कृष्णदास संस्कृत सीरीज

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कुट्टनीमतम्

व्याख्याकार : सम्पादक

[illegible]

कृष्णदास अकादमी, वाराणसी

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FOREWORD.

With what a great longing, my father looked forward to the joy of seeing this work published! He had great hopes of writing a masterly introduction, in which, he intended to present every thing that was worth knowing about the subject-matter of this poem. But this was not to be;-he passed off, leaving the writing of an introduction for a friend, and the duty of thanksgiving for me.

My father loved the work very much, and many happy hours of his life were spent in the company of our poet Damodar Gupta. He enjoyed the poem as he read it; he enjoyed it more and more in the course of writing the commentary as new beauties and parallel passages suggested themselves to him. He took great delight in it by reading select portions and explaining their finer beauties, which he intended to point out in his commentary, to friends of poetic taste, who enjoyed the readings so much that they often came to him simply to drink in the beauties of the poem, as served out by my father. At such readings imagination ran riot and fun flowed furiously, and time passed by unheeded. The excellence of the commentary is due to these meetings and my first thanks are due to all those who came to listen to his readings, and suggested to him points requiring special treatment in the commentary.

But foremost of all I must mention Babu Govind Dasji. As far as I know, it was he who first encouraged my father to publish this poem by supplying a complete Ms., and to write a commentary on it by getting a *tippani* written under his own supervision. My father was in regular correspondence with him and therein many a knotty point was discussed and settled. Besides Babu Govind Dasji kindly looked into proofs, supplied valuable information and made useful suggestions. For all this I express my sincere thanks to him on behalf of my father.

My best thanks are then due to Mr. Mangesharao Telang for readily responding to my request for writing an introduction. Further, on behalf of my father, I thank him for being kind

त्रैलोक्यगता वेश्याः स्वाधीना यातुधाननाथस्य ।
तदपि जहार कलत्रं दशरथतनयस्य रामस्य ॥ ८६१ ॥

अविस्मृतस्वपरमात्मभावः, गोप्यश्च चित्तवृत्तयः इति जीवन्मुक्तस्वरूपरूपकमवलंब्य तल्लीलावर्णनं बोध्यं, तेन सर्वान्तर्यामितया सर्वशरीरकस्य तस्य स्वपरदेहविवेकाभावात् नित्यापहतपाप्मत्वाच्च न भगवतो दोषप्रसक्तिः इति मतम् ॥ पौराणिकास्तु 'पुरा किल देवयोषितो भगवत्सौंदर्यवशीकृताः तदुपभोगसिद्धिमुद्दिश्य तमेवार्चयामासुः । ततः प्रसन्नो भगवान् भूमाववतीर्य गोपभूमिकामवलंब्य भवतीनामभिलषितं करिष्यामि, भवंत्योऽपि गोपकुलेऽवतरंत्विति समयं ददौ, ता एवाप्सरस इमा गोपिकाः इति' इति ऊचुः ॥ भागवतास्तु—"इयं हि क्रीडा शृंगाररसाकृष्टचेतसो बहिर्मुखानपि स्वचरितश्रवणपरान्कृत्वा संसारादुत्तारयितुं भगवता लोकानुग्रहैकरसिकेन कृता, 'अनुग्रहाय भक्तानां मानुषं देहमाश्रितः । भजते तादृशीं क्रीडां यां श्रुत्वा तत्परो भवेत् ॥' इति (श्रीमद्) भागवतवचनात्," (यादवाभ्युदयकाव्यटीकायां ८।६८) इति, तथाहि—"रागिणो हि संभोगपदश्रवणे स्वयमेव कुतूहलिनः प्रवर्तन्ते, तच्च श्रवणं भगवद्रूपविषयमाहात्म्यादन्तःकरणशुद्धिमाधाय रागादिकं क्षपयति" (यादवा० टीका. ४।१०१) इति चाहुः । तदेतदुक्तं यादवाभ्युदयमहाकाव्ये—"रागादिरोगप्रतिकारभूतं रसायनं सर्वदशानुभाव्यम् । आसीदनुध्येयतमं मुनीनां दिव्यस्य पुंसो दयितोपभोगः ॥" (४।१०१) इति ॥ ८६० ॥ असुराणामपि परदारासक्तिमुदाहरति त्रैलोक्येति । त्रयो लोकाः स्वर्गमृत्युपाताला़ख्याः त्रैलोक्यं, चतुर्वर्णादित्वात् स्वार्थे ष्यञ्, तद्गताः, त्रैलोक्यगताः "द्वितीया श्रित०" (पा. २।१।२४) इति द्वितीयातत्पुरुषः, वेश्याः, यातुधानाः यातूनि रक्षांसि एव दधति पुष्णंति न त्वन्यान् लोकान् इति यातुधानाः राक्षसाः, तेषां नाथः पतिः रावणः, तस्य स्वाधीनाः त्रैलोक्यविजयित्वात् तदाज्ञावशवर्तिन्यः, (असुराणां तामसत्वात् तेषु स्वीयासक्त्याः अभावात् पूर्ववत् तत्सूचनं नात्र कृतमिति बोध्यम् ।) तदपि तथापि, दाशरथेः इदं परशुरामबलरामयोर्व्युदासार्थं, रामस्य, कलत्रं भार्यां सीतानाम्नीं, "कलत्रं भूभुजां दुर्गस्थानेऽपि श्रोणिभार्ययोः ।" इति विश्वलोचने, जहार चौर्येण रामाद्वियुज्य स्वगृहं नीतवान्, यत्प्रत्यानयनाय रामस्य लंकां प्रति अयनं गमनं अभूत्, यदधिकृत्य भगवता वाल्मीकिना श्रीरामायणाख्यं आदिकाव्यं प्रणीतम् ॥ 'रामभद्रस्य' इति पाठे रामभद्रपदं "भद्रश्चासौ रामश्च रामभद्रः । 'शुभमंगलयोर्भद्रं स्याद्रम्यश्रेष्ठयोस्त्रिषु ।', इति रत्न-

८६१ यातुधानस्य (का) । रामभद्रस्य (गो. का)