VII. A
16

भोज-प्रबन्धः

श्रीबल्लाल विरचितः

THE BHOJ-PRABANDHA

OF

SREE BALLAL

(WITH ENGLISH TRANSLATION)

SARADAPROSAD VIDYABHUSAN

PRESENTED
BHANDARKAR O. R. INSTITUTE
No. 70,307
LIBRARY
Date 6-10-32
POONA-4.

THIRD EDITION

Calcutta:
S. C. AUDDY & CO., BOOKSELLERS & PUBLISHERS
58 & 12, WELLINGTON STREET

1926

Price One Rupee

भोज-प्रबन्धः

श्रीबल्लाल विरचितः

THE BHOJ-PRABANDHA

OF

SREE BALLAL

(WITH ENGLISH TRANSLATION)

SARADAPROSAD VIDYABHUSAN

THIRD EDITION

Calcutta

S. C. AUDDY & CO., BOOKSELLERS & PUBLISHERS

58 & 12, WELLINGTON STREET

1926

Price One Rupee

Printed and published by F. C. Pal for Messrs. S. C. Auddy & Co.
At the Wellington Printing Works
10, Haladhar Bardhan Lane, Calcutta.

PREFACE.

Sree Ballal's Bhoja-Prabandha is too well-known to need any introduction at my hand. However, the present edition with the full translation of the original text is the outcome of a desire to help the students of Sanskrit in their study, and I shall think my labours well rewarded, if they find it useful and interesting.

Literature is nothing but an expression of life and in the Bhoja-Prabandha is mirrored the zenith of culture attained by Bhoja's people. No fool lived or was allowed to live in his kingdom. It may interest the reader to know that even thieves, weavers, etc., could compose extempore verses and their literary attainments were on a par with those of the best scholars and poets of their time.

A study of Bhoja-Prabandha will convince the reader of the fact that King Bhoja was a great patron of learning. Scholars and poets flocked to his court from all parts of the country and, generally speaking, a poetical passage-at-arms ensued between the court-poets and the new comers resulting in beautiful and immortal verses always full of pæan of praise for Bhoja. These verses have stood the test of time and will amply repay perusal. Their artistic beauty and metrical melody is unquestionable.

I have omitted a few verses which appeared to be too indelicate for young readers. A few Samasas and Sandhis here and there have been disjoined to the advantage of young learners for whom this present edition is primarily meant.

In conclusion, my warmest acknowledgments are due to Babu Krishna Kisore Kar, B.A., who, at considerable inconvenience to himself, kindly undertook to see me through the task.

SARADAPRASAD VIDYABHUSAN.

भोजप्रबन्धः ।

कथामुखम् ।

श्रीभोजराजस्य राज्यप्राप्तिः ।

१ । आदौ धाराराज्ये सिन्धुलसंज्ञो राजा चिरं प्रजाः पर्य्यपालयत् । तस्य वृद्धत्वे भोज इति पुत्रः समजनि । स च यदा पञ्चवार्षिकः तदा पिता ह्यात्मनो जरां ज्ञात्वा मुख्यामात्यानाहूय अनुजं मुञ्जं महाबलमालोक्य पुत्रञ्च बालं वीक्ष्य विचारयामास—"यदि अहं राजलक्ष्मीभारधारणसमर्थं(१) सोदरम् अपहाय राज्यं पुत्राय प्रयच्छामि तर्हि लोकापवादः ।

I. In old times King Sindhula ruled over his subjects for long in the kingdom or Dhara. In his old age a son named Bhoja was born to him. When he was five years old, the king knowing himself to be old, and seeing that his younger brother was very powerful and that his own son was a mere child summoned the chief ministers and discussed thus,—"If I disregard the claims of my younger brother who is able to hold the reins of government and make over the kingdom to my son, it will give rise to scandal ; or Munja will kill my young boy by poison &c. out of a motive to get hold of

(२) राज्यपरिचयणसमर्थं ।

अथवा बालं मे पुत्रं मुञ्जो राज्यलोभात् विषादिना मारयिष्यति, तदा दत्तमपि राज्यं वृथा। पुत्रहानिर्वंशोच्छेदश्च"।

"लोभः प्रतिष्ठा(१)पापस्य लोभः प्रसूतिरेव च।
द्वेषक्रोधादिजनको लोभः पापस्य कारणम् ॥ १ ॥
लोभात् क्रोधः प्रभवति क्रोधाद् द्रोहः(२) प्रवर्त्तते।
द्रोहेण नरकं याति शास्त्रज्ञोऽपि विचक्षणः ॥ २ ॥
मातरं पितरं पुत्रं भ्रातरं वा सुहृत्तमम्।
लोभाविष्टो नरो हन्ति स्वामिनं वा सहोदरम्" ॥३॥

२। इति विचार्य्य राज्यं मुञ्जाय दत्त्वा तदुत्सङ्गे भोजम् आत्मजं सुमोच।

३। ततः क्रमात् राजनि दिवं गते सम्प्राप्तराज्य-

the kingdom ; thus even if I bestow tbe kingdom upon my son, it will be useless. It will lead to the death of my son and the extinction of my line."

"Avarice supports sin. Avarice begets sin. Avarice which begets envy and anger is the root of sin. (1)

Avarice begets anger and anger leads to mischief. Mischief sends a discreet man versed in the Shastras to hell. (2)

A man, when urged by avarice, kills his mother, father, son, brother, intimate friend, master or uterine brother." (3)

2. Thus thinking, he made over the charge of his kingdom to Munja and placed his own son in the lap of his younger brother.

---

(१) आश्रयः। (२) अनिष्ट-चिन्तनम्।

सम्पत्तिः(१) मुञ्जो मुख्यामात्यं बुद्धिसागरनामानं व्यापार-मुद्रया(२) दूरीकृत्य तत्पदे अन्यं नियोजयामास। ततोऽगुरुभ्यः क्षितिपालपुत्रो वाचयति(३)स्म।

४। ततः क्रमेण सभायां ज्योतिःशास्त्रपारङ्गतः सकल-विद्याचातुर्य्यवान्(४) ब्राह्मणः कश्चित् समागम्य राज्ञे "स्वस्ति" इत्युक्त्वा उपविष्टः। स चाह—"देव! लोकोऽयं मां सर्वज्ञं वक्ति। तत् किमपि पृच्छ।" यतः—

"कण्ठस्था या भवेद्विद्या सा प्रकाश्या सदा बुधैः।
या गुरौ पुस्तके विद्या तया मूढः प्रतार्य्यते" ॥ ४ ॥

3. Then, in course of time, the king went to heaven (died) and Munja, blessed with the acquisition of sovereignty, removed the prime minister named Buddhisagara (lit. ocean of intellect) under some pretext and appointed another in his place. Thenceforward the son of the late king began to study under tutors.

4. Then in course of time a Brahman versed in astrology and having expert knowledge in all the branches of learning, came to the court and, invoking blessing upon the king took his seat. He said, "Your Majesty! All men call me all-knowing. So put some question to me, in as much as it is said :—

"Knowledge which is acquired thoroughly should be given expression to by the learned. But a fool is

(१) लब्धराज्यश्रीः।
(२) कार्य्यव्यपदेशेन, छलेन इत्यर्थः।
(३) वाचयति—शिक्षां लभते; अधीते इत्यर्थः।
(४) सर्व्वविद्याविशारदः।

५। ततो राजापि विप्रस्य अहंभावमुद्रया(१) चमत्कृतां तद्वार्त्तां श्रुत्वा "अस्माकं जन्मारभ्य एतत्क्षणपर्य्यन्तं यत् यत् मया आचरितं यत् यत् कृतं तत् तत् सर्वं वदसि यदि, भवान् सर्वज्ञ एव" इत्युवाच। ततो ब्राह्मणोऽपि राज्ञा यत् यत् कृतं तत् तत् सर्वं गूढव्यापारम् अपि उवाच। ततो राजापि सर्वाण्यपि अभिज्ञानानि ज्ञात्वा तुतोष। पुनश्च पञ्चषट्पदानि गत्वा पादयोः पतित्वा इन्द्रनीलपुष्परागमरकतवैदूर्य्यखचित-सिंहासने(२) उपवेश्य तम् राजा प्राह—

"मातेव रक्षति पितेव हिते नियुङ्क्ते
कान्तेव चाभिरमयत्यपनीय खेदम्।
कीर्त्तिञ्च दिक्षु विमलां वितनोति लक्ष्मीं
किं किं न साधयति कल्पलतेव विद्या" ॥ ५ ॥

deceived by that learning which is confined to his tutor or book." (4)

5. The king marked the egotism of the Brahmin, heard his astonishing speech and said, "Please tell us all what we have done since our birth, if you be omniscient." Then the Brahmin narrated all the deeds and even the secret ones, done by the king. Then the king was gratified to see that all those deeds had been correct facts. And the king moved forward five or six steps, fell down at his feet, placed him on a throne studded with sapphires, topazes, emeralds and lapislaz- and said,—

(१) अहंकारव्यपदेशेन—अहंकारदर्शनेन इत्यर्थः।

(२) इन्द्रनीलपुष्परागमरकतवैदूर्य्यमणिभिः सूचितं सिंहासनं तस्मिन्। खचितं—studded, बद्धं, संयुक्तम्।

६। ततो विप्रवराय दशाश्वान् आरवीयान् ददौ। ततः सभायाम् आसीनो बुद्धिसागरः प्राह राजानम्—"देव! भोजस्य जन्मपत्रिकां ब्राह्मणं पृच्छ" इति। ततो मुञ्जः प्राह—"भोजस्य जन्मपत्रिकां विधेहि" इति। ततोऽसौ ब्राह्मण उवाच—"अध्ययनशालाया भोज आनेतव्यः" इति। मुञ्जोऽपि ततः कौतुकात् अध्ययनशालाम् अलङ्कुर्वाणं भोजं भटैः आनाय-यामास(१) ततो भोजः साक्षात्पितरम् इव राजानम् आनम्य सविनयं तस्थौ।

७। ततस्तद्रूप-लावण्य-मोहिते(२) राजकुमारमण्डले प्रभूत सौभाग्यं महोमण्डलम् आगतं महेन्द्रम् इव, साकारं मन्मथम् इव, मूर्त्तिमत् सौभाग्यम् इव, भोजं निरूप्य राजानं

"Learning protects a man like mother, makes him do good deeds like father, gives pleasure like wife by removing anxieties, increases prosperity and spreads spotless fame in all directions. What cannot learning do like a wishing tree"! (5)

6. Then he made a present of ten Arab horses to the venerable Brahmin. Afterwards, Buddhisagara, who was present in the council, said to the king.—"Oh your Majesty, please question the Brahmin about the horoscope of Bhoja." Then Munja said, "Speak about Bhoja's horoscope." Then the Brahmin said, "Bhoja should be brought here from his study." Then Munja, too, out of curiosity caused Bhoja, who was in his study, to be brought by his attendants. Then Bhoja made

(१) सभां प्रापयामास। (२) तस्य रूपलावण्यादिभिः विमुग्धे।

प्राह दैवज्ञः—"राजन्! भोजस्य भाग्योदयं वक्तुं विरिञ्चिरपि नालम्, कोऽहमुदरम्भरिः(१) ब्राह्मणः। किञ्चित्तथापि वदामि स्वमत्यनुसारेण। भोजम् इतोऽध्ययनशालायां प्रेषय"। ततो राजाज्ञया भोजे ह्यध्ययनशालां गते विप्रः प्राह—

"पञ्चाशत्पञ्चवर्षाणि सप्तमासदिनत्रयम्।
भोजराजेन भोक्तव्यः सगौड़ो दक्षिणापथः" ॥ ६ ॥

८। तदाकर्ण्य राजा चातुर्य्यात् अपहसन्निव सुमुखोऽपि विच्छायवदनः(२) अभूत्। ततो राजा ब्राह्मणम् आमन्त्र

obeisance to the king as respectfully as he did his father and stood humbly before him.

7. All the princes being charmed at his wonderful beauty and lustre, the fortune-teller observed Bhoja like highly fortunate Mohendra (Jupiter) on earth, or Cupid incarnate, or Fortune in flesh and blood and spoke to the king, "Oh Your Majesty, even Brahma himself is not able to say about the ascendancy of his star, not to speak of a greedy Brahmin like me. Still I shall speak according to my intellect. Please send back Bhoja to his study." Then Bhoja went back to his study in accordance with the order of the King and the Brahmin said—

"King Bhoja will reign over the Deccan and Goura as well for fifty-five years seven months and three days." (6)

---

(१) आत्मोदरमात्रपोषकः।

(२) विगता छाया शोभा यस्मात् तत् विच्छायं मलिनम् इत्यर्थः। विच्छायं वदनं यस्य स विच्छायवदनः विषण्णमुख इत्यर्थः।

निशीथे शयनमासाद्य एकाकी सन् व्यचिन्तयत्—"यदि राज्य-लक्ष्मी भोजकुमारं गमिष्यति, तदाहं जीवन्नपि मृत :—

तानीन्द्रियाण्यविकलानि तदेव नाम
सा बुद्धिरप्रतिहता वचनं तदेव ।
अर्थोष्मणा विरहित: पुरुष: क्षणेन
सोऽप्यन्य एव भवतीति विचित्रमेतत् ॥ ७ ॥

किञ्च—

शरीरनिरपेक्षस्य दक्षस्य व्यवसायिन: ।
बुद्धिप्रारब्धकार्य्यस्य नास्ति किञ्चन दुष्करम् ॥ ८ ॥
असूयया हतेनैव पूर्व्वोपायोद्यमैरपि ।
कर्त्तृणां गच्छते सम्पत् सुहृद्भिर्मन्त्रिभिस्तथा ॥ ९ ॥

8. When the King heard this, though an artful smile brightened his face, a shadow darkened it. Then the King bade adieu to the Brahmin, went to bed and, being alone thought thus at midnight,—"If Fortune attendant upon a king goes over to prince Bhoja, I am as good as dead :—

"It is strange that a man seems to be quite different from what he was before, when he is deprived of the pride of wealth, though all his senses are in order, his name is unchanged, his intellect remains unimpaired and his power of speech remains the same. (7)

Nothing is impracticable to a skilful and energetic man, who cares not for his body and begins work with prudence. (8)

A master (king) is deprived of his wealth in spite of

तत्रोद्यमे किं दुःसाध्यम्—

"अतिदाक्षिण्ययुक्तानां शङ्कितानां पदे पदे।
परापवादभीरूणां दूरतो यान्ति सम्पदः" ॥ १० ॥

किञ्च—

"आदानस्य प्रदानस्य कर्त्तव्यस्य च कर्म्मणः।
क्षिप्रमक्रियमाणस्य कालः पिबति सम्पदः ॥ ११ ॥
अवमानं पुरस्कृत्य मानं कृत्वा तु पृष्ठतः।
स्वार्थं समुद्धरेत् प्राज्ञः स्वार्थभ्रंशो हि मूर्खता ॥ १२ ॥
न स्वल्पस्य कृते भूरि नाशयेन्मतिमान् नरः।
एतदेवातिपाण्डित्यं यत् स्वल्पाद् भूरिरक्षणम् ॥१३॥

his preparations, efforts, friends and ministers, when burning with jealousy. (9)

Still what is impossible, if efforts are made ?

"Fortune keeps herself aloof from those who are too generous, timorous and susceptible to the calumny of others." (10)

Or

"Time destroys the prosperity of him who does not without delay attend to what is to be taken or what is to be given or what is to be done. (11)

A wise man furthers his own interests with dishonour in the forefront and honour in the background. It is folly to ruin self-interest. (12)

An intelligent man does not sacrifice much for the sake of a lesser good. Wisdom consists in saving a large quantity by means of a lesser quantity. (13)

जातमात्रं न यः शत्रुं व्याधिं वा प्रशमं नयेत् ।
अतिपुष्टाङ्गयुक्तोऽपि(१) स पश्चात् तेन हन्यते ॥१४॥
प्रज्ञागुप्तशरीरस्य किं करिष्यन्ति संहताः ।
हस्तन्यस्तातपत्रस्य वारिधारा इवारयः ॥ १५ ॥
अफलानि दुरन्तानि(२) समव्ययफलानि च ।
अशक्यानि च वस्तूनि नारभेत विचक्षणः" ॥१६॥

९। ततश्चैवं विचिन्तयन् अभुक्त एव दिनस्य तृतीये यामे एक एव मन्त्रयित्वा वङ्गदेशाधीश्वरस्य महाबलस्य वत्सराजस्य आकारणाय स्वम् अङ्गरक्षकं प्राहिणात्। स चाङ्गरक्षको वत्सराजम् उपेत्य प्राह—"राजा त्वाम् आकारयति" इति।

He who does not do away with an enemy or a disease from its very birth, is afterwards killed by it, even though he is possessed of stout limbs. (14)

The enemies even if they combine together can do nothing against him who wears the armour of intelligence just as a downpour of rain can do no harm to one holding an umbrella in his hand. (15)

A discret man never undertakes works which are fruitless, impracticable and lead to evil consequences and in which expenses and gains are on a par." (16)

9. Thus thinking alone, the king tasted no food up to the third part of the day and, hitting upon a plan, sent his own bodyguard to bring the powerful king of

---

(१) अत्यन्तसबलदेहोऽपि ।

(२) अशुभपरिणामानि ।

ततः स रथमारुह्य परिवारेण परिवृतः समागतो रथात् अवतीर्य्य राजानम् अवलोक्य प्रणिपत्योपविष्टः। राजा च सौधं निर्जनं विधाय वत्सराजं प्राह—

"राजा तुष्टोऽपि भृत्यानां मानमात्रं प्रयच्छति।
ते तु सम्मानितास्तस्य प्राणैरप्युपकुर्वते ॥ १७ ॥

ततस्त्वया भोजो भुवनेश्वरोविपिने हन्तव्यः प्रथमयामे निशायाः। शिरश्चान्तःपुरमानेतव्यम् इति। स चोत्थाय नृपं नत्वाह— देवादेशः प्रमाणम्। तथापि भवल्लालनात्(१) किमपि वक्तुकामोऽस्मि। तत् सापराधमपि मे वचः क्षन्तव्यम्—

"भोजे द्रव्यं न सेना वा परिवारो बलान्वितः।
परं पोत इवास्तेऽद्य स हन्तव्यः कथं प्रभो" ॥ १८ ॥

Bengal, named Batsaraja. The bodyguard came to Batsaraja and said, "The king calls you." Then he (Batsaraja), getting on a chariot, came down with his retinue, got down, saw the king and sat down after bowing to him.

And the king sent away all men from the palace to render it lonely and, said to Batsaraja.

"Even when a king is satisfied, he bestows only honour upon his servants. But they, being honoured, sacrifice their lives even to do good to him in return"(17)

So Bhoja should be killed by you during the first part of the night in the forest of Bhubaneswari. After-

(१) भवतः लालनं तस्मात्; यतः अहं भवता चिरं लालितः अतस्ते प्रियः, तस्मात् ते अप्रियेऽपि हितकरणे मम अधिकारोऽस्ति इत्यर्थः।

"पारम्पर्य्य इवासक्तस्त्वत्पाद उदरम्भरिः ।
तद्वधे कारणं नेव पश्यामि नृपपुङ्गव" ॥ १९ ॥

१० । ततो राजा सर्वं प्रातः सभायां प्रवृत्तं वृत्तमकथयत् । स च श्रुत्वा हसन्नाह—

"त्रैलोक्यनाथो रामोऽस्ति वशिष्ठो ब्रह्मपुत्रकः ।
तेन राज्याभिषेके तु मुहूर्त्तः कथितोऽभवत् ॥ २० ॥
तन्मुहूर्त्तेन रामोऽपि वनं नीतोऽवनीं विना ।
सीतापहारोऽप्यभवद्वैरिञ्चिवचनं वृथा" ॥ २१ ॥

wards the head should be brought to the inner apartment. Batsaraja rose and, bowing to the king, said—"The command your Majesty is a law unto us. Still I wish to say something as your affection for me emboldens me to do so. So even my offensive remarks deserve your pardon. Bhoja has got neither men nor materials nor powerful retinue. But he is like a son to you. How is it that he is to be killed ?" (8)

He sticks to your feet in the same way as a glutton (retainer) by tradition does. Best of kings ! I find no reason why you should kill him. (19)

10. Then the king releated all that took place in the court in the morning. Batsaraja heard this and said with a smile.

"Ram was the lord of three worlds and Vasistha was the son of Brahma. Vasistha fixed the auspicious moment for the coronation. (20)

At that very moment Ram, instead of getting the world had to go to the forest. Even Sita was

जातः कोऽयं नृपश्रेष्ठ ! किं चिज्ज्ञ उदरम्भरिः ।
यदुक्त्या मन्मथाकारं कुमारं हन्तुमिच्छसि" ॥ २२ ॥

किञ्च ।

"किन्नु मे स्यादिदं कृत्वा किन्नु मे स्यादकुर्वतः ।
इति सञ्चिन्त्य मनसा प्राज्ञः कुर्वीत वा न वा ॥ २३ ॥
उचितमनुचितं वा कुर्व्वता कार्य्यजातं
परिणतिरवधार्य्या यत्नतः पण्डितेन ।
अतिरभसकृतानां कर्म्मणामाविपत्ते
र्भवति हृदयदाही शल्यतुल्योविपाकः" ॥ २४ ॥

किञ्च ।

"येन सहासितमशितं हसितं कथितञ्च रहसि विस्रब्धम् ।
तं प्रति कथमसतामपि निवर्त्तते चित्तमामरणात्" ॥ २५ ॥

abducted and the words of the son of Brahma came to naught. (21)

Oh ye, the best of kings ! Who is this greedy person of shallow knowledge on whose words you intend to kill the prince who resembles Cupid in appearance ?" (22)

Again.

"What shall befall me if I do it and what shall befall me if I do it not " Thus thinking a wise man should do an act or not." (23)

A wise man should carefully consider the result of actions whether proper or improper, when doing them ; for the result of acts done very hastily is fraught with danger from the very beginning, and pains the heart as a dart. (24)

११। किञ्च। अस्मिन् हते वृद्धस्य राज्ञः सिन्धुलस्य परम-प्रीतिपात्राणि ये महावीरास्तवैवानुमते स्थिताः ते त्वन्नगरम् उल्लोलकल्लोलाः पयोधरा इव प्लावयिष्यन्ति। चिरात् बद्धमूलेऽपि त्वयि प्रायः प्रौराः भोजं भुवो भर्त्तारं भावयन्ति। किञ्च—

"सत्यपि च सुकृतकर्मणि
दुर्नीतिश्चेत् श्रियं हरत्येव।
तैलैः सदीपयुक्तां दीपशिखां
विदलयति हि वातालिः" ॥ १६ ॥

१२। देव! पुत्रबधः क्वापि न हिताय। इत्युक्तं वत्सराज-वचनमाकर्ण्य राजा कुपितः प्राह—त्वमेव राज्याधिपतिः न तु सेवकः—

Or, "How can the heart of wicked men even rebel against him with whom they dine, lie, laugh, speak and converse in secret?" (25)

Still more,

11. If he is killed, the great heroes who were the favourites of the late king and are now carrying out your behests will overrun this town of yours like the seas with roaring billows. Though you are firmly established for long, still the citizens think Bhoja to be the lord of the world. Moreover,—

"Bad policy takes away prosperity even if good deeds are done just as a gust of wind blows out the flame of a lamp filled with oil." (26)

12. "My lord! Murder of a son can never be of any good." Hearing the words of Batsaraja who spoke in

"स्वाम्युक्ते यो न यतते स भृत्यो भृत्यपाशकः(१)।
तज्जीवनमपि व्यर्थमजागलकुचाविव"(२) ॥२७॥

ततो वत्सराजः कालोचितम् आलोचनीयम् इति मत्वा तूष्णीं बभूव।

१३। अथ लम्बमाने दिवाकरे उत्तुङ्गसौधोत्सङ्गात् अवतरन्तं कुपितम् इव कृतान्तं वत्सराजं वीक्ष्य समेता अपि विविधेन मिषेण(३) स्वभवनानि प्रापुर्भीताः सभासदः। ततः स्वसेवकान् स्वागारपरित्राणार्थं प्रेषयित्वा रथं भुवनेश्वरी-भवनाभिमुखं विधाय भोजकुमारोपाध्यायाकारणाय(४) प्राहिणोत् एकं वत्सराजः। स चाह पण्डितम्—"तात! त्वाम् आकारयति वत्सराजः" इति। सोऽपि तदाकर्ण्य

that strain, the king flew into anger and said, "You talk as if you are the king and not the servant. He who does not carry out the order of his master is the curse of a servant, His existence is of no use like the teats hanging down from the neck of a goat." (27)

Then Batsaraja remained silent thinking that one should adapt himself to circumstances (one should serve the time).

13. Afterwards, when the sun inclined towards the west, the assembled courtiers, seeing Batsaraja, who

---

(१) भृत्याधमः।

(२) अजायाः गलदेशे वर्त्तमानौ स्तनौ यथा निरर्थकौ तया इत्यर्थः।

(३) व्याजेन, छलेन।

(४) कुमारस्य भोजस्य उपाध्यायस्य आह्वानाय।

वज्राहत इव, भूताविष्ट इव, ग्रहग्रस्त इव, तेन सेवकेन करे धृत्वानीतः पण्डितः। तञ्च बुद्धिमान् वत्सराजः सप्रणामम् इत्याह—"पण्डित! तात! उपविश। राजकुमारं जयन्तम् अध्ययनशालाया आनय" इति। आयान्तं जयन्तं कुमारं किमप्यधीतं पृष्ट्वा अनैषीत्। ततः प्राह पण्डितम्—"विप्र! भोजकुमारम् आनय" इति। ततो विदितवृत्तान्तो भोजः कुपितो ज्वलन्निव शोणितेक्षणः(१) समेत्य प्राह—"आः पाप! राज्ञो मुख्यकुमारम् एकाकिनं मां राजभवनात् वहिरानेतुं तव का नाम शक्तिः" इति वामचरणपादकामादाय भोजेन तालुदेशे हतो वत्सराजः। ततो वत्सराजः

looked like the angry Pluto coming down from the interior of that high palace were seized with fear and went home under various pretexts. Then he sent his own men to guard his own house, turned the chariot towards the temple of Bhubaneswari and sent a man to call the tutor of Bhoja. He said to the Pundit—"Sir! Batsaraja calls you." Hearing these words, that Pandit was, as it were, struck with a thunder or possessed with ghost or affected with planetary influence; the servants took him by the hand and brought him before Batsaraja. Intelligent as he was, Batsaraja bowed and said to him,—"Pundlt! Sire! Take your seat. Please bring Prince Jayanta from his study." When Prince Jayanta came, he was examined in his lessons and was sent back. Then Batsaraja asked the Pundit, "Brahmin!

(१) रक्तनेत्रः।

प्राह—"भोज ! वयं राजादेशकारिणः"। इति बालं रथे निवेश्य, खड्गमपकोशं(१) कृत्वा जगाम आशु महामाया-भवनम्। ततो गृहीते भोजे लोकाः कोलाहलं चक्रुः। हुंभावश्च प्रवृत्तः। किं किम् इति ब्रुवाणा भटा विक्रोशन्त आगत्य सहसा भोजं बधाय नीतं ज्ञात्वा हस्तिशालाम् उष्ट्रशालां वाजिशालां रथशालां प्रविश्य सर्वान् जघ्नुः। ततः प्रतोलीषु, राजभवन-प्राकारवेदिकासु, बहिर्द्वार-विटङ्केषु, पुर-समीपेषु, भेरि-पटह-मुरज-मड्डुक-डिण्डिम-निनादाडम्बरेण विडम्बितमम्बरम् अभूत्। केचिद्दिमलासिना, केचिद्दिषेण, केचित् कुन्तेन, केचित् पाशेन, केचिदङ्किना, केचित् परशुना,

Please send for Prince Bhoja." Then Bhoja, when he was informed about this, became incensed with anger, came with blood-red eyes and said—"Perdition ! What authority have you to bring the chief prince unattended outside the palace ?" and he, taking the shoe off from his left feet, struck Batsaraja on the face. Then Batsaraja said, "Bhoja ! We carry out the command of the king.', And he placed the boy in the chariot, unsheathed his sword and went towards the temple of Mahamaya. Then the people kicked up a great row when Bhoja was taken away and they set up a row. The soldiers said, "What is up ! What is up !" And they came out shouting and, suddenly coming to know that Bhoja had been taken to be put to death, entered the

(१) कोषादुन्मुक्तम्।

केचिच्छूलेन, केचित्तोमरेण, केचित् प्रासेन, केचिदग्निना, केचिद्वारायां ब्राह्मणयोषितो, राजपुत्रा, राजसेवका, राजानः पौराश्च प्राणपरित्यागं दधुः।

१४। ततः सावित्रीसंज्ञा भोजस्य जननी विश्वजननीव स्थिता दासीमुखात् स्वपुत्रसंस्थितिमाकर्ण्य कराभ्यां नेत्रे पिधाय रुदती प्राह—"पुत्र! पित्र्येण कां दशां गमितोऽसि? ये मया नियमा उपवासाश्च त्वत्कृते कृताः तेऽद्य मे विफला जाताः। दशापि दिशां मुखानि शून्यानि। पुत्र! दैवेन सर्वज्ञेन सर्वशक्तिनासृष्टाः स्त्रियः। पुत्र! सर्वथा हतास्मि। इत्युक्त्वा भूमौ अपतत्।

stables of elephants, camels, horses and the chariot-sheds and killed all they could lay their hands upon.

Then the sky resounded with the sound of kettle-drums, tabors, tamboars, drums and smaller drums in the streets, on the battlements of the royal palace, on the top of the outer gates and near the city. In the city of Dhara many Brahman-ladies, princes, king's attendants, kings and citizens put an end to their lives, some by sharp swords, some by poison, some by spears, some by nooses, some by fire, some by axes, some by lances, some by javelins, some by barbed darts and some by throwing themselves into water.

14. Then the mother of Bhoja named Savitri, who was, as it were, like mother to all, wept after covering her eyes with her hand, when she, from the lip of her maid-servant, came to know of the death of her son and, said, "Oh my son! What a sad plight has befallen you

१५। ततः प्रदीप्ते वैश्वानरे (१) समुद्गूतधूमस्तोमेनेव मलीमसे (२) नभसि पापत्रासादिव पश्चिमपयोनिधौ मग्ने मार्त्तण्ड-मण्डले महामाया-भवनम् आसाद्य प्राह भोजं वत्स-राजः—"कुमार! भृत्यानां दैवत! ज्योतिःशास्त्रविशारदेन केनचित् ब्राह्मणेन तव राज्यप्राप्तौ उदीरितायां राज्ञा भवद्वधो व्यादिष्टः इति। भोजः प्राह—

"रामे प्रव्रजनं बलेर्नियमनं पाण्डोः सुतानां वनं
वृष्णीनां निधनं नलस्य नृपते राज्यात् परिभ्रंशनम्।
कारागारनिषेवणञ्च मरणं सञ्चिन्त्य लङ्केश्वरे
सर्वैः कालवशेन नश्यति नरः को वा परित्रायते ॥२८॥

through the instrumentality of your uncle? All my fasts and observances for your sake have proved fruitless to-day. The ten quarters of the sky appear to be blank. Oh, my son! Fortune has been trampled upon by the All-knowing and All-powerful Being. My child! See! I am undone in every way." With these words she fell down on the ground.

15. Then when the fire was lit up and the sky darkened, as it were, by the smoke arising from it, and the sun, as if out of horror for sin, went down into the western Ocean, Batsaraja reached the temple of Mahamaya and said to Bhoja, "Prince! The lord of servants! The king has been told about your becoming king by a Brahmin versed in astrology and, I am told by his Majesty to do away with you."

---

(१) वैश्वानरः—अग्निः। (२) मलीमसे—मलिने।

लक्ष्मीकौस्तुभ-पारिजात-सहजः (३) सूनुः सुधाम्भोनिधे-
र्दैवेन प्रणयप्रसादविधिना मूर्ध्ना धृतः शम्भुना ।
अद्याप्युज्झति नैव दैवविहितं क्षैण्यं क्षपावल्लभः
केनान्येन विलङ्घ्यते विधिगतिः पाषाणरेखासखी ॥२९॥
विकटोर्व्यामप्यटनं शैलारोहण-मपात्निधेस्तरणम् ।
निगडं गुहाप्रवेशो विधिपरिपाकः कथं न सन्तार्य्यः ॥३०॥

Bhoja said,—"Thinking of the exile of Rama, bondage of Bali, residence of the sons of Pandu in the forest, extermination of the Brishnis, loss of kingdom on the part of King Nala and the imprisonment and death of the king of Lanka, I conclude that all men are subject to ruin in course of time. Who can avoid it ? (28)

"Moon the lover of night (mistress of the night), brother of goddess Fortune, Kaustava Jewel, and Parijata tree and offspring of the ocean of nectar, cannot give up waning as decreed by fate, though held by god Shiva on his forehead out of love and favour. Who else can transgress the decree of fate which like a line on stone cannot be effaced ? (29)

"Fate ordains for mankind the walking on uneven grounds, the climbing of mountain, the crossing of sea, imprisonment (lit. fetters) and entrance into caves and it can in no way be averted. (30)

---

(३) लक्ष्मीकौस्तुभपारिजातानामपि क्षीरसमुद्रसम्भवात् चन्द्रसहजत्वम् । पाषाणरेखासखी—resembles a line on a stone.

अम्भोधिः स्थलतां स्थलं जलधितां धूलीलवः शैलतां
मेरुर्मृत्कणतां तृणं कुलिशतां वज्रं तृणप्रायताम् ।
वह्निः शीतलतां हिमं दहनतामायाति यस्येच्छया
लीलादुर्ललिताद्भुतव्यसनिने देवाय तस्मै नमः ॥३१॥

१६ । ततो वटवृक्षस्य पत्रमादाय एकं पुटीकृत्य (१) जङ्घां कुरिकया क्षित्त्वा पुटके रक्तमारोप्य तृणेन एकस्मिन् पत्रे कञ्चन श्लोकं लिखित्वा वत्सं प्राह,—"महाभाग ! एतत् पत्रं नृपाय दातव्यम् । त्वमपि राजाज्ञां विधेहि" इति । ततो वत्सराजस्यानुजो भ्राता भोजस्य प्राणपरित्यागसमये दीप्यमानमुखश्रियम् अवलोक्य प्राह—

"I bow down to that Supreme Being at whose will ocean is transformed into land, the land into ocean, the particles of dust into hill, the hill into particles of dust, grass into thunderbolt, the thunderbolt into grass, heat into coolness and coolness into heat, and who performs these awful and wonderful deeds with ease." (31)

16. Then he secured the leaf of a banian tree, folded it into the shape of a vessel, cut open his shank by means of his dagger, shed some blood of himself in that vessel, wrote a few stanzas on a leaf with the help of grass and, said to Batsa, "O, thou of great parts ! This leaf is to be handed over to the king. You better carry out the order of the king." Then the younger

(१) पात्रस्वरूपं विधाय ।

"एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः।
शरीरेण समं नाशं सर्वमन्यत्तु गच्छति ॥ ३२ ॥
न ततो हि सहायार्थं माता भार्य्या च तिष्ठति।
न पुत्रमित्रे न ज्ञातिर्धर्म्मस्तिष्ठति केवलः ॥ ३३ ॥
बलवानप्यशक्तोऽसौ धनवानपि निर्धनः।
श्रुतवानपि मूर्खश्च यो धर्म्मविमुखो जनः ॥ ३४ ॥
इहैव नरकव्याधेश्चिकित्सां न करोति यः।
गत्वा निरौषधं स्थानं स रोगी किं करिष्यति ॥ ३५ ॥
जरां मृत्युं भयं व्याधिं यो जानाति स पण्डितः।
स्वस्थस्तिष्ठेन्निषीदेद्वा स्वपेद्वा केनचिद्वसेत् ॥ ३६ ॥

brother of Batsa marked the dazzling effulgence of the face of Bhoja at the time of death and, said.

"Virtue is the only friend which follows even after death. All other things perish along with the body. (32)

"At death neither mother nor wife nor sons and friends nor kinsmen stand by you for help. It is virtuous achievements that cling. (33)

"One who is averse to virtue, is powerless in spite of his strength, penniless in spite of his wealth and ignorant in spite of his learning. (34)

"What will that ailing man who does not heal the disease of hell in this world do, when he goes to the land where there is no medicine. (35)

"He is learned who realises the nature of age, death, fear and disease and he should stand, sit, sleep and stay, hale and hearty. (36)

"तुल्यजातिवयोरूपान् हृतान् पश्यति मृत्युना।
नहि तत्रास्ति ते त्रासो वज्रवद्धृदयं तव" ॥ ३७ ॥

७। ततो वैराग्यमापन्नो वत्सराजः भोजं क्षमस्व इत्युक्त्वा प्रणम्य तच्च रथे निवेश्य नगरात् बहिः घने तमसि गृहमागमय्य भूमिगृहाभ्यन्तरे (१) निक्षिप्य भोजं ररक्ष। स्वयमेव कृत्रिमविद्याविद्भिः सुकुण्डलं स्फुरद्वक्त्रं निमीलितनेत्रं (२) भोजकुमारमस्तकं कारयित्वा तच्च आदाय राजभवनं गत्वा राजानं नत्वा प्राह—"श्रीमता यदादिष्टं तत् साधितम्" इति। ततो राजा च पुत्रवधं ज्ञात्वा तमाह—"वत्सराज! खड्गप्रहारसमये तेन पुत्रेण किम् उक्तम्" इति। वत्सः तत्पत्रमदात्। राजा स्वभार्य्याकरेण दीपमानीय तानि पत्राक्षराणि वाचयति—

"You see death carry away those who are of the same caste, age and appearance as yours. You feel no fear for it. Your heart must be as heard as adamant." (37)

17. Then Batsaraja felt indifferent and said, "Bhoja, excuse me." Bowing down to Bhoja, he placed him on the chariot, came home under cover of deep darkness from outside the town, and kept Bhoja in an underground room. He himself got a head made by the artificers, resembling that of Prince Bhoja with fine ear-rings, bright face and closed eyes. And he took it, went to the king's palace, bowed down to him and said, "What your Majesty commanded has been done." Then the king,

(१) भूमिगृहाभ्यन्तरे—Within a subterranean chamber.

(२) मुदितनेत्रं।

"मान्धाता च महीपतिः कृतयुगालङ्कारभूतो(१) गतः
सेतुर्येन महोदधौ विरचितः क्वासौ दशास्यान्तकः।
अन्ये चापि युधिष्ठिरप्रभृतयो याता दिवं भूपते !
नैकेनापि समं गता वसुमती मुञ्ज ! त्वया यास्यति" ॥३८॥

१८। राजा च तदर्थं ज्ञात्वा शय्यातो भूमौ पपात। ततश्च देवीकरकमलचालितचेलाञ्चलानिलेन ससंज्ञो भूत्वा—"देवि ! मां मा स्पृश, हा हा पुत्रघातिनम्" इति विलपन् कुरर इव, द्वारपालान् आनाय्य "ब्राह्मणान् आनयत" इत्याह। ततः स्वाज्ञया समागतान् ब्राह्मणान् नत्वा—"मया पुत्रो हतः

knowing that the prince had been killed, said to him "Batsaraja ! Did my son say anything when the sword fell on him ?" Batsa handed over that leaf. The king had a lamp brought by the queen and read the letters of that note.

"King Mandhata who adorned the Golden Age is no more. Where is the destroyer of the ten-headed monster, who erected a bridge across the great ocean ? Oh King ! Judhisthira and others have also gone to heaven. Oh Munja ! Mother Earth has not accompanied any of them but she will follow you." (38)

18. The king understood its meaning and fell down on the ground from his bed. Then the king, being fanned by the lotus-iike hand of the queen with the help of the skirts of her silken cloth, was restored to his senses

---

(१) कृतयुगस्य—सत्ययुगस्य भूषणस्वरूपः।

तस्य प्रायश्चित्तं वदत" इति वदन्तं ते तम् ऊचुः—"राजन्! सहसा वह्निमाविश" इति। ततः समेत्य बुद्धिसागरः प्राह—यथा त्वं राजाधमस्तथैव अमात्याधमो वत्सराजः। तव किल राज्यं दत्त्वा सिन्धुलनृपेण तेन त्वदुत्सङ्गे भोजः स्थापितः। तच्च त्वया पितृव्येण अन्यत् कृतम्।

"कतिपयदिवसस्थायिनि मदकारिणि यौवने दुरात्मानः।
विदधति तथापराधं जन्मैव यथास्य वृथा भवति" ॥ ३९ ॥

"सन्तस्तृणोत्तारणमुत्तमाङ्गात् सुवर्णकोट्यर्पणमामनन्ति।
प्राणव्ययेनापि कृतोपकाराः खलाः परे वैरमिवोद्वहन्ति" ॥४०॥

and said, "Oh my queen! Do not touch me who have killed my son." Thus wailing like an osprey he sent for his servants and said, "Bring the Brahmins" Then he bowed down to the Brahmins who came there by his order and said, "I have killed my son,—please tell me what atonement I shall have to make for it." And they replied saying, "King! Enter into fire at once." Then Buddhisagara came and said, "As you are the worst of kings so Batsaraja is the worst of ministers. King Sindhula made over his kingdom to you and placed Bhoja on your lap. But you have behaved otherwise than as an uncle should do.

"Wicked men, in the heat of youth which lasts only for a few days, commit such a crime that their whole lives become worthless. (39)

"Good men think of making a gift of million gold coins even in return for the removal of a piece of straw from their heads. But knaves would behave like enemies

उपकारश्चापकारो यस्य व्रजति विस्मृतिम् ।
प्राषाणहृदयस्यास्य जीवतीत्यभिधा मृषा ॥४१॥
यथाङ्कुरः सुसूक्ष्मोऽपि प्रयत्नेनाभिरक्षितः ।
फलप्रदो भवेत्काले तथा लोकः सुरक्षितः ॥४२॥
हिरण्यधान्यरत्नानि धनानि विविधानि च ।
तथान्यदपि यत्किञ्चित् प्रजाभ्यः स्युर्महीभृताम् ॥४३॥
"राज्ञि धर्मिणि धर्मिष्ठाः पापे पापपराः सदा ।
राजानमनुवर्त्तन्ते यथा राजा तथा प्रजाः" ॥ ४४ ॥

१९ । ततो रात्रावेव वह्निप्रवेशनं निश्चितवति राज्ञि सर्वे सामन्ताः पौराश्च मिलिताः । "पुत्रं हत्वा पापभयात् भीतो

even to those who do good to them at the cost of their lives. (40)

"To say that, that hard-hearted person lives, who forgets the good and evil done to him is useless (for-nothing). (41)

"Men who are governed well, prove helpful just as a very thin sprout bears fruit in time, if protected with care. (42)

"The rulers of earth obtain gold, crop, gems, various kinds of wealth and every thing else through their subjects. (43)

"If the king be virtuous, the people become virtuous; if he be vicious, the latter, too, become addicted to vice. Subjects imitate kings. Like king like subject.." (44)

19. Then, when the king decided upon entering fire at nightfall, all the tributary kings and citizens assembled. The rumour spread everywhere that after killing

नृपतिर्वह्निं प्रविशति" इति किंवदन्तीं च सर्वत्राजनि। ततो बुद्धिसागरः द्वारपालम् आहूय "न केनापि भूपालभवनं प्रवेष्टव्यम्" इत्युक्त्वा नृपम् अन्तःपुरे निवेश्य सभायामेकाकी सन् उपविष्टः। ततो राजमरणवार्त्तां श्रुत्वा वत्सराजः सभागृहमागत्य बुद्धिसागरं नत्वा शनैः प्राह—"तात! मया भोजराजो रक्षितः" इति। बुद्धिसागरश्च कर्णे तस्य किमपि अकथयत्। तत् श्रुत्वा वत्सराजश्च निष्क्रान्तः।

ततो मुहूर्त्तेन करकलित-दन्तीन्द्रदन्तदण्डो विरचित-प्रत्यग्रजटाकलापः कर्पूरकरम्बित-भसितोद्धूलित-सकलतनुः

his son the king would immolate himself into fire for fear of sin. Then Buddhisagara called the gate-keeper, ordered him not to admit anyone into the palace, sent the king within the Zenana and sat alone in the council-chamber. Then hearing about the death of the king, Batsaraja came to the court, bowed down to Buddhisagara and said in a whisper, "Sire! I have kept Bhojaraja in my custody." Buddhisagara, too, whispered something into his ear. On this Batsaraja went away. Then in a minute a Kapalika with an ivory staff in hand, with all the fore-parts of his hair matted, with his whole body scented with camphor and smeared with ashes, looking like cupid in appearance, having his ears adorned with jewel ear-rings, came to the court like Siva (Siva is called Chandrachura as he has moon on his forehead) in flesh and blood wearing a piece of silk-cloth round his loins. Seeing him Buddhisagara said, "Prince of the ascetics! Where do you come from? Where do you live?

मूर्त्तिमान् मन्मथ इव स्फटिककुण्डलमण्डित-कर्णयुगलः(१) कौशेयकौपीनो मूर्त्तिमान् चन्द्रचूड़ इव सभां कापालिकः समागतः। तं वीक्ष्य बुद्धिसागरः प्राह—"योगीन्द्र! कुत आगम्यते? कुत्र ते निवेशश्च? अप्यस्ति कापालिके त्वयि चमत्कारकारी कलाविशेष औषधविशेषश्च किम्?" योगी प्राह—

"देशे देशे भवनं भवने भवने तथैव भिक्षान्नम।
सरसि च नद्यां सलिलं शिव शिव तत्त्वार्थयोगिनां पुंसाम् ॥४५॥

Do you who are a Kapalika, know any wonderful art and medicine?"

The ascetic said,—

"Every country affords a home to the ascetics who are seekers of truth, every house alms and every tank and river water; and they incessantly mutter Siva, Siva.' (45)

---

(१) कराभ्यां कलितः (धृतः) दन्तीन्द्रस्य (गजेन्द्रस्य) दन्तनिर्म्मितो दण्डः येन सः—Holding in his hand a staff made of the tusk of a huge elephant.

कर्पूरेण करम्बिता (सुरभीकृता), कर्पूरकरम्बिता, भसितेन (भस्मना) उद्दित्तिता (विलेपिता)—भसितोद्दित्तिता, कर्पूरकरम्बिता भसितोद्दित्तिता च सकला तनुर्येन सः—Having scented his whole body with camphor and besmeared it with ashes.

स्फटिकरचितकुण्डलाभ्यां मण्डितं (भूषितं) कर्णयुगलं यस्य सः—Having adorned his ears with jewel (Sphatika) ear-rings.

ग्रामे ग्रामे कुटी रम्या निर्झरे निर्झरे जलम्।
भिक्षायां सुलभं चान्नं विभवैः किं प्रयोजनम् ? ॥ ४६ ॥

२०। देव! अस्माकं नैको देशः। सकलभूमण्डलं भ्रमामः। गुरूपदेशे तिष्ठामः। निखिलं भुवनतलं करतलामलकवत् पश्यामः। सर्पदष्टं विषव्याकुलं रोगग्रस्तं शस्त्रभिन्नशिरस्कं काल-श्थिथिलितं तात! तत्क्षणादेव विगतसकलव्याधिसञ्चयं कुर्मः" इति। राजापि कुड्यान्तर्हित एव श्रुतसकलवृत्तान्तः सभामागतः कापालिकं दण्डवत्प्रणम्य—"योगीन्द्र! रुद्रकल्प! परोपकारपरायण! महापापमना मया हतस्य पुत्रस्य प्राणदानेन मां रक्ष" इत्याह।

"They find fine cot in every village, water from every fountain and food easily obtainable by begging. Why should they require wealth ? (46)

20. "Sire! We do not confine ourselves to one country. We travel throughout the whole world, carry out the injunctions of the preceptor, we examine the entire world as fully as a myrobalan placed on the palm of hands. Sire! We cure him of all diseases who is bitten by a snake or poisoned and rendered restles, or attacked with disease, or beheaded with a weapon or weakened by age." The king, too, who was hiding himself behind the wall, heard everything, came to the court, fell prostrate at the feet of the Kapalika and said, "Thou the foremost among the ascetics! Thou, who art like Siva! Thou, who art devoted to doing good to others! Save me, who am a great sinner and murderer of my son, by bringing him back to life."

२१। अथ कापालिकोऽपि—"राजन्! मा भैषीः। पुत्रस्ते न मरिष्यति। शिवप्रसादेन गृहम् एष्यति। परं श्मशानभूमौ बुद्धिसागरेण सह होमद्रव्याणि प्रेषय इत्यवोचत्। ततो राज्ञा—"कापालिकेन यदुक्तं तत्सर्वं तथा कुरु" इति बुद्धिसागरः प्रेषितः। ततो रात्रौ गूढरूपेण भोजोऽपि तत्र दीपुलिने नीतः। "योगिना भोजो जीवितः" इति प्रथा च समभूत्। ततो गजेन्द्रारूढो वन्दिभिः स्तूयमानो भेरी-मृदङ्गादिघोषैः जगत् बधिरीकुर्वन् पौरामात्यपरिवृतो भोजराजो राजभवनमगात्। राजा च तम् आलिङ्ग्य रोदिति। भोजोऽपि रुदन्तं मुञ्चं निवार्य्य अस्तौषीत्। ततः सन्तुष्टो राजा निजसिंहासने तम् निवेश्य कृतचामराभ्यां

21. Then the Kapalika, too, said, "King! do not fear. Your son will not die. He will come home by the grace of Siva. But send Buddhisagara to the crematorium with all materials necessary for sacrificial purposes." Then the king sent away Buddhisagara with these words : "Do all that the Kapalika said." Then, at night, Bhoja was brought to the bank of the river there in disguise. Rumour had it that Bhoja was brought back to life by the ascetic. Under the escort of the citizens and ministers, riding on an elephant Bhojaraja, then went to the palace amidst the praise of the court-bards and the deafening sound of drums and kettle-drums filling the whole world. And the king embraced him and wept. Bhoja, too, dissuaded him from weeping and consoled him with praise. Then the king, who was

भूषयित्वा तस्मै राज्यं ददौ। निजपुत्रेभ्यः प्रत्येकम् एकैकं ग्रामं दत्त्वा परमप्रेमास्पदं जयन्तं भोजनिकाशे निवेशयामास। ततः परलोकपरित्राणो मुञ्जोऽपि निजपट्टराज्ञीभिः सह तपोवनभूमिं गत्वा परं तपस्तेपे। ततो भोजभूपालश्च देव-ब्राह्मणप्रसादात् राज्यं पालयामास।

इति भोजराजस्य राज्यप्राप्तिप्रबन्धः।

pleased, placed him on his own throne, and honouring him with the umbrella and the chowrie, made over the kingdom to him. He gave a village to each of his own sons and placed his much beloved Jayanta under the care of Bhoja. Then Munja desirous of gaining a happy access into the next world went to the penance-forest with his queens-consort, and practised servere austerities. And King Bhoja ruled over the kingdom with the grace of gods and Brahmins.

प्रबन्धारम्भः ।

विप्रभोजराजयोः ।

२२। अथ मुञ्जे तपोवनं याते बुद्धिसागरं मुख्यामात्यं विधाय स्वराज्यं बुभुजे भोजराजभूपतिः। एवम् अतिक्रामति काले कदाचित् राज्ञा क्रीड़ता उद्यानं गच्छता कोऽपि धारानगरवासी विप्रो लक्षितः। स च राजानं वीक्ष्य नेत्रे निमील्य आगच्छन् राज्ञा पृष्टः—"द्विज! त्वं मां दृष्ट्वा न स्वस्तीति जल्पसि। विशेषेण लोचने निमीलयसि। तत्र को हेतुः" इति। विप्र आह—"देव! त्वं वैष्णवोऽसि। विप्राणां नोपद्रवं करिष्यसि। ततस्त्वत्तो न मे भीतिः। किन्तु कस्मैचित् किमपि न प्रयच्छसि। ते तव दाक्षिण्यम् अपि नास्ति। अतस्ते किम् आशीर्वचसा? किञ्च प्रातरेव कृपणमुखावलोकनात् परतोऽपि लाभहानिः स्यात् इति लोकोक्त्या लोचने निमीलिते। अपि च—

22. When Munja retired from the world to pass his days in the penance grove, King Bhoja made Buddhisagara his prime minister and began to enjoy his kingdom. Time went on thus, when one day the king, on his way to the garden for sports noticed a Brahmin resident in the down of Dhara.

At the sight of the king, he too, closed his eyes and went on, when the king accosted him saying, "Twice-born! You do not pronounce blessing on seeing me, moreover you close your eyes. What is the reason for such conduct?"

"प्रसादो निष्फलो यस्य कोपश्चापि निरर्थकः ।
न तमिच्छति राजानं प्रजा दानहीनन्तथा ॥ ४७ ॥
अप्रगल्भस्य(१) या विद्या कृपणस्य च यद्धनम् ।
यच्च बाहुबलं भीरोर्व्यर्थमेतत्त्रयं भुवि ॥ ४८ ॥

२३। देव! मत् पिता वृद्धः काशीं प्रति गच्छन् मया शिक्षां पृष्टः—"तात! मया किं कर्त्तव्यम् इति"? पित्रा च इत्थमभ्यधायि—

यदि तव हृदयं विद्वन् सुनयं स्वप्नेऽपि मा स्म सेविष्ठाः
सचिव-जितं षण्ड-जितं(२) युवति-जितं चैव राजानम् ॥४९॥

The Brahmin replied, "Sire! Thou art a Vaisnava (worshipper of Vishnu) and do not molest Brahmins. So I have nothing to fear from you. But you do not give away anything to anybody. It bodes no good for you. So what is the use of invoking blessings upon you? Then again in view of the proverb that the sight of a miser at daybreak leads to some loss even at the hands of others, I was prompted to shut my eyes." Moreover people do not like a miserly King whose favour bears no fruit and whose anger is useless. (47)

"There are three things in the world which are unavailing, *viz.*, the learning of an unintelligent person the wealth of a niggard, and the strength of a coward. (48)

23. "Sire, I wanted a lesson from my father when he was about to leave for Benares in his old age. 'Father what is my duty?' I was told by my father thus."

(१) अप्रगल्भस्य—अनुत्पन्न-मतेः, अप्रतिभस्य इत्यर्थः ।

(२) षण्डजितं—नपुंसकवशीकृतं—Under the control of a eunuch.

पातकानां समस्तानां द्वे परे तात पातके ।
एकं दुःसचिवो राजा द्वितीयश्च तदाश्रयः ॥ ५० ॥
अविवेकमति-नृपति-मन्त्री गुणवत्सु वक्रीत-ग्रीवः । (१)
यत्र खलाश्च प्रबलास्तत्र कथं सज्जनावसरः ॥ ५१ ॥
राजा सम्पत्तिहीनोऽपि सेव्यः सेव्य-गुणाश्रयः ।
भवत्याजीवनं तस्मात् फलं कालान्तरादपि ॥ ५२ ॥

२४ । अदातुर्दाक्षिण्यं न हि भवति । देव ! पूरा कर्ण-दधीचि शिवि-विक्रम-प्रमुखाः क्षिति-पतयो यथा पर-लोकम्

"O ! Learned one ! If your heart is after good policy, do not serve even in dream, a king controlled by ministers, impotent persons and women. (49)

Of all sins, two are the worst. One is a king with a bad minister and the other is the shelter under him. (50)

Where is the chance for a good man in the state where the king is indiscreet, the minister turns his face away from the meritorious and contriving men are in power. (51)

A king though deprived of fortune deserves homage, if he be possessed of good qualities. In course of time they yield fruit which lasts throughout life. (52)

24. None is friendly disposed to him who does not give away anything in charity. Sire ! can any other kings bear comparison with such ancient rulers of the earth as, Karna, Dadhichi, Sivi and Vikram who ever adorn the next world and ever live in this terrestrial world full of nine qualities accruing from their own charities ?"

(१) वक्रित-ग्रीवः—वक्रिता-ग्रीवा येन सः, विमुखः ।

अलङ्कुर्वाणाः निज-दान-समुद्भूत-दिव्य-नव-गुणैर्निवसन्ति(१) महो-मण्डले तथा किमपरे राजानः ?

देहे पातिनि का रक्षा यशो रक्ष्यमपातवत् ।
नरः पतित-कायोऽपि यशः-कायेन जीवति ॥ ५३ ॥
पण्डिते चैव मूर्खे च बलवत्यपि दुर्बले ।
ईश्वरे च दरिद्रे च मृत्योः सर्वत्र तुल्यता ॥ ५४ ॥
निमेषमात्रमपि ते वयो गच्छन्न तिष्ठति ।
तस्मादेहेऽनित्येषु कीर्तिमेकामुपार्जयेत् ॥ ५५ ॥

जीवितं तदपि जीवित-मध्ये
गण्यते सुकृतिभिः किमु पुंसाम् ।
ज्ञान-विक्रम-कला-कुल-लज्जा-
त्याग-भोग-रहितं विफलं यत् ॥ ५६ ॥

"What is the use of preserving our mortal coil? Imperishable reputation should be defended. A man even though he possesses a body which perishes, lives in his good name. (53)

Death deals equally with the learned and the ignorant, the strong and the weak, the rich and the poor. (Cf. Death is a great leveller). (54)

Your age moves on and does not wait for a moment even. So good name only is to be acquired, the body being perishable. (55)

(Cf. Time and tide wait for no man).

Do the good men count him among the living, who

(१) दिव्य-नव-गुणैर्निवसन्ति—उत्कृष्ट-नव-गुणैरुपलक्षिता वसन्ति ; Live adorned with nine excellent qualities of a king.

२५। राजापि तेन वाक्येन पीयूष-पूर-स्नात(१) इव, पर-ब्रह्मणि लीन इव(२) लोचनाभ्यां हर्षाश्रूणि मुमोच। प्राह च द्विजम्। विप्रवर! शृणु—

सुलभाः पुरुषा लोके सततं प्रिय-वादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥ ५७॥

मनोषिणः सन्ति न ते हितैषिणो
हितैषिणः सन्ति न ते मनोषिणः।
सुहृच्च विद्वानपि दुर्लभो नृणां
यथौषधं स्वादु हितञ्च दुर्लभम्॥ ५८॥

२६। ततो विप्राय लक्षं दत्त्वा "किं ते नाम" इत्याह। विप्रः स्वनाम भूमौ लिखति "गोविन्दः" इति। राजा वाच-

has no knowledge, valour, art, lineage, modesty, sacrifice (gift) and enjoyment ?' (56),

25. These words, as it were, fell upon the king like a flow of nectar and merged him in the Snpreme Being so to say, he shed tears of joy and said to the Brahmin.

"O thou the foremost of Brahmins! Listen. Men with pleasant words on their lips are always available here below. Both the speaker and hearer of unpleasant though beneficial speech are rare. (57)

Talented men there are, but they are not benevolent. Benevolent men there are, but they are not talented. It

---

(१) पीयूषपूरे—अमृतप्रवाहे स्नातः अवगाढः इव ; Bathed, as it were, in a flow of nectar.

(२) परब्रह्मणि लीन इव—परमेश्वरे समाहितचित्त इव।

यित्वा "विप्र! प्रत्यहं राज-भवनमागन्तव्यम्। न ते कश्चित् निषेधः। विद्वांसः कवयश्च कौतुकात् सभामानेतव्याः। कोऽपि विद्वान् न खलु दुःख-भागस्तु, एनम् अधिकारं(१) पालय" इत्याह।

२७। एवं गच्छत्सु कतिपय-दिवसेषु राजा विद्वत्-प्रियः दानवित्तेश्वर इति प्रथाम्(२) अगात्। ततो राजानं दिदृक्षवः(३) कवयो नाना-दिग्भ्यः समागताः। एवं वित्तादि-व्ययं कुर्वाणं राजानं प्रति कदाचित् मुख्यामात्येन इत्थम् अभ्यधायि—"देव! राजानः कोश-बल-युता एव विजयिनो नान्ये—

is difficult for men to meet such persons as are learned and friendly, as palatable and at the same time wholesome drug is rare." (58)

26. Then giving the Brahmin a lac, the King inquired, "What is your name?" The Brahmin scribbled his own name 'Govinda' on the ground. The king read it and said, 'Brahmin, you ought to come to my palace every day. There will be nothing to hamper your access. Learned men and poets should for the sake of diverson be brought to the court. May no learned men suffer misery. Let this rule be observed.'

27. With the lapse of a few days the king acquired fame for wealth, charity and love for learned men. Poets came from all quarters with a view to seeing the

---

(१) अधिकारम्—अनुरोधम्, अनुवृत्तिम्।

(२) ख्यातिम्।

(३) दिदृक्षवः—द्रष्टुमिच्छवः।

स जयो वर-मातङ्गा यस्य तस्यास्ति मेदिनी ।
कोशो यस्य स दुर्द्धर्षो दुर्गं यस्य स दुर्जयः ॥ ५८ ॥

देव, लोकं पश्य—

प्रायो धनवतामेव धने तृष्णा गरीयसी ।
पश्य कोटिद्वयासक्तं लक्ष्याय प्रवणं धनुः ॥ ६० ॥ (१)

राजा च तम् आह—

"दानोपभोग-बन्ध्या या सुहृद्भिर्या न भुज्यते ।
पुंसां समाहिता लक्ष्मीरलक्ष्मीः क्रमशो भवेत्" ॥ ६१ ॥

king. The king, spending money in this way, on one occasion, was addressed by the prime minister thus :— 'Your Majesty ! Victory crowns none but kings with men and money.'

"Victory courts him who has excellent elephants and he is the lord of the earth. He who has treasure is formidable and he who has forts is invincible. (59)

Sire, mark the way of the world. It is invariably the case, that the rich have greater thirst for wealth. Mark that the mind of a man possessing two hundreds of million hankers after hundreds of thousand (or a bow strung at two ends hits the mark)." (60)

The king said to him.

"Hoarded fortune of men which is barren of enjoyment and charity and which does not come to any use of friends gradually leads to the reverse of fortune." (61)

---

(१) धनिन एव समधिक-धनाकाङ्क्षिणः । कोटिद्वय—कोटिद्वयपरिमिते धने आसक्तं धनुः मनः लक्ष्याय लक्ष्य-संख्यक-धनाय प्रवणं परायणम् अथवा पक्षे कोटिद्वये द्वयोः धनुष्कोट्योः आसक्तं—ज्यावद्धं धनुः लक्ष्याय—लक्ष्यवेधनाय प्रवणम् निरतमिति ।

२८। इत्युक्त्वा राजा तं मन्त्रिणं निज-पदात् दूरीकृत्य तत्-पदेऽन्यं निवेशयामास। आह च तम्

लक्षं महाकवेर्देयं तदर्द्धं विबुधस्य च।
देयं ग्रामैकमर्द्धस्य तस्याप्यर्द्धं तदर्थिनः (१) ॥ ६२ ॥

२९। यश्च मे अमात्यादिषु वितरण-निषेधमनाः स हन्तव्यः। उक्तञ्च—

यद्दाति यदश्नाति तदेव धनिनां धनम्।
अन्ये मृतस्य क्रीड़न्ति दारैरपि धनैरपि ॥ ६३ ॥

28. With these words the king dismissed the minister from his post and appointed another in his stead, and said to him.

"Bestow hundreds of thousand on a great poet, half of the amount on a learned man, a village only on a man of imperfect knowledge and half of a village on one who is acquiring learning. (62)

29. Any one among my ministers and others desirous of dissuading me from charities should be killed.

The wealth of rich men which is spent in charity and for enjoyment is really their own, for after death others dally both with their wife and wealth. (63)

Giver of wealth is popular; but not so the lord of

---

(१) अर्द्धस्य—अर्द्धज्ञानिनः। तदर्थिनः—विद्यार्थिनः।

प्रियः प्रजानां दातैव न पुनर्द्रविणेश्वरः (१)।
अयच्छन् काङ्क्षते लोकैर्वारिदो न तु वारिधिः ॥ ६४ ॥
सङ्ग्रहैकपरः प्रायः समुद्रोऽपि रसातले।
दातारं जलदं पश्य गर्जन्तं भुवनोपरि ॥ ६५ ॥

wealth practising no charity. Mark ! Men are eager for rain-swollen cloud but not for the ocean. (64)

The ocean which is always bent upon accumulation lies low under the earth. But mark that the pouring clouds roar high overhead." (65)

---

(१) द्रविणेश्वरः—धनेश्वरः। द्रविणं—धनम्। यथा,

"द्रव्यं वित्तं स्वापतेयं रिक्थमृक्थं धनं वसु।
हिरण्यं द्रविणं द्युम्नमर्थैरिंभवा अपि ॥" इत्यमरः।

२—राज-कवीनाम् ।

३०। एवं वितरण-शालिनं भोज-राजं श्रुत्वा कश्चित् कलिङ्गदेशात् कविरुपेत्य मासमात्रं तस्थौ। न चास्य क्षौणीन्द्र-दर्शनं भवति। आहारार्थं पाथेयमपि नास्ति। ततः कदाचित् राजा मृगयाभिलाषी वहिर्निर्गतः। स कविर्दृष्ट्वा राजानमाह—

"दृष्टे श्री-भोज-राजेन्द्रे गलन्ति क्षीणि तत्-क्षणात्।
शत्रोः शस्त्रं, कवेः कष्टं, गौरवञ्च मनीषिणाम् ॥ ६६ ॥

३१। राजा लक्षं ददौ। ततस्तस्मिन् मृगया-रसिके राजनि कश्चन पुलिन्द-पुत्रो गायति। तद्गीत-माधुर्य्येण तुष्टो राजा तस्मै पुलिन्द-पुत्राय पञ्च लक्षं ददौ। तदा कविः

30. Hearing of the liberality of the king Bhoja a poet hailing from Kalinga came and stayed there for a month. He could not catch sight of the king nor had any money to buy food with. Then one day, the king came out with a mood for hunting. The poet seeing the king said :—

"At the very sight of king Bhoja three things, namely, weapons of an enemy, grief of a poet and the pride of learned men melt away (drop down). (66)

31. The king gave a lac. Then a mountaineer's son began to sing before that king now bent upon hunting. Pleased with the melody of his music the king endowed him with five lacs. Then the poet seeing that the hunter's son became enriched by the gift, spoke to the king, hinting at the lotus, held in the lotus-like hand of the king.

तदानीं अत्यद्भुतं किरात-पोतं दृष्ट्वा नरेन्द्र-पाणि-कमलस्थ-पङ्कज-मिषेण राजानं वदति—

"एते हि गुणाः पङ्कज ! सन्तोऽपि न ते प्रकाशमायान्ति ।
यल्लक्ष्मीवसतेस्तव मधुपेरुपभुज्यते कोशः" (१) ॥ ६७ ॥

३२ । भोजस्तमभिप्रायं ज्ञात्वा पुनर्लक्षमेकं ददौ । ततो राजा ब्राह्मणमाह—

"प्रभुभिः पूज्यते विप्र ! कलैव(२) न कुलीनता ।
कलावान् (३) मान्यते मूर्ध्नि सर्वत्र देवेषु शम्भुना" ॥ ६८॥

"Oh, lotus ! Though you are possessed of good qualities they do not come to light, in as much as, your kernel, though you are the abode of the goddess of Fortune, is tasted by the bees." (67)

32. King Bhoja understood his intention and again gave a lac to him. Then the king said to the Brahmin,

"Oh Brahmin ! Kings pay homage to accomplishments and not to the nobility of lineage. Of all gods, God Siva honours the moon (lit. one having digits) by holding her on his head." (68)

---

(१) पद्मं हि लक्ष्म्याः निकेतनम् । तथाहि ।

"लक्ष्मीः पद्मालया पद्मा कमला श्रीहरिप्रिया ।
इन्दिरा लोकमाता मा क्षीराब्धितनया रमा ॥ 'इत्यमरः' ।

पुष्पपक्षे कोशः कुट्मलम्, राजपक्षे धनकोषः । पुष्पपक्षे मधुपः भ्रमरः राजपक्षे मधुपायिनः धनहारकाः इति ।

(२) कला—कलाविद्या—चतुःषष्टिप्रकाराः गीतवाद्यादि विद्याः । कुलीनता—आभिजात्यम् ।

(३) कलावान्—चन्द्रः ; The moon.

३३। एवं वदति भोजे कुतोऽपि षड्षषाः (१) कवयः समागताः। तान् दृष्ट्वा राजा विलक्ष (२) इवासीत्—अद्यैव मया एतावत् वित्तं दत्तम् इति। ततः कविस्तम् अभिप्रायं ज्ञात्वा नृपं पद्ममिषेण पुनः प्राह—

"किं कुप्यसि कस्मैचन सौरभ-साराय कुप्य निज-मधुने।
यस्य कृते शत-पत्र! तेऽद्य प्रति-पत्रं मृग्यते भ्रमरैः" (३) ॥६८॥

ततः प्रभुं प्रसन्न वदनमवलोक्य प्रकाशेन प्राह—

"याचितो यः प्रहृष्येत दत्त्वा च प्रीतिमान् भवेत्।
तं दृष्ट्वाप्यथवा श्रुत्वा नरः स्वर्गमवाप्नुयात्" ॥ ७० ॥

33. King Bhoja thus speaking, five or six poets arrived from somewhere. Seeing them, the king looked indifferent, with the thought that he had distributed so much money that day. Knowing his mind, the poet on the pretext of a lotus (pretending to speak about the lotus) addressed the king.

"Why do you become angry with others? You should confine your anger to your fragrant honey, for which, Oh lotus, (lit. one having hundred petals) your every petal is haunted by black bees."

Then seeing the face of the king brighten up he spoke in clear words.

"Man attains heaven by seeing or hearing of him

---

(१) षड्षषाः—षड्षट् वा येषां ते ; Five or six.

(२) विलक्षः—विस्मितः ; Amazed.

(३) नव सौरभसाराय हि निजमधुने इति पाठान्तरं। तत्र समीचीनम्।

३४। ततस्तुष्टो राजा पुनरपि कलिङ्ग-देशवासि-कवये लक्षं ददौ। ततः पूर्व्वं कविः पुरः स्थितान् षट् कवीन्द्रान् दृष्ट्वाह—"हे कवयः! अत्र महासरः-सेतु-भूमौ वासो राजा यदा भवनं गमिष्यति तदा किमपि ब्रूत" इति। ते च सर्वे महा-कवयोऽपि सर्वं राज्ञः प्रथम-चेष्टितं ज्ञात्वा अवर्त्तन्त। तेष्वेकः सरो-मिषेण नृपं प्राह—

आगातानामपूर्णानां पूर्णानामपि गच्छताम्।
यदध्वनि न संघट्टो घटानां सः सरोवरः॥ ७१॥

इति। तस्मै राजा लक्षं ददौ।

३५। ततो गोविन्द-पण्डितस्तान् कवीन्द्रान् दृष्ट्वा चुकोप। तस्य कोपाभिप्रायं ज्ञात्वा द्वितीयः कविराह—

who delights when prayed for gifts and feels pleasure in making them." (71)

34. Then the king, being pleased gave further a lac, to the poet hailing from the land of Kalinga. Then the former poet looking at the six poets who stood in the front, said, 'Say something when the king residing in the spot near the bridge of the great lake, goes home.' One of those great poets, who knew fully the first efforts of the king, spoke to him on the pretext of a lake.

"It is called a lake where there is no collision between the pots that are being brought for filling and those that are being taken away, when filled."

35. The king gave him a lac. But Pundit Govinda felt indignant with those poets. Knowing the cause of his anger, the second poet said.

कस्य तृषं न क्षपयसि पिबति न कस्तव पयः प्रविश्यान्तः ।
यदि सन्मार्ग-सरोवर ! (१) नक्रो न क्रोड़मधिवसति ॥७३॥

३६ । राजा तस्मै लक्ष-द्वयं ददौ । तञ्च गोविन्द-पण्डितं व्यापार-पदात् (२) दूरीकृत्य "त्वयापि सभायाम् आगन्तव्यम्, परं केनापि दौष्ट्यं न कर्त्तव्यम्" इत्युक्ता ततस्तेभ्यः प्रत्येकं लक्षं दत्त्वा स्व-नगरमागतः । ते च यथायथं गताः ।

"Oh lake, with a beautiful approach, whose thirst do you not quench and who dives not to drink your water if no crocodile lives in your bed ?" (73).

36. The king gave him two lacs, dismissed Pundit Govinda from his post and saying to that poet that he should come to court, but never be have wickedly towards any one, gave those poets a lac each, and returned to his capital. They too went their own way.

---

(१) सन्मार्ग-सरोवरः—प्रशस्तमार्गविशिष्टः ह्रदः, A tank with a good way.

(२) व्यापारपदात्—कार्य्यनिषेधात् ; under some pretext.

२—भोज-शङ्करयोः ।

ततः कदाचित् राजा मुख्यामात्यं प्राह—

"विप्रोऽपि यो भवेन्मूर्खः स पुराद् बहिरस्तु मे ।
कुम्भकारोऽपि यो विद्वान् स तिष्ठतु पुरे मम" ॥ ७४ ॥

इति । अतः कोऽपि न मूर्खोऽभूत् धारानगरे ।

३७ । ततः क्रमेण पञ्च शतानि विदुषां वररुचि-बाण-मयूर-रेफण-हरि-शङ्कर-कलिङ्ग-कर्पूर-विनायक मदन- विद्याविनोद-कोकिल-तारेन्द्रमुखाः सर्वे-शास्त्र-विचक्षणाः सर्व्वे सर्व्वज्ञाः श्री-भोज-राज-सभाम् अलञ्चक्रुः । एवं स्थिते कदाचित् विद्वद्वृन्द-वन्दिते सिंहासनासीने कवि-शिरोमणौ कवित्व प्रिये विद्वत्-प्रिय-बान्धवे भोजेश्वरे द्वारपाल एत्य प्रणम्य व्यजिज्ञपत्—"देव ! कोऽपि विद्वान् द्वारि तिष्ठति" इति । अथ राज्ञा "प्रवेश्यताम्" इत्याज्ञप्ते सोऽपि दक्षिणेन पाणिना समुन्नतेन विराजमानो विप्रः प्राह—"राजन्नभ्युदयोऽस्तु"

Once the king said to his prime-minister,

"An uneducated person though he may be a Brahmin should leave my kingdom, but even a potter if he be educated, may live in my kingdom. (74)

37. Then in course of time, omniscient scholars five hundred in number, headed by Bararuchi, Ban, Mayura, Refana, Hari Sankara, Kaling, Karpura, Benayaka, Madana, Vidyabinode Kokil, Tarendra and others all well versed in all the shastras, adorned the court of King Bhoja.

राजा। "शङ्करकवे! किं पत्रिकायामिदम्?

कविः—पद्यं

राजा—कस्य?

कविः— तवैव भोज-नृपते!

राजा—तत् पठ्यतां

कविः— पठ्यते।

एतासामरविन्द-सुन्दर-दृशां द्राक्चामरान्दोलना-
दुद्वेल्लद्-भुज-वल्लि-कङ्कणझणत्कारः क्षणं वार्य्यताम् ॥७॥

One day, as King Bhoja who was worshipped by the scholars, and who was the jewel of a poet, lover of poetry and dear patron of the learned, was seated on the throne, he was approached by the door-keeper who announced—'Your Majesty! One scholar is waiting at the gate!' 'Bring him in'—the king thus ordering the stranger, a Brahmin, said with his right hand uplifted.

'Your majesty, may you prosper.'

King—'Sankarkabi, what is this letter?'

Poet—'Poem.' King—'To whom does it refer?'

Poet—'Oh, King Bhoja. It refers to you.'

King—'Read it out.'

Poet—'I read.'

"Stop for a moment the tinkling of the bracelets worn round the creeper-like hands of the lotus-eyed maidens, who move them for waving of chauries.', (75)

---

(१) मम कविताश्रवणहेतोः, एतासां कमलनयनानां द्रुतचामरान्दोलनवशात् कङ्कणानां ध्वनिः क्षणं निवार्य्यताम्।

यथा यथा भोज-यशो विवर्द्धते
सितां त्रिलोकीमिव कर्त्तुमुद्यतम् ।
तथा तथा मे हृदयं विदूयते
प्रियालकाली-धवलत्व-शङ्कया (१) ॥ ७६ ॥

३८। ततो राजा शङ्कर-कवये द्वादशलक्षं ददौ। सर्वे विद्वांसश्च विच्छाय-वदना बभूवुः। परं कोऽपि राजभयान्नाव-दत्। राजा च कार्य्य-वशाद्गृहं गतः।

३९। ततो वि-भूपालां (२) सभां दृष्ट्वा विबुध-गणस्तं निनिन्द—"अहो नृपतेरज्ञता। किम् अस्य सेवया? वेद-शास्त्र-विचक्षणेभ्यः स्वाश्रयकविभ्यः (३) केवलं लक्षम् अदात्। असौ च केवलं ग्राम्यः कविः शङ्करः। किम् अस्य प्रागल्भ्यम्"?

"My heart pains at the thought lest the hair (curls of my dear wife should turn grey, in the same proportion as the fame of Bhoja spreads tending to invest the three worlds with the colour of white."

38. Then the king gave Poet Sankara twelve lacs. At this, the faces of all scholars darkened. But none ventured to speak for fear of the king. The king, too, went inside the palace for some business.

39. Seeing that the king had left the court, the scholars spoke disparagingly of him—Oh, the ignorance of the king. What is the use of serving him? Poets

---

(१) तव विरहं यशः त्रिलोकीं शुक्लीकरीतीति दृष्ट्वा मम प्रियायाः कलका अपि अचिरात् शुक्लीभविष्यति इत्याशङ्के।

(२) विभूपालां—भूपालविरहिताम्।

(३) स्वाश्रय-कविभ्यः—स्वकीयमाश्रयमागतेभ्यः कविभ्यः Living under his own protection.

४—भोज-कालिदासयोः ।

४० । इत्येवं कोलाहल-रवे जाते कश्चित् अभ्यगात् कनक-मणि-कुण्डल-भालो दिव्यांशुकप्रावरणो नृप-कुकार इव मृग-मद-पङ्कज-कलङ्कित-गात्रो (१) नव कुसुम-समभ्यर्चित-शिराः कवितेव तनुम् आश्रितः सस्यन्दो महेन्द्र इव मही-वलयं प्राप्तो विद्वान् । तं दृष्ट्वा सा विदत्-परिषत् भ्रम कौतुकयोः पात्रम् आसीत् । स च सर्वान् प्रणिपत्य प्राह—"कुत्र भोज-नृपः" इति । ते तम् ऊचुः—"इदानीम् एव सौधान्तरं गतः" इति । ततोऽसौ प्रत्येकं तेभ्यस्ताम्बूलं दत्त्वा गजेन्द्र-कुलगतो मृगेन्द्र

versed in the Vedas and living under his protection were given a lac each. This poet named Sankara, is merely a village poet. What uncommon genius is he possessed of ?'

---

40. This clamorous noise had scarcely subsided when a scholar came there who looked like a prince wearing golden and jewel earpendants and clothed with divine garment, who appeared like Luxury in flesh and blood with his whole body painted with musk and with his head crowned with blooming flowers and who also appeared like Poetry incarnate and like the king of gods coming down upon the earth on his chariot.

Seeing him the assembly of learned men was seized with fear and curiosity. Bowing down to all of them he said 'Where is King Bhoja ?'

---

(१) मृगमद कलङ्कितगात्रः—मृगमदेन कलङ्कितं चिह्नितं गात्रं यस्य सः—मृगमद-सुरभौ कृत-वपुः ।

ब्रवासीत्। ततः स महा-पुरुषः शङ्कर-कवि-प्रदानेन कुपितान् तान् बुद्ध्वा प्राह—"भवद्भिः शङ्कर कवये द्वादश लक्षाणि प्रदत्ता-नीति न मन्तव्यम्। अभिप्रायस्तु राज्ञो नैव बुद्धः। यतः शङ्कर-पूजने प्रारब्धे शङ्करकविस्त्वेकेनैव लक्षेण पूजितः। किन्तु तत्रिष्ठान् तन्नाम्ना विभ्राजितान् एकादशरुद्रान् शङ्करान् प्रत्यक्षान् ज्ञात्वा तेषां प्रत्येकम् एकैकं लक्षं तस्मै शङ्कर-कवये एव शङ्कर-मूर्त्तये प्रदत्तम् इति राज्ञोऽभिप्रायः" इति। सर्वेऽपि चमत्कृतास्तेन।

४१। ततः कोऽपि राज-पुरुषः तद्विदत्-स्वरूपं द्राक् राज्ञे

They replied 'He has retired within the palace.' Then he gave each of them betel and looked like the king of beasts (lion) in the midst of a horde of elephants.

Then that great personage, knowing them to be indignant for the gift to the poet Sankara, said,—You should not mind the gift of twelve lacs to the poet Sankara. You have not appreciated the king's intention, in as much as, the poet Sankara has been honoured with one lac only, the worship of God Sankara having been taken up. But there are eleven manifestations of God Sankara known as Rudras. on account of their being merged in God Sankara. The king saw, as it were, before him those different aspects of God Sankara, and bestowed one lac upon each of them by his gift to the poet Sankara, which was, as it were, a sacrifice to the different forms of God Sankara. This is the king's motive. All of them were charmed to hear these words.

निवेदयामास। राजा च स्वम् अभिप्रायं साक्षादिदितवन्तं तं महेशम् इव महापुरुषं मन्यमानः सभाम् अभ्यगात्। स च 'स्वस्ति' इत्याह राजानम्। राजा च तम् आलिङ्ग्य प्रणम्य निज-कर-कमलेन तत्-कर-कमलम् अवलम्ब्य सौधान्तरं गत्वा प्रोत्तुङ्ग-गवाक्षे उपविष्टः प्राह—"विप्र! भवन्नाम्ना कान्यक्षराणि सौभाग्यमवलम्बितानि? कस्य वा देशस्य भवद्-विरहः सुजनान् बाधते?" इति। ततः कविर्लिखति राज्ञो हस्ते "कालिदासः" इति। राजा वाचयित्वा पादयोः पतति। ततस्तत्रासीनयोः कालिदास-भोजयोरासीत् सन्ध्या। राजा "सखे! सन्ध्यां वर्णय" इत्यवादीत्। कालिदासः,—

42. Then some officer of the king immediately informed him of the nature of the poet. The king, too, taking him to be a saint who must have been Siva (god of destruction) in human form and who had exactly gauzed his intention, came to court. He blessed the king saying, 'May good befall you.' The king, too, embraced and bowed down to him, held his hand with his own, went within the palace, sat down by a window high up and said..

'Oh Brahmin! what are the blessed letters of the alphabet which form your name? What is that country the good men of which feel pain at your separation.'

Then the poet wrote 'Kalidasa' on the king's hand. Reading it, the king fell at his feet. Then while Kalidasa and King Bhoja where still sitting there, the shades of evening fell. The King said, 'My friend! Describe evening.'

व्यसनिन इव विद्या क्षीयते पङ्कज-श्री
र्गुणिन इव विदेशे (१) दैन्यमायान्ति भृङ्गाः।
कुनृपतिरिव लोकं पीड़यत्यन्धकारो
धनमिव कृपणस्य व्यर्थतामेति चक्षुः ॥ ७७ ॥

पुनश्च राजानं स्तौति कविः—

उपचारः (२) कर्त्तव्यो यावदनुत्पन्नसौहृदाः पुरुषाः।
उत्पन्नसौहृदानामुपचारः कैतवं भवति ॥ ७८ ॥

दत्ता तेन कविभ्यः पृथ्वी
सकलापि कनक-सम्पूर्णा।
दिव्यां सु-काव्य-रचनां क्रमं (३)
कवीनाञ्च यो विजानाति ॥ ७९ ॥

The poet said :—

"The beauty of lotuses fades away like the learning of the vicious. Bees feel wretched just like men of parts in the society of fools. Darkness lies heavy on the earth just as a wicked king oppresses his subjects. Eyesight is of no avail just as the wealth of a miser. (77)

The poet praised the King again. Formality should be observed so long as friendship has not sprung up between persons, for formality among friends is mere craftiness. (78)

He who knows the excellent art of composing poetry

---

(१) विदेशे—कुदेशे इत्यर्थः।

(२) उपचारः—भद्रव्यवहारः; Formality; Politiness; कैतवं—कापट्यं; Deceit.

(३) क्रमः—विधानम्; Method.

सुकवेः शब्द-सौभाग्यं (१) सत्-कविर्वेत्ति नापरः ।
बन्ध्या न हि विजानाति परां दौहृद-सम्पदम् ॥ ८० ॥

ततः क्रमेण भोज-कालिदासयोः प्रीतिरजायत ।

४२ । ततः कालिदासं विषयिणं (२) ज्ञात्वा तस्मिन् सर्वे द्वेषं चक्रुः । न कोऽपि तं स्पृशति । अथ कदाचित् सभा-मध्ये कालिदासम् आलोक्य भोजेन मनसा चिन्तितम्—कथम् अस्य प्राज्ञस्यापि विषयानुराग-प्रमादः इति । सोऽपि तदभि-प्रायं ज्ञात्वा प्राह—

and the methood of poets, has, as it were, given away the whole world filled with gold to the poets. (79)

None but a good poet knows the sublimity of language from the pen of good poets. Sterile women do not feel the sweet longings in the course of pregnancy. (80)

Then affection gradually sprang up between Bhoja and Kalidasa.

Then coming to know of Kalidasa's attachment to worldly things, everyone began to entertain a hatred for him ; no one even touched him. Then on one occasion, Bhoja seeing kalidasa in his court, thought within himself "How is it that a wise man like him suffers from undue attachment to worldly things." He too knowing his mind said :

---

(१) शब्दसौभाग्यं—शब्द-सौष्टवम् । दौहृदसम्पदं गर्भिण्यभिलाष-विभवम् । षट्पदाः—भ्रमरा ।

(२) वैश्यालम्पटं पाठान्तरम् ।

परस्य सम्पत्तिमुदीक्ष्य दुर्जनो
वृथापवादं बहुमातनोति ।
वसन्त-शोभामभितो विलोक्य
कुर्व्वन्ति कोलाहलमेव षट्पदाः ॥ ८१ ॥

ततस्तुष्टो राजा प्रत्यक्षर-लक्षं ददौ । ततः कालिदासः भोजं स्तौति—

महाराज ! श्रीमन् ! जगति यशसा ते धवलिते
पयः-पारावारं परम-पुरुषोऽयं मृगयते ।
कपर्दी कैलासं करि-वरमभौमं कुलिशभृत्
कला-नाथं राहुः कमलभवनो हंसमधुना ॥ ८२ ॥

तुष्टो राजा प्रत्यक्षर-लक्षं ददौ

नीरक्षीरे गृहीत्वा निखिल-खगपतीन् याति नालैकजन्मा
तक्रं धृत्वा तु सर्व्वानटति जलनिधौ चक्रपाणिर्मुकुन्दः ।

"Bad men seeing the prosperity of others spread false rumours. The bees, seeing the beauty of spring everywhere, make noise. (81)

Then King Bhoja being pleased gave a lac for each letter. Kalidasa, too, began to praise Bhoja.

"Oh your majesty ! The world having been rendered white with (the lustre of) your fame, Vishnu now seeks the ocean of milk, Shiva Mount Kailas, Indra (lit. one who holds thunder-bolt) the divine elephant, Rahu the moon (lit. one having digits) and Brahma (lit. one having lotus for his abode) the swan. (82)

Oh King, Lord of the earth, Bhoja-raj ! The three

सर्व्वानुत्तुङ्गशैलान्दहति पशुपतिर्भालनेत्रेण पश्यन्
व्याप्ता तत्कीर्त्तिकान्ता त्रिजगति नृपते भोजराज क्षितीन्द्र*॥८३।
विद्वद्राजशिखामणे ! तुलयितं धाता त्वदीयं यशः
कैलासं च निरीक्ष्य तत्र लघुतां निक्षिप्तवान् पूर्त्तये ।
उक्षाणं तदुपर्य्यमासहचरं तन्मूर्ध्नि गङ्गाजलं
तस्याग्रे फणिपुङ्गवं तदुपरि स्फारं सुधादीधितिम् ॥ ८४ ॥

worlds being filled (*i.e.*, rendered white) with your fame (fame is, as it were, your consort), Brahma goes to his swans with water and milk (as they instinctively separate water from milk) Mukunda (Bishnu) holding divine disc, roams all over the oceans with whey in his hand (*i.e.*, with a view to test the milk from water) and Siva gazing with the eye, that is on his forehead, burns, as it were, all lofty peaks (to locate Mount Kailas). (83)

Oh learned jewel of Kings ! With a view to weigh your fame and Mount Kailas, Providence, noticing the lightness of the latter, to make it up, placed the bull there, the attendant of Uma (*i.e*, Siva) upon it, the Ganges on his head and the great snake in front of it, and the moon with profuse nectarine beams on that side of the scale. (84)

---

* हे राजन् ! तव कीर्त्तिकान्त्या सर्व्वं जगत् धवलीकृतं वीक्ष्य ब्रह्मा दुग्धसलिलयोः पार्थक्यमजानन् दुग्धनीरे गृहीत्वा हंससकाशं याति, हंसा हि सजलदुग्धात् दुग्धभागं गृह्णन्ति । विष्णुस्तथा सर्व्वशुक्लत्वेन स्वावासं क्षीरसमुद्रमजानन् क्षीरपरीक्षार्थं तक्रेण सह भ्रमति । तक्रसंस्पर्शेण दुग्धं विकृतं भवति । शिवोऽपि कैलासपरिचायर्थं सर्व्वशैलेषु तीव्रकटाक्षं विदधाति ।

५। भोज-श्रुतिस्मृतिपारङ्गतानाम्।

४३। ततः कदाचित् श्रुति-स्मृति-पारङ्गता* केचित् राजानं कवित्व-प्रियं ज्ञात्वा क्वचिन्नगरात् बहिः भुवनेश्वरी-प्रसादेन कवित्वं करिष्याम इत्युपविष्टाः। तेष्वेकेन पण्डित-मन्येन एकश्चरणोऽपाठि—"भोजनं देहि राजेन्द्र"!

अन्येनापाठि—"घृत-सूप-समन्वितम्" इति।

४४। उत्तरार्द्धं तु न स्फुरति। तदा देवताभवनं कालिदासः प्रणामार्थम् अगात्। तं वीक्ष्य द्विजा ऊचुः—अस्माकं समग्र-वेदविदाम् अपि भोजः किमपि नार्पयति। भवादृशां हि यथेष्टं दत्ते। ततोऽस्माभिः कवित्व-विधान-धिया

Once upon a time, some persons well versed in the Vedas and Smriti, knowing the king to be fond of poetry sat down in the outskirts of the city beside the temple of Bhubaneswari, in the hope of composing poetry by the grace of the goddess Bhubaneswari. One of them proud of his learning read out one foot. 'Oh King! Give us meal.' Another read out—'with clarified butter and soup.' They could not hit upon the last two feet; In the meantime Kalidasa happened to come to the temple to bow down the goddess. Seeing him, the Brahmins said, 'Bhoja does not give us anything though we are versed in the entire Vedas. He gives enough to men like you, so we have come here with the intention of composing poetry. Thinking for a long while we

* अपि मूर्खाः इति पाठान्तरम्।

अत्रागतम्। . चिरं विचार्य्य पूर्वार्द्धम् अभ्यधायि, उत्तरार्द्धं कृत्वा देहि। ततोऽस्मभ्यं किमपि प्रयच्छति। इत्युक्त्वा तत्-पुरस्तात् अर्द्धम् अभाणि। स च तच्छ्रुत्वा "माहिषञ्च शरच्चन्द्र-चन्द्रिका-धवलं दधि" ॥ ८६ ॥

इत्याह। ते च राज-भवनं गत्वा दौवारिकान् ऊचुः— "वयं कवितां कृत्वा समागताः। राजानं दर्शयत" इति। ते च कौतुकात् हसन्तो गत्वा राजानं प्रणम्य प्राहुः—

राजमाष-निभैर्दन्तैः कटि-विन्यस्त-पाणयः(१)।
द्वारि तिष्ठन्ति राजेन्द्र! च्छान्दसाः श्लोकशत्रवः ॥८७॥

४५। ततो राज्ञा प्रवेशितास्ते दृष्ट-राज संसदो मिलिताः सन्तः सहैव कवितां पठन्ति स्म। राजा तच्छ्रुत्वा उत्तरार्द्धं

have made the first half (two feet), please compose the second half (last two feet) for us, so that he may give something.' Saying this they read out the first half before him. Hearing this he said, "And curd of buffalo-milk white as the beams of the autumnal moon."

They then went to the king's palace and said to the gatekeepers, "We are here having composing poetry, show us the King." Smiling out of curiosity they went to the king and bowing down to him said.

"Oh King! There wait at the gate, Vedic scholars who are no better than enemies of poetry with teeth as black as black gram and with hands placed on their hips." (87)

---

(१) राजमाषसदृशैः अतिकृष्णैरित्यर्थः दन्तैरुपलक्षिताः।

कालिदासेन कृतम् इति ज्ञात्वा विप्रान् आह—"येन पूर्वार्द्ध-कारितं तन्मुखात् कवित्वं कदाचिद् अपि न करणीयम्। उत्तरार्द्धस्य किञ्चित् दीयते न पूर्वार्द्धस्य"। इत्युक्ता प्रत्यक्षर-लक्षं ददौ। तेषु च दक्षिणाम् आदाय गतेषु कालिदासं वीक्ष्य राजा प्राह—कवे, उत्तरार्द्धं त्वया कृतम् इति। कविराह—

वचनस्य मधुरिमाणं मुख-लावण्यं दृशोश्चमत्कारम्।
कवितायाः परिपाकं ह्यनुभव-रसिको विजानाति ॥८८॥

राजा च—सुकवे! सत्यं वदसि।

अपूर्व्वो भाति भारत्याः काव्यामृत फले रसः।
चर्व्वणे सर्व-सामान्ये स्वादवित् केवलं कविः ॥ ८९ ॥

Being admitted by the king and seeing the royal court they read out the poem together. The king hearing it, and understanding that the latter half was composed by Kalidasa, said to the Brahmans, "He who has made the former half should never allow poetry to come out of his lips. I shall give something the latter half."

With these words he gave one lac for every letter. As they went away with the gift, the king looking at Kalidasa, said "Poet! the latter half is your composition."

The poet said "only a connoisseur appreciates the sweetness of words, the beauty of face, the brilliance of the eye and the cleverness of a poem. (88)

The king said; "Good poet, you speak true."

"There is wonderful sweetness in the nectarine fruit of poetry of the goddess of learning. It is open to all

संचिन्त्य संचिन्त्य जगत्समस्तं त्रयः पदार्था हृदयं प्रविष्टाः।
इक्षोर्विकारा मतयः कवीनां मुग्धाङ्गनानां चरितानि नूनम् ॥९०॥

६। भोजलक्ष्मीधरयोः।

४६। ततः कदाचित् द्वारपालः प्रणम्य भोजं प्राह—"राजन्! द्रविड़-देशात् कोऽपि लक्ष्मीधर-नामा कविर्द्वारम् अध्यास्ते" इति। राजा "प्रवेशय" इत्याह। प्रविष्टं तं सूर्य्यम् इव विभ्राजमानं प्रेक्ष्य राजा विचारयामास। आह च—

"आकारमात्र विज्ञान-सम्पादित-मनोरथाः।
धन्यास्ते ये न शृण्वन्ति दीनाः काप्यर्थिनां गिरः" ॥९१॥

स चागत्य तत्र राजानं 'स्वस्ति' इत्युक्त्वा तदाज्ञयोपविष्टः प्राह—

to chew it, but a poet only knows its sweet taste. (89)

After pondering over and over the entire world, three things have impressed my mind; namely, transformation of the sugar-cane, the intellect of poets and the character of simple girls." (90)

On one occasion the gate-man bowed down and said to Bhoja, "Your majesty! A poet who goes by the name of Laksmidhara and hails from the realm of Dravir is waiting at the door. 'Admit him,' said the king. He noticed him enter shining like the sun, as it were, and thought within himself and said.

Blessed are those who know and fulfil the desires by looking at the appearence only and do not wait to hear the humble words of the needy." (91)

"देव! दृयं ते पण्डित-मण्डिता सभा। त्वञ्च साक्षात् विष्णुरसि। ततः किं नाम पाण्डित्यं मम। तथापि किञ्चित् वच्मि—

भोज-प्रतापन्तु विधाय धात्रा
शेषैर्निरस्तैः परमाणुभिः किम्।
हरेः करेऽभूत् पविरम्बरे(१)
च भानुः पयोधेरुदरे क्षशानुः॥ ९२॥

४७। ततस्तेन परिषत् चमत्कृता। राजा च तस्य प्रत्यक्षर-लक्षं ददौ। पुनः कविराह—"देव! मया सकुटुम्बेनात्र निवासाशया समागतम्—

He came there and uttering benediction upon the king, sat down with the permission of the king and said, Lord! yours is a learned court, you are, too, Vishnu incarnate, so my learning sinks into insignificance. Still I say something.

"Providence after making the power of Bhoja, thought as to what could be done with the remaining atoms. Out of them thunder-bolt graced the hand of Indra, the sun appeared in the sky and fire (submarine) in the sea."

The court was taken aback by him. The king, too, gave a lac for each letter. The poet said again, 'Lord!

I have come with the intention of living here with my family.' (for)

---

(१) हरेः—इन्द्रस्य। पविः—वज्रम्; पयोधेः उदरे क्षशानुः—सागरगर्भे वड़वानलः।

क्षमो दाता गुण-ग्राहो स्वामो पुण्येन लभ्यते ।
अनुकूलः शुचिर्दक्षः कविर्विद्वान् सुदुर्लभः ॥ ९३ ॥

४८ । ततो राजा मुख्यामात्यं प्राह—"अस्मै गृहं दीयताम्" इति । ततो निखिलम् अपि नगरं विलोक्य कम् अपि मूर्खम् अमात्यो नापश्यत् यं निरस्य विदुषे गृहं दीयते । तत्र सर्वत्र भ्रमन् कस्यचित् कुविन्दस्य(१) गृहं वीक्ष्य कुविन्दं प्राह—"कुविन्द ! गृहात् निःसर । तव गृहं विद्वान् एष्यति" इति । ततः, कुविन्दो राज-भवनम् आसाद्य राजानं प्रणम्य प्राह—"देव ! भवदमात्यो मां मूर्खं कृत्वा गृहात् निःसारयति । त्वं तु पश्य मूर्खोऽहं पण्डितो वेति—

"A forgiving and charitable master who has an eye for merit is obtained through merit. A sympathetic, pious, clever and learned poet is rare." (93)

The king said to the Chief Minister. "Give him house to live in." But the minister inspecting the whole city could not find out any ignorant person whom he could drive out to accomodate the learned poet ; when touring round the city he marked the house of a weaver and said to him, 'Weaver ! clear out of the house, a learned man will come in your place." But the weaver came to the king's palace and bowing down, said to him. 'Lord ! your minister takes me for an uneducated person and expels me from my house. See for yourself whether I am ignorant or learned.'

---

(१) तन्तुवायस्य ।

काव्यं करोमि, न हि चारुतरं करोमि
यत्नात् करोमि यदि चारुतरं करोमि ।
भूपाल-मौलि-मणि-मण्डित-पाद-पीठ !
हे साहसाङ्क ! कवयामि वयामि यामि ॥ ९४ ॥

४९। ततो राजा त्वङ्कार-वादेन वदन्तं(१) कुविन्दं प्राह—"ललिता ते पदपङ्क्तिः। कविता-माधुर्यञ्च शोभनम्। परं कवित्वं विचार्य्य वक्तव्यम्" इति। ततः कुपितः कुविन्दः प्राह—"देव ! अत्रोत्तरं भाति। किन्तु न वदामि। राजधर्म्मः पृथक् विद्वद्धर्म्मात्" इति। राजा प्राह—"अस्ति चेत् उत्तरं ब्रूहि" इति। कुविन्दः प्राह—

"I make verses but not beautiful ones, I compose beautiful poems if I do with care. Oh you whose footstool is adorned with the gems on the head of rulers of the earth and who are powerful enough to inflict punishment ! I make poems, I weave now I go," (94)

Then the king addressed the weaver who was using 'thou' in his speech. "The foot of your poem is sweet, the melody of composition charming, but poem should be composed thoughtfully."

The angry weaver spoke, 'Lord ! There is a reply to it, but I shall not say it. Royalty is different from scholarship.' The king said, 'If there be a reply please say it.

The weaver said,

---

(१) Addressing with 'thou' in his speech.

यत्सारस्वतवैभवं गुरुकृपापीयूषपाकोद्भवम्
तल्लभ्यं कविनैव नेव हठतः पाठप्रतिष्ठाजुषाम् ।
कासारे दिवसं वसन्नपि पयःपूरं परं पङ्किलं
कुर्व्वाणः कमलाकरस्य लभते किं सौरभं सैरिभः ॥ ९५ ॥

बाल्ये सुतानां वचने प्रियाणां
स्तुतौ कवीनां समरे भटानाम् ।
त्वङ्कारयुक्ता हि गिरः प्रशस्ताः
कस्ते प्रभो ! मोहतरः स्मर त्वम् ॥ ९८ ॥

ततो राजा "साधु भोः कुविन्द" इत्युक्ता तस्याक्षर-लक्षं ददौ । "मा भैषीः" इति पुनः कुविन्दं प्राह ।

The wealth of the goddess of learning which arises out of the nectar of the preceptor's favour is attainable by a poet only and not by those who have just completed their task. Is the fragrance of lotuses obtained by a buffalo that stays in the water the whole day long and makes it extremely muddy ? (95)

Thou in the speech of children in their infancy, in the talk between friends, in the eulogeums of poet and in the speech of warriors in battle, has been commended, just think, how you err." (98)

The king said to the weaver, 'well said,' and gave a lac for each letter ; he said again to him, "Weaver, do not fear."

७। दरिद्र-बाणस्य।

५०। एवं क्रमेणातिक्रान्ते कियत्यपि काले बाणः पण्डित-वरः परं राज्ञा सम्मानितोऽपि प्राक्तन-कर्मतो दारिद्र्यम् अनुभवति। एवं स्थिते नृपतिः कदाचित् रात्रौ एकाकी प्रच्छन्न-वेशः स्वपुरे चरन् बाण-गृहम् एत्य अतिष्ठत्। तदा निशीथे बाणो दारिद्र्यात् व्याकुलतया कान्तां वक्ति—"देवि! राजा कियद्वारं मम मनोरथम् अपूरयत्। अद्यापि पुनः प्रार्थितो ददात्येव। परं निरन्तर-प्रार्थना-रसे मूर्खस्यापि जिह्वा जड़ी-भवति"। इत्युक्त्वा मुहूर्त्तार्द्धं मौनेन स्थितः। ततः पुनः पठति—

हर हर पुर-हर परुषं क्व हालाहल-फल्गु-याचना-वचसोः।
एकैव तव रसना तदुभय-रस-तारतम्यज्ञा ॥ ९९ ॥

Some time having thus gone by, Bana the great Pundit felt the pinch of poverty on account of his deeds of previous birth, though he was greatly honoured by the king. When matters came to such a crisis, the king wandering one night, incognito, in his city, came to the house of Bana. Then at the dead of night, Bana pressed with poverty was saying to his wife. 'Beloved, the king fulfilled my desires several times. He will give even to-day if asked for. But the tongue of the fool even becomes benumbed by repeated solicitations. With these words he kept quiet for half a minute and said.

"O Hara, destroyer of Tripura, which of the two namely, deadly venom and the contemptible word begging is the bitterer.' It is your tongue only that knows the comparative bitterness." (99)

देवि ! दारिद्र्यस्यापरा मूर्त्तिर्याञ्ञा न द्रविणाल्पता ।
अपि कौपीनवाञ्छम्भुस्तथापि परमेश्वरः ॥ १०० ॥
सेवा सुखानां व्यसनं धनानां
याञ्ञा गुरूणां क्षुनृपः प्रजानाम् ।
प्रनष्ट-शीलस्तु सुतः कुलानां
मूलावघातः कठिनः कुठारः ॥ १०१ ॥
तत् सत्यपि दारिद्र्ये राज्ञो वक्तुं मया स्वयम् अशक्यम् ।
यच्छन् क्षणमपि जलदो वल्लभतामेति सर्वलोकस्य ।
नित्य-प्रसारित करः करोति सूर्योऽपि सन्तापम् ॥ १०२ ॥
किञ्च देवि ! वैश्वदेवावसरे प्राप्ताः क्षुधार्त्ताः पश्चात् यान्तीति तदेव मे हृदयं दुनोति—

"Darling ! Begging is another form of poverty which does not suggest smallness of wealth. Mark, Siva, though he wears a rag is still the Great God. (100)

Service is the hard axe that strikes at the root of happiness, licenciousness at wealth, beggary at preceptors, a bad king at subjects and a spoilt son at the family. (101)

So I cannot speak to the king in spite of poverty.

The cloud, though pours rain for a moment, endears itself to all. But the sun that spreads rays the whole day, creates trouble. (102)

But it pains my heart to think that the hungry should go away disappointed on the day fixed for offerings to be made to the Fire-god."

दारिद्र्यानल-सन्तापः शान्तः सन्तोष-वारिणा ।
याचकाशा-विघातान्तर्दाहः केनोपशाम्यते ? ॥ १०३ ॥

राजा चैतत् सर्वं श्रुत्वा 'नेदानीं किमपि दातुं योग्यम्, प्रातरेव बाणं पूर्ण-मनोरथं करिष्यामि' इति निष्क्रान्तः ।

८—तस्करयोः शकुन्तमरालयोः ।

५१ । एवं पुरे परिभ्रमति राजनि वर्त्मनि चौर-द्वयं गच्छति । तयोरेकः शकुन्तः प्राह—"सखे ! स्फारान्धकार-वितते ऽपि (१) जगति अञ्जन-वशात् सर्वं परमाणुप्रायम् अपि वसु सर्वत्र पश्यामि । परन्तु सभार-गृहानीतं कनक-जातम्

The water of contentment allays the heat of the fire of poverty, but how can the anguish caused by disappointing the needy be extinguished. (103)

The king hearing all these, said within himself, 'It is not proper to give him any thing just now. In the morning, I shall fulfil his desires. He then came back.

While the king was thus wandering in the town, two thieves were passing along the road. One of them named Sakunta said, 'Friend ! Though the earth is covered with pitchy darkness, I see all articles though small even as atoms, at any place with the help of my eye-paint. But the gold brought from the treasury does not conduce to my happiness.'

---

(१) गाढान्धकारपूर्णेऽपि ।

अपि न मे सुखाय" इति। द्वितीयो मराल-नामा चौर आह —"आहृतं सञ्चारगृहात् कनकजातम् अपि न हितम् इति कस्मादेतदुच्यते" इति। ततः शकुन्तः प्राह—"सर्वतो नगर रक्षकाः परिभ्रमन्ति। सर्वोऽपि जागरिष्यति एषां भेरी पटहा-दीनां निनादेन। तस्मात् आहृतं विभज्य स्व-स्वभागागतं धनम् आदाय शीघ्रम् एव गन्तव्यम्" इति।

मरालः प्राह—"सखे! त्वम् अनेन कोटि-द्वय-परिमित-मणि-कनक-जातेन किं करिष्यसि" इति।

शकुन्तः प्राह—एतद्धनं कस्मैचित् द्विजन्मने दास्यामि यथार्थं वेद-वेदाङ्ग-पारगः अन्यं न प्रार्थयते।

मरालः प्राह—"सखे! चारु—

ददतो युध्यमानस्य पठतः पुल्लकोऽथ चेत्।
आत्मनश्च परेषाञ्च तद्दानं पौरुषं स्मृतम्॥ १०४॥

The other thief named Marala said, 'Why do you say that all the gold brought from the treasury is of no good to you?

Sakunta said, "The sentinels are walking everywhere. All will wake up at the sound of their drums, kettle-drums etc. So let us divide the spoil to our respective shares and depart soon.'

Marala said, 'Friend! what will you do with these gold and gems worth two crores?'

Sakunta —'I shall give this wealth to a twice-born, so that one versed in the Vedas and its branches may not beg of others."

मरालः ।—अनेन दानेन तव कथं पुण्यफलं भविष्यति ?

शकुन्तः ।—अस्माकं पितृ-पैतामहोऽयं धर्म्मो यच्चौर्य्येण वित्तम् आनीयते ।

मरालः ।—शिरश्छेदम् अङ्गीकृत्यार्जितं द्रव्यं निखिलम् अपि कथं दीयते ?

शकुन्तः । मूर्खो न हि ददात्यर्थं नरो दारिद्र्य-शङ्कया ।
प्राज्ञस्तु वितरत्यर्थं नरो दारिद्र्य-शङ्कया ॥१०५॥

मरालः । किञ्चिद् वेदमयं पात्रं किञ्चित् पात्रं तपोमयम् ।
पात्राणामुत्तमं पात्रं शूद्रान्नं यस्य नोदरे ॥१०६॥

शकुन्तः ।—अनेन वित्तेन किं करिष्यति भवान् ? मरालः—

Marala, Friend ! very nice.

'That is the charity and valour of the giver, fighter and reader which make the hairs of themselves and other's stand on their end (in joy).' (104)

Marala—How will this charity of yours lead to merit ?

Sakunta—This is the profession of our forefathers that money is to be obtained by theft.

Marala—Running the risk of your head being executed (at the risk of your life) you have earned all these things, then how is it, that you will give away all of them ?

Sakunta—A fool does not give money for fear of poverty, but a prudent man gives it away fearing poverty, in others. (105)

Marala—A Vedic scholar is an object of charity to some extent, one who performs penance is an object of

सखे ! काशी-वासी कोऽपि विप्रवटुः अत्रागात्। तेनास्मत्पितुः पुरः काशी-वास-फलं व्यावर्णितम्। ततोऽस्मत्तातः बाल्यात् आरभ्य चौर्यं कुर्व्वाणो दैव-वशात् स्वपापात् निवृत्तो वैराग्यात् सकुटुम्बः काशीम् एष्यति। तदर्थम् इदं द्रविण-जातम्।

शकुन्तः प्राह—"महत् भाग्यं तव पितुः। तथाहि—

वाराणसी पुरी-वास-वासना-वासितात्मना (१)।
किं शुना समतां याति वराकः पाकशासनः ॥१०७॥

charity to some extent, but the best one deserving charity, is he, who has not taken the meals of a Sudra. (106)

Sakunta.—What will you do with this wealth ?

Marala.—Friend ! A Brahmin boy of Benares came here. He described before my father the good result of residence in Benares. So my father though committing theft from his childhood is now freed from all sins by divine favour and he will start for Benares with the family, on account of indifference to worldly objects. All this wealth is for him.

Sakunta.—Your father is very fortunate.

"Does poor Indra (killer of the Demon Paka) equal a dog whose mind is scented (purified) with the desire of residing in the town of Benares ?" (107)

---

(१) वाराणसी-पुर्य्यां वासे या वासना-इच्छा तया वासितः (सुरभितः) आत्मा-चित्तं यस्य तेन। पाक-शासनः इन्द्रः। तथाच

इन्द्रो मरुत्वान्मघवा विडौजा.पाकशासनः।
वृत्रश्रवाशुनासीरः पुरुहूतः पुरन्दरः॥
जिष्णुर्लेखर्षभः शक्रः शतमन्युर्दिवस्पतिः।
सुत्रामागोत्रभिद्वज्री वासवोवृत्रहा वृषा॥

ऊषरं कर्म्म-शस्यानां क्षेत्रं वाराणसीपुरी ।
यत्र संलभ्यते मोक्षः समं चण्डालपण्डितैः ॥१०८॥
मरणं मङ्गलं यत्र विभूतिश्च विभूषणम ।
कौपिनं यत्र कौशेयं सा काशी केन मीयते ॥१०९॥

एवम् उभयोः संवादं श्रुत्वा राजा तुतोष। अचिन्तयच्च मनसि—"कर्म्मणां गतिः सर्वथैव विचित्रा ! उभयोरपि पवित्रा मतिः" इति।

"The city of Benares is, as it were, a soil, barren of the crop of deeds (karma), where Chandals and Pandits attain salvation equally. (108)

Who can make a proper estimate of Benares, where death is blessed (auspicious), ashes are ornaments and rags are silk clothes ?"

The king was pleased to hear the conversation between the two and thought within himself, mysterious is the course of the evolution of action ; the views of both are pure (holy).

वास्तोष्पतिः सुरपतिर्बलारातिः शचीपतिः ।
जम्भभेदी हरिहयः खाराण्यनमुचिसूदनः ॥
संक्रन्दनो दुश्च्यवनस्तुराषाण्मेघवाहनः ।
आखण्डलो सहस्राक्ष ऋभुक्षा (क्षस्यतुप्रिया) ॥

इन्द्रः मरुत्वान्, मघवा, (मघवान्) विडौजाः, पाकशासनः, हरिहयः, खनासीरः, पुरुहूतः पुरन्दरः, जिष्णुः, लेखर्षभः शक्रः, शतमन्युः, दिवस्पतिः (सूत्रामा) गोत्रभित्, वज्री, वासवः, हरिहा, हरिः, वास्तोष्पतिः, सुरपतिः, बलारातिः, शचीपतिः, जम्भभेदी, हरिहयः, खाराट, नमुचिसूदनः, संक्रन्दनः, दुश्च्यवनः, तुराषाट्, मेघवाहनः, आखण्डलः, सहस्राक्षः, ऋभुक्षाः इति पञ्चविंशत् इन्द्रनामानि ।

६—पिता पुत्रयोः ।

ततो राजा विनिर्गत्य भवनान्तरे पिता-पुत्रावपश्यत् । तत्र पिता पुत्रं प्राह—"इदानीं परिज्ञात-शास्त्र-तत्त्वोऽपि नृपतिः कार्पण्येन किम् अपि न प्रयच्छति । किन्तु—

अर्थिनि कवयति कवयति पठति च पठति स्तवोन्मुखे स्तौति ।
पश्चाद्यामीत्युक्ते मौनी दृष्टिं निमीलयति" ॥ ११० ॥

राजाप्येतच्छ्रुत्वा तत्-समीपं प्राप्य "मैवं वद" इति स्वगात्रात् सर्वाभरणान्युत्तार्य्य दत्त्वा तस्मै ततो गृहम् आसाद्य कालान्तरे सभाम् उपविष्टः कालिदासं प्राह—सखे !

कवीनां मानसं नौमि तरन्ति प्रतिभा यत्रि ।

The king left that place and noticed a father and a son in another house. There the father said to the son, "Now the king, though he knows the real object of the Shastras, does not give anything in charity out of miserliness."

He composes a poem after the poem of a supplicant, reads after his reading and praises when he begins to praise, and when he says 'I depart,' he keeps silent with his eyes closed." (110)

Hearing this, the king approached them and said, 'Do not say so,' and taking off all ornaments from his body handed them over to him. He then reached home and in course of time said to Kalidasa, who was seated in the court, "I bow to the mind of poets in whose waters float."

ततः कविराह—

यत्र हंस-वयांसीव भुवनानि चतुर्दश ॥ १११ ॥

ततो राजा प्रत्यक्षर-मुक्ताफल-लक्षं ददौ ।

१०—भोज-क्रौड़ाचन्द्रकव्योः ।

ततः प्रविशति द्वारपालः—"देव ! कोऽपि कौपीनावशेषो विद्वान् द्वारि तिष्ठति" इति । राजा—"प्रवेशय" इत्यवोचत् । ततः प्रवेशितः कविरागत्य "स्वस्ति" इत्युक्त्वानुक्त एवोपविष्टः प्राह—

इह निवसति मेरुः शेखरो भूधराणां
इह हि निहित भाराः सागराः सप्त चैव ।
इदमतुलमनन्तं भूतलं भूरि-भूतो-
द्भव-धरण-समर्थं स्थानमस्मद्विधानाम् ॥ ११२ ॥

Then the poet said, "The fourteen worlds like swans." (111)

The king gave a lac of pearls for each letter.

Then the gateman enters saying, "Lord ! A scholar wearing a rag waits at the door."

King.—Admit him.

Being admitted the poet came, and uttered benediction and before being asked to sit down he did so and said.

"Here stands Mt. Meru, the peak of all hills. There are the seven oceans here with all their burdens. This place is the incomparable unlimited spot of earth capable to hold many people like us. (112)

राजा प्राह—"महाकवे ! किं ते नाम। अभिधत्स्व।" कविः प्राह—"नामग्रहणं नोचितं पण्डितानाम्। तथापि वदामो यदि जानासि—

न हि स्तनन्धयो बुद्धिर्गम्भीरं(१) गाहते वचः।
तलं तोयनिधेर्द्रष्टुं यष्टिरस्ति न वैणवी ॥ ११३ ॥

देव ! आकर्ण्य—

च्युतामिन्दोर्लेखां निजकरगतं भग्नवलयं
समं चक्रीकृत्य प्रहसित-मुखी शैल-तनया।
अवोचद् यं पश्येत्यवतु गिरिशः सा च गिरिजा
स च क्रीड़ाचन्द्रो दशन-किरणापूरित-तनुः ॥ ११४ ॥

King.—Great poet ! what is your name ? please say.

Poet—It is not proper for scholars to tell their names. Still I say if you would know it.

"The intellect of one sucking its mother's breast will never fathom the sense of thoughtful words. A bamboo-stick is not for measuring the depth of the bottom of the sea." (113)

"Lord ! Listen !

Let Siva (lit, one lying on the mountain) to whom Parvati (lit, the daughter of the mountain) smilingly said, 'See,' after joining together into a ring the broken bracelet of her hand and the fallen digit of the moon, protect us with her (Parvati) and the toy moon lit up with the light of her teeth." (114)

---

(१) शालबुद्धिः।

कालिदासः प्राह—"सखे ! क्रीड़ाचन्द्र ! चिरात् दृष्टोऽसि अथ कथम् ईदृशी ते दशा मण्डले मण्डले विराजत्यपि राजनि बहुधनवति" ? क्रीड़ाचन्द्रः प्राह—

"धनिनोऽप्यदान-विभवा गण्यन्ते धुरि (१) महादरिद्राणाम् ।
हन्ति न यतः पिपासामतः समुद्रोऽपि मरुरेव ॥ ११५ ॥

किञ्च—

सुवर्ण-मणि-केयूराडम्बरैरन्य-भूभृतः ।
कलयैव पदं भोज ! तेषामाप्नोति सार-वित् ॥ ११६ ॥
ज्ञायते जातु नामापि न राज्ञः कवितां विना ।
कवेस्तद्वदतिरेकेण न कीर्त्तिः स्फुरति क्षितौ ॥ ११७ ॥

Kalidasa.—Friend Krirachandra (Toy-moon), we see you after a long time. Why have you been reduced to such a state when there flourish wealthy kings in every province ?

Krirachandra.—Rich men who have no wealth for charity are reckoned foremost among the poorest. An ocean is as it were, a desert as it does not allay thirst.(115)

Other kings are adorned with gold, gems and armplates, but, Oh Bhoja ! Those who know the essence, attain to that position with the help of arts. (116)

The name of a king may be known without poetry, but the fame of a poet does not spread in the world without the king.' (117)

---

(१) अदानविभवाः अदातारः इत्यर्थः । धुरि अग्रतः ।

मयूरः—ते वन्द्यास्ते महात्मानस्तेषां लोके स्थिरं यशः।

येनिबद्धानि काव्यानि ये च काव्ये प्रकीर्त्तिताः ॥११८॥

ततो राजा क्रीड़ाचन्द्राय विंशतिं गजेन्द्राणां ग्राम-पञ्चकं च ददौ। ततो राजानं कविः स्तौति—

कङ्कणं नयनद्वन्द्वे तिलकं करपल्लवे।

अहो! भूषण-वैचित्र्यं भोज-प्रत्यर्थि-योषिताम् (१) ॥११९॥

तुष्टो राजा पुनः प्रत्यक्षर-लक्षं ददौ।

Mayura,—They are praise-worthy, they are great men, they attain steady fame in this world, who have themselves composed poems and who have been described in them.' (118)

Then the king gave twenty best elephants and five villages to Krirachandra and the poet praised the king.

"Ah! Mark the peculiarity of the ornaments of the wives of the rivals of Bhoja. There are bracelets over their eyes and sandal-mark on their hands." (119)

---

(१) भोजप्रत्यर्थियोषितां भोजराजस्य शत्रुस्त्रीणां नयनद्वन्द्वे नेत्रद्वये कङ्कणम् पतिसंहार श्रवणात् शोकवेगेन ललाटे कराघातात् करकङ्कणानां नयनावस्थानत्वम्, तथा ललाटे कराघातेन तिलकानामपि हस्ते अपगमनम् अतः भूषणवैचित्र्यमुच्यते।

११—भोज-रामेश्वरपण्डितयोः ।

ततः कदाचित् कोऽपि जरा-जीर्ण-सर्वाङ्ग-सन्धिः पण्डितो रामेश्वरो नाम सभाम् अभ्यगात् । स चाह—

पञ्चाननस्य (१) सुकवेर्गज-मांसैर्नृप-श्रिया ।
पारणा जायते क्वापि सर्वत्रैवोपवासिनः ॥ १२० ॥
वाहानां (२) पण्डितानाञ्च परेषामपरो जनः ।
कवीन्द्राणां गजेन्द्राणां ग्राहको (३) नृपतिः परः ॥ १२१ ॥

एवं हि—

सुवर्णैः पट्ट-चेलैश्च शोभा स्याद् वार-योषिताम् ।
पराक्रमेण दानेन राजन्ते राज-नन्दनाः ॥ १२२ ॥

Then came to the court a learned man of the name of Rameswara, whose limbs and joints were worn out with disease, he said.

"Everywhere starving lions and poets break their fast by the flesh of elephants and the wealth of kings respectively." (120)

"Common people appreciate the worth of ordinary draught animals and scholars, but kings know best the value of the best poets and elephants.' (121)

"Prostitutes look beautiful with gold and silken cloth, but princes look beautiful with valour and charity."(122)

Hearing this, the king took off all the ornaments from his body and also made over two lacs to Pundit Rameswara. Then the poet praised him.

---

(१) पञ्चाननस्य सिंहस्य । (२) वाहानाम्—अश्वानाम् ।
(३) ग्राहकः—गुणग्राही ।

इत्याकर्ण्य राजा रामेश्वर-पण्डिताय सर्वाभरणान्युत्तार्य-लक्ष-द्वयं प्रायच्छत्। ततः स्तौति कविः—

"भोज! त्वत्कीर्त्ति-कान्ताया नभो-भाल-स्थितं महत्।
कस्तूरी-तिलकं राजन्! (१) गुणाकर! विराजते ॥१२३॥
बुधाग्रे न गुणान् ब्रूयात् साधु वेत्ति यतः स्वयम्।
मूर्खाग्रऽपि च न ब्रूयाद् बुध-प्रोक्तं न वेत्ति सः॥ १२४॥

तेन चमत्कृताः सर्वे।

रामेश्वर-कविः—

ख्यातिं गमयति सुजनः सुकविर्विदधाति केवलं काव्यम्।
पुष्णाति कमलमम्भो लक्ष्मा तु रविर्नियोजयति॥ १२५॥

"Bhoja! King! Repository of all good qualities! The great muskmark of your fame, who is, as it were, your wife shines prominently in the sky (in the shape of the moon.) (123)

There is no need to dwell upon merits before a wise man, as he himself understands them, nor before a fool as he does not understand the words of the wise.

All were taken aback by these words.

Poet Rameswara—"A good man makes poetry famous, while a good poet composes it only; waters nourish lotus but the sun imparts beauty to it." (125).

The king being pleased gave a lac for each letter.

---

(१) हे सर्वगुणास्पद! राजन्! तव कीर्त्तिरूपभार्यायाः नभोरूप-भाले महत् कस्तूरीतिलकं चन्द्र एवेत्यर्थः विराजते शोभते।

सीता प्राह—

हता दैवेन कवयो वराकास्ते गजा अपि ।
शोभा न जायते तेषां मण्डलेन्द्र-गृहं विना ॥ १२६ ॥

राजा प्रतिपण्डितं लक्षं दत्तवान् ।

१२—भोज-कालिदासयोः ।

ततः कदाचित् राजा समस्तात् अपि कवि-मण्डलात् अधिकं कालिदासम् अवलोक्य आयान्तं परम् अनाचारत्वेन (१) चेतसि खेद-लवं चक्रे। तदा सीता विद्वद्-वृन्द-वन्दिता तदभिप्रायं ज्ञात्वा प्राह—देव !

दोषमपि गुणवति जने दृष्ट्वा गुण-रागिणो न खिद्यन्ते ।
प्रीत्यैव शशिनि पतितं पश्यति लोकः कलङ्कमपि ॥ १२७ ॥

Sita—'Poets as well as poor elephants are undone by fate. They do not shine but in the house of an over-lord.' (126)

Then the king gave a lac to each Pundit.

Then on one occasion, the king marked the approaching Kalidasa, who towered above all the poets, but the thought of his profligacy pained him a little.

Then Sita who was honoured by the learned, knowing his mind, said :—

"It does not pain them, who love merit, to notice blemishes of men. Men look at the spots of the moon even with delight." (127)

---

(१) वेश्यालोलत्वेन इति पाठान्तरम् ?

तुष्टो राजा सीतायै लक्षं ददौ। तथापि कालिदासं यथापूर्व्वं न मानयति यदा, तदा स च कालिदासो राज्ञोऽभिप्रायं विदित्वा तुला-मिषेण प्राह—

प्राप्य प्रमाण-पदवीं को नामास्ते तुलेऽवलेपस्ते(१)।
नयसि गरिष्ठमध(२)स्तात् तदितरमुच्चैस्तरां कुरुषे ॥ १२८ ॥

पुनराह—यस्यास्ति सर्व्वत्र गतिः स कस्मा-
त्स्वदेशरागेण हि याति खेदम् ?
तातस्य कूपोऽयमिति ब्रुवाणाः
क्षारं जलं कापुरुषाः पिवन्ति ॥ १२९ ॥

ततो राज्ञा कृताम् अवज्ञां मनसि विदित्वा कालिदासो दुर्मनाः निज-वेश्म ययौ।

The king being pleased gave a lac to Sita, still he did not honour Kalidasa as before, so Kalidasa knowing the king's mind, said with the simile of a balance.

"Oh Balance! What does your pride consist in, though you are the standard of measurement? you bring down the heavy and raise up the light. (128)

Why should he who can go every-where court grief for the sake of the love of his country? Idle men drink the salt water, of a well, saying that this is one used by their forefathers." (129)

Then Kalidasa knowing that he was slighted by the king, went home with a sad heart.

---

(१) अवलेपः—गर्व्वः।

(२) गरिष्ठं—गुरुतमम्। (गुरु + इष्ठन्)

अवज्ञा-स्फुटितं प्रेम समीकर्त्तुं क ईश्वरः।
सन्धिं न याति स्फुटितं लाक्षा-लेपेन मौक्तिकम् ॥१३०॥

ततो राजापि खिन्नः स्थितः। ततो राज्ञो लीलावती खिन्नं दृष्ट्वा राजानं विषाद-कारणम् अपृच्छत्। राजा च रहसि सर्वं तस्यै प्राह। सा च राज-मुखेन कालिदासावज्ञां ज्ञात्वा पुनः प्राह—देव! प्राणनाथ! सर्वज्ञोऽसि।

स्नेहोऽहि वरमघटितो न वरं सञ्जात-विघटितस्नेहः।
हृतनयनो हि विषादी न विषादी भवति जात्यन्धः ॥१३१॥

परं तु कालिदासः कोऽपि भारत्याः पुरुषावतारः। तत् सर्वभावेन सम्मानयैनं विद्वद्भ्यः। पश्य—

Who can cement the love ruptured by slight? A broken pearl cannot be joined by the application of lac. (130)

Then the king remained sad. Lilabati the queen seeing the king depressed, enquired about the cause of his grief. The king, too, narrated everything before her in private. She hearing of Kalidasa being slighted from the lips of the king, said again.—'My Lord! My Darling! Thou knowest all."

It is better that love does not spring up at all than that it will be torn up after its growth. One who has been deprived of his eye-sight feels sad but not one who is born blind. (131)

Kalidasa is the male incarnation of the goddess of learning, so you should, by all means, honour him above all learned men.

दोषाकरोऽपि कुटिलोऽपि कलङ्कितोऽपि
मित्रावसानसमये (१) विहितोदयोऽपि ।
चन्द्रस्तथापि हर-वल्लभतामुपैति-
नेवाश्रितेषु गुणदोष-विचारणा स्यात् ॥ १३२ ॥

राजा—"प्रिये ! सर्वम् एतत् सत्यम् एव" इत्यङ्गीकृत्य "श्वः कालिदासं प्रातरेव सन्तोषयिष्यामि" इत्यवोचत् ।

अन्येद्युः राजा दन्तधावनादिविधिं विधाय निर्वर्त्तित-नित्यकृत्यः सभां प्राप । पण्डिताः कवयश्च गायका अन्ये प्रकृतयश्च सर्वे समाजग्मुः । कालिदासम् एकम् अनागतं वीक्ष्य राजा स्वसेवकम् एकं तदाकारणाय गृहं प्रेषयामास । स च गत्वा कालिदासं नत्वा प्राह—"कवीन्द्र ! त्वाम् आकारयति भोजनरेन्द्रः इति । ततः कविर्व्यचिन्तयत्—"गतेऽह्नि नृपेणाव-मानितोऽहम्, अद्य प्रातरेवाकारणे किं कारणम् इति ।

The moon gains the love of Siva in spite of her defects, crookedness, and spots, and even though she rises at sunset. We should not mind the merits and demerits of our proteges.' (132)

The king admitted, saying, "My love ! All this is true; I shall please Kalidasa to-morrow."

Next day the king having cleansed his teeth and performed his daily duties, came to court. Pundits poets, singers, and other people came there. The king seeing that Kalidasa alone was absent sent one of his

---

(१) सूर्य्यास्त-गमनकाले, वन्दीरवनतिकाले वा ।

यं यं नृपोऽनुरागेण सम्मानयति संसदि ।
तस्य तस्योत्सारणाय यतन्ते राजवल्लभाः ॥ १३३ ॥

किन्तु विशेषतो राज्ञा अन्वहं मान्यमाने मयि मायाविनो मत्सरात् वैरं बोधयन्ति ।

अविवेकमतिर्नृपतिर्मन्त्री गुणवत्सु वक्रित-ग्रीवः ।
यत्र खलाश्च प्रबलास्तत्र कथं सज्जनावसरः ॥ १३४ ॥

इति विचारयन् सभाम् आगच्छत् । ततो दूरे समायान्तं वीक्ष्य सानन्दम् आसनादुत्थाय राजाप्राह—"सुकवे ! मत्-प्रियतम ! अद्य कथं विलम्बः क्रियते" इति भाषमाणः पञ्च षट् पदानि सम्मुखो गच्छति । ततो निखिलापि सभा स्वासनादुत्थिता । सर्वे सभासदश्च चमत्कृताः । वैरिणश्चास्य

servants for him. He went away and bowing down to Kalidas said, 'Oh prince of poets! king Bhoja greets you.' The poet thought within himself, "what is the reason for this call at the very day-break seeing that I was slighted the other day ?

The favourites of the king try out of affection to hold them up whom the king honours in court. (133)

But as the king specially honours me from day to day the crafty persons show enmity out of malice. Where is the chance for a good man, where the king is indiscreet, the minister turns his face away from the meritorious and the artful are in power ? (134).

Thus thinking, he came to court. Seeing him coming at a distance, the king rose cheerfully from his seat and advanced five or six steps towards him, saying, 'Oh

विच्छाय-वदना बभूवुः। ततो राजा निज-कर-कमलेन अस्य कर-कमलम् अवलम्ब्य स्वासनं प्राप्य तञ्च सिंहासने उपवेश्य स्वयञ्च तदाज्ञया तत्रैवोपविष्टः। ततो राज-सिंहासनारूढे कालिदासे बाण-कविर्दक्षिणं बाहुम् उद्धृत्य प्राह—

भोजः कलाविद् रुद्रो वा कालिदासस्य माननात्।
विबुधेषु कृतो राजा येन दोषाकरोऽप्यसौ ॥१३५॥
ततोऽस्य विशेषेण विद्वद्भिः सह वैरानलः प्रदीप्तः।

good poet! My dearest! Why are you late to-day? The whole court stood up from their seat. All the courtiers were astonished and the faces of his enemies darkened. The king held the poet's hand within his own, and reaching his seat, had him seated on the throne and himself took his seat with his permission. Then Kalidasa, having been seated on the throne, poet Bana raising his right hand said—

By honouring Kalidasa, King Bhoja seems to appreciate talent (or looks like Rudra with lunar digit) He has made Kalidasa the head of the learned men though he is full of faults, just as Siva made the moon the king of gods, in spite of her spots.

At this his enmity with the learned grew more violent.

कालिदासं बहुमानयित्वा भोजः कलावित् गुणज्ञः कलावित् चन्द्रकलाधारी रुद्रः महेश्वरो वा। येन भोजेन रुद्रेण वा दोषाकरः कालिदासः कलङ्की शशी वा विबुधेषु पण्डितेषु देवेषु वा राजा श्रेष्ठः विहितः। कलङ्किनं शशिनं शिरसि धृत्वा यथा महेशः सम्मानितवान् भोजोऽपि तथा दोषाकरमपि कविश्रेष्ठं कालिदासं सम्मान्य कलावित् सम्भूतः महेशतुल्यतां गतः।

ततः कैश्चित् बुद्धिमद्भिः मन्त्रयित्वा सर्वैरपि विद्वद्भिः भोजस्य ताम्बूल-वाहिनी दासी धन-कनकादिना सम्मानिता। ते च तां प्रत्युपायम् ऊचुः —"सुभगे! अस्मत्-कीर्त्तिम् असौ कालिदासो गलयति। अस्मासु कोऽपि नैतेन कलासाम्यं प्रवहते। वत्से! यथैनं राजा देशान्तरं निःसारयति तत भवत्या कर्त्तव्यम्" इति। दासी प्राह—"भवद्भ्यो हारं प्राप्य मया युष्मत्कार्य्यं क्रियते। तत् मे प्रथमं हारो दातव्यः इति। ततः सा ताम्बूल-वाहिनी तद्दत्तं हारम् आदाय व्यचिन्तयत्—बुधैरसाध्यं किं वास्ति?" ततः समतिक्रामत्सु कतिपय-वासरेषु दैवात् एकाकिनि प्रसुप्ते राजनि चरण-संवाहनादि-सेवाम् अस्य विधाय तत्रैव कपटेन नेत्रे निमील्य सुप्ता।

Then some clever men, conspring with all the learned persons, offered money, gold, etc., to the waiting maid (lit. female betel bearer) of King Bhoja. They, too disclosed their plan to her :—'Fortunate woman! This Kalidasa spoils our fame. None of us equals him in point of art. Dear! you are to effect his exile by the king.

The female attendent said, 'on receiving the necklace from you, I shall do your work, so first give me the necklace.' Then, that maid, receiving the necklace thought within himself : 'What is impracticable for a wise man?' Several days past away, and the king slept alone; by chance she shampooed the feet of the king and feigned sleep with her eyes closed. Then knowing well by the movements of his legs, that the king was somewhat awake, she said, 'Madan-malini!

ततश्चरण-चलनेन राजानम् ईषज्जागरूकं सम्यक् ज्ञात्वा प्राह—सखि! मदनमालिनि! स दुरात्मा कालिदासो दासीवेषेण अन्तःपुरं प्राप्य देव्या सह वर्त्तते (१)।" राजा तच्छ्रुत्वा उत्थाय प्राह—"तरङ्गवति! किं जागर्षि" इति? सा च निद्रा-व्याकुलेव न शृणोति। राजा च तस्या अपध्वनिं श्रुत्वा व्यचिन्तयत्—"इयं तरङ्गवती निद्रायां स्वप्नवशं गता वासना-वशात् देव्या दुश्चरितं प्राह। स च स्त्रीवेषेणान्तःपुरम् आगच्छ-तीत्येतदपि सम्भाव्यते। ततश्चेत्थं विचार्य्य राजा परेद्युः प्रातरात्मनि कृत्रिमज्वरं विधाय शयानः कालिदासं दासी-मुखेन आनाय्य तदागमनानन्तरं तयैव लीलादेवीञ्चानाय्य देवीं प्रत्यवदत्—"प्रिये! इदानीम् एव मया पथ्यं भोक्तव्यम्"

My friend! That villian Kalidasa entering the inner apartment in the guise of a maid-servant, stays with the queen.

Hearing this, the king woke up and enquired 'Tarangavati! "Are you awake?" She seemed not to hear, as if under the influence of sleep. The king, too, hearing her muttering, thought within himself, 'This Tarangavati, dreaming in her sleep, gives expression to the misconduct of the queen at her free will. It is also possible that he comes to the harrem in the disguise of a woman. Thinking thus, the king, on the next morning, feigned feverish, lay abed, called Kalidasa to his bed-side, by a maid-servant and then bringing Lillabati there by the same maid-

(१) रमते इति पाठान्तरम्।

इति। इत्युक्ते सापि "तथैव" इति पथ्यं गृहीत्वा राज्ञे रजत-पात्रे दत्त्वा तत्र मुद्ग-दालीं प्रत्यवेषयत। ततो राजापि तयो-रभिप्रायं जिज्ञासमानः श्लोकार्द्धं प्राह—

मुद्गदाली गदव्याली (१) कवीन्द्र! वितुषा कथम्?

इति। ततः कालिदासः देव्यां समीपवर्त्तिन्याम् अपि उत्तरार्द्धं प्राह—"सद्वृत्तिरहितत्वेन जाता विगतकञ्चुका (२) ॥१३६॥

देवी तच्छ्रुत्वा परिज्ञातार्थ-स्वरूपा सरस्वतीव तदर्थं विदित्वा स्वेरमुखी मनागिव बभूव। राजाप्येतत् दृष्ट्वा विचारयामास—

servant, said, 'My darling! Now I shall take my diet.' Thus addressed, she, too, said, 'Be it so, and handed over the king the diet in a silver-plate with some green pulses. The king, too read out the half part of a stanza to know their mind.

'How is it that green pulses which kill all deseases (lit. which is the serpent of all deseases) become free from husks?

Then Kalidasa, though the queen was near by, read out the latter half.

It took off the mantle from its body, being deprived of the sense of decency. (136)

---

(१) गदव्यालौ गदस्य (रोगस्य) व्याली सर्पी, रोगनाशिका। वासनावशात्—स्वेच्छया।

(२) अन्य-वल्लभ-संयोगे जाता विगत-कञ्चुका। इति पाठान्तरम्। अन्यं जनं वल्लभः अध्यत्रः (अत्र सहानसाध्यत्रः—पाचकः) तयोः संयोगे मुद्गदाली आवरणत्वचा विमुक्ता जाता। (अथवा अन्य-वल्लभ संयोगे—प्रेमान्धपत्या सम्मिलने सति योषिदपि विमुक्तावरणा भवति इति गूढार्थः)।

इयं पुरा कालिदासे स्निह्यति। अनेन एतस्यां समीपवर्त्तिन्यामपि इत्थम् अभ्यधायि। इयञ्च स्मेरमुखी अभूत्। स्त्रीणां चरित्रं को वेद।

अश्वप्लुतं वासवगर्जितञ्च
स्त्रीणाञ्च चित्तं पुरुषस्य भाग्यम्।
अवर्षणञ्चाप्यतिवर्षणञ्च देवो
न जानाति कुतो मनुष्यः॥ १३७॥

किन्त्वयं ब्राह्मण इति दारुणापराधित्वेऽपि न हन्तव्यो विशेषेण सरस्वत्याः पुरुषावतारः इति विचार्य्य कालिदासं प्राह—"कवे! सर्वथा अस्मद्देशे न स्थातव्यम्। किं बहुनोक्तेन, प्रतिवाक्यं किमपि न वक्तव्यम्"। ततः कालिदासोऽपि

The qneen understood its meaning like the goddess of learning, who knows the meaning of everything, and smiled a little. Seeing this the king concluded, 'she has been loving Kalidasa for a long time, so inspite of her presence, he said thus, she, too, smiled. Who knows the conduct of women?

Even a god, not to speak of man, does not know anything about the gallop of a horse, the thundering of Indra, the mind of women, the destiny of man, the scarcity of rain and the abundance of it. (137.)

But in spite of his serious guilt, he being a Brahmin and specially the male incarnation of the goddess of learning, should not be put to death. Thus thinking, he said to Kalidasa 'Poet! you should by no means stay in our country. It is no use saying more, you

वेगेनोत्थाय गृहम् एत्य स्वभार्याम् प्रत्याह—"प्रिये! अनुज्ञां देहि। मयि भोजः कुपितः स्वदेशे न स्थातव्यम् इत्युवाच। अहह!—

अघटितघटितं घटयति
सुघटितघटितानि दुर्घटीकुरुते।
विधिरेव तानि घटयति
यानि पुमान् नैव चिन्तयति ॥ १३८ ॥

किञ्च, किमपि विहट्ट हन्द चेष्टितम् एवेति प्रतिभाति।

तथाहि—बहूनामल्पसाराणां समवायो दुरत्ययः।
तृणैर्विधीयते रज्जुर्बध्यन्ते तेन दन्तिनः ॥ १३९ ॥

ततो विलासवती तं प्राह—

"तदेवास्य परं मित्रं यत्र संक्रामति हृयम्।
दृष्टे सुखञ्च दुःखञ्च प्रतिच्छायेव दर्पणे ॥ १४० ॥

should not make even any retort. Kalidasa rose up in a hurry, came home and spoke to his wife, 'Beloved! Permit me; Bhoja being angry with me, ordered me not to stay in his kingdom, Alas!'

Providence makes impossible possible and possible impossible. He brings about what men never think of. (138).

But it seems to be the plot of learned men. So it is said :—

The combination, even of a good number of frail things becomes irresistable. Rope is made of grass and it binds an elephant. (139)

Then Bilasbati said to him.

दयित ! मयि विद्यमानायां किं ते राज्ञा, किं वा राजदत्तेन वित्तेन कार्य्यम्। सुखेन निःशङ्कं तिष्ठ गृहान्तः-कुहरे" इति। ततः कालिदासः तत्रैव वसन् कतिपयदिनानि गमयामास।

ततः कालिदासे गृहान्निर्गते राजानं लीलादेवी प्राह— "देव ! कालिदासकविना साकं नितान्तं निविड़तमा ते मैत्री। तत इदानीम् अनुचितं कस्मात् कृतं यदस्य देशेऽप्यवस्थानं निषिद्धम्—

इक्षोरग्रात् क्रमशः पर्वणि पर्वणि यथा रसविशेषः।
तद्वत् सज्जनमैत्री विपरीतानाञ्च विपरीता ॥ १४१ ॥

"He alone is the true friend whose very sight gives rise to either happiness or sorrow, like an image in a mirror." (140).

'Darling ! What have you to do with the king or with the wealth given by him, as long as I am alive. Please stay without any fear and anxiety in the cave inside my house.'

Kalidasa passed several days there. Then Kalidasa having left the king's palace, Liladevi said to the king, 'My lord ! You have very close friendship with poet Kalidasa, so why have you done this injustice, viz. that you have forbidden him to live in this country.

The friendship of good men increases, just as the juice of sugarcane increases from knot to knot downwards, but the process is reverse in case of bad men (141).

शोकारति-परित्राणं प्रीति-विश्रम्भ-भाजनम् ।
केन रत्नमिदं सृष्टं मित्रमित्यक्षरद्वयम् ॥ १४२ ॥

राजापि एतत् लीलादेवी-वचनम् आकर्ण्य प्राह— "देवि ! केनापि ममेत्थम् अभ्यधायि यत् कालिदासो दासी-वेषेण अन्तःपुरम् आसाद्य देव्या सह वर्त्तते" इति । मया चैतद्-व्यापार-जिज्ञासया कपट-ज्वरेणायं भवती च वीक्षितौ । ततः समीपवर्त्तिन्याम् अपि त्वयि उत्तरार्द्धम् इत्थं प्राह । तच्चाकर्ण्य त्वयापि कृतो हासः । ततश्च सर्वम् एतत् दृष्ट्वा ब्राह्मण-हनन-भीरुणा मया स देशात् निःसारितः । त्वाञ्च दाक्षिण्येन न हन्मि" इति । ततो हासपरा देवी चमत्कृता प्राह निःशङ्कम् । देव ! अहम् एव धन्या यस्यास्त्वं पतिरीदृशः । त्वया भुक्तशीलायाः मम मनः कथम् अन्यत्र गच्छति ? यतः

Who created 'mitra' (friend) the gem of two syllables, which does away with grief and enemy and which is an object of love and confidence ? (142.)

The king, too, hearing these words of Liladevi, answered, "Oh Queen ! Some one told me, Kalidasa enters into the harem in the guise of a maidservant and stays with the queen. To enquire into the matter I observed both of you together by pretending fever. In spite of your presence, he read out the latter half of the stanza as before. Hearing it, you, too, smiled. Noticing all these, I who am afraid of killing a Brahmin banished him from my kingdom. I do not kill you out of pity. Then the smiling queen was astonished and said without any fear.

सर्वकामिनीभिः अपि कान्तोपभोगे स्पर्द्धितव्योऽसि(१)। अहह देव! त्वं यदि मां सतीम् असतीं कृत्वा गमिष्यसि तर्ह्यहं सर्वथा मरिष्यामि" इति। ततो राजापि—"प्रिये! सत्यं वदसि" इति प्राह। ततः स नृपतिः पुरुषैः अहिम् आनाययामास, तप्तं लोह-गोलकं कारयामास, धनुश्च सज्जं चक्रे। ततो देवी स्नाता निज-पातिव्रत्यानलेन देदीप्यमाना सुकुमारगात्री सूर्यम् अवलोक्य प्राह—"जगच्चक्षुस्त्वं सर्व-साक्षी सर्वं वेत्सि—

जाग्रति स्वप्नकाले च सुषुप्तौ यदि मे पतिः।
भोज एव परं नान्यो मच्चित्ते भावितोऽसि न ॥ १४३ ॥

'My lord! I alone am blessed, who have a husband like you. How can my mind be diverted elsewhere, enjoyed as I am by you, in as much as, women as a class remember you, (king) when they enjoy the pleasure of their husband's company. Alas! My lord! If you take me for an unchaste woman in spite of my chastity, by all means, I shall die. The king, too, said, My darling! you speak the truth.

Then the king caused a snake to be brought by his men, had an iron ball made red-hot and had a bow ready. Then the delicate queen having finished her bath and beaming with the glow of chastity looked at the sun and said, 'Thou art the eye of the whole world and witnessest everything. Thou knowest all,

Waking, dreamnig or sleeping, if I thought of Bhoja, my husband and none else, then had you had no place in my mind?

(१) राज्ञा, राजतुल्यधनिना वा सर्व्वाः नार्य्यः परिणयमिच्छन्ति इति भावः।

इत्युक्त्वा ततो दिव्यत्रयं(१) चक्रे। ततः शुद्धायाम् अन्तःपुरे लीलावत्यां लज्जानत-शिरा नृपतिः पश्चात्तापातुर—देवि! क्षमस्व पापिष्ठं माम्। किं वदामि" इति कथयामास। राजा च ततः प्रभृति न निद्राति, न च भुङ्क्ते, न केनचित् वक्ति, केवलम् उद्विग्नमनाः स्थित्वा दिवानिशं प्रविलपति—किं नाम मम लज्जा, किं नाम दाक्षिण्यम्, क्व गाम्भीर्यम्? हा हा! कवे! कविकोटिमुकुट-मणे। कालिदास! हा!

Saying this, she passed through three ordeals. Lilabati having thus undergone the ordeal of purification in the harem, the king, with head hung down in shame, repenting said, 'Queen? Pardon me who am a great sinner. What shall I say"? Thenceforward the king neither slept, nor ate, nor spoke, but pertnrbed in mind only lamented day and night. 'Fie upon my modesty? Fie upon my sincerity? Where is my gravity? Alas! Poet! The jewel of the crown of all poets! Kalidasa, dear to me as my life! Fool that I am, what rude

---

(१) दिव्यत्रयम्—Three ordeals. (i) Poison, (ii) Red hot ball of iron and (iii) bow.

(i) The accused was made to swallow a dose of poison or was subjected to snake-bite. If he survived, he was declared innocent.

(ii) The accused had to carry a red-hot ball of iron in the palm of his hands. If his palms remained unburnt, his innocence was proved.

(iii) The accused had to remain under water when an archer shot an arrow and brought it back.

मम प्राण-सम ! हा ! मूर्खेण मया किम अश्राव्यं श्रावितोऽसि, अवाच्यम् उक्तोऽसि" इति प्रसुप्त इव ग्रहग्रस्त इव वज्राहत इव पपात। ततः प्रिया-कर-कमल-सिक्त-जल सञ्जातसंज्ञः कथम् अपि ताम् एव प्रियां वीक्ष्य स्वात्मनिन्दापरः परम् अतिष्ठत्।

ततो निशा-नाथ हीनेव निशा, दिनकर-हीनेव दिन-श्रीः, वियोगिनीव योषित्, शक्र-रहितेव सुधर्म्मा(१) न भाति भोज-भूपालसभा रहिता कालिदासेन। तदा प्रभृति न कस्यचित् मुखे काव्यम्। न कोऽपि विनोदसुन्दरं वचो वक्ति।

ततो गतेषु केषुचित् दिनेषु कदाचित् राका-पूर्णेन्दु-मण्डलं पश्यन् पुरश्च लोला-देवी-मुखेन्दुं वीक्ष्य प्राह राजा—

तुलणं अणु अणुसरइ ग्लौ सो मुहचन्दस्स खु एदाए(२)

words unfit for hearing, did I speak to you and what cruel words, better not uttered, did I address you with! Saying this, he fell down as if asleep or overwhelmed with planetary influence or struck with thunder. Having been restored to his senses with the sprinkling of waters from the lotus-like hands of his wife, he looked at her with great difficulty and began to accuse himself.

The court of Bhoja did not look beautiful bereft of Kalidasa, like a moonless night, the beauty of a sunlsss day, a lady separated from her husband, and the court of gods witout their king Indra, and like a man without intellect. Henceforward, none composed poetry nor

(१) सुधर्म्मा—देवसभा। 'स्यात् सुधर्म्मा देवसभा' इत्यमरः।

(२) तुलनाम अन्वनुसरति ग्लौः स मुखचन्द्रस्य खल्वेतस्याः। इति संस्कृतम्।

क्व च पूर्णेऽपि चन्द्रमसि नेत्रविलासाः, कदा वाचो विलसितम्। प्रातश्चोत्थितः प्रात-र्विधीन् विधाय सभां प्राप्य राजा विद्वद्वरान् प्राह—अहो कवयः! इयं समस्या (१) पूर्य्यताम्। ततः पठति"—

"तुलणं अणु अणुसरइ ग्लौ सो मुह-चन्दस्स खु एदाए"।

पुनराह—"इयच्चेत् समस्या न पूर्य्यते भवद्भिः, मद्देशे न स्थातव्यम्" इति। ततो भीतास्ते कवयः स्वानि गृहाणि जग्मुः। चिरं विचारितेऽप्यर्थे कस्यापि नार्थ-सङ्गतिः स्फुरति। ततः सर्वैर्मिलित्वा बाणः प्रेषितः। स च सभां प्राप्याह राजानम्—"देव! सर्वैर्विद्वद्भिरहं प्रेषितः। अष्टावासरावधिम् अभिधेहि। नवमेऽह्नि पूरयिष्यन्ति ते। न चेत् देशान्निर्गच्छन्ति" इति।

did any one utter attractive or beautiful sentences. After the expiry of several days, the king, one day seeing the disc of the full-moon and the moonlike face of Lilabati before him, said,

'This moon seems to imitate her moon-like face. But where are the beautiful glances of eyes in a full-moon and when can there be sweet voice in it?' Raising in the morning and performing his morning-duties, the king came to the court, addressed the pick of the learned men, "Oh poets! Complete this verse. Then he read. "This moon seems to imitate the moon-like face of her." Then he said again, 'If you cannot

(१) समस्या—संक्षेपेण उक्तस्य श्लोकपदादेः परकृतेन, स्वकृतेन वा अवशिष्टेन भागान्तरेण संघटनार्थं कृते प्रश्ने।

ततो राजा "अस्तु" इत्याह। ततो बाण स्तेषां विज्ञाप्य राज-सन्देशं स्वगृहम् अगात्। ततोऽष्टौ दिवसा अतीताः। अष्टम-दिनरात्रौ मिलितेषु तेषु कविषु बाणः प्राह—"अहो! तारुण्य-मदेन राज-सम्मानमदेन किंचिद्विद्या-मदेन वा कालिदासो निःसारितोऽभवत्। समे भवन्तः सर्वे एव कवयः। विषमे स्थाने तु स एक एव कविः। तं निःसार्य इदानीं किं नाम महत्त्वम् आसीत्। स्थिते तस्मिन् कथम् इयम् अवस्थास्माकं भवेत्। तन्निःसारे या या बुद्धिः कृता, सा भवद्भिरेव अनुभूयते—

complete the verse, you should not stay in my kingdom; Then those poets seized with fear, went home. Thinking for a long while about its meaning, they could not make out any proper sense. Then all of them got to-gether and sent Bana (to the king). He too, reaching to court, said, (to the king), 'My Lord! I am sent by all the learned men. Please give them eight days' time. On the ninth day they will either complete the verse or go out of your country. The king said, 'Be it so.' Bana, too, informed them of the king's order and went home. Eight days passed away. On the night of the ninth day, Bana spoke to the poets, who were assembled together, 'Ah! What with vanity of youth, what with the pride of royal favour, and learning on our part, Kalidasa was driven away. When things go on smoothly, you all are poets, but in a crisis, he alone is the poet. What is now our glory after driving him out? Had he been here, we would

सामान्यविप्रविद्वेषे कुलनाशो भवेत् किल ।
उमारूपस्य विद्वेषे नाशः कविकुलस्य हि ॥ १४४ ॥

ततः सर्वे गाढं कलहायन्ते स्म मयूरादयश्च । ततस्ते सर्वान् कलहान्निवार्य्य प्राहुः—"अद्यैवावधिः पूर्णः । कालिदासमन्तरेण न कस्यचित् सामर्थ्यमस्ति समस्यापूरणे—

संग्रामे सुभटेन्द्राणां कवीनां कविमण्डले ।
दीप्तिर्वा दीप्तिहानिर्वा मुहूर्त्तेनैव जायते ॥ १४५ ॥

यदि रोचते ततोऽद्यैव मध्यरात्रे प्रमुदितचन्द्रमसि निगूढम् एव गच्छामः सम्पत्तिसम्भारम् आदाय । यदि न गम्यते श्वो राजसेवका अस्मान् बलान्निःसारयन्ति । तदा देहमात्रेणैव अस्माभिर्गन्तव्यम् । तदद्य मध्यरात्रे गमिष्यामः" । इति सर्वे निश्चित्य गृहम् आगत्य बलीवर्द्दव्यूढेषु शकटेषु सम्पद्भारम्

never have been placed in such a pass. You are reaping the fruit of your own intellect which brought about Kalidasa's exile.

"Enmity with an ordinary Brahmin surely leads to the ruin of a family, but enmity with the incarnation of Uma (*i.e.*, Kalidasa) exterminates the whole class of poets." (144).

Then all of them, Mayura and others, began to quarrel violently. They, then, dissuading all from quarrelling, said, 'To-day, the given limit is at an end. None but Kalidasa can complete the verse.'

'Mighty heroes in the battle-field and poets in the society of poets gain or lose glory in a moment. (145)

आरोप्य रात्रावेव निष्क्रान्ताः। ततः कालिदासः तत्रैव रात्रौ पथि गच्छतां तेषां गिरं श्रुत्वा भृत्यं प्रेषितवान्—"पश्य क एते गच्छन्ति ब्राह्मणा इव"। ततः स समेत्य सर्वान् अपश्यत् उपेत्य च कालिदासं प्राह—

"एकेन राजहंसेन या शोभा सरसोऽभवत्।
न सा वकसहस्रेण परितस्तीरवासिना ॥ १४६ ॥

सर्वे च बाण-मयूर-प्रमुखाः पलायन्ते नात्र संशयः" इति। कालिदासः—प्रिये! वेगेन वासांसि भवनात् आनय, यथा पलायमानान् विप्रान् रक्षामि—

If it pleases you, we with all our riches shall go from here, secretly at midnight, when the moon is risen. If we do not go, king's men will turn us out by force to-morrow. In that case, we shall any-how escape with our limbs alone, so let us go this midnight.'

Having come to this decision, they came home, placed their valuables in carts yoked with oxen and went out at night. Then Kalidasa, hearing their voice as they were passing along the road at night, sent out his servant, 'See, who are these men travelling as Brahmins.' He came and saw all of them and went back and said to Kalidasa. "The lake which looked beautiful with a swan alone, cannot now wear the same beauty with thousands of boobies living in all sides of its banks." (146.)

There is no doubt that all the poets headed by Bana, Mayura and others are fleeing. Kalidasa said, 'My

किं पौरुषं रक्षति यो न वाऽर्त्तान्
किं वा धनं नार्थिजनाय यत् स्यात्।
सा किं क्रिया या न हितानुबद्धा
किं जीवितं साधुविरोधि यद्वै ॥ १४७ ॥

ततः स कालिदासश्चारण-वेषं(१) विधाय खड्गम् उद्वहन् क्रोशार्द्धम् उत्तरं गत्वा तेषाम् अभिमुखम् आगत्य सर्वान् निरूप्य "जय" इत्याशी-र्वचनम् उदीर्य्य पप्रच्छ चारणभाषया—"अहो विद्यावारिधयः! भोज-सभायां सम्प्राप्तमहत्त्वातिशयाः बृहस्पतय इव सभूय कुत्र जिगमिषवो भवन्तः? कच्चित् कुशलं वः? राजा च कुशली? अस्माभिः काशीदेशात् आगम्यते भोज-दर्शनाय वित्तस्पृहया च"। ततः परिहासं कुर्वन्तः सर्वे

Darling; bring my clothes at once from my room, as I shall save these flying Brahmans.

Of what good is valour to him who does not protect the distressed? Of what good is the wealth which is not meant for the needy? Of what use is the deed which is not beneficial and of what avail is that life which is enimical to the good? (147)

Kalidasa wearing the garb of a minstrel and carrying a sword, went a mile to the north, came in front of them, eyed them all and blessing them with the benediction, "Victory," enquired in the language of a minstrel, 'Oh learned men! (lit. oceans of learning). Where do you intend to go, who obtained great

(१) चारणः—A minstrel.

निष्क्रान्ताः। ततस्तेषु कश्चित् तद्गिरम् आकर्ण्य तच्च चारणं मन्यमानः कुतूहलेन विपश्चित् प्राह—"अहो चारण! शृणु। त्वया पश्चात् अपि श्रोष्यत एव। अतो मया अद्यैवोच्यते। राज्ञा किलैभ्यो विद्वद्भ्यः पूरणाय समस्योक्ता। तत्पूरणाशक्ताः कुपितराज्ञो भयात् देशान्तरे क्वचित् जिगमिषव एते निश्चक्रमुः"। चारण—"राज्ञा का वा समस्या प्रोक्ता?" ततः पठति विपश्चित्—

"तुलणं अण अणुसरइ ग्लौ सो मुह-चन्दस्स खु एदाए।"

चारणः—"एतत् साध्वेव गूढार्थम्। एतत् पूर्णेन्दु-मण्डलं वीक्ष्य राज्ञा अपाठि। एतस्योत्तरार्द्धम् इदं भवितुम् अर्हति—

"अणुइदि वसयदि कहं अणुकिदि तस्स पडिपदि चन्दस्स" ॥

honours in the court of Bhoja and were so many Brihaspaties (preceptor of the gods), so to say? Are you all right? Is it all right with the king? Desiring for wealth, we are coming from Benares to see the king." All of them laughed at him and went away. Then one of those Pandits hearing his words and taking him for a minstrel, said out of curiosity, 'Oh Bard! Listen! you must hear afterwards, so I am telling you now.

The king asked these Pandits to complete a verse. Failing to do it, they for fear of the angry king have come out with the intention of going to some other country.

Minstrel,—What half-verse did the king read out? Then the learned man read it out—

"This moon seems to imitate her moon-like face."

सर्वे श्रुत्वा चमत्कृताः। ततश्चारणः सर्वान् प्रणिपत्य निर्ययौ। ततः सर्वे विचारयन्ति स्म—"अहो! इयं साक्षात् सरस्वतो पुंरूपेण सर्वेषाम् अस्माकं परित्राणायागता। नायं भवितुम् अर्हति मनुष्यः। अद्यापि किम् अपि केनापि न ज्ञायते। ततः शीघ्रम् एव गृहम् आसाद्य शकटेभ्यो भारम् उत्तार्य्य प्रातः सर्व्वैरपि राज-भवनम् आगन्तव्यम्। न चेत् चारण एव निवेदयिष्यति"। ततः "झटिति गच्छामः" इति योजयित्वा तथा चक्रुः॥ ततो राजसभां गत्वा राजानम् आलोक्य "स्वस्ति" इत्युक्त्वा विविशुः। ततो बाणः प्राह—

Minstrel,—The meaning is really abstruse. With his eye upon the disc of the full moon, the king read it. The latter half of the verse should be, "Why the word 'anu' (after) is used? How could the new moon equal her in beauty." Hearing this, all were astonished; the minstrel, too, bowed to them and went away. Then all of them thought, 'Ah! This is surely Saraswati in male form, who has come to rescue us. He is never a human being. And no one knows anything even now, so let us return home soon, take down the burdens from the cart and go to the king's court in the morning. If not, the minstrel would say it. Therefore let us go at once.' Having decided this, they acted accordingly. Then they went to the court, saw the king, and uttering blessing ('Swasti') upon the king, sat down. Bana said, "My lord! Omniscient, as you are, what you read is known only to God, not to speak of us, who are mere apprentices for the sake of belly, yet we say.

" देव ! सर्वज्ञेन यत् त्वया पठ्यते तत् ईश्वर एव वेद । केऽमी वराका उदरम्भरयो द्विजाः । तथाप्युच्यते—

तुलणं अनु चणुसरइ ग्लौ
सो मुहचन्दस्स खु एदाए ।
अणु इदि वण्णयदि कहं अणु-
किदि तस्स पडिपदि चन्दस्स(१) ॥ १४८ ॥

राजा यथा-व्यवसितस्याभिप्रायं विदित्वा सर्वथा कालिदासो दिवस-प्राप्य-स्थाने(२) निवसति, उपायैश्च सर्वं साध्यम् इति चिन्तयामास । ततो बाणाय रुक्माणां पञ्चदश-लक्षाणि प्रादात् । सन्तोष-मिषेणैव विद्वद्वृन्दं स्वं स्वं सदनं प्रति प्रेषितम् ।

"This moon seems to imitate her moon-like face; why 'anu' (after) is used? How can the new moon imitate her?" (148)

The king knowing what he had desired to know, said, " Surely Kalidasa lives in a place, within a day's reach, and everything can be accomplished by efforts." Then he offered fifteen lacs of silver to Bana, and

---

(१) तुलनामनुसरति ग्लौ स मुखचन्द्रस्य खल्वेतस्याः ।
अन्विति वर्ण्यते कथमनुकृतिस्तस्य प्रतिपदि चन्द्रस्य ॥

व्याख्या—सः (प्रसिद्धः) ग्लौः (चन्द्रः) खलु निश्चितम् एतस्याः (मच्छिष्याः) मुखचन्द्रस्य (वदन-चन्द्रस्य) तुलनाम् (सादृश्यम्) अनुसरति (अनुगच्छति) अन्विति (अनुसरति इति) वर्ण्यते चेत्, कथम् प्रतिपदि चन्द्रस्य (सुधाकरस्य) तस्य (मुखस्य) अनुकृतिः (सदृशी भवेत् इति शेषः) ।

(२) एकेन दिवसेन यत्स्थानं गम्यं तत्र ।

गते च विद्वन्मण्डले प्रतीहारपालायादिष्टं राज्ञा—"यदि कोचित् द्विजन्मान आयास्यन्ति तदा गृहमध्यम् आनेतव्याः"। ततः सर्वम् अपि वित्तम् आदाय स्वगृहं गते बाणे केचित् पण्डिता आहुः—"अहो! बाणेनानुचितं व्यधायि। यत् असावपि अस्माभिः सह नगरात् निष्क्रान्तोऽपि सर्वम् एव धनं गृहीतवान्। सर्वथा भोजस्य बाण-स्वरूपं ज्ञापयिष्यामः, यथा कोऽपि नान्यायं विधत्ते विद्वत्सु"। ततस्ते राजानम् आसाद्य दृष्टाः। राजा तान् प्राह—"एतत्-स्वरूपं ज्ञातम् एव। भवद्भिः यथार्थतया वाच्यम्"। ततस्तैः सर्वम् एव निवेदितम्। ततो राजा विचारितवान्—"सर्वथा कालिदासश्चारण-वेषेण मद्-भयात् मदीयनगरम् अध्यास्ते। ततश्च अङ्ग-रक्षकान् आदि-

pretending to have been satisfied sent the band of learned men away to their respective houses.

The band of learned men departing, the king ordered the gate-keeper, "If any twice-born (Brahman) comes, admit him." Then when Bana got home with all the money, some of the learned men said, 'Oh! Bana has acted wrong, as he had taken home all the money, even when he went out of the city along with us. We shall inform Bhoja of the acts of Bana, so that none can behave unjustly towards learned men.

They went to the king and had an interview with him. The king said to them, "The fact is known, but you should speak the truth." They related everything. And the king thought within himself, "Kalidasa, for fear of me, lives in my town, in the guise of a minstrel."

देश—"अहो ! प्रसाध्यन्तां तुरङ्गाः" । ततः क्रीड़ोद्यान-प्रयाणे पटहध्वनिरभवत्—"अहो इदानीं राजा देव पूजा-व्यग्र इति शुश्रुमः । पुनरिदानीं क्रीड़ोद्यानं गमिष्यति" इति व्याकुलाः सर्वे भटाः सम्भूय पश्चात् यान्ति । ततो राजा तैर्विदग्धैः सह अश्वम् आरुह्य रात्रौ यत्र चारणप्रसङ्गः समजनि तत्-प्रदेशं प्राप्तः । ततो राजा चौराणां पद-ज्ञान-निपुणान् आहूय प्राह—"अनेन वर्त्मना यः कोऽपि रात्रौ निर्गतः तस्य पदानि अद्यापि दृश्यन्ते, तानि पश्यन्तु" इति । ततो राजा प्रतिपण्डितं लक्षं दत्त्वा तान् प्रेषयित्वा च स्वभवनम् अगात् । ते च पदज्ञा राजाज्ञया सर्वतश्चरन्तोऽपि तम् अनवेक्षमाणा विमूढा इवासन् ।

Then the king ordered his body-guards to get the horses ready. Then the king's departure for the pleasure garden was announced by the beat of drums. "Ah! We hear, the king is engaged in offering worship to the gods, now again he goes to the pleasure garden." With these words, the soldiers were in a hurry and followed him. The king rode to the spot in company with the learned men, where they met the minstrel at night. The king called the experts in recognizing the foot-prints of thieves and said to them, "The foot-prints of the man who went this way, the night before, are still clearly visible. Mark them." He gave a lac to each Pandit, sent them away and returned home.

Those foot-prints-experts wandered everywhere by the order of the king, but failing to find the thief, they were bewildered. When the sun was going down

ततश्च लम्बमाने सवितरि कम् अपि दासम् एकं पद-त्राणं त्रुटितम् आदाय(१) चर्म्मकार-वेश्म गच्छन्तं दृष्ट्वा तुष्टा इवासन्। ततस्तत् पदत्राणं तेन चर्म्मकार-करे न्यस्तं वीक्ष्य तैश्च तस्य करात् मिषेणादाय रेणु-पूर्णे पथि मुक्त्वा तदेव पदं तस्येति ज्ञात्वा तच्च दासं क्रमेण भवनं विशन्तं वीक्ष्य तस्य मन्दिरं परितो वेष्टयामासुः। ततश्च तैः क्षणेन भोज-श्रवण-पथ-विषयम् अभिज्ञान-वार्त्ता प्रापिता। ततो राजा सपौरः सामात्यः पद्भ्याम् एव तद्भवनम् अगात्। ततस्तच्छ्रुत्वा स्वपत्नीं प्राह कालिदासः—"प्रिये! मत्-कृते किं कष्टं ते पश्य"। विलासवती—सुकवे!

they felt pleased to see a servant make his way towards the shoe-maker's house, with a worn-out shoe. Then seeing the shoe handed over to the shoe-maker, they got it from him, on some pretext, placed it on the dusty road, judged the foot-mark to be his, and seeing the servant enter a house gradually surrounded it. They in a moment, made the news of their finding, reach the ears of Bhoja.

The king went on foot to that house, with citizens and ministers. Hearing the news of the king's approach Kalidasa said to his wife, 'Beloved! See what a trouble you are put to for my sake?'

Bilasbati,—'Good poet! When calamity befalls, all the emotions of a man are put to the test; when the

(१) त्रुटितम् (छिन्न) पदत्राणम् (उपानहम्; चर्म्मपादुकाम्)।

उपस्थिते विप्लव एव पुंसां
समस्तभावः परिमीयतेऽतः।
अवाति वायौ न हि तूलराशे-
र्गिरेश्च कश्चित् प्रतिभाति भेदः॥ १४९॥
मित्र-स्वजन-बन्धूनां बुद्धेर्धैर्य्यस्य चात्मनः।
आपत्निकष-पाषाणे जनो जानाति सारताम्॥ १५०॥
अप्रार्थितानि दुःखानि यथैवायान्ति देहिनः।
सुखानि च तथा मन्ये दैवमत्रातिरिच्यते॥ १५१॥

सुकवे! राज्ञा त्वयि मनाक् निराकृते वचसापि मया सहेदं दासीवृन्दं प्रदीप्तवह्नौ पतिष्यति। कालिदासः—प्रिये! नैवं मन्तव्यम्। मां दृष्ट्वा विकाशीकृतास्यो भोजः पादयोः पतिष्यति" इति। ततः तद्गृहं प्रविश्य भोजः कालिदासं दृष्ट्वा ससम्भ्रमम् आश्लिष्य पादयोः पतति। स राजा पठति च—

wind does not blow, there appears no difference, between a heap of cotton and a mountain. (149)

Man tests the integrity of his friends, relations and kinsmen and his intellect and fortitude on the touch-stone of adversity. (150)

As unexpected danger befalls man, so does happiness too, me-thinks. Fate predominates here. (151)

Oh good poet! If the king offers you the slightest insult, even by words, this band of female attendants, will fling themselves upon the blazing fire along with me."

Kalidasa,—"My darling! Do not think so, at my very sight, Bhoja will throw himself at my feet with a

"गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा।
मा भून्मनः कदाचिन्मे त्वया विरहितं कवे ! ॥ १५२ ॥

कालिदासस्तच्छ्रुत्वा व्रीड़ावनताननस्तिष्ठति। राजाच कालिदासमुखम् उन्नमय्याह—

"कालिदास ! कलावास ! दासवच्चालितो यदि।
राजमार्गे व्रजन्नत्र परेषां तत्र का त्रपा ? ॥ १५३ ॥
धन्यां ते दयितां मन्ये कालिदासो यदेतया।
निबद्धः स्वगुणैरेष शकुन्त इव पञ्जरे" ? ॥ १५४ ॥

राजा नेत्रयोः हर्षाश्रु मार्जयति कराभ्यां कालिदासस्य। ततः तत्-प्राप्ति-प्रसन्नो राजा ब्रह्मणेभ्यः प्रत्येकं लक्षं ददौ। निजतुरंते च कालिदासम् आरोप्य सपरिवारो निजगृहं ययौ।

laughing countenance." Then Bhoja, entering the house, saw Kalidasa, embraced him at once and fell at his feet. The king reads, "Oh Poet! May my mind never forget you, whether I walk, stand, wake or sleep." (152)

Hearing this, Kalidasa stood with his head hanging down in shame. The king, too, raising Kalidasa's face, said,

"Oh Kalidasa ! The seat of learning ! When I myself have come to your house, walking all the way on foot like a servant what shame can there be for others ? (153)

"Methinks ! Blessed is your wife ! in as much as, she has bound Kalidasa by her good qualities, like a bird en-caged." (154)

The king wiped off Kalidasa's tears of joy with his

कियत्यपि कालेऽतिक्रान्ते राजा कदाचित् सन्ध्याम् आलोक्य प्राह—

परिपतति पयोनिधौ पतङ्गः

ततो बाणः प्राह—

सरसिरुहामुदरेषु मत्तभृङ्गः ।

ततो महेश्वरः कविः—

उपवनतरुकोटरे विहङ्गः

ततः कालिदासः प्राह—

युवति-जनेषु शनैः शनैरनङ्गः ॥ १५५ ॥

तुष्टो राजा लक्ष लक्षं ददौ । चतुर्थ-चरणस्य लक्षद्वयं ददौ ।

own hands. Elated with joy at finding him out, the king offered the Brahmins a lac each, and placing Kalidasa on his horse, returned home with his retinue.

Some time passed away ; on one occasion, the king seeing the fall of evening said,

The sun sinks into the abyss. Bana said,

'The intoxicated bee into the cup of lotus !'

Maheswara—The bird into the hollow of the garden-tree.

Kalidasa said, 'Cupid gently enters into the body of young damsels.' (155)

The king was pleased and he gave a lac to each of them, as for the fourth foot he gave two lacs.

१३—भोज-चर्म्मकमण्डलुधारिविप्रयोः ।

कदाचित् राजा बहिरुद्यान-मध्ये मार्गं प्रत्यागच्छन्तं कमपि विप्रं ददर्श । तस्य करे चर्म्म-मयं कमण्डलुं वीक्ष्य तञ्च अतिदरिद्रं ज्ञात्वा मुखश्रिया विराजमानं चावलोक्य तुरङ्गं तदग्रे विधायाह—"विप्र ! चर्म्मपात्रं किमर्थं पाणौ वहसि" इति ? स च विप्रो नूनं मुख-शोभाया मृदूक्त्या च भोज इति-विचार्य्याह—देव ! वदान्य-शिरोमणौ भोजे पृथ्वीं शासति लोह-ताम्राभावः समजनि । तेन चर्म्ममयं पात्रं वहामि" इति । राजा—"भोजे शासति लोह-ताम्राभावे को हेतुः" ? तदा विप्रः पठति—

One day the king passing the road in the garden, oudside the city saw a Brahman coming. Seeing a leather water-pot in his hand and noticing him to be very poor, but marking his beautiful countenance drove his horse towards him and said, "Brahmin ! How is it that you bear leather water-pot in your hand ?" The Brahmin took him for Bhoja, by the beauty of his countenance and sweetness of speech and said, "My Lord ! Bhoja the foremost of the charitable ruling over the world, there is scarcity of iron and copper. It is therefore that I carry leather pot." The king asked "What is the reason of the scarcity of iron and copper during Bhoja's rule ?" The Brahman said,

"Two things, namely, iron and copper are wanting during Bhoja's rule ; iron on account of the chains for

"अस्य श्रीभोजराजस्य इयमेव सुदुर्लभम् ।
शत्रूणां मृङ्गलेर्लोहं ताम्रं शासन-पत्रकैः" ॥ १५६ ॥
ततस्तुष्टो राजा प्रत्यक्षरं लक्षं ददौ ।

१४—भोज-विद्वत्कुटुम्बयोः ।

कदाचित् द्वारपालः प्राह—"धारेन्द्र ! दूर-देशात् आगतः कश्चित् विद्वान् द्वारि तिष्ठति, तत्पत्नी च, तत्पुत्रः सपत्नीकः । अतः अतिपवित्रं विद्वत्कुटुम्बं द्वारि तिष्ठति" इति । राजा—"अहो गरीयसी शारदा-प्रसाद-पद्धतिः" । तस्मिन्नवसरे गजेन्द्रपाल आगत्य राजानं प्रणम्य प्राह—"भोजेन्द्र ! सिंहल-देशाधीश्वरेण सपादशत गजेन्द्राः प्रेषिताः षोड़श महामणयश्च" । ततो बाणः प्राह—

his enemies and copper on account of his gift-plates. (156)

The king being pleased gave a lac for each letter.

One day, the gate-keeper said, "Oh king of Dhara ! A learned man, coming from a distant country, waits at the door, with his wife, son and daughter-in-law. The holy and learned family is at your door." The king said, "Great are the ways of Saraswati's grace." In the meantime, the elephant-keeper came and bowing to the king, said, "Oh king Bhoja ! The king of Sinhala (Ceylon) has sent one hundred and twenty-five elephants and sixteen precious gems." Then Bana said,—

"स्थितिः कवीनामिव कुञ्जराणां
स्वमन्दिरे वा नृपमन्दिरे वा ।
गृहे गृहे किं मशका इवैते
भवन्ति भूपालविभूषिताङ्गाः ॥ १५७ ॥

ततो राजा गजावलोकनाय-बहिरगात् । ततस्वत् विद्वत्-कुटुम्बं वीक्ष्य चोल-पण्डितो राज्ञः प्रियोऽहम् इति गर्वं दधार 'यन्मया राजभवनमध्यं गम्यते, विद्वत्कुटुम्बं तु द्वारपाल-ज्ञापितम् अपि बहिरास्ते' । तदा राजा तच्चेतसि गर्वं विदित्वा चोलपण्डितं सौधाङ्गणात् निःसारितवान् ।

ततः कोऽपि विद्वान् आगत्य प्राह—

"तपसः सम्पदः प्राप्यास्तत्तपोऽपि न विद्यते ।
येन त्वं भोज ! कल्पद्रुर्दृग्गोचरमुपैष्यसि" ॥ १५८ ॥

तस्मै राजा दशगजेन्द्रान् ददौ ।

"Elephants dwell, like poets either in their own abodes or in the king's palaces. Do they, who are adorned by the king, live in every house like mosquitoes ?" (157)

The king came out to see the elephants. Seeing that learned family, Pandit Chola thought that he was the favourite of the king and that he had access to the palace, while the learned family waited outside, though the king was informed. The king knowing his proud feeling, turned him out of the court-yard of the palace. Then another learned man came and said,

"I shall have the wealth brought by penance, but I

ततः कश्चित् ब्राह्मणपुत्रो भूभारवं कुर्वाणोऽभ्येति। ततः सर्वे सम्भ्रान्ताः "कथं भूभारवं करोषि" इति राज्ञा स्वदृग्-गोचरम् आनीतः पृष्टः। स आह—

देव! त्वद्दानपाथोधौ दारिद्र्यस्य निमज्जतः।
न कोऽपि हि करालम्बं दत्ते मत्तेभदायक ॥ १५९ ॥

ततस्तुष्टो राजा तस्मै त्रिंशत् गजेन्द्रान् प्रादात्।

ततः प्रविशति पत्नीसहितः कोऽपि विलोचनो विद्वान्। स "स्वस्ति" इत्युक्त्वा प्राह—

"निजानपि गजान् भोजं ददानं प्रेक्ष्य पार्वती।
गजेन्द्रवदनं पुत्रं रक्षत्यद्य पुनः पुनः ॥ १६० ॥

ततो राजा सप्त गजान् तस्मै ददौ।

have not practised that penance, by which I may be able to see you, who are, as it were, a wishing tree." (158)

The king gave him ten elephants. Then some Brahman boy came crying. All inquired of him in a hurry, "What makes you cry?" The king had him brought before him and enquired.

The boy said,

"Oh giver of rutting elephants? None lends a helping hand to him, who, distressed with poverty, sinks into the ocean of your charity." (159)

The king being pleased, gave him thirty elephants.

Then enter a learned man, named Bilochana with his wife. He uttered benediction and said,

"Parvati, seeing Bhoja give away his own elephants keeps constant guard over her elephant-faced son (Ganesha). (160)

ततो राजा विदत् कुटुम्बं तदैव पुरतः स्थितं वीक्ष्य ब्राह्मणं प्राह—

"क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे।"

वृद्ध-द्विजः प्राह—

"घटो जन्म-स्थानं(१) मृग-परिजनो भूर्ज-वसनम्
वने वासः कन्दादिकमशनमेवं-विध-गुणः।
अगस्त्यः पाथोधिं(२) यदकृत करान्भोज-कुहरे
क्रिया-सिद्धिः सत्त्वे भवति महतां नोपकरणे" ॥ १६१ ॥

ततो राजा बहुमूल्यान् अपि षोड़श मणीन् तस्मै ददौ।

The king gave him seven elephants. Then the king, seeing the learned family standing before him, said to the Brahman,

"In case of great men, success lies in their inherent greatness and not in the means." The old Brahman said,

"Agastya was born in a pitcher; he had beasts for his friends; he wore the bark of the birch tree, dwelt in forest, lived on roots etc. That he put the ocean into the hollow of the palm of his hand and sipped it as an achievement resulting from his greatness and not out of any means." (161)

The king gave him all the sixteen gems though of great value and asked his wife—"Mother."

---

(१) कुम्भः अगस्त्यस्य उत्पत्तिस्थानमिति लोकप्रसिद्धम्।

(२) पाथोधिः समुद्रः; पाथः जलं धीयते अस्मिन् इति। अगस्त्यः समुद्रं गण्डूषमात्रेण पीतवान् इति पौराणिकीवार्त्ता।

ततः तत्-पत्नीं प्राह राजा—"अम्ब ! त्वम् अपि पठ"। देवी पठति—

"रथस्यैकं चक्रं भुजग-यमिताः सप्त तुरगा
निरालम्बो मार्गश्चरण-विकलः सारथिरपि(१)।
रविर्यात्येवान्तं प्रतिदिनमपारस्य नभसः
क्रिया-सिद्धिः सत्त्वे भवति महतां नोपकरणे ॥ १६२ ॥

राजा तुष्टः सप्तदश गजान् सप्त रथांश्च तस्यै ददौ। ततो

You too, read.

Lady.—The chariot has one wheel; the seven horses are entangled by snakes; the path is without any support (*i.e.*, lies in the void), the charioteer is lame of leg. Still the sun daily runs across the boundless sky. Success lies in the inherent greatness of the great and not in the means." (162)

The king being pleased made over seventeen elephants and seven chariots to her. Then the king said to the son of the Brahmin, "Oh son of Brahmin ! you too, read."

Brahman's son.—Lanka (Ceylon) was to be conquered, the sea was to be crossed on foot. Ravan was the enemy, monkeys were the allies in the battle-field. Ram fought on foot and was mortal. Still he killed the entire host of Demons. Success lies in the inherent greatness of the great and not in the means. (163)

---

(१) सूर्यस्य एकचक्रीरथः, रथस्य सप्ताश्वाः तेन सूर्यः सप्ताश्ववाहनः कथ्यते। चरणविकलः सारथिः। अनूरुः-अरुणस्तस्य सारथिः।

विप्रपुत्रं प्राह राजा—"विप्रसुत ! त्वम् अपि पठ"। विप्रसुतः पठति—

"विजेतव्या लङ्का चरण-तरणीयो जलनिधि-
र्विपक्षः पौलस्त्यो(१) रण-भुवि सहायाश्च कपयः।
पदातिर्मर्त्योऽसौ सकलमवधीद्राक्षस-कुलं
क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे ॥१६३॥

तुष्टो राजा विप्रसुताय अष्टादश गजेन्द्रान् प्रादात्। अथ सुकुमार-मनोज्ञ-निखिलाङ्गावयवालङ्कृतां चम्पक-लताम् इव लावण्य-गात्र-यष्टिं विप्र-स्नुषां वीक्ष्य नूनं भारत्याः कापि लीलाकृतिरियम् इति चेतसि नमस्कृत्य राजा प्राह—"मातः ! त्वम् अपि आशिषं वद।" विप्र-स्नुषा प्राह—देव ! शृणु—

धनुः पौष्पं मौर्वी मधुकरमयी चञ्चलदृशां
दृशां कोणो बाणः सुहृदपि जड़ात्मा हिमकरः।
स्वयं चैकोऽनङ्गः(२) सकल-भुवनं व्याकुलयति
क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे ॥ १६४ ॥

The king being pleased gave eighteen elephants to the son of the Brahman.

Seeing the daughter-in-law of the Brahman who wore ornaments all over her delicate and beautiful body and limbs and whose physique was bright like the cham-

---

(१) पौलस्त्यः—रावणः।

(२) अनङ्गः कामः यस्य पुष्पमयं धनुः, भ्रमरमयं धनुर्गुणः, तरुणीनेत्रप्रान्तौ बाणः शीतांशुश्चन्द्रः सुहृत्, स्वयम् असहायः स अङ्गहीनोऽपि अनङ्गः सकल भुवनं वशंकरोति इत्यस्मात् उपकरणानि महताम् कार्यसाधनत्वे निमित्तमात्रमेव भवन्ति।

चमत्कृतो राजा लीलादेवीभूषणानि सर्वाण्यादाय तस्य ददौ। अनर्घ्यांश्च सुवर्ण-मौक्तिक-वैदूर्य्य-प्रवालांश्च प्रददौ।

१५—भोजः-सौमन्तयोः।

ततः कदाचित् सौमन्त-नामा कविः प्राह—

"पन्थाः! संहर दीर्घतां, त्यज निजं तेजः कठोरं रवे!
श्रीमन् विन्ध्यगिरे! प्रसीद सदयं सद्यः समीपे भव।
इत्थं दूर-पलायन-श्रमवतीं दृष्ट्वा निजप्रेयसीं।
श्रीमत् भोज! तव द्विषः प्रति-दिनं जल्पन्ति मूर्च्छन्ति च ॥१६५॥

paka tree, the king thought within himself, 'Surely this lady is an incarnation of Saraswati,' and bowing to her in mind, said, " Mother! you, too, utter blessings."

Brahman's daughter-in-law.—Lord! Listen!

The bow is of flower, the string is of bees. The arrow is the sidelong glance of restless eyes of ladies, the friend is the (cold) dull moon. He himself is alone and bodiless. Still Cupid disturbs the whole world. Success lies in the inherent greatness of the great and not in the means. (164)

The king being astonished, took all the ornaments of Liladevi and presented them to her. He also gave invaluable gold, pearls, jewels, and corals to her.

On one occasion, a poet named Simanta said, " Oh king Bhoja, your foes, seeing their wives fatigued

तस्मिन्नेव क्षणे कश्चित् सुवर्णकारः प्रान्तेषु पद्मराग-मणि-मण्डितं सौवर्ण-भाजनम् आदाय राज्ञः पुरो सुमोच। ततो राजा सीमन्त-कविं प्राह—"सुकवे! इदं भाजनं काम् अपि श्रियं दर्शयति।" ततः कविराह—

"धारेश! त्वत्-प्रतापेन पराभूतस्त्विषांपतिः(१)।
सुवर्ण-पात्र-व्याजेन देव! त्वामेव सेवते ॥१६६॥

ततः तुष्टो राजा तदेव पात्रं मुक्ताफलैरापूर्य्य प्रादात्।

with running too far in their flight, say thus, 'Oh roads! shorten your length, Oh sun! give up your hot rays, Oh honoured Mountain Vindya, be pleased and kindly come near,' and they faint. (165)

At that very moment, a goldsmith, bringing a gold-vessel full of rubies placed it before the king. The king said to poet Simanta, "Good poet! what sort of beauty does the vessel display?"

The poet said, "Oh lord of Dhara! The sun being overpowered by your valour serves you in the assumed shape of the golden vessel." (166)

The king being pleased made over the vessel to him filling it with pearls.

---

(१) त्विषां पतिः—सूर्य्यः।

१६—भोज द्विजवरयोः ।

कदाचित् राजा मृगयारसेन पुरः पलायमानं वराहं दृष्ट्वा स्वयम् एकाकितया दूरं वनान्तम् आसादितवान् । तत्र कञ्चन द्विजवरम् अवलोक्य प्राह—"द्विज ! कुत्र गन्तासि" ? द्विजः—"धारानगरम्" । भोजः—"किमर्थम् । द्विजः—भोजं द्रष्टुं द्रविणेच्छया(१) । स पण्डिताय दत्ते । अहम् अपि मूर्खं न याचे । भोजः—"विप्र । तर्हि त्वं विद्वान् कवि र्वा" । द्विजः—"महाभाग ! कविरहम्" । भोजः—"तर्हि किम् अपि पठ" । द्विजः—"भोजं विना मत्पद-सरणिं(२) न कोऽपि

One day the king, who was fond of hunting, saw a boar flying before him, and went alone into the depth of the forest.

Seeing a good Brahman there he asked, "Brahman ! where will you go ?"

Brahman.—To the city of Dhara.

Bhoja.—What for ?

Brahman.—Desirious of wealth, I go to see Bhoja. He gives presents to the learned, and I do not beg of an illiterate person.

Bhoja.—Then, are you a learned man or a poet ?

Brahman.—Fortunate man ! I am a poet.

Bhoja.—Then read something.

Brahman.—None but Bhoja understands my composition.

---

(१) धनाकाङ्क्षया ।

(२) पदपंक्तिम्—

जानाति"। राजा—"ममापि अमरवाणी-परिज्ञानम्(१) अस्ति। राजा च मयि स्निह्यति। त्वद्गुणं च श्रावयिष्यामि। किम् अपि कलाकौशलं(२) दर्शय"। विप्रः—"किं वर्णयामि?" राजा—"कलमान् एतान् वर्णय"। विप्रः—

कलमाः पाक-विनम्रा मूल-
तलाघ्रात-सुरभि-कह्लाराः।
पवनाकम्पित-शिरसः प्रायः
कुर्वन्ति परिमल-श्लाघाम् (३) ॥ १६७ ॥

राजा तस्मै सर्वाभरणानि उत्तार्य्य ददौ।

Bhoja.—I too, know the Sanskrit language (lit. the language of the gods), and the king favours me, I shall speak to him of your merits, show the skill of your art.

Brahman.—What shall I describe?

King.—Describe these rice-stalks.

Brahman.—These rice stalks bent down with ripe grains, as if smell the fragrance of blooming lotuses at their root, and praise the sweet scent with their heads shaken by the wind. (167)

The king took off all the ornaments (from his body) and gave them to him.

---

(१) संस्कृतभाषाभिज्ञानम् इत्यर्थः। (२) कलाकौशलं—विद्याचातुर्य्यम्।

(३) पक्वफलभारनम्राः धान्यौषधयः मूलदेशे जलजकह्लार-कुसुमसौरभमाघ्राय पवनकम्पितमस्तकैः परिमलं प्रशंसन्तीव स्थिताः।

१७—भोज-कुलालयोः

ततः कदाचित् कुम्भकार-वधूः राज-गृहम् एत्य द्वारपालं प्राह—"द्वारपाल! राजा द्रष्टव्यः"। स आह "किं ते राज्ञा कार्य्यम्?" सा चाह—"न तेऽभिधास्यामि। नृपाग्रे एव कथयामि।" स सभायाम् आगत्य प्राह—"देव! कुम्भकार-प्रिया काचित् राज्ञो दर्शनाकाङ्क्षिणी न वक्ति मत्-पुरः कार्य्यम्। त्वत्-पुरतः कथयिष्यति"। राजा प्राह—"प्रवेशय"। सा च आगत्य नमस्कृत्य वक्ति—

"देव! मृत्-खननाद् दृष्टं निधानं वल्लभेन मे।
स पश्यन्नेव तत्रास्ते, त्वां ज्ञापयितुमभ्यगाम्॥ १६८॥

राजा च चमत्कृतो निधान-कलशम् आनाययामास। तद्वारम् उद्घाट्य यावत् पश्यति राजा तावत् तदन्तर्वर्त्ति-द्रव्य-

One day, a potter's wife, came to the king's palace and said to the gate-keeper, "Gate-keeper, take me to the king." He said "What have you to do with the king?" She said, "I shall not tell you, I shall speak to the king?" He came to the court and said, "Lord! a potter's wife wishes to see your majesty, she does not tell me of her business. She will speak to you." The king said, "Admit her." So she entered, bowed and said, "Lord! My husband has found some gems, while digging the ground. He stays there, guarding them and I have come to inform you." (168)

The king was surprised to hear it and had the pitcher full of gems brought before him. When the king opened

मणि-प्रभा-मण्डलम् आलोक्य कुम्भकारं पृच्छति—"किम् एतत् कुम्भकार ?" स चाह—

"राजचन्द्रं समालोक्य त्वां तु भूतलमागतम् !
रत्न-श्रेणि-मिषान्मन्ये नक्षत्राण्यभ्युपागमन् ॥" १६९ ॥

राजा कुम्भकार-मुखात् श्लोकं लोकोत्तरम् आकर्ण्य चमत्-कृतः तस्मै सर्वं ददौ।

१८—विक्रमार्क-चरितम् ।

ततः कदाचित् राजा रात्रौ एकाकी सर्वतो नगर-चेष्टितं पश्यन् पौरगिरम् आकर्णयन् चचार। तदा क्वचित् वैश्य-गृहे वैश्यः स्वप्रियां प्राह—"प्रिये ! राजा स्वल्प-दानरतोऽपि उज्जयिनी-नगराधिपतेः विक्रमार्कस्य दान-प्रतिष्ठां(१) काङ्क्षते।

the mouth and saw into it, he beheld a halo of lustre coming from the jewels inside, and asked the potter. "Potter what is it ?" He said,

"Seeing you the moon come down to the earth in the form of a king, the stars are come here in the assumed form of jewels." (169)

The king hearing the excellent poem from the mouth of the potter, was highly pleased and presented him the whole of it.

One day the king wandered alone in the night, seeing what was going on in the town, and hearing what the citizens talked about. Then a Vaisya spoke to his wife

---

(१) दानप्रतिष्ठां—दानागौरवं।

सा किं भोजेन प्राप्यते ? कैश्चित् स्तोत्र-परायणैर्मयूरादि-कविभिर्महिमानं प्रापितो भोजः । परं भोजो भोज एव। प्रिये! शृणु— आबद्ध-कृत्रिम-सटा-जटिलांस-भित्ति-

रारोपितो यदि पदं मृग-वैरिणः श्वा ।

मत्तेभ-कुम्भ-तट-पाटन-लम्पटस्य

नादं करिष्यति कथं हरिणाधिपस्य ? ॥ १७० ॥

राजा श्रुत्वा विचारितवान्—'असौ सत्यम् एव वदति'। ततः पुनः पुनर्वदन्तं शृणोति—

आपन्न एव पात्रं देहीत्यचारणं न वैदुष्यम् । §

उपपन्नमेव देयं त्यागस्ते विक्रमार्क ! किमु वर्ण्यः ॥१७१॥

in his house, "Darling ! The king spends very little in charity and yet desires to equal Vikrama in fame in respect of charity. Is it possible for Bhoja to attain it ? Mayura and other poets have invested him with glory by their praises. But Bhoja is Bhoja, notwithstanding. Beloved ! listen.

If a dog, with his shoulders artificially covered with manes, be raised to the position of a lion, can he roar like the latter, who is eager to rend apart the upper parts of the forehead of a rutting elephant ?" (170)

Hearing this the king thought within himself—He speaks truth. Then he heard him say again and again.

The words, 'Give unto the distressed' do not betoken wisdom. But, Oh Vikrama ! Your sacrifice is beyond all praise, as you pay as soon as a supplicant comes to you. (171)

---

§ वैदुष्यम्—पाण्डित्यम् ।

विक्रमार्क ! त्वया दत्तं श्रीमन् ! ग्राम-शताष्टकम् ।
अर्थिने द्विज-पुत्राय भोजे त्वन्महिमा कुतः ॥ १७२ ॥
प्राप्नोति कुम्भकारोऽपि महिमानं प्रजापतेः ।*
यदि भोजोऽप्यवाप्नोति प्रतिष्ठां तव विक्रम ! ॥ १७३ ॥

राजा चिन्तितवान्—"लोके सर्वोऽपि जनः स्वगृहे निःशङ्कं सत्यं वदति । मया वा अन्येन वा सर्वथा विक्रमार्कप्रतिष्ठा न शक्या प्राप्तुम्"

१९—भोज-कव्योः ।

अथ कदाचित् कविः राज-द्वारं समागत्याह "राजा द्रष्टव्यः" इति । ततः प्रवेशितो राजानं "स्वस्ति" इत्युक्त्वा तदाज्ञयोपविष्टः पठति—

कविषु वादिषु भोगिषु देहिषु
द्रविणवत्सु सतामुपकारिषु ।
घनिषु धन्विषु धर्म-धनेष्वपि
क्षितितले न हि भोजसमो नृपः १७४ ॥

Oh Vikrama ! You gave hundred and eight villages to a Brahman boy who came to beg of you. How can there be your greatness in Bhoja ? (172)

Oh Vikrama ! If Bhoja attain your glory, a potter will attain the greatness of Brahma (the Creator). (173).

The king thought, 'In this world everybody speaks freely in his own house. The glory of Vikrama is in no way obtainable by me or anybody else.'

---

* प्रजापतेः—ब्रह्मणः ।

राजा तस्मै लक्षं प्रादात्। सर्व्वाभरणान्युत्तार्य्य तच्च तुरङ्गं ददौ।

२०—भोज-लुब्धकबध्वोः।

ततः कदाचित् राजा क्रीड़ोद्यानं प्रस्थितो मध्ये-मार्गं काम् अपि मलिनांशुक-वसनां तीक्ष्णकरतपनकरपिदग्धमुखारविन्दां सुलोचनां लोचनाभ्याम् आलोक्य पप्रच्छ—

"का त्वं पुत्रि ?"

सा च तं श्री-भोज-भूपालं मुखश्रिया विदित्वा प्राह—

"नरेन्द्र ! लुब्धक-वधूः,"

Then one day, a poet came to the king's palace-gate and said, "Show me the king!" Being admitted, he uttered benedictions upon the king and took his seat with his permission and said.

"In this world there is none like king Bhoja, among poets, orators, mortals, rich men, benefactors, wealthy men, archers, and men whose wealth consists in piety."

(174)

The king gave him a lac, a horse, and all the ornaments, of his body.

Then one day, as the king was going to the pleasure-garden, he saw midway a lady of beautiful eyes with a dirty and a piece of rag, on and with her lotus-like face burnt with the scorching rays of the sun, and enquired "Who are you, girl?" She, too, knowing him to be king

हर्ष-सम्भृतो राजा तस्याः पट्ट-प्रबन्धानुबन्धेनाह "हस्ते किमेतत् इति—

सा चाह—"पलम्"।

राजाह—"चामं किम् ?"

सा चाह—

"सहजं ब्रवीमि नृपते! यद्यादराच्छ्रूयते।
गायन्ति त्वदरि-प्रियास्रु-तटिनी-तीरेषु सिद्धाङ्गनाः।
गीतान्धा न तृणं चरन्ति हरिणास्तेनामिषं दुर्बलम्" ॥१७५॥

राजा तस्यै प्रत्यक्षरं लक्षं प्रादात्। सर्वाभरणानि उत्तार्य तं च तुरङ्गं ददौ।

Bhoja from the beauty of his face was pleased and said, "Oh king, I am the wife of a hunter."

The king being pleased with her ready answer of good composition asked "What is it in your hand?" She said—"Meat!"

The King—Why is it lean?

She said—I shall tell you easily if you hear me with care.

"The wives of the (demi-gods known as) Siddhas sing songs on the banks of the rivers formed by the tears of your enemies' ladies, charmed by the songs, the deer do not graze, so the flesh is lean." (175)

२१—भोज-पण्डितयोः ।

ततो गृहम् आगत्य गवाक्षे उपविष्टः। तत्र आसीनं भोजं दृष्ट्वा राजवर्त्मनि स्थित्वा कश्चित् आह—देवः, सकल-महीपाल, आकर्णय—

इतश्चेतश्चाङ्घ्रिविघटिततटः सेतुरुदरे
धरित्री दुर्लङ्घ्या बहल-हिम-पङ्को गिरिरयम्।
इदानीं निर्वृत्ते करि-तुरग-नीराजन-विधौ(१)
न जाने यातारस्तव च रिपवः केन च पथा ॥ १७६ ॥

तुष्टो भोजो वर्त्मनि स्थितायैव तस्मै पञ्च गजान् ददौ।

The king gave her a lac for each word and also taking off all ornaments gave them away to her as well as a horse.

The king came home, and was seated at a window. Seeing the king seated there, somebody addressed standing on the road, "Lord! Ruler of the entire world, Listen!

"The banks being shattered on both sides by the waves, the bridge has fallen into the bed of the river, the earth has become impassable, and yonder is the mountain full of profuse snow. At present the ceremony of waving lights before horses and elephants on the eve of war is over. I do not know, by which way your enemy will take to flight.' (176)

---

(१) नीराजनविधि— दीपादिभिः आरात्रिकं तत्र युद्धारम्भे व्यधीयत।

२२—भोज-जानुदघ्न-प्रभाषिणोः ।

कदाचित् राजा मृगया-रस-पराधीनो हयम् आरुह्य प्रतस्थे ।
ततो नदीं समुत्तीर्णं शिरस्यारोपितेन्धनम् ।
वेषेण ब्राह्मणं ज्ञात्वा राजा पप्रच्छ सत्वरम् ॥ १७७ ॥

"कियन्मात्रं जलं विप्र !"

स आह—

"जानुदघ्नं नराधिप !" ।

चमत्कृतो राजाह—

"ईदृशी किमवस्था ते ?"

स आह—

न हि सर्वे भवादृशः ॥ १७८ ॥

राजा प्राह कुतूहलात्—"विद्वन् ! याचस्व कोशाधि-

Bhoja being pleased gave him five elephants, who was standing on the road.

On one occasion, the king, being filled with hunting propensities went away on horse-back.

Then the king saw one who had crossed the river and had fuels on his head, and, knowing him to be Brahman by dress, asked him at once, "How deep is the water Oh Brahman ?" (177)

He said—Oh king ! It is knee-deep.

The king became surprised and said why are you in such a condition ? He said—All are not like you. (178)

The king said with delight, "Learned man ! Ask of the treasurer and he will give you a lac at my word."

कारिणम्। लक्षं दास्यति मद्-वचसा"। ततो विद्वान् काष्ठं भूमौ निक्षिप्य कोशाधिकारिणं गत्वा प्राह—"महाराजेन प्रेषितोऽहम्। लक्षं मे दीयताम्"।

ततः स हसन्नाह—"विप्र! भवन्मूर्त्तिः लक्षं नार्हति"। ततो विषादी स राजानम् एत्याह—"स पुनर्हसति, देव। नार्पयति"। राजा कुतूहलात् आह—"लक्ष-द्वयं प्रार्थयस्व। दास्यति"। पुनरागत्य विप्रः—"लक्ष-द्वयं देयम् इति राज्ञोक्तम्" इत्याह। स पुनर्हसति। विप्रः पुनरपि भोजं प्राप्याह—"स पापिष्ठो माम् आलोक्य हसति, नार्पयति।" ततः कौतूहलो श्रीभोजराजः प्राह—"विप्र! लक्षत्रयं याचस्व। अवश्यं स दास्यति"। स पुनरेत्य प्राह—"राजा मे लक्ष-त्रयं

The Brahman threw down the fuels on the road, went to the treasurer and said, "I am sent by the king, give me a lac." The treasurer laughed and said, "Brahman! From your appearance you do not seem to deserve a lac." He being grieved at his word came to the king and said, "My Lord! He laughs at me and does not give me the money." The king got amused and said, "Better ask of him two lacs and he will give you." The Brahman went again and said, "You should give me two lacs at the word of the king." He again laughed. The Brahman came again to king Bhoja and said "That villain laughs at me and does not give me money."

The delighted king Bhoja said, "Brahman! ask three lacs and he must give you." He goes again to him and says, "The king orders you to give me three lacs."

दापयति।" स पुनर्हसति। ततः क्रुद्धो विप्रः पुनरेत्याह—
"देव! स नार्पयत्येव।—

राजन्! कनक-धाराभिस्त्वयि सर्वत्र वर्षति।
अभाग्य-च्छत्र-संच्छन्ने मयि नायान्ति विन्दवः॥ १७९॥
त्वयि वर्षति पर्जन्ये सर्वे पल्लविता द्रुमाः।
अस्माकमर्क-वृक्षाणां पूर्व-पत्रेऽपि संशयः॥ १८०॥

एकमस्य परमेकमुद्यमं
निस्त्रपत्वमपरस्य वस्तुनः।
नित्यमुष्णमहसा निरस्यते
नित्यमन्धतमसं प्रधावति"॥ १८१॥

ततो राजा प्राह—

क्रोधं मा कुरु मद्-वाक्याद् गत्वा कोशाधिकारिणम्।
लक्ष-त्रयं गजेन्द्राश्च दश ग्राह्यास्त्वया द्विज!"॥ १८२॥

Again he laughed, and the Brahman being angry came to the king and said "Lord! He does not give me at all."

"Oh King! Though you pour showers of gold everywhere, drops of it do not come to me, as I am covered with the umbrella of misfortune." (179)

"You pour down rain like a cloud and all trees put on new leaves. But as we are so many Arka (silk-cotton) trees the existence of our first leaf is at stake. (180)

"One has all the energy to himself while the other has shamelessness only. The sun constantly expels darkness while the latter always comes running." (181)

ततस्तु अङ्ग-रक्षकं प्रेषयति। तत्र कोशाधिकारी धर्मपत्रे लिखति—

लक्षं लक्षं पुनर्लक्षं मत्ताश्च दश दन्तिनः।
दत्ता भोजेन तुष्टेन जानुदघ्न-प्रमाणिणे ॥ १८३ ॥

२३—भोज-शुकदेवकव्योः।

ततः सिंहासनम् अलङ्कुर्वाणे भोज-नृपतौ द्वारपाल आगत्य प्राह—"राजन्! कोऽपि शुकदेव-नामा कविः दारिद्र्य-विडम्बितो द्वारि वर्त्तते"। राजा बाणं प्राह—"पण्डित-वर! सुकवे! तत्त्वं विजानासि।" बाणः—"देव! शुकदेव-परिज्ञान-सामर्थ्याभिज्ञः कालिदास एव, नान्यः"। राजा सुकवे! सखे कालिदास! किं विजानासि शुकदेव-कविम्" इत्याह। कालिदासः—देव!

The king said—'Oh Brahman! Do not get angry. Run to the treasurer and accept from him three lacs and ten elephants at my word. (182)

The king sent his bodyguard. Then the treasurer writes on the deed of gift "Bhoja being pleased, gives a lac, a lac, and again a lac and ten rutting elephants to him who simply said 'knee-deep,'" (183)

The king was seated on the throne, when the gate-keeper came and said, "Your Majesty! some poet named Sukadeva, stricken with poverty, waits at the door.

सुकवि-द्वितयं जाने निखिलेऽपि महीतले ।
भवभूतिः शुकश्चायं वाल्मीकिस्त्वितयोऽनयोः" ॥ १८४ ॥

ततो विद्वद्-वृन्द-वन्दिता सीता प्राह—

काकाः किं किं न कुर्व्वन्ति क्रोङ्कारं यत्र तत्र वा ।
शुक एव परं वक्ति नृपहस्तोपलालितः ॥ १८५ ॥

ततो मयूरः प्राह—

"अपृष्टस्तु नरः किञ्चिद् यो ब्रूते राज-संसदि ।
न केवलमसम्मानं लभते च विड़म्बनाम् ॥ १८६ ॥

देव ! तथाप्युच्यते—

का सभा ? किं कवि-ज्ञानं ? रसिकाः कवयश्च के ?
भोज ! किं नाम ते दानं ? शुकस्तुष्यति येन सः ॥ १८७ ॥

The king asked Bana, "Oh the best of Pundits ! Good poet ! Do you know the fact about him ?"

Bana said, "Oh Lord ! Kalidasa alone knows perfectly the power of his knowledge and none else."

The king said—"Good poet ! Dear Kalidas ! Do you know poet Sukadeva ?" Kalidasa said—"I know two good poets in the whole world, one is Bhababhuti and the other is this Suka. Valmiki forms a third to them." (184)

Then Sita, who was held in esteem by the band of the learned men, said, "Do not the crows caw everywhere ? But the parrot alone (Suka) talks well, being nursed at the hands of kings." (185)

Then Mayura said,

"He who speaks in the royal court, unasked, courts not only dishonour, but also ridicule." (186)

तथापि भवनद्वारम् आगतः शुकदेवः सभायाम् आनेतव्य एव"। तदा राजा विचारयति। शुकदेव-सामर्थ्यं श्रुत्वा च हर्ष-विषादयोः पात्रम् आसीत्। महाकविः अवलोकित इति हर्षः, अस्मै सत्कवि-कोटि-मुकुट-मणये किं नाम देयम् इति च विषादः। "भवतु। द्वारपाल! प्रवेशय"। तत आयान्तं शुकदेवं दृष्ट्वा राजा सिंहासनात् उदतिष्ठत्। सर्व्वे पण्डितास्तं शुकदेवं प्रणम्य सविनयम् उपवेशयन्ति। स च राजा तं सिंहासने उपवेश्य स्वयं तदाज्ञयोपविष्टः। ततः शुकदेवः प्राह—"देव धारानाथ! श्रीविक्रमनरेन्द्रस्य दानलक्ष्मीः त्वाम् एव सेवते। देव! मालवेन्द्र एव धन्यः नान्ये भूभुजः,

Oh Lord, still it is said :

What is a court, what is the knowledge of poets, who are witty poets ? Oh Bhoja, what is charity, by which you can satisfy Suka ? (187)

Still when Sukadeva is at our door, he should be brought to the court."

The king revolved in his mind. On hearing Sukadeva's ability he was subjected to both joy and grief.

He delighted at the sight of a great poet and, grieved at the thought of what should be given to him who was the jewel of the crown of the best poets.

"However, gatekeeper, admit him." Then seeing Sukadeva enter, the King rose from the throne. All the pundits bowed down to Sukadeva and had him seated with great modesty. The King also gave him seat on the throne and himself took seat with his permission.

यस्य ते कालिदासादयो महाकवयः सूत्रबद्धाः पक्षिण इव निवसन्ति।" ततः पठति—

प्रताप-भीत्या भोजस्य तपनो मित्रतामयात्।
और्वो बाड़वतां धत्ते तड़ित् क्षणिकतां गता" ॥ १८८ ॥

राजाह—"तिष्ठ सुकवे! नापरः श्लोकः पठनीयः।"

सुवर्णकलशं प्रादात् दिव्य-माणिक्य-सम्भृतम्।
भोजःशुकाय सन्तुष्टो दन्तिनश्च चतुःशतम् ॥ १८९ ॥

इति पुस्तपत्रे लिखित्वा सर्वं दत्त्वा कोशाधिकारी शुकं प्रस्थापयामास। राजा स्वदेशं प्रति गतं शुकं ज्ञात्वा तुतोष। सा च परिषत् सन्तुष्टा।

Then Sukadeva said, "Oh Lord! King of Dhara! the goddess of charity of king Vikrama waits upon you only.

Oh Lord! Blessed is the King of Malwa and none else, as great poets like Kalidasa and others live here like birds tied with strings." Then he (the poet) reads :—"The sun, being afraid of the valour of Bhoja, has become an ally (or has taken up the designation of Mitra, *i.e.*, friend). The terrestial fire has now become submarine fire and lightning transitory." (188)

King—"Stop please, good poet! Do not read any more verse."

Bhoja, being pleased, gave Suka a gold pitcher filled with bright gems and he gave him also four hundred elephants. (189)

२४—भोजवासुदेवकव्योः ।

अन्यदा वर्षाकाले वासुदेवो नाम कविः कश्चित् आगत्य राजानं दृष्टवान् । राजा—"सुकवे । पर्जन्यं पठ ?" ततः कविराह—

नो चिन्तामणिभिर्न कल्पतरुभिर्नो कामधेन्वादिभि
र्नो देवैश्च परोपकारनिरतैः स्थूलैर्न(१) सूक्ष्मैरपि ।
अम्भोदेह ! निरन्तरं जलभरस्तामुर्वरां सिञ्चता
धौरेयेण धुरं त्वयाद्य वहता मन्ये जगज्जीवितम् ॥ १९० ॥

राजा लक्षं ददौ ।

Writing thus in the deed of gift and giving Suka everything mentioned, the treasurer sent him away. The King, knowing that Suka has gone back to his country, became pleased and the court was also gratified.

On another occasion during the rainy season, a poet, Basudev by name, came and saw the King.

King—"Good poet ! Say something about the cloud."

The poet said, "Oh cloud ! Methinks, this earth exists because neither of Chintamani (jewel) nor by the divine wishing tree, nor by Kamadhenu (the divine cow who fulfils all desires), nor by good gods bodied or disembodied but it exists because you constantly pour down plenty of rain on fertile soils and bear its burden." (190) The King gave a lac.

---

(१) स्थूलैः—दृष्टिपथगोचरैः ; सूक्ष्मैः—दृष्टिपथागोचरैः ।

२५—भोजामात्ययोः ।

कदाचित् राजानं निरन्तरं दयमानम् आलोक्य मुख्यामात्यो वक्तुम् अशक्तो राज्ञः शयन-भवन-भित्तौ व्यक्तान्यक्षराणि लिखितवान्—

"आपदर्थं धनं रक्षेत्"

राजा शयनात् उत्थितो गच्छन् भित्तौ तान्यक्षराणि वीक्ष्य स्वयं द्वितीयचरणं लिलेख—

"श्रीमतामापदः कुतः ?"

अपरेद्युः अमात्यो द्वितीयं चरणं लिखितं दृष्ट्वा स्वयं तृतीयं लिलेख—

"सा चेदपगता लक्ष्मीः"

परेद्युः राजा चतुर्थं चरणं लिखति—

"सञ्चितार्थो विनश्यति" ॥ १९१ ॥

Once upon a time, the prime minister seeing the King to be always kind, and liberal, and being unable to give expression to his say, wrote out the words on the wall of the King's bed chamber.

"Money should be saved against adversity."

The King rose from his bed, noticed those words on the wall, while walking past, and himself wrote out the second foot, "How can adversity befall the fortunate ?"

On the next day the minister saw the second foot written and himself wrote out the third foot.

"If the goddess of fortune goes away."

The day after, the King wrote out the fourth foot.

ततो मुख्यामात्यः राज्ञः पादयोः पतति—"देव ! क्षन्तव्योऽयं ममापराधः" ।

२६—भोज-द्विजचौरयोः ।

अन्यदा धाराधीश्वरम् उपरि-सौधभूमौ शयानं मत्वा कश्चित् द्विजचौरः खातपातपूर्वं(१) राज्ञः कोशगृहं प्रविश्य बह्वनि विविधरत्नानि वैडूर्यादीनि हृत्वा तानि तानि परलोकऋणानि मत्वा तत्रैव वैराग्यम् आपन्नो विचारयामास—

यद् व्यङ्गाः(२) कुष्ठिनश्चान्धाः पङ्गवश्च दरिद्रिणः ।
पूर्वोपार्जितपापस्य फलमश्नन्ति देहिनः ॥ १९२ ॥

"Then hoarded wealth is lost." (191)

The prime minister fell at the King's feet and said, "Oh Lord! The fault of mine should be excused."

Another day, a Brahman thief knowing that the king was sleeping on the upper story of the palace, made a hole, broke into the treasury, stole many gems and jewels of various kinds and thinking them to be his debts in the other world, felt indifferent and thought within himself,

"That cripples, lepers, the blind, the lame, and the poor reap the fruits of the sins committed in their previous births." (192)

---

(१) गर्त्तखननपूर्व्वकम् ।

(२) विकलाङ्गाः । पङ्गवः—गतिहीनाः

ततो राजा निद्राक्षये दिव्यशयन-स्थितो विविध-मणि-कङ्कणालङ्कृतां यतिवर्गदयितां दर्शनीयाम् आलोक्य गज-तुरग-रथ-पदाति-सामग्रीं च चिन्तयन् राज्यसुखसन्तुष्टः प्रमोद-भरात् आह—

"चेतोहरा युवतयः(१) स्वजनोऽनुकूलः
सद्-बान्धवाः प्रणतिगर्भगिरश्च भृत्याः ।
वल्गन्ति दन्ति-निवहास्तरलास्तुरङ्गाः"

इति चरणत्रयं राज्ञो उक्तम् । चतुर्थचरणं राज्ञो मुखात् न निःसरति । तदा चौरेण श्रुत्वा पूरितम्—

"सम्मीलने नयनयोर्न हि किञ्चिदस्ति" ॥ १९३ ॥

In the meantime the king awoke from his sleep, and lying on his fine bed and seeing beautiful ladies adorned with various jewels and bracelets, and also thinking of his elephants, horses, chariots and foot soldiers and, being gratified with the pleasures of royalty said in delight,

"Captivating ladies, favourable kinsmen, good relations and servants often bowing while speaking, roaring hosts of elephants and fleet horses. The King read these three lines but before the fourth line came out of the King's mouth, the thief heard and read it out to complete the verse.

"Nothing exists when the eyes are shut." (193)

The King who composed the verse saw the thief and gave him the bracelet of valour.

---

(१) चेतोहरा प्रियतमा इति पाठान्तरम् ।

ततः ग्रथितग्रन्थो राजा चौरं वीक्ष्य तस्मै वीरवलयम् अदात्। ततः तस्करो वीरवलयम् आदाय ब्राह्मणगृहं गत्वा शयानं ब्राह्मणम् उत्थाप्य तस्मै दत्त्वा प्राह—"विप्र! एतद् राज्ञः पाणिवलयं बहुमूल्यम्। अल्पमूल्येन न विक्रेयम्।" ततो ब्राह्मणः पण्य-वीथ्यां तत् विक्रीय दिव्यभूषणानि पट्ट-दुकूलानि च जग्राह। ततो राजकीयाः केचन एनं चौरं मन्यमानाः राज्ञो निवेदयन्ति। ततो राजनिकटे नीतः। राजा पृच्छति—"विप्र! धार्यं पटम् अपि नास्ति। अद्य प्रातरेव दिव्य-कुण्डलाभरण-पट्ट-दुकूलानि कुतः?" विप्रः प्राह:—

Then the thief taking that bracelet of valour went to the house of the Brahman, roused him from his sleep, gave it to him and said, "Oh Brahmin! This bracelet of the King is very precious. This should not be sold at a low price." Then the Brahman sold it at the market and brought beautiful ornaments and silk clothes. Then some officers of the king took him for a thief and reported to the King. Then he was taken to the King. The king asked,

"Brahman! You had no cloth to put on. Where have you got these fine ear-rings, ornaments, silk clothes from this morning?"

The Brahman said, "In a dried up tank where the frogs lay in holes as if dead, the tortoises went into the earth and small fishes rolling in thick mud fainted every now and then, an untimely cloud appeared and did such a thing that the herds of wild elephants drink

भेकैः कोटरशायिभिर्मृतमिव क्ष्मान्तर्गतं कच्छपैः
पाठोनैः पृथु-पङ्क-पीठ-लुठितैर्यस्मिन् मुहुर्मूर्च्छितम् ।
तस्मिन् शुष्क-सरस्यकाल-जलदेनागत्य तच्चेष्टितं
यत्राकुम्भ-निमग्न-वन्य-करिणां यूथैः पयः पीयते ॥ १९४ ॥

तुष्टो राजा तस्मै वीरवलयं चौरप्रदत्तं निश्चित्य स्वयञ्च लक्षं ददौ ।

२७—भोज-विष्णुकव्योः ।

अन्यदा कोऽपि कवीश्वरः विष्णाख्यो राजद्वारि समागत्य अन्तः प्रवेशितो राजानं दृष्ट्वा स्वस्ति-पूर्वकं प्राह—

धाराधीश धरामहेन्द्रगणनाकौतूहली यामयं
वेधास्त्वद्गणने चकार खटिकाखण्डेन रेखां दिवि ।
सैवेयं त्रिदशापगा(१) समभवत् त्वत्तुल्यभूमीधरा-
भावात्तु त्यजति स्म सोऽयमवनीपृष्ठे तुषाराचलः ॥ १९५ ॥

water there with the upper part of their forehead thrust into the water." (194)

The King being pleased, and knowing that the bracelet of valour was given him by the thief, himself gave him a lac.

On one occasion a prince of poets, Bishnu by name, came to the gate of the king's palace and, being admitted, uttered benediction at the sight of the king and said,

---

(१) श्रीमगङ्गा—मन्दाकिनी ।

राजा लोकोत्तरं श्लोकम् आकर्ण्य किं देयम् इति व्यचिन्तयत्। तस्मिन् क्षणे तदीयकवित्वम् अप्रतिद्वन्द्वम् आकर्ण्य सोमनाथाख्यकवेर्मुखं विच्छायम् अभवत्। ततः स दौष्ट्यात् राजानं प्राह—देव! असौ सुकविर्भवति। परम् अनेन कदापि न वीक्षितास्ति राजसभा। यतो दारिद्र्यवारिधिः अयम्। अस्य च जीर्णम् अपि कौपीनं नास्ति। ततो राजा सोमनाथं प्राह—

"निरवद्यानि (१) पद्यानि यद्यनाथस्य का क्षतिः?
भिक्षुणा कक्षनिक्षिप्तः किमिक्षुर्नीरसो भवेत्" ॥ १९६ ॥

"Oh Lord of Dhara! The line of chalk drawn on heaven by Brahma in your name, when eager to count the great Kings of the earth transforms itself into the Ganges as there was no other king like you, and the Himalayas let it fall on the earth." (195).

The King hearing this excellent verse thought as to what should be given to him. But at that time, on hearing his unrivalled poetry, the face of the poet Somnath darkened.

Then he said to the King out of ill-feeling, "Oh Lord! He is a good poet. But he has never been to the royal court. As he is the ocean of poverty he has not a ragged linen cloth even. The King said to Somnath.

"What is the harm in his being indigent, if his verses are faultless. Does a sugar-cane lose its juice if it be placed in the arm of a beggar?"(196)

(१) निरवद्यानि—अनिन्द्यानि, उत्कृष्टानि इत्यर्थः।

ततः सर्वेभ्यः ताम्बूलं दत्त्वा राजा सभाया उदतिष्ठत्। ततः सर्वैरन्योऽन्यम् इत्यभ्यधायि—अद्य विष्णुकवेः कवित्वम् आकर्ण्य सोमनाथेन सम्यक् दौष्ठ्यम् अकारि। ततः समुत्थिता विद्वत्-परिषत्। ततो विष्णु-कविरेकं पद्यं पत्रे लिखित्वा सोमनाथकविहस्ते दत्त्वा प्रणम्य गन्तुम् आरभत—अत्र सभायां त्वम् एव चिरं नन्द"। ततो वाचयति सोमनाथकविः—

एतेषु हा! तरुण-मारुत-धयमान-
दावानलैः कवलितेषु महीरुहेषु।
अम्भो न चेज्जलद! मुञ्चसि मा विमुञ्च
वज्रं पुनः क्षिपसि निर्दय! कस्य हेतोः॥ १९७॥

Then the King distributing betels among all, rose from court. Then all of them said to one another, "Hearing the poem of poet Bishnu Somnath has behaved very wickedly." Then the band of learned men dispersed. The poet Bishnu wrote a poem on a piece of paper, placed it in the hands of Somnath and began to depart. "You alone enjoy long in this court."

The poet Somnath reads, "Oh cloud! It does not matter whether you rain or not when the trees are on fire, fanned by the fresh wind. But oh hard-hearted! Why do you hurl thunderbolt?" (197)

Then the poet Somnath gave him all his property consisting of silk garments, riches, gold and even horses excepting his wife and wearing apparel. Meanwhile, the King went out intent on hunting, he seeing the poet Bishnu, thought within himself, 'I have not given

ततः सोमनाथकविः निखिलम् अपि पट्ट-दुकूल-वित्त-हिरण्यमयीं तुरङ्गमादिसम्पत्तिं कलत्रवस्त्रावशेषं दत्तवान्। ततो राजा मृगयारसप्रवृत्तो गच्छन् तं विष्णुकविम् आलोक्य व्यचिन्तयत्—"मया अस्मै भोजनम् अपि न प्रदत्तम्! माम् अनादृत्य अयं सम्पत्तिपूर्णः स्वदेशं प्रति यास्यति। पृच्छामि—विष्णुकवे! कुतः सम्पत्तिः प्राप्ता?" कविराह—

"सोमनाथेन राजेन्द्र देव! त्वद्गृहभिक्षुणा।
अद्य शोचतमे पूर्वं मयि कल्पद्रुमायितम्"(१) ॥ १९८ ॥

राजा पूर्व्वं सभायां श्रुतस्य श्लोकस्य अक्षरलक्षं ददौ। सोमनाथेन च यावद्दत्तं तावदपि सोमनाथाय दत्तवान्। ततः सोमनाथः प्राह—

किसलयानि कुतः कुसुमानि वा क्व च फलानि तथा वनवीरुधाम्।
अयमकारणकारुणिको नचेद्दितरतोऽह पयांसि पयोधरः ॥१९९॥

him food even. He returns to his own country full of wealth in spite of me, so let me ask him. "Poet Bishnu! Where have you got this wealth from?" The poet said,

"Oh king! Oh Lord! Somnath, a begger in your house gave wealth like a wishing tree to me who was very miserable before."(198)

The King gave a lac for each letter of the verse he had heard before in his court and also gave Somnath as much as he gave him.

---

(१) कल्पद्रुमवत् आचरितम्; यद्वेप्सितं धनं प्रदत्तम् इत्यर्थः।

ततो विष्णुकविः सोमनाथदत्तेन च तुष्टवान्। तदा सोमन्तकविः प्राह।

वहति भुवनश्रेणीं शेषः फणाफलकस्थितां
कमठपतिना मध्ये-पृष्टं सदा स च धार्य्यते।
तमपि कुरुते क्रोड़ाधीनं पयोनिधिरादरा-
दहह महतां निस्सीमानश्चरित्र-विभूतयः॥ २००॥

२८—भोज-मुचुकुन्दकाव्योः।

कदाचित् सौधतले राजानम् एत्य भृत्यः प्राह—"देव! अखिलेष्वपि कोशेषु यत् वित्तजातम् आसीत् तत् सर्वं देवेन कविभ्यो दत्तम्। कोशगृहे धनलेशोऽपि नास्ति। कोऽपि कविः प्रत्यहं द्वारि तिष्ठति। इतः परं कविर्विद्वान् वा कोऽपि राज्ञे

Somnath said, "How could the plants of the forest put forth sprouts, flowers and fruits, if the kind-hearted cloud had not showered rains without any self-interest?" (199)

Then the poet Bishnu was satisfied with the gifts of Somnath. Then the poet Simanta said,

"The great snake bears the earth on its hood, the great tortoise carries it on its back. The ocean keeps it on its lap with care. Ah! the grandeur of the ways of the great is beyond all conception." (200)

One day an attendant came to the king in the palace and said, "My Lord! Your Majesty has given away to the poets all the riches in the treasuries.

न प्राप्य इति मुख्यामात्येन देवसन्निधौ विज्ञापनीयम् इत्युक्तम्। राजा कोशस्थं सर्व्वं दत्तम् इति जानन्नपि प्राह—"अद्य द्वारस्थं कविं प्रवेशय।" ततो विद्वान् आगत्य स्वस्तीति वदन् प्राह—

नभसि निरवलम्बे सीदता दीर्घ-कालं
त्वदभिमुख-निषण्णोत्तान-चञ्चपुटेन।
जलधर! जलधारा दूरतस्तावदास्तां
ध्वनिरपि मधुरस्ते न श्रुतश्चातकेन॥ २०१॥

राजा तदाकर्ण्य—"धिक् जीवितं यत् विद्वांसः कवयश्च द्वारम् आगत्य सीदन्ति" इति तस्मै विप्राय सर्वाण्याभरणान्युत्तार्य्य ददौ! ततो राजा कोशाधिकारिणम् आहूय आह—

There is not even a penny left in the treasury. Every day some poet waits at the door.

"So the prime minister has sent me to inform Your Majesty that henceforth no poet or learned man should be admitted before the King." The King, though knowing that all the wealth in the treasury had been given away, said, 'Admit to-day the poet who waits at the door.' Then the learned man came in, uttered benediction and said,

"Oh cloud! The skylark (chataka), distressed for a long time in the sky, hanging without support, with opened and upturned bills towards you, could not even hear your sweet voice (roaring of thunder) not to speak of having showers of rain. (201)

Hearing these words, the king said, "Fie upon my life, as learned men and poets come at my door and

"भाण्डारिक ! मुञ्ज-राजस्य तथा मे पूर्वेषाञ्च ये कोशाः सन्ति तेषां मध्ये रत्नपूर्णान् कलशान् आनय ततः काश्मीरदेशात् मुचुकुन्दकविरागत्य "स्वस्ति" इत्युक्ता प्राह—

त्वदयशोजलधौ भोज ! निमज्जनभयादिव ।
सूर्य्येन्दुविम्बमिषतो धत्ते कुम्भद्वयं नभः ॥ २०२ ॥

राजा तस्मैप्रत्यक्षरं लक्षं ददौ । पुनः कविराह—

आसन् क्षोणानि यावन्ति चातकाश्रूणि तेऽम्बुद
तावन्तोऽपि त्वयोदार न मुक्ता जलबिन्दवः ॥ २०३ ॥

ततो राजा तस्मै शतं तुरगान् अपि ददौ । ततो भाण्डारिको लिखति—

court grief. He took off all ornaments and handed them over to that Brahman. Afterwards the King summoned the treasurer and said to him, "Store-keeper! Bring here the vessels full of gems out of the treasures of Munja-Raja and my ancestors."

Then a poet, named Muchukunda, came from Kashmere and uttering benediction, said,

"Oh Bhoja! The sky as if afraid of being drowned in the ocean of your fame, holds the two pitchers in the shape of the sun and the moon." (202)

The king gave him a lac for each letter. The poet said again,

"Oh liberal cloud! You have not showered as many drops even, as have been let fall by the skylark in shedding tears." (203)

मुचुकुन्दाय कवये जात्यानश्वाञ्शतं ददौ ।
भोजः प्रदत्तलक्षोऽपि तेनासौ याचितः पुनः ॥ २०४ ॥

ततो राजा सर्वान् अपि वेश्म प्रेष्य अन्तर्गच्छति । ततो राज्ञश्चामरग्राहिणी प्राह—

राजन् मुञ्जकुलप्रदीप सकलक्ष्मापालचूडामणे
युक्तं सञ्चरणं तवाद्भुतमणिच्छत्रेण रात्रावपि ।
माभूत्त्वद्वदनावलोकन-वशाद् व्रीड़ाविनम्रः शशी
माभूच्चेयमरुन्धती भगवती दुश्शीलताभाजनम् ॥ २०५ ॥

Then the King gave him one hundred horses too. The store-keeper writes,

"Bhoja, having been asked to give again even when he has bestowed a lac, gave away one hundred excellent horses to the poet Muchukunda." (204)

Then the King sent all home and went within. And the female chowrie-carrier of the king said,

"Oh King! Star of the family of Munja! Brightest jewel among the Kings! It is quite befitting that you should wander at night, under the cover of the umbrella studded with gems, in as much as, the moon does not behold your face and become ashamed and also the Goddess Arundhuti (star) does not lose her chastity." (205)

२९—भोज-गोपालकविवरयोः ।

अन्यदा कुण्डिननगरात् गोपालो नाम कविरागत्य स्वस्ति-पूर्वकं प्राह—

त्वच्चित्ते भोज ! निर्व्याजं द्वयं तृणकणायते ।(१)
क्रोधे विरोधिनां सैन्यं प्रसादे कनकोच्चयः ॥ २०६ ॥

राजा श्रुत्वापि तुष्टो न दास्यति । राजपुरुषैः सह चर्चां कुर्वाणस्तिष्ठति । ततः कविः व्यचिन्तयत्—"किमु राज्ञा नाश्रावि ?" ततः क्षणेन ससुस्मितम् एवावलोक्य राजानं कविराह—

"हे पाथोद !(२) यथोचितेन भवता दिग्व्याप्तता सर्वतो
मन्ये धीर ! तथा करिष्यसि खलु क्षीराब्धितुल्यं सरः ।
किन्त्वेष क्षमते नहि क्षणमपि ग्रीष्मोष्मणा व्याकुलः
पाठीनादिगणस्त्वदेकशरणस्तद् वर्षं तावत् कियत्" ॥२०७॥

On another day, a poet, named Gopala, came from the city of Kundina and blessing the King, said,

"Oh Bhoja ! Two things seem as worthless as straw to you, namely, the hostile army when you are angry and the heap of gold when you are favourably disposed." (206)

On hearing this, the King, though pleased, did not give him anything. He went on talking with his officers. Then the poet thought, "Did not the King hear me ?"

---

(१) तृणकणायते—तृणकणावत् प्रतीयते ; कनकोच्चयः—स्वर्णराशिः ।
(२) पाथोदः—मेघः ।

राजा कविहृदयं विज्ञाय—"गोपालकवे ! दारिद्र्याग्निना नितान्तं दग्धोऽसि" इति वदन् षोड़श मणीन् अनर्घ्यान् षोड़श दन्तीन्द्रांश्च ददौ ।

३०—भोज-भास्कर-शाकल्यानाम् ।

एकदा राजा धारानगरे विचरन् क्वचित् शिवालये प्रसुप्तं पुरुषद्वयम् अपश्यत् । तयोरेको विगतनिद्रो वक्ति—"अहो ! मम आस्तरासन्न एव त्वं कस्त्वं प्रसुप्तोऽसि जागर्षि नो वा ?" ततस्त्वपर आह—"विप्र ! प्रणतोऽस्मि । अहम् अपि ब्राह्मण-पुत्रः त्वाम् अत्र प्रथम-रात्रौ शयानं वीक्ष्य प्रदीप्ते च प्रदीपे

Then for a moment, seeing the King erect, the poet said to him,

"Oh cloud ! You are high up in the air and cover all quarters of the sky. Methinks you will turn the tank into the ocean of milk. But this group of small fishes, oppressed by the heat of summer, will not for a moment endure a heavy downpour. So rain a little." (207)

The King, knowing the intention of the poet, said, "Poet Gopala, you are hard hit by poverty." Having said this, he gave the poet sixteen invaluable gems and sixteen best elephants.

Once upon a time the King while wandering about

कमण्डलूपवीतादिभिर्ब्राह्मणं ज्ञात्वा भवदास्तरासन्न एवाहं प्रसुप्तः। इदानीं त्वद्गिरम् आकर्ण्य प्रबुद्धोऽस्मि!" प्रथमः प्राह—"वत्स! यदि त्वं प्रणतोऽसि ततो दीर्घायुर्भव। वद कुत आगम्यते? किं ते नाम? अत्र च किं कार्य्यम्?" द्वितीयः प्राह—"विप्र! भास्कर इति मे नाम। पश्चिमसमुद्रतीरे प्रभासतीर्थसमीपे वसतिर्मम। तत्र भोजस्य वितरणं बहुभिः व्यावर्णितम्। ततो याचितुम् अहम् आगतः। त्वं मम वृद्धत्वात् पिटकल्पोऽसि। त्वम् अपि स्वपरिचयं वद।" स आह—"वत्स! शाकल्य इति मे नाम। मया एकशिलानगर्य्यां आगम्यते भोजं प्रति द्रविणाशया। वत्स! त्वयानुक्तम्

in the town of Dhara, saw two men asleep in a temple of Siva; one of them woke up and said, "Ah! You are very near my bed. Who are you? Are you awake or asleep?" The other said, "Brahman, I bow down to you. I, too, am a Brahman boy. Seeing you lying here in first part of the night and knowing you to be a Brahman from your water-pot and sacred thread seen in the light of a burning lamp, I slept beside your bed. Now I awake on hearing your words." The former said, "Child! If you have bowed down to me, may you live long. Say, where do you come from? What is your name? What is your business here?" The latter said, "Brahman, I go by the name of Vaskara. I dwell near the holy place of Pravasa on the coast of the Western Sea.

"Many people there speak highly of Bhoja's charities, so I have come here to beg of him. Old as you are,

अपि दुःखं त्वयि न्यायते। कीदृशं तत् वद।" ततो भास्करः प्राह—"तत! किं ब्रवोमि दुःखम्—

क्षुत्क्षामाः शिशवः शवा इव भृशं मन्दाशया बान्धवा
लिप्सा जर्जर-कर्करी जतुलवैर्नो मां तथा बाधते।
गेहिन्या त्रुटितांशुकं घटयितुं कृत्वा सकाकुस्मितं
कुप्यन्तो प्रतिवेशिलोकगृहिणी सूचिं यथा याचिता॥२०८॥

राजा श्रुत्वा सर्वाभरणान्युत्तार्य तस्मै दत्त्वा प्राह—"भास्कर! सीदन्त्यतीव ते बालाः, झटिति देशं याहि"। ततः शाकल्यः प्राह—

are like a father to me. You too, let me know your identity."

He said, "Child! My name is Sakalya. I have come to Bhoja from the city of Eksila in the hope of getting money. Child! Your misery is quite apparent, though you say nothing about it. Tell me the nature of your distress." Then Vaskara said, "Father, what shall I say about my misery?

"My children emaciated with hunger, relatives who look like corpses on account of repeated disappointments, and worn out waterpots with patches of lac, do not pain me so much as the fact that the neighbouring house-wives show temper and laugh in ridicule when my wife asks a needle of them to mend her torn cloths." (208)

On hearing this, the King took off all his ornaments, handed them over to him and said, "Bhaskara, your children are in great distress, immediately go back to your country."

अत्युद्धृता वसुमती दलितोऽरिवर्गः
क्रोड़ीकृता बलवता बलिराज-लक्ष्मीः।
एकत्र जन्मनि कृतं यदनेन यूना
जन्मत्रये तदकरोत् पुरुषः पुराणः॥ २०९॥
ततो राजा शाकल्याय लक्षत्रयं दत्तवान्।

३१—भोज-काव्योः।

अन्यदा राजा मृगयारसेन विचरन् तत्र पुरःसमागत-हरिण्यां बाणेन विद्धायाम् अपि वित्ताशया कोऽपि कविराह—

श्रीभोजे मृगयां गतेऽपि सहसा चापे समारोपिते-
ऽप्याकर्णान्तगतेऽपि मुष्टिगलिते बाणेऽङ्गलग्नेऽपि च।
स्थानान्नैव पलायितं न चलितं नोत्क्म्पितं नोत्प्लुतं
मृग्या मद्वशगं करोति दयितं कामोऽयमित्याशया॥२१०॥

राजा तस्मै लक्षत्रयं प्रयच्छति।

Then Sakalya said, "The earth was lifted up, the enemies were trampled down and King Bali's goddess of Fortune was captured. What was done by the Supreme Being in three births has been accomplished by this valiant youth in one birth only." (209)

The King offered Sakalya three lacs. On another occasion, the King delightfully roaming about in his hunting excursion, pierced with an arrow a she-deer passing in front of him. Though the deer was pierced, a poet said in the hope of obtaining money.

३२—भोज-विदुष्योः ।

अन्यदा सिंहासनम् अलङ्कुर्वाणे श्रीभोजनृपतौ द्वारपाल आगत्य आह—"देव ! जाह्नवीतीरवासिनी काचन वृद्धब्राह्मणी विदुषी द्वारि तिष्ठति" ! राजा—"प्रवेशय ।" तत आगच्छन्तीं राजा प्रणमति । सा तं "चिरञ्जीव" इत्युक्ताह—

"भोजप्रतापाग्निरपूर्वं एष जागर्त्ति भूभृत्कटकस्थलीषु ।
यस्मिन् प्रविष्टे रिपुपार्थिवानां तृणानि रोहन्ति गृहाङ्गणेषु"॥२११॥

राजा तस्यै रत्नपूर्णं कलशं पयच्छति । ततो लिखति भाण्डारिकः—

Though King Bhoja came out a-hunting stringed his bow, pulled it up to his ear and let go the arrow from his grip which stuck into the body of the deer, she did neither fly from the spot, nor moved, nor trembled, nor leaped up as she took him to be cupid incarnate, and hoped that he would bring her husband under her control. (210)

The King presented him with three lacs.

On another occasion, the King was seated on the throne when the porter came and said, "Your Majesty ! One aged and learned Brahmin-lady who lives on the banks of the Ganges, waits at the gate." King—"Admit her."

As she was entering, the King bowed down to her, she, too, blessed him, "May you live long," and said, "The fire of Bhoja's valour ever burns at the forts of the Kings. When it makes its way in, grass grows in the courtyards of the hostile kings. This is strange." (211)

"भोजेन कलशो दत्तः सुवर्णमणिसम्भृतः ।
प्रतापस्तुतितुष्टेन वृद्धायै राजसंसदि ॥ २१२ ॥

३३—भोजचौरयोः ।

अन्यदा दूरदेशात् आगतः कश्चित् चौरो राजानं प्राह—"देव ! सिंहलदेशे मया काचन चामुण्डालये राजकन्या दृष्टा । सा च मां दृष्ट्वा मालवदेशदेवस्य महिमानं बहुधा श्रुतं त्वम् अपि वदेति पप्रच्छ । मया च तस्या देवगुणा व्यावर्णिताः । सा च अत्यन्ततोषात् चन्दनतरोर्निरुपमं गर्भखण्डं दत्त्वा यथास्थानं प्रपेदे । देव ! गुणाभिवर्णनप्राप्तं तदेतत् गृह्यताम् ।

The King gave her a pot filled with gems. Then the store-keeper writes, "Bhoja being pleased with the praise of his valour, gave before the court a vessel, full of gold to an old lady." (212)

On another occasion, a thief came from a distant land and said to the king, "Oh Lord ! I have seen a princess in the temple of Chamunda in Sinhala (Ceylon). Seeing me she said, "I have heard of the ample greatness of the King of Malwa. You, too, speak of it if you know."

I described Your Majesty's merits before her. She, too, being highly pleased, gave me the matchless essence of a sandal wood and went her way. Oh Lord ! Please accept this which is obtained by the praise of your merits. Bees and serpents come round it owing to the profuse fragrance issuing from it.

एतत्प्रसृतपरिमलभरेण भृङ्गा भुजङ्गाश्च समायान्ति।" राजा तद्गृहीत्वा तुष्टस्तस्मै लक्षं दत्तवान्। ततो दामोदरकविस्तन्निमित्तेन राजानं स्तौति—

श्रीमच्चन्दनवृक्ष! सन्ति बहवस्ते शाखिनः कानने
येषां सौरभमात्रकं निवसति प्रायेण पुष्पश्रिया।
प्रत्यङ्गं सुकृतेन तेन शुचिना ख्यातः प्रसिद्धात्मना
योऽसौ गन्धगुणस्त्वया प्रकटितः क्वासाविह प्रेक्ष्यते ॥ २१३ ॥

राजा स्वस्तुतिं बुध्वा लक्षं ददौ।

३४—भोज-सूत्रधार्य्यौः।

ततो द्वारपाल आगत्य प्राह—देव! काचित् सूत्रधारी द्वारि वर्त्तते। राजाह—"प्रवेशय।" ततः सा आगत्य राजानं प्रणिपत्य आह—

The King looked at it and being pleased, gave him a lac. Then the poet Damoodar, praises the King, on its pretext.

"Oh sandal tree! There are many trees in the forest whose fragrance is mostly confined to their flowers. But you are famous for having sweet, pure fragrance in every limb of yours. Where else can be seen the fragrance you give out?" (213)

The King understanding it to be his praise, gave him a lac. Then the porter came and said, "One carpenter-woman is waiting at the door."

"बलिः पातालनिलयोऽधःकृतश्चित्रमत्र किम् ।
अधःकृतो दिविस्थोऽपि चित्रं कल्पद्रुमस्त्वया" ॥ २१४ ॥

राजा तस्मै प्रत्यक्षरं लक्षं ददौ ।

३५—भोज-मल्लिनाथयोः ।

ततः कदाचित् मृगयापरिश्रान्तो राजा क्वचित् सहकारतरोरधस्तात् तिष्ठति स्म । तत्र मल्लिनाथाख्यः कविरागत्य प्राह—

शाखा-शत-चितवियतः सन्ति कियन्तो न कानने तरवः ।
परिमलभरमिलदलिकुलदलितदलाः शाखिनो विरलाः ॥२१५॥

ततो राजा तस्मै हस्तवलयं ददौ ।

King—Admit her. Then she came and bowing to the King said, "It is no wonder that Bali, who dwells in the underworld, has been placed low. But it is a marvel that you have brought down the divine wishing-tree from heaven." (214)

The King gave a lac for each letter.

Then on one occasion, the King fatigued in hunting sat down under a mangoe tree. A poet, named Mallinatha came there and said, "Are there not many trees in the forest with branches spreading up towards the sky? Trees are rare, the leaves of which are pressed by swarms of bees attracted by their fragrance." (215)

The King gave him his own bracelet. While the King was sitting there, a learned man came there and blessing him said, "Oh King! I dwell in Southern India and am travelling from Benares on pilgrimage. The

३६—भोज-मान्त्रिकविप्रयोः ।

तत्रैव आसीने राज्ञि कोऽपि विद्वान् आगत्य "स्वस्ति" इत्युक्त्वा प्राह—"राजन्! काश्मीरदेशम् आरभ्य तीर्थयात्रया परिभ्रम्यते दक्षिण-देशवासिना मया।" राजा—"भवादृशानां तीर्थयात्रिनां दर्शनात् कृतार्थोऽस्मि।" स आह—"वयं मान्त्रिकाश्च।" राजाह—"विप्रेषु सर्वं सम्भाव्यते।" राजा पुनः प्राह—"विप्र! मन्त्रविद्यया यथा परलोके फलप्राप्तिः तथा किम् इह लोकेऽप्यस्ति?" विप्रः—राजन्! सरस्वती-चरणाराधनात् विद्यावाप्तिः विश्वविदिता। परं धनावाप्तिः भाग्याधीना—

गुणाः खलु गुणा एव न गुणा भूतिहेतवः।
धनसञ्चयकर्तॄणि भाग्यानि पृथगेव हि ॥ २१६ ॥

king said, "Blessed am I at the sight of pilgrims like you."

He said, "We are also sorcerers." The King said, "Everything is possible with the Brahmans." The King said again, "Oh Brahman, does sorcery yield fruit in this world too just as it does in the next world?" The Brahman said, "Oh King, that the worship of the feet of Saraswati (goddess of learning) leads to the acquisition of learning is well known all the world over. But the acquisition of wealth depends upon chance. Merit is merit, and it is never the source of prosperity. Chances which bring about the accumulation of wealth are quite different." (216)

देव ! विद्या-गुणा एव लोकानां प्रतिष्ठायै भवन्ति, न तु केवलं सम्पदः। देव,

आत्मायत्ते गुणग्रामे नैर्गुण्यं वचनीयता।
दैवायत्तेषु वित्तेषु पुंसां का नाम वाच्यता ॥ २१७ ॥

देव ! मन्त्राराधनेन अप्रतिहता शक्तिः स्यात्। देव ! एवं कुतूहलं पश्य। मया यस्य शिरसि करो निधीयते स सरस्वती-प्रसादेन अस्खलितविद्याप्रसारः स्यात्।" राजा प्राह—"सुमते ! महती देवताशक्तिः।" ततो राजा काम् अपि दासीम् आकार्य्य विप्रं प्राह—"द्विजवर ! अस्या दास्याः शिरसि करं निधेहि।" विप्रस्तस्याः शिरसि करं विधाय तां प्राह—"देवि ! यद् राजा आज्ञापयति तत् वद।" ततो

"Oh Lord ! Learning earns not only good name but also wealth for men. It is in our power to acquire good qualities. Absence of good qualities is censurable. As regards wealth which depends upon chance, no blame attaches to men." (217)

"Oh Lord ! Irresistible power is acquired by chanting mantras. Lord ! Mark a curious thing. He, on whose head I shall place my hand will be favoured with an uninterrupted flow of learning by the grace of Saraswati."

The King said, "Oh intelligent man ! Great is the power of a god." Then the King called a female-attendant and asked the Brahman to place his hand on her head. The Brahman laying his hand upon her head, said to her, "Answer the King's question, oh goddess !"

दासी प्राह—"देव! अहम् अद्य समस्तवाङ्मयजातं हस्तामलकवत् पश्यामि। देव! आदिश किं वर्णयामि?" ततो राजा पुरः खड्गं वीक्ष्य प्राह—खड्गं मे व्यावर्णय" इति। दासी प्राह—

धाराधरस्त्वदसिरेष(१) नरेन्द्र! चित्रं
वर्षन्ति वैरिवनिताजनलोचनानि।
कोशेन सन्ततमसङ्गतिराहवेऽस्य
दारिद्र्यमभ्युदयति प्रति-पार्थिवानाम्॥ २१८॥

राजा तस्यै रत्नकलशान् पञ्च ददौ।

Then the female attendant said, "My Lord! I see the entire science of learning as vividly as a myrobalan placed in my hand. Sire! Please order what I shall describe."

The King seeing a sword before him said, "Describe my sword." The attendant said, "Oh King of Dhara! This sword of yours causes tears flow from the eyes of the wives of your enemies. In battle it always keeps aloof from the sheath and inflicts poverty upon the hostile kings." (218)

The King gave her five vessels full of gems. Then came there in the meantime five poets from some country. Seeing the face of the King grow dark at their sight, poet Maheswara said on the pretext of a tree.

---

(१) धराधरः—मेघः।

३७—भौज कविपञ्चकयोः ।

ततस्तस्मिन् क्षणे कुतश्चित् पञ्च कवयः समाजग्मुः । तान् अवलोक्य ईषद्विच्छायमुखं राजानं दृष्ट्वा महेश्वरकविः वृक्षमिषेणाह—

किं जातोऽसि चतुष्पथे ? घनतरं-छन्नोऽसि किं छायया ?
छन्नश्चेत् फलितोऽसि किं फल-भरैराढ्योऽसि किं संनतः ।
हे सद्-वृक्ष ! सहस्व सम्प्रति चिरं शाखाग्रिखाकर्षण-
क्षोभामोटनभञ्जनानि जनतः स्वैरेव दुश्चेष्टितैः ॥ २१९ ॥

ततो राजा तस्मै लक्षं ददौ । ततस्ते द्विजवराः पृथक् पृथक् आशीर्वचनम् उदीर्य्य यथाक्रमं राजाज्ञया कम्बल उपविश्य मङ्गलं चक्रुः । तत एकः प्राह—

"Are you grown on a crossway? Are you covered with deep shade? If shaded, have you become fruitful? Are you rich in and bent down with fruits? Oh good tree! Now suffer your twigs to be pulled, shaken, twisted and broken for long, by men as the result of your own wicked deeds." (219)

The King gave him a lac. Then those good Brahmins blessing the King separately, sat down in order, upon blankets with his permission and wished him well. Then one of them read out, "Let the Great Tortoise (Kurma Avatar) float on the waters of the Ganges of the underworld; The Great Boar chew the grass growing on its banks, the great snake losen its fangs; the elephants of the eight quarters eat the lotus

"कूर्मः पातालगङ्गापयसि विहरतां तत्तटीरूढ़मुस्ता-
मादत्तामादिपोत्रो शिथिलयतु फणामण्डलं कुण्डलीन्द्रः।
दिग्मातङ्गा मृणालीकवलन-कलनां कुर्वतां पर्वतेन्द्राः
सर्वे स्वैरं चरन्तु त्वयि वहति विभो! भोज! देवीं धरित्रीम्" ॥२२०॥

राजा चमत्कृतः तस्मै शतम् अश्वान् ददौ। ततो भाण्डारिको लिखति—

"क्रीड़ोद्याने नरेन्द्रेण शतमश्वा मनोजवाः।
प्रदत्ताः कामदेवाय सहकारतरोरधः" ॥ २२१ ॥

३८—विक्रमार्कस्य।

कदाचित् भोजो विचारयति स्म—"मत्सदृशो वदान्यः कोऽपि नास्ति" इति। तद्-गर्वं विदित्वा मुख्यामात्यो विक्रमार्कस्य पुण्यपत्रं भोजाय प्रदर्शयामास। भोजस्तत्र

stalk; and all the great mountains roam at their ease, when, oh Lord Bhoja, you are bearing the burden of the earth." (220)

The King, being charmed at this, gave him one hundred horses. Then the treasurer writes, "In the pleasure garden, under a mangoe tree the King gave away one hundred horses swift as mind to Kamadeva." (221)

On one occasion Bhoja revolved in his mind, 'There is none so liberal as I am!' Knowing the King's pride the prime minister showed him Bikramaditya's deed of

पत्रे कञ्चित् प्रस्तावम् अपश्यत्। तथाहि विक्रमार्कः पिपासया प्राह—

"स्वच्छं सज्जनचित्तवल्लघुतरं दीनार्त्तिवच्छीतलं
पुत्रालिङ्गनवत् तथैव मधुरं तद्-बाल्यसल्लपवत्।
एलोशीर-लवङ्ग-चन्दन-लसत्कर्पूर-कस्तूरिकाजाती-
पाटलि-केतकैः सुरभितं पानीयमानीयताम्" ॥ २२२ ॥

ततो मागधः प्राह—

"वक्त्राम्भोजं सरस्वत्यधिवसति सदा श्रोण पवाधरस्ते
बाहुः काकुत्स्थवीर्य्य-स्मृतिकरणपटुर्दक्षिणस्ते समुद्रः।
वाहिन्यः पार्श्वमेताः क्षणमपि भवतो नैव मुञ्चन्त्यभीक्ष्णं
स्वच्छे चित्ते कुतोऽभूत् कथय नरपते! तेऽम्बुपानाभिलाषः"॥२२३॥

gift. Therein Bhoja found a topic. Vikramarka, desirous of drinking water, said, "Bring water transparent as a good man's heart, light like the distress of the wretched, cool as the embrace of a son, sweet as the prattle of the child and scented with cardamom, khoskhus, cloves, sandal, bright camphor, musk, jasmine, rose and screwpine flower." (222)

Then the court-bard said, "The goddess of learning dwells in your mouth which resembles a lotus. Your lips are ever ruddy like sona flowers. Your right arm, always reminding men of the valour of Rama, is terrible like the sea. These soldiers never leave your side for a moment. Oh King! Please tell how have you the desire for drinking water, your heart being so pure." (223)

ततो विक्रमार्कः प्राह—

अष्टौ हाटककोटयस्त्रिनवतिर्मुक्ताफलानां तुलाः
पञ्चाशन्मधुगन्ध-मत्त-मधुपाः क्रोधोद्धताः सिन्धुराः(१)।
अश्वानामयुतं प्रपञ्च-चतुरं दासीगणानां शतं
दत्तं पाण्ड्यनृपेण ढौकितमिदं वैतालिकायार्पणम् ॥ २२४ ॥

ततो भोजः प्रथमत एव अद्भुतं विक्रमार्कचरितं दृष्ट्वा निजगर्वं तत्याज।

३९—भोज-निःस्वब्राह्मणयोः।

ततः कदाचित् धारानगरे रात्रौ विचरन् राजा कस्मिंश्चित् देवालये शीतालुं ब्राह्मणम् इत्थं पठन्तम् अवलोक्य स्थितः—

"शीतेनाध्युषितस्य माघ-जलवच्चिन्तार्णवे मज्जतः
शान्ताग्नेः स्फुटिताधरस्य घमतः क्षुत्क्षामकुक्षेर्मम।
निद्रा काप्यवमानितेव दयिता संत्यज्य दूरं गता
सत्पात्रप्रतिपादितेव कमला नो क्षीयते शर्वरी" ॥२२५॥

Then Vikramarka said, "Offer the bard all the presents given me by the King of Pandya, namely, eight crores of gold coins, two hundred and seventy tulas of pearls, fifty fiery elephants wild at the smell of honey and also drinking it, ten thousand horses, hundred maids expert in all sorts of works." (224)

Then Bhoja noticing the wonderful behaviour of Vikrama for the first time gave up his pride.

---

(१) सिन्धुराः—गजाः।

इति श्रुत्वा राजा प्रातस्तम् आहूय पप्रच्छ—"विप्र! पूर्वेद्युः रात्रौ त्वया दारुणः शीतभारः कथं सोढः?" विप्र आह—

रात्रौ जानुर्दिवा भानुः क्षशानुः सन्ध्ययोर्द्वयोः।
एवं शीतं मया नीतं जानुभानुक्षशानुभिः॥ २२६॥

राजा तस्मै सुवर्णकलशत्रयं प्रादात्। ततः कविः राजानं स्तौति—

"धारयित्वा त्वयात्मानं महात्यागधनायुषा।
मोचिता बलिकर्णाद्याः स्वयशोगुप्तकर्म्मणः" ॥ २२७॥

राजा तस्मै लक्षं ददौ।

Then on another occasion the King, while wandering about at night in the city of Dhara saw in a temple a Brahman shivering with cold and reading thus, and stood there. "I am suffering from cold, as intense as the waters of the month of Magha (February) sinking into the ocean of anxiety. My power of digestion has left me (lit. fire is quenched), my lips have cracked. I am shivering; my stomach is lean with hunger. Sleep has left me and gone afar like an insulted wife. But the night does not fade away like Fortune bestowed upon a worthy person." (225)

Hearing this the King summoned him in the morning and enquired, "Brahman! How did you bear the cold last night?" The Brahman said, "The knees at night, the sun by day and fire in twilights are my stay. Thus I bear the cold with the help of my knees, the sun and the fire." (226)

The King gave him three vessels of gold. Then the poet praises the King.

४०—भोज-मयूरकव्योः ।

एकदा क्रीड़ोद्यानपाल आगत्य एकम् इक्षुदण्डं राज्ञः पुरो मुमोच । तं राजा करे गृहीतवान् । ततो मयूरकविः नितान्तपरिचयवशात् आत्मनि राज्ञा कृताम् अवज्ञां मनसि निधाय इक्षुमिषेणाह—

कान्तोऽसि नित्यमधुरोऽसि रसाकुलोऽसि
किञ्चासि पञ्चशरकामुकमद्वितीयम् ।
इक्षो ! तवास्ति सकलं परमेकमूनं
यत् सेवितो भजसि नीरसतां क्रमेण ॥ २२८ ॥

राजा कविहृदयं ज्ञात्वा मयूरं सम्मानितवान् ।

You being born and blest with longivity, boundless wealth, and charity have released Bali, Karna and others, who so long perpetuated the memory of their deeds by their fame (*i.e.*, Bhoja has caused their names to be forgotten, by his charity). (227)

The King gave him a lac.

Once upon a time the keeper of the pleasure-garden came and kept a piece of sugarcane before the King. The King held it in his hands.

Remembering the contempt shown by the King, which came out of too much familiarity, the poet Mayura said in the pretext of a sugarcane.

"Oh sugarcane! you are beautiful, ever-sweet and full of juice. Not to say more you are the matchless bow of Cupid. You have all but there is one thing

४१—भोज-चौरयोः ।

ततः कदाचित् रात्रौ सौधोपरि क्रीड़ापरो राजा शशाङ्कम् आलोक्य प्राह—

"यदेतच्चन्द्रान्त-र्जलद-लव लीलां वितनुते
तदाचष्टे लोकः शशक इति नो मां प्रति तथा ।"

ततश्चाधो-भूमौ सौधान्तः-प्रविष्टः कश्चित् चौर आह—

"अहं त्विन्दुं मन्ये त्वदरि-विरहाक्रान्त-तरुणी-
कटाक्षोल्कापात-व्रण-कण-कलङ्काङ्कित-तनुम् ॥ २२९ ॥

राजा तत् श्रुत्वा प्राह—"अहो महाभाग! कस्त्वम् अर्द्धरात्रे कोशगृहमध्ये तिष्ठसि" इति। स आह—"देव! अभयं

wanting, the more you are tasted, the less juicy you become." (228)

The King, knowing the intention of the poet Mayura honoured him.

Then, on one night, the King sporting in the palace, saw the moon and said, "That which looks like a speck of cloud in the moon is said to be hare. But I do not think so."

Then a thief who entered the lower flat of the palace, said,

"But I think the stain in the body of the moon is due to the wound caused by the meteor-like glance of the young wives of your enemies oppressed with the pangs of separation." (229)

नो देहि" इति। राजा तथेति आह। ततो राजानं स चौरः प्रणम्य स्ववृत्तान्तम् अकथयत्। तुष्टो राजा चौराय दश कोटीः सुवर्णस्य अष्टौ मत्तगजेन्द्रांश्च ददौ।

ततः कोशाधिकारी धर्म्मपत्रे लिखति—

"तदस्मै चोराय प्रतिनिहत-मृत्यु-प्रतिभिये
प्रभुः प्रीतः प्रादादुपरितनपादद्वयकृते।
सुवर्णानां कोटीर्दश दशन-कोटि-क्षत-गिरीन्
गजेन्द्रानप्यष्टौ मद-मुदित-कूजन्-मधुलिहः" ॥ २३० ॥

The King, hearing this, said, "Oh Fortunate one! Who are you that stand in the treasury at midnight?" He said, "Oh Lord?

"Assure me of your word for safety."

The King said, "Be it so." The chief bowed to the King and gave an account of himself. The King, being pleased gave him ten crores of gold coins and eight rutting elephants. The treasurer writes on the deed of gift.

"The lord being pleased gave for the first two feet to that thief whose fears for death were set at rest, ten crores of gold coins, and eight elephants, the tusks of which pierce the mountains and which had around them bees humming at the smell of their rut." (230)

४२—भोज-कौपीनावशेष-विदुषोः ।

ततः कदाचित् द्वारपाल आगत्य प्राह—"देव ! कौपीनावशेषो विद्वान् द्वारि वर्त्तते" इति। राजा—"प्रवेशय" इत्याह। ततः प्रविष्टः स कविर्भोजम् आलोक्य "अद्य मे दारिद्र्यनाशो भविष्यति" इति मत्वा तुष्टो हर्षाश्रूणि मुमोच। राजा तम् आलोक्य प्राह—"कवे ! किं रोदिषि" इति ? ततः कविराह—"राजन् ! आकर्णय मद्-गृह-स्थितिम्—

'अये लाजा' उच्चैः पथि वचनमाकर्ण्य गृहिणी
शिशोः कर्णौ यत्नात् सुपिहितवती दीनवदना।
मयि क्षीणोपाये यदकृत दृशावश्रुशबले
तदन्तःशल्यं मे त्वमेव पुनरुद्धर्त्तुमुचितः ॥ २३१ ॥

Then one day the porter came and said, "Oh Lord ! A learned man waits at the door who has only a loin cloth on him." King—Bring him in. Entering and seeing Bhoja, that poet thought that his poverty would come to an end that day, and shed tears of joy. Seeing him, the King said, "Poet, what makes you weep ?" The poet said, "King ! Listen to my household affairs. My wife who looked dejected, carefully covered the ears of her child when she heard, 'Fried paddy hawked out loudly on the road.' That her eyes were red with tears, as I was void of any means, was my heart-breaking grief. You should deliver me of this." (231)

राजा "शिव शिव, कृष्ण कृष्ण" इत्युदीरयन् प्रत्यक्षरलक्षं दत्त्वा प्राह—"सुकवे ! त्वरितं गच्छ गृहम्। त्वद्गृहिणी खिन्नाभुत्" इति।

४३—भोज-शाम्भवकव्योः।

ततः कदाचित् मृगयापरिश्रान्तो राजा कस्यचित् महावृक्षस्य छायाम् आश्रित्य तिष्ठति स्म। तत्र शाम्भवदेवो नाम कविः कश्चित् आगत्य राजानं वृक्षमिषेणाह—

आमोदैर्मरुतो मृगाः किसलयोल्लासैस्त्वचा तापसाः
पुष्पैः षट्चरणाः फलैः शकुनयो घर्मार्दिताश्छायया।
स्कन्धैर्गन्धगजा स्वयैव विहिताः सर्वे कृतार्थास्तत
स्त्वं विश्वोपकृतिच्छमोऽसि भवता भग्नापदोऽन्ये द्रुमाः ॥२३२॥

The King uttered, "Siva, Siva, Krishna, Krishna," gave him a lac for each letter and said, "Oh good poet! Go home at once, your wife is sad."

One day the King, fatigued in hunting, sat under the shade of a big tree. Then a poet, named Sambadeva, came there and said to the King in the pretext of a tree.

"You have satisfied all these,—The wind by your fragrance, the deer by your fresh sprouts, the hermits by your bark, the bees by your flowers, the birds by your fruits, creatures oppressed by the sun by your shade, rutting elephants by your trunks. You are able to do good to the whole universe, other trees are freed from distress by you." (232)

किञ्च—

अविदित-गुणापि सत्कविभणितिः कर्णेषु वमति मधुधाराम् ।
अनधिगतपरिमलापि च हरति दृशं मालतीमाला ॥ २३३ ॥
ताभ्यां श्लोकाभ्यां चमत्कृतो राजा प्रत्यक्षरं लक्षं ददौ ।

४४—भोज-ब्राह्मणयोः ।

अन्यदा श्रीभोजः श्रीमहेश्वरं नन्तुं शिवालयम् अभ्यगात् । तदा कोऽपि ब्राह्मणो राजानं शिवसन्निधौ प्राह—देव !

अर्द्धं दानव वैरिणा गिरिजयाप्यर्द्धं शिवस्याहृतं
देवेत्थं जगतीतले पुरहराभावे समुन्मीलति ।
गङ्गा सागरमम्बरं शशिकला नागाधिपः क्ष्मातलं
सर्वज्ञत्वमधीश्वरत्वमगमत्त्वां मां तु भिक्षाटनम् ॥ २३४ ॥

राजा अक्षर-लक्षं ददौ ।

Moreover.

The verse of a good poet pours a flow of honey into the ears, though its merit is unknown. The garland of 'Malati' flowers is a feast to the eyes, though its fragrance is not smelt. (233)

The King, being charmed by those two poems gave a lac for each letter.

On another occasion King Bhoja went to the temple of Siva to bow to god Maheswara. Then one Brahmin said to the King in the presence of Siva,

"Oh Lord! Half of Siva was taken up by Vishnu (the enemy of the Danabas) and the other half by

४५—भोज-विदुषोः ।

ततः कदाचित् द्वारपाल आगत्य प्राह—"देव ! कोऽपि विद्वान् द्वारि तिष्ठति" इति । राजा—"प्रवेशय" इति । ततः प्रविष्टो विद्वान् पठति—

"क्षणमप्यनुगृह्णाति यं दृष्टिस्तेऽनुरागिणी ।
ईर्ष्ययेव त्यजत्याशु तं नरेन्द्र ! दरिद्रता" ॥ २३५ ॥

राजा लक्षं ददौ ।

Parvati. Thus Purahara Siva disappearing from earth, the Ganges entered the sea, the crescent of the moon the sky, the great snake the earth and omniscience and supremacy came to yourself and mendicancy to myself." (234)

The King gave a lac for each letter.

One day the porter came and said, "Oh Lord! A learned man waits at the gate."

King—"Bring him in."

The Poet entered and read,

"Poverty leaves him at once, as if, out of jealousy, whom you favour with your benign look." (235)

The King gave a lac.

५६—भोज-भवभूत्योः ।

ततः कदाचित् सिंहासनम् अलङ्कुर्वाणे श्रीभोजे द्वारपाल आगत्य प्राह—"देव ! वाराणसी-देशात् आगतः कोऽपि भवभूतिर्नाम कविः द्वारि तिष्ठति" इति। राजा प्राह—"प्रवेशय" इति। ततः प्रविष्टः सोऽपि सभाम् अगात्। ततः सभ्याः सर्वे तदागमनेन तुष्टा अभूवन्। राजा च भवभूतिं प्रेक्ष्य प्रणमति स्म। स च "स्वस्ति" इत्युक्त्वा तदाज्ञयोपविष्टः। भवभूतिः प्राह—"देव !

नानीयन्ते मधुनि मधुपाः पारिजातप्रसूनै-
र्नाभ्यर्थ्यन्ते तुहिनरुचिना चन्द्रिकायां चकोराः।
अस्मद्वाचां धुरिमधुरिमा यद्यपूर्वावतारः
सोल्लासाः स्युः स्वयमिह बुधाः किं सुधाभ्यर्थनाभिः ॥२३६॥

Then one day, when King Bhoja was seated on the throne, the porter came and said, "Your Majesty ! A poet, named Bhababhuti, hailing from Banares, waits at the gate."

King—"Admit him."

He entered and came to the court—All the courtiers were pleased at his arrival. The King, too, saw Bhababhuti and bowed down to him. He, too, uttered benediction and sat with his permission.

Bhababhuti said,

"Oh Lord ! Bees do not require to be brought by the Parijata flowers to their honey. Nor the Chakores

नास्माकं शिविका न कापि कटकाद्यलङ्क्रिया सत्क्रिया
नोत्तुङ्गस्तुरगो न कश्चिदनुगो नैवाम्बरं सुन्दरम् ।
किन्तु क्ष्मातलवर्त्त्यशेष-विदुषां सहित्य-विद्या-जुषां
चेतस्तोषकरी शिरोनतिकरी विद्याऽनवद्यास्ति नः" ॥२३७॥

इत्याकर्ण्य बाणपण्डितपुत्रः प्राह—"आः पाप! धारा-धीशसभायाम् अहङ्कारं मा कृथाः—

निश्वासोऽपि न निर्याति बाणे हृदय-वर्त्मनि ।
किं पुनः प्रकटाटोपपदबद्धा सरस्वती ?" ॥ २३८ ॥

(doves) require to be invited by the moon to the moon-light. If our speeches open with a sweet beginning, learned men will of themselves be delighted. It is no use calling their attention. (236)

"We have neither palanqueens, nor materials for furnishing forts, nor big horses nor attendants nor fine clothes, but we are possessed with the flawless learning which satisfies the mind of all the literary men on earth and makes them bow down their head." (237)

Hearing this, the son of Pandit Bana said, "Oh villain! Do not brag in the court of the King of Dhara.

"The very thought of Bana makes us hold our breath, not to speak of learning couched in words of pride." (238)

ततो भवभूतिः पराभवम् असहमानः प्राह—

"हठादाकृष्टानां कतिपयपदानां रचयिता
जनः स्पर्द्धालुश्चेदहह ! कविना वश्यवचसा ।
भवेदद्य श्वो वा किमिह बहुना पापिनि कलौ
घटानां निर्मातुस्त्रिभुवनविधातुश्च कलहः ॥ २३९ ॥

पुनराह—

"कालिदास-कवेर्वाणी कदाचिद् मदिरा सह ।
कलयत्यद्य साम्यं चेद् भीता भीता पदे पदे" ॥ २४० ॥

ततः कालिदासः प्राह—"सखे भवभूते ! महा-कविरसि । अत्र किं वक्तव्यम् ।

Then Bhababhuti, unable to bear the insult, said,

"Ah, if one who composes a few lines (sentences) at random with difficulty, vie with a poet who has command over language then in this wicked age of Kali (Iron-age) there will be a contest here below between a potter (maker of earthen pots) and the creator of the universe, not to say more." (239)

He again said,

"The speech of Poet Kalidasa may somewhat be compared with mine. But, if compared to-day, his speech will resemble mine faultering, as it does, at every step." (240)

Then Kalidasa said,

"Friend Bhababhuti ! You are a great poet, what can be said on that point ?

उमा धारेन्द्र-परिषन्मह्या-पण्डित-मण्डिता ।
आवयोरन्तरं वेत्ति राजा वा शिव-सन्निभः(१) ॥ २४१ ॥

राजा कालिदासं प्राह—"सुकवे ! भवभूतिना सह साम्यं तव न वक्तव्यम् ।" भवभूतिराह—"देव ! किमिति वारयसि ?" राजाह—"सर्व्व-प्रकारेण कविरसि ।" ततो बाणः प्राह—"राजन् ! भवभूतिः कविश्चेत् कालिदासः किं वक्तव्यः ?" राजाह—"बाण, कवे ! कालिदास कविर्न । किन्तु पार्व्वत्याः कश्चित् अवनौ पुरुषावतार एव ।" ततो भवभूतिराह—"देव ! पक्षपातेन वदसि ।" ततः कालिदासः प्राह—

"This court of the King of Dhara adorned with great scholars is like Uma and the King himself is like Siva. They know the distinction between us." (241)

The King said to Kalidasa, "Oh good poet! We should not compare you with Bhababhuti." Bhababhuti said, "Oh King! What prevents you ?"

King—"You are a poet in every way."

Then Bana said, "Oh King! If Bhababhuti is a poet, what is to be said to Kalidasa ?"

King—"Oh poet Bana! Kalidasa is not a poet. But he is, as it were, a male incarnation of Parvati on this earth."

---

(१) अत्र राजाज्ञया—भवभूतिकालिदासौ उभौ पृथक् कवितार्द्धं रचितवन्तौ तत् तु अश्लीलत्वात् परित्यक्तम् । The King asked Kalidasa and also Bhababhuti to compose verses on love. Here follows two slokas, one of Kalidasa and the other of Bhababhuti, which are undoubtedly indelicate ; as such, they are left off.

"देव ! अपख्यातिर्मा भूत् । भुवनेश्वरीदेवतालयं गत्वा तत्-सन्निधौ तां पुरस्कृत्य घटे संशोधनीयं त्वया ।" ततः भोजः सर्व-कविवृन्द-परिवृतः सन् भुवनेश्वरीदेवालयं प्राप्य तत्र तत्-सन्निधौ भवभूतिहस्ते घटं दत्त्वा श्लोकद्वयञ्च तुल्यपत्रद्वये लिखित्वा तुलायां मुमोच । ततो भवभूतिभागे लघुत्वोड्डूताम् ईषदुन्नतिं ज्ञात्वा देवी भक्तपराधीना सदसि तत्परिभवो मा भूत् इति स्रावतंस-कङ्कार-मकरन्दं वाम-कर-नखाग्रेण गृहीत्वा भवभूतिपत्रे चिक्षेप । ततः कालिदासः प्राह—

Bhababhuti said, "Oh Lord! Give your judgment impartially." Then Kalidasa said, "Oh King! Let there be no stain upon your reputation. Let us go to the temple of Bhubaneswari and you should decide the case with the help of a pitcher before her." Then Bhoja, accompanied by the whole band of poets went to the temple of Bhubaneswari, placed a pitcher in the hand of Bhababhuti in her presence, wrote the two verses on two similar papers, and placed them on a scale. Then knowing that the scale with Bhababhuti's verse went up being lighter, the goddess, who is yielding to her devotees, did not desire that her devotee should be disgraced before the whole court, took—with the top of the nails of her left hand, the honey of the white lily which formed her earring and threw it on Bhababhuti's note.

Then Kalidasa said, "Blessed I am."

My verse and that of Bhababhuti being placed on the scale and his verse being apparently lighter, the

अहो मे सौभाग्यं मम च भवभूतेश्च भणितं
घटायामारोप्य प्रतिफलति तस्यां लघिमनि ।
गिरां देवी सद्यः श्रुति-कलित-कह्लार-कलिका-
मुधूली-माधुर्य्यं क्षिपति परिपूर्त्यै भगवती ॥ २४२ ॥

ततः कालिदासपादयोः पतति भवभूतिः । राजानञ्च विशेषज्ञं मनुते स्म । ततो राजा भवभूतिकवये शतं मत्त-गजान् ददौ ।

४७—भोज-कोङ्कणदेशवासिविप्रयोः ।

अन्यदा कोङ्कणदेशवासी विप्रो राज्ञे "स्वस्ति" इत्युक्त्वा प्राह—

शुक्ति-द्वय-पुटे-भोज ! यशोऽब्धौ तव रोदसी ।
मन्ये तदुद्भवं मुक्ताफलं शीतांशु-मण्डलम् ॥ २४३ ॥

राजा तस्मै लक्षं ददौ ।

goddess at once throws the honey of the dust of the bud of white lily worn on her ears in order to restore the equilibrium. (242)

Then Bhababhuti fell at the feet of Kalidassa and regarded the King as highly experienced. Then the King gave hundred ruttling elephants to Poet Bhababhuti.

One day a Brahmin who lived in Konkana blessed the King and said, "Earth and heaven are two pearl-shells in the ocean of your fame. Oh Bhoja ! methinks,

४८—भोज-काश्मीरदेशपण्डितयोः ।

अन्यदा काश्मीरदेशात् कोऽपि कौपीनावशेषो राज-निकटस्थकवीन् कनक-माणिक्य-पट्ट-दुकूलालङ्कृतान् अवलोक्य राजानं प्राह—

नो पाणौ वरकङ्कणयुतौ नो कर्णयोः कुण्डले
क्षुभ्यत्क्षीरधिदुग्धमुग्धमहसौ नो वाससो भूषणम् ।
दन्तस्तम्भविकासिका न शिविका नाश्वोऽपि विश्वोन्नता
राजन् ! राजसभासुभाषितकलाकौशल्यमेवास्ति नः ॥ २४४ ॥

ततस्तस्मै राजा लक्षं ददौ ।

there grew pearls in the shape of the disc of moon out of them.' (243)

The King gave him a lac.

On another occasion, some person came from Kashmere wearing ragged loin cloth only and, seeing the poets near the King adorned with gold, jewels and silk garments, said to the King,

"There are no fine bracelets on our arms, no earrings on the ears, no clothes (dhoote and chaddar) bright and beautiful like the milk of the agitated ocean of milk, no palanqueen with ivory rods and no big horses. But we are possessed with the art of making sweet speeches in the court." (244)

The King offered him a lac.

४६—भोज-कालिदासयोः।

अन्यदा राजा रात्रौ चन्द्रमण्डलं दृष्ट्वा तदन्तःस्थकलङ्कं वर्णयति स्म—

अङ्कं केऽपि शशङ्किरे जल-निधेः पङ्कं परे मेनिरे
सारङ्गं कतिचिच्च सज्जगदिरे भूच्छायमेच्छन् परे।

इति राजा पूर्वार्द्धं लिखित्वा कालिदास-हस्ते ददौ। ततः स तस्मिन्नेव क्षणे उत्तरार्द्धं लिखति कविः—

इन्दौ यद्-दलितेन्द्रनील-शकल-श्यामं दरीदृश्यते
तत् सान्द्रं निशि पीतमन्धतमसं कुक्षिस्थमाचक्ष्महे ॥२४५॥

राजा प्रत्यक्षरलक्षम् उत्तरार्द्धस्य दत्तवान्। ततो राजा कालिदासं प्राह—"सखे! सुकवे! प्रभातं व्यावर्णय" इति। कालिदासः प्राह—

Another day, the King, looking at the disc of the moon, described its spot.

"Some fear it to be a stain, some take it to be the slime of the ocean, some say that it is a deer and others think it to be the shadow of the earth."

The King writing out the first half thus handed it over to Kalidasa. He, too, writes the second half, at once.

"The black spot constantly visible in the moon like a piece of broken sapphire is, we say, the pitchy darkness drunk and stored up in the stomach at night." (245)

The King gave away a lac for each letter of the second half. The King said to Kalidasa, "Friend! Excellent poet! Describe the morning." Kalidasa—

अभूत् प्राची पिङ्गा रस-पतिरिव प्राप्य कनकं
गतच्छायश्चन्द्रो बुधजन इव ग्राम्यसदसि ।
क्षणं क्षीणास्तारा नृपतय इवानुद्यमपरा
न दीपा राजन्ते द्रविण-रहितानामिव गुणाः ॥ २४६ ॥

राजा तस्मै प्रत्यक्षर-लक्षं ददौ ।

५०—भोज-मालाकारजाययोः ।

अन्यदा द्वारपाल आगत्य प्राह—"देव ! कापि मालाकार-जाया द्वारि तिष्ठति" इति । राजाह—"प्रवेशय" इति । ततः प्रवेशिता सा च नमस्कृत्य पठति—

स्वकोय जघन-स्थले कनकचुम्बितुम्बीफल(१)
क्वणन्-मधुर-वीणया विबुध लोक-लोल-भ्रुवा ।
त्वदीयमुपगीयते हर-किरीट-कोटि-स्फुर-
त्तुषार-कर-कन्दली-किरण-पूर-गौरं यशः ॥ २४७ ॥

"The eastern sky looks reddish brown like mercury mixed up with gold. The moon is shorn of lustre like a learned man in the midst of rural society. The stars have just waned like inactive Kings, and the lamps do not shine like good qualities of persons void of wealth." (246) The King gave him a lac for each letter.

On another occasion the porter came and said, "Oh Lord ! A gardener's wife waits at the door."

---

(१) "समुन्नत-घन-स्तन-स्तवक-चुम्बि-तुम्बी-फल" इति पाठान्तरम् ।

राजा—"अहो ! महतो पदपङ्क्तिः" इति तस्याः प्रत्यक्षरलक्षं ददौ।

५१—उलूखलपरायण-कामिन्याः।

अन्यदा रात्रौ राजा धारानगरे विचरन् कस्यचित् गृहे कामपि कामिनीम् उलूखलपरायणां ददर्श। राजा तां तरुणीं सुकुमाराङ्गीं विलोक्य तत्-करस्थं मुसलं प्राह—हे मुसल ! एतस्याः करपल्लवस्पर्शेनापि त्वयि किसलयं नामीत्। तर्हि सर्व्वथा काष्ठम् एव त्वम् इति। ततो राजा एकं चरणं पठति स्म।

King—Bring her in.

She entered, bowed down and read,

"Your fame which is white as the moonbeam shining on the top of Siva's crown is sung by the denizens of heaven with restless eyebrows in the accompaniment of the sweet-toned lyre, the gourd of which kissed the gold on their thigh." (247)

The King cried out, "Ah ! excellent is the composition of your verse." He presented her with a lac for each letter.

Another day, the King wandering in the city of Dhara at night, noticed a lady working at her wooden mortar in the house of some person. The King, seeing the young lady of tender limbs, addressed the pestle,

"Oh pestle ! No twigs have sprung up on you even at the touch of her soft hands. So you are truly wood in every way." The King read out one foot,

'मुसल किसलयं ते तत्क्षणाद्यन्नजातम्'।

ततो राजा प्रातः सभायां समागतं कालिदासं दृष्ट्वा—

"मुसल ! किसलयं ते तत्क्षणाद् यन्न जातम्"

इति पठित्वा "सुकवे ! त्वं चरणत्रयं पठ" इत्युवाच।

ततः कालिदासः प्राह—

"जगति विदितमेतत् काष्ठमेवासि नूनं
तदपि च किल सत्यं कानने वर्द्धितोऽसि।
नवकुवलयनेत्रोपाणिसङ्गोत्सवेऽस्मि-
न्मुसल ! किशलयं ते तत्क्षणाद् यन्न जातम्" ॥२४८॥

ततो राजा चरण-त्रयस्य प्रत्यक्षरं लक्षं ददौ।

"Oh pestle that no sprouts have grown on you at that moment."

The King seeing Kalidasa come in the court read, "Oh pestle that no sprouts have grown on you ?" and said,

"Oh good poet ! Read out the next three feet."

Then Kalidasa said,

"It is known all over the world that you are indeed wood and it is also a fact that you have grown in wilderness, in as much as, no sprout have grown on you. Oh pestle, even at the joy arising out of the contact with the hand of lotus-eyed lady." (248)

The King gave a lac for each letter.

५२—भोज-कविवराणाम् ।

अन्यदा राजा दीर्घ-कालं जल-केलिं विधाय परिश्रान्तः तत्तीरस्थ-वट-विटपि-च्छायायां निषण्णः । तत्र कश्चित् कविरागत्य प्राह —

क्षुण्णं सैन्यरजोभरेण भवतः श्रीभोजदेव ! क्षमा-
रक्षादक्षिणक्षितिपतिः प्रेक्ष्यान्तरिक्षं क्षणात्
निःशङ्को निरपत्रपो निरनुगो निर्बान्धवो निःसुहृ-
न्निस्त्रीको निरपत्यको निरनुजो निर्हाटको निर्गतः ॥ २४९ ॥

ततो राजा लक्षद्वयं ददौ । तदानीम् एव तस्य शाखायाम् एकं काकं रटन्तं प्रेक्ष्य कोकिलञ्च अन्यशाखायां कूजन्तं वीक्ष्य देवजयनामा कविराह—

On one occasion, the King felt tired after sporting in the water for a long time and sat down under the shade of a banian tree on the bank of the water. There came a poet who said,

"Oh Bhoja, clever in protecting the world ! The ruler of the south, seeing the sky covered with the dust raised by your army, fled at once without hesitation, without shame, without any retinue, relatives, friends, wife, sons, brothers and gold." (249)

The King gave away two lacs. Then, seeing a crow cawing on one branch and a cuckoo cooing on another branch, a poet named Devajaya said,

"Your feet are not beautiful, your beak is clumsy ;

नो चारु चरणौ न चापि चतुरा चञ्चूर्न वाच्यं वचो
नो लोलाचतुरा गतिर्न च शुचिः पक्षग्रहोऽयं तव ।
क्रूरक्रेङ्कृतिनिर्भरां गिरमिह स्थाने वृथैवोद्गिर-
न्मूर्ख ध्वाङ्क्ष ! न लज्जसेऽप्यसदृशं पाण्डित्यमुद्घाटयन् ॥२५०॥

तत एनां देवजयकविना काकमिषेण विरचितां स्वगर्हणां मन्यमानः तत्स्पर्द्धालुः हरिशर्म्मा नाम कविः कोपेनेर्ष्या-पूर्वं प्राह—

तुल्यवर्णच्छदः कृष्णः कोकिलैः सह सङ्गतः ।
केन व्याख्यायते काकः स्वयं यदि न भाषते ॥ २५१ ॥

ततो राजा तयोः हरिशर्म्मदेवजययोः अन्योऽन्यवैरं ज्ञात्वा मिथ-आलिङ्गनादिसङ्कारादिदानेन च मित्रत्वं व्यधात् ।

your voice is not praiseworthy, your motion is not agile, the feathers you wear are not pure. Why do you not feel ashamed to utter speeches consisting of harsh cawing in vain, in such a place and to show your improper learning. Oh foolish crow ?" (250)

Then a proud poet named Harisarma, thinking that the verse, composed by the poet Devajaya in the pretext of a crow, is a censure to himself, enviously said out of anger. "If a black crow of the same colour and feather be in company with a cuckoo who can take it to be a crow if it does not caw ?" (251)

Then the King coming to know of the hostility between Harisarma and Devajaya, made them embrace each other and exchange clothes and ornaments between themselves and established friendship between them.

५३—भोज-तपोनिध्योः ।

अन्यदा राजा यानम् आरुह्य गच्छन् वर्त्मनि कञ्चित् तपोनिधिं दृष्ट्वा तं प्राह—"भवादृशानां दर्शनं भाग्यायत्तम् । भवतां क्व स्थितिः ? भोजनार्थं के वा प्रार्थ्यन्ते" इति ? ततः स राजवचनम् आकर्ण्य तपोनिधिः आह—

फलं स्वेच्छालभ्यं प्रतिवनमखेदं क्षितिरुहां
पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।
मृदुस्पर्शा शय्या सुललितलतापल्लवमयी
सहन्ते सन्तापं तदपि धनिनां द्वारि कृपणाः ॥ २५२ ॥

राजन् ! वयं कमपि नाभ्यर्थयामः न गृह्णीमश्च इति । राजा तुष्टो नमति ।

Another day the King, riding in a crrriage, saw an ascetic on the road and said to him,

"The sight of men like you really depends upon luck. Where do you live? Whom do you ask for meals?" The ascetic, hearing the King's words said,

"The fruits of trees are to be had to our hearts' content without difficulty in every forest. In every place cool and sweet waters of sacred rivers are available. There is soft bed made of the leaves of tender plants. Still wretched men suffer pain at the doors of the rich. (252)

"On King we neither beg nor accept from any one." The King being pleased bowed to him.

५४—भोज-विदुषोः ।

ततः उत्तरदेशात् आगत्य कश्चित् राजानं "स्वस्ति" इत्याह। तञ्च राजा पृच्छति—"विद्वन्! कुत्र ते स्थितिः" इति? विद्वान् आह—

यत्राम्बु निन्द्त्यमृतमन्त्यजाश्च सुरेश्वरान्।
चिन्तामणिञ्च पाषाणस्तत्र नो वसतिः प्रभो! ॥ २५३ ॥

तदा राजा लक्षं दत्वा प्राह—"काशीदेशे का विशेषवार्त्ता" इति? स आह—"देव! इदानीं काचित् अद्भुतवार्त्ता तत्र लोकमुखेन श्रुता 'देवा दैःखेन दीनाः' इति। राज—"देवानां कुतो दुःखं विद्वन्?" स प्राह—

Then a person, hailing from the North, came and blessed the King. The King asked him,

"Learned man! Where do you live?"

The learned man said,

"Oh Lord! We live in a place where water excels nectar, low-caste people the gods and stone the jewel Chintamani." (253)

The King gave him a lac and said,

"What is the important news from Benares?"

He said,

"Oh Lord! At present we hear a wonderful rumour there that the gods are depressed with sadness!"

King—"Where is the misery of the gods from?"

निवासः क्वाद्य नो दत्तो भोजेन कनकाचलः ।
इति व्यग्रधियो देवा भोज ! वार्त्तयंति नूतना ॥ २५४ ॥
ततो राजा कुतूहलोक्त्या तुष्टः सन् तस्मै पुनर्लक्षं ददौ ।

५५—भोज-ब्रह्मचारिणोः ।

ततो द्वारपालः प्राह—"देव ! श्रीशैलात् आगतः कश्चित् विद्वान् ब्रह्मचर्य्यनिष्ठः द्वारि वर्त्तते" इति । राजा "प्रवेशय" इत्याह । तत आगत्य ब्रह्मचारी—"चिरं जीव" इति वदति । राजा तं पृच्छति—"ब्रह्मन् ! बाल्य एव कलिकाला ननुरूपं किं नाम व्रतं ते ? अन्वहम् उपवासेन क्लशोऽसि । कस्यचित्

He said,

"The gods are very anxious as to where they would dwell at present, when the mountain of gold has been given away by Bhoja. Oh Bhoja, this is the fresh news." (254)

The King being pleased with this amusing speech, gave him a lac again.

Then the porter came and said,

"Oh Sir! A learned man, leading the life of celibacy (Brahmachari) has come from Sree-Saila and waits at the door."

King—"Admit him."

The Brahmachari came in and said, "May you live long." The King enquired,

"Oh Brahmachari! What is this vow of yours in this young age quite uncongenial to the Kali yuga (age). You

ब्राह्मणस्य कन्यां तुभ्यं दापयिष्यामि त्वं चेत गृहस्थधर्म्मम् अङ्गीकरिष्यसि" इति। ब्रह्मचारी प्राह—"देव! त्वम् ईश्वरः। त्वया किम् असाध्यम्?

सारङ्गाः सुहृदो गृहं गिरिगुहा शान्तिः प्रिया गेहिनी
वृत्तिर्वन्यलताफलैर्निवसनं श्रेष्ठं तरूणां त्वचः।
तद्-ध्यानामृत-पूर-मग्न-मनसां येषामियं निर्वृति-
स्तेषामिन्दुकलावतंसयमिनां मोक्षेऽपि नो न स्पृहा ॥२५५॥

राजा चोत्थाय पादयोः पतति। आह च—"ब्रह्मन्! मया किं कर्त्तव्यम्" इति? स आह—"देव! वयं काश्यां जिगमिषवः। तत एवं विधेहि। ये त्वत्सदने पण्डितवराः

have become thinner from day to day by fasting. If you agree to take up the duties of a householder, I shall marry you to a Brahmin girl."

The Brahmachari said, "Oh Sire, you are the lord. What cannot be accomplished by you?

"The deer are our friends; the hilly caves are our abodes; tranquillity is our deer wife, we live on wild plants and fruits. Our best clothes are the barks of trees. We, whose minds are absorbed in the nectarine flow of contemplation of the Supreme Being feel such an ecstasy that we have no desire even for the final emancipation, as we have restrained our passions like Siva who has the crescent moon as his ornament." (255)

The king rose up, fell at his feet and said, "Oh Brahmin what should I do?"

तान् सर्वान् अपि सपत्नीकान् काशीं प्रति प्रेषय। ततः अहं गोष्ठीश्रमः काशीं गमिष्यामि" इति। राजा तथा चक्रे। ततः सर्वे पण्डितवरास्तदाज्ञया प्रस्थिताः। कालिदास एको न गच्छति स्म। तदा राजा कालिदासं प्राह—"सुकवे! त्वं कुतो न गतोऽसि" इति? ततः कालिदासो राजानं प्राह—देव! सर्वज्ञोऽसि।

ते यान्ति तीर्थेषु बुधा ये शम्भोर्दूरवर्त्तिनः।
यस्य गौरीश्वरश्चित्ते तीर्थं भोज! परं हि सः॥ २५६॥

ततो विद्वत्सु काशीं गतेषु राजा कदाचित् सभायां कालिदासं पृच्छति स्म—"कालिदास! अद्य किम् अपि श्रुतं किं त्वया" इति? स आह—

He said, "Oh Sire! We have a mind to go to Benares. Please arrange it. Please send all the leading pundits under your roof with their wives to Benares. And I shall be able to go to Benares feeling the pleasure of conversing with them." The king did so. Then all the sages went by his order, only Kalidasa did not go.

The King asked Kalidasa,

"Oh good poet! Why did you not accompany them?"

Kalidasa replied, "Oh Lord! Thou knowest all."

The Pundits who are far away from Siva go on pilgrimage. But he in whose heart Lord of Parvati (*i.e.*, Siva) dwells is himself a sacred place." (256)

The Pundits having gone to Benares, the king one evening, asked Kalidasa "Kalidasa! Have you heard anything to-day?"

"मेरौ मन्दरकन्दरासु हिमवत्सानौ महेन्द्राचले
कैलासस्य शिलातलेषु मलयप्राग्भारभागेष्वपि ।
सह्याद्रावपि तेषु तेषु बहुशो भोज ! श्रुतं ते मया
लोकालोकविचार-चारणगणैरुद्गीयमानं यशः ॥ २५७ ॥
ततश्चमत्कृतो राजा प्रत्यक्षरलक्षं ददौ ।

५६—बङ्गाल-देश-गत कालिदासस्य ।

ततः कदाचित् राजा विद्वद्वृन्दं निर्गतं, कालिदासञ्च अनवरतविषयिणं ज्ञात्वा व्यचिन्तयत्—"अहह ! बाणमयूर-प्रभृतयो मदाज्ञाम् आज्ञां व्यदधुः । अयञ्च विषयितया ममाज्ञां नादृियते । किं कुर्मः" इति । ततो राजा सावज्ञं कालिदासम्

He said,

"I have heard your fame sung in-galore by hosts of bards who roam all over the world, in the arctic hills, in the caves of Mt. Mandara, in the cool tablelands of Mt. Mahendra, on the stone slabs of the Himalayas, in the eastern part of the Malaya hills, in the Mt. Sahya and in other places." (257)

The King was charmed at this. He gave away a lac for each letter.

Then on one day, the King seeing that the band of Pundits had gone away and that Kalidasa was constantly addicted to sensual enjoyments thought within himself,

"Ah ! Bana, Mayura and others obeyed my order. But this Kalidasa, a debauch as he is, does not obey my

अपश्यत्। तत आत्मनि राज्ञोऽवज्ञां ज्ञात्वा कालिदासः बल्लालदेशं गत्वा तद्देशाधिनाथं प्राप्य प्राह—"देव! मालवेन्द्रस्य भोजस्यावज्ञया त्वदेशं प्राप्तोहं कालिदासनामा कविः" इति। ततो राजा तम् आसने उपवेश्य प्राह "सुकवे! भोजराजसभाया इहागतैः पण्डितैः वर्णितः शतशस्ते महिमा। सुकवे! त्वां सरस्वतीं वदन्ति। ततः किमपि पठ" इति। ततः कालिदास आह—

बल्लालक्ष्मौणिपाल! त्वदहितनगरे सञ्चरन्ती किराती
कौर्णान्यालोक्य रत्नान्युरुतरखदिराङ्गारशङ्काकुलाङ्गी।
क्षिप्त्वा श्रीखण्डखण्डं तदुपरि मुकुलीभूतनेत्रा धमन्ती
श्वासमोदानुयातैर्मधुकरनिकरैर्धूमशङ्कां बिभर्त्ति॥ २५८॥

order. What shall I do?" The King began to look down upon Kalidasa.

Then Kalidasa, knowing himself to be held in contempt by the King, went to the land of Ballala and, approaching the King of the place, said,

"Oh Lord! I am poet Kalidasa, I have been insulted by Bhoja, of Malwa and have come here." Then the King placed him on a seat and said,

"Good Poet! The Pundits who came here from the court of Bhoja spoke of your greatness over and over again. Good Poet! They call you Saraswati. Please read something."

Kalidasa said,

"Oh ruler of the land of Ballala! The female mountaineer, who wanders about in the city of your enemy,

ततस्तस्मै प्रत्यक्षरलक्षं ददौ। ततः कदाचित् वल्लालराजः कालिदासं पप्रच्छ—"सुकवे! एकशिलानगरीं व्यावर्णय" इति। ततः कविराह—

अपाङ्गपातैरपदेशपूर्वैरेणीदृशामेकशिलानगर्याम्।
वीथीषु वीथीषु विनापराधं पदे पदे शृङ्खलिता युवानः॥२५९॥

पुनश्च प्रत्यक्षरलक्षं ददौ। पुनश्च पठति कविः—

"अम्भोज-पत्रायत-लोचनानामम्भोधि-दीर्घास्विह दीर्घिकासु।
समागतानां कुटिलैरपाङ्गैरनङ्गबाणैः प्रहता युवानः॥ २६० ॥

finding jewels lying scattered, took them to be live charcoal and shuddered all over her body in fear. She threw pieces of sandal wood and blew over them with eyes closed. And the swarm of bees attracted by the fragrance of her breath looks like a veil of smoke." (258)

The King gave him a lac for each letter. On one occasion the King asked Kalidasa,

"Good Poet! describe the city of Akasila?"

The poet said,

"In the town of Akasila young men are enchained at every step, in every street, by the artful side-glances of the deer-eyed damsels for no fault of theirs." (259)

Again the King gave a lac for each letter. The poet reads again,

"Young men are smitten with the amorous darts of the artful glances of the lotus-eyed girls assembled at the lakes vast as ocean." (260)

पुनश्च बल्लालनृपः प्रत्यक्षरलक्षं ददौ। एवं तत्रैव स्थितः कालिदासः।

५७—सपत्नीकमाघपण्डितस्य।

अत्रान्तरे धारानगर्यां भोजं प्राप्य द्वारपालः प्राह—"देव! गुर्जरप्रदेशात् माघनामा पण्डितवर आगत्य नगरात् बहिरास्ते। तेन च स्वपत्नी राजद्वारि प्रेषिता।" राजा—"तां प्रवेशय" इत्याह। ततो माघपत्नी प्रवेशिता। सा राजहस्ते पत्रं प्रायच्छत्। राजा तत् आदाय वाचयति—

कुमुदवनमपश्रि श्रीमदम्भोजखण्डं
त्यजति मुदमुलूकः प्रीतिमांश्चक्रवाकः।
उदयमहिमरश्मिर्याति शीतांशुरस्तं
हतविधिलसितानां हा! विचित्रो विपाकः" ॥२६१॥

Again the King of Ballala gave a lac for each letter.

Thus Kalidasa stayed there. In the meantime in the town of Dhara, the porter entered and addressed Bhoja,

"My Lord! The great Pundit, named Magha, has come from the country of Gurjara and is now staying outside the town. He has sent his wife to the King's door?"

King—Bring her in.

The wife of Magha was admitted accordingly. She handed over a letter to the King. The King took it and read,

राजा तत् अद्भुतं प्रभातवर्णनम् आकर्ण्य लक्षत्रयं दत्त्वा माघपत्नीम् आह—"मातः ! इदं भोजनाय दीयते। प्रातरहं माघपण्डितम् आगत्य नमस्कृत्य पूर्णमनोरथं करिष्यामि" इति। ततः सा तत् आदाय गच्छन्ती याचकानां मुखात् स्वभर्तुः शारदचन्द्रकिरणगौरान् गुणौघान् श्रुत्वा तेभ्य एव धनमखिलं भोजदत्तं दत्तवती। अथ माघपण्डितं स्वभर्तारम् आसाद्य प्राह—"नाथ ! राज्ञा भोजेनाहं बहुमानिता। धनं सर्वं याचकेभ्यः त्वद्गुणान् आकर्ण्य दत्तवती।" माघः प्राह—"देवि ! साधु कृतम्। परम् एते याचकाः समायान्ति किल।

"The bed of lily flowers has lost its lustre. Lotuses are blooming beautifully, owls have given up their mirth and chakrabaka is filled with delight. The hot-rayed sun is rising and the cool-rayed moon is setting. Such are the wonderful vicissitudes of fortune." (261)

The King hearing that wonderful description of the morning gave the wife of Magha three lacs and addressed her "Mother ! I give you this for your boarding. In the morning I shall go to Pundit Magha, bow down to him and fulfil his desire."

As she was going with the money, she heard from the mouths of the beggars the merits of her husband which were as pure as autumnal moon-beams and gave away all the money to them offered by Bhoja. Then she came to her husband, Pundit Magha, and said,

"My husband ! King Bhoja has greatly honoured

तेभ्यः किं देयम् इति ?" ततो माघपण्डितं वस्त्रखण्डावशेषं ज्ञात्वा कोऽप्यर्थी प्राह—

"आघ्रास्य पर्वतकुलं तपनोष्म तप्त-
मुद्दामदावविधुराणि च काननानि ।
नानानदीनदशतानि च पूरयित्वा
रिक्तोऽसि यज्जलद ! सैव तवोत्तमा श्रीः" ॥ २६२ ॥

इत्येतत् आकर्ण्य माघः स्वपत्नीम् आह — देवि !

अर्था न सन्ति न च मुञ्चति मां दुराशा
त्यागे रतिं वहति दुर्ललितं मनो मे ।
याच्ञा च लाघवकरी स्ववधे च पापं
प्राणाः स्वयं व्रजत किं परिदेवनेन" ॥ २६३ ॥

me. But I have given away all the money to the beggars on hearing your merits from them."

Magha said,

"Dear wife! you have done well. But there are beggars coming still. What should be given them ?"

Then, a beggar seeing that Pundit Magha had nothing but his own clothes, said,

"Oh cloud! The fact that you have become poor by cooling the range of mountains heated by the sun, the forests troubled by terrible forest-fire and filling hundreds of rivers and brooks, invests you with a halo of beauty." (262)

Hearing this Magha said to his wife,

"Dear wife! I have no money but inordinate desires do not leave me. My uncontrolable mind feels inclined towards charity. To beg is humiliating. It is a sin to

दारिद्र्यानलसन्तापः शान्तः सन्तोषवारिणा ।
याचकाशाविघातान्त-र्दाहः केनोपशाम्यति" ॥ २६४ ॥

ततस्तदा माघ-पण्डितस्य ताम् अवस्थां विलोक्य सर्वे याचकाः यथास्थानं जग्मुः । एवं तेषु याचकेषु यथायथं गच्छत्सु माघः प्राह—

व्रजत व्रजत प्राणा अर्थिभिर्व्यथतां गतैः ।
पश्चादपि च गन्तव्यं क्व सोऽर्थः पुनरीदृशः ॥ २६५ ॥

इति विलपन् माघपण्डितः परलोकम् अगात् । ततो माघपत्न्या स्वामिनि परलोकगते प्राह—

सेवन्ते स्म गृहं यस्य दासवद्भूभुजः सदा ।
स स्वभार्य्या-सहायोऽयं म्रियते माघपण्डितः ॥ २६६ ॥

commit suicide. Oh life! Depart of yourself. It is no use be-wailing? (263)

The heat of the fire of poverty is cooled by the water of contentment. But who can allay the heart-burning caused by the disappointed hopes of a beggar. (264)

Seeing the distressed condition of Magha, all the beggars went their own way. The beggars departing to their respective places, Magha said,

"Life! Go away along with the disappointed beggars. You have to depart later on. When shall you get such an opportunity?" (265)

Thus lamenting, Pundit Magha breathed his last. The wife of Magha, seeing her husband dead, said,

ततो राजा माघं विपन्नं ज्ञात्वा निजनगरात् विप्रशतवृतो मौनी रात्रावेव तत्रागात्। ततो माघपत्नी राजानं वीक्ष्य प्राह—"राजन्! यतः पण्डितवरस्त्वद्-देशं प्राप्तः परलोकम् अगात् ततोऽस्य कृत्यशेषं सम्यक् सम्पादनीयं भवता" इति। ततो राजा माघं विपन्नं नर्मदातीरं नीत्वा यथोक्तेन विधिना संस्कारम् अकरोत्। तत्र च माघपत्नी वह्नौ प्रविष्टा। तयोश्च पुत्रवत् सर्वं चक्रे भोजः। ततो माघे दिवं गते राजा शोकाकुलो विशेषेण कालिदासवियोगेन च पण्डितानां प्रवासेन च कृशोऽभूत् दिने दिने बहुलपक्षशशीव। ततोऽमात्यैर्मिलित्वा

"Pundit Magha, at whose house kings frequented like slaves, dies with his wife only at his side. (266)

The King, knowing Magha to be dead, went there in silence in the night from his city, accompanied by one hundred Brahmans.

Then the wife of Magha, seeing the King, said,

"King! As the great Pundit came to your country and died, you should perform his last rites duly."

The King carried the corpse of Magha to the banks of the Narbada and performed his funeral rites according to the rules of the *Shastras*. There the wife of Magha, too, entered the fire.

Bhoja performed all the rites to them as a son. Magha having died, the King, overwhelmed with grief especially on account of the separation from Kalidasa and the sojourn of the Pundits abroad, grew emaciated from day to day like the moon of the dark fortnight.

The ministers assembled together and thought,

चिन्तितम्—"बल्लालदेशे कालिदासो वसति। तस्मिन् आगते राजा सुखी भविष्यति" इति। एवं विचार्यामात्यैः पत्रे किमपि लिखित्वा तत् पत्रञ्च एकस्य अमात्यस्य हस्ते दत्त्वा प्रेषितम्। स कालक्रमेण कालिदासम् आसाद्य 'राज्ञोऽमात्यैः प्रेषितोऽस्मि' इति नत्वा तत् पत्रं दत्तवान्। ततस्तत् कालिदासो वाचयति—

"न भवति भवति च न चिरं भवति चिरञ्चेत् फले विसंवादी।
कोपः सत्पुरुषाणां तुल्यः स्नेहेन नीचानाम् ॥ २६७ ॥
सहकारे चिरं स्थित्वा सलीलं बालकोकिल।
तं छित्वाद्यान्यवृक्षेषु विचरन्न विलज्जसे ॥ २६८ ॥
कल-कण्ठ! यथा शोभा सहकारेऽभवद्गिरः।
खदिरे वा पलाशे वा किं तथा स्यादिचारय" ॥ २६९ ॥

"Kalidasa is staying in the country of Ballala. The King will be cheerful if he comes." Having decided thus, the ministers wrote out a letter and sent it through a minister.

In course of time he came to Kalidasa, bowed down to him, saying that he was sent by the ministers of the King, and gave him the letter. Kalidasa reads it,

"The anger of the good like the affection of the wicked does never arise. If it arise it does not last long, and if it last long, the result is dissimilar." (267)

Oh young cuckoo! After staying long blithely on a mango-tree are you not ashamed to leave it and wander on other trees to-day? (268)

Oh sweet-voiced cuckoo! Just think whether your

ततः कालिदासः प्रभाते तं भूपालम् आपृच्छ्य मालवदेशम् आगत्य राज्ञः क्रीडोद्याने तस्थौ। ततो राजा च तत्रागतं ज्ञात्वा स्वयं गत्वा महता परिवारेण तम् आनीय अम्मानितवान्। ततः क्रमेण विद्वन्मण्डले च समायाते सा भोजपरिषत् प्रागिव रेजे।

५८—भोज-जालन्धरदेश-विदुषोः।

ततः सिंहासनम् अलङ्कुर्वाणं भोजं द्वारपाल आगत्य प्रणम्याह—"देव! कोऽपि विद्वान् जालन्धरदेशात् आगत्य द्वार्यास्ते" इति। राजा "प्रवेशय" इत्याह। स च विद्वान्

note would appear so sweet on Khadir or Palasa tree as it did on mango-tree? (269)

Then in the morning Kalidasa begged leave of the King, came over to the country of Malwa and waited within the King's pleasure garden.

The King coming to know of his arrival, himself went with a large retinue, brought him back and honoured him.

Then, in course of time, the band of learned men came back and the court of Bhoja shone as before.

One day when the King was seated on the throne, the porter came and bowing to the King, said,

"Your Majesty! A scholar has come from the country of Jalandhar and waits at the door."

King—Admit him.

आगत्य सभायां तथाविधं राजानं जगन्मान्यान् कालिदासादीन् कविपुङ्गवान् वीक्ष्य बद्धजिह्व इव अजायत। सभायां किमपि तस्य मुखात् न निःसरति। तदा राज्ञोक्तम्—"विद्वन्। किमपि पठ" इति। स आह—

आरनाल(१)-गल-दाह-शङ्कया
मन्मुखादपगता सरस्वती।
तेन वैरि-कमला-कच-ग्रह-
व्यग्र-हस्त! न कवित्वमस्ति मे॥ २७०॥

राजा तस्मै महिषी-शतं ददौ।

That scholar entered the court and, seeing the King and the world-renowned poets like Kalidasa and others, seated thus, stood dumb, as it were. Nothing passed his lips in that court.

Then the King said, "Learned man! Read something." He said,

"The goddess of learning has left my mouth for fear of my throat being burnt by the sour gruel. So, Oh Bhoja engaged in seizing the goddess of fortune of your enemies by the hairs! My power of composing poetry is at an end." (270)

The King gave him one hundred she-buffaloes.

---

(१) आरनालं—काञ्जीकं।

५९—पतिव्रतायाः ।

अन्यदा राजा भोजो धारानगरे एकाकी विचरन् कस्यचित् विप्रवरस्य गृहं गत्वा तत्र काञ्चन पतिव्रतां स्वाङ्के शयानं भर्त्तारम् उद्वहन्तीम् अपश्यत् । ततः स तस्याः शिशुः सुप्तोत्थितो ज्वालायाः समीपम् अगच्छत् । इयं च पति-धर्म्मपरायणा स्वपतिं नोत्थापयामास । ततः शिशुश्च वह्नौ पतन्तं नाग्रहीत् । राजा चाश्चर्य्यम् आलोक्य अतिष्ठत् । ततः सा पतिधर्म्मपरायणा वैश्वानरं प्रार्थयत—"यज्ञेश्वर ! त्वं सर्वकर्म्मसाक्षी सर्वधर्म्मान् जानासि । मां पतिधर्म्मपराधीनां शिशुम् अगृह्णतीं च

On another occasion the King, while wandering about alone in the city of Dhara, came to the house of a good Brahmin and saw a faithful wife holding her sleeping husband on her lap. In the meantime her child woke up and went near the flames of fire. But the chaste lady did not awaken her husband, nor did she hold back the child falling into the fire.

The King saw this wonder and stood there. She, devoted as she was to her husband, prayed to the Fire-god,

"Oh lord of sacrifices! You are a witness to all deeds and know all duties. You also know that I could not hold back my child, restrained as I was by my duties towards my husband. So, be kind enough not to burn my child." The child entered the fire, and stood there for half and hour, holding the fire in its hands.

जानासि। ततो मदीयशिशुम् अनुगृह्य त्वं मा दह" इति। ततः शिशुः यज्ञेश्वरं(१) प्रविश्य तं च हस्तेन गृहीत्वा अर्द्ध-घटिकापर्य्यन्तं तत्रैवातिष्ठत्। नारोदोत् प्रसन्न-मुखश्च शिशुः। सा च ध्यानारूढा अतिष्ठत्। ततो यदृच्छया समुत्थिते भर्तरि सा झटिति शिशुं जग्राह। तं च परमधर्मम् आलोक्य विस्मयाविष्टो नृपतिराह—"अहो! मम समं भाग्यं कस्यास्ति यत् ईदृश्यः पुण्यस्त्रियोऽपि मन्नगरे वसन्ति" इति। ततः प्रातः सभायाम् आगत्य सिंहासने उपविष्टः राजा कालिदासं प्राह—"सुकवे! महदाश्चर्यं मया पूर्वेद्युः रात्रौ दृष्टम् अस्ति।" इत्यक्त्वा राजा पठति—

"हुताशनश्चन्दनपङ्क-शीतलः" इति।

Nor did the smiling child weep even. She, too, remained absorbed in meditation. Then the husband woke up and she, at once, took up her child.

The King, seeing that noble duty, was filled with wonder and said,

Ah! Who is fortunate like me, in whose city such chaste ladies dwell? Then in the morning, the King came to the court, took his seat on the throne and said to Kalidasa.

"Oh good poet! I have seen a great marvel last night." Saying this, the King reads,

"Fire cool as sandal-paste"?

---

(१) यज्ञेश्वरं—हुताशनम्।

कालिदासस्तत्तश्चरणत्रयं झटिति पठति—

सुतं पतन्तं प्रसमीक्ष्य पावकं
न बोधयामास पतिं पतिव्रता ।
तदाभवत् तत्पतिभक्तिगौरवा-
द्धुताग्रनश्चन्दनपङ्कशीतलः ॥ २७१ ॥

राजा च स्वाभिप्रायम् आलोक्य विस्मितस्तम् आलिङ्ग्य पादयोः पतति स्म ।

६०—समस्या-पूरणस्य ।

अन्यदा मृगयापरवशो राजा अत्यन्तम् आर्त्तः कस्यचित् सरोवरस्य तीरे निबिड़च्छायस्य जम्बूवृक्षस्य मूलम् उपाविशत् । तत्र शयाने राज्ञि जम्बोरुपरि बहुभिः कपिभिः जम्बूफलानि सर्वाण्यपि चालितानि । तानि सशब्दं पतितानि पश्यन् घटिकामात्रं स्थित्वा परिच्छृतश्रमः उत्थाय तुरङ्गम् आरुह्य

Kalidasa at once read the remaining three feet :—

"The faithful lady did not awaken her husband though she saw her child fall into the fire. But the fire became cool as sandal-paste owing to the noble devotion to her husband." (271)

The King, seeing his intention well gauzed, was struck with wonder, embraced him and fell at his feet.

Another day, the King who was fond of hunting felt extremely tired and sat down under the deep shade of a black-berry tree on the margin of a lake. The King

गतः । ततः सभायां राजा पूर्वानुभूत-कपि-चालित-फल-पतन-रवम् अनुकुर्वन् समस्याम् आह—

गुलुगुग्गुलुगुग्गुलु ।

ततः आह कालिदासः—

"जम्बूफलानि पक्वानि पतन्ति विमले जले ।
कपि-कम्पित-शाखाभ्यो गुलुगुग्गुलुगुग्गुलु" ॥ २७२ ॥

राजा तुष्ट आह—"सुकवे ! अदृष्टम् अपि परहृदयं कथं जानासि ? साक्षात् शारदासि" इति मुहुर्मुहुः पादयोः पतति स्म ।

lying there, many monkeys shook the branches full of fruits of the blackberry tree. Hearing them fall with noise, the King stayed there for an hour and removed his fatigue. He then rose up, mounted his horse and went away. In the court, the King imitating the sound of the falling of berries shaken by the monkeys heard by him before, read out the following dilemma,

'Gulu, guggulu, guggulu' !

Then Kalidasa said,

"The ripe berries falling into clear waters from the branches shaken by the monkeys produced the sound, Gulu, guggulu, guggulu." (272)

The King, being pleased, said, "Oh good poet ! How do you know the mind of others, though not visible to you ? You are the goddess of learning incarnate."

With these words he fell on his feet again and again.

६१—कन्दुकलीला-वर्णनस्य ।

एकदा धारानगरे विचरन् राजा कन्दुकलीलातत्परां काञ्चन सुन्दरीं दृष्ट्वा सभायाम् आह "कन्दुकं वर्णयन्तु कवयः" इति । तदा भवभूतिः आह—

विदितं ननु कन्दुक ! ते हृदयं
प्रमदाकर-सङ्गम-लुब्ध इव ।
वनिताकरतामरसाभिहतः
पतितः पतितः पुनरुत्पतसि ॥ २७३ ॥

ततो वररुचिः प्राह—

एकोऽपि त्रय इव भाति कन्दुकोऽयं
कान्तायाः करतलरागरक्तरक्तः ।
भूमौ तच्चरणनखांशुगौरगौरः
स्वस्थः सन्नयनमरीचिनीलनीलः ॥ २७४ ॥

तदा राजा तुष्टः प्रत्येकं अक्षरलक्षं ददौ ।

One day the King, wandering about in the city of Dhara saw a lady playing with a ball and said in his court,

"Poets ! Describe the ball." Then Bhababhuti said,

"Oh ball. Your mind is known. As if desirous of the touch of the lady's hand, you rebound again and again, though dropped by the hand of the lady which resembles red lotuses." (273)

Then Bararuchi said,

"This ball appears to be three, though single."

"It appears extremely red from the redness of the hands of the lady,—white, while on the ground from the

६२—भोज-शिवशर्म्मणोः ।

ततः कदाचित् चित्रकर्मावलोकनतत्परो राजा चित्रलिखितं महाशेषं दृष्ट्वा "सम्यक् लिखितम्" इत्यवदत् । तदा कश्चित् शिवशर्मा नाम कविः शेषमिषेण राजानं स्तौति—

अनेके फणिनः सन्ति भेकभक्षणतत्पराः ।
एक एव हि शेषोऽयं धरणीधरणक्षमः ॥ २७५ ॥

तदानीं राजा तदभिप्रायं ज्ञात्वा तस्मै लक्षं ददौ ।

६३—शिलालिपि-परिज्ञानस्य ।

एकदा नर्मदायां महाह्रदे जालिकैरेकः शिलाखण्डः ईषदुभंग्नितात्तरः क्वचित् दृष्टः । तैश्च परिचिन्तितम्—"इदम् अत्र

light of the nails of her feet and very blue, while in the air, from the blue rays of her beautiful eyes." (274)

The King being pleased, gave each of them a lac for each letter.

One day, the King, while engaged in inspecting painting, saw the picture of the great snake and said, "Perfectly drawn." Then a poet, named Sivasarma, praises the King under the pretext of the great snake.

"There are many snakes engaged in eating up frogs but this is the only great snake that is able to hold the earth." (275)

The king understood his intentions and gave him a lac.

One day the fishermen saw a piece of stone with letters upon it slightly effaced, in a great lake on banks of the Narbada.

लिखितम् इव किञ्चित् भाति। नूनम् इदं राजनिकटं नेयम्" इति बुद्ध्वा भोज-सदसि समानीतम्। तदाकर्ण्य भोजः प्राह— "पूर्वं भगवता हनूमता श्रीमद्-रामायणं कृतम्। तत् अत्र ह्रदे प्रक्षेपितम् इति। ततः किम् इदं लिखितम् इत्यवश्यं विचार्यम् इति लिपि-ज्ञानं कार्यम्।" जतुपरीक्षया(१) अक्षराणि परिज्ञाय पठति। तत्र चरणद्वयम् आनुपूर्व्यात् लब्धम्—

अयि! खलु विषमः पुराकृतानां।
भवति हि जन्तुषु कर्म्मणां विपाकः॥ २७६॥

ततो भोजः प्राह—"एतस्य पूर्वार्द्धं कथ्यताम्" इति। तदा भवभूतिराह—

They thought,

"Something appears to be written here. Surely, it should be taken to the King." Thus thinking they brought it to the court of Bhoja. Hearing from them Bhoja said, "In the past, god Hanuman composed the auspicious Ramayana. Rumour has it, that it was thrown into this lake. We should therefore, see as to what is inscribed and make ourselves acquainted with the script."

The letters were examined and read out with the help of lac. Then the two successive feet were obtained. Sad indeed is the consequence of the deeds of the previous birth in the case of creatures. (276)

Then Bhoja said,—"Please make out the former half."

---

(१) जतुपरीक्षया—Examining by the help of lacs.

क्व नु कुलमकलङ्कमायताक्ष्याः
क्व नु रजनी-चर-सङ्गमापवादः ।

ततो भोजस्तत्र ध्वनि-दोषं मन्वानस्तदेव पूर्वार्द्धम् अन्यथा पठति स्म—

क्व जनकतनया क्व रामजाया
क्व च दशकन्धरमन्दिरे निवासः ।
अयि ! खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्म्मणां विपाकः ॥ २७७ ॥

ततो भोजः कालिदासं प्राह—"सुकवे ! त्वम् अपि कवि-हृदयं पठ" ईति । स आह—

हर-शिरसि शिरांसि यानि रेजुः
शिव ! शिव ! तानि लुठन्ति गृध्रपादे ।
अयि ! खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्म्मणां विपाकः ॥ २७८ ॥

Then Bhababhuti said, "Where is the stainless lineage of the lady with long eye-lashes ? Where is the slander of her contact with the demon ? Sad indeed is etc., etc."

Bhoja thinking that there is defect in the suggestion hinted at, read the former half in a different way.

"Where is the daughter of Janaka ? Where is the wife of Rama and where is her dwelling in the palace of the ten-headed demon. Sad, indeed, is etc, etc." (277)

Then Bhoja asked Kalidasa,

"Good poet ! You, too, read the mind of the poet." He said,

ततस्तस्य शिला-खण्डस्य पूर्वपुटे जतुशोधनेन कालिदासः पठति। तम् एव दृष्ट्वा राजा भृशं तुतोष।

६४—कालिदास-ब्रह्मराक्षसयोः।

कदाचित् भोजेन विलासार्थं नूतनगृहान्तरं निर्मितम्। तत्र गृहान्तरे गृहप्रवेशात् पूर्वम् एव कश्चित् ब्रह्मराक्षसः प्रविष्टः। स च रात्रौ तत्र ये वसन्ति तान् भक्षयति। ततो मान्त्रिकान् समाहूय तदुच्चाटनाय राजा यतते स्म। स च आगच्छन् मान्त्रिकान् एव भक्षयति। किञ्च स्वयं कवित्वादिकं पूर्वाभ्यस्तम् एव पठन् तिष्ठति। एवं स्थिते तत्रैव रक्षसि राजा "कथम् अस्य निवृत्तिः" इति व्यचिन्तयत्। तदा

"Alas! The skulls, which graced the head of Siva are now rolling under the feet of vultures. Sad, indeed is etc., etc." (278)

Then Kalidasa, read it on the other side of the stone with the help of lac. Seeing it, the King became highly pleased.

In course of time, Bhoja built a new pleasure-house. Before he took up his lodging in that house, a Brahmarakshasa (demi-god) entered there. He used to eat up all who dwelt there at night. Then the King summoned the sorcerers and tried to drive him away. He too, ate up the sorcerers as they came and stayed there reading poetry learnt before. The Rakhasa staying thus the King thought as to how he should be driven out.

कालिदासः प्राह—"देव! नूनम् अयं राक्षसः सकलशास्त्र-प्रवीणः सुकविश्च भाति। अतस्तम् एव तोषयित्वा कार्यं साधयामि। मान्त्रिकास्तावत् तिष्ठन्तु। मम मन्त्रं पश्य" इत्युक्त्वास्वयं तत्र रात्रौ गत्वा शेते स्म। ततः प्रथमयामे ब्रह्म-राक्षसः समागतः। स चापूर्वं पुरुषं दृष्ट्वा प्रतियामम् एकैकां समस्यां पाणिनिसूत्रम् एव पठति। येनोत्तरं तदुदयगतं नोक्तम्—"अयं न ब्राह्मणोऽतो हन्तव्यः" इति निश्चित्य हन्ति। तदानीम् अपि पूर्ववत् अयम् अपूर्वः पुरुषः। अतो मया समस्या पठनीया। न चेत् वक्ति सदृशम् उत्तरं तस्याः तदा हन्तव्य इति बुद्ध्या पठति—

But Kalidasa said,

"Oh Sir! Surely, this Rakshasa seems to be versed in all the Shastras and he is also a good poet. So I shall please him and fulfil our end. Let the sorcerers wait. Just see my spell. With these words he himself went there at night and laid himself down. In the first part of the night the Brahmarakshasa came and seeing a man of wonderful type, read out an aphorism of Panini in the form of a dilemma in every quarter of the night.

He killed him who failed to solve the dilemma according to his mind, thinking that he was not a Brahman and therefore might be killed. At that time the Rakshasa thought, "This strange man is like the former people. So I shall read out the delimma to him. If he fails to make proper reply, he should be put to death." Thus thinking, he reads,

सर्वस्य द्व(१) इति ।

तदा कालिदासः प्राह—

सुमति-कुमती सम्पदापत्तिहेतू । इति ।

ततः स गतः । पुनरपि द्वितीययामे समागत्य पठति—

वृद्धो यूना(१) इति ।

तदा कविराह

सहपरिचयात्त्यज्यते कामिनीभिः । इति ।

तृतीययामे स राक्षसः पुनः समागत्य पठति—

एको गोत्रे(१) इति ।

ततः कविराह

प्रभवति पुमान् यः कुटुम्बं बिभर्त्ति । इति ।

ततश्चतुर्थयामे आगत्य स राक्षसः पठति—

स्त्रीपुंवच्च(१) इति ।

"All have two." Then Kalidasa said, "Good and bad intellect are respectively the cause of prosperity and adversity." Then he went away.

He came back at the second quarter of the night and read.

"An old man with a young man."

The poet answered,

"An old man is forsaken by women, being in company with the young man."

At the third quarter of the night the Rakshasa came again and read,

"One in a family." Then the poet said,

(१) एतानि पाणिनिसूत्राणि ।

ततः कविराह—

प्रभवति यदा तद्वि गेहं विनष्टम् २७९ ॥ इति ।

ततः स राक्षसो यामचतुष्टयेऽपि स्वाभिप्रायम् एव ज्ञात्वा तुष्टः प्रभातसमये समागत्य तम् आश्लिष्य प्राह—"सुमते ! तुष्टोऽस्मि । किं तवाभीष्टम्" इति ? कालिदासः—"अस्मात् गृहात् निःसर" इत्याह । सोऽपि "तथा" इति गतः । अनन्तरं तुष्टो भोजः कविं बहु मानितवान् ।

"Rules who maintains the family."

The Rakshasa came again at the fourth quarter of the night and read,

"A masculine woman." The poet said,

"Rules and the family is ruined." (279)

Then, that Rakshasa, having his intentions well-gauzed in all the four quarters of the night, was pleased, came in the morning and embracing him, said,

"Oh intelligent man ! I am pleased. Speak out your desires."

Kalidasa said, "Go away from this house."

He, too, said, "Be it so." And went away.

Then the King was pleased and heaped great honours upon the poet.

६५—भोज-मल्लिनाथकव्योः ।

एकदा सिंहासनम् अलङ्कुर्वाणे श्रीभोजे सकलभूपालशिरोमणौ द्वारपाल आगत्य प्राह—"देव ! दक्षिणदेशात् कोऽपि मल्लिनाथनामा कविः कौपीनावशेषो द्वारि वर्त्तते" । राजा—"प्रवेशय" इत्याह । ततः कविरागत्य "स्वस्ति" इत्युक्त्वा तदाज्ञया चोपविष्टः पठति—

नागो भाति मदेन, खं जलधरैः, पूर्णेन्दुना शर्वरी,
शीलेन प्रमदा, जवेन तुरगो, नित्योत्सवं मन्दिरम् ।
वाणी व्याकरणेन, हंसमिथुनैर्नद्यः, सभा पण्डितैः,
सत्-पुत्रेण कुलं, त्वया वसुमती, लोकत्रयं भानुना ॥२८०॥

On another occasion, when Bhoja, the foremost of Kings, was seated on the throne, the porter came and said,

"My Lord ! A poet, named Mallinath, has come from the Deccan and is standing at the door, with only loin cloth on."

King—"Admit him" !

The poet came in, blessed the King, sat at his order and read,

"The elephant looks beautiful with rut, the sky with clouds, the night with the full noon, the woman with bashfulness, the horse with speed, the house with daily festivities, the speech with grammar, the river with pairs of swans, the court with learned men, the family with a good son, the earth with you and the three worlds with the sun." (280)

ततो राजा प्राह—"विद्वन्! तवोद्देश्यं किम्" इति? ततः कविराह—

अम्बा कुप्यति, न मया, न स्नुषया,
सापि नाम्बया, न मया।
अहमपि न तया न तया
वद राजन्! कस्य दोषोऽयम्॥ २८१॥

राजा च दारिद्र्य-दोषं ज्ञात्वा कविं पूर्ण-मनोरथं चक्रे।

६६—भोज-कविशेखरयोः।

एकदा द्वारपाल आगत्य राजानं प्राह—"देव! कविशेखरोनाम महाकविर्द्वारि वर्त्तते।" राजा—"प्रवेशय" इत्याह। ततः कविरागत्य "स्वस्ति" इत्युक्त्वा पठति—

The King said, "Oh learned man! What do you mean?"

The poet said,

"My mother is pleased neither with me nor with her daughter-in-law. My wife is pleased neither with my mother nor with me. I am pleased neither with my wife nor with my mother. Say, Oh King, whose fault is it?" (281)

The King, knew it to be the evil consequence of poverty and fulfilled the desires of the poet.

One day the porter came and said to the King,

"Oh Lord! A great poet named Kabisekhara waits at the door."

King—"Admit him."

Then the poet came, blessed the King and read,

राजन् ! दौवारिकादेव प्राप्तवानस्मि वारणम् ।
मद-वारणमिच्छामि त्वत्तोऽहं जगतो-पते ॥ २८२ ॥

तदा प्राङ्मुखस्तिष्ठन् राजाऽतिसन्तुष्टस्तं प्राग्-देशं सर्वं कवये दत्तं मत्वा दक्षिणाभिमुखोऽभूत् । ततः कविश्चिन्तयति—"किम् इदम् ? राजा मुखं पराङ्मुत्य मां न पश्यति" इति । ततो दक्षिण-देशे समागत्य अभिमुखः कविः पठति—

अपूर्वेयं धनु-र्विद्या भवता शिक्षिता कुतः ।
मार्गणौघः समायाति गुणो याति दिगन्तरम् ॥ २८३ ॥

ततो राजा दक्षिण-देशम् अपि मनसा कवये दत्त्वा स्वयं प्रत्यङ्-मुखोऽभूत् । कविस्तत्रागत्य प्राह—

"Oh King ! I was prevented from entering by the door-keeper. But, Oh Lord of the earth ! I want a rutting elephant from you." (282)

The King who was seated facing the east was highly pleased and turned his face towards the south, thinking that all the eastern country had been made over to the poet.

Then the poet thought, what is the matter? The King has turned his face and does not look at me. The poet went southward and, coming in front of the King, read,

"Where have you learnt this wonderful science of archery from ? Arrows are coming in showers but the bowstring bends towards another direction. (Or supplicants are pouring in multitude but your goodness becomes perverted)." (283)

Then the King, making over the southern country

सर्व्वज्ञ इति लोकोऽयं भवन्तं भाषते मृषा ।
पदमेकं न जानोषि वक्तुं नास्तीति याचके ॥ २८४ ॥

ततो राजा तमपि देशं कवेर्दत्तं मत्वा उदङ्-मुखोऽभूत् । कविस्तत्रापि आगत्य प्राह —

सर्वदा सर्वदोऽसीति मिथ्या त्वं कथ्यसे बुधैः ।
नारयो लेभिरे पृष्ठं न वक्षः परयोषितः ॥ २८५ ॥

ततो राजा सर्वां भूमिं कविदत्तां मत्वा उत्तिष्ठति स्म । कविश्च तदभिप्रायम् अज्ञात्वा पुनराह—

राजन् ! कनक-धाराभिस्त्वयि सर्व्वत्र वर्षति ।
अभाग्यच्छत्र-संच्छन्ने मयि नायान्ति बिन्दवः ॥ २८६ ॥

to the poet in his mind, turned his face towards the west. The poet came that way and said,

"The people falsely call you all-knowing as you do not know how to say the phrase, 'I have not'—to the supplicants." (284)

The King, in thought made over that country also to the poet, and turned his face to wards the north.

The poet, too, came there and said,

"It is falsehood on the part of the learned men to say that you are always all-giving as your enemies never got your back nor the wives of others your breast." (285)

Then the King, thinking that his entire kingdom had been given to the poet, stood up. The poet, too, failing to understand his meaning, said again,

"Oh King ! Though you rain showers of gold everywhere, drops of it do not come to me, covered as I am by the umbrella of poverty." (286)

तदा राजा च अन्तःपुरं गत्वा लीलादेवीं प्राह—"देवि। सर्वं राज्यं कवये दत्तम्। ततस्तपोवनं मया सहागच्छ" इति। अस्मिन्नवसरे विद्वान् द्वारि निर्गतः बुद्धिसागरेण वृद्धामात्येन पृष्टः—"विद्वन्! राज्ञा किं दत्तम्" इति? स आह—"न किमपि" इति। तदा अमात्यः प्राह—"तत्रोक्तं श्लोकं पठ"। ततः कविः श्लोक-चतुष्टयं पठति। अमात्यस्ततः प्राह—"सुकवे! तव कोटि-द्रव्यं दीयते। परं राज्ञा यदत्र तव दत्तं भवति, तत् पुनर्विक्रीयताम्" इति। कविस्तथा करोति। ततः कोटि-द्रव्यं दत्त्वा कविं प्रेषयित्वा अमात्यो राज-निकटम्

Then the King went to the harem and said to Lila Devi,

"Oh Queen! I have made over the whole of my kingdom to the poet, so come along to the penance-grove with me."

In the meantime the learned poet came out at the door and was interrogated by the old minister Buddhi-sagara.

"Oh learned man, what has been offered by the King?"

He said, "Nothing."

The minister said,

"Please repeat the verse you read there."

Then the poet repeated the four verses. The minister, then said,

"Good poet! I am giving you articles worth a crore. But you are to sell what has been given you by the King." The poet did likewise. Then the minister sent

आगत्य तिष्ठति स्म। तदा राजा च तम् आह—"बुद्धिसागर! राज्यम् इदं सर्वं दत्तं कवये। पत्नीभिः सह तपोवनं गच्छामि। तत्र तपोवने तवापेक्षा यदि मया सहागच्छ" इति। ततो-ऽमात्यः प्राह—"देव! तेन कविना कोटि-द्रव्य-मूल्येन राज्यम् इदं विक्रीतम्। कोटिद्रव्यञ्च विदुषे दत्तम्। अतो राज्यं भवदीयम् एव भुङ्क्ष्व" इति। तदा राजा च बुद्धिसागरं विशेषेण सम्मानितवान्।

६७—भोज-गोपकन्ययोः।

अन्यदा राजा मृगयारसेन अटवीम् अटन् ललाटन्तपे तपने द्यूनदेहः(१) पिपासापर्य्याकुलः तुरगम् आरुह्य उदकार्थी

away the poet with a crore and, approaching the King stood there.

The King said, "Buddhisagara, the whole kingdom has been given to the poet. I am going to the penance-grove with my wives. You may come along with me, if you desire to come to the hermitage."

Then the minister said, "My Lord! This kingdom has been sold by the poet for one crore. Articles worth a crore have been given to the learned poet, so this kingdom is yours. Enjoy it."

Then the King honoured Buddhisagara specially.

Another day the King wandering about in the forest on an hunting excursion, and the sun shining overhead, he felt exhausted and thirsty and, mounting his horse,

(१) द्यूनदेहः—क्लान्तशरीरः।

निकटतटभुवम् अटन् तत् अलब्ध्वा परिश्रान्तः कस्यचित् महातरोः अधस्तात् उपविष्टः। तत्र काचित् गोपकन्या यदृच्छया धारा-नगरं प्रति तक्रं विक्रेतुकामा तक्रभाण्डम् उद्वहन्ती समागच्छति। तां समागच्छन्तीं दृष्ट्वा राजा पिपासावशात् एतद्भाण्डस्थं पेयञ्चेत् पिबामीति बुद्ध्याऽपृच्छत्—तरुणि! किम् आवहसि" इति? सा च तन्मुखश्रिया भोजं मत्वा तत्पिपासाञ्च ज्ञात्वा तन्मुखावलोकनवशात् छन्दो-रूपेणाह—

हिमकुन्दशशिप्रभशङ्खनिभं
परिपक्वकपित्थ सुगन्धरसम्।
युवतीकरपल्लवनिर्मथितं पिब
हे नृपराज! रुजापहरम्॥ २८७॥

roamed about the adjacent lands; but finding no water, he was tired and sat down under a large tree.

There came a daughter of a milkman carrying a vessel full of buttermilk with a view to selling it in the city of Dhara.

Seeing her come, the King, thirsty as he was, thinking of having a drink if the vessel contained any drink, enquired,

"Young girl! What do you carry?"

She, too, knowing him to be Bhoja from the beauty of his face and knowing his thirst for water, spoke in verse, being charmed at the sight of his face,

"Oh King of kings! Take this drink which is white like snow, jasmine, moonlight and conch, and delicious

राजा तच्च तक्रं पीत्वा तुष्टः तां प्राह—"सुभ्रु! किं तवाभीष्टम्" इति? सा च प्राह—"देव! मां कन्याम् एवावेहि।" सा पुनराह—

इन्दुं कैरविणीव, कोकपटलीवाम्भोजिनीवल्लभं,
मेघं चातक-मण्डलीव, मधुप-श्रेणीव पुष्पाकरम्।
माकन्दं पिक-सुन्दरीव, रमणीवालेश्वरं प्रोषितं,
चेतोवृत्तिरियं सदा नृपवर! त्वां द्रष्टुमुत्कण्ठते ॥ २८८ ॥

राजा चमत्कृतः प्राह—"सुकुमारि! त्वां लीला-देव्या अनुमत्या स्वीकुर्म्मः"। इति धारा-नगरं नीत्वा तां तथैव स्वीकृतवान्।

and fragrant like wood-apple, and which is churned by the hands of a young lady soft like twigs, and cures diseases." (287)

The King quaffed that buttermilk and, being satisfied, said to her,

"Oh lady of good brows! What do you desire?"

She, too, said,

"Know me to be a maiden."

She said again,

"Oh foremost of kings! This mind of mine yearns after you just as water-lily after the moon, the flight of chakrabakas after the sun (lover of lotus), the larks after the cloud, the swarm of bees after the pollens of flowers, the cuckoo after the mangoe-tree and a lady after her husband in sojourn." (288)

The King became charmed and said, "Oh beautiful

६८—समस्यापूरणस्य ।

कदाचित् राजाभिषेके कस्याश्चित् मदिराक्ष्याः करतल-गलितो हैमकलशः सोपानपंक्तिषु रटन्नेव पपात । ततो राजा सभायाम् आगत्य कालिदासं प्राह—"सुकवे ! एनां समस्यां पूरय—ट टं, ट टं टं, ट ट टं, ट टं टम् ।

तदा कालिदासः प्राह—

राजाभिषेके मदविह्वलाया
हस्ताच्च्युतो हैमघटो युवत्याः ।
सोपानमार्गेषु करोति शब्दं
ट टं ट टं टं ट ट टं ट टं टम् ॥ २८९ ॥

तदा राजा स्वाभिप्रायं ज्ञात्वा अक्षरलक्षं ददौ ।

girl ! I shall accept you with the permission of Liladevi." Saying this, he took her to the city of Dhara and accepted her accordingly.

On one occasion during the coronation-ceremony of the King, a golden jar dropped from the hands of a lady of beautiful eyes and fell down the stairs with a great noise.

The King came to the court and said to Kalidasa, "Good poet ! Complete the puzzle—Tatam, tatam, tam, tatatam, tatam, tam."

Then Kalidasa said,

"On the occasion of coronation-ceremony of the King a golden jar dropped from the hands of a young lady who was beside herself with lust, fell down the

६९—भोज-चौरयोः ।

अन्यदा सिंहासनम् अलङ्कर्वाणे श्रीभोजे कश्चित् चौरः रक्षकैः राजनिकटं नीतः। राजा तं दृष्ट्वा 'कोऽयम्' इत्यपृच्छत्। तदा रक्षकाः प्राहुः—देव! अनेन कुम्भीलकेन कस्मिंश्चित् गृहे घातपातमार्गेण द्रव्याणि अपहृतानि" इति। तदा राजा प्राह—"अयं दण्डनीयः" इति। ततो भुक्कुण्डोनाम चोरः प्राह—

भट्टिर्नष्टो, भास्करश्चापि नष्टो,
भित्तुर्नष्टो, भीमसेनोऽपि नष्टः।
भुक्कुण्डोऽहं, भूपतिस्त्वं हि राजन्!
वव्भापंक्तावन्तकः सन्निविष्टः॥ २९०॥

तदा राजा प्राह—भो भुक्कुण्ड! गच्छ गच्छ यथेच्छं विहर।

flight of stairs with the noise—tatam, tatam, tam, tatatam, tatam, tam." (289)

The King, knowing that his intentions have been understood, gave a lac for every letter.

On another occasion when Bhoja was seated on the throne, a thief was brought before him by the sentinels. Seeing him the King enquired, "Who is he?"

Then the guards said,

"Oh Sire! This thief broke into a house digging a hole and stole articles." The King said,

"He should be punished." Then the thief named Bhukkunda said,

७०—समस्या-पूरणस्य ।

कदाचित् भोजो मृगयापर्य्याकुलो वने विचरन् विश्रामाविष्ट-हृदयः कञ्चित् तटाकम् आसाद्य स्थितवान् । क्रमेण प्रसुप्तः । ततोऽपरपयोनिधिकुहरं गते भास्करे—

तत्रैवारोचत निशा तस्य राज्ञः सुख-प्रदा ।
चञ्चच्चन्द्रकरानन्दसन्दोहपरिकन्दला ॥ २९१ ॥

ततः प्रत्यूषसमये नगरीं प्रति प्रस्थितो राजा चरम-गिरि-नितम्ब-लम्बमान-शशाङ्क-बिम्बम् अवलोक्य सकुतूहलः

"Bhatti is dead, Bharavi is no more ; Bhikku died, Bhimsena breathed his last. I am Bhukkunda and you are Bhupati (*i.e.*, king). Oh King ! Death has laid his hand upon the line of 'Va' (*i.e.*, the names beginning with the letter 'V'.)" (290)

Then the King said,

"Oh Bhukkunda ! Go, go, wander at your ease."

One day, Bhoja, wandering about in the forest a-hunting, felt inclined to rest and getting near a tank, sat by it and fell asleep out of fatigue. Then the sun having gone down the western abyss, the shades of the evening fell there which was pleasing and welcome to the heart of the King and which was delightful, being graced by the rays of the moving moon. (291)

Then, at dawn, the King returning to his city, saw the disc of the moon go down the side of the western hill and, filled with wonder, came to the court. He

सभाम् आगत्य सदा समीपस्थान् कवीन्द्रान् निरीक्ष्य समस्याम् एकाम् अवदत्—

चरमगिरिनितम्बे चन्द्रबिम्बं ललम्बे ।

तदा प्राह भवभूतिः—

अरुणकिरणजालैरन्तरिक्षे गतर्क्षे ।

ततो दण्डी प्राह—

चलति शिशिरवाते मन्दमन्दं प्रभाते ।

ततः कालिदास प्राह—

युवतिजनकदम्बे क्लान्तरक्तौष्ठ-विम्बे(१) ।

चरमगिरिनितम्बे चन्द्रविम्बं ललम्बे ॥ २९२ ॥

ततो राजा सर्वान् अपि सम्मानितवान् । तत्र कालिदासं विशेषतः पूजितवान् ।

seeing before him the poets who ever graced his court by their presence, read out a dilemma—The disc of the moon hung down the peak of the western hill.

Then said Bhababhuti,

"The sky becoming starless by the rays of the rising sun." The disc etc. Then Dandi said,

"The cool breeze softly blowing in the morning the disc etc."

Then Kalidasa said,

"The lips of young damsels being tired and reddened, the disc of the moon hung down the peak of the western hill." (292)

The King honoured them all and especially Kalidasa.

(१) युवतिजकदम्बे नाथमुक्तौष्ठबिम्बे इति पाठान्तरं दृश्यते ।

७१—भोज-देवभिषजाम् ।

अथ कदाचित् भोजः नगरात् बहिर्निर्गतः नूतनेन तटाकाम्भसा(१) बाल्यसाधितकपाल-शोधनादि चकार। तन्मूलेन कश्चन शफर-शावः कपालं प्रविष्टः। ततो राजा स्वपुरीम् अवाप। तदारभ्य राज्ञः कपाल-वेदना जाता। ततः तत्रत्यैर्भिषग्वरैः सम्यक्चिकित्सितापि न शान्ता।

एवम् अतीते संवत्सरेऽपि काले न केनापि निवारितः सगदः। ततः श्री-भोजो नाना-विध-समानौषध-ग्रसन-रोग-दुःखित-मनाः समीपस्थं शोकशागरनिमग्नं बुद्धिसागरं कथम् अपि संयताक्षरम् उवाच वाचम्—"बुद्धिसागर! इतः परम्

Once upon a time, Bhoja went out of the city and cleansed his skull which he practised from childhood, with the new waters of the tank. In consequence of this the fry of a small fish got into the skull. The King reached his town. But since then the King felt pains within his skull, which did not subside, though carefully attended to by the local physicians.

A year thus passed away but this disease was not cured by anyone. Then King Bhoja troubled in mind with the disease and various kinds of drugs continuously taken by him, spoke briefly with great difficulty to Buddhisagara, who was near by and sunk in the ocean of grief,

"Oh Budhhisagara! Henceforth, let no physician

---

(१) तटाकाम्भसा—तड़ागजलेन। शफरशावः—शफर-शावकः (पुंठि इति भाषा)।

अस्मद्-विषये न कोऽपि भिषग्वरो वसतिम् आतनोतु। भेषज-कोशान् निखिलान् स्रोतसि निरस्यागच्छ। मम देव-समागम-समयः(१) समागतः" इति। तच्छ्रुत्वा सर्वेऽपि पौर-जनाः कवयश्च अवरोध-समाजाश्च विगलदस्रासार-नयना बभूवुः।

ततः कदाचित् देवसभायां पुरन्दरः सकलमुनिवृन्दमध्यस्थं वीणा-मुनिम्(२) आह—"मुने! इदानीं भूलोके का नाम वार्त्ता" इति? ततः नारदः प्राह—"सुरनाथ! न किम् अपि आश्चर्य्यम्। किन्तु धारानगरवासी श्रीभोजभूपालो रोग-पीड़ितो नितराम् अस्वस्थो वर्त्तते। स तस्य रोगः केनापि न निवारितः। तत् अनेन भोजनृपालेन भिषग्वैरा अपि स्वदेशात् निष्कासिताः वैद्यकशास्त्रम् अपि अनृतम् इति निरस्तम्"।

dwell in my kingdom. Throw the entire stock of medicine into the river and come back. The time of my ascension to heaven is at hand."

Hearing this, all citizens, poets and purdah-ladies shed tears.

Then once in the court of gods, Purandarah (Indra) asked Binamuni (Narad) who was seated in the midst of a circle of sages, "Oh ascetic! What is the news of the world at present?" Then Narada said, "King of gods, there is nothing wonderful. But Bhoja, King of Dhara is suffering from disease, and lying very unwell. His disease is by no means checked. So King Bhoja

(१) देवसमागमसमयः—स्वर्गगमनसमयः; मृत्युकाल इत्यर्थः।

(२) वीणामुनिम्—नारदम्।

इति। एतदाकर्ण्य पुरु-हूतः(१) समीपस्थौ नासत्यौ(२) इदम् आह—"भोः खर्वैद्यौ! कथम् अनृतं धन्यन्तरीयं शास्त्रम्।" तदा तावाहतुः—"अमरेश! देव! न व्यलीकम् इदं शास्त्रम्। किन्तु अमरविदितेन रोगेण बाध्यतेऽसौ भोजः" इति। इन्द्रः प्राह—"कोऽसौ अवार्य्यरोगः? किं भवतो-विदितः?" तत-स्तावूचतुः—"देव! कपालशोधनं कृतं भोजेन। तदा प्रविष्टः पाठीनः। तन्मूलोऽयं रोगः" इति। तदा इन्द्रः स्मयमानमुखः प्राह—"तत् इदानीम् एव युवाभ्यां

has driven away all the chief physicians from his kingdom and has now discarded the medical science as false."

Hearing this, Indra said to the twin sons of Aswini (who were physicians to gods),

"Oh physicians of the heaven! How is it that the science of Dhanvantari is false?" They said,

"Oh Lord of the immortals! This science is not false. But Bhoja is suffering from a disease known to gods only."

Indra said, "What is the incurable disease? Are you aware of it?"

They said, "Oh Lord! Bhoja cleansed his skull and at that time a fish got into it. This disease is due to it.' Then Indra said to the two physicians of heaven with a smile, "So both of you should go or henceforward

---

(१) पुरुहूतः—देवेन्द्रः।

(२) नासत्यौ—देवभिषजौ अश्विनीकुमारौ।

गन्तव्यम्। नो चेत् इतः परं भूलोके भिषक्शास्त्रस्यासिद्धिर्भवेत्। स खलु सरस्वतीविलासस्य निकेतनं शास्त्राणाम् उद्धर्त्ता च इति। ततः सुरेन्द्रादेशेन तावुभावपि धृतद्विजन्मवेषौ धारा-नगरं प्राप्य द्वारस्थं प्राहतुः "द्वारस्थ! आवां भिषजौ काशी-देशात् आगतौ श्रीभोजाय विज्ञापय। तेन अनृतम् इत्यङ्गीकृतं वैद्य-शास्त्रम् इति श्रुत्वा तत्प्रतिष्ठापनाय तद्रोग-निवारणाय च आगतौ" इति। ततो द्वारस्थः प्राह—"भो विप्रौ! न कोऽपि भिषक्प्रवरः प्रवेष्टव्य इति राज्ञोक्तम्। राजा तु केवलम् अस्वस्थः। नायम् अवसरो विज्ञापनस्य" इति। तस्मिन् क्षणे कार्य्य-वशात् बहिर्निर्गतो बुद्धिसागरस्तौ दृष्ट्वा "कौ भवन्तौ" इत्यपृच्छत्। ततस्तौ यथागतम् ऊचतुः।

the medical science falls into disuse in the world. He is surely the pleasure-house of Saraswati and deliverer of all sciences." In accordance with the command of the King of gods both of them then went to the city of Dhara disguised as Brahmins and said to the porter, "Porter, please report to King Bhoja that we are two physicians from Benares." Hearing that he has declared the medical science to be false, we have come to establish the science and cure him of his disease."

Then the porter said,

"Oh Brahmins, the King has ordered that no physicians should be allowed to enter. The King, too, is absolutely indisposed. This is no time to make any report."

At that moment, Buddhisagara happened to come

ततो वृद्धिसागरेण तौ राज्ञः समीपं नीतौ। ततो राजा तौ अवलोक्य मुखश्रिया अमानुषाविति बुद्ध्वा "आभ्यां शक्यतेऽयं रोगो निवारितुम् इति निश्चित्य तौ बहु मानितवान्। ततस्तावूचतुः—राजन्! न भेतव्यम्! रोगो निर्गतः। किन्तु कुत्रचित् एकान्ते त्वया भवितव्यम्" इति। ततः राज्ञापि तथा कृतम्। ततस्तावपि राजानं मोह-चूर्णेन मोहयित्वा शिरः-कपालम् आदाय तत्-करोटिका-पुटे स्थितं शफर-कुलं गृहीत्वा कस्मिंश्चित् भाजने निक्षिप्य सन्धान-करण्या कपालं यथावत् आरचय्य सञ्जीवन्या च तं जीवयित्वा तस्मै तत् अदर्शयताम्। तदा तत् दृष्ट्वा राजा विस्मितः—"किम् एतत् इति तौ पृष्टवान्। तदा तावूचतुः—"राजन्! त्वया बाल्यादा-

out on some business and, seeing them, enquired, "Who are you two?"

Then both of them said what happened. Buddhisagara took them before the King. The King, seeing them and knowing them to be supernatural beings from the beauty of their faces, thought that they would be able to cure his disease, and honoured them greatly.

They said, "Oh King! Do not fear. The disease has been diagnosed. But you have to stay in a secluded spot." The King acted likewise. They, too, made the King senseless with a powder inducing unconsciousness, took out his skull, extracted the fishes that were lodged in the skull, threw them into a vessel, properly arranged the skull as before with the help of Sandhanakarani (lit. the medicine which joins the limbs) and, restoring

रभ्य परिचितकपालशोधनतः संप्राप्तम् इदम्" इति। ततो राजा तावश्विनौ मत्वा तच्छोधनार्थम् अपृच्छत्—"किम् अस्माकं पथ्यम्" इति। ततस्तावूचतुः—

अशीतेनाम्भसा स्नानं पयः पानं वराः स्त्रियः।

एतद् वो मानुषाः! पथ्यम्—

इति। तत्रान्तरे राजा मध्ये 'मानुषाः' इति सम्बोधनं श्रुत्वा 'वयं चेत् मानुषा कौ युवाम्' इति तयोः हस्तौ झटिति स्वहस्ताभ्याम् अग्रहीत्। ततस्तत्क्षणे एव तावन्तर्धत्तां ब्रुवन्तावेव "कालिदासेन पूरणीयं तुरोयचरणम्" इति।

ततो राजा विस्मितः सर्वान् आहूय तत् वृत्तम् अब्रवीत्। तत् श्रुत्वा सर्वेऽपि चमत्कृताः विस्मिताश्च बभूवुः। ततः कालिदासेन तुरोय-चरणं पूरितम्—

him to consciousness by Sanjibani (a kind of elixir), showed it to him.

Seeing this, the King was seized with wonder and asked them, "What is it?" They replied, "Oh, King, you have got into this trouble owing to your habit of cleansing the skull practised from your childhood." The King knowing them to be Asvins, asked them with a view to rooting out the disease, "What is wholesome to us?"

They said, "Bath in tepid water, drinking of milk and good ladies are wholesome, to you, oh men."

In the meantime, the King, hearing the word, 'men' addressed to him, asked, "If we are men, who are you

स्निग्धमुष्णञ्च भोजनम् इति ॥ २९३ ॥

ततो भोजोऽपि कालिदासं लौला-मानुषं मत्वा परं सम्मानितवान् ।

७२—भोज-चरमग्रन्थपाठस्य ।

ततः कदाचित् भोजराजः कालिदासं प्रति प्राह—"सुकवे ! त्वम् अस्माकं चरम-ग्रन्थं पठ ।"

ततः क्रुद्धो राजानं विनिन्द्य कालिदासः क्षणेन तं देशं त्यक्त्वा एकशिला-नगरं प्राप ।

ततः कालिदासवियोगेन शोकाकुलस्तं कालिदासं मृगयितुं राजा कापालिकवेषं धृत्वा क्रमेण एकशिलानगरं प्राप ।

then ?" With these words he at once took their hands within his own. Then, they at once vanished, saying, "Kalidasa will complete the fourth foot." The King being astonished, invited all and related to them the whole affair. Hearing it, all of them were charmed and filled with wonder. Then Kalidasa read the fourth foot to complete the verse "Oily and hot food ?"(293)

Then Bhoja, too, knowing him to be a god in human form (who has voluntarily assumed the human form) highly honoured him.

Once upon a time King Bhoja said to Kalidasa "Oh good poet ! Please sing my dirge." Kalidasa, being angry at this, reproached the King, instantly left that country and came to the town of Akasila.

ततः कालिदासो योगिनं दृष्ट्वा तं सामपूर्वं पप्रच्छ—"योगिन्! कुत्र ते स्थितिः" इति? योगी वदति—"सुकवे! अस्माकं धारानगरे वसतिः" इति।

ततः कविराह—"तत्र भोजः कुशली किम्?" ततो योगी प्राह—"किं मया वक्तव्यम्" इति।

ततः कविराह—"तत्रातिशयवार्त्तास्ति चेत् सत्यं कथय" इति। तदा योगी प्राह—"भोजो दिवं गतः" इति।

ततः कविर्भूमौ निपत्य प्रलपति—"देव! त्वां विना अस्माकं क्षणम् अपि भूमौ न स्थितिः। अतस्त्वत्-समीपम्

Then the King aggrieved at the separation from Kalidasa, came to the town of Akasila in the guise of a Kapalika, a particular sect of worshipper of Siva in course of his search for Kalidasa.

Kalidasa, seeing that Yogi, gently inquired, "Yogi, where do you live?"

The Yogi says, "Oh good poet! Our abode is in the town of Dhara."

The poet says, "Is it all right with Bhoja there?"

The Yogi says, "What should I say?"

The poet says, "If there be any special news, please say it truly."

The Yogi says, "Bhoja is gone to heaven."

At this, the poet fell down on the ground and lamented, "Oh Lord, we cannot stay for a moment even, here below, without you. So I am following you." Thus mourning bitterly, Kalidasa made this last stanza.

अहम् आगच्छामि" इति कालिदासो बहुशो विलप्य चरम-श्लोकं जगवान्—

अद्य धारा निराधारा, निरालम्बा सरस्वती।
पण्डिताः खण्डिताः सर्वे, भोजराजे दिवं गते(१)॥२९४॥

एवं यदा कविना चरमश्लोकं उक्तस्तदैव स योगी भूतले विसंज्ञः पपात।

ततः कालिदासस्तथाविधं तम् अवलोक्य 'अयं भोज एव' इति निश्चित्य "अहह! महाराज! अत्रभवताहं वञ्चितोऽस्मि" इत्यभिधाय झटिति तं श्लोकं प्रकारान्तरेण पपाठ।

अद्य धारा सदाधारा, सदालम्बा सरस्वती।
पण्डिता मण्डिताः सर्वे, भोजराजे भुवं गते॥ २९५॥

"King Bhoja having died Dhara is to-day without support, Saraswati, the goddess of learning, is rendered helpless and all pundits are undone."

Thus when the poet read the last stanza, that Yogi fell down senseless on the ground. Kalidasa, seeing him in that condition, concluded that he was Bhoja and said, "Alas! King! I am deceived by you." With these words, he at once read that verse in a different manner.

"King Bhoja being on the earth, Dhara has to-day got permanent support, Saraswati the goddess of learning has got unfailing help and all the pundits are adorned."(295)

---

(१) निराधारा—निराश्रया। निरालम्बा—अशरणा। खण्डिताः—हताः।

ततो भोजस्तम् आलिङ्ग्य प्रणम्य धारानगरं प्रति ययौ ।

इति धारानगराधीशस्य श्रीमद्भोजराजस्य

प्रबन्धः समाप्तः ।

Then Bhoja embraced him, bowed down to him and started for the city of Dhara.

सम्पूर्णोऽयं ग्रन्थः ।