**Ajāmila-mokṣa-prabandha**

This short text is a campū-prabandha written by Nārāyaṇa Bhaṭṭa. Nārāyaṇa Bhaṭṭa was a Nambūdiri Brāhmaṇa. He was born approx. 1590 and hailed from Kerala. Many works are ascribed to him in various departments of knowledge, e.g. Prakriyā-sarvasva (a treatise on grammar praised even by Bhaṭṭojī Dīkṣita), Māneyodaya (a work on Mīmāṁsā), Śilpi-ratna (a work on architecture), Dhātu-kāvya (another important work on grammar), Nārāyaṇīyam (a devotional poem to Kṛṣṇa) and several famous prabandhas. Nārāyaṇa was also an author in Malayalam. Prabandhas are poetical works written on the basis of purāṇic stories. Their purpose was to propagate religious faith among people. A sub-caste called Cākyar used to perform the prabandhas. Their recitation was accompanied by gestures of hands and movements of the body. I took the text of the prabandha from an article by Paṇḍita V. Venkaṭarāma Śarmā Śāstrī Vidyābhūṣaṇa called Ajāmila-mokṣa-prabandha of Nārāyaṇa Bhaṭṭa that was printed in the Bulletin of the School of Oriental Studies, University of London, Vol. 4, No. 2 (1926), p. 295–300. Paṇḍitjī mentions in the introduction that he was relying on a Malayalam manuscript but a certain portion of the text had been lost and he had to fill it up from the memory of a Cākyar.

Robert Gafrik

# ajāmila-mokṣa-prabandhaḥ

śrī-nārāyaṇa-bhaṭṭa-viracitaḥ

nārāyṇeti catur-akṣaram eva puṁsāṁ

kaivalyam ākalayateti vidhūya pāpam |

saṅketitaṁ nija-sute'py avaśo yad uktvā

lebhe parāṁ gatim ajāmila-bhūmidevaḥ ||1||

amānuṣa-tapo-balo hari-padāmbuje bhaktimān

yamādi-pariśīlanād iha nitānta-śāntāntaraḥ |

ajāmila iti śrutas sakala-veda-śāstrārtha-vid

dvijātimakuṭīmaṇiḥ samudabhūd abhūtopamaḥ ||2||

vedeṣu prathitān vidhāya vidhivad dharmān gṛhasthāśramī

nītvā kañcana kālam añcita-sukhaṁ śuśrūṣāmāṇo gurūn |

ekasmin divase sva-tāta-vacasā karmoditān ādarād

ānetuṁ sa samit-kuśān vanam udūdhotsāham ādhaukata ||3||

gadyam | tatra khalu vicitra-tara-taru-latā-nikara-nirantare madhura-madhukara-jhaṅkāra-mukharita-dig-antare vanābhyantare svalpam api nimittam uddiśya krama-rahitam anaplam jalpatā vinisrastaṁ vastram api nistrapam agaṇayatāracita-bahutara-ghoṣam akāraṇam eva hasatā prasvaram udgāyatāntarāntarā priyāhṛdayāvarjanāya mantharataram ivālapatā līlāyām adhika-lolena lolāyamānāṅgena kenāpi hālāpibena dṛḍhataram āliṅgamānāṁ pariśithila-kuntala-bhārāṁ mada-vighūrṇita-locanāṁ mada-kalita-gāna-bandhurāṁ vivaśīkṛta-yuvajana-hṛd-antarāṁ preya-jana-sapīti-samupajāta-sudhā-mādhuryāṁ madhu-mada-dvi-guṇīkṛta-madana-vega-samudañcita-gharma-kaṇākuñcita-romañca-kañcukita-sakalāvayavāṁ mudrānurāga-samudrama-magnām abhadrāspada-bhūtāṁ kām api śūdrāṁ samadrākṣīt ||

sadācārāsaktaḥ satatam api dharmaikanirataḥ

prakṛtyā nirdoṣaḥ pracuratara-dhairyo'pi tarasā |

sa tāṁ dṛṣṭvaivārāt smara-śara-parīpāka-viṣamām

avasthām apede kam iha bhuvi kāmo na laghayet ||4||

cittaṁ tasyāṁ prasaktaṁ vaśayitum akhlair eṣa yatnair aśaktaḥ

smṛtvā tām eva bhūyaḥ samajani virataḥ svasya dharmād dvijanmā |

pitryair anyāya-labdhair api dhana-nivāhais toṣayitvā nivāsaṁ

cakre tasyāḥ sakāśe viharaṇa-rasikaḥ santataṁ manmathāndhaḥ ||5||

sādhvīṁ bhāryāṁ sva-tātaṁ pravayasam anupetāvalambām athāmbāṁ

tyaktvā tat-prīti-hetor anucitam api caurādikaṁ karma kṛtvā |

labdhair arthair ajasraṁ praṇaya-vivaśa-dhīs tat-kuṭumbaṁ prapuṣṇan

nirlajjo'sāv anāṣīd bahu-samayam aho strī-piśācī mati-ghnī ||6||

tasyām āsann atha daśa sutā bhūsurasyāsya daivād

antyas teṣām agamad abhidhāṁ hanta nārāyaṇeti |

pūrvādṛṣṭair iha kim u tadīyair mukundasya yad vā

nāmnām evaṁ kathayitum idaṁ duṣkter niṣkṛtitvam ||7||

sa tad-anu daśamitvaṁ prāpya nārāyaṇākhye

ratim akuruta tasmin bālake keli-lole |

aviratam api paśyann asya līlā-viśeṣam

ayam ahaha jaḍātmā moha-sindhuṁ jagāhe ||8||

gadyam | tataś cāntya-kāle samprāpte so'pi duḥsahāmarṣātibhīṣaṇātyanta-raktodvṛttāmbarīṣa-sadṛkṣekṣaṇoditvarāśuśukṣaṇisphuliṅgapiśaṅgita-purobhāgān atiparuṣitatāmrordhva-prasārita-niśitatara-śiroruha-śakalita-jīmūtajālān caṇḍatara-bhuja-daṇḍa-maṇḍita-mahat-tama-daṇḍodbhramaṇa-nipuṇātiniṣṭhurātta-hasāṭopa-sphuṭaṁ dṛśamānārāla-vikaṭa-daṁṣṭrā-karālān asita-varṇān atibhayaṅkarān antaka-kiṅkarān antike samālokya nirbhara-bhayāveśa-vivaśībhūtāśāyaḥ purā kiñcid acyuta-smṛti-vāsanā-balāt krīḍā-lolupaṁ bālakaṁ uddiśya nija-galārpita-pāśāvakarṣaṇa-niruddhāśvāsaṁ vicchinākṣaraṁ nārāyaṇety abhāṇīt ||

itthaṁ vyarthī-kṛtāyuḥ sa tu mṛti-samaye netum ātmānam ārād

āyātān vīkṣya loka-tritaya-bhayakarān preta-rājasya dūtān |

pūrvasyā vāsanāyā balata iha kṛtāneka-pāpo'pi bhūyaḥ

soccair nārāyaṇeti sva-sutam atibhayād ājuhāvākulātmā ||9||

gadyam | tāvad eva nāma-kīrtanam evaṁvidhām avasthāṁ gatasya tasya mukhataḥ samupākarṇya parikalpita-pālanīyādhayo mahita-suṣamābharaṇa-ramaṇīya-vilokanāḥ kara-kalita-śaṅkha-cakra-gadā-paṅkeruhā mahā-merava iva samullasita-cāmīkara-dyuti-pītāmbarāḥ sat-kāvya-sandarbhā iva mahita-guṇālaṅkāra-paribhā-surā vāra-yoṣa-jana iva manoharāṅga-rāgā ravikaraughā iva doṣāvasāna-dṛśyamānā mā bhaiṣīr iti mā bhaiṣīr iti jalada-ghoṣa-gabhīrayā girā karuṇā-taraṅgitair apāṅga-pātair api tam atīva harṣayantaḥ parama-puruṣa-pārṣadās tvaritataram abhipetuḥ ||

tāvad eva caturaḥ puro bhuvi caturbhujān uru-kṛpāmṛta-

syandi-mañjutara-manda-hāsa-śiśirīkṛtākhila-dig-antarān |

mīnakuṇḍala-kirīṭahāra-vanamālya-pītavasanojjvalān

nīla-nīrada-vilobhanīyas-suṣamān dadarśa hari-pārṣadān ||10||

vikarṣatas tatas tāṁs te sampaśyājāmilaṁ gale |

vimuñcateti rurudhus tarasā viṣṇu-pārṣadāḥ ||11||

atha ruddhā hari-dūtair yama-bhṛtyāḥ kalita-vismayās tarasā |

viraletara-bahumānād evam avocan gabhīrayā vācā ||12||

ke vā yūyaṁ na devāḥ kim u punar upadevāḥ kim anye mahānto

veṣākāra-prakāraḥ kathayati bhavatāṁ bhavyatāṁ divyatāṁ ca |

prāṇān etasya nānā-vidha-duritavato yātanāṁ netu-kāmān

asmān kasmād idānīm arudhata ca vibhor dharmarājasya dūtān ||13||

vaivasvatasya bhṛtyānām evaṁ vācaṁ niśamya te |

ittham ūcur harer dūtā mugdha-smera-mukhāmbujāḥ ||14||

pṛcchāmaḥ sādhu yuṣṁān idam akhila-vibhor dharmarājasya dūtān

kīdṛg dharma-svarūpaḥ kathayata viṣayaḥ ko'pi daṇḍasya loke |

sarve kiṁ nv asya daṇḍyā jagati yad aparaṁ kiṁ nu dharmaikaniṣṭhaṁ

yad vā kiṁ te nu samyag duritam aharaho ye vitanvanty adharmam ||15||

gadyam | atha te yathāśrutaṁ pratyavadan ||

āmnāyair vihito'yam atra bhuvane dharmo'niṣiddho'paraiḥ

vedās te'pi jagat-trayīmaya-tanur devas nārāyaṇaḥ |

tasmin dharma-pathe carann aviṣayo daṇḍasya puṇya-prabho

yo'nyasmin nirataḥ pumān sa tu budhair daṇḍyo'tra nirṇīyatām ||16||

ayaṁ ca pitarau tyaja sva-gṛhiṇīṁ ca sādhvīm punā

ramasva kulaṭā-yuto virama dharmataḥ svīyataḥ |

prapoṣaya kuṭumbakaṁ para-dhanaṁ muṣāṇāvahaṁ

vinindyam iti nākarot kim iha karma kāmāturaḥ ||17||

punar api hari-dūtā yāmya-dūtān avocan

janana-śata-sahasrair duṣkṛtaughe kṛte'pi |

yad iha sakṛd anena vyāhṛtaṁ nāma viṣṇor

viditam ahaha kiṁ no niṣkṛtis tat-kṛtā vaḥ ||18||

nṝnām aghaṁ dahati nāma harer abuddhyāpy

ākhyātam āmayam ivāuṣadham agnir edhaḥ |

āmnāya-bhṛtyam akhilaṁ śamalaṁ punāti

sevā hares tu saha vāsanayā lunāti ||19||

itthaṁ tad-vacanaṁ gabhīra-madhuraṁ dharmyaṁ niśamyākulās

te vaivasvata-kiṅkarās sarabhasaṁ jagmuḥ sva-tātāntikam |

śrī-nārāyaṇa-pārṣadeṣu ca gateṣv ambhoja-netrāmṛta-

svāntaḥ so'pi tapaś carann iha punaś cāgāt svarūpaṁ hareḥ ||20||

ity ajāmila-mokṣaṁ samāptam ||