees of Arhat. He is cheating them in the name of Arhat. As there is no Ishvara concept in this religion, it is not favored by the theists. Shraddhaa is seen here but she is not the real Shraddhaa, the mother of Shaanti.

Faith in this atheistic religion bestows no peace or liberation according to the author. }

(moves here and there)

Hey Hey Hey Shraavakas (housholders)!

Listen!

मलमयपुद्गलपिण्डे सकलजलैरपि कीदृशी शुद्धिः

आत्मा विमलस्वभावः ऋषिपरिचरणैर्जातव्यः [5]

*How can this body which is a collection of atoms and filled with various types of dirt
be ever cleansed even if you bathe it in all the waters of the earth?*

Aatman is pure in nature.

This truth will be known by serving the Sages!

What...? Are you asking, how to serve the Sages? Then listen!

दूरे चरणप्रणामः कृतसत्कारं च भोजनं मिष्टं

ईर्ष्यामलं न कार्यं ऋषीणां दारान् रममाणानां [6]

Salutation from a distance;

offering of tasty food with all reverence and politeness;

*and no malignant thought about how these sages get entertained by others' wives,
should ever cross the mind.*

(looks towards the back-screen)

Shraddhaa! Come here!”

(Both Shaanti and Karunaa see this and are frightened)

(Taamasic Shraddhaa enters dressed as per the codes ordained by Jains)

SHRADDHAA-

“What is the royal command?”

(Shaanti faints and falls down)

DIGAMBARA-

“See that these householder-devotees never lose faith in me even for a second.”

SHRADDHAA-

“As the King commands!”

(Shraddhaa leaves)

KARUNAA-

“My dear friend! Hold yourself! Just by the mention of the same name, you need not feel flustered. I have heard from ‘Himsaa’ that even heretics have a girl named Shraddhaa with them and she is the daughter of Tamas (Ignorance). This one must be Taamasee Shraddhaa!”

[Himsaa or violence is the opposite of Karunaa, Compassion.]

SHAANTI-

(feeling relieved)

“Friend! Yes, it must be so!

As it is-

दुराचारा सदाचारां दुर्दर्शा प्रियदर्शनां
अम्बामनुसरत्येषा दुराशा न कथञ्चन [7]

This one behaves badly; my mother is of good behavior.

This one is terrifying to look at; my mother is pleasant for the eyes.

This wicked one does not in the least look like my mother.

Let it be so. Let us continue our search in the Buddhist monasteries.”

(Then enters a बौद्धभिक्षु / Buddhist monk, with a book in hand)

BHIKSHU- (one who lives on alms as per his religious dictums)

“Hey Hey Seekers!

सर्वे क्षणक्षयिण एव निरात्मकाश्च
यत्रार्पिता बहिरिव प्रतिभान्ति भावाः
सैवाधुना विगलिताखिलवासनत्वात्
धीसंततिः स्फुरति निर्विषयोपरागा [8]

*All objects perish within a moment.
They have no existence.
The ideas in the intellect alone appear as if outside.
That ‘succession of ideas’ alone,
where all Vaasanaas (latent tendencies) are destroyed,
shines without any attraction towards the sense pleasures.*

{ Buddhism maintains that all objects including all experiences are impermanent and inconstant and that attachment to the outside world causes suffering. Buddhism denies the concept of an eternal Self. According to Buddhism, the Self is not independent from the rest of the Universe. All phenomena sentient or not, do not have ‘self-nature’ and have no underlying essence. Only Shoonyata or emptiness prevails all. }

(moves about and praising one’s cult says)

Aha! This Buddhist cult (Sougata-Dharma) is the best of all as it bestows both bliss and liberation.

As it is-

आवासो लयनं मनोहरमभिप्रायानुरूपा वणिङ्गार्यो वान्छितकालमिष्टमशनं
शय्या मृदुप्रस्तराः
श्रद्धापूर्वमुपासिता युवतिभिः क्लृप्ताङ्गदानोत्सवक्रीडानन्दभरैर्त्रजन्ति
विलसज्ज्योत्स्नोज्ज्वला रात्रयः [9]

*A house to live; the wives of the merchants who act as per the wishes;
delicious food at desired times; soft mattress to sleep;
passage of the moon-lit nights in various amorous sports
through festivities where young girls worship devotedly
offering their fully blossomed bodies.”*

{ The rich household followers of the Buddhist cult prevailing at those times permitted their wives to serve the monks by offering their bodies in service - बौद्धपरिव्राजकलिङ्गपूजा)

KARUNAA-

“Friend! Who is this person? He is tall like the young Taala tree! He wears long and loosely hanging saffron robe! The top region of his head is fully shaven like a barren garden!”

SHAANTI-

“Friend! This person belongs to the Buddhist cult!”

BHIKSHU- (loudly)

“Ho Ho Seekers! Monks! Listen to the nectar like words of Sugata (Buddha).

(reads the book)

I see with my divine eyes the good and bad of the world. All accomplishments are momentary. The Aatman is not eternal. Therefore the wives serving the monks should not be looked upon with malice. The malice is the dirt of the heart.

(looks behind the screen)

Shraddhaa! Come here!”

(Taamasic Shraddhaa enters dressed as per the codes ordained by Buddhists)

SHRADDHAA-

“What is the command of the royal family?”

BHIKSHU-

“Remain embracing the seekers and monks.”

SHRADDHAA-

“As the royal family commands!”

(Shraddhaa leaves)

SHAANTI-

“Friend! This one also is the Taamasee Shraddhaa!”

KARUNAA-

“So she is!”

KSHAPANAKA (Jain monk) - (looks at the Buddhist monk and shouts)

“Hey Hey beggar! Come here! I will ask you something!”

BHIKSHU- (with anger)

“Aah! Sinner! Vampire in person! What are you prattling about?”

KSHAPANAKA-

“Hey Hey! Do not be angry! I will question you about the scripture only!”

BHIKSHU-

“Hey Kshapanaka! You know something about scriptures too? Good! I will wait indeed!
(approaching) What do you want to ask?”

KSHAPANAKA-

“Tell me; since you have only momentary existence, for what purpose are you following these disciplines?”

BHIKSHU-

“Hey Listen! Some particular state of understanding appearing in the succession of ideas rising in the intellect will be freed of Vaasanaas and get liberated!”

KSHAPANAKA-

“Hey Fool! In some other Manu’s rule (After many Yugas), some one will get liberated! So how will that future liberation of some one else help you when you are suffering now? And again I ask, who taught you these doctrines?”

BHIKSHU-

“The all-knower Buddha alone taught these doctrines!”

KSHAPANAKA-

“Hey! How do you know that Buddha is an all-knower?”

BHIKSHU-

“Hey don’t you know that the Buddhist scriptures praise him as the all-knower?”

KSHAPANAKA-

“Hey brainless idiot! If you believe that he is an all-knower because he says so, then I also know everything! I know that you along with your fathers and fore-fathers from the past seven generations are all living as slaves to us!”

BHIKSHU- (with anger)

“Hey sinner! Vampire! Dirt covered slimy creature! Am I your slave?”

KSHAPANAKA-

“Hey you husband of the wayward whore! You evil monk! I just mentioned it as an example! I will now tell you a word of good advice! Throw away the doctrines of Buddhist cult and follow the doctrines of Arhat and join the Digambara cult.”

BHIKSHU-

“Aah! Aah! Sinner! You are already in the path of ruin! You want to ruin others also!”

स्वाराज्यं प्राज्यमुत्सृज्य लोके निन्द्यामनिन्दितः
अभिवान्छति को नाम भवानिव पिशाचतां [10]

*Which blameless person will desire the disapproved state of vampire as you do,
by throwing away the prosperous kingdom one owns?*

And also, whoever has faith in the religion of Arhat?"

KSHAPANAKA-

"The paths followed by planets and stars; the eclipses of sun and moon; the treasures hidden under the earth (the appearance of sudden wealth); the knowledge of the Supreme; all these have been predicted by Lord Arhat and proves that he is an all-knower."

BHIKSHU-

"Hey! Your Lord has indeed suffered to gain all this knowledge which already was predicted by the extra-sensory astrological knowledge prevailing from a long time! As it is-

ज्ञातं वपुः परिमितः क्षमते त्रिलोकीं
जीवः कथं कथय संगतिमन्तरेण
शक्नोति कुम्भनिहितः सुशिखोऽपि दीपो
भावान्प्रकाशयितुमप्युदरे गृहस्य [11]

*Tell me! How can the person of limited body structure
know about the entire happenings of the three worlds without direct contact?
Can the lighted lamp with even a properly made wick,
reveal the objects inside the whole of the house,
when it is kept inside a pot?*

Therefore, as it goes against the principles of this and the other world. I think the doctrines of Buddha are better than the doctrines of Arhat, as they are easy to follow and are pleasant to the mind too."

SHAANTI-

"Friend! Let us go elsewhere!"

KARUNAA-

"So be it!"

SHAANTI- (sees in front of her)

"Here comes in front of us SomaSiddhaanta! Let it be so! Let us follow him!"

(Then enters SomaSiddhaanta dressed as a Kaapaalika)

(SomaSiddhaanta system propounds the doctrine of the Kaapaalika school of Shaivism. Kaapaalikas imitate Shiva who holds the skull (Kapaala) as his begging bowl. They are black faced –KaalaMukhas.)

SOMASIDDAANTA- (moves about)

नरास्थिमालाकृतचारुभूषणः
श्मशानवासी नृकपालभोजनः
पश्यामि योगान्जनशुद्धचक्षुषा
जगन्मिथो भिन्नमभिन्नमीश्वरात् [12]

*“I adorn myself with the garland of human bones.
I live in the cremation grounds.
I eat food from the human skull.
I see the truth with my eyes purified by the collirium of Yoga.
Though the world is filled with differentiations,
it is not different from the Supreme Lord!”*

KSHAPANAKA-

“Who is this person holding on to the Vow of Kaapaalikas? Let me ask!
(approaches) Hey Hey Hey Kaapaalika! Hey you wearing the garland of skulls and bones!
What is your doctrine? What is liberation according to you?”

KAAPAALIKA-

“Hey Kshapanaka! Listen to our doctrines!

मस्तिष्कान्त्रवसाभिपूरितमहामांसाहुतीर्जुह्वतां वह्नौ
ब्रह्मकपालकल्पितसुरापानेन नः पारणा
सद्यः कृत्तकठोरकण्ठविगलत्कीलालधारोज्ज्वलैरर्च्यो
नः पुरुषोपहारबलिभिर्देवो महाभैरवः [13]

*We offer the human flesh filled with
the gel that belongs to the skull, sinews, marrow etc, into the fire.
We drink our intoxicating alcoholic drinks from the skull of the Brahmin
and end our Vows of fasting.
We worship Lord Mahaa Bhairava by offering food in the form of a human body,
shining forth with the massive blood flowing out of
the freshly sliced hardened neck portion.”*

BHIKSHU- (closing his ears)

“Buddha! Buddha! Ahh! What a cruel ceremony!”

KSHAPANAKA-

“Arhan! Arhan! Some great sinner has cheated this wretched person!”

KAAPAALIKA- (with anger)

“Ahh! You sinful heretic! Move away!

Hey you clean shaven bald headed fool!

Hey you who have pulled off all your hair!

Hey you two cheats!

Shiva, the Lord of Bhavani alone is the cause of the creation, maintenance and destruction of the fourteen worlds.

He alone is adored by the doctrines of Upanishads. Shall I reveal to you the greatness of our cult?

हरिहरसुरज्येष्ठश्रेष्ठान्सुरानहमाहरे
वियति वहतां नक्षत्राणां रुणद्धिम गतीरपि
सनगनगरीमम्भःपूर्णा विधाय महीमिमां
कलय सकलं भूयस्तोयं क्षणेन पिबामि तत् [14]

I can call upon

Vishnu, or Shiva, or Indra or any other God of the yore or any god with any power!

I can stop the movement of stars in the sky.

Know that I can completely drown the entire world with its mountains and cities in water and drink that water also in a second!”

KSHAPANAKA-

“Hey Kaapaalika! That is why I tell you that you have been deceived well by illusions created by some sorcerer!”

KAAPAALIKA- (with anger)

“Aah! Sinner! You again are accusing our Supreme Lord as a sorcerer! Your wicked act cannot be borne with! (takes the sword) Enough of all this!

एतत्करालकरवालनिकृत्तकण्ठनालोच्चलद्बहुलफेनिलबुद्बुदौघैः
सार्धं डमडुमरुडाम्कृतिहूतभूतवर्गेण भर्गगृहिणीं रुधिरैर्धिन्मि [15]

*With the overflowing foamy bubbles coming out of the neck tube cut off
by this extremely sharp sword,*

*I will offer oblations of blood at the feet of the spouse of Bhargha (Shiva),
along with the ghosts rising up with the rhythmic sound of the small drums.”*

(He lifts the sword)

KSHAPANAKA-

“O Great man! Non-violence is the greatest Dharma!”

(jumps and sits on the lap of the Bhikshu)

BHIKSHU- (stopping the Kaapaalika)

“Ho Ho Great man! Because of a verbal argument arising out of curiosity, this recluse should not be killed!”

KAAPAALIKA- (puts back his sword)

KSHAPANAKA- (relieved)

“O Great man! If your terrifying flow of anger has been subdued, then I want to question you once more!”

KAAPAALIKA-

“Ask!”

KSHAPANAKA-

“We have understood what your religious doctrines are like! Now what is the bliss-giving liberation according to you?”

KAAPAALIKA-

“Listen!

दृष्टं क्वापि सुखं विना न विषयैरानन्दबोधोन्मिता
जीवस्य स्थितिरेव मुक्तिरुपलावस्था कथं प्रार्थ्यते
पार्वत्याः प्रतिरूपया दयितया सानन्दमालिङ्गितो
मुक्तः क्रीडति चन्द्रचूडवपुरित्यूचे मृडानीपतिः [16]

There does not exist any happiness other than the pleasures obtained through the senses.

Continuance of the state of a Jeeva alone is Liberation!

Who will covet the state of Brahman which is like an inert rock-state?

*A liberated man will gain the form of the crescent-crested Lord and
sports around happily embraced by his spouse who is of the form of Paarvati-
so says Shiva, the Lord of the ever-compassionate Paarvati!”*

BHIKSHU-

“Great man! This is not to be believed! Liberation is only for those who have no desires.”

KSHAPANAKA-

“Hey Kaapaalika! If you will not get angry, I will tell you something! One can have a body and maintain desires, yet be liberated is highly contradictory!”

KAAPAALIKA- (to himself)

“Aye! Their minds lack faith. Let it be so! (loudly) Shraddhaa come here!”

(Then enters Raajasic Shraddhaa dressed as a female Kaapaalika ascetic)

KARUNAA-

“Friend! Look Look! This is Shraddhaa, the daughter of Rajas! She is -

विस्पष्टनीलोत्पललोललोचना
नरास्थिमालाकृतचारुभूषणा
नितम्बपीनस्तनभारमन्थरा
विभाति पूर्णन्दुमुखी विलासिनी [17]

*Her eyes are gently moving like fully blossomed blue lotuses.
She is well-adorned by the garland of human bones and skulls.
Her gait is slow unable to bear the weight of her well shaped hips.
The coquettish lady looks pretty with her face shining like a full moon.”*

SHRADDHAA- (moves towards Kaapaalika)

“Here I am! May the Master give the orders.”

KAAPAALIKA-

“Dearest! Catch this Bhikshu who is acting with arrogance.”

BHIKSHU- (embraces her and enacts getting horripilations by the pleasure of her touch)

“Aha! This female ascetic’s touch is highly pleasant!

As it is-

रण्डाः पीनपयोधराः कति मया चण्डानुरागाद्भुजद्वन्द्वपीडितपीवरस्तनभरं
नो गाढमालिङ्गिताः
बुद्धेभ्यः शतशः शपे यदि पुनः कुत्रापि कापालिकी पीनोत्तुङ्गकुचावगूहनभवः
प्राप्तः प्रमोदोदयः [18]

*How many whores of huge breasts have been embraced by me with extreme passion
pressing hard their large breasts within my shoulders!
Yet I swear on hundred Buddhas, that
never will be there in any other whore’s embrace,
this type of joy which I am getting by crushing the huge hard breasts of this Kaapalikee!*

Aha! The conduct of the Kaapaalikas is meritorious. SomaSiddhanta is praiseworthy.

This school of thought is indeed wonderful.

Hey Great man! I have renounced the Buddhist doctrines completely.

I have accepted the doctrines holding Parameshvara as the Supreme.

You are my Teacher and I am your disciple. Initiate me into the Paarameshvara Cult.”

KSHAPANAKA-

“Hey Bhikshu! You have been polluted by the touch of the Kaapaalikee. Move away from me!”

BHIKSHU-

“Ah you wretched sinner! You are missing the great joy of embracing this Kaapaalikee!”

KAAPAALIKA-

“Dearest! Catch the Kshapanaka.”

(Kaapaalikee embraces Kshapanaka.)

KSHAPANAKA- (enacts horripilations)

“Aho Arhan! Aho Arhan! Ah the touch of this Kaapaalikee! O lovely girl! Embrace me once again sitting on my lap.”

(within himself)

Oh Oh! My limbs are affected and are outwardly exhibiting my passion! What shall I do? What is to be done now? Yes; I will cover my limb with the bunch of peacock feathers.

अयि पीनघनस्तनशोभने परित्रस्तकुरङ्गविलोचने
यदि रमसे कापालिकीभावैः श्रावकाः किं करिष्यन्तीति [19]

*Hey girl! You are so lovely with such huge breasts!
Your eyes are restless like the distressed deer!
If you keep entertaining me with your amorous plays,
then what do I need my Jina-devotees for?*

Aha! The sight of the Kaapaalika alone leads to the blissful liberation. Hey Kaapaalika! I am your slave from now on. Initiate me also into the cult of MahaaBhairava.”

KAAPAALIKA-

“Sit down.”

(Both Bhikshu and Kshapanaka sit on the floor)

(Kaapaalika brings an empty liquor jar and enacts meditation, recitation of chants etc)

SHRADDHAA-

“Lord, the jug is filled with liquor.”

KAAPAALIKA- (drinks and gives the leftover drink to the two ascetics)

इदं पवित्रममृतं पीयतां भवभेषजं
पशुपाशसमुच्छेदकारणं भैरवोदितं [20]

*“Drink this nectar which cures the disease of the worldly existence.
It breaks the rope binding the animal.
So says Bhairava.”*

(Both the ascetics discuss)

KSHAPANAKA-

“In our cult which follows Arhat, liquor consumption is not allowed.”

BHIKSHU-

“How will I drink this liquor polluted by his mouth?”

KAAPAALIKA- (thinks) (then aloud)

“What are you thinking Shraddhaa? Even after embracing you, still their animal nature (foolishness) is not gone! That is why they think that the liquor touched by my mouth is polluted. So you put it to your lips and offer the same to them both. Even holy men say that anything touched by the lips of a woman is always pure.”

SHRADDHAA-

“As the Master commands!” (takes the liquor cup; sips a little and offers them both)

BHIKSHU-

“I am blessed indeed!” (accepts the liquor-cup and drinks)

Aha the beauty of liquor!

निपीता वेश्याभिः सह न कति
वारान्सुवदनामुखोच्छिष्टाऽस्माभिर्विकचबकुलामोदमधुरा
कपालिन्या वक्त्रासवसुरभिमेतां तु
मदिरामलब्ध्वा जानीमः स्पृहयति सुधायै सुरगणः [21]

*I have drunk many times the liquor touched by the sweet lips of the whores,
which was sweet with the fragrance of the fully blossomed Bakula flowers.
Not having tasted the liquor touched by the lips of this Kaapaalikee,
the gods go after the nectar!
That I know for sure!”*

KSHAPANAKA-

“Hey Bhikshu! Do not drink the whole thing. Leave a little liquor touched by the lips of the Kaapaalikee for me also!”

(Bhikshu gives the cup to the Kshapanaka)

KSHAPANAKA- (drinking)

“Ah the sweetness of the liquor! Ah the taste! Ah the fragrance! For long I have been following the doctrines of Arhat and have cheated myself of this great joy of drinking liquor! Hey Bhikshu! I feel drowsy! I will lie down for a while.”

BHIKSHU-

“I think I will do the same.”

(Both lie down in stupor)

KAAPAALIKA-

“Dearest! We now have got two slaves without any payment. Let us dance for a while.”

(Both dance)

KSHAPANAKA-

“Hey beggar! This Kaapaalika..., I mean our Master is dancing well with the Kaapaalikee. Let us both join them and dance too.”

BHIKSHU-

“Master! This sight is indeed wonderful! All our wishes get fulfilled without any hardship of asceticism.”

(Both dance in a drunken state)

KSHAPANAKA- (as he dances sings this verse)

अयि पीनघनस्तनशोभने परित्रस्तकुरङ्गविलोचने
यदि रमसे कापालिकीभावैः श्रावकाः किं करिष्यन्तीति ॥

*“Hey girl! You are so lovely with such huge breasts!
Your eyes are restless like the distressed deer!
If you keep entertaining me with your amorous plays,
Then what do I need my Jina- devotees for?”*

KAAPAALIKA-

“What is there to get surprised by this much alone?”

अत्रानुञ्जितचक्षुरादिविषयासङ्गोऽपि सिध्यन्त्यमूरत्यासन्नमहोदयाः
प्रणयिनाप्यष्टौ महासिद्धयः
वश्याकर्षविमोहनप्रशमनप्रक्षोभणोच्चाटनप्रायाः प्राकृतसिद्धयस्तु
विदुषां योगान्तरायाः परम् [22]

*In our cult, without discarding the pleasures obtained through senses like eyes etc,
the seeker gets all the great Siddhis bestowing immediate results,
even as he remains in the embrace of his beloved.*

*Control, attraction, delusion, erasing the memory, hypnotism, change of place,
are just ordinary powers which will distract the wise men in their path of Yoga.”*

{The greater Siddhis to be strived for are -
Animaa – reducing one’s body to the size of an atom
Mahimaa- expanding one’s body to an enormous size
Garimaa – becoming heavy like a mountain
Laghima –becoming weightless
Praakaamya –even moon can be touched by a finger
Eeshhatva- obtaining the lordship of all worlds
Vashitva – the power to control all }

KSHAPANAKA-

“Hey Kaapaalika! (thinks again) or...Master...Master of Masters ..Master of the family...!”

BHIKSHU- (laughs aloud)

“Not habituated to liquor consumption this ascetic has drunk too much and has lost his senses. Remove his drunken stupor!”

KAAPAALIKA-

“Let it be so!”

(offers Kshapanaka, the fragrant betal leaf and nut chewed by him)

KSHAPANAKA- (regains his consciousness)

“Master! I ask you this question! As you are able to produce liquor by the power of your chants, do you have the power to produce here any man or woman too?”

KAAPAALIKA-

“Why do you mention each one separately?”

विद्याधरीं वाथ सुराङ्गनां वा नागाङ्गनां वाप्यथ यक्षकन्यां
यद्यन्ममेष्टं भुवनत्रयेऽपि विद्याबलात्तदुपाहरामि [23]

*With the power of my learning
I can bring under my control any Vidyaadara lady, or a heavenly damsel,
or a girl from the snake world, or a Yaksha girl,
or any one whom I desire in all the three worlds!”*

KSHAPANAKA-

“Ho! By calculations I know this now. We are all the servants of MahaaMoha!”

BOTH THE OTHERS-

“What you have understood is true indeed!”

KSHAPANAKA-

“Then we have to discuss well the order of the king.”

KAAPAALIKA-

“What is that?”

KSHAPANAKA-

“Kidnap Shraddhaa, the daughter of Sattva and bring her here as per the orders of the king.”

KAAPAALIKA-

“Tell us where that whore’s daughter is! I will in no time bring her off here by my power of learning.”

(Kshapanaka takes a chalk and starts calculating)

SHAANTI-

“Friend! I hear these wicked ones conversing about my mother. Let us listen to their words with care.”

KARUNAA-

“Friend! Let us do so!”

(They do so)

KSHAPANAKA- (calculates from the chart)

नास्ति जले नास्ति वने नास्ति गिरिगहवरेषु नास्ति पाताले
सा विष्णुभक्तिसहिता वसति हृदये महात्मनां [24]

*She is not inside the waters. She is not in the forest.
She is not in the hollows of the mountains.
She is not in the nether worlds.*

She resides in the heart of the noble along with Vishnu-Bhakti (Devotion to Vishnu).”

KARUNAA- (happily)

“Friend! You are indeed fortunate that your mother Shraddhaa is in the company of Goddess VishnuBhakti.”

BHIKSHU-

“Then, what is Dharma doing separated from Kaama?”

KSHAPANAKA- (calculates again)

नास्ति जले नास्ति वने नास्ति गिरिगहवरेषु नास्ति पाताले
सा विष्णुभक्त्या सहितो वसति हृदये महात्मनां [25]

*“He is not inside the waters. He is not in the forest.
He is not in the hollows of the mountains.
He is not in the nether worlds.
He resides in the heart of the noble along with Vishnu-Bhakti (Devotion to Vishnu).”*

KAAPAALIKA- (sadly)

“Alas! A great problem is facing our king! As it is-

मूलं देवी सिद्धये विष्णुभक्तिस्तां च श्रद्धानुव्रता सत्त्वकन्या
कामान्मुक्तस्तत्र धर्मोऽप्यभूच्चेत्सिद्धं मन्ये तद्विवेकस्य कृत्यं [26]

*Devi VishnuBhakti is the main cause of the success.
Moreover, Sattva’s daughter Shraddhaa is following her.
If Dharma is also there freed of Kaama,
then I believe that Viveka’s purpose will get easily fulfilled.”*

(If a person develops devotion to Vishnu and has faith in the words of his Lord and the Scriptures, he will always tread the path of righteousness and not chase objects of desire. Soon discrimination will dominate and he will study the Upanishads and get enlightenment thus destroying MahaaMoha completely.)

“Even then, we will serve our king faithfully and fulfill his orders even if we lose our lives. I will send Bhairavee Vidya (the magical chants addressed to Bhairavee Goddess) to bring Dharma and Shraddhaa here.”

{Bhairavee Vidya, the chants addressed to Goddess Bhairavee, make the Goddess of terrifying form to forcefully grab Shraddhaa and Dharma. They both get saved by Devi VishnuBhakti’s power as depicted in the next act.}

(All leave)

SHAANTI-

“Let us both go to VishnuBhakti and report the words of these wicked men to her.”

(They both leave)

इति श्रीकृष्णमिश्रविरचिते प्रबोधचन्द्रोदये तृतीयोङ्कः

THIRD ACT

OF THE PLAY

PRABODHACHANDRODAYA

‘RISE OF THE MOON OF AWAKENING’

AUTHORED BY

SHREE KRISHNAMISHRA

ENDS

चतुर्थोङ्कः

FOURTH ACT

विष्कम्भ/VISHKAMBHA

{ VISHKAMBHA- An interlude between the acts of a drama and performed by one or more characters, middling or inferior, who connect the story of the drama and the subdivisions of the plot by briefly explaining to the audience what has occurred at the intervals of the acts or what is likely to happen later. }

{ Shraddhaa has been rescued from the jaws of MahaaBhairavee by VishnuBhakti. As per her orders she is on her way to meet King Viveka to deliver the instructions of Vishnu Bhakti. She meets her close friend Maitree on her way and relates the horrifying experiences she had with MahaaBhairavee. }

{ MAITREE (Friendship towards all), KARUNAA (compassion to all), MUDITAA (Cheerfulness), UPEKSHAA (Indifference to the objects of senses) – these are the four virtues to be developed by the ‘seeker after liberation’. }

MAITREE –

“I heard from MUDITAA (Cheerfulness) that our dear friend Shraddhaa was saved by VishnuBhakti from the danger of getting abducted by MahaaBhairavee. I am apprehensive in my heart about her well-being.”

(moves here and there)

(Then enters Shraddhaa)

SHRADDHAA- (trembling in fear)

घोरां नारकपालकुण्डलवतीं विद्युच्छटाम् दृष्टिभिर्मुञ्चन्तीं
विकरालमूर्तिमनलज्वालापिशङ्गैः कचैः
दंष्ट्राचन्द्रकलाङ्कुरान्तरलज्जिह्वाम् महाभैरवीं पश्यन्त्या इव
मे मनः कदलिकेवाद्याप्यहो वेपते [1]

*“Terrifying in looks; wearing human skulls as ear ornaments;
releasing a whole collection of sparkling lightning through her eyes;
of horrifying form; hairs like the orange hued flames of the blazing fire;
blood-hued tongue rolling inside the teeth
which look like sprouts of crescent moons;
my mind trembles even now like a plantain leaf as if
I am still seeing that MahaaBhairavee!”*

MAITREE- (to herself)

“Oho! This is my dear friend Shraddhaa coming here! Her heart is still apprehensive with fear! Her limbs are trembling yet! She is talking to herself something! Though I am just in front of her she is not able to see me! I will call her name loudly.”

SHRADDHAA- (sees Maitree) (breathing heavily) “Oh! This is my dear friend Maitree!

कालरात्रिकरालास्य दन्तान्तर्गतया मया
दृष्टासि सखि सैव त्वं पुनरत्रैव जन्मनि [2]

*‘That very you’, has seen by me again in this very birth my friend,
after I have been inside the teeth
within the mouth terrifying like the dark night!*

So come, embrace me tightly.”

MAITREE- (embraces her)

“Friend! How your limbs are trembling even now though VishnuBhakti has subdued the power of MahaaBhairavee!”

SHRADDHAA-

घोरां नारकपालकुण्डलवतीं विद्युच्छटाम् दृष्टिभिर्मुञ्चन्तीं
विकरालमूर्तिमनलज्वालापिशङ्गैः कचैः
दंष्ट्राचन्द्रकलाङ्कुरान्तरलज्जिहवाम् महाभैरवीं पश्यन्त्या इव
मे मनः कदलिकेवाद्याप्यहो वेपते ॥

*“Terrifying in looks; wearing human skulls as ear ornaments;
releasing a whole collection of sparkling lightning through her eyes;
of horrifying form; hairs like the orange hued flames of the blazing fire;
blood-hued tongue rolling inside the teeth
which look like sprouts of crescent moons;
my mind trembles even now like a plantain leaf as if
I am still seeing that MahaaBhairavee!”*

MAITREE- (showing fear)

“Aho! That evil one must be really terrifying to look at! When she came, what did she do?”

SHRADDHAA-

श्येनावपातमवपत्य पदद्वये मामादाय धर्ममपरेण करेण घोरा
वेगेन सा गगनमुत्पतिता नखाग्रकोटिस्फुरत्पिशितपिण्डयुगेव गृध्री [3]

*“That terrifying evil one-
pouncing suddenly like a hawk,
caught me by my feet in one hand,
held Dharma in her other hand,
and rose up in the sky fast.
She was looking like a female vulture flying up
holding two pieces of meat at the edge of her nails.”*

MAITREE-

“Aah! Aah! Fie on her! Fie on her!”

(faints)

SHRADDHAA-

“Friend! Console yourself! Console yourself!

MAITREE- (consoled)

“Afterwards?”

SHRADDHAA-

“Afterwards, hearing our pathetic screams, her heart melting with compassion, *by the Goddess*

भ्रूभङ्गभीमपरिपाटलदृष्टिपातमुद्गाढकोपकुटिलं च तथा व्यलोकि
सा वज्रपातहतशैलशिलेव भ्रूमौ व्याभुग्नजर्जरशिरोस्थि यथा पपात [4]

*VishnuBhakti,
such a terrifying look was flashed on the evil vampire,
with brows bent crookedly; eyes turning red; and face contorted in anger,
that the terrifying Bhairavee
fell down on the ground like a mountain hit by the lightning weapon of Indra,
and the skull inside her head shattered into pieces.”*

MAITREE-

“I am indeed fortunate that I see you again! My dear friend is now safe and alive like the female deer released from the mouth of an angry tiger!”

SHRADDHAA-

“Then the enraged Goddess told me –

‘I will completely destroy that deceitful and wicked MahaaMoha who has dared to insult me also, like this.’

She has also ordered me-“*Shraddhaa! Go now! Instruct Viveka like this-‘Do whatever is possible to overthrow Kaama and Krodha! When that is done, dispassion will arise! I too will grace your army enlivening the practices of Praanaayaama (Breath-control), Pratyahaara (Withdrawal from sense objects) etc, at proper times.*

Goddesses Ritambharaa (name of Prajnaa- the wisdom which rises in the Nirvikalpa Samaadhi state by which pure knowledge manifests) and others, by developing the efficiency of Shaanti and others, will make King Viveka unite with Upanishat Devi and make possible the birth of Prabodha.(Awakening to the state of the Self)'

Therefore I am now on my way to meet King Viveka. How are you going to spend your days?"

MAITREE-

"As per the orders of VishnuBhakti, we four sisters (Maitree, Karunaa, Muditaa, Upekshaa) will reside in the hearts of the noble, in order to make Viveka succeed in his battle.

As it is-

ध्यायन्निमां सुखिनि दुःखिनि चानुकंपां पुण्यक्रियेषु मुदितां कुमतावुपेक्षां
एवं प्रसादमुपयाति हि रागलोभद्वेषादिदोषकलुषोऽप्ययमन्तरात्मा [5]

*Maintaining friendship with happy ones,
compassion towards the suffering,
expressing joy when meeting people of meritorious deeds,
and disregarding those who do wrong actions,
the inner self attains a contented cheerful state
even when tainted by the feelings of likes and dislikes and greed.*

{Practice of these four good qualities will gradually replace the bad qualities like desire, hatred, greed etc. }

In this manner all of us four sisters will pass the days waiting for King Viveka's rise. Where is our dear friend meeting King Viveka?"

SHRADDHAA-

"The Goddess told me like this!

There is a country known as Raddha (रट्ट) (populated with Ego-dominant people).

In the 'Chakra-Teertha', with its lands adorned by the Ganges River, Viveka feeling very apprehensive, somehow holding on to his life, is performing penance with his wife Mati (intellect) who is engaged in the Meemaamsa thoughts, so that he can unite with Upanishat Devi."

{The Seeker- Purusha has not yet begun the study of Upanishads. So far he was happy with the Meemaamsa or Karma -portion of the Vedas which prescribe various rites for the fulfillment of various desires. However his mind was not free from hatred and attachments. He had no knowledge of the Brahman, the Supreme state of reality. For that he needed to understand the abstract statements of the Upanishads. He was almost on the verge of developing faith in other schools of thought, but fortunately for him, his intense love for his Lord saves him. Without falling a prey for ordinary religious cults prevalent at that time, he had to change his mind devoted to Meemaamsa School into seeking the knowledge of Brahman. He develops devotion to Lord Vishnu at first and has the faith that his Lord will save him and guide him towards realization. His mind attains peace and he feels compassion for all beings. He develops virtues like 'friendship' etc. He practices Praanaayaama etc, to control his mind.

Holding fast to the lotus-feet of the Lord to guide him in the right path, he purifies his mind so that he can grasp the meanings of the Upanishads.

In the 'Wheel of Samsaara', surrounded by the Ganges of purified thoughts, he practices discrimination and turns the intellect steeped in the Karma-Kanda portion of Vedas towards the study of Upanishads.}

MAITREE-

"Then my dear friend, attend to your duties. I will also do what I was told to do."

(Both leave)

MAIN PLAY CONTINUES

{PLOT: King Viveka prepares for the battle. He meets every one of his people personally and discusses with them the strategies to be adapted by each one in the battle.}

(Then enter the king Viveka and the Door-keeper)

KING-

"Ah! You sinner! You wicked MahaaMoha! Always people perish because of you!

As it is-

शान्तेऽनन्तमहिम्नि निर्मलचिदानन्दे तरङ्गावलीनिर्मुक्तेऽमृतसागराम्भसि
मनाङ्मग्नोऽपि नाचामति
निःसारे मृगतृष्णिकार्णवजले श्रान्तोऽपि मूढः पिबत्याचामत्यवगाहतेऽभिरमते
मज्जत्यथोन्मज्जति [6]

*The ignorant man even when he remains drowned in the ocean of nectar -
which is quiescent,
which is the undifferentiated supremacy,
which is the pure taintless bliss of awareness,
which is free of continuously rising rows of waves,
- does not even take a sip of that water.
But though exhausted, the fool sips the water of the mirage-ocean,
bathes in it, enjoys swimming in it,
dives in and out again and again fulfilling various desires.*

{Though an individual is not different from Brahman, though Brahman alone shines inside and outside, the ignorant fool does not bother to contemplate on the Self even for a second. But he goes through endless experiences in the unreal appearance of the world.

He is like a fool who ignores the nectar filled real ocean and bathes in the waters of the mirage ocean.}

Or the root cause of the existence of MahaaMoha, who rotates the never-ending wheel of Samsaara, is ignorance alone! Only the realization of the Truth will get rid of him!

Because-

अमुष्य संसारतरोरबोधमूलस्य नोन्मूलविनाशनाय
विश्वेश्वराराधनाबीजजातात्तत्त्वावबोधादपरोऽभ्युपायः [7]

*There is no other means other than the realization of the Truth rising from
the seed of the worship of the Supreme Lord of the world,
to completely uproot this tree of Samsaara which grows from the roots of ignorance.*

प्रायः सुकृतिनामर्थे देवा यान्ति सहायतां
अपन्थानम् तु गच्छन्तं सोदरोऽपि विमुञ्चति ॥

*'It is a well-known fact that gods help those who do virtuous deeds.
Even a brother will disregard a person who is treading the wrong path.'*

So do the knowers say! And Goddess VishnuBhakti has sent the message – ‘Try to gain victory over Kaama and others. I am on your side only.’ Now the first enemy to be tackled is Kaama; he can be easily defeated by ‘VastuVichaara’ (the enquiry about reality). Let it be so! I will call him and get him engaged in this task of defeating Kaama. Vetravati (Door-keeper holding the stick)! Call VastuVichaara!”

DOOR KEEPER -

“As the Lord Commands!”

(leaves and enters with VastuVichaara)

VASTU VICHAARA-

“Alas! This world is deceived by the wicked Kaama who increases the attraction for the beauty where reason has no place!

Or all this happens because of that evil one, MahaaMoha!

कान्तेत्युत्पललोचनेति विपुलश्रोणीभरेत्युन्नमत्पीनोत्तुङ्गपयोधरेति
सुमुखाम्भोजेति सुभूरिति
दृष्ट्वा माद्यति मोदतेऽभिरमते प्रस्तौति विद्वानपि प्रत्यक्षाशुचिपुत्तिकां स्त्रियमहो
मोहस्य दुश्चेष्टितं [8]

*Alas! Even a learned man sees the woman who is a dirty mass of flesh as -
an attractive one, as a lotus-eyed beauty, as with lovely hips,
as with huge risen up breasts which keep increasing in size,
as with the lovely lotus face, as with lovely eye-brows-
and gets infatuated, is happy in her company, praises her in various ways!
All this is the wicked influence of MahaaMoha!*

And also, even those men of sharp thinking who analyze well all things, do not get rid of the attraction for a woman, though they know very well that a woman is a cage of bones filled with wet flesh, stinking all over by nature, and of a disgusting shape! This is because they superimpose the beauty of other objects on her (and imagine her to be a thing of beauty!)

As it is -

मुक्ताहारलता रणन्मणिमया हैमास्तुलाकोटयो
रागः कुङ्कुमसंभवः सुरभयः पौष्पा विचित्राः स्रजः
वासश्चित्रदुकूलमल्पमतिभिर्नार्यामहो कल्पितं
बाह्यान्तःपरिपश्यतां तु निरयो नारीति नाम्ना कृतः [9]

*Alas! The garland of pearls, golden anklets with the rhythmically tinkling beads,
the body shining reddish by applying the vermilion paste;
fragrant flowers and variety of garlands, colorful garments with a variety of designs-
all these are imagined as the beauty of the woman by the dumb heads!
However, for the wise men, who see her outward behavior and inner nature,
woman is the other name for the hell!*

{ But for the make-up and the various ornaments and garments which hide the ugly mass of stinking lumpy body of a woman, a woman is never a thing of beauty! Though she at first entices men with various attractive gestures and services, once the man is under her control she treats him like a pet to be trampled under her feet. }

Hey! You sinner! Hey Kaama of low-caste! How you torment the world through something called 'woman' who has no essence at all!

This is how the attraction occurs-

बाला मामियमिच्छतीन्दुवदना सानन्दमुदीक्षते
नीलेन्दीवरलोचना पृथुकुचोत्पीडं समाश्लिष्यति

*'She is so young and innocent!
This moonfaced lovely girl likes me! She looks at me with such joy!
This girl with lovely eyes resembling blue lotuses,
is embracing me hard with her huge breasts getting crushed on my bosom.'*

Hey fool!

का त्वामिच्छति का च पश्यति पशो मांसास्थिभिर्निर्मिता
नारी वेद न किञ्चिदत्र स पुनः पश्यत्यमूर्तः पुमान् [10]

*Who likes you? Who is seeing you, you stupid animal?
This thing called woman is (a doll) made of flesh and bones.
She has no understanding.
Whoever perceives is the Supreme Self alone who is without any form."*

{A woman is just a shape made of flesh and bones. There is no conscious action done by that shape which sees you and feels attracted towards you. You, the Self alone are there. You are just looking at a shape and superimposing all these feelings on her as if she loves you and are deceiving yourself. It is similar to a child playing with an inert doll as if it is alive.}

DOOR KEEPER-

“May the noble Sir come this way!”

(Both of them move towards the king.)

DOOR KEEPER-

“Here the king remains seated. Please go near him.”

VASTU VICHAARA-

“Victory, Victory to the King! VastuVichaara salutes His Highness!”

KING-

“Please be seated here!”

VASTU VICHAARA- (sits)

“Lord! This is your servant waiting to serve you. Grace me with your command!”

KING-

“Our battle with MahaaMoha is about to begin. The first soldier we have to fight in the enemy-side is Kaama. You have been selected as the suitable person to fight him.”

VASTU VICHAARA-

“I am blessed that I have been honored thus by His Highness!”

KING-

“What weapon are you going to use against Kaama to defeat him?”

VASTU VICHAARA-

“Ah! Just five arrows and a bow made of flowers! Huh!

Who needs a weapon to defeat Kaama?

Look,

दृढतरमपिधाय द्वारमारात्कथन्चित्
स्मरणमपरिवृत्तौ दर्शने योषितां च
परिणतिविरसत्वं देहबीभत्सतां वा
प्रतिमुहरनुचिन्त्योन्मूलयिष्यामि कामं [11]

*Without delay, I will somehow close the door for the memories
which pull towards the sight of a woman
and rush towards her without any hindrance.
At every moment I will analyze in the mind,
the insipid nature of the body as it grows old,
and also it's disgusting nature
and will uproot Kaama completely.”*

KING-

“Well-said! Well-said!”

VASTU VICHAARA-

“And also-

विपुलपुलिनाः कल्लोलिन्यो नितान्तपतज्झरीमसृणितशिलाः शैलाः
सान्द्रद्रुमा वनभूमयः
यदि शमगिरो वैयासिक्यो बुधैश्च समागमः क्व पिशितवसामय्यो
नार्यस्तथा क्व च मन्मथः [12]

*If there are –
speeding rivers with far-stretched sandy banks,
hills filled with rocks dampened by the abundantly falling streams,
forest lands dense with trees,
soothing stories of Vyaasa (Puraanas),
the company of the wise-
what are these things called women made of flesh and marrow
and where is this Manmatha?*

Woman is the most important weapon used by Kaama. If she is conquered, then all the other weapons of Kaama will turn futile. As it is-

चन्द्रश्चन्दनमिन्दुधामधवला रात्रिर्दिवरेफावलीझङ्कारोन्मुखरा
विलासविपिनोपान्ता वसन्तोदयः
मन्द्रध्वानघनोदयाश्च दिवसा मन्दाः कदम्बानिलाः शृङ्गारप्रमुखाश्च
कामसुहृदो नार्या जितायां जिताः [13]

*Moon, sandal paste, night shining bright by the moonlight,
group of humming bees, garden regions suitable for amorous sports,
rise of the spring season, days filled with dark clouds making deep rumbling noise,
winds from the Kadamba grooves moving slowly, attractive dresses-
all these which act as Kaama's helpers,
get conquered if women are conquered.*

{If a man is not at all distracted by any woman, then all the other things like moon-light etc, have no power to make him get interested in a female. }

Enough of waiting any more! Lord, please give your orders.

सोऽहं प्रकीर्णैः परितो विचारैः शरैरिवोन्मथ्य बलं परेषां
सैन्यं कुरूणामिव सिन्धुराजं गाण्डीवधन्वेव निहन्मि कामं [14]

*Through my analytical thinking covering various topics,
I will crush the enemy army, as with sharp arrows,
and like Arjuna the wielder of the Gaandeeva bow conquered
the army of Kurus by killing Jayadratha,
I will destroy Kaama!”*

{Jayadratha was the brother-in-law of Duryodhana. }

KING- (pleased)

“Then prepare yourself to destroy the enemy.”

VASTU VICHAARA-

“As the Lord Commands!”

(salutes and leaves)

KING-

“Vetravati! Call Kshamaa here to fight against Krodha.”

DOOR-KEEPER-

“As the Lord commands!”

(leaves and enters with Kshamaa/Quality of forbearance)

KSHAMAA-

क्रोधान्धकारविकटभ्रुकुटीतरङ्गभीमस्य सान्ध्यकिरणारुणरौद्रदृष्टेः
निष्कंपनिर्मलगभीरपयोधिधीरा वीराः परस्य परिवादगिरः सहन्ते [15]

*“The brave men of courage,
like the quiet clear deep waters of the ocean
bear patiently the discourteous words of the enemy
accompanied with the frightening darkness of anger
wavy with ugly curving of the eye-brows,
and eyes turning red like the rays of the evening sun.*

{न हि तापयितुं शक्यं सागराम्भस्तृणोल्कया

The burning grass piece cannot heat up the ocean waters -VishnuSharma }

Aha! I am-

क्लमो न वाचां शिरसो न शूलं
न चित्ततापो न तनोविमर्दः
न चापि हिम्सादिरनर्थयोगः
श्लाघ्या परम् क्रोधजयेऽहमेका [16]

*There is no trouble taken to coin up words.
There is no ache in the head.
The mind is not anxious.
The body is not made to suffer.
There are no harmful undertakings like violence etc.
Yet I stand alone and conquer Krodha.
I am indeed praiseworthy!"*

{Patience is just remaining quiet and calm in any circumstance. Speech, worry, anxiety, contortions of the body, hurting others through words or action; all these are not there when you practice patience.}

(Both move towards the king)

DOOR-KEEPER-

“Here is the Lord! Dear friend, go near him.”

KSHAMAA-

“Victory, Victory to the King! The slave of the Lord, Kshamaa offers her humble salutation.”

KING-

“Kshamaa! Be seated here.”

KSHAMAA- (sits)

“Command O King! Why was this slave-girl called for?”

KING-

“In this battle, you have to conquer that wicked Krodha.”

KSHAMAA-

“If the Lord commands, I can even defeat MahaaMoha! What is Krodha after all? He is just a servant of MahaaMoha! Very soon I will,

तं पापकारिणमकारणवाधितारं
स्वाध्यायदेवपितृयज्ञतपःक्रियाणां
क्रोधं सफुलिङ्गमिव दृष्टिभिरुद्धमन्तं
कात्यायनीव महिषं विनिपातयामि [17]

*Krodha is always doing wicked acts.
For no reason he opposes self-study and the rites connected with gods and ancestors.
He shoots forth sparks of fire from the eyes.
I will kill him like Goddess Kaatyaayini killing the demon Mahishaasura!"*

KING-

"Let us hear what your plan is in defeating Krodha!"

KSHAMAA-

"Lord! I will tell you.

क्रुद्धे स्मेरमुखावधीरणमथाविष्टे प्रसादक्रमो
व्याक्रोशे कुशलोक्तिरात्मदुरितोच्छेदोत्सवस्ताडने
धिग्जन्तोरजितात्मनोऽस्य महती दैवादुपेता
विपद्द्वारैरिति दयारसार्द्रमनसः क्रोधस्य कुत्रोदयः [18]

*Disregarding the anger with a smiling face;
using conciliatory measures against uncontrollable emotion of rage;
questions related to well-being against offensive words;
happy at the reducing of sins when physically assaulted;
a mind oozing with compassion saying –
'Alas! This creature has not conquered his mind.
His misfortune has pushed him into such a pathetic state
from which he is not able to come out';
met with such reactions, how can anger survive?"*

KING-

"Well-said! Well-said!"

KSHAMAA-

"Lord! By conquering anger, other vices like Himsaa (violence), Paarushya (rudeness), Maana (pride), and Maatsarya (jealousy), also get conquered!"

KING-

"Then may you start your battle and become victorious!"

KSHAMAA-

"As the Lord Commands!"

(salutes and leaves)

KING-

"Vetravati! Call 'Santosha' (contentment) here to fight against 'Lobha' (Greed)."

DOOR-KEEPER-

As the Lord commands!"

(leaves and enters with Santosha)

SANTOSHA- (enacts thinking)
(with sadness)

फलं स्वेच्छालभ्यं प्रतिवनमखेदं क्षितिरुहां
पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरितां
मृदुस्पर्शा शय्या सुललितलतापल्लवमयी
सहन्ते संतापं तदपि धनिनां द्वारि कृपणाः [19]

*“Fruits are obtained from trees with ease in each and every forest.
Cool and tasty water is obtained from sacred rivers in each and every place.
Soft bed can be made from tender sprouts of the beautiful creepers.
Yet the wretched men stand at the door of the rich and suffer the humiliation!”*

(looking at the sky)

Hey fool! Hey Greedy idiot! Your delusion is indeed unbreakable! As it is-

समारम्भा भग्नाः कति न वारान्स्तव पशो
पिपासोस्तुच्छेऽस्मिन्द्रविणमृगतृष्णाऽर्णवजले
तथापि प्रत्याशा विरमति न ते मूढ शतधा
विदीर्णं यच्चेतो नियतमशनिग्रावघटितं [20]

*Desiring for water, how many times have not your enterprises failed, you animal,
as you try to quench your thirst
with the worthless ocean waters of this dense mirage called wealth!
O fool, even then, your desire for each and every object of the world,
does not cease ever!
If still your heart has not shattered into hundred pieces,
then surely it must be made of the hard stone of Indra's thunderbolt.*

The act of a man blinded by greed indeed creates a wonder in the heart.

लभ्यं लब्धमिदं च लभ्यमधिकं तन्मूललभ्यं ततो
लब्धं चापरमित्यनारतमहो लब्धं धनं ध्यायसि
नैतद्वेत्सि पुनर्भवन्तमचिरादाशापिशाची बलात्
सर्वग्रासमियम् ग्रसिष्यति महालोभान्धकारावृतं [21]

'Whatever has to be attained has been attained.'
'More than what I had has been attained.'
'Investing that again, more is obtained.'
'And again more is obtained.'

*In this manner you think unceasing of money that has to be obtained.
Being enveloped by the darkness of extreme greed,
you are not aware again
of the vampire of desire who will forcefully eat you off completely!*

And also-

धनं तावल्लब्धं कथमपि तवाप्यस्य नियते
व्यये वा नाशे वा तव सति वियोगोऽस्त्युभयथा
अनुत्पादः श्रेयान्किमु कथय पथ्योऽथ विलयो
विनाशे लब्धस्य व्यथवतितरां न त्वनुदयः [22]

*The money you have obtained will somehow disappear for sure,
either by spending off or by getting lost.
Both possibilities will separate you from your money.
Tell me whether it is good not to have it at all or is it good to lose it?
When what one has obtained gets destroyed, there is extreme pain;
not so with the money which you have not obtained!*

And also-

मृत्युर्नृत्यति मूर्ध्नि शश्वदुरगी घोरा जरारूपिणी
त्वामेषा ग्रसते परिग्रहमयैर्गृध्रैर्जगद्ग्रस्यते
धूत्वा बोधजलैरबोधबहुलं तल्लोभजन्यं रजः
संतोषामृतसागराम्भसि मनाङ्मग्नः सुखं जीवति [23]

*Death is always dancing on the head.
The terrifying serpent of old age is catching you.
The world is caught by the vultures (family members) who demand wealth.
Washing away the dust made of excessive ignorance and produced by greed
with the waters of knowledge,
if a man at least takes a single dip into the ocean of nectar namely contentment,
he will live happily."*

DOOR-KEEPER-

"Here is the Lord! Let the noble one go near him."

(Santosha does so)

SANTOSHA-

"Victory, Victory to the King! This is Santosha saluting!"

KING-

“Santosha! Be seated here.”

(The King makes Santosha sit next to him.)

SANTOSHA- (acts humble and sits next to the king)

“We are your servants. May the Lord give orders.”

KING-

“Your prowess is well-known! There need not be any more delay. Proceed to Vaaraanasee to conquer Lobha!”

SANTOSHA-

“As the king commands!

I will-

नानामुखं विजयिनं जगतां त्रयाणां
देवदिवजातिवधबन्धनलब्धवृत्तिं
रक्षोधिनाथमिव दाशरथिः प्रसहय
निर्जित्य लोभमवशं तरसा पिन्ष्मि [24]

*laugh aloud, defeat and crush the helpless Lobha in no time
like the son of Dasharatha conquered the emperor of demons (Raavana/Lobha),
who had many faces (ten faces/ many enterprises),
who had conquered the three worlds (Raavana/Lobha)
and who was engaged in
killing and imprisoning (dominating the minds of) gods and Brahmins!”*

(salutes and leaves)

{Purusha, the stage where this war is going on is rescued from heretic cults and other misleading schools by his unswerving devotion to Lord Vishnu. His faith is restored in Upanishat. He develops virtues like friendship etc.

Meanwhile, to purify his mind, he cultivates good qualities to counteract his vices. He starts analyzing the true nature of objects and destroys all his desires. He develops forbearance and gets rid of his anger. He develops contentment and destroys his greed for objects.

Viveka or the discriminating power dominates the intellect. Viveka is heading towards victory. }

(Then enters a man (Brahmin) dressed in a humble way)

BRAHMIN-

“Lord! All the auspicious things needed to start for the victorious battle are ready. The time to start as suggested by the astrolgers is nearing.”

KING-

“If it is so, tell the army chiefs to move the army towards the battle-ground.”

BRAHMIN-

“As the Lord commands!”

{ PLOT: Battle begins. King Viveka ascends his chariot and reaches the city of Vaaraanasee. He worships Lord Vishnu and prays for the victory in the battle. }

(behind the screen)

“Hey Hey soldiers!

सज्ज्यन्तां कुम्भभित्तिच्युतमदमदिरामत्तभृङ्गाः करीन्द्रा
युज्यतां स्यन्दनेषु प्रसभजितमरुच्चण्डवेगास्तुरङ्गाः
कुन्तैर्नीलोत्पलानां वनमिव ककुभामन्तराले सृजन्तः
पादाताः संचरन्तु प्रसभमसिलसत्पाणयोऽध्यश्ववाराः [25]

*Get ready with decorations, all the big elephants
from whose wall-like heads ooze out the temporin flow which makes the bees intoxicated.
Harness the horses which run with terrifying speed defeating even the stormy winds,
to the chariots.
Creating a forest of blue lotuses in all the directions with spears,
let the foot-soldiers march.
Let the horsemen too move fast with their hands adorned by swords.”*

KING-

“Let it be so! Let us move on after the auspicious rites are completed.

(to the servant standing next to him)

Inform the charioteer to bring the chariot geared up for the battle-field.”

SERVANT-

“As the Lord commands!”

(leaves)

(The charioteer brings the chariot)

CHARIOTEER-

“Lord! The chariot is well-equipped! May the long-lived king ascend the chariot.”

(The king performs some auspicious prayers and ascends the chariot)

CHARIOTEER- (enacts the chariot moving very fast)

“O Long-lived one! See See!

उद्धतपांसुपटलानुमितप्रबन्धधावत्खुराग्रचयचुम्बितभूमिभागाः
निर्मथ्यमानजलविध्वनिघोरहेषमेते रथं गगनसीम्नि वहन्ति वाहाः [26]

*These horses pull the chariot almost at the edge of the sky.
Their neighing sounds are terrifying
like the turbulent sound of the ocean getting churned.
Their presence is only inferred by the flying sand particles covering the entire region.
They run so fast that the collection of their hoof ends
barely touch the parts of the ground.*

Not far from here you can see the city of Vaaraanasee, the most sacred place in all the three worlds.

अमी धारायन्त्रस्खलितजलझङ्कारमुखरा विभाव्यन्ते भूयः शशिकररुचः सौधशिखराः
विचित्रा यत्रोच्चैः शरदमलमेघान्तविलसत्तडिल्लेखालक्ष्मीं वितरति पताकावलिरियं [27]

*The terrace roofs shine again bright like the moonlight and
echo the gurgling noise of the waters falling out of the fountains.
The rows of flags of various hues adorning the roofs are giving out
the beauty of the lightning flashes seen amidst the taintless autumn clouds.*

These are the garden lands surrounding the city. Here the humming noise echoes everywhere as the bees hover over each and every flower bud. As the flowers are slowly opening their petals, the honey drops fall out creating an illusion of a cloudy day. The fragrance of the flowers is filling the surroundings. The dark shades of the trees filled with dense leaves have darkened the whole area. The winds here are spreading dust everywhere and appear to have taken the vow of to please Shiva and appear like Sages doing penance covered by ashes.

And also-

तोयाद्राः सुरसरितः सिताः परागैरर्चन्तश्च्युतकुसुमैरिवेन्दुमौलिं
प्रोद्गीतां मधुपरुतैः स्तुतिं पठन्तो नृत्यन्ति प्रचललताभुजः समीराः [28]

*Dampened by bathing in the waters of the Ganges,
whitened by the pollen of the flowers (as by ashes),
as if worshipping 'Shiva wearing the crescent moon'
with the flowers falling from the trees,
reciting with clarity the hymns of Shiva through the rhythmic humming of the bees,
the winds are dancing (in ecstasy of Shiva's meditation)
spreading out their creeper-shoulders."*

KING – (looks around) (happily)

सैषान्तर्दधती तमोविघटनादानन्दमात्मप्रभं
चेतः कर्षति चन्द्रचूडवसतिर्विद्येव मुक्तेः पदं
भूमेः कण्ठविलंबिनीव कुटिला मुक्तावलिर्जाहनवी
यत्रैवं हसतीव फेनपटलैर्वक्रां कलामैन्दवी [29]

*“This city, the abode of Shiva,
increases the bliss of the Self
like the ‘Knowledge of the Self’ by destroying the ignorance within,
and pulls the mind towards liberation.
As if adorning the neck region of the earth,
the Ganges flowing through many curved paths like the pearl necklace,
with her shining foamy waves,
seems to laugh at the beauty of the crescent moon”*

CHARIOTEER- (moves)

“Long-lived one! Look Look!

This is the sacred temple of ‘Lord Vishnu’ the ‘beginning less’ one, the ‘AadiKeshava’,
adorning the banks of River Ganges.”

KING – (with joy)

“Hey,

एष देवः पुराविद्धिः क्षेत्रस्यात्मेति गीयते
अत्र देहं समुत्सृज्य पुण्यभाजो विशन्ति यं [30]

*This deity of the temple is praised as the ‘Self’ by the Sages of the yore.
The meritorious men discard their bodies here and merge into him.”*

CHARIOTEER-

“Long-lived one! Look Look!

These Kaama, Krodha, Lobha and others are running away from this place at the very
sight of your Highness!”

KING –

“True! Let it be so. We will pray to the Lord for the fulfilment of our purpose.”

(gets down from the chariot and enters, looks at the statue)

{PRAYER TO LORD VISHNU}

जय जय भगवन्

“Victory Victory to the Supreme Lord!

अमरचयचक्रचूडामणिश्रेणिनीराजितोपान्तपादद्वयाम्भोज

*The rows of crest-jewels of the entire group of Gods
are the waving lights (Aarti) to your lotus feet.*

राजन्नखद्योतखद्योतकिर्मोरितस्वर्णपीठस्फुरद्द्वैतविभ्रान्तिसंतानसंतप्त-
वन्दारुसंसारनिद्रापहारैकदक्ष

*The golden foot stool is adorned with a network of designs
because of the surrounding space getting brightened
by the light emanating from the nails.*

*You (as Buddha) are the single refuge
for getting rid of their sleep of the worldly existence for those,
who extol you with praises and
who are tormented by the delusion of duality passed on to them
from generation to generation!*

क्षमामण्डलोद्धारसंभारसंघट्टदंष्ट्राग्रकोटिस्फुरच्छैलचक्र

*The wheel of mountains shines forth at the tip of your teeth
as you lift up the earth-sphere from the waters (as Varaaha/wild boar).*

क्रमाक्रान्तलोकत्रय

You covered the three worlds with your huge steps (when conquering Bali as Vaamana)!

प्रबलभुजबलोद्धृतगोवर्धनच्छत्रनिवारिताखण्डलोद्योजिताकाण्डचण्डाम्बुवाहातिवर्षसद्गोकुल-
त्राणविस्मापिताशेषविश्व

*You (as Krishna) surprised the entire world
by lifting the Govardhana hill on your strong shoulders,
held it as an umbrella and protected the people of Gokula
when they were tormented by the heavy rains pouring out from stormy clouds
created all of a sudden by Indra!*

प्रभो विबुधरिपुवधूर्गसीमन्तसिन्दूरसंध्यामयूखच्छटोन्मार्जनोद्दामाधिप

*Lord! You (as Rama) are the Sun
in erasing the evening shine of
the vermilion powder worn on the forehead as a mark of auspiciousness
by the wives of the enemies of the gods!*

त्रस्तदैत्येन्द्रवक्षस्तटीपाटनाकुण्ठभास्वन्नखश्रेणिपाणिद्वयस्रस्तविस्तारिरक्तार्णवामग्नलोकत्रय

*You (as NaraSimha)
have drowned the three worlds in the ocean of blood that poured out of your two hands
when your nails shined forth unflinching,
in tearing open the chest region of the frightened demon-king HiranyakaShipu!*

त्रिभुवनरिपुकैटभोद्दण्डकण्ठास्थिकूटस्फुटोन्मार्जितोद्दामचक्रस्फुरज्ज्योतिरुल्लासितोद्दामदोर्दण्ड-
खण्डेन्दुचूडप्रिय

*You are the close friend of Shiva who wears the crescent moon!
Your terrifying mighty shoulders shine
by the light shooting forth from the sharp discus-weapon
which sliced off the terrifying collection of bones at the neck-region of
'Kaitabha' the demon who terrorized the three worlds!*

प्रौढदोर्दण्डविभ्रान्तमन्थाचलक्षुब्धदुग्धाम्बुधिप्रोत्थितश्रीभुजवल्लीसंश्लेषसंक्रान्तपीनस्तनाभोग-
पत्रावलीलाञ्चितोरस्थल

*Your chest region is marked by the designs painted on the huge breasts of Lakshmi
who embraced you with her creeper like arms
when she came out of the milk-ocean
which was churned by your mighty shoulders using a mountain as the churning stick!*

स्थूलमुक्ताफलोदारहारप्रभामण्डलस्फुरत्कण्ठ वैकुण्ठ

*You are Vaikunta (where the exhaustion of this worldly existence diminishes)!
Your neck region is adorned by the necklace of huge pearls
which lights up the surroundings with its shine!*

भक्तस्य लोकस्य संसारमोहच्छिदं देहि बोधोदयं देव तुभ्यं नमः॥

*Give us the knowledge
which will destroy the delusion of the worldly existence
for those who are devoted to you.
Salutation to you!"*

इति श्रीकृष्णमिश्रविरचिते प्रबोधचन्द्रोदये चतुर्थोऽङ्कः

FOURTH ACT

OF THE PLAY

PRABODHACHANDRODAYA

'RISE OF THE MOON OF AWAKENING'

AUTHORED BY

SHREE KRISHNAMISHRA

ENDS

पञ्चमोङ्कः

FIFTH ACT

प्रवेशक/PRAVESHAKA

{PLOT: Battle is over. King Viveka has gained victory over MahaaMoha. Vishnu Bhakti and Shaanti listen to Shraddhaa with excitement as Shraddhaa describes all the events of the battle.}

(Then enters Shraddhaa)

SHRADDHAA- (thinking)
“This path is well-known!
Because-

निर्दहति कुलविशेषं जातीनां वैरसंभवः क्रोधः
वनमिव घनपवनाहततरुवरसंघट्टसंभवो दहनः [1]

*The anger which is generated by the enmity of cousins
burns away the entire family
like the fire generated by the by the friction of the tree branches due to the heavy winds
burns away the whole forest.*

(with tears)
Alas! The fierce fire of distress, rising from the destruction of brothers is unavoidable,
which cannot be subdued by even hundreds of clouds of Viveka (discrimination).
As it is,

ध्रुवं ध्वंसो भावी जलनिधिमहीशैलसरितामतो मृत्योः शीर्यत्तृणलघुषु का जन्तुषु कथा
तथाप्युच्चैर्बन्धुव्यसनजनितः कोऽपि विषमो विवेकप्रोन्माथी दहति हृदयं शोकदहनः [2]

*The destruction of even the oceans, lands, hills, rivers, in the future is sure to happen.
Therefore, what matters by the death of ordinary beings
who equal the drying up grass shoots?!
Yet some extreme pain inexpressible through words
rising from the destruction of the relatives,
burns the heart like a blazing fire,
disregarding the discriminating ability.*

Because, when brothers like Kaama, Krodha and others who continue the family, become mere memories (die),

निकृन्ततीव मर्माणि देहं शोषयतीव मे
दहतीवान्तरात्मानं क्रूरः शोकाग्निरुच्छिखः [3]

*the cruel flames of the distress-fire blazing high are
piercing the vital parts as it were,
drying up the body as it were,
burning the inner self as it were!*

(thinking)

I have been ordered by Devi VishnuBhakti like this-

'Daughter Shraddha! I am averse to witnessing the violent acts of the battle. Therefore, I will leave Vaaraanasee and live for some time at the sacred place of the Lord known as ShaaliGraama. You come there and inform me of whatever incidents occur in the battle field.'

So I will go now to the place where Devi is waiting, and report all that happened in the battle field.

(moves and looks)

This is ChakraTeertha. Here resides Lord Hari in person. He acts as the boatman for the boat which will take everyone across the ocean of worldly existence.

(salutes)

Here is Devi VishnuBhakti who is adored by great Sages. She seems to be engaged in discussing some serious matters with Shaanti. Let me go near them."

(goes towards them)

(Then enter VishnuBhakti and Shaanti)

SHAANTI-

"Devi! I observe that your mind is highly distressed!"

VISHNUBHAKTI-

"Daughter! Many warriors will die in this great battle. I feel very apprehensive as I do not know what has happened to son Viveka who is fighting the mighty MahaaMoha!"

SHAANTI-

"What is there to worry about? I am sure of king Viveka's victory as he is blessed by your grace!"

VISHNUBHAKTI-

“Daughter!

यदप्यभ्युदयः प्रायः प्रमाणादवधार्यते
कामं तथापि सुहृदामनिष्ठाशङ्कितं मानसं [4]

*Usually the minds of the well-wishers retain some apprehension,
though the victory has been assured through many proofs.*

Especially, since Shraddhaa has not arrived even after such a long time, my mind is having doubts.”

SHRADDHAA- (approaches)

“Goddess! I salute you!”

VISHNUBHAKTI-

“Shraddhaa! Welcome!”

SHRADDHAA-

“By the grace of the Goddess!”

SHAANTI-

“Mother! I salute you!”

SHRADDHAA-

“Daughter! Embrace me!”

SHAANTI- (embraces)

SHRADDHAA-

“Daughter! By the grace of Goddess VishnuBhakti, attain a place in the hearts of the Sages.”

VISHNUBHAKTI-

“So, what happened there in that battle?”

SHRADDHAA-

“That which is fit for those who act against the Goddess!”

VISHNUBHAKTI-

“Tell me everything in detail!”

SHRADDHAA-

“Listen O Goddess!

As soon as you left the temple of AadiKeshava,
as the Lord Sun discarded his red hue slightly,
as the quarters were deafened by the shouts of the soldiers roaring like lions calling out to
the enemies for the battle and excitedly proclaiming their victory,
as the Sun garlanded by the rays was covered by the huge amount of dust storms rising
from the ground broken by the hoofs of the horses harnessed to the chariots,
as the ten directions appeared reddish in hue suggesting the evening time because of the
vermilion powder applied to the heads of the musth elephants, flying all over, by their
heavy flapping of the ears,
as the scene looked terrifying like the thundering clouds of the dissolution assembled
together,
as our army resembling an ocean was ready to attack,
King Viveka sent a messenger in the form of the doctrines of Naiyaayikas to king
MahaaMoha.
He went to MahaaMoha and said-

विष्णोरायतनान्यपास्य सरितां कूलान्यरण्यस्थलीः पुण्याः पुण्यकृतां मनांसि च
भवान्मलेच्छान्त्रजेत्सानुगः
नो चेत्सन्तु कृपाणदारितभवत्प्रत्यङ्गधाराक्षरद्रक्तस्फीतविदीर्णवक्त्रविवराः
फेत्कारिणः फेरवाः [5]

*Leave immediately
the surroundings of Lord Vishnu's temple, the banks of the river,
the sacred forest lands, and the minds of the meritorious;
and go away to the lands occupied by the low-caste,
along with your companions.
Otherwise, the howling jackals with their mouths opened wide
will run madly towards
the blood pouring out from every limb of yours, sliced by my sword.”*

VISHNUBHAKTI-

“Afterwards?”

SHRADDHAA-

“Then, O Goddess, MahaaMoha got very angry. His eye-brows danced on the terrifying
forehead; and he replied-

‘Let that wicked Viveka experience the fruits of his impolite gesture.’

Having said these words, he sent first all the texts of the atheistic schools along with the
weapons namely the atheistic arguments to battle Viveka. Meanwhile in our army,

वेदोपवेदाङ्गपुराणधर्मशास्त्रेतिहासादिभिरुच्छ्रितश्रीः
सरस्वती पद्मधरा शशाङ्कसंकाशकान्तिः सहसाविरासीत् [6]

*Goddess Sarasvati,
shedding brightness like the moon, and with a lotus in hand
appeared there instantly.
She was looking very beautiful surrounded by
Vedas (Rk, Yajur, Saama, Atharvana),
UpaVedas (Ayurveda, Dhanurveda, Gaandharva, Artha Shaastra),
Vedaanga (Shikshaa, Kalpa, Nirukta, Vyaakarana, Jyotisha, Chandas),
Puranaas (eighteen),
Dharma Shaastra (Maanava Dharma Shaastra and others)
Itihaasa (Bhaarata and others)."*

VISHNUBHAKTI-
"Afterwards?"

SHRADDHAA-
"Then O Goddess, Vaishnavaites, Shaivaites and Souras (sun-worshippers) approached her."

VISHNUBHAKTI-
"Afterwards?"

SHRADDHAA-
"Afterwards,

साङ्ख्यन्यायकणादभाषितमहाभाष्यादिशास्त्रैर्वृता
स्फूर्जन्यायसहस्रबाहुनिकरैरुद्ध्योतयन्ती दिशः
मीमांसा समरोत्सुकाविरभवद्धर्मन्दुकान्तानना
वाग्देव्याः पुरतस्त्रयीत्रिनयना कात्यायनीवापरा [7]

*'Meemaamsaa' (Deep reflection)-
surrounded by scriptures of Saankhya of Kapila, Nyaaya of AkshaPaada,
Vaisheshika of Kanaada, and MahaaBhaasya (Vyaakarana);
brightening up the quarters with her thousand arms as it were of the logical arguments;
with a face as attractive as the Dharma-moon;
endowed with three eyes (three Vedas);
like another Kaatyaayinee ready to fight
- manifested in front of Sarasvati, the Goddess of speech."*

SHAANTI-

“Oh! How was it possible that the Vedas and the logic schools of thought which contradict each other ever meet?”

SHRADDHAA-

“Daughter!

समानान्वयजातानां परस्परविरोधिनां
परैः प्रत्यभिभूतानां प्रसूते संगतिः श्रियं [8]

*It leads to better results,
when those who are born of the same lineage and contradict each other,
join together
when enemies are about to attack.*

Because, all the philosophical schools based on Vedic Truths may have contradiction in explaining the inner meanings of the Vedic dictums, but they all are together in overthrowing the atheistic schools of thought in order to protect the Vedas.

As it is-

ज्योतिः शान्तमनन्तमद्वयमजं तत्तद्गुणोन्मीलनाद्ब्रह्मेत्यच्युत इत्युमापतिरिति
प्रस्तूयतेऽनेकधा
तैस्तैरेव सदागमैः श्रुतिमुखैर्नानापथप्रस्थितैर्गम्योऽसौ जगदीश्वरो जलनिधिर्वां
प्रवाहैरिव [9]

*The single principle of Brahman is extolled in various manners
as Jyoti (light), as Quiescence, as Endless, as Non-dual, as Unborn,
and as Brahma, Vishnu, and Shiva
by superimposing the three Gunaas of Sattva, Rajas and Tamas.
The Lord of the universe alone has to be reached
by all these theistic schools of thought which are based on the Vedas,
yet go through different paths,
like the various streams of water going through different pathways
reach the ocean alone.”*

VISHNUBHAKTI-

“Afterwards?”

SHRADDHAA-

“Afterwards O Goddess, began the battle with the heavy clash of the weapons among the soldiers of our side and those of the enemies making it look like a cloudy day by the continuously shooting hosts of arrows from the elephants, horses and foot soldiers. And also-

बहुलरुधिरतोयास्तत्र स्रवन्त्यो निबिडपिशितपङ्काः कङ्करङ्कावकीर्णाः
शरदलितविदीर्णात्तुङ्गमातङ्गशैलस्खलितरयविशीर्णच्छत्रहंसावतंसाः [10]

*Rivers filled with abundant waters of blood flowed in that battlefield.
Slush was the dense collection of flesh.
Heron birds like pathetic animals wandered all over.
The white umbrellas slipping down from the top of the hills namely elephants
when their heads were sliced off by the arrows
were the swans adorning the rivers.*

In that terrifying battle, due to the enmity with the other army and also because of enmity within themselves, the atheist groups pushed the Lokaayata doctrine to the front and that died out when the two armies crashed against each other.

Other atheist groups were uprooted and flowed away in the ocean floods of good scriptures. The followers of Sugata (Buddha) ran away to places like Sindhu, Gaandhaara, Paaraseeka, Maagadha, Aandhra, Hoona, Vanga, and Kalinga where the Mlecchaas (low-caste/non-Aryan people) reside. The atheist groups, Digambaras, Kaapaalikas hid away in places like Paanchaala, Maalava, Aabheera, Aavarta, and coastal regions where the lowest classes of people reside. The atheist arguments followed the same course as the others, shattered by the blows dealt by the Meemaamsaa accompanied by Nyaaya.”

VISHNUBHAKTI-

“Afterwards?”

SHRADDHAA-

“Afterwards, Kaama was killed by VastuVichaara.

Krodha (Anger), Paarushya (Rudeness), and Himsaa (Violence) were defeated by Kshamaa (Forbearance).

Lobha (Greed), Trishnaa (thirst for sense pleasures), Dainya (self-pity), Anrita (falsehood), Paishunya (Slandering), Vaak-steya (stealing others' words), Asat-Parigraha (accepting unsuitable gifts) were captured by Santosha (contentment).

Maatsarya (Envy) was conquered by Anasooyaa (Non-enviness).

Mada (arrogance) was subdued by Parotkarsha-Sambhaavanaa (recognizing the talents of others and admiring them).

Maana (Pride/Self importance) was broken by ParaGunaadhikya (recognizing the virtues of others).”

VISHNUBHAKTI- (happily)

“Well-done! Well-done! Then what happened to Mahaamoha?”

SHRADDHAA-

“Goddess! It is not known where Mahaamoha is hiding along with YogaUpasargas (the obstacles for ‘Chitta Vritti Nirodha -cessation of thoughts’!)”

VISHNUBHAKTI-

“That means still the danger is there! He should be killed, because-

अनादरपरो विद्वानीहमानः स्थिरां श्रियं
अग्नेः शेषमृणाच्छेषं शत्रोः शेषं न शेषयेत् [11]

*A wise man who has been humiliated and wants to stabilize his prosperity,
should not leave back the residue of a fire, obligation, and enemy.*

Then what happened to Manas (Mind)?”

SHRADDHAA-

“Goddess! He has decided to give up his life unable to bear the pain of losing his sons and grandsons.”

VISHNUBHAKTI- (smiles)

“If that is true, then we all are highly gratified. Purusha will attain Supreme Quiescent state! But where can that wicked one ever give up life?”

SHRADDHAA-

“When Devi has already decided that Prabodhdhaya (Awakening) should be born, then that mind cannot anymore have the body (will die for sure).”

VISHNUBHAKTI-

“Let it be so! To raise Vairaagya (Dispassion) in him, I will send the ‘Words of Vyaasa’.”

(All leave)

(Enter 'Manas/Mind' and 'Samkalpa/conceiving ability')

MANAH- (with tears)

“Ha my sons! Where have you all gone? Give me the pleasure of seeing you!
Hey Hey my children Raaga (Attachment), Dvesha (Hatred), Mada (Arrogance) and
Maatsarya (Jealousy), embrace me!
My limbs are collapsing! Ha! Why is no one responding to this old orphan?
Where are my daughters, Asooya (Envy) and others? Where are my daughters-in-law,
Aashaa (desire), Trishnaa (thirst for sense pleasures), Himsaa (Violence) and others?
How is it that all those who belonged to this unfortunate person were taken away by that
cruel destiny, all at once?

विसर्पति विषाग्निवदति शर्म मर्माविधस्तनोति भृशवेदनाः कषति सर्वकार्यं वपुः
विलुम्पति विवेकितां हृदि च मोहमुन्मीलयत्यहो ग्रसति जीवितं प्रसभमेव शोकज्वरः [12]

*This fever of distress is -
spreading all over like the poisonous fire;
burning away the peace;
increasing the pain piercing the vital parts;
tormenting and thinning out my body in every possible manner;
breaking up the courage;
filling the heart with confusion!
Alas! this fever of distress is destroying my whole life!”*

(faints and falls down)

SAMKALPA- (with tears)

“Console yourself King! Console yourself!”

{Purusha now has no more vices in his heart and his inclination towards worldly life is completely gone.}

MANAH- (wakes up)

“How is it that even Devi Pravritti (inclination towards the worldly life), is not there to
console me now?”

SAMKALPA- (with tears)

“Lord! Where is that Pravritti any more! Her heart was set on fire when she heard about
the destruction of her family members, and she died of a broken heart!”

MANAH-

“Ha my love! Where are you? Answer me!
Devi,

स्वप्नेऽपि देवि रमसे न विना मया त्वं
स्वापे त्वया विरहितो मृतवद्भवामि
दूरीकृतासि विधिदुर्ललितैस्तथापि
जीवत्यवेहि मन इत्यसवो दुरन्ताः [13]

*Even in dream you do not feel happy without me.
If I sleep without you, I will be like dead.
By the play of the cruel fate you have left me and gone.
This mind is still alive and I know that lives are not easy to give up!”*

{The inclination towards worldly life (Pravritti) alone expresses as dreams when Purusha is asleep. If dreams are not there, one is almost in a paralyzed body-state absorbed in deep sleep with un-dead but unmanifest Vaasanaas. Now in the Turyaa state, where all Vaasanaas are dead, mind is slowly disappearing. In other words thoughts arise no more and Purusha is contemplating on the Self. }

(‘Manas’ again faints and falls down)

SAMKALPA- (with tears)

“Console yourself King! Console yourself!”

MANAH- (wakes up)

“Enough of living any more! Samkalpa, make a fire. I will destroy the fire of distress by entering the fire.”

{In the JeevanMukti state the Purusha needs a slight trace of the mind to act in the world. So before the mind is completely destroyed in contemplation, Sarasvati – Knowledge appears and instructs the mind. }

(enters VAIYAASIKEE SARASVATI (Vyaasa’s words))

SARASVATI-

“I have been sent by Goddess VishnuBhakti.

She said –

“Friend Sarasvati! Go and enlighten the mind who is distressed by the death of his children. Try to raise dispassion in him.”

So it is! I will approach him.

(going near ‘Manas’)

Child! Why are you suffering so much? Did you not know already that objects are ephemeral? You are well versed in historical texts and other narratives which explain the same!

As it is-

भूत्वा कल्पशतायुषोऽम्बुजभवः सेन्द्राश्च देवासुरा
मन्वाद्या मुनयो मही जलधयो नष्टाः परम् कोटयः
मोहः कोऽयमहो महानुदयते लोकस्य शोकावहः
सिन्धोः फेनसमे गते वपुषि यत्पञ्चात्मके पञ्चतां [14]

*Countless Lotus-born Brahmas, along with Indras and other gods and demons,
Manu and other Sages, earths, oceans,
who have a life-span of hundreds of Kalpas (Kalpa-Four Yugas),
have perished.
Oh! Then why this great delusion is tormenting you,
when people who have foam-like bodies made of the five elements
have dissolved into the five subtle principles?*

Contemplate on the ephemeral nature of the objects. Drowned in sadness, you are not able to see that the objects are always perishing every moment.

Because-

एकमेव सदा ब्रह्म सत्यमन्यद्भि कल्पितं
को मोहस्तत्र कः शोक एकत्वमनुपश्यतः [15]

*Brahman is always the single principle that exists; rest is all imagined.
When one realizes the oneness of all things, where can there be sadness or delusion?"*

MANAH-

“Goddess! The mind which is suffering from intense pain cannot give way to discriminative thinking!”

SARASVATI-

“Child! This is the fault of attachment. It is a well-known fact that attachment alone causes all harms.

As it is-

उप्यन्ते विषवल्लीबीजविषमाः क्लेशाः प्रियाख्या
नरैस्तेभ्यः स्नेहमया भवन्ति न चिराद्वज्राग्निगर्भाङ्कुराः
येभ्योऽमी शतशः कुकूलहुतभुग्दाहं दहन्तः
शनैर्देहं दीप्तशिखासहस्रशिखरा रोहन्ति शोकद्रुमाः [16]

*Men sow the seeds of terrifying poisonous creepers namely the 'loved ones'
which are nothing but sufferings.
Those (seeds) soon give out sprouts which have terrible blazing fires inside
which have 'attachment' as their essence.
From them rise up the trees of sadness blazing with thousand flames,
burning the body slowly
as if hundred twisted straw ropes are tied around it and set on fire."*

(Twisted straw ropes were tied around the body and set on fire. This type of slow-burning was one of the capital punishments practiced in the ancient days.)

MANAH-

"Goddess! Even if it is so, I am unable to bear the lives being burnt any more by the fire of sadness. It is good that you were seen in my last moments."

SARASVATI-

"This suicidal attempt is a very despicable act.
And also, why are so much affected because of the demise of these ungrateful ones?
Look here-

क्वचिदुपकृतिः कर्तामीभिः कृता क्रियतेऽथवा
तव न च भवन्त्येते पुंसां सुखाय परिग्रहाः
दधति विरहे मर्मच्छेदं तदर्थमपार्थकं
तदपि विपुलायासाः सीदन्त्यहो बत जन्तवः [17]

*Have these people ever done any good to you, or doing, or will do?
These possessions (wife, children etc.) never ever give any happiness to men.
Alas! Men for no purpose suffer intensely in their separation;
take a lot of trouble to please them; and wither away in that process.*

And also-

तीर्णाः पूर्णाः कति न सरितो लङ्गिताः के न शैला
नाक्रान्ता वा कति वनभुवः क्रूरसंचारघोराः
पापैरेतैः किमिव दुरितं कारितो नासि कष्टं
यदृष्टास्ते धनमदमषीम्लानवक्त्रा दुरीशाः [18]

*How many flooding rivers have not been crossed?
How many hills have not been climbed?
How many terrifying forest-lands filled with wild animals
have not been traversed by foot?
What difficult thing has not been done for these sinful creatures (family etc.),
that you had to even go through the humiliation
of seeing the well-acclaimed rich men with faces darkened by arrogance!"*

MANAH-

“Goddess! True, it is so! Even then-

ललितानां स्वजातानां हृदि संचरतां चिरं
प्राणानामिव विच्छेदो मर्मच्छेदादरुन्तुदः [19]

*The pain of losing-
those who were born to oneself, who were caressed with great affection,
who were thought off in the mind for so long-
is more intense than the pain of losing one's lives
and hurts more than the piercing of vital parts.*

SARASVATI-

“Child! This grief is there because of the binding of the ‘mine-ness’ Vaasanaa!
It is said-

मार्जारभक्षिते दुःखं यादृशं गृहकुक्कुटे
न तादृग्ममता शून्ये कलविङ्केऽथ मूषके [20]

*It hurts if the cat eats the cock that belongs to the house.
But if the same cat kills a rat or a bird which is not owned by one,
there is no sadness.*

Therefore one should always try to destroy the ‘mine-ness’ which is the cause of all sufferings.

Look-

प्रादुर्भवन्ति वपुषः कति वा न कीटा
यान्यत्नतः खलु तनोरपसारयन्ति
मोहः स एव जगतो यदपत्यसंज्ञां
तेषां विधाय परिशोषयति स्वदेहं [21]

*How many tiny worms are not produced in the body!
All of them are removed from the body with great effort.
The delusion of the world is such that they name some as their off-springs
and try to maintain them by wearing out their own bodies!”*

MANAH-

“Goddess! Let it be so! Even then, the knot of ‘Mamatva’ (mine-ness) is difficult to cut off.

(thinks) (sighs)

I am always protected by you!”

(falls at Her feet)

SARASVATI-

“Child! Your heart is now ready to absorb the teachings.

So this is stated again-

वशं प्राप्ते मृत्योः पितरि तनये वा सुहृदि वा
शुचा संतप्यन्ते भृशमुदरताडं जडधियः
असारे संसारे विरसपरिणामि तु विदुषां
वियोगो वैराग्यं दृढयति वितन्वञ्शमसुखं [22]

*If the father, or son or a friend dies,
the ignorant fools beat their chests hard and grieve intensely.
However for the wise,
who know that the essenceless worldly existence always ends up in tragedies,
the loss of such people only strengthens the dispassion
and bestows the bliss of quiescence.”*

{ After the study of various scriptures like Geetaa and others authored by Vyaasa, the mind is now in a quiescent state and is filled with dispassion. }

(Then enters Vairaagya/Dispassion)

VAIRAAGYAM- (thinking)

अस्नाक्षीन्नवनीलनीरजदलोपान्तातिसूक्ष्मायतत्वङ्मात्रान्तरितामिषं यदि वपुर्नैतत्प्रजानां पतिः
प्रत्यग्रक्षरदस्रविस्रपिशितग्रासग्रहं गृध्नतो गृध्रध्वाङ्क्षवृकास्तनौ निपततः को वा कथं वारयेत्
[23]

*“If the Lord of all beings, Brahma
had not made the skin soft and stretched it up
like the tender tip of the petal of the very fresh blue lotus
and covered up the flesh of this body,
who could have stopped
the greedy crows, vultures and wolves from pouncing on the body
desiring to grab a piece of raw smelling flesh covered by the trickling blood?”*

And also-

श्रियो दोलालोला विषयजरसाः प्रान्तविरसा
विपद्गेहं देहं महदपि धनं भूरि निधनं
बृहच्छोको लोकः सततमबलानर्थबहुला
तथाप्यस्मिन्घोरे पथि बत रता नात्मनि रताः [24]

*Riches oscillate like swings.
The pleasures of senses end up in pains.
The body is a house of calamities.
Even abundant wealth only leads to death.
The worldly life is a great tragedy.
Always the woman brings about countless problems.
Even then, all are interested only in this terrible path of sense pleasures
and are not interested in the Self.”*

SARASVATI-

“Child! Vairaagya is coming towards you. Welcome him.”

MANAH-

“How are you my son?”

VAIRAAGYA- (approaching)

“I salute you my father.”

MANAH-

“Son! You have discarded me as soon as you were born. Embrace me.”

VAIRAAGYA- (embraces)

MANAH-

“Son! By seeing you, my grief has reduced.”

VAIRAAGYA-

“Father! Why should you feel grieved?”

पान्थानामिव वर्त्मनि क्षितिरुहां नद्यामिव भ्रश्यतां
मेघानामिव पुष्करे जलनिधौ साम्यात्रिकाणामिव
संयोगः पितृमातृबन्धुतनयभ्रातृप्रियाणां यदा
सिद्धो दूरवियोग एव विदुषां शोकोदयः कस्तदा [25]

*Like the travelers on the road,
like the trees fallen into the rivers flowing away,
like the clouds moving in the sky,
like the sea-traders journeying across the ocean,
the company of the father, mother, relatives, sons, brothers and friends is already
understood by the wise,
as only ending in separation!
Then where is the question of grief?”*

MANAH- (feeling joyous)

“Goddess! What my son said is true!

Hear O Goddess-

निरन्तराभ्यासदृढीकृतस्य सस्नेहसूत्रग्रथितस्य जन्तोः
जानासि किञ्चिद्भगवत्युपायं ममत्वपाशस्य यतो विमोक्षः [26]

*Goddess! Do you know any method by which a man can free himself
from the binding rope of ‘mine-ness’
which has become firmly established by continuous practice
and which is strung through the thread of attachment?”*

SARASVATI-

“Child! The first step in cutting off the ‘mine-ness’ is the understanding of the ephemeral nature of the objects.

As it is-

न कति पितरो दाराः पुत्राः पितृव्यपितामहा
महति वितते संसारेऽस्मिन् गतास्तव कोटयः
तदिह सुहृदां विद्युत्पातोज्ज्वलान् क्षणसंगमान्
सपदि हृदये भूयो भूयो निवेश्य सुखी भव [27]

*In this huge expanse of world-life,
how many fathers, wives, sons, uncles and grand-fathers have not passed away?
So ponder again and again the ephemeral character of the ‘loved ones’
who flash for a second like the lightning;
and (through that knowledge) be happy.”*

MANAH-

“Goddess! By your grace the delusion has disappeared.

But-

भगवति तव मुखशशधरगलितैर्विमलोपदेशपीयूषैः
क्षालितमपि मे हृदयं मलिनं शोकोर्मिभिः क्रियते [28]

*Goddess! Though washed by the nectar of taintless instructions
flowing from your moon-like face,
my heart is still tainted by the dashing waves of distress!*

So please tell me what medicine can be there for this intense pain which has newly arisen.”

SARASVATI-

“Child! The Sages have already given such instructions.

अकाण्डपातजातानामार्द्रानां मर्मभेदिनां
गाढशोकप्रहाराणामचिन्तैव महौषधं [29]

*For the intense pains
which arise anytime and hurt the innermost regions of the heart,
and which bring deep distress,
'non-thinking' is the only medicine."*

MANAH-

"This might be the right course; but the mind is uncontrollable!
Because-

अप्येतद्वारितं चिन्तासंतानैरभिभूयते
मुहुर्वातहतैर्बिम्बमभच्छेदैरिवैन्दवं [30]

*Even when it is made to stop the thoughts,
it again gets filled up by succession of too many worries,
like the moon again getting covered by the wind-blown clouds."*

SARASVATI-

"Child! Listen! It is the very nature of the mind to get agitated. So try to engage the mind
in some peaceful topic."

MANAH-

"Then be graceful O Goddess! What is such a peaceful topic?"

SARASVATI-

"Child! It is very secretive knowledge. Yet there is no harm in revealing it to the
suffering.

नित्यं स्मरञ्जलदनीलमुदारहारकेयूरकुण्डलकिरीटधरं हरिं वा
ग्रीष्मे सुशीतमिव वा हृदमस्तशोकं ब्रह्म प्रविश्य भज निर्वृतिमात्मनीनां [31]

*Always remembering Lord Vishnu,
who is dark-hued like the cloud,
who is adorned by pearl-garlands, armlets, ear-rings and crown,
or,
entering the state of Brahman who is bereft of all pains,
attain the restful state of the Self like entering a cool lake in the hot summer."*

MANAH-

“So it should be done.

But now-

नार्यस्ता नवयौवना मधुकरव्याहारिणस्ते द्रुमाः प्रोन्मीलन्नवमल्लिकासुरभयो मन्दास्त

एवानिलाः

अद्योदात्तविवेकमार्जिततमःस्तोमव्यलीकान्पुनस्तानेतान्मृगतृष्णिकार्णवपयःप्रायान्मनः

पश्यति [32]

*Since the splendid Viveka (discriminating ability)
has erased off the dense darkness of unreality namely
those young pretty maidens, those trees filled with the humming of bees,
that fragrance of the freshly blossoming jasmine flowers, that softly blowing wind-
all these are seen by the mind as the ocean-waters of the mirage.”*

{Now the mind is completely filled with dispassion. Since the wife Pravritti is no more, Sarasvati offers Nivritti (Disinterest towards worldly life) to act as a wife to Manas.}

SARASVATI-

“Child! Even then a house-holder should not remain without his life-partner even for a second. So, from now onwards, Nivritti (abstaining from worldly attachments) will be your partner in life.”

MANAH-

“As the Goddess commands!”

SARASVATI-

“Let your sons, Shama (controlled mind), Dama (controlled senses), and Santosha (contentment) accompany you. Yama, Niyama and others (Practice of Disciplines) will be your ministers. Let Viveka (Discrimination) become the prince and enjoy the company of Upanishat Devi by your grace. These four sisters Maitree (Friendship), Karunaa (compassion), Muditaa (cheerfulness) and Upekshaa (indifference) have been sent by Devi VishnuBhakti for entertaining you. Accept them with joy.”

MANAH-

“As the Goddess commands! All your orders are well-placed on my head.”

(happily falls at Her feet)

SARASVATI-

“Rule the kingdom. These Yama, Niyama and others should be treated by you with respect. With their support let the long-lived Viveka enjoy the position of the prince. If you are in good health, even the Kshetrajna (embodied Self) will remain in his natural state.

Because-

त्वत्सङ्गाच्छाश्वतोऽपि प्रभवलयजरोपप्लुतो वृद्धिवृत्तिष्वेको नानेव देवो रविरिव
जलधेर्वीचिषु व्यस्तमूर्तिः
तूष्णीमालंबसे चेत्कथमपि वितता वत्स संहृत्य वृत्तीर्भात्यादर्शं प्रसन्ने रविरिव
सहजानन्दसान्द्रस्तदात्मा [33]

*Because of your company, the Supreme Lord (Self/Brahman)
though eternal, experiences birth, death and old age;
and like the one sun getting reflected in the waves of the ocean and appearing as many,
'He' appears divided as many, being reflected in the various minds.
Child! If you somehow withdraw all your thoughts which chase the objects of the world,
and remain silent,
you will shine like the sun reflected in a taintless mirror
as the natural state of the Self, dense with bliss.*

Let it be so! Let us offer oblations to the dead cousins by entering the river.”

MANAH-

“As the Goddess commands!”

(All leave)

इति श्रीकृष्णमिश्रविरचिते प्रबोधचन्द्रोदये वैराग्यप्रादुर्भावो नाम पञ्चमोऽङ्कः

FIFTH ACT NAMED 'RISE OF DISPASSION'

OF THE PLAY

PRABODHACHANDRODAYA

'RISE OF THE MOON OF AWAKENING'

AUTHORED BY

SHREE KRISHNAMISHRA

ENDS

षष्ठोऽङ्कः

SIXTH ACT

(enters Shaanti)

SHAANTI-

“I have been ordered by the great king Viveka like this-
'Daughter! You know this already.

अस्तं गतेषु तनयेषु विलीनमोहे वैराग्यभाजि मनसि प्रशमं प्रपन्ने
क्लेशेषु पञ्चसु गतेषु समं समीहां तत्त्वावबोधमभितः पुरुषस्तनोति [1]

*The sons are dead. The delusion is gone.
The mind filled with dispassion has attained a quiescent state.
The five impurities have simultaneously entered the unmanifest state.
The Purusha is spreading his self-knowledge all around.*

{अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः- Avidyaa, egoism, attachment, hatred, a sort of ignorance clinging on to life making one fear death}

So you please hurry and convince Devi and bring her to my presence.’”

SHAANTI- (looking)

“My mother is coming this way talking to herself and looks very happy.”

(enters Shraddhaa)

SHRADDHAA-

“Aha! Seeing the royal family safe and healthy today, my eyes are as if filled with nectar,
after a long time-

असतां निग्रहो यत्र सन्तः पूज्या यमादयः
आराध्यते जगत्स्वामी वश्यैर्देवानुजीविभिः [2]

*where the wicked are punished,
where the saints like Yama and others (Disciplines) are revered,
where the Master of the world is worshipped by
the self-controlled men and devotees of the Lord.”*

SHAANTI- (approaching)

“Mother! What were you saying as you walked towards me?”

SHRADDHAA-

“Aha! Seeing the royal family safe and healthy today, my eyes are as if filled with nectar, after a long time-

असतां निग्रहो यत्र सन्तः पूज्या यमादयः
आराध्यते जगत्स्वामी वश्यैर्देवानुजीविभिः [2]

*where the wicked are punished,
where the saints like Yama and others (Disciplines) are revered,
where the Master of the world is worshipped by
the self-controlled men and devotees of the Lord.”*

SHAANTI-

“Now how does our Master Purusha deal with the Mind?”

SHRADDHAA-

“The way it is dealt with a person who is imprisoned and needs to be punished.”

SHAANTI-

“Will our Master rule the kingdom then?”

SHRADDHAA-

“Yes it is so! The way he is contemplating on the Self, it appears that Lord (Brahman) alone will become the emperor and remain in the state of the Self.”

SHAANTI-

“Then what is the way he graces Maayaa?”

SHRADDHAA-

“When you have to use the word Nigraha (control) how can you use the word Anugraha (grace)? Lord also is of the opinion that this Maayaa, who is the seed of all sufferings, must be controlled in all ways.”

SHAANTI-

“If it is so, what is the status of the royal family (Viveka and others)?”

SHRADDHAA-

“Listen-

नित्यानित्यविचारणाप्रणयिनी वैराग्यमेकं सुहृत्सन्मित्राणि यमादयः
शमदमप्रायाः सहाया मताः
मैत्र्याद्याः परिचारिकाः सहचरी नित्यं मुमुक्षा बलादुच्छेद्या रिपवश्च
मोहममतासंकल्पसङ्गादयः [3]

*‘Enquiry of eternal and ephemeral nature of objects’ is the beloved.
‘Dispassion’ alone is the one and only friend.
Yama and others are the well-wishers.
Shama, Dama and others are the helpers.
Maitree and her sisters are the maids.
The desire for liberation is the companion always.
Delusion, mine-ness, conceiving power, and attachment to sense objects –
are the enemies that need to be destroyed.”*

SHAANTI-

“How much does our Master appreciate Dharma?”

SHRADDHAA-

“Daughter! Because of the influence of Vairaagya (Dispassion), our Master is averse to the enjoyments of the fruits here and hereafter.

Therefore-

स नरकादिव पापफलाद्भयं भजति पुण्यफलादपि नाशिनः
इति समुन्झितकामसमन्वयं सुकृतकर्म कथञ्चन मन्यते [4]

*He fears the diminishing fruits of the merits
as much as he fears the hells which result from sinful acts.
Having completely discarded all types of desires,
he knows somehow good actions only as his allotted duties.*

{ A JeevanMukta discards both merits and demerits. He dislikes heavens as much as the hells. He naturally is filled with virtues and performs the allotted duties of life without any attachment. }

When this Dharma saw the Master absorbed in the Self, he felt that he had done his duty and by himself stopped all his enterprises.”

SHAANTI-

“MahaaMoha had fled with some of his servants and hid somewhere. What happened to him?”

SHRADDHAA-

“Daughter! Even after reaching such a wretched state, that wicked MahaaMoha had sent his servants with ‘MadhuMatee Vidyaa’ to entice the Master. He thought that if the Master was attracted to her he will never bother about Upanishat Devi.”

SHAANTI-

“Afterwards?”

SHRADDHAA-

“They all went and showed the Master (Purusha), the magical powers contained in that Vidyaa.

As it is-

शब्दानेष शृणोति योजनशतादाविर्भवन्ति स्वतस्तास्ता
वेदपुराणभारतकथास्तर्कादयो वाङ्मयाः
ग्रथ्नाति स्वयमिच्छया शुचिपदैः शास्त्राणि काव्यानि वा
लोकान्भ्राम्यति पश्यति स्फुटरुचो रत्नस्थलीमैरवीः [5]

*A man who has mastered this Vidyaa –
will hear sounds from even the distance of hundred Yojanaas.
Vedas, Puraanas, Epics like Bhaarata, sciences of logic –
all will manifest in him without any effort.
By his will itself, he can write any scripture or poetry using perfect vocabulary.
He can wander among all the worlds.
He can see the lustrous gems of Meru Mount hidden under the earth.*

(One Yojana equals nine miles)

The man who has mastered the Madhumatee Vidyaa and has attained the Siddhi, will be served by the Goddesses of particular regions and also deceived, as-

‘Sit here! There is no birth or death here. This place is naturally beautiful. Here arrive the pretty Vidyadhara maidens who have brought auspicious objects to worship you. They are extremely attracted by you. They will please you with their charming manners and beautiful bodies.

So come here to this place-

कनकसिकतिलस्थलाः स्रवन्तीः
पृथुजघनाः कमलानना वरोरुः
मरकतदलकोमला वनालीर्भज
निजपुण्यचितान्श्च सर्वभोगान् [6]

*experiencing the fruits of your merits,
enjoy all types of pleasures-
with these pretty girls
who have well-formed hips, whose faces shine like lotuses, whose thighs are beautiful,
-in the rivers with their banks filled with golden sands,
and forest lands covered by soft emerald grass.”*

SHAANTI-
“Afterwards?”

SHRADDHAA-
“Daughter! Listening to all this, Maayaa said that it is indeed of great worth. Mind agreed. Conception encouraged. Master was almost ready to accept the proposal.”

SHAANTI- (distressed)
“Ah Fie! Ah Fie! Master again fell into the same trap of Samsaara.”

SHRADDHAA-
“No! No! Never!”

SHAANTI-
“Afterwards?”

SHRADDHAA-
“Then Tarka (Logic) who was standing next to the king glared at all of them; his eyes turned red by anger; he said to the Master-
“*Master! Don’t you understand that you are going to fall into the very same embers of terrible sense pleasures tempted by these wicked men acting like greedy vultures pouncing on the meat piece of sense pleasures?*
And also-

भवसागरतारणाय यासौ नचिराद्योगतरिस्त्वयाश्रिता
अधुना परिमुच्य तां मदात्कथमङ्गारनदीं विगाहसे [7]

*Just now you climbed on to the ship of knowledge
to cross over the ocean of worldly existence!
Now discarding that how can you plunge into the river of embers,
attracted by the pleasures?”*

SHAANTI-
“Afterwards?”

SHRADDHAA-
“Hearing those words, he bid farewell to all sense pleasures and rejected Madhumati.”

SHAANTI-

“Good! Good! Now where are you going?”

SHRADDHAA-

“As ordered by the Master I will have to meet Viveka.”

SHAANTI-

“Then you should hurry!”

SHRADDHAA-

“Yes! I will start moving towards the palace.”

SHAANTI-

“I have also been ordered by the king to bring Upanishat Devi to him. Let us both attend to our tasks.”

(Both leave)

{PLOT: Purusha is now endowed with Viveka, the discriminative power. All the impurities of the mind have been destroyed. Thoughts are no more rushing like undammed river waters. He is now fit for the study of Upanishads.

As he studies the Upanishads, Viveka helps him understand the abstract meanings of the Upanishat-doctrines. He contemplates on the Self as instructed and realizes the Self. He wakes up from the dream of the world and remains as the Self.

‘Awakening’ has risen in him by joining his discriminating ability with Upanishads.

In other words, King Viveka unites with Upanishat Devi and Prabodha the son gets born.

However there is no physical union that occurs here.

There is no passion involved in the process.

As Purusha gets instructed by Upanishat Devi, Viveka keeps explaining the abstract meanings of her statements. As Purusha is absorbed in contemplation, Upanishat and Viveka both disappear as their task is complete. The knowledge (Vidyaa) rising in the Purusha completely destroys the mind and disappears.

The need of Vidyaa is there only when Avidyaa has to be destroyed. Otherwise in the Supreme Brahman the very essence of knowledge, Vidyaa has no separate existence.

Prabodha, the son of Viveka and Upanishat makes an entry and embraces the Purusha.

Now Purusha is a JeevanMukta, liberated while living. Mind remains like a burnt rope used only for performing the regular actions of the world. Prabodha, the moon remains shedding his nectar rays of bliss.}

(Purusha enters)

PURUSHA- (thinks) (happily)

“Aha! The greatness of Devi VishnuBhakti! By her grace, by me-

तीर्णाः क्लेशमहोर्मयः परिहृता भीमा ममत्वभ्रमाः
शान्ता मित्रकलत्रबन्धुमकरग्राहग्रहग्रन्थयः
क्रोधौर्वाग्निरपाकृतो विघटितास्तृष्णालताविस्तराः
पारेतीरमवाप्तकल्पमधुना संसारवाराम्निधेः [8]

*The high rising waves of impurities namely Avidyaa and others have been crossed.
The terrible whirlpools (delusions) of ‘mine-ness’ have been removed.
The knotted ropes binding one to
the fish and alligators namely friends, wives, relatives,
have been thrown away.
The dissolution fire of anger has been cast afar.
The weeds spreading without control namely the ‘thirst for pleasures’
have been cut off.
At present the other bank across the ocean of Samsaara is almost within reach.”*

(Enter Upanishat Devi and Shaanti)

UPANISHAT-

“Friend! How will I even look at the face of the Master (Viveka) who has no compassion? He had ignored me all these days as if I was the wife of another one!”

SHAANTI-

“Goddess! Why do you feel offended when you already know what situation he was in?”

UPANISHAT-

“Friend! You have not seen what state I was in! That is why you talk like this!
Listen-

बाहवोर्भग्ना दलितमणयः श्रेणयः कङ्कणानां चूडारत्नग्रहनिकृतिभिर्दूषितः केशपाशः
कैः कैर्नाहं हतविधिबलादीहिता दुर्विदग्धैर्दासीकर्तुं सपदि दुरितैर्दूरसंस्थे विवेके [9]

*All the gems encrusted on the rows of bangles adorning my shoulder
were crushed and broken.
My well-combed hair was messed up when the crest jewel was pulled away roughly.
And as Viveka stayed away from me,
at that very moment forced by misfortune,
how many wicked sinful men wanted to make me their slave!”*

SHAANTI-

“All this is the wicked venture of MahaaMoha. It was not the fault of our King.

Moha (delusion) influenced the mind through Kaama (Passion) and Viveka

(Discrimination) was separated from you.

This is the natural virtue of the women of esteemed families that they wait for their Master trapped in difficulties to return to them safely. Therefore come and honor the Lord personally with your sweet talks. At present all the enemies are dead. Your wishes have been fulfilled.”

UPANISHAT-

“Friend! As I was coming here, child Geetaa (Bhagavad Geetaa) told me in private that *‘Husband (Viveka) and the Master Purusha both should be satisfied by you by giving answers to all their questions. Then ‘Prabodha’ (Awakening) will be born.’*

How can I act shameless in front of the elders?”

SHAANTI-

“Goddess! You should not feel unsure about the words of Geetaa. The same thing was explained by Goddess VishnuBhakti to King Viveka also.

So come on! Honor your husband and the Supreme Purusha by your sight.”

UPANISHAT-

“Whatever my dear friend says!”

(moves forward)

(King and Shraddhaa enter)

KING-

“Hey my daughter! Will Shaanti be able to see the dear Upanishat?”

SHRADDHAA-

“Lord! Shaanti has gone with the same purpose! Why will she not see her?”

KING-

“How is that so?”

SHRADDHAA-

“Lord! Already it was told by Goddess VishnuBhakti to her (Shaanti) that Upanishat had entered Goddess Geetaa in the temple of Vishnu in the Mandara Mountain, for fear of logic!”

KING-

“Why again the fear of Logic?”

SHRADDHAA-

“Lord! She will explain it to you by herself. Come, my Lord! Here the Master remains in solitude contemplating your visit.”

KING- (approaching)

“Master! I salute you!”

PURUSHA-

“Son! This is not right that you salute me. As you are older by wisdom, you are in the position of my father by giving me instructions.

Because-

पुरा हि धर्माध्वनि नष्टसंज्ञा देवास्तमर्थं तनयानपृच्छन्
ज्ञानेन संयक्परिगृह्य चैतान् हे पुत्रकाः संशृणुतेत्यवोचन् [10]

*Long back the gods had lost their knowledge when treading the path of Dharma.
Then they asked their sons to give them knowledge.
In order to instruct them knowledge, they addressed them as
'Hey sons! Listen carefully'!*

{ Long ago Prajaapati cursed the Gods to lose their knowledge. Then in order to grace them he made the sons the fathers and the fathers the sons.

Manu says-

Angirasa the child gave instructions to his ancestors. He instructed them the knowledge by addressing them as sons. They asked the gods why it was so. The gods explained to them that the ignorant one is the child and the person who teaches the Mantra becomes the father. An ignorant one is known as a child, the instructor is always known as the father. }

So you must act like a father to me. This is the rule of Dharma.”

SHAANTI-

“Goddess! Master is now alone with the Lord. Please go near them.”

UPANISHAT- (approaches)

SHAANTI-

“Master! Upanishat Devi has come here to offer salutation at your feet.”

PURUSHA-

“No No! She is our Mother as she gives us the knowledge of the Self. Therefore she has to be saluted by us.

Or,

अनुग्रहविधौ देव्या मातृश्च महदन्तरं
माता गाढं निबध्नाति बन्धं देवी निकृन्तति [11]

*There is a great difference between this Goddess and a mother.
Mother binds one intensely. This goddess cuts off the bondage.*

UPANISHAT- (sees Viveka, salutes him and sits at a distance)

PURUSHA-

“Mother! Speak now! Where were you all these days?”

{PLIGHT OF UPANISHADS BEFORE VIVEKA’S VICTORY OVER MAHAAMOHA}

UPANISHAT-

“Master!

नीतान्यमूनि मठचत्वरशून्यदेवागारेषु मूर्खमुखरैः सह वासराणि

*Those days were spent with foul-mouthed idiots
in empty temples, road junctions and ascetic huts.”*

PURUSHA-

“Did they understand the knowledge taught by Thee?”

UPANISHAT-

“No! But-

ते स्वेच्छया मम गिराम्द्रविडाङ्गनोक्तवाचामिवार्थमविचार्य विकल्पयन्ति [12]

*They just imagine some meaning without thinking properly
like misinterpreting the words uttered by the Dravidian ladies
(without understanding their dialect).*

They use my doctrines just to squeeze the wealth out of others (without explaining the meanings properly.)”

PURUSHA-

“Afterwards?”

{YAJNA-VIDYAA DOES NOT APPROVE OF THE UPANISHAT-DOCTRINES}

UPANISHAT-

“Then once,

कृष्णाजिनाग्निसमिदाज्यजुहूसुवादिपात्रैस्तथेष्टिपशुसोममुखैर्मखैश्च
दृष्टा मया परिवृताखिलकर्मकाण्डव्यादिष्टपद्दतिरथाध्वनि यज्ञविद्या [13]

in my path,

*I met YAJNA VIDYAA (Knowledge of the ‘Sacrificial rites’)
following the path prescribed by Karma-Kaanda
accompanied by all the ingredients necessary for the performance of Sacrifice like
deer-skin, fire, sacrificial sticks, ghee, various types of vessels,
bricks, animal for sacrifice, Yaagas like Agnishtoma.”*

PURUSHA-

Afterwards?

UPANISHAT-

“Then I thought that maybe this one may understand my words as she carries a whole lot of texts and decided to spend a few days with her.”

PURUSHA-

“Afterwards?”

UPANISHAT-

“So I approached her.

She said to me –

‘Good lady! What do you wish for?’

Then I told her.

‘Noble lady! I am an orphan. I want to live with you’”

PURUSHA-

“Afterwards?”

UPANISHAT-

“Then I told her-

यस्माद्विश्वमुदेति यत्र रमते यस्मिन्पुनर्लीयते
भासा यस्य जगद्विभाति सहजानन्दोज्वलं यन्महः
शान्तं शाश्वतमक्रियं यमपुनर्भावाय भूतेश्वरं
द्वैतध्वान्तमपास्य यान्ति कृतिनः प्रस्तौमि तं पूरुषं [14]

*'I give the proof for that Supreme Self,
from whom the phenomenon of the world rises,
where it remains, into which it merges,
by whose shine this world shines,
which luster naturally shines as bliss,
which is quiescent, which is eternal,
which does not do anything,
which Lord of beings the doers approach by destroying the darkness of duality
for the attainment of liberation.'*

Then she said-

पुमानकर्ता कथमीश्वरो भवेत्
क्रिया भवोच्छेदकरी न वस्तुधीः
कुर्वन्क्रिया एव नरो भवच्छिदः
शतं समाः शान्तमना जिजीविषेत् [15]

*How can the Purusha who does not do anything become the Lord of all?
Rites prescribed by the Vedas alone can break the worldly existence
not the knowledge of Reality.
A man can break the worldly existence only by performing the prescribed rites
and desire to live for hundred years with a quiet mind.*

Therefore I have nothing to gain by sheltering you. Even then, if you can extol the Purusha who is the doer and experiencer, you can be with us as long as you wish. What harm is there?"

KING- (ridiculing)

"Aha! YajnaVidyaa's eyes are darkened by the blinding smoke and she has no proper understanding of anything. That is why she adopts to incorrect logic.

यः स्वभावादचलं बलाच्चलत्यचेतनम् चुम्बकसंनिधाविव
तनोति विश्वेक्षितुरीक्षितेरिता जगन्ति मायेश्वरतेयमीशितुः [16]

*Iron is by nature non-moving.
In the presence of a magnet it moves by force though inert.
Similarly Maayaa moved by the sight of the 'Seer of all' reveals the worlds.
This is the Supremacy of the Supreme.*

Therefore those who are blinded by ignorance do not believe in the Lord (Brahman) at all. 'Yajna Vidya' trying to remove the worldly existence which results from ignorance, through actions, (rites) (which are performed because of ignorance) wants to destroy the blinding darkness through darkness itself.

स्वभावलीनानि तमोमयानि प्रकाशयेद्यो भुवनानि सप्त
तमेव विद्वानतिमृत्युमेति नान्योऽस्ति पन्था भवमुक्तिहेतुः [17]

*The seven worlds which are by nature impermanent and filled with ignorance
shine because of 'His' luster.*

Realizing 'Him' alone one can conquer death.

There is no other path which can release one from the bondage of worldly existence."

PURUSHA-

"Afterwards?"

UPANISHAT-

"Then 'Yajna Vidya' thought for some time and said-

'Friend! By your company, my disciples who are already stuck by wicked Vaasanaas will become slack in performing their duties. So please go elsewhere that is conducive to you.'"

{Those followers of KarmaKaanda who have not purified their minds might simply stop performing even the rites and do nothing and remain quoting the Upanishat. }

PURUSHA-

"Afterwards?"

UPANISHAT-

"Then I left her and moved away."

PURUSHA-

"Afterwards?"

{POORVA-MEEMAAMSAA DOES NOT APPROVE OF THE UPANISHAT-DOCTRINES}

{Meemaamsaa means enquiry or investigation. The Karma portions of the Vedas are known as Poorva Meemaamsaa as against Upanishats (Jnaana portions) which are known as Uttara Meemaamsaa. Poorva Meemaamsaa is ritualistic in nature. It mainly elucidates the nature of Dharma. Meemaamsaa is divided into Bhatta Meemaamsaa and the Prabhaakara Meemaamsaa after their main exponents, Kumarila Bhatta and Prabhakara. }

UPANISHAT-

"Then I saw (Poorva) Meemaamsaa who was the friend of KarmaKaanda."

विभिद्य कर्मण्यधिकारभान्झि श्रुत्यादिभिश्चानुगता प्रमाणैः
अङ्गैर्विचित्रैरभियोजयन्ती प्राप्तोपदेशैरतिदेशिकैश्च [18]

*She had divided the rites
according to the qualifications needed
along with the proofs taken from Shrutis,
enjoining various limbs
instructing through those who had received instructions
and those who had heard the instructions elsewhere.”*

{ Division of rites- Jyotishtoma etc
Qualification – according to the fruitification of the Karma
Shruti – Shruti, Linga, Vaakya, Prakarana, etc }

PURUSHA-
“Afterwards?”

UPANISHAT-
“Then I requested her to give me shelter as before. She also said likewise-
‘What do you do?’
I answered the same way.

यस्माद्विश्वमुदेति यत्र रमते यस्मिन्पुनर्लीयते
भासा यस्य जगद्विभाति सहजानन्दोज्वलं यन्महः
शान्तं शाश्वतमक्रियं यमपुनर्भावाय भूतेश्वरं
द्वैतध्वान्तमपास्य यान्ति कृतिनः प्रस्तौमि तं पूरुषं [14]

*‘I give the proof for that Supreme Self,
from whom the phenomenon of the world rises,
where it remains, into which it merges,
by whose shine this world shines,
which luster naturally shines as bliss,
which is quiescent, which is eternal,
which does not do anything,
which Lord of beings the doers approach by destroying the darkness of duality
for the attainment of liberation.’”*

PURUSHA-
“Afterwards?”

UPANISHAT-

“Then Meemaamsaa looked at those who were standing beside her and said-
'She is useful to us because she talks of the Purusha who enjoys the fruits of the action in the next world (heaven), so get her to work.'

Among those students some student (Prabhaakara) approved her words.

But another one named Kumarila, who knew well the principles of Meemaamsaa and who was very famous in the world for his knowledge of Memaamsaa said-
'Devi! This lady does not talk about the Purusha who considers rites as useful, but about the Lord who is non-doer and non-experiencer. This Lord of all has no connection with rites.'

Then another one (ShaalikaNaatha) said-

'Is there another Purusha other than the one who acts in the world and gets the result of the action?'

Then Kumarila laughed aloud and answered.

'Yes! He is there.

As it is-

एकः पश्यति चेष्टितानि जगतामन्यस्तु मोहान्धधीरेकः कर्मफलानि वान्छति
ददात्यन्यस्तु तान्यर्थिने
एकः कर्मसु शिष्यते तनुभृतां शास्तैव देवोऽपरो निस्सङ्गः पुरुषः
क्रियासु स कथं कर्तेति संभाव्यते [19]

*One sees the actions that are performed in the world as Ishvara.
Another one is blinded by delusion desires the fruits of his actions.
The other one gives this one the results thereof.
One is given the instructions for doing the rites.
Another one rules the beings with bodies.
The Purusha is not attached to the actions.
Then how can he be the Doer?''*

KING-(happily)

“Well-said Swami Kumarila! You have understood the truth. You are long lived!

द्वौ तौ सुवर्णौ सयुजौ सखायौ समानवृक्षं परिष्वजाते
एकस्तयोः पिप्पलमत्ति पक्वमन्यस्त्वनश्नन्नभिचाकशीति [20]

*Two birds of golden hue are of the same nature and are friends.
They are sheltered in the same tree.
One of them eats the Pippala fruits which are ripe.
The other one does not eat but looks on.”*

PURUSHA-
“Afterwards?”

UPANISHAT-
“Then I left Meemaamsaa and moved away.”

PURUSHA-
“Afterwards?”

{TARKA-VIDYAA DOES NOT APPROVE OF THE UPANISHAT-DOCTRINES}

UPANISHAT-
“Then I saw Tarka Vidya (Science of Logic) surrounded by many disciples.

काचिद्वत्त्वविशेषकल्पनपरा न्यायः परा तन्वती
वादं सच्छलजातिनिग्रहमयैर्जल्पं वितण्डामपि
अन्या तु प्रकृतेर्विभज्य पुरुषस्योदाहरन्ती भिदां
तत्त्वानां गणनापरा महदहम्कारादि सर्गक्रमैः [21]

*Some (Vaisheshikas) were imagining the duality and the speciality of Reality.
And there was the NyaayaVidya (of Gautama)
which was proving the existence of Chala, Jaati, Nigraha, Jalpa, Vitandaa etc.
Another one (Saamkhya of Kapila) was slicing away the Prakriti
and proving it as different from Purusha,
and engaged in counting the principles as Mahat, Ahamkaara etc.”*

{Saamkhya School regards the universe as consisting of two realities- Purusha (consciousness) and Prakriti (Matter).

Vaisheshika theorizes that the dust particles (TrasaRenu) visible in the sunlight are the smallest perceivable particles and defined as tryanukas (triads). These Triads are made of three parts, each of which is defined as dvyanuka (Dyad). The dvyanukas are conceived as made of two parts, each of which is defined as subtle atom (Paramaanu). These are indivisible and eternal. They can neither be created nor destroyed. Each subtle atom possesses its own distinct Vishesha (individuality).

Nyaaya theorizes that consciousness is not the innate nature of the soul. The idea of liberation according to Nyaaya is to reach the state of a dead stone. Liberation is attained by the knowledge of the sixteen categories or Padaarthas. They are-

Pramaana, means of right knowledge; Prameya, object of right knowledge ; Samshaya, doubt ; Prayojana, purpose; Drishtaanta, example; Siddhaanta, established tenet ; Avayava, members; Tarka, argumentation; Nirnaya, ascertainment; Vaada, debate ; Jalpa, disputation; Vitandaa , fallacy; Hetvaabhaasa ; Chala, quibble; Jaati, refutations; Nigraha-sthaana, points of opponent’s defeat. }

PURUSHA-
“Afterwards?”

UPANISHAT-

“I approached them as before. Questioned by them I answered the same as before about my work, reading the verse as-

यस्माद्विश्वमुदेति यत्र रमते यस्मिन्पुनर्लीयते
भासा यस्य जगद्विभाति सहजानन्दोज्वलं यन्महः
शान्तं शाश्वतमक्रियं यमपुनर्भावाय भूतेश्वरं
द्वैतध्वान्तमपास्य यान्ति कृतिनः प्रस्तौमि तं पूरुषं [14]

*‘I give the proof for that Supreme Self,
from whom the phenomenon of the world rises,
where it remains, into which it merges,
by whose shine this world shines,
which luster naturally shines as bliss,
which is quiescent, which is eternal,
which does not do anything,
which Lord of beings the doers approach by destroying the darkness of duality
for the attainment of liberation.’*

Then they laughed aloud and said-

‘Aha! You bragger! The world is produced by Paramaanu (subtle atoms). Ishvara (God) is just the efficient (instrumental) cause.’

Then another one said angrily-

‘Hey sinner! How dare you make the Ishvara change and prove that he is perishable? Is it not obvious that the world rises out of Pradhaana?’”

KING- (ridiculing their theories)

“Ah! The fools who propound TarkaVidya do not know even this fact that everything like the production of Ghata (pot) etc is an object of cognition and so, ‘Paramaanu’ and ‘Pradhaana’ also need an Upaadaana Kaarana (material cause)!

(If an effect is surmised as having a cause, if a pot comes out of clay, then why can’t they accept the Aatman as the material cause of the Paramaanu and Pradhaana? Viveka knows that Aatman does not change like clay changing into a pot, as it is changeless. He is just making fun of the logic systems.)

अम्भःशीतकरान्तरिक्षनगरस्वप्नेन्द्रजालादिवत्
कार्यं मेयमसत्यमेतदुदयध्वंसादियुक्तं जगत्
शुक्तौ रूप्यमिव स्रज्जीव भुजगः स्वात्मावबोधे
हरावजाते प्रभवत्यथास्तमयते तत्त्वावबोधोदयात् [22]

*This world-
unreal being characterized by rising, perishing
and being cognized as an effect
like the moon reflected in the water, the city in the sky (illusory), dream, sorcery etc,
appears if the Supreme is not known
and disappears at the time of realization, by the rise of knowledge
like the silver in the conch shell, like the snake in a garland of flowers.*

The presumption of change (in the Supreme Self) is like the meaningless words spoken by the young bride (without proper thinking).

शान्तं ज्योतिः कथमनुदितानस्तनित्यप्रकाशं
विश्वोत्पत्तौ व्रजति विकृतिं निष्कलं निर्मलं च
शश्वन्नीलोत्पलदलरुचामम्बुवाहावलीनां
प्रादुर्भावे भवति नभसः कीदृशो वा विकारः [23]

*How can the quiescent luster
which shines always without rising or setting,
which is without faults and taints,
attain modification by the rise of the world appearance?
Does any change occur in the sky
when hosts of clouds with the hue of the blue lotus petals appear continuously?"*

PURUSHA-

“Well-said! Well-said! This intelligent critique pleases my mind.
(looking at Upanishat)
Afterwards?”

UPANISHAT-

“Then, all of them got angry and told me –
'She propounds the theory that liberation is attained by the knowledge of the unreality of the world. She is moving in the path of atheism. Capture her.'
Then all of them rushed towards me to catch me.”

PURUSHA- (apprehensive)

“Afterwards?”

UPANISHAT-

“Then, I quickly moved away from them and entered the dense forest named Dandaka.
Then not far from the temple of Vishnu situated on top of the Mandara hill,

बाहवोर्भग्ना दलितमणयः श्रेणयः कङ्कणानां
चूडारत्नग्रहनिकृतिभिर्दूषितः केशपाशः

*all the gems encrusted on the rows of bangles adorning my shoulder
were crushed and broken.
My well-combed hair was messed up when the crest jewel was pulled away roughly.*

All these things happened to me.”

PURUSHA-
“Afterwards?”

UPANISHAT-
“Then, men holding maces (Door-Keepers of Vishnu’s Vaikunta) came out of the temple and beat them hard ruthlessly and they all ran away in all directions.”

KING- (happily)
“Lord VishvaSaakshee (one who witnesses everything that happens in the world/Vishnu) does not forgive those who misbehave with you.”

PURUSHA-
“Afterwards?”

UPANISHAT-

च्छिन्ना मुक्तावलिरपहतं सस्तमङ्गाद्गुकूलं
भीता गीताश्रममथ गलन्नूपुराहं प्रविष्टा [24]

*“With my pearl necklace broken,
as the silk garment worn by me slipped and was taken away,
with the anklets dropping off,
frightened,
I entered the hermitage of Geetaa.*

{Bhagavad Geetaa contains the essence of Upanishads}

My daughter Geetaa saw me entering her place and embraced me affectionately calling out, ‘Mother! Mother!’ and she made me sit comfortably on a seat. She heard all that had happened to me and said-

“Mother! Do not feel dis-heartened. Those demonic beings, who have proved you false and are wandering freely, will be punished by God. Lord himself has spoken about them like this- ‘I will throw those hateful cruel men of the worst category into countless inauspicious demonic wombs to suffer in the worldly existence’ (Bhagavad Geeta).”

PURUSHA- (with curiosity)

“Devi! By your grace I want to know who this Supreme Ruler (Ishvara) is!”

UPANISHAT- (as if in anger)

“Who can give an answer if someone like the blind asks about his own Self?”
(If a blind man asks-‘How do I look?’, what answer can be given?)

PURUSHA- (happily)

“What! I the Purusha am the Supreme Lord!?”

UPANISHAT-

“It is so indeed!
As it is-

असौ त्वदन्यो न सनातनः पुमान्
भवान्न देवात्पुरुषोत्तमात्परः
स एष भिन्नस्त्वदनादिमायया
द्विधेव बिम्बं सलिले विवस्वतः [25]

*That ancient Purusha is not different from you!
You are not different from the Excellent Purusha, the Lord!
He appears different from you because of the beginning less Maayaa,
like the reflection of the Sun in the water appears as if different.”*

PURUSHA- (addressing Viveka)

“Lord! Though the Goddess has explained well, I am not able to comprehend it.

अवच्छिन्नस्य भिन्नस्य जरामरणधर्मिणः
मम ब्रवीति देवीयं सत्यानन्दचिदात्मतां [26]

*This Goddess calls such a person as me with a different limited form undergoing
the pains of old age and death as
the principle of Truth, Bliss and Knowledge.”*

VIVEKA-

“Since you do not grasp the meanings of the words, you are not able to understand the meaning of the sentence also. What the noble one stated is the truth.”

PURUSHA-

“Tell me Lord, how I can understand such statements!”

VIVEKA-

“What I am saying is-

एषोऽस्मीति विविच्य नेतिपदतश्चित्तेन सार्धं कृते
तत्त्वानां विलये चिदात्मनि परिज्ञाते त्वमर्थे पुनः
श्रुत्वा तत्त्वमसीति बाधितभवध्वान्तं तदात्मप्रभं
शान्तं ज्योतिरनन्तमन्तरुदितानन्दः समुद्द्योतते [27]

*‘Not this’ ‘Not this’ - with such an analysis,
if the mind is able to contemplate ‘I am this’;
as the elements get absorbed into the Self,
the meaning of the word ‘You’ is understood as the Self;
hearing the words ‘That You Are’,
the darkness of the worldly limitations disappear
and the self-shining quiescent luster which is endless, reveals itself
filling within, Bliss supreme.’*

PURUSHA - (happily) (analyses the meaning of what he heard)

{Purusha, through his discriminative power understands the abstract meanings of the Upanishad statements. Now he contemplates on the Self.

Contemplation or Nididhyaasana now should make Viveka unite with Upanishat Devi and allow the child Prabodha (awakening) to get born. That is the task in his hand now as instructed by VishnuBhakti. Or in other words, Lord Vishnu helps the Purusha in the process of realization.}

(Then enters Nididhyaasana/contemplation)

NIDIDHYAASANA-

“I have been ordered by Goddess VishnuBhakti. I should secretly reveal my opinion to Viveka and Upanishat; and that I should remain with the Purusha.

(looking)

Devi is sitting not far from Viveka and Purusha. I will approach her.

(approaches her and whispers secretly)

Devi VishnuBhakti has mentioned that Goddesses can get children by just willing.

‘Through my Yogic power I know that you are pregnant. A cruel daughter named Vidyaa (Knowledge) resides in your womb and also Prabodhodaya (Rise of Awakening). By the power of Sankarsha (attraction) you send her off to the mind. Offer PrabodhaChandra (Moon of Awakening) to Purusha and come off to me with my son Viveka.’”

UPANISHAT-

“As the Goddess commands!”

{When the realization occurs, there is no more the need for Viveka or Upanishat. The ensuing knowledge (Vidyaa) completely destroys the mind and the Purusha remains in his true nature as the Self.}

(Upanishat leaves with Viveka)

(behind the screen) (“Amazing! Amazing!”)

{VIDYAA AND PRABODHA-CHANDRA ARE BORN}

उद्धामद्युतिदामभिस्तडिदिव प्रद्योतयन्ती दिशः प्रत्यग्रस्फुटदुत्कटास्थि मनसो
निर्भिद्य वक्षःस्थलं
कन्येयं सहसा समं परिकरैर्मोऽहं ग्रसन्ती भजत्यन्तर्धानमुपैति चैकपुरुषं
श्रीमान्प्रबोधोदयः [28]

*“Lighting up all the directions
with unrestrained flashes of luster resembling the lightning streaks,
shattering the chest of the mind with the hardened bones bursting every moment,
this girl (Vidyaa) is capturing Moha along with his assistants,
and vanishing away.
The noble Prabodhodaya is approaching Purusha.”*

{Vidyaa destroys the mind and Purusha is awake in the state of Brahman.}

(Enters Prabodhodaya)

PRABODHODAYA-

किमवाप्तं किमपोहितं किमुदितं किं वा समुत्सारितं
स्यूतं किं नु विलायितं नु किमिदं किञ्चिन्न वा किञ्चन
यस्मिन्नभ्युदिते वितर्कपदवीं नैवं समारोहति
त्रैलोक्यं सहजप्रकाशदलितं सोऽहं प्रबोधोदयः [29]

*“What has been attained!
What has been lost?
What has risen?
What has been discarded?
What has been woven?
What has dissolved off?
Is this something or not anything at all?
By whose appearance
the tri-world does not ever ascend the state of such doubtful arguments,
I am that Prabodhodaya (Rise of the Awakening)
by whose natural shine darkness dissolves off!*

(moves)

This is Purusha. I will approach him.

(approaches)

Lord! I, PrabodhaChandrodaya salute you.”

PURUSHA- (excited)

“Come, my son! Embrace me!”

(Prabodhodaya does so)

PURUSHA- (happily)

“Aha! Early morning has arrived breaking the screen of darkness.

As it is-

मोहान्धकारमवधूय विकल्पनिद्रामुन्मथ्य कोऽप्यजनि बोधतुषाररश्मिः
श्रद्धाविवेकमतिशान्तियमादिकेन विश्वात्मकः स्फुरति विष्णुरहं स एषः [30]

*Destroying the darkness of delusion,
completely crushing away the sleep of misconceptions,
along with Shraddhaa, Viveka, Mati, Shaanti, Yama and others
some unique moonlight of enlightenment,
the essence of the entire world, Vishnu is manifesting.
I am He!*

By the grace of VishnuBhakti I have attained fulfillment.

That I-

सङ्गं न केनचिदुपेत्य किमप्यपृच्छन्
गच्छन्नतर्कितफलं विदिशं दिशं वा
शान्तो व्यपेतभयशोककषायमोहः
स्वायंभुवो मुनिरहं भवितास्मि सद्यः [31]

*Not seeking the company of anyone, not questioning anything,
without bothering about any fruit to be attained,
moving towards not any direction or non-direction,
remaining in the quiescent state,
having got rid of fear, sadness, the colors of attachment and hatred, and delusion,
I will now become the Sage who is Self-born (ever-liberated).”*

(Enters VishnuBhakti)

VISHNUBHAKTI- (happily approaches)

“After a long time, all my wishes are fulfilled. I see you now with all enemies destroyed.”

PURUSHA-

“What is difficult when the grace of the Goddess VishnuBhakti is there!”
(falls at her feet and salutes)

VISHNUBHAKTI- (lifts up Purusha)

“Get up, son! What else shall I do for you to please you?”

PURUSHA-

“What is more pleasing than this?

Because-

प्रशान्तारातिरगमदिवेकः कृतकृत्यतां
नीरजस्के सदानन्दे पदे चाहं निवेशितः [32]

*Viveka has destroyed all the enemies and has attained fulfillment.
I am established in the state of eternal bliss bereft of any taint.*

Even then let this be there.

(BHARATA-VAAKYAM)

{Bharata Vaakya- Benediction verse recited at the end of the play; named so to honor the founder of the dramatic science Sage Bharata. }

पर्जन्योऽस्मिञ्जगति महतीं वृष्टिमिष्टां विधत्तां
राजानः क्षमां गलितविविधोपप्लवाः पालयन्तु
हत्वोन्मेषोपहततमसस्त्वत्प्रसादान्महान्तः
संसारब्धिं विषयममतातङ्कपङ्कं तरन्तु [33]

*Let the thundering clouds pour heavy rains as much as wanted by all.
Let the kings rule the earth having got rid of all problems.
Let all the people be freed of the darkness of delusion in a second by your grace,
and cross over the ocean of Samsaara which is filled with the mire of anxieties
arising out of the sense objects and the mine-ness attached to the objects.”*

इति श्रीकृष्णमिश्रविरचिते प्रबोधचन्द्रोदये जीवन्मुक्तिर्नाम षष्ठोऽङ्कः

SIXTH ACT NAMED JEEVANMUKTI

OF THE PLAY

PRABODHACHANDRODAYA

‘RISE OF THE MOON OF AWAKENING’

AUTHORED BY

SHREE KRISHNAMISHRA

ENDS

समाप्तमिदं नाटकं

THE PLAY ENDS

About the Author:

Maa Tejasvini

In search of Truth the author spent many years doing research on ancient Sanskrit texts in the Himalayan region. She was exposed to many unique spiritual experiences which are beyond human comprehension.

Her mission in life was to translate all renowned spiritual texts and literature of Sanskrit and bring them to the light of the public.

