A KEY उत्तर कौंगड़ी.

TO THE

SECOND BOOK OF SANSKRIT

BY

RAMAKRISHNA GOPAL BHANDARKAR,

M A, I h D, C I E, etc etc,

BY



SUBRAHMANIA AIYAR B.

AND

HARIHARA SASTRIAL MAHOPADYAYA

Assistant

H H. THE MAHARAJAH'S SANSKRIT COLLEGE,

TRIVANDRUM.

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PREFACE.

Consistently with the greater increase in the number of Sanskrit students, the importance of Dr. Bhandarkar's Second Book of Sanskrit, which has not been surpassed by a more elementary and thoroughly comprehensive Textbook on Sanskrit Grammar, has become more unique. As a study of the grammar of any language necessarily forms the ground work of a good knowledge of that language, one desirous of equipping himself with a sound knowledge of the Sanskrit Language, cannot dispense with this Second Book without thereby placing himself in a very disadvantageous position by shutting himself off from a rich storehouse of useful information on Sanskrit Grammar. It has become all the more necessary to furnish the average student with the means of assisting him in mastering the Second Book easier.

This book is therefore merely intended to serve the purpose of a guide to the study of the Second Book for those who prepare for the University examinations as well as for those who pursue the study of it prompted by a love for the Sanskrit Literature. The student in the first instance should independantly write out the translations of the exercises given in the Textbook into either English or Sanskrit as the case may be, and only when he either is unable to do it well or experiences a difficulty in expressing his thoughts in suitable words, he is advised to resort to the Key for lifting him up.

If this book has in any way helped the student to understand the Language better and has thereby improved his knowledge so that he may without any diffidence feel himself competent to go through the easier works on Sanskrit literature alone, then the highest ambition of the author in having issued this 'Key', has been at once secured. With this object in view, no stone has been left unturned in making the translations literal and at the same time idiomatic as far as possible.

To make the student better acquainted with Sanskrit Grammar, a few very useful exercises have been appended to this 'Key'. The Conjugations of almost all the important Sanskrit Roots including all those which are used in the Second Book, in all the Tenses are given. An exhaustive note on the formation of Compound words, is added and the different modes of forming them are also briefly noticed. A lesson on the Degrees of Comparison has found a place in the book. Lastly a few passages in Sanskrit and English, have been collected and inserted at the end of the 'Key', for translation by the student.

The nomenclature of this book would appear to be curious; nevertheless it is retained as it has become very popular with the student who readily knows what it is he is to expect from a book of the kind.

Although very great care has been taken in preparing this book and in carrying it through the press, it is not pretended that the book is free from mistakes. Any errors or omissions that have crept in by eluding the vigilance of the author, will, if pointed out, be rectified in a subsequent edition of this book, and the public would lay the author under a great obligation to them, by any valuable suggestions they are pleased to make for the improvement of this book.

Trivandrum,
27th. January 1908.

S. SUBRAHMANIA AIYAR

॥ श्रीः ॥

Lesson I.

(1) Though beset with adversity wise men whose wealth is fortitude, protect their vow of good conduct.

(2) My mind afflicted by the separation of my relatives revolves, as it were, void of steadiness.

(3) Inhaling on the way the sweet odour of the flowers of the forest, the couple reached the hermitage of the Rishis.

(4) This cool breeze dries up the drops of perspiration produced by heat on thy face.

(5) In the same way as the deer get frightened on hearing the roaring of the lion, the warriors trembled on hearing the noise of Bhima.

(6) This peacock fatigued by the intense heat of the sun who has gained the middle of the sky, drinks to its heart's content, the cool water collected at the basin around the foot of the tree.

(7) Will it be possible for the cloud which sprinkles a large quantity of water in all directions to give the tree that nourishment which is given by the gardener by a small quantity of water in summer.

(8) House-holders offer sacrificial food of a heifer, large goat or a big bull to a Brahmin (learned in the Vedas) who

has come (to their house). Writers on morality greatly extol this virtue.

(9) A ready-witted man makes up his mind to do the work (he has) on hand.

(10) These armies conceal the great man in the same way as the clouds cover the sky.

(11) Scarcely does the sun the reservoir of heat, rise at dawn when darkness is dispelled by Aruna.

(12) A certain cause (inexplicable) inherent (in them) brings together objects. (But) never does affection depend upon external circumstances.

(13) Darkness besmears as it were the organs (of the body); the sky appears as though it showers black pigment and the sight grows (has grown) fruitless as the service done to the wicked.

(14) Why do you not restrain your wrath although you have been told by him what is wholesome to you.

(15) The thirst for worldly pleasures in the minds of the enemies (of Krishna) gets destroyed and their bodies also decay in the forest.

(16) He bears the stroke of the missiles and endures the fatigue of battle. He feels equally competent even to conquer Indra.

(17) He deserves worship in the hermitage of all the Rishis, the hospitality shown by means of Arghya and the holy offerings of honey.

(18) He who forgives thousands of faults committed by

Brahmins does not forgive even a single fault done by the Lords of the earth.

(19) In his kingdom the serpent does not sting any one through the command of Garuda; even if it sometimes does so by mistake the poison does not act on the person stung (produces no effect).

(20) He does not threaten with anger any benefactor however mean he may be, although he infuses terror in an assemblage of rogues collected together everywhere.

(21) In his kingdom the merchants trade with crores of rupees. Even the Yakshas (Heavenly millionaires) praise their wealth house by house.

(22) All the rich people delight in the pleasures of the senses whereas this sage (Krishna) wishes to be free from them.

(23) He deprives his enemies of their kingly prowess by a shower of arrows. His intellect does not leave him on all occasions of his desires being thwarted.

(24) He earns virtue alone and for its sake he earns wealth. By means of his virtuous deeds he attains to the everlasting and (excellent) noble worlds.

(25) Every one is proud and is heedless of one's own good. In prosperity one does what is unwholesome and by means of this one perishes.

(26) Those who, through pride do not act up to the advice of persons who only speak what is righteous, are surely overtaken by adversity and deserted by prosperity.

(27) Oh Great King! The wise and valiant know everything and speak correctly; when they are not respected (neglected) they become depressed and remain silent.

(28) Old men's hair turn up white (grey) and their teeth grow infirm; but irrespective of their years, their yearning for wealth and life never decays.

(29) Oh! This method of killing adopted by the cruel serpent, which is against the order of nature, is curious in as much as when it stings one another man dies.

(30) When fate oppresses grievously, virtue rends the armour of men. For mortals, let virtue be the last resort.

(31) A man is ruined by not doing what is enjoined on him to be done, by embracing what is prohibited and by not controlling the senses.

सेयं देवस्य शक्तिः यया जगतश्चक्रमिदं भ्रमति.
तस्य कृतघ्नतया रुष्टः स निष्ठुरैरक्षरैस्तं समतक्षणोत्.
समाजे तस्मिन् ससम्भ्रममुत्तिष्ठतामनेकेषां राज्ञां ग्रैवेयकाणि परस्परं सङ्घर्षणेनावृत्यन्.

* अमर्षणः शोणितकाङ्क्षया किं पदा स्पृशन्तं दशति द्विजिह्वः.
राम इक्ष्वाकूणां कुलगुरुं वसिष्ठं प्रथमं प्रणम्य भ्रातृनस्वजत.
इन्द्रजिति व्यापादिते तस्याकालमरणेन शोकोऽग्निरिव रावणमभृज्जत्.
येनाहं प्राप्तिमि तस्यापहरणेन मम प्राणानपहर्तुं प्रयस्यथ.

* Raghu. XIV—14.

दीपस्यार्चिषा समाकृष्टः शलभः सहसा तस्मिन् निपत्य मृत्युमार्छत्.
अजो गजं निवर्तयिष्यन् (निवर्तयितुमिच्छुः) बाणेनैकेन तमविध्यत्.
राक्षसैः प्रतियुध्यन् रामो निशितैः शस्त्रैरनेकशतं शत्रूनवृश्चत्.
सीताया वियोगेनोत्पादिते शोके रामस्य मनो न्यमज्जत्.
धृतराष्ट्रस्य पुत्रैः पाञ्चालीं विना सर्वमन्यद्युधिष्ठिरे जिते 'पणाय तव भार्यां पाञ्चालीम्' इति ते तमूचुः.
पक्षिणाच्छिन्नस्य विभूषणस्य प्रत्याहरणाय प्रायस्यम्.
यो महता वैरायते सोऽविलम्बितं शीयते.
भो ईश! प्रतिक्षणं मया सहस्रमपराधाः क्रियन्ते तान् सर्वान् क्षमस्व.
हन्तानिर्वचनीयस्याः कुमार्याः शक्तिः, यन्न केवलं चेतयमानानि, अचेतनान्यपि तां सेवन्ते.
आसन्नायाः सरितः शीकरेणार्द्रः पवन उद्यानेऽतिमुक्तलतां मन्दं धुवति.
अजो यदा शङ्कमधमत् तदा पलायितास्तस्य योधाः प्रत्यागच्छन्, अपश्यंश्च निद्राणानि शत्रुसैन्यानि.

Lesson II.

(1) The sacrificial priests extract the Soma Juice in sacrifices.

(2) Having got up at dawn and gone to the garden, daily I gather flowers.

(3) Poets spread the fame of the virtuous in all directions.

(4) Why doest thou pain me who am already stricken with sorrow, with words that rend the heart.

(5) The two waiters stationed at the entrances open the doors of the palace.

(6) Men of meritorious deeds reap the fruit of their past deeds in heaven.

(7) Oh Pious man! Having abandoned the worldly pleasures why do you seek to live in the forests.

(8) We hear discourses on various topics pleasing to the ear.

(9) Clouds envelope the sky.

(10) O thou protector of the universe, we are at a loss to comprehend thy glory with our physical eye.

(11) Who can undo whatever you do.

(12) We search for our horse stolen by some giant.

(13) Day by day praiseworthy men attend to the worship of God.

(14) The good deed of a man spreads his fame in all countries.

(15) Whatever desirable things it is difficult to get on this earth, the man of intellect obtains them. Hence attempt should be made.

(16) This man (Krishna), as he is gently disposed, does not injure the feelings of others by his words and his mind is not agitated by the harsh words of ignorant men.

(17) He who adorns the Lunar race, extracts Soma Juice in sacrifices and himself takes up his chariot to the front in the battlefield.

युष्माकं मनोधर्मान् जेतुं न शक्नुथ.
प्रतिवत्सरं काशीं प्रति यात्राः कुर्महे.
चातको वनुते तोयं परं तन्नाप्नुते.
अपि शृणोषि यदहं वच्मि.
आशयं न विवृणोमि स हि पापः.
राजगृहस्य द्वाराणि संवृणोमि.
आचार्यो शिष्येभ्यो न्यायशास्त्रस्य तत्त्वानि विवृणुतः.
तथा कुर्वन्तो यूयं निजां क्षुद्रतामाविष्कुरुथैव.
लुब्धा धनं सञ्चिन्वन्ति.
दूरदर्शिनो जना निजानि कार्याणि सुखं साधुवन्ति.
कञ्चन मृगमपश्यं तस्य विपुलो वालो वर्तते, यमनिशं स धुनोति.

Lesson III.

(1) The Gods performed a sacrifice and the Demons assailed them while so engaged.

(2) Oh Sanjaya! Narrate to me what the Pandavas and those of my clan, did at Kurukshetra.

(3) Janaka sent messengers to escort Rama and others from Ayodhya. Or the sentence may be rendered thus: Janaka sent messengers to Ayodhya to take Rama and others.

(4) Abiding in a thicklystudded forest I supported my existence by living upon fruit, root &c. (of the forest trees).

(5) Relate to us the stories you have heard from the elders.

(6) The Demons dared to brave Rama in battle.

(7) Although I made an attempt yet I did not reap the fruit of it. Hence in this, fate alone is to be blamed.

(8) By such deeds thou didst accumulate much Punya.

(9) Oh! Oh! sacrificial priests! whether you have extracted the Soma Juice or not, asks the होता (the presiding sacrificial priest).

(10) Being in search of Sita in the woods for a long time, (although they were searching for Sita in the woods for a long time) Rama and Lakshmana had not their desires fulfilled.

(11) By means of your assistance we got over the calamities that befell us.



नृपते रिपवस्तेन योद्धुमधृष्णुवन्.
दशरथः सरय्वास्तीरयोः क्रतुं कञ्चिदतनोत्.
राज्ञः सचिवाः शत्रोर्व्यापारान् निरूपयितुं मां प्राहिण्वन्.

दुर्गस्य द्वाराणि अपावृणुमः.
किमकुरुथाः, यदद्यापि तव मित्राणि दुनोति.
नाहमद्रेः शिखरमारोढुमशक्नुवि.
नष्टानि पुस्तकानि यूयं कुत्र व्यचिनुत.
पूर्वेद्युरारामे द्वे बालिके स्वार्थं कुसुमान्यवाचिन्वाताम्.
ते प्रयत्नैः कामान् क्रोधं लोभञ्चापावृण्वत, ब्रह्म ध्यायन्तश्च शाश्वतमानन्दमाप्नुवन्.
बभ्रुवाहनो बाणेनैकेनार्जुनमुरस्यक्षणोत्.
सङ्ग्रामे वीराणामश्वा अहन्यन्त, किन्तु तेऽन्यानाप्त्वा भूयोऽयुद्ध्यन्त.
रामस्त्वञ्च किञ्चिद् दुष्कृतमकुर्वातां येन युवामुभावपि दण्डमर्हथः.

Lesson IV.

(1) One desirous of attaining to Heaven must make the sacrificial stake of Kadira. Devas won Heaven by means of this post. Likewise this sacrificer wins (will win) Heaven by this only.

(2) The members of my body are as it were cooked up by the severity of my sufferings; my heart as if boiled; my eyes as though scorched; and my body ablaze; now, do what is befitting to the occasion.

(3) Oh child! I am well inclined towards you; tell me what good I can do to you.

(4) O Sacrificial priests! You shall extract Soma Juice on this sacrificial day.

(5) How can I disobey the commands of my master.

(6) Do not cover your meanness by your prattling words.

(7) Let the subjects demonstrate their loyal devotion to the king; thereby their grievances are (will be) redressed.

(8) To obtain news of your sons, despatch a messenger to Sreenagar.

(9) Oh King! We are satisfied by these your services and therefore you shall beget a son endowed with all good qualities.

(10) Hear, Oh Çitizens! This Charudatta, murderer of Vasanthasena, is being led to the gallows; therefore if anyone of you were to do the like you will also be visited with a similar punishment.

(11) Having abandoned the dead body on the ground just like a block of wood or a heap of earth, the relatives go with their faces (averted) turned away from it; but virtue alone accompanies him.

(12) One should every day accumulate virtue by degrees for one's assistance; because by means of it alone, one crosses the insurmountable darkness.

(13) A man should do in his early days that by which he can comfortably live in his old age. Likewise, as long as he lives in this world he should do that which would enable him to live happy in the next world.

(14) A man should do to-day what he should do to-morrow; what he should do in the afternoon he should do in the forenoon; because, Death (while overtaking a man) does not consider whether his work (in this world) is done or not (does not await the completion of his work).

भृत्यो भूमिं कुथाभिः स्तृणोतु.
ब्राह्मणा भुवनमभिगच्छन्तु, विचिन्वतां च नलम्.
यदि स मामादिशेत्, तदहं कुर्याम्.
मा वः शत्रून् तिरस्कुरुत, ते हि शक्ताः.
बलहीना यदि बुद्धिमन्तो भवन्ति, बलाढ्यान् न धृष्णुयुः.
सोमयागे ऋत्विजः सोमलताया रसं सुन्वन्तु.
शृणु, यत् स वदति, 'त्वं मूढोऽसि' इति स वदति.
युष्माकं पुत्रानध्ययनायाङ्गदेशाय प्रहिण्वीध्वमित्याशंसे.
साधुमोऽस्मदर्थान् यावदस्मान् प्रति स स्निग्धो भवति.
अनपकारिणस्तान् पतत्रिणो मा दुनुत.

Lesson V.

(1) Gold heated by fire melts.
(2) I make a garland of the flowers to present it to my wife.
(3) At the time of milking a cow people bind the calf to a pillar.

(4) Cut down the trees to make out a path in this forest.

(5) Let this good conduct of thine increase thy wealth.

(6) In the battlefields the warriors cover the earth with the heads of their enemies.

(7) Take this upper garment of thine dropped down while thou wert walking recklessly.

(8) In the marriage ceremony the bridegroom takes the bride by the hand.

(9) Having paid 100 gold coins we are purchasing (have purchased, is more grammatical) this swift horse.

(10) 'Choose what is desired by you', so the merciful God has told us.

(11) Rudra told the Devas 'I choose a boon'. They replied 'choose it'

(12) Fire and holy water purify the sinner; so the Brahmins say.

(13) How do we men liable to perish in a moment know the reality of the supreme ruler of the Universe who has neither commencement nor end.

(14) During this severe famine corn is not to be had; therefore what can we eat and how can we live?

(15) In this garden the wind shakes the Champaka groves, moves the Asoka and Mango trees, fills the Atimuktha creepers with blossoms, scatters the pollen of the Champaka flowers and opens the buds of the sandal trees.

(16) In the battlefield he scatters a number of arrows,

makes a bower of them, kills the elephants of the enemies and also destroys their horses.

(17) Generally (mostly) a man gets haughty on account of his youth and wealth; but this man (Krishna) though young and a king is not stiff in his behaviour towards others.

(18) He destroys the pride of his enemies, and pares their heads. The Gods praise his qualities with bewilderment.

(19) In battles he covers with a multitude of arrows the army of the heroes and the earth with their heads as if with the fruit of the palm trees.

(20) Even in his dream the king never utters falsehood and whatever he promises to a man he gives (fulfils his promises).

(21) He is absorbed in virtue alone; but he is not engrossed in sensual pleasures.

(22) He who pleases his father with his good deeds is his *son*; she who (wishes) strives for the happiness of her husband alone is the *wife*; and he who is equally disposed in adversity and prosperity alike is the *friend*. Onlythe virtuous attain these three in this world.



पवनो वृक्षाग्राणि धुनोति.

मा मुषाण द्रव्यं राजपुरुषा हि तथा कर्तुन् (मुष्णतो धनं) दण्डयन्ति.

उपवासादिनेषु न किञ्चिदश्नीमः.

अधुना ब्राह्मणा यवनेभ्योऽपि दक्षिणां गृह्णन्ति.

मुम्बायां मदर्थं महतो धान्यस्य राशीन् क्रीणीहि.
गोविन्दो वृक्षस्य शाखा लुनाति.
नारायणो दीर्घिकाया जलेन कुम्भं पूणातु.
तेषां कपटप्रबन्धान् न जानासि.
असकृदुत्पथं नयतः कामान् ते निगृह्णन्तु.
मम भवनमागच्छन्तम् एकैकमपि (जनं) सदा प्रीणामि.
चिरमत्रोषितोऽस्मि, अनुजानीहि मम गमनम्.
भो देवाः *पापिषु युष्मान् केवलं स्मरत्स्वेव तान् पुनीथ.*Loc. Absl

Lesson VI.

(1) Tell me what things you ate on the eleventh day of Kartika.

(2) Where are the clothes which you bought ?

(3) Why did you not cover the floor with mattresses to-day, servant ?

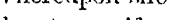
(4) Performing sacrifices, we bound many cows to the sacrificial post, for the Gods.

(5) In that country many warriors came to fight with me ; alone as I was (being alone) I powdered them all by arrows and missiles.

(6) Although it is commanded in the Sastras that the father of a bride should not accept money as her price, yet certain Brahmins desirous alone of filling their stomachs, do take it.

(7) At the time of the Swayamvara (free choice) of Damayanti a number of kings who came to Kundinapura each with the idea that she would choose himself alone, entered the stage (wedding hall). On beholding the kings seated in the hall, she (Damayanti) desirous of choosing Nala beheld five persons having the form of Nala. She felt it difficult to recognise him and did not find him out. Thereafter she addressed them thus, knowing that four of them —Indra and others wearing the form of Nala—to be Gods. 'How can I recognise king Nala in the midst of the Gods'. As soon as she fell prostrate before them the Gods assumed their natural forms. Whereupon she chose Nala. The two praised the Gods in order to pacify their wrath. In their turn the Gods blessed them with their boons.

(8) The son of the God of wind (Hanuman) approached Rama saying that she for whose sake 'we fought against our enemies and crossed the ocean' is killed.



देवा मन्दरपर्वतं मन्थनदण्डं कृत्वा समुद्रममथ्नन्.
मम पुस्तकानि गृहोपस्करांश्च व्यक्रीणाम्, किन्तु भूयिष्ठं धनं नाप्नुवम्.
शचीपतिस्तस्य वैरिणं ब्राह्मणं वृत्रममृद्नात्, स एवं ब्रह्महत्यामकरोत्,
ततो वयं तं नापुनीमहि.
ऋषीणां वचनानि कदा त्वमगृह्णाः.
यदि भक्त्या देवान् प्रीणीध्वं, ते युष्मान् अनुगृह्णीयुः.

रामो लक्ष्मणश्च सीतया सहास्मिन् वनेऽवसतां, फलानि मूलानि चाश्नीताम्.

मा तथा कुरुतेति *वदत एव मम कुतो बन्धनेभ्यः पुष्पाणि विप्रालुनीत. * Gen. Absl.

यद्यगृह्णां गोविन्दस्य पुस्तकानि, तदुपाध्यायो मां भर्त्सयेत्.

अपि नाजानीत, यत्पाण्डवा वत्सरमेकं विराटनगरे अवसन्.

Lesson VII.

(1) Having bowed to all the poets of this world I commence this work.

(2) Ask why the child weeps?

(3) Oh thou the seat of mercy and the soul of the universe, Brahma and the other Gods and also all the Rishis praise thee.

(4) I take such a one as you as my refuge. Bestow your grace. Protect me from the hideous hell.

(5) In this school the boys study works on poetry.

(6) The birds perched on these trees sing in a sweet note (make a sweet chirping sound) and chill blows the wind. Therefore this place is pleasant. Let us seat ourselves on this slab at the foot of this tree.

(7) Oh Citizens! whither has our great king gone? Do you say that he has gone with the queen to the pleasure

mountain ? Let it be so. I shall go thither and acquaint him of what has taken place.

(8) Those who have no wealth and those who have no desires (to be fulfilled) sleep comfortably (without feeling any anxiety) at night.

(9) Tell me the prime cause (of the coming into existence) of living beings and inanimate objects.

(10) Oh fond one ! Be courageous. Take courage. Here is come your dear son whom you thought to be dead.

(11) By a smile Govinda conceals his wrath.

(12) In point of beauty the twin celestial doctors excel even Cupid (the God of love).

(13) The moon rises only in the night and the sun rises during the day. Whereas he (Krishna) exercises his formidable sway always, while his enemies are not awake.

(14) He whose sight is coveted by all, lives, for serving living beings. This virtuous man lives only for the sake of prosperity and fame.

(15) He praises the sun with devotion, the destroyer of sins, with piety.

(16) Be my messenger. Go to Rama and tell him 'O Rama, as the daughter of the king of Mitila (Sita) is desirous of seeing you, let her see you'.

(17) Only those whose minds are devoted to the God Viswanath (the protector of the Universe) are really born in this world, and they alone whose tongue extols the prowess of

God and whose ears listen to the stories of their deeds overcome the worldly enjoyment.

(18) Oh! Vanquisher of Virtue! Of this, that he who abandons his relatives attains much insignificance, certainly though knowest not; nor has thou heard of it.

(19) The Ravana of ten heads who is accustomed to a highly embellished bed, lies dead on the field. He neither sees nor replies me who am afflicted.

(20) By whom am I whose brother, the Lord of the three worlds, lies asleep in the field, to be encouraged, and how am I to live.

(21) I who does not know the value of your benevolent deeds, bewail myself left helpless by being abandoned by such a relative as you.

(22) When a man sits, his fortune also sits with him, when he stands it also stands above him, when he lies down, also rests by him and when he walks it too walks with him.

(23) A man is overtaken by death before his desires are accomplished. In this plight he cannot obtain happiness in the same way as the fish do not when placed in a shallow pool.

(24) No sooner a man is born than death and old age accompany to destroy him. All the moveable and the immoveable creations are followed by these two.

(25) Let crafty statesmen censure, or if not, let them praise. Let wealth be obtained or let it forsake men. Let death overcome us either in this generation or in the next. Brave hearts do not sir a foot from the path of righteousness.

वयं गोविन्दस्य वचांसि न विश्वसिमः.
यूयं निन्दनीयान् स्तुवीथ.
गोमतीतीरेषु पक्षिणः शेरते.
शिशो! मा रुदिहि तव माता हस्तयोः स्वादुभक्ष्यं गृहीत्वात्राभ्येति.
इमे गावौ प्रतिवर्षं वत्सान् सुवाते.
किं नावैषि, ? यज्ञनको रामस्य श्वशुरः.
त्वं तव भ्राता च पाठशालायां कं विषयमधीयाथे ?
मानवा उच्चेषु पर्वतस्य शिखरेषु कष्टं निश्वसन्ति.
प्रदेशेऽत्र जना दरिद्रा इति मां प्रतिभाति.
स किं प्राणिति, ? योऽकिञ्चनान् अनाथांश्चापकरोति.
अलसः पुमान् चिरं स्वपिति.
शाश्वतमानन्दं ते नाप्नुवते, ये सत्यस्वरूपात् परमात्मनोऽन्यदुपासते.
कीदृशः प्राणी तुरगो भवतीति अस्मान् ब्रूहि.

Lesson VIII.

(1) Having bathed daily, one should worship the Sandhya.

(2) Kausalya, the wife of Dasaratha, gave birth to a son named Rama, on the afternoon of the ninth day of Chitra.

(3) A dog entered the sacrificial session of Janamejaya son of Parikshit.

(4) There Janamejaya the performer of the sacrifice beat him.

(5) The dog wept and crying ran to its mother.

(6) The mother enquired, Oh child! Why are you crying?

(7) 'I went to the sacrificial session of Janamejaya and there some of the men beat me', thus the dog replied.

(8) 'What did you do there'? 'Did you touch them? asked its mother.

(9) The dog replied 'I did not transgress my limits.'

(10) Sarama went to the sacrificial place and uttered these words in a loud voice.

(11) 'My son did not touch you and so why did you beat him who is faultless'.

(12) No one answered her. Therefore the celestial dog Sarama cursed Janamejaya and went home.

(13) From Drona the Pandavas learnt the art of (handling) weapons, Kusa and Lava from Valmiki and Karna studied it under Parasurama.

(14) Having bowed to the teacher one should request him 'Sir, kindly teach me'.

(15) When the teacher is not sitting, one should not be seated.

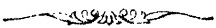
(16) We who were going to Videha halted for one night on the banks of the Ganges. After engaging ourselves in the narration of several interesting stories for the first half of the night, we slept during the other half.

(17) With regard to the dignified Yudhishtira (Firm in battle) who will not say 'you are a person of much patience and gravity.'

(18) While the man was thinking thus 'how shall I be strong', 'how will my subjects confide in me' and 'how will the people serve me', the night passed away.

(19) Then the brave descendants of Raghu (Rama and Laksmana) fell into a swoon, cried out (in despair), heaved a long and hot sigh and burst forth into a loud lament.

(20) Just as chips of wood join together and after having joined, separate themselves in the great ocean, so also does the union of the elements.



धार्तराष्ट्राः पाण्डवैरदीव्यन्, धनं च तेभ्योऽपाहरन्, ततस्तेऽरण्यमायन्; तत्रानेके ब्राह्मणास्तमन्वायन्.

ततो युधिष्ठिरस्तानब्रवीत्, 'मा अन्वित अस्मान्, वयमिदानीं धनहीनाः स्मः, तद्युष्मान् भोजयितुं न शक्नुमः'.

ततो ब्राह्मणा अब्रुवत 'स्वीयान्यन्नानि स्वयमेवार्जयितुं शक्नुमः'.

ततः युधिष्ठिरः तान् न प्रत्याख्यात्.

परं स तन्नान्वमन्यत, यद् ब्राह्मणाः स्वयमन्नाय परिश्राम्येयुः

ततः स पुरोहितमपृच्छत्, 'किं कुर्याम्?' इति

स तमब्रवीत् 'स्तुहि भास्करम्' इति.

ततः स सवितारमस्तवीत्, यदा स प्रसादितः, तदा तस्मात् स्थालीं काञ्चनावाप्नोत् (स), यस्या यावदपेक्षितमन्नं ते (पाण्डवाः) सर्वदालभन्त.

सगरस्य पत्न्यौ अनेकान् पुत्रान् असुवाताम्.

गतायां रात्रावहं नास्वपम्.
गङ्गाया उदकेषु कदा यूयमस्नात?
व्रजाङ्गना उच्चैररुदन्, यदा कृष्णो मथुरामगमत्.
वाराणस्यामहं न्यायमध्यैयि.
यद्यहमांसं हस्तिनापुरे 'कपटद्यूतेन पाण्डवानां धनस्यापहरणं न युक्तम्' इति धृतराष्ट्रं ब्रूयाम्.
न कोऽपि दुर्जनानां वचांसि विश्वस्यात्.

Lesson IX.

(1) The sun is the master of the produce.

(2) The cowherd milks the cow in the evening.

(3) The men of England possessed of great valour, now rule over the whole of the Bharata Varsha (Land of Bharata).

(4) Two bees lick up the honey in that flower.

(5) I praise the fire, the sacrificial priest and the heavenly conductor of the sacrifices.

(6) Let these words of the Mantra recited by us kill those who hate us and whom we hate.

(7) Oh Protector of the Universe, thou art the master of all the collections of things.

(8) Oh the friend of the distressed, forgive me of all the sins of mine who bows before you.

(9) He steeps his arrows in poison to kill his enemies.

(10) Tell me, whither do you, void of pity, go leaving me alone.

(11) I am practising daily that virtue alone which you advised me to observe.

(12) Oh child! It does not become you to cry on this auspicious occasion; wipe off your tears; or let the servants wash them.

(13) Patanjali the author of the commentary (named) Mahabashya explains at length the sayings of Katyayana.

(14) I am your disciple. Control me who am come to you.

(15) He rules over his enemies, strives for virtue, longs after fame, extols the conduct of the good and punishes those who have fallen into the wrong track.

(16) Indra himself sings the glory of the king in the great assembly of the Gods and the Kings lost in wonder do the same on earth.

(17) The ascetic is awake at the time when it is night for living beings and observes as night the time when the creations are awake.

(18) He who thinks that the soul kills, and he who thinks that the soul is killed, both these are ignorant of this, that the soul neither kills nor is killed.

(19) He is censured in this world who does a sinful deed through ignorance, who considers the Atma (self) as perishable, and who hates men of pious deeds.

(20) Having attained to a high birth and possessing a sound frame (of body) he who does not know what is good for him becomes the ruiner of his own self.

दिवा कतिकृत्वो धेनूः पयो धुक्षे?
मा प्रचोदयत कुसुमाद् भ्रमरं, स लेढु मकरन्दम्.
ते न कदापि श्रेयोऽश्नुवते, ये प्राणिनः सहसा घ्नन्ति.
यदा यदा राजानो वीथीः प्रविशन्ति, तदा तदा पौरास्ताः संमृजन्ति.
रात्र्याश्चरमे यामे ऋषेः शिष्या जाग्रति, वेदांश्चाधीयते.
न विद्मो वयं मगधानां राजधानी राजगृहं पाटलिपुत्रं वासीदिति.
मा द्विष्ट सुजनेभ्यः.
राज्ञी तद्वंश्याश्च चिरमस्मान् शासतु.
भगवान् सूत्रमेतद् व्याचष्टाम्.

Lesson X.

(1) The Rishi milks the cow both at dawn and in the evening for performing the Agnihotra (offering to the Fire).

(2) Abiding in the forest of Dandaka, Rama and Lakshmana destroyed thousands of Rakshasas.

(3) The wealthless brahmin Chanakya hated the Nandas and killed them by the force of his intellect.

(4) Chandragupta a disciple of Chanakya ruled their (Nandas') kingdom.

(5) Nala carrying the message of the Gods entered the harem of Damayanti. The guards did not recognise him entering, owing to the boon granted him by the Gods.

(6) Having gone to the bank of a tank, certain boys struck the frogs dead with stones.

(7) The king narrated to the daughter of Gandarva all the events that took place during his conquest that spread in all directions.

(8) Let it be so done that the Pandavas could not kill us in the battlefield.

(9) A certain dog having entered the sacrificial place licked up the oblations; there the priests beat it and having abandoned all the things that were stored up for the sacrifice cleaned the place well.

(10) Kings should rule on earth justly.



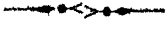
नन्दाननु मौर्यः क्षितिमशासुः.

कलिङ्गयोधा अस्मानाचक्षतैवं—"ये चिरमस्मान् अद्विषुः तेऽङ्गा विषयमस्माकमभ्यद्रुवन्, तैः सह वयमयुध्यामहि सेनापतींश्च तेषां अहन्म, नेदं तेषां भूपतिरवैत्, यत्स रणभूमिं स स्वयमायात्, किन्तु स स्वजनान् (योधान्) हतान् पश्यन् स्वराज्याय न्यवर्तत".

ह्यः किं अधुग्धं गाः?

हरिः कृत्स्नां रात्रिं वेदान् पठन् अजागः.

मानवः प्रतिप्रभातं मुखं प्रमृज्यात्.



Lesson XI.

(1) He measures corn by a measure.

(2) The sacrificial priest puts Samits into the fire.

(3) Grant me such a boon as my father may not leave the path of virtue.

(4) Those Rakshasas of whom all the people were afraid Rama killed in the forests.

(5) 'I feel abashed to approach my father with my husband', thus said Sakuntala.

(6) Krishna wielded the Chakra, Arjuna armed himself with the Gardiva; Duryodhana and Bhimasena protected themselves with their massive clubs; and all the rest of the warriors armed themselves with the ordinary bow.

(7) Whether he be a Brahmin or not, if any person is very poor and in want, bestow thy wealth on him.

(8) Thrice did Vibishana advice Ravana to abandon Rama's wife (Sita).

(9) That in which they invite the bridegroom and bestow on him the daughter embellished with all ornaments is called the Brahma marriage, productive of the highest good.

(10) This handful of flowers scattered over the two feet of Sri Hari, vouchsafe to us all prosperity.

(11) After having gone home the preceptors first washed their feet and subsequently took to the performance of their rituals with the recitation of Vedic hymns.

(12) He gives money in large quantities to the poor and removes the penury of those who are in need of wealth. He purifies his fame and chops off the heads of his enemies.

(13) As soon as he strings his arrow to the bow, overcome with anger against his enemies, the kings of the earth oppressed by fear, sue for peace.

(14) Praised always by his bards he never leaves off his virtuous conduct. Having overcome the earth, his fame ascends to the domain of the Gods.

(15) Although he distributes his wealth to all daily, yet he is not oppressed in mind and he never gets tired on the field of battle, though he slays hoards of elephants in hundreds.

(16) The king who follows the path of righteousness links himself and his subjects with the performance of the three deeds pertaining to Dharma, Artha and Kama. If they (the people) fail in it (observance of the three karmas) he certainly destroys them.

(17) Oh thou sinner, thou dost fear neither vicious deeds nor the censure of the people.

(18) Oh Kakutsa, who in vain gets angry with me rendered helpless by being beaten by the enemy, fear God and feel ashamed to approach the people.

(19) The wise man who has attained the supreme happiness of the supreme being is never afraid at all.

(20) What you give to the great minds, and what you consume daily is all your wealth I suppose; and the rest you save for some body else.

(21) When one is neither afraid, nor terrifies anything, neither desires anything nor hates anything, then he attains to the supreme happiness.

धार्तराष्ट्रा गाः हित्वा रणभूमेः पलायन्त.
रामेण परमेश्वरस्य धनुष्यवनामिते जनकः तस्मै स्वस्य कन्यां सीतामददात्.
धीराः शत्रुभ्योः न विभ्यति.
राजपुरुषा मम धनं मा हरेयुरिति तस्मिन् गृहे न्यदधाम्.
प्रबलान् शत्रून् सन्धत्त, यथा वः कृत्स्नं राज्यं नोच्छिन्नं भवेत्.
किं न जिहेषि नश्नो भ्रमितुम्.
स्मृतयो विधवानां पुनरुद्वाहं विदधति.
गोविन्दे कथां ब्रुवति कुतः कर्णौ प्यदधाः ?
योषितो देहेषु भूषणानि परिदधते.
अविनयात् स्वाभिमानं जनो विवेविज्यात्.
हस्तौ पादौ चावनेनिक्ष्व, ततः सन्ध्यावन्दनमारभस्व.
राज्ञोऽधिकारिणो भूमेरायाममिमत.
यतयः तटाके जलेन कमण्डलून् पिपूरयन्ति

Lesson XII

(1) Do not obstruct me while giving money to the distressed who beg for it. For, sin will take hold of thee.

(2) Bhimsena powdered the body of Kirmira into dust.

(3) The warriors split the temples of the elephants of their enemies.

(4) From this day I appoint you to the treasury. Hence do not be careless in the excercise of your duties.

(5) Why do you in vain express in our presence your love for her, what do you gain thereby. Follow her.

(6) As some animals in the forests, kill others there they are called carnivorous animals.

(7) Oh travellers! I am caught in a net; come here and extricate me from the net.

(8) Eat what little you get and do not desire for another's wealth.

(9) The Jains follow to its very letter the precept that none should harm divine beings.

(10) 'How much money is required by you', thus asked Raghu of him who has come to his house to obtain a favour.

(11) I did not eat last night. Therefore give me something to eat.

(12) He is well-versed in all the lores but never gets proud of his knowledge. He holds discourse with wise men in virtue and commands respect at their hands.

(13) He avoids the company of wicked men, never moves with reprobates, keeps himself aloof from those who are not straightforward and shuns the society of men of evil deeds.

(14) He does not associate himself with misers, nor does he mingle with low persons, (but) moves with men of virtuous deeds and yokes himself with the learned.

(15) He appoints the guards of the fortress, himself selects his own officers, guides his soldiers and blends himself with the spirit

(16) He never pains animals in vain, nor does injure plants even, but punishes him alone, who transgresses his commands.

(17) He is never displeased with his servants, and is not distressed to see beggars; but he is only displeased with those who being offered wealth refuse take it.

(18) He whose feet all the kings wash with the waters as it were of the brilliance of their crowns. himself washes the feet of the Brahmin who merits reward.

(19) He always clears the difficulties of the learned in the Sastras by his apt (suggestions) explanations, and he pares the heads of his enemies with the sharp point of his swords.

(20) Distributing wealth all day and night, he is not disturbed in mind and knowing the truth of it, is troubled on account of the illusory worldly existence.

(21) Many greedily run after wealth, others there are who pursue the god of love. But no one strives after charitable deeds which is productive of all desires.

(22) The vanquisher of Sakra (Indra) held that harm should be inflicted on those who are not our friends and so wielding his sword he cut off her head.

(23) I will commit suicide if you do not reply.

(24) Men of intellect say that pleasant speech which will yield all desires, ward off pennilessness (misfortune), give birth to fame and destroy wicked deeds is the mother of all these and is the cause of all prosperity.

यदि मां हरिर्न निरुन्ध्यात्, वृक्षशाखामहं छिन्द्याम्.
स भ्रात्रे रुग्णाय दातुं ता ओषधीरक्षुणत्.
प्रतिदिनमनेके ब्राह्मणा विश्रामप्रासादेऽन्त्येन ब्राह्मणराजेन सह भुञ्जते.
झञ्झावातो वृक्षान् गृहाणि च भनक्ति.
मम शोकान् तस्याग्रे व्यनजं, तस्य हृदयं दयार्द्रमभवत्.
तं भवान् सेनापतेः पदे नियुनक्तु; स हि धीरश्चतुरश्च.
कुतो मां काशीयात्रायां रुन्द्धु?
प्रायेण कदा कुत्र भुङ्क्षे?
भारते वयं धान्यं हस्तैः पिंष्मः; आङ्गलभूमौ तु ते यन्त्रैः पिंषन्ति.
धीसचिवस्याधिकारे कमहं नियुञ्ज्याम्.
सम्प्रति नानाविधान् पशून् विंशिनष्मि.
तस्याभ्युदयस्याशाः सर्वा अपि मा भङ्क्षुः.
यवनः साकेतमरुधत्.

Lesson XIII.

(1) Being drunk did I not speak much in his presence? Did you live in the land of the Kalingas? I did not go to the Kalingas.

(2) Once upon a time there was a king named Dushyanta. Once he went to the woods for hunting. His ministers

and his army followed him. Dushyanta killed many deer in that forest. While pursuing a deer which was running, he saw a charming hermitage on the way. His army stopped at the place where they were before. Recognising the hermitage to belong to the sage Kanva he entered it. Having entered it he questioned who was there. Sakuntala adopted by Kanva as daughter, came out of the hermitage and bid Dushyanta welcome. Having seen Sakuntala very beautiful in all her limbs, Dushyanta loved her. He took hold of her hands (in token of marriage) according to the Gandarva form of wedding. Afterwards they both sported themselves for some time in the hermitage. Seeing the king sporting his army returned to his town. Afterwards the king went back to his city.

(3) How much wealth did you give to the Brahmins? We did not give them anything.

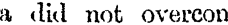
(4) Having seen the day lotuses unfold their petals pleasingly, and also the night ones contracting their petals as though through dulness, he formed an idea in this mind as to the transcience of prosperity.

(5) Rama heard everything about it and started with his army.

(6) The combatants on both sides maimed (in battle) cried aloud, flashed furiously, fainted, were exhausted, rolled on the ground, lost their senses, vomitted blood, and were very thirsty.

(7) Struck with a stone cast by Hanuman, Jambumali lost his life.

(8) Even Indra did not overcome my illusory tricks. What can man do, thus said he.



गाधिर्नाम राजा तस्य पुत्रीं भृगोः पुत्राय ऋचीकाय ददौ.
सा जमदग्निं नाम तनयं सुषुवे.
जमदग्नी रेणुकां परिणिन्ये.
स जातु व्यभिचारेण भृशं तस्यै चुकोप, आदिदेश च तां हन्तुं तस्याः पुत्रान्.
तद् न कश्चिच्चक्रे ऋते कनिष्ठं सुतं परशुरामम्.
स परशुना तस्याः शिरः चिच्छेद.
तेन च कृत्येन जमदग्निस्तोषितोऽभिदधे, 'पुत्र! कञ्चिद्वरं वृणीष्व' इति.
परशुरामः 'मे माता पुनरुज्जीवतु, कल्मषाच्च मुक्ता भवतु' इति वव्रे.
ततो जमदग्निस्तत्तथास्त्विति व्याजहे, रेणुका च सजीवोत्तस्थौ.
ततो गच्छति काले कार्तवीर्यो नाम राजा तस्य (जमदग्नेः) आश्रमपदमाजगाम.
स तस्य योधाश्च पादपान् सकलान् बभञ्जुः, भूमिमुत्सन्नां कृत्वा ऋषीणां धेनूरपजह्रुः, परशुरामो गृहे न बभूव, यदा स आजगाम, तदा कार्तवीर्येण युयुधे, जघान च तम्.
तदनु कार्तवीर्यस्य पुत्राः श्रुत्वेदं भृशं क्रुद्धाः तदाश्रमपदं जग्मुः.
ते जमदग्निं केवलं लक्षयन्तो बाणान् क्षिप्त्वा तं जघ्नुः.

ततः परशुरामो गृहं प्रतिनिवृत्य कुपितः क्षत्रियानुन्मूलयितुं निश्चिकाय.
स पप्रच्छ कार्तवीर्यस्य सुतान् 'किमहत मम पितरम्'.
"नो–नैव तमहन्म" इति ते जगदुः
किन्तु परशुरामस्तानपराद्धान् ज्ञात्वा तान् अन्यांश्च सर्वान् क्षत्रियान् जघान.

Lesson XIV.

(1) Surely we were prattling much last night when we were asleep.

(2) Questioned by Yudhistra (firm in battle) Lomesa narrated the prowess of the sage Agasthya.

(3) The demons of the Krita age called Kaleyas allying themselves with Vrittra overawed very much both heaven and earth. It was not proper for them to do so.

(4) The gods led by Indra were not able to kill them.

(5) Having approached the Supreme Being they addressed Him thus : O God ! All the three worlds are devastated by the Demons. What can we do in this.

(6) The Brahman advised them Oh Gods, go to sage Dadichi and implore him of his bones and out of them having made a thunderbolt kill Vrittra.

(7) Having promised that it shall be done accordingly they set out to the hermitage of the sage Dadichi.

(8) The Gods prostrated themselves before the sage and requested him to give his bones.

(9) Then he of the blessed heart abandoned his life for the benefit of the three worlds.

(10) The gods seized the bones of the sage that was dead; and having gone to Thwashta had a fierce thuderbolt finished for them by him.

(11) Thereupon Thwashta addressed Indra thus: Having taken this do thou slay Vrithra.

(12) The gods along with Indra, met Vrittra who was surrounded and protected by the Demons standing between the sky and the earth and braved him to battle.

(13) Between them and the Devas a fierce battle ensued. All the quarters were enveloped in the dust The gods were terribly afraid of the Demons.

(14) The gods through want of strength were not able to curb their speed while running here and there and struck with fear, took to flight.

(15) Having seen them in that predicament Indra supplicated himself before Mahavishnu for help.

(16) Then the Almighty (MahaVishnu) who pervades all the universe fitted Indra with His valour and thus too did the gods and the great sages.

(17) Thereafter, Indra though alone, endured the onset of the battle.

(18) He waved the great thunderbolt for killing Vrittra, killed by the weapon, Vrittra fell senseless on the ground.

(19) He laid seige to each of the gates of the fortresses of his enemies with thousands and thousands of soldiers.

(20) Having seen that deed of the son of Vali they were

wrapped in surprise. All the Rakshasas were terribly afraid of him. Rama held him in high esteem.

(21) Sugriva was immersed in joy, the gods struck with amazement commended his deeds, Vibhishana praised him much and the monkeys extolled him.

(22) Raghava did not show any signs of mercy and no one had any courage. The warriors succumbed yelling terribly, like moths.

(23) Seeing her husband struck (dead) she lost all trace of life, her body was stiffened: she sighed heavily for a long time and being helpless wept aloud.

(24) Is it that my heart was environed with folds of steel or was made of adamantine rock, that it did not splinter into a thousand pieces even after being without Rama.

(25) On my behalf you crossed the ocean and did conquer the enemies. Cry shame on me who am very cruel and whose career has been put to disgrace.

(26) The moon removed the dulness caused by the rays of darkness just as the virtuous man eradicates the stain falsely cast on the good by evil men.

(27) Samvartha a descendant of Angirasas, performed the purifactory bath prior to the coronation on Marutta son of Avikshata according to the Indra form of Abisheka. Consequently having conquered the earth in all the quarters, Marutta performed the sacrifice of a holy horse. Hence this song has been sung. During the performance of the sacrifice, the gods distributed food in the house of Marutta the son of

Avikshata whose desires have been fulfilled, and the Viswedevas were the members of the assembly.

कालेयानां नेतरि हते ते प्रसह्य युयुधिरे, परन्तु देवतास्तानन्ते जिग्युः.

ततस्ते मन्त्रयित्वा विश्वमुच्छेत्तुं निश्चिक्युः.

सर्वेषामृषीणां मरणं ध्वंसो वा तस्य कार्यस्योत्तमोऽभ्युपाय इति ते मेनिरे, यतः तैः तप्यमानानि तपांसि तैराहूयमाणान् क्रतूंश्च जगदाश्रित्य वर्तते.

ततस्ते दिवा समुद्रस्यान्तः प्रच्छन्ना नक्तं बहिश्चरित्वातिबहून् ब्राह्मणान् जघ्नुः, सर्वांश्च जनानर्दयामासुः.

वसिष्ठस्य भार्गवस्यान्येषां चर्षीणामाश्रमानवसादयाम्बभूवुः, निर्जनांश्च चक्रुः ततस्ते तान् देहुः.

न मनुजा ईजुः, देवाश्च तत्रसुः or त्रेसुः.

के इदमकुर्वन्निति ते न जज्ञिरे, तत् ते विष्णुमुपगम्य तस्य साह्यं ययाचिरे.

विष्णुस्तान् चचक्षे कालेया नक्तमिदं कृत्वा दिवा समुद्रस्यान्तः न्यलीयन्त इति.

स तानादिदेश—"अगस्त्यं गत्वा समुद्रपानाय तं प्रार्थयत" इति.

देवास्तमृषिमुपेत्य प्रणेमुः, तस्य महिमानं च तुष्टुवुः.

स तेषामागमनस्य प्रयोजनं पप्रच्छ.

तमिदं ते कथयामासुः. ततोऽगस्त्यः समुद्रं ययौ, देवाश्च तमनुययुः, स (अगस्त्यः) सागरं पपौ. कालेयाश्च तेषामाश्रयप्रदेशाद् बहिराकृष्यन्त. ततो यूद्धं समापेदे, देवाश्च तान् जघ्नुः.

Lesson XV.

(1) I shall go to Haridwara and there shall see the Himalayas, the source of the River Ganges, and after having performed the worship of all the gods, I shall return to the village in which I was born.

(2) I shall try to do all that will be productive of good to you.

(3) You have not brought the flowers although you have been commanded to do so by our master. If he questions you whether the flowers have been brought or not how will you answer.

(4) In a grove of Chitravana on the banks of the Gundak lives our friend Hiranyaka the king of the mice. He will rend asunder our snares.

(5) If thou approachest the path of my arrow, the instant thou wilt perish without doubt.

(6) If there had been a thick shower, there would have been prosperity.

(7) Had he given up his virtuous conduct he would have become a miserable man.

(8) If Krishnavarma had not quenched the fire which was placed in the house of one in Kusumapura, by an enemy, the whole country would have been destroyed by fire.

(9) Whoever thought that Rama would chop off the limbs of Kumbhakarna in battle.

(10) Nala having been deprived of his kingdom by his brother Pushkara who won the stakes in the dice play, entered the forest together with Damayanti. Being troubled on various pretences by Kali even in that place, he went away to another place abandoning Damayanti asleep. On his way he beheld a great conflagration in the forest. In the midst of it was a serpent named Karkotaka. The king having lifted it from the midst of the fire led it several steps. At the tenth step Karkotaka stung Nala. By this the true form of the body of the king of the Nishadas, disappeared. The king stood aghast on seeing himself thus deformed.

(11) Then pacifying him, the serpent Karkotaka thus addressed Nala, "People will not be able to recognise you, the form of whose body has been altered by me".

(12) Oh Nala, he by whom you have been overwhelmed by serious misfortunes, will live in you being troubled by my poison.

(13) Oh great king! So long as he does not leave you whose body has been covered with poison, he will live in your body experiencing great troubls.

(14) Oh protector of men! By me a protection has been made for you against him by whom, you, though not deserving such treatment, were so disgraced.

(15) Oh warrior, Fear will not ensue to you from ani-

mals having sharp teeth, or from enemies. Likewise, oh king! you shall not be afraid of the great sages equally, through my blessing.

(16) Oh king, There will not be any pain felt by you on account of the poison; Oh best of kings in battle you shall always attain success.

(17) From this day, declaring yourself to be Bahuka, the charioteer go to the king Rituparna. Certainly he is very clever at dice.

(18) Oh king of the Nishadas, instantly go to the charming city of Ayodhya. The king will teach you the secrets of dice play for the sake of learning the management of horses from you.

(19) He of unbounded wealth, the descendant of the race of the Ikshvakus, will befriend you; as soon as you acquire skill at dice play, you will be blest with fortune.

(20) You will then attain the nearness of your wife your kingdom and your two children. Do not waste your mind in meditating upon distress. What I say is but truth itself.

(21) Oh king! Whenever you wish to see your true form then I shall have to be remembered by you. Wear this cloth also.

(22) As soon as you are covered by this cloth, you will regain your own form. Having said thus it thereafter presented him with a pair of cloths.

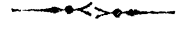
(23) Oh son of Kurus! Having advised Nala thus and having bestowed upon him the cloths, the king of the serpents then made his disappearance from that spot.

(24) If my sons happen to be killed I will either die or conquer. I will kill my enemies' sons and I will not live being overpowered with misery.

(25) The gods and the sages will be struck with amazement and will always tell this that the race of the demons was destroyed by the wicked deeds of the ten-headed Ravana.

(26) Extol to me, Oh Bee, (vehicle of honey) the deeds of that damsel gifted with brilliant eyes. Or it may be that the slender waisted one may not have been seen by you. For if you have ever felt the happiness of having inhaled the fragrant odour of the sweet breath of her face, then of what use will the lotus-flower be to you.

(27) If I had not stood in her way there, she void of any pity would have done sinful deeds.



यदि नलमस्मिन् दिने न पश्यामि तदात्मानमग्नौ परित्यज्य मरिष्यामि. मह्यं भूपतिरागमनस्योद्देशं न वदति. साधु, ज्ञास्यामि तदुदर्के.

सुदेव! ऋतुपर्णं गत्वा ब्रूहि—"दमयन्ती नवं कञ्चित् स्वयंवरमास्थास्यति, तत्रानेके राजानः कुमाराश्च गच्छन्ति, स (स्वयंवरः) च श्वः प्रवर्तिष्यते".

यदीच्छथ, कुण्डिनपुरमेकेनैवाह्ना गच्छत; सा हि यावत् सूर्य उदेष्यति, तावद् द्वितीयं पतिं वरीष्यति.

दमयन्ती पर्णादाय प्रभूतं धनं दत्वोवाच—'यदा नल आगच्छति तदा प्रभूततरं धनं भवते दास्यामि. त्वं मे बहुकृतवानसि, नान्य;

कश्चित्तावत्करिष्यति, भवतो हि यत्नचातुर्याद् द्रुतं मम पत्या युक्ता भविष्यामि.

भो बाहुक! मा *अतिसन्दधा मां कथमेते दुर्बलास्तुरगा मामेकेनाह्ना कुण्डिनपुरं नेष्यन्ति. * (धा with अति and सम् Imper. 2nd.)

वयमद्य नस्तुरगानारुह्य तरसा धाविष्यामः.

बाहुको राजानमुवाच—'अस्मिन् पादपे (स्थितानां) फलानां पत्राणां च सङ्ख्या मामकथयः. साधु, तं (पादपं) अहं तव समक्षं छेत्स्यामि गणयिष्यामि च पत्राणि'.

नाहं वः स्पृक्ष्यामि यतश्चण्डालैः सममश्नीथ.

न जाने, कदा स निवासाय गृहं निर्मातुमारब्धा. (first feature.)

यदि यज्ञदत्तस्तं प्राणंस्यत् यदा स (यज्ञदत्तः) गृहं प्रविवेश, तत्स तं (यज्ञदत्तं) अवलिप्तं कापुरुषं नामंस्यत. *

यदि सोऽरक्षितः शत्रोः समक्षमगमिष्यत्, स शत्रुस्तमहनिष्यत्.

यदि तस्मिन् समये विषधरस्तमदङ्क्ष्यत्, यदि च न कश्चित् तत्रौषधमधिगन्तुमभविष्यत्, देवदत्तो नूनममरिष्यत्.

ममाशिषा त्वमस्य जगतः साम्राज्यं भोक्ष्यसे, तनयं च निखिलैस्तव गुणैरुपेतं लप्स्यसे, पालय प्रीत्या तव सर्वाः प्रजाः.

Lesson XVI.

(1) At the time Panini the great grammarian was born, certain of the principles on the subject of grammar, which

were in vogue in the East were different from those which prevailed in the West.

(2) Following the practice observed by my elders I invoke the God before the commencement of my book.

(3) It is held by some that the remarriage of a widow is not in harmony with the principles of Sastra, others hold that it is prohibited by the Sastra, there are still others who are of opinion that it is forbidden in the Kali age.

(4) During the performance of the marriage ceremony they chant the hymns relating to Pusha and Aryama.

(5) Without any fault being committed by the husband the wife gets angry with him.

(6) The fire resulting from the cruel oppression of the subjects, consumes the prosperity, family and even the life of the king.

(7) One of the bulls of the carriage in which the king Soma is to be brought should be tied to the yoke, the other should be left untied. Then they bring in the king.

(8) The intellect of the youth is much improved by the study of the Sastras.

(9) She who has been abandoned by her husband or who being a widow, chooses another husband, becomes a पुनर्भू.

(10) Rama son of Dasaratha had virtues as innumerable as the stars in the sky.

(11) People who see the beauty of that woman with charming limbs, evince the fruit of their possessing eyes.

(12) That which is curd generates vigor to limbs in this world. That vigor which is due to the sprinkling by curd makes him (who has been so sprinkled by it) powerful.

(13) Govinda pacified the good man by sweet expressions. Also the good man pronounced on him his blessings and went away to the place desired.

(14) The Rakshasas should be pleased by offering the blood of the victim.

(15) Grammarians hold that a word well understood and well uttered yields all his desires in Heaven.

(16) On that auspicious day the preceptor crowned him king and chanted this hymn. I pour (on your head) all these pure waters which the Creator sprinkled on Indra,king Varuna, Yama and Manu. Therefore be you the king of all the kings.

(17) The Gods and the demons fought in these worlds. They attacked them in the eastern quarters. The demons then conquered them in that quarter. They attacked them in the southern quarter, there too the Demons conquered them. They attacked the western direction, there too the Demons conquered them. They attacked them in the northern quarter, even there the Demons conquered them.

(18) The sun, the moon, the wind, the fire, the sky, the earth the waters, the heart, Yama, the day and the night, the two Sandyas (twilight) and also Dharma (charity) know the deeds of man.

(19) That a laugh escapes not from the mouth of a man even after finding that the body would surely be destroyed and that Yama the enemy of man would be unconquerable, is certainly wonderful.

(20) Truly the ditch of worldly existence is full of misery from beginning to the end, because in default of obtaining it, nothing else is procurable here.

(21) As the company of beloved persons is only of short duration, and as the family life is like the rolling of a wheel, the association of brother, mother, father and friend alike is as shortlived as the meeting of a caravan on the way.

(22) A wiseman even though wronged, should not utter words which would greatly pain a man's heart just like a heart wound.

(23) The earth yields wealth to him; wealth brings about the accomplishment of charitable deeds; charity occasions victory and this victory is the source of all prosperity.

(24) This man does not censure a dog or a chandala so much as he does a warrior who takes to flight being vanquished.

(25) Seeing their husbands dead the wives of the enemies weep on account of sorrow and their eyes get wet on account of the continued flow of fears.

(26) He gives wealth in abundance to the Brahmins day by day. The Brahmans also, being highly pleased, daily bestow on him their benedictions.

(27) Even in his dream this king doest not praise his own virtues; but only the subjects extol his wonderful deeds on earth.

(28) The poison has been differentiated and placed in the tail, mouth, and the heart respectively of the scorpion, the cobra and the evil men.

(29) When the lord of the night (moon) is shining, the

sky appears to be besmeared with sandal, the two quarters seem to be scattered with kusa flowers, and the earth as if washed by milk.

(30) A wealthy man is harassed everywhere as flesh is eaten by fish in water, by quadrupeds on earth, and by the birds in the sky.

(31) The crocodile drags even the mightiest elephant which has neared its abode, but even the crocodile when it has got out of its proper place, is vanquished even by the dog.

(32) A wise man should abandon his preceptor who does not speak anything (mantras) and the sacrificial priest who is not learned, in the same way as (mariners abandon in the waters) a vessel torn asunder.

(33) The association with the good or the virtuous, wipes off the dulness of intellect, induces one to speak the truth, exalts one who is modest, destroys sin, enlightens the heart and spreads fame in all quarters. Hence tell me what cannot good company do for men.

(34) To prove the ownership of a thing requires possession for 10 years in the case of men, but ownership in the case of birds and lower beings is extensive with actual possession of the thing.

(35) Observant on the antelope and on you with the drawn bow, I think as if I am seeing the god Siva himself pursuing the deer.

(36) Unlike the cow, an impious deed done in this world, does not at once bring about its consequences; but slowly winding itself round the doer, destroys his family.

भरते राज्येऽभिषिक्ते स ब्राह्मणेभ्यः शतशो गा ददौ, तं ता ददतं दीर्घतमाः ददर्श.

पूर्वेषु कालेषु ब्राह्मणा गवामजानां च मांसानि जक्षुः.

उदञ्चो जना दास्यं मनुष्यानर्हं मत्वा तदुन्मूलयितुमवाग्भिर्युयुधिरे.

उशना आचार्यो बभूवासुराणां, बृहस्पतिश्च देवानां, तयोरासन् नीतिशास्त्राणि, येषां तौ कर्तृत्वेनाभिमतौ.

ते पर्वतमुत्खनितुमारेभिरे, निरपादयंश्च तद् (खननं) अनेकैरहोभिः.

सेनान्या ग्रामणीरपृच्छयत, 'स (ग्रामणी) किं दद्यात् सैन्याय धान्यम्?'

चित्रकूटस्यारात् (स्थिता) पर्णशाला समीपे उषितेन परिव्राजा निरमीयत.

स्त्रियः शिशून् संवर्धयेयुः, पुमांसश्च दुष्करेण व्यवसायेन धनान्युपार्जयेयुः.

जातुचिन्मघोना दिलीपस्य अर्वा अपजह्रे.

आदावाप एवाभवन्, आस्वप्सु स्वयम्भूः प्रादुर्बभूव, तेन च स्वयम्भुवा समस्ता इमे पदार्थाः संसृजिरे. ×

स एकेनाक्ष्णा काणः.

कुन्दलतानां कुसुमेषु मधुलिड्भिर्मधु पीयते.

प्रतिमा गजानामस्थिभिः क्रियन्ते.

य ऋतेन पथा गच्छति, स कल्याणमश्नुते.

अस्मिन्देशे द्वौ पर्वतौ बभूवतुः, यौ श्वमस्तकावभिहितौ.
दीनेभ्यो द्रव्यं दातुं तव पत्यानुशिष्टासि.
तस्य सखा काशीं गतवान्, स चैकाकी निवसति.
अर्यम्णो नाम प्राचीनधर्मग्रन्थेष्वाम्नायते.
मह्यं तेषु पुस्तकेषु एकतमं देहि.
ब्राह्मणा वर्षास्वारटन्तो वर्षाभ्व इव वेदान् पठन्ति.

Lesson XVII.

(1) Daily to fifty Brahmins does Krishnavarma give food.

(2) Ever engaged at the services of his teacher he passed 42 days.

(3) Chandrapida learnt the four Vedas and also the 64 arts.

(4) The firegod has 4 horns, 3 legs, 2 heads, and 7 hands.

(5) Devaki gave birth to Krishna on the eight day of the dark fortnight during the month of Sravana.

(6) Thrice seven times rid Parasurama rid the earth of all the Kshatriyas.

(7) A sacrificer should recite the 17 verses prescribed for repetition at the kindling of the fire.

(8) A sacrificer repeats the seven Riks thus :—Of these, he repeats the first, three times and the last, three times thus repeating the whole eleven times.

(9) There are 33 gods, 8 Vasus, 11 Rudras, 12 Adityas, 1 Prajapati and 1 Vashatkara.

(10) One desirous of long life should repeat 100 times. As a man's life extends over a hundred years, this makes him live 100 years. He who is desirous of sacrifice should repeat it 360 times. A year has 360 days. Such an year as the year so described is called Prajapat and Prajapati is called यज्ञ. This Yagna approaches that wise man who repeats it 360 times. He who is desirous of offspring should utter it 720 times. For a year has 720 days and nights.

(11) The wealthy king makes Brahmins partake of his wealth. They too let him take a sixth of their virtuousness.

(12) To the Brahmins must be performed in the 8th year from pregnancy, the holy thread wearing ceremony. To kings (Kshatriyas) the same should be performed on the 11th year and to Vysias on the 12th year from the date of conception.

(13) First one should take water three times, then rub the face with it twice, and then touch the organs of the senses, the heart and the head with water.

(14) It has been held by Vyasa that the poor, the invalid, the fool, the traveller and the man of ever bondage, these five classes of men are no better than dead ones even though they possess life.

(15) The first attribute of a wise man is that, with him, there is no beginning of any work. Completion of the work undertaken is the second attribute of the clever.

(16) Women are permitted to take another as husband when they are in these predicaments, when the husband is either not found or lost, when he has become a recluse, when he is an eunuch, or when he becomes an out-caste.

(17) A man has 3½ crores of hair on his body. She who prefers death with her husband by Sati, lives in heaven for a term of years (the duration of which is denoted by the number of hairs on her husband's body).

तस्य मासस्य सप्तविंशे दिने पण्डितानां समाजो मिलितोऽभूत्.

तस्मिन् समये एकोनशतं मनुष्याः पर्यैक्षयन्त.

तेषु चतुष्पञ्चाशत् समीचीना वैयाकरणा उपलब्धाः.

पण्डिता वदन्ति—पुराणान्यष्टादश स्मृतयश्च चतुर्विंशतिरिति.

आदौ ऋग्वेदो यजुर्वेदः सामवेद इति त्रयो वेदा आसन्, पश्चाच्चत्वारः समपद्यन्त.

सम्प्रति यजुर्वेदस्य द्वे शाखे वर्तेते.

मनोः स्मृतिः द्वादशभिरध्यायैरुपेता, तत्र सप्तमे राज्ञां धर्माः परिकीर्तिताः.

आश्विनस्य शुक्लपक्षे दशम्यां दाक्षिणात्याः शमीपत्राणि सुवर्णानि ब्रुवाणाः परस्परं ददते.

सर्वेऽपि शत्रवः पञ्चभिः पाण्डवैरहन्यन्त.

रामो रावणस्य दशापि शिरांसि चिच्छेद.

स चतसृषु विद्यासु षट्सु शास्त्रेषु चतुःषष्टौ कलासु च प्रतिष्ठामवाप.

गच्छेति त्रिस्तमवदम्. यदा स तथा नाकरोत्, तदा लत्तया प्राहरम्.

हिन्दवोऽष्टानामपि दिशामष्टौ पालका वर्तन्त इति प्रतियन्ति.

महाभारतेऽष्टादशानामपि पर्वणां तृतीयं श्रेष्ठं, यतस्तदनेकाभिः प्रसन्नाभिः कथाभिः पूर्णं भवति.

'द्विचत्वारिंशतो दिवसानिदमौषधं सेवस्वे'ति भिषङ्मां निर्दिदेश.

रघुवंशे सप्तदश सर्गान्, कुमारसम्भवे सप्त सर्गान्, नव नाटकानि, पतञ्जलेर्महाभाष्ये षडशीतिपृष्ठानि चाहमध्यैषि. अध्यैषि, अध्यगीषि

Lesson XVIII.

(1) The dignity of the Sama Veda is greater than that of the Rig Veda.

(2) Yagnavarma going to Ayodhya got tired on his way after he had travelled more than half the distance.

(3) Subadra was the younger sister of Krishna.

(4) The Sirisha flower is the softest of all the flowers.

(5) Of the several ways to obtain salvation that one by which salvation is obtained through knowledge of Brahman is surer than that obtained through deed (Karma). Of all these ways that by means of which salvation is obtained by Devotion is the best.

(6) The Supreme Being is less than the least of the things and also greater than the greatest of the things.

(7) Assisted by Krishna the Pandavas were more powerful than the sons of Dritarashtra but the army of the latter was greater in numbers than that of the Pandavas.

(8) The hearts of noblemen endowed with fellow feeling melt on hearing the misery of the afflicted.

(9) He who performs the sacrificial duties according to the rules enjoined in that behalf becomes a man with children, and cows, becomes dignified, obtains fame, and observes Brahminhood.

(10) There were 51 sons born to Vishnusarma. 25 of these sons who were older than Devadatta, the middle one, quarrelled with the remaining 25 who were younger than Devadatta.

(12) The Bagirathi is the longest and the broadest and the greatest of all the Rivers. Its water is purer than that of the Jumna. The Himalayas among mountain ranges are the highest.)

(12) The king can be confided in his good qualities although he possesses an exterior which seems to be ablaze.

(13) Such is my misfortune, that not only am I separated from my husband but also from my two children.

(14) Oh kind Hanuman, in this world will there arise another good man like you disposed to do good to others.

(15) We do not know which of us is more powerful; whether we will conquer them, or they will conquer us.

(16) This is not matted hair, but this is a profusion of hair woven into a braid, said a woman.

(17) Garuda released from bondage his mother, who was serving the mother of the serpents.

(18) We hear that Ravana who was engaged in doing penance made a present of his nine heads to the God Siva.

(19) Deeply afflicted by the death of her husband Pundarika, Mahasweta abandoned the pleasures of all the senses, discarded her relatives and resorted to the dwelling in the forest.

(20) A certain person who was desirous of ascending to the top of the palace of his lady love made a rope of the serpent which was hanging head downwards from a window and reached it.

(21) That whereby one loses her life by dying with her husband is mere absurdity. When the well conducted, valiant and wise Abhimanyu lost his life, the young Uttara (his wife) the daughter of king Virata, did not abandon her life. It is heard that thousands of other young women who had been deprived of their husbands, did not forsake their lives.

(22) For those men who wander for obtaining the means of livelihood, it is only through good fortune and after much difficulty that they can find such a noble master as you who can differentiate the virtuous and the wicked.



दशरथस्य तिसृषु पत्नीषु कौसल्या वर्षिष्ठा बभूव, कैकयी तु यविष्ठा. द्रौपद्याः (आकृतेः) सीताया आकृतिस्तनीयसी बभूव.

अनुपपन्नमिदं, यद् भूयिष्ठं लघिष्ठेन तुल्यम्.
विद्रवणे सर्वेषु प्राणिषु तुरग आशुतमः.
पुण्यवन्तः सुखिनो भवन्ति, मर्यादां चार्हन्ति.
रुक्मिणी सत्यभामायाः कृष्णस्य प्रेयस्यभवत्.
कस्यचिददृष्टे प्रतिकूले बन्धवोऽपि तस्य विपक्षा भवन्ति.
स किमभिधीयते? यो वसुमान्, धैर्यवान्, कीर्तिमान्, भूमिमान् वा भवति.
सर्वेऽप्येकचित्ता भूत्वा जालमिदं गृह्णन्त उद्डीयेरन्.
इन्द्रः सर्वेषामपि देवानामतिज्येष्ठो बलिष्ठश्चाभवत्, ततस्ते तं राज्येऽभिषिषिचुः.
टीकाकारेण मूलस्यार्थो विशदः प्रतिपादितः, कदाचिच्च गूढः.
दमयन्ती तदानीन्तनानां सर्वासां स्त्रीणां सुन्दरितमा पत्यावनुरक्ततमा च बभूव.
* द्रवीभूतं प्रेम्णा तव हृदयमस्मिन् क्षणे.
शकटानां युगेषु नियुक्ता उक्षाणः साधारणेभ्यः पीवरतराः.
सीते! नान्या स्त्री त्वमिव तथा विशुद्धशीला तथा ऋजुः तथा प्रणयवती च, नान्यश्च पुरुषोऽहमिव तथा निर्घृणस्तथा नृशंसश्च.

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* These were the words addressed by तमसा towards सीता forming part of the 13th Sloka in the III Act of the Uttararamacharitam of Bhavabuti.

Lesson XIX.

(1) Having spent 4 days at Prayag Uddalaka then went in the direction of Benares.

(2) Much afflicted by the misery of worldly existence a certain man cut off his head in the latter half of the night on the day presided over by the Sun (Sunday).

(3) The great Durga festival is celebrated during the nine days from the commencement of month of Aswini.

(4) Surely the day has dawned. Hence I leave off my bed. Or else even if I get up early what am I going to do. My hands and feet do not, on account of my sorrow, enable me to perform those ablutions which have to be done in the morning.

(5) In this Kali age which is cruel on account of the arrows of harsh words thrown by the wicked, how could this world live unless it be sheltered by the good.

(6) There are eight ways of attaining to Dharma according to the Smritis, namely performance of sacrifice, study of the Vedas, charity (bestowal of gifts), penance, truth, fortitude forgiveness, and contentment.

(7) To mortals these are the fruits of the trees as it were of their wicked deeds viz :—Disease, sorrow, lamentation bondage and misery inclusive of loss of wealth.

(8) Having treated alike both happiness and misery, accrual and loss of wealth and also being indifferent equally towards victory and vanquishment then prepare for battle. In thus doing you do not act against righteousness.

(9) To him who does not strive after either of these, charity, wealth, enjoyment, and salvation, his living is pro-

ductive of no good in the same way as the excess of flesh protruding from the neck of the she-goat is of no avail to the goat.

(10) What is called Sati (accompanying in death) is productive of no good. That whereby one loses one's life on account of the death of the father, brother, friend or the husband is simply this. It is a course pursued by the ordinary illiterates, it is fanned by foolishness. It is a path to which we are led through ignorance; it is an act done in the heat of the moment (indeterminately, rashly), it is an object of sight to the little, an act done through supreme indifference and lastly it is a slip of folly. If it (the life) does not abandon (the body) of itself, it should not be given up. When duly considered this mode of leaving of one's life for another only satisfies his selfish motive, for it furnishes himself with a remedy against unbearable sorrow and pain. It does not do the dead man any good turn. This is not a means whereby he can be (the dead man) redeemed to life; nor does it add to his virtue, it does not even furnish the means of attaining to heaven, it does not prevent him (the dead man) suffering in hell, nor is it a means to see the dead man; lastly it does not bring about the contact of both the dead man and his follower in death. Other dead people being helpless are led away to the place the dwelling in which they merit on account of their past deeds in earth through karma; but this man who forsakes his life for another is bound in the sin of having committed suicide.

उपाध्यायोऽस्मान् प्रतिपक्षमष्टकृत्वोऽध्यापयति.

ऋत्विज अग्निष्टोमं क्रतुं षडहेन कुर्वन्ति.

रामस्य पराक्रमाणां महिमा सप्तस्वर्ग्यां सप्तपातालयां चागीयत.

ब्राह्मणक्षत्रियवैश्यशूद्राणां कृत्यानि मनुयाज्ञवल्क्यासितानां स्मृतिषु निर्दिष्टानि.

रामसुग्रीवौ परस्परसाह्याय सख्यमेकं चक्रतुः.

हरजटाभ्रष्टां गङ्गां भगीरथ इव पूर्वसागरगामिनीं महतीं सेनां कर्षन् रघुर्बभौ.

एवं पौरस्त्यान् जनपदानाक्रामन् जयी तालीवनश्यामं महोदधेरुपकण्ठं प्राप.

नौसाधनोद्यतान् वङ्गानुत्खाय स गङ्गास्रोतोऽन्तरेषु जयस्तम्भान् निचखान.

कालिङ्गः पक्षच्छेदोद्यतं शक्रं शिलाभिः पर्वता इव तमस्त्रैः प्रतिजग्राह.

स विजयी गृहीतप्रतिमुक्तस्य महेन्द्रनाथस्य श्रियं जहार, न तु मेदिनीम्.

परशुरामास्त्रोत्सारितोऽप्यर्णवो विसर्पद्भिः तस्यानीकैः सह्यपर्वतलग्न इवाक्षीत्.

Lesson XX.

(1) The thread of friendship sews together the fractures of the heart.

1. Raghu. Canto IV. Sl. 32. 2. Sl. 34. 3. Sl. 36. 4. Sl. 40. 5. Sl. 43. 6. Sl. 53.

(೭) Whatever was desired by his wife was not unprocurable to the king who was ready with the drawn bow.

(೮) Daily I worship the God Triambaka (the three eyed God Siva) according to the sacred forms of worship. During my leisure hours I read the Sanskrit works. Till noon having taken the rosary I count the beads in prayer.

(೯) Thou deservest to live in this house for three or four days. In the meanwhile I shall accomplish the desires of thine.

(೧೦) On the first Monday of Sravana Yagnavarma made a gift of nearly 50 cows to the Brahmins.

(೧೧) This method of resuscitating a dead man has been in vogue from a long time. Surely it is so. When Pramadvara the daughter of Visvavasu the Gandarva king begotten on Menaka was deprived of her life by a snake bite in the hermitage of Sthoolakesa, the young sage Ruru the son of Pramati and the great grandson of Bhargava (Parasurama) united a half of his life with her (infused new life into her who was dead).

(೧೨) The daughter of a Naga named Uloopi (the wife of Arjuna) caused Arjuna to revive, when, he who was following the sacrificial horse, was deprived of his life by an arrow flung by Bhabruvahana his son, at the head of a battle.

(೧೩) The Supreme Being Vasudeva (Sri Krishna, the son of Vasudeva) who was moved to pity by the sorrowful words uttered by Uttara, when Parikshit, son of Abhimanyu, burned by the fire of the missiles of Aswathama, emerged lifeless from her womb, caused him to revive.

(೧೪) The very same fragrant flowers, incense, sandal pastes and other things which were got down to be utilised in

leading a pleasant life with Chandrapida on his arrival, were utilised on his death, in the worship of the image as it were of Chandrapida who was deserving of the worship of a goddess. She appeared as if sorrow had assumed her form, as if her form had been shattered, as if she had changed her form in an instant, as if she were lifeless. Her face had lost its lustre; her glance was rivetted on Chandrapida. She was trying to prevent the fall of a tear although pierced in her mind by the misery and was experiencing a greater affliction than the inordinate pain of death and misery. In that predicament even, with her retinue of princes and servants, who had not bathed, since, had not drinked anything, and had not taken any food even though they were extremely tried on account of the long distance they had travelled and were very hungry, and who had lost their senses Kadambarai placing the two feet of her husband Chandrapida on her lap, passed that day being without food.

(10) When he starts for battle the hosts of elephants get prepared for following him In the battlefield the Goddess of victory embraces him always. Through his love of good qualities, his mind accompanies the assemblage of learned men whose hearts are purified on account of their learning.

(11) He whose significance is unimaginable whose glory has no bounds, whose form is infinite and on whom the ways of the minds and powers of speech of men of self control produce no effect, that supreme God Siva alone is to be worshipped.

(12) This is one's own or is another's, such is the thought of the low minded. On the other hand, to men of charitable deeds, only the world is their loving family,

(13) Oh best of men, kings like you whose self respect and pride are manifest and who rule over the great empires, do not brook the breach of their commands in the same way as the lords of the beasts do not suffer the pulling out of their fangs.

षञ्चषान् मनुजान् अधिकपञ्चपञ्चाशा गा आसन्नषष्टान् शुनश्च रथ्या-यामपश्यम्.

अयमङ्गानां राजा सुराङ्गनाप्रार्थितयौवनश्रीः.

निसर्गभिन्नास्पदे श्रीः सरस्वती च तस्मिन् युगपन्निवसतः.

श्रुतमहाश्वेतावृत्तान्तो राजा दुःखाभिभूतो न किञ्चिदपि वक्तुं शशाक.

अयं परन्तपनामा राजा, योऽगाधसत्त्वः प्रजारञ्जनलब्धवर्णश्च.

न्यायस्य तत्त्वान्यद्य यथाशक्ति विवृणोमि.

शलभा अभिपावकं पतन्ति.

रघुः प्रतिपर्वतं जयस्तम्भान् निचखान.

अनुगोदावरि जनस्थानं निवेशितं भवति.

कन्यां पतिगृहं प्रति सम्प्रेष्याहमद्य प्रत्यर्पितन्यास इव सुखी भवामि.

अवन्तिनाथोऽयं, य उदग्रबाहुर्विशालवक्षाः तनुवृत्तमध्यश्च.

तन्वङ्गी कमलाक्षी (सा) तस्मिन् प्रणयान् न बबन्ध.

सुनन्दा बालामिन्दुमुखीं बभाषे, यदा सा (बाला) तं प्रदेशमाससाद,

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1. Raghu. Canto VI. Sl. 27. 2. Sl. 29. 3. Sl. 21. 4. Sakuntala Act IV. Sl. end. 5. Raghu. C. VI. Sl. 32. 6. Sl. 53 & 54.

यत्र कलिङ्गनाथः अङ्गदाश्लिष्टभुजः महेन्द्राद्रिसमानसारः स्वप्रतापोत्साहितशत्रुपक्षः हेमाङ्गद उपविष्ट आसीत्.

Lesson XXI.

(1) The sacrificer causes the priests of the sacrifices to commence the rituals appertaining to it.

(2) Indra caused the Kinnara couple to extol his own fame.

(3) Pushpamitra celebrates a sacrifice. The priests make him perform it.

(4) Krishnavarma causes daily hundreds of cows being given to Brahmins by his son.

(5) Having helped Janaki to mount the charriot, and having reached the banks of the Ganges, Lakshmana commanded by Rama abandoned her (there).

(6) Even a show of a slight favour by the master towards his servant instils a boldness in him, even though he is naturally very timid.

(7) The God Siva being pleased with the austerity of the penance performed by the Demon showed his own form to him.

(8) On hearing a cry near at hand, he diverted his sight which was engrossed in the lord of the mountains.

(9) A virtuous deed performed in this world obtains for the doer the heaven.

(10) The heat of the summer season, wearies the limbs, engenders sweat, and increases the thirst of the people.

(11) The king commanded the door keeper to bid the young son of the Rishi waiting outside to be ushered into his presence.

(12) That beautiful woman wept on seeing her loving son who was missing for a long time, and having embraced him tightly, bathed (wetted) him (with) in tears.

(13) He who made his enemies attain to heaven, himself explained the meaning of the Vedas, made the Gods drink nectar, taught Brahma the Vedas, and who caused the earth to rest on water, that God Sri Hari is my only refuge.

(14) The pleasures derived from the family, please the mind so long as one does not hear the sound of the heaving sighs of the people.

(15) The virtuous man should not comment on his own fame, prowess, should not reveal what is committed by another to his secret, nor should he extol his deeds which were meant for helping another.

(16) Oh son of Pritha! He who realises that the soul is imperishable, is not liable to decay, and is unborn and immutable (unchangeable), how can he kill or cause to kill others.

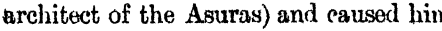
(17) Weapons do not cut off this soul, nor does fire consume it; even water does not wet it and the wind does not dry it.

(18) Knowledge possessed even by a low personage, gets him (proximity) access to the king who is inaccessible, in the same way as a river running down a slope brings a man to the ocean (ordinarily) unapproachable.

(19) Oh king (Dasaratha) if you mean to keep up to your promise (if you are true to your words) send Rama to the impassable forest (of thick growth) void of human beings.

(20) Yudhishtra (Kunthi's son) soon sent for Maya (the architect of the Asuras) and caused him to erect a court of a splendour capable of bewitching the eye.

(21) His gaze is as though it would make the objects of the three worlds appear to be nothing. His erect and firm stride bends as it were the earth. His prowess, though he is very young, equals that of a mountain. It strikes as if pride or courage has assumed the form of this man and is coming hither.



राजा द्रव्यं ब्राह्मणैः प्रतिग्राहयति.

वसिष्ठो दशरथं याजयति. अयीयजत्

बाजिराजस्य दुश्चरितान्यस्मान् क्षेपयन्ति.

इन्द्रो मातलिना स्वरथेनार्जुनं स्वर्गमानाययामास.

स प्रथमं जनान् विश्वासयति, ततस्तानवसादयति.

आज्ञापितत्वाद्गुरुणा स प्रतिदिनं तस्य गाश्चारयित्वा जलं पाययामास.

स प्रातर्नियमान् समाप्य तदनु षोडश ब्राह्मणान् भोजयित्वा स्वयं अभुङ्क्त.

चतुर्दश हायनान् वने निवसितुं रामस्य गमनं दशरथस्य मृतिं प्रसञ्जयामास.

पाण्डवेषु धृतराष्ट्रपुत्रेषु च युध्यमानेषु रणभूमौ सम्भूतं सर्वं सञ्जयो धृतराष्ट्रमश्रावयत्.

सेयं नियंतिः, या भ्रातृन् सुहृदश्च परस्परं योधयति, या च नरान् प्रसङ्गवशात् स्वीयमपि शिरच्छेदयति.

पिता कन्यां कुलीनेन कृतविद्येन सुचरितेन यूना विवाहयेत्.

बालेनानेन पठ्यमानानि पद्यानि तान् समयान् मां स्मारयन्ति, येषु प्रस्रवणशिखरे दयितया भ्रात्रा लक्ष्मणेन च न्यवसम्.

श्यापर्णाः सौषम्नस्याध्वरं गत्वा वेद्यामुपविविशुः, ततस्तानुत्थापयितुं राजा कर्मकरानादिशत्. तथा ते तानुत्थापयामासुः. ते चोत्थापिताः उच्चैश्चक्रन्दुः

Lesson XXII.

(1) Anxious to go to Kasi, the great man has come from Srinagar with his retinue.

(2) The Gods Bhaga, Aryama, Savitha, and the goddess Purandi have sent me for performing the duties of your household.

(3) When the attendant of your teacher entered your house why have you at once quit your seat having mistaken him for the Guru.

(4) Though I have been searching for my horse for such a length of time in this forest uninhabited by men, I have not found it yet (retaken it).

(5) This mango fruit has dropped down from the tree (fallen). Having taken it taste it if you have a liking for it.

(6) Oh Ganges: Since thou hast helped me out of these

sins, thou art truly the refuge of the destitute. Really thou hast sprung from the lotus feet of the God Vishnu.

(7) I have watered seventy trees from the morning.

(8) On account of his death all my desires concerning my son have been destroyed.

(9) The man and his wife have gone for sport to the pleasure garden. On their return relate to them your lamentable news.

(10) Having heard the unwelcome news this maid has fallen into a swoon. Comfort her and sprinkle water over her (face).

(11) On our way to this village we have seen in the impassable wood pointed out by you, the banyan tree with swarms of various kinds of birds on it.

(12) The preceptor has performed the worship of the Gods. Now let the guests take their meals as it suits their pleasure.

(13) I have counted the Brahmins that are collected in this hall. Five hundred of them there are. Now begin to distribute money to these.

(14) The plan thought out by me has not commended itself to the superior officer. Having abandoned it he has given effect to a new one worked out by himself.

(15) What did you say? Say it once more. I have not been attentive.

(16) He sent Rakshasas for awakening Kumbakarna.

(17) You have stolen the wife of Raghava (Sita) and have not listened to the words of those interested.

(18) The son of the God of wind blew his head with his [fist.

(19) The female swan does not go elsewhere abandoning the lotus flower even though it had lost its splendour (it has faded); whereas the female bee flies away from it. This is the difference between the virtuous and the wicked.

सोमं पीत्वा अमरा अभवन्.
देवदत्तः सुवर्णम् भूषणानि रचयितुं तदिदमतलसत्.
कलिङ्गानां राजा पाटलिपुत्रं न्यरात्सीत्, परं तस्य योधाः लुण्ठनं प्रतीक्षमाणा व्यूहादभ्रशन्.
द्वादशक्रोशान्तरात् प्रदेशादागच्छन्नष्टावक्रोऽद्याश्रमत्. प्रयच्छ तस्मा आहारं पानीयं च.
पिशाचानामस्तित्वविषयको मम प्रत्ययो निर्मूल इति मां प्रत्याययितुं स नाशक्नोत्.
सचिवो जनपदं न्यायेनाशिषत्, तस्मिन् सर्वे जनाः श्लिष्यन्ति.
गोविन्दो नष्टं पुस्तकं दिनमगवेषत, परं तत्र समासदत्.
यज्ञियस्य मेधेर्निर्माणाय पलाशशाखां अच्छिदाम.
किमद्यापि नाचिक्षलत वो बाहू?
उष्णोदकेन मम शिशूनसिष्णवम्.
किं नाद्यापि जलमतीतपः? यथाहमवोचम्.
स्वामिनि मृते ते गृहमुदसीसदन्, तस्य वासांसि चादीदहन्.

Lesson XXIII.

(1) You have bathed for performing the daily ablutions. So do not touch the Sudras and others.

(2) I bellowed the fire by a bamboo tube. Therefore bestow the offerings on this fire shining brightly.

(3) Oh Preceptor! Having followed your advice I taught the boy the holy Vedic hymn of Savithri. Hence point out to me what else I should do next.

(4) The Brahmins of this place do not know the method of conducting the marriage ceremonials. Therefore they called me for getting them performed,

(5) The sun has set. The sky has been covered by darkness. Therefore, why have you not as yet milked the cow.

(6) The cultivators have ploughed the field. But even though the sun occupies the (Ardra) sixth lunar mansion, the rain does not pour down (on earth).

(7) That we brothers may not hate one another, our father when he was about to die divided the property into 4 equal divisions.

(8) Having regard to the saying that God and the elders should be bowed to, before the commencement of a great work, I prostrated before the family gods, (my) mother, father and other elders.

(9) In digging tanks, wells and other (excavations) a great deal of effort has been taken by you. In what condition are they?

(10) Has thou not tasted this honey? This is palatable.

स शिशुमाश्लिष्य प्रमुक्तकण्ठमरुदत्.
तुरगानारुह्याद्य शत्रुमभिगच्छामः.
ह्य आनीतानि पुष्पाण्यद्याम्लासिषुः.
अतस्तान्यपास्य नवीनान्यानयत.
चन्द्रकेतुर्लवश्च कथमयुत्सातां, कथं च रामस्तौ 'प्रशाम्यतं युवाम्' इत्यादिक्षत् इत्येतन्न व्यरंसीत्.
नाद्यापि व्यमृक्षं 'धर्मशास्त्रस्य वैद्यकस्य वानयोः कतरस्याभ्यासो मे साधीयान् भवेत्'?
किमघ्रासिष्ट कुसुमं तदतीव सुगन्धि.
राजा सिंहासन उपविश्य मन्त्रिभिर्मन्त्रयते.
वयमियता कालेन वः सङ्कटादपायाद्वापाम, यूयं चास्मानभिद्रुह्यथ किमितो दुःखतरं भवेत्.
कुतस्त्वमनुरक्तां भार्यामहासीः, या न कदापि तवाप्रियं किञ्चिदकार्षीत्.

Lesson XXIV.

(1) The science of Grammar should be studied so that we may not use harsh words and become Mlechchas.

(2) The cooks have cooked the rice and the vegetables. Hence feed all the Brahmins now.

(3) I told my youngest son 'Having gone to Kusuma-

pura bring the wealth that had been treasured up in the house of a certain person there'. He went (there). Having returned he addressed me, 'Oh Father, saying that this wealth has been given to us by our father, my brothers went there and appropriated all the wealth'.

(4) As you have spoken out the truth, I am giving you these 100 cows.

(5) Is it true that you have abandoned your first wife and have married another.

(6) Myself and my wife are overcome with sorrow that our beloved child of well looking features has died. Nevertheless what is the use of being sorrowful; what the poet has said is quite true.

(7) Who has experienced unmixed happiness alone, or who has been visited with affliction throughout either. The state of man comes down and then goes up just like the course of a wheel.

(8) The Rishis went to the sacrificial session on the banks of the Saraswati. They turned away from the sacrificial place Kavasha son of Ilusha, saying how did this son of a harlot who has become unbrahminical perform this sacrifice from our midst.

(9) Without paying any attention to all others, the king has appointed me alone to the counsellership. Hence the duty should be performed by me, my mind being concentrated on my business.

(10) I sowed much corn in this field.

(11) A difficult work had been undertaken by us. Having no patience to get it completed we have abandoned it.

(12) All my desires have attained their fruition. Hence I slept soundly and was unconscious (knew nothing that took place.)

(13) Have you not yet seen the Railway carriage. Daily it is being driven three times along this path.

(14) 'Having seen me with dishevelled hair Bhanumathi the wife of Duryodhana laughed at me; this burns my body' thus said Draupadi to Bhima.

(15) People may say that this Arjuna is unable to fight with the sons of Dhritarashtra in the battle and so has returned from the field of battle (taken to flight).

(16) My wife has given birth to a son. Therefore I am making preparations for the performance of the Jatakarma and other religious ceremonies.

(17) Even now having come here he prattled that this man is well conducted and this man is rude. That he may not prattle likewise beat him soundly once.

(18) Having been commanded by us the story teller has begun to narrate the stories of the Puranas. So come there for hearing (them).

(19) A snake has bitten my servant; therefore hurry up and having gone to a physician bring medicine.

(20) Even though I was making attempts for such a long time I have not obtained happiness. Therefore destiny is stronger.

(21) Thou hast deprived him of his wealth which had been stored up by him after a good deal of effort. So thou hast sinned and this conduct of thine has to be condemned.

(22) His palace has been reached (gone into) by them and they have found him asleep.

(23) Kumbakarna said to him 'you did not listen to all of our words decided upon in our consultation. The consequences of it are come to pass'.

(24) Thou hast disregarded the advice of the wise and hast confided in the words of the wicked (fools). Thou hast studied all the Sastras and yet hast not known what is good.

(25) Those fools who caused you to fight have deceived you. Malyavan told what was good for you. Being infatuated you have not paid attention to his words.

(26) The ten-headed Ravana cried piteously. Indrajit (his son) pacified him. He came out angry ; and worshipped Swayambu (the Unborn).

(27) From Brahma he got the missile and the charriot which will lead to victory.

(28) He flew towards the sky and approached the great mountain wherein the supreme medicinal herbs in large abundance shine at night.

(29) Satyahavya a descendant of Vasishta related to अत्यराति son of Janantapi, (details relating to) the great coronation ceremony of Indra. Consequently अत्यराति son of king Janantapi on account of the recitation of the above, con-

quered the whole world and returned. That Satyahavya the descendant of Vasishta said to him "you have conquered all the regions of the earth in all the directions Therefore surrender (bestow) them (the countries won by you) to me". Atyarati the son of Janantapi replied "Oh Brahmin when I conquer the Uttarakurus, mayest thou become the king of the whole earth and I shall become only the commandant of thy forces". The said Satyahavya the descendant of Vasishta rejoined (said again) thus "It is the abode of the Gods and as such it cannot be conquered by mortals. You have deceived me by saying that you will give me this country (Uttarakurus)". Thereafter a descendant of Sibi a powerful king, and the terror of his enemies, killed अत्यराति son of Janantapi bereft of his prowess and devoid of strength.



क्षत्रवो विंशतिं ग्रामान् दग्ध्वाद्य राजधानीमभिगच्छन्ति.

पञ्जरे नियन्त्रिताः पक्षिणः सर्व उदडयिषत.

मयाद्य यावदाशंसिताः सुहृदः आगत्याधुनैव यानेभ्योऽवातारिषुः.

उद्याने वृक्षाणां शाखा अलाविष्म.

ते सिन्धुनद्या सङ्गच्छमाना वह्नीनां कुल्याः कृषिहेतोरखानिषुः.

अहमस्मेषि, यदा स दशभिर्दिनैः संस्कृतपण्डितो भवितुं शक्नुयामित्यवोचत्.

यज्ञदत्तः तत्पुत्रस्योपनयनं यथाशास्त्रं व्यधासीत्, तदा ब्राह्मणेभ्यो ऽधिकां दक्षिणामदात्.

तदिदानीं न्याय्यमभूत्, यत् ते साह्याय गोविन्दमानेतुं प्रहितं नरं कञ्चिदस्मार्षुः.

मा भैढ्वम्, न स नागः, यमग्रे यूयं पश्यथ, किन्तु रज्जुः.

आङ्गलाः प्रधानराजद्रोहिणोऽवधिषुः, पुनरजैषुश्च राज्यम्.

गृह एव तस्याविरतासिकायाः कस्यचिदपि कर्मणोऽकरणाच्च दारिद्र्यं व्यथाकरा रोगाश्च निरपत्सत.

युष्मान् कारयितुमुक्तान्याभरणानि किमकृढ्वम्? सन्ति चेत् तानि मां दर्शयत.

राज्ञो भूमापकाः नाद्यापि कृत्स्नां भूमिममासिषुः.

सर्वाणि तानि वयमदारिष्म, तान्यद्य नोपयुक्तानीति.

स औषधमक्षौत्सीत्, पात्रमरिचत्, तदन्तश्चूर्णं व्यक्षेप्सीत्, जलेन न्यषिञ्चत्, तदग्नौ व्यधाच्च.

गोविन्दस्य मनोरथा अतर्पिषत, स चाद्य सुखी वर्तते.

स सर्वान् लौकिकान् व्यापारान् पर्यत्याक्षीत्, सम्प्रति च परिव्राजकोऽभूत्.

योऽस्मभ्यं प्रतिपादितं धनं न वयमद्यापि प्रत्यग्रहीष्महि.

भक्त्या ते राजानमसेविषत.

वणिजः पण्यवीथिकायां तूलं सर्वं पर्यक्रैषुः, प्राहैषुश्च तदाङ्गलभूम्यै.

palace, was driven away with violence by the rude door-keepers.

(15) Desirous of displaying her skill, the dancing girl danced for a long time.

(16) The Brahmins desirous of conducting a sacrifice pray for the bestowal of wealth from him. He makes them explain well the meanings of the obscure Vedic Hymns.

श्वा मुमूर्षति, मा तं तुद.

स वृक्षस्य शाखां निनमयिषुः करमुच्चिक्षेप.

अतिप्रचण्डः प्रभञ्जन उद्बभूव, सूर्यश्चादृश्यो बभूव, (स) प्रभञ्जनः सर्वान् तरून् उन्मुमूलयिषुरिव, सर्वाणि गृहाणि बिभञ्जुरिव च प्रचकाशे.

विश्वामित्रः सहस्रं वत्सरान् तपांसि तेपे, यावत्तस्य सर्वो देहो ब्रह्मणस्तन्मात्रेणोद्दीपितो विभ्राजमानो बभूव, स च तस्याद्भुतेन तेजसा भुवनमशेषं दिधक्षुरिवाबभासे.

स्वान् ज्ञातीन् आत्मना युयुत्सून् दृष्ट्वतस्तस्य मुखं विवर्णमभूत्.

स, यः संसारबन्धेभ्यो मुमुक्षति तत्त्वज्ञानिनं गच्छेत्, ब्रह्मणा च संसृष्टः तत् (ब्रह्म) चिन्तयेच्च.

ये विधवाविवाहविधिं प्रविवर्तयिषन्ति, ते सद्य एव तत्कार्ये प्रवर्तेरन्, विवादकालोऽतीतः.

तस्मिन् युद्धे कश्चिद्योधोऽवर्तत, यो व्रणितः सन् पिपासयार्दितोऽभूत्.
धृष्टकेतुः कञ्चन ऋषिं शत्रुरिति भ्रान्त्यन् कृपाणेन प्रजिहीर्षामास, तदा तस्य हस्तमग्रहीषम्.
गङ्गायाः पवित्रेषु तीर्थेषु सिष्णासुः साङ्ख्यदर्शनमध्येतुं द्वौ वत्सरौ तत्र निविवत्सुश्च काशीमगच्छम्.
द्वे कुमार्यौ पुष्पाण्यवचिचीषू उद्यानमगमताम्.
आत्मभूर्भुवनं सिसृक्षुरपामुपरितले बभौ, याः कृत्स्नमाकाशमावव्रुः.
पञ्जरे निबद्धः शुकः प्रभातेऽस्मिन् उत्पिपतिषति or उड्डिडयिषते.

Lesson XXVI.

(1) Therefore it is that a Kshatriya should not hate a learned Brahmin who has done thus.

(2) The king about to perform a sacrifice, should at first revere a Brahmin.

(3) The Vedic Hymns having carried the sacrificial offerings to the Gods, appear fatigued during the latter part of the sacrifice just like a horse or a mule feels fatigued after having carried a weight on the hinder part.

(4) Indra who was about to fight with the Asuras implored Varuna to assist him.

(5) From him who had gained the assistance of Varuna the Asuras got struck with terror.

(6) My life has become fruitless; what should have been done by me has not been done; what should have been eaten has not been eaten, what should have been seen by me has not been seen and what should have been listened to has not been heard.

(7) Having observed the Queen intending to get herself seated the maid servants sat down narrating the events regarding her co-wives.

(8) Raghu who had given away all his wealth to the Brahmins, and being desirous of giving wealth to one who has recently come to him for it determined to get it from Kubera. Then Kubera seeing the predicament in which he was placed of being about to be attacked by Raghu, himself let fall a shower of wealth into his treasury. The supplicant to whom Raghu was giving all the wealth blessed him thus:

To bless you who have been already possessed of all the virtues, with any thing else will be a repetition. Hence obtain a son endowed with all thy blessed qualities, in the same way as your father had a noble son in you.

(9) Thereafter Raghu begot a son named Aja. After the lapse of a few years, knowing that his son had attained the marriageable age started with his army to the Vidarbha country, to the Swayamvara of Indumati.

(10) While he was encamping (halting) for a night on the way on the banks of the Narbada his army fought a fierce battle with a certain Gandarva who had been turned into an elephant roaming in the forest through the curse of a sage.

(11) The young prince having heard that a forest elephant should not be killed by kings smote on his forehead

with an arrow flung from his bow which was not drawn very tight and thus turned him away who was about to have attacked him.

(12) No sooner had he been struck, than he regained his own natural and beautiful form. Thereupon he to whom Aja did a favourable turn although he was attacked by him, presented him with a missile (of illusion) called Sammohana.

(13) Of the two who had on the way contracted a friendship, never thought off, through the preordained will of divinity one went towards the land of Chaitraratha and the other wended his way to the charmingly well governed country of the Vidarbhas.

(14) The lord of the Vidarbhas overjoyed on account of the arrival of him who had encamped in the outskirts of the city, went forth to receive him, took him to the city and welcomed him with various kinds of hospitality.

(15) When the God who illumines the three worlds has gone to another world (other regions) the universe has been enveloped in darkness. Who enjoys (would feel happy) happiness when the great experience misery.

वाल्मीकिः क्रौञ्चदम्पत्योरेकं जघ्निवांसं निषादं शशाप.
शतं गास्तुभ्यं ददामीति प्रतिशुश्रुवांसं युवराजं ऋषिरन्वग्रहीत्.
विदुरः पाण्डवेभ्यः कांश्चिदुपदेशान् अदात्, यदा ते वारणावतीं गमिष्यन्तोऽभूवन्.
नगरं धक्ष्यन् सेनानीः सर्वा योषितः शिशूंश्च बहिश्चकार.

तद्धनं तस्मै प्रतिदेयमित्यादेक्ष्यन् प्राड्विवाकः सदाचारप्रतिपत्तये तमुपदिदेश.

देवदत्तो यज्ञदत्तं काश्यां प्रस्थापयितुमनुज्ञास्यमानस्तेन कृतानां पापानां प्रायश्चित्तानि कारयितुं तमवादीत्.

यदा शकुन्तला भर्तृगृहं प्रति प्रहेष्यमाणा बभूव, तदा कण्वस्तामग्निं प्रदक्षिणीकुर्वित्युक्त्वा भाग्येष्वतिसृक्ता मा भवेति तामुपदिदेश.

विष्णवे देयानि वासांसि रमणीयानि महार्घाणि च वर्तन्ते.

स वृक्षश्छेद्यः.

तेन प्रेषिताद्विलक्षणात् सन्देशात् किं बोद्धव्यम् ?

सर्वेषां राज्ञां जेता कारागृहे निक्षिप्तश्च जरासन्धः कृष्णभीमाभ्यां जघ्ने.

तस्य वाचो मा विश्वसनीयास्तस्य कर्माणि निन्दनीयानि.

तत् न भक्ष्यं or अभ्यवहार्यं, न वा पेयं किमर्थं तदन्विष्येम.

ज्ञानस्य चिह्नानां प्रकाशयिता स नातीव मूर्ख इव मन्तव्यः.

SELECTIONS FOR EXERCISE.

I. (*From the* AITAREYA BRAHMANA—PANCHIKA 7.)

King Harischandra son of Vedas, a descendant of Ikshvaku, was without a son. There were 100 wives to him. In them he did not obtain a son. Parvata and Narada lived in his house (palace). He asked Narada thus:—

Wherefore do men desire for (the birth of) a son, What (benefit) are they aware of or otherwise and what do they obtain by begetting a son, tell me (all) this, Oh Narada.

He replied in ten verses what he was questioned in a single verse.

If a father perceives the living face of the son born to him, he thereby transfers the debt (to the manes of the ancestors) to him and becomes immortal.

Whatever happiness men derive from the earth, the fire the waters, still greater happiness a father derives in (from) his son.

Always the insurmountable darkness has been crossed by parents through their sons.

In the end he told him thus:—"Go to King Varuna and request him, let a son be born unto me and you shall be pleased by his being sacrificed to you". Be it so. He approached king Varuna and begged him 'let a son be born to me and he

shall be sacrificed to you'. Be it so. To him was born a son by name Rohita. He told him 'certainly a son was born to you. Please me by his sacrifice'. He replied "The sacrificial animal becomes holy only when it has passed 10 days (from the date of its birth). Therefore let ten days elapse and then I shall please you by his sacrifice'. It was so. He passed 10 days (he became 10 days old). He told him 'he passed 10 days and so let me be pleased by his sacrifice'. He replied 'when only he possesses teeth, he becomes pure and let teeth grow in him and then he will be sacrificed to you'. It was so. Then he became possessed of teeth. He told him 'teeth have come into existence in him and so worship me by his sacrifice'. He said 'only after the teeth grow and fall down he becomes pure, therefore let teeth fall down and he will be sacrificed to you'. Then his teeth fell down. He told him 'his teeth have fallen and so sacrifice him to me'. He replied 'after the teeth sprout again he becomes pure' and so let teeth grow afresh and he will be sacrificed to you' Then teeth grew afresh in him. He said 'teeth have grown in him and worship me by his sacrifice'. He replied 'only when he is clad in armour, a Kshatriya becomes pure and let him become fitted with armour and he shall be sacrificed to you'. He became fit to wear armour. He said to him 'he has become fit to wear armour and so please me by offering him to me in sacrifice'. Having said thus he called the son 'This man has given you to me; I pity you. Hence I am to be pleased by your being sacrificed to me'. He said 'No', took his bow and stepped into the forest for a year.

Thereafter Varuna caught hold of the descendant of Iksh-

vaku (Harischandra). He caused dropsy to spring in him. Rohita heard this. From the forest he returned to the village and Indra having approached him in the form of a man said to him thus:—

Oh Rohita! We have heard that fortune comes only to a man who has got tired by wandering. He who is stationary becomes sinful. Indra becomes the friend of him who is wandering thus.

Therefore be wandering. Thinking that 'the Brahmin had told me to wander' he wandered in the forest for the second year. He returned to the village from the forest. Indra in the form of a man approached him and said:—

Only when the two thighs of him who wanders become fruitful (are put into exertion) his soul becomes fruitful. All his sins fatigued on the way by his exertions, drop off.

Therefore be wandering. Thinking 'the Brahmin has asked me to wander about', he roamed about in the woods for the 3rd year. Then he returned to the village from the forests. Indra assuming the form of a human being met him and said to him.

'Fortune sits with him who sits; stands above him who stands; lies with him who sleeps and moves with him while he moves'.

Therefore wander. Then thinking thus 'the Brahmin has asked me to move about', he moved about in the forest for the 4th year. Then he returned from the forest to the village. Then Indra assuming the shape of a man met and addressed him thus;—

'He who sleeps is a man of the Kali age, he who sits is a man of the Dvapara age. He who stands becomes a man of the Treta age and a man who wanders becomes one of the Krita'. So travel.

Thinking that 'the Brahmin has asked to travel' he again travelled through the woods for the fifth year. Thereafter he came to the village from the forests. Indra again confronted him and told him.

'He who wanders obtains honey (delicious drinks) and by means of wandering he gets the sweet Udumbara fruit. Behold the splendour of the sun who roams about without being lazy'.

So be wandering. Meditating that 'the Brahmin has told me to be wandering' he wandered in the forest for the 6th year. He went to sage Ajigartha the son of Suyavas who was in the forest oppressed by being without food (who was very hungry). To him there were three sons by name Sunahpucha, Sunaschepa and Sunolangula. He addressed the Rishi thus:— 'I shall give you one hundred. By means of one among these (your sons) I should redeem myself'. He caught hold of the eldest son and said to him 'surely not this son' and the mother said 'not this son either' with regard to the youngest. They both sold the middle one Sunaschepa. Having given 100 for the son and taking him with him he returned from the forest to the village. Having approached his father he said thus:— 'I sell myself at the cost of this man'. He went to king Varuna and told him 'you shall be pleased by the sacrifice of this man'. Varuna, replied 'Be it so, a Brahman is to be preferred to a Kshatriya'. Then he prescribed for the perfor-

mer of the sacrifice the Rajasuya sacrifice. Then he brought the human sacrificial animal for bathing him before sacrifice.

In that sacrifice Visvamitra presided as the Hota, Jamadagni Advaryu, Vasishta, was Brahma and Yasya was the Udgatha (Chaunter of Vedic hymns). Then no one was found to be capable of controlling the sacrifice (issuing orders). Whereupon Ajigartha the son of Suyavas said : ' If you will give me another 100 I shall issue the necessary command for killing the sacrificial animal'. They gave him another hundred, and he gave the order of command. Afterwards when the command for killing had been issued, when the sacrificial fire had been come round, there was not found a slaughterer of him who was terror-stricken. Then Ajigartha the son of Suyavas told them ' If you would give me another hundred I shall kill the sacrificial animal'. They accordingly gave him another hundred. Sharpening the sword he approached the sacrificial animal. Then Sunaschepa perceived this and said ' they are about to kill me as though I were not a man. Help, I bow before the gods'. Then he approched Prajapati alone at first. He told him ' Agni is the nearest to the gods and so prostrate yourself before him'. He went to Agni ; Agni told him 'the Sun is the master of the living creatures and so approach him'. Then he went to the sun. The sun told him ' you are to be sacrificed on behalf of king Varuna and so implore him'. He went to king Varuna. Varuna told him ' Agni is the foremost among the Gods and the most kind hearted among them. So praise him and we shall release you'. He praised Agni. Agni told him thus, 'Praise the Visvedevas and we shall releaseyou'. Then he praised accordingly the Visvedevas. The Visvedevas told

him 'Indra is the most beautiful, the strongest, the most enduring, the noblest, and the most helping of the gods, so praise him and we shall release you'. He praised Indra. Indra who was thus praised became pleased and gave him a golden charriot. Indra told him, 'praise the twin celestial gods and we shall release you'. He praised the Aswins. The Aswins told him, 'praise Ushas and we shall release you'. He praised Ushas. When the Rik (hymn) was chanted, the bond was unfastened. The belly of the descendant of Ikshvaku decreased in size (the dropsy was cured). When the Rik Uttana was sung the obligation ended. The descendant of Ikshvaku got cured of his disease.

II. THE THREE ROGUES.

In a certain country there lived a Brahmin by name Mitrasarma. In the month of Maga of a certain year he went to another village to beg for a sacrificial cow. There a certain sacrificer was requested for the cow by the Brahmin. Oh sacrificer 'I am going to perform a sacrifice on the coming new Moon day, therefore give me a cow'. Whereupon a cow of well proportioned limbs, (fit to be sacrificed) according to the Sastras was given him. The Brahmin too contented with it started for his place having placed the cow on his shoulder.

Then on the way three rogues encountered him who was going. Having seen such a stout cow as that which he was

carrying on his shoulders, they conversed among themselves thus: Truly the effect of the shower of snow will be rendered fruitless to-day by eating of this cow. Therefore having deceived this man and got this cow from him, we shall protect ourselves from the (intense) cold'.

Then one of them having disguised himself (covered his face with a veil) presented himself before him and said: Oh Oh! How is it that you are doing a thing which cannot be approved of by other people and which will excite laughter that whereby this dog which is unholy is led by you having been placed on your shoulder'. Whereupon he was replied by him who was overcome with anger. 'I wonder how you are mistaking this sacrificial animal for a dog. Are you blind'. He replied, 'Oh Brahmin, anger is out of place here, so you may do as you like.

No sooner had he advanced a little further on his way than a second rogue met him face to face and said to him. 'Oh Brahmin, it is a pity; even though this dog may be very dear to you, yet it is none the less quite improper to mount it on your shoulders and lead it'. Then the Brahmin replied thus in words of wrath "Oh, are you a blind man that you are saying that this sacrificial animal is a dog'. He replied "Oh Sir, Do not get angry. It was uttered by me through ignorance. You may do as you like'.

Scarcely had he passed a little further distance, when a third rogue in a different disguise accosted him and addressed him thus:—'Oh it is quite improper that you are taking this dog carrying it on your shoulders. Let it be abandoned, so that

another may not see it'. In the end having thought out deeply, he concluded that it must surely be a dog and threw it away on account of fear and he ran (hastened) towards his house. Then they three joining together took hold of the cow and started.

III. THE BRAHMIN AND THE SERPENT.

In a certain country there lived a Brahmin named Haridatta. Although he had been cultivating (his lands) the season had always been unfavourable to him. In the meanwhile on a certain day the Brahmin overcome by heat slept under the shade of a tree in the midst of his field. Not far from the place he perceived a terrible serpent hill and thought within himself: Surely this must be the Goddess of this field, she has not been worshipped even on a single occasion; that is why my cultivation fails; therefore I shall perform her worship to-day. Having concluded thus, he begged some milk from some place, placed it in a vessel and having approached the serpent hill, said thus; 'Oh Guardian deity of this field, that you are dwelling here was not known to me for such a long time as this. It was why no worship was done to you; so forgive me now'. Having said thus, and having offered the milk he returned to his house.

Then no sooner had he gone there early in the morning (on the next day) than he perceived a gold coin in the vessel

Thus daily having gone there alone he gives milk to the serpent and takes (from it) a gold coin each day.

After the lapse of some time, the Brahmin having appointed his son for taking the milk to the serpent hill, went to (another) village and his son accordingly carried the milk (in a vessel) to the place and having placed it there returned to his house. The next day he went to the spot and perceiving a gold coin there, took it and thought within himself: 'Certainly this serpent hill is full of gold coins; hence having killed this serpent I shall appropriate to myself all the gold coins in a day.' He thus made up his mind and the next day the serpent was beaten on the forehead with a club by the Brahmin boy who was giving milk to it. The serpent on the other hand, did not lose its life through the working of fate and getting infuriated so bit the Brahmin boy with its terribly poisonous fangs that he at once died (mixed himself with the elements).

Even after this the Brahmin having gone there with the milk next day, invoked the serpent in a soft voice. Then the serpent concealing itself within the serpent hill, thus replied the Brahmin; you have come here through avarice having cast off even the sorrow on account of the death of your son. Hereafter it is out of place for any friendship to exist between us. I was beaten by your son headstrong on account of his youth; and he was also bitten by me. How can the blow with the stick be forgotten by me and how can the loss of your son be forgotten by you'. Having said thus, the serpent presented him with a ruby of great value and entered its hole having enjoined on him 'this place should not be approached by you'

again'. The brahmin too having received the ruby returned to his house censuring the folly of his son (the wisdom of his son).

IV. From Bhartrihari's Nitisataka.

(1) An ignorant man is pleased easily; much more so a very wise man. (But) Even Brahma cannot please a man who is vainglorious with a particle of knowledge.

(2) One can obtain oil even from sands by squeezing with a good deal of effort; he who is oppressed by thirst can drink water from the mirage; and it is also possible in a few cases to obtain the horns of a hare after much wandering But it is quite impossible to satisfy the perversity of the mind of a foolish man.

(3) He who desires to lead the wicked to the path of the virtuous by means of utterances dropping nectar (wise), is as it were attempting to bind a wild elephant with the tender fibres of the lotus stalk, is as it were trying to cut the hard jem by the thin end of the Sirisha flower and is as it were desirous of turning the salt ocean sweet by pouring a single drop of honey.

(4) The virtue of silence being within the power of man himself has been created by the Creator to serve as a cloak to hide folly in; chiefly silence in the midst of an assembly of the wise is the ornament of the ignorant.

(5) A man who is devoid of literary merits, proficiency in music and the fine arts is merely the brute himself without the tail and the horns; that he lives without eating the grass is the crowning fortune of the brute creation.

(6) Those who have no learning, neither devotion nor gift, neither wisdom nor good behaviour, neither poesess good conduct nor character, are beasts of burden wandering with human forms in this world the region of the God of Death.

(7) Wandering in the forest and impenetrable thickets with wild beasts, is preferable to the association with the fools even in the abode of Indra (Heaven.)

(8) Oh kings! The hidden wealth called learning does not come in the way of the robber; always nourishes some kind of prosperity; abnormally increases always (without end) even though given to those who request for it, and does not decay even at the end of the creations. Leave off your imperiousness towards persons who possess such hidden wealth of learning. Who will try to surpass them!

(9) The Creator when he gets very wild deprives the swan of its means of sporting pleasantly by residence in the forest of lotus ponds. But he is not able to deprive the swan of its wide-spread and farfamed cleverness in separating a mixture of milk and water combined.

(10) Ornaments worn over the elbows do not adorn a man nor necklaces of a splendour of the moon either Neither baths nor sandal paste, nor flowers nor jewelled hair, adorn a man. But the learning which has been well acquired adorns him well for ornaments surely decay, whereas the ornament of speech is always the same (indestructible).

(11) What is called learning, endows a man with beauty; it is secretly treasured up wealth; it conduces to his enjoyment and brings about his fame and happiness. Learning makes him respected by respectable men. It serves the purposes of his relative in his travels in distant countries and it is the supreme God. Lastly it commands him respect at the hands of kings. Wealth never yields these. (Hence) a man without learning is a brute.

(12) The God Sri Hari who pleases all the world, and who fulfills all the desires, when pleased (worshipped) grants a man a son of good behaviour, a chaste wife, a master whose face is full of kindness, a friend truly devoted, a servant who is not deceitful, a mind without any agitation, a body of a beautiful exterior, wealth without being subjected to any decrease at any time and a mouth purified by learning.

(13) Averseness to the killing of living beings, restraint from taking another's wealth, utterance of truth, gift at proper times and according to ability, observance of silence in talking about the youthful wives of others, the obstruction of the flood of desire, modesty towards elders, mercy towards all the living creations, these common precepts of universal applicability belonging to all the Sastras lead up to the path of glory.

(14) Nothing is attempted by the low-minded persons through fear of obstruction. A middle class of people discontinue a thing once attempted being thwarted by obstacles. But the great though beset by obstacles every now and then do not abandon what they have once commenced.

(15) A man's deeds should be agreeable and just; even at

the risk of life sinful deeds should not be committed; the wicked should never be begged; even a friend devoid of wealth should not be applied to for wealth; a man should be serene in adversity and the ways of the virtuous should be followed. By whom has this difficult task of observance of penance by standing on the edge of a sword (impossible course of conduct) taught to the good?

(16) A dog having obtained a little piece of bone bereft of flesh and bedirt with remnants of sinews and fat gets immensely satisfied. But it does not go to pacify his hunger. On the other hand a lion having abandoned a jackal even though it has neared his lap, kills an elephant. All men even though reduced to a miserable plight desire for results deserving of their ability (might).

(17) To him who gives food the dog wags his tail; it falls down (crouches) at his feet, and shows his face and belly falling on the ground. But the lord of elephants looks majestic and eats only when implored a hundred times.

(18) In this recurrent existence within the family (in the revolution of the Wheel of life and death) which dead man is not born again. He is (deemed to be truly) born by whose birth his family attains to greatness.

(19) The ways of the noble-minded men are two fold just like a bunch of flowers. Either they stand at the crests of all the people or they lie scattered over the forests.

(20) It is wonderful that while all the organs of senses are the same (do not undergo any change), while the deeds are the same, while the intellect unobstructed in its force is the

same and while the utterances are the same, the very same person who is deprived of the warmth of wealth becomes in an instant of time altogether a new man.

(21) A king perishes on account of bad counsel, an ascetic by mixing in the company of the worldly, a son by ndulgence, a Brahmin (student) by not attending to the study of the lores, a family by a wicked son, conduct by adhering to the company of wicked men, sense or modesty by taking intoxicating drinks, husbandry by lack of supervision, affection by choosing a wandering life, friendship by want of ardour, affluence by injustice and wealth by careless distribution.

(22) Gift, enjoyment, and destruction are the 3 ways to which wealth is subjected; for him who neither spends on charity nor utilises it for his use, his wealth finds the 3rd of the ways.

(23) Oh friend Chataka, hear me for a moment with an attentive mind. Many clouds there are in the sky; not all of them are of a like nature. Some of them wet the earth by their showers; many there are which thunder aloud in vain. (Therefore do not be imploring piteously in front of each and every cloud you happen to meet.

(24) Dulness is ascribed to one who is bashful, pretence to one who is fond of observing religious ceremonies, deceit to a man of purity (of mind), cruelty to the brave, want of intelligence to one who is straightforward, meanness to one who utters kind words, superciliousness to one of splendour, prattling to one who is eloquent, inability to one who is firm in mind. Hence what trait is there in good men which is not condemned by the wicked.

(25) When there is avarice, of what avail is want of character; if there is narrow-mindedness what purpose is served by sins. When there is truth what is the use of penance; if there is purity of mind what is the use of pilgrimages; if kindness exists what is the use of relatives; when there is fame what purpose do ornaments serve; if there is good learning what is the use of wealth; and (lastly) if there is ill repute what additional purpose is accomplished by death.

(26) For kings who are terribly wrathful there is no one who is intimate. Fire being touched burns even a sacrificer who is making offerings to it.

(27) The friendship of the wicked and the virtuous like the shadow differentiating the 1st and 2nd half of the day is strong at the outset and waning gradually and is light at the commencement and steadily growing afterwards.

(28) In this world the hunter, the fisherman and the cruel constitute themselves voluntary enemies to the deer, the fish and the good men whose means of sustenance are centred upon grass, water, and contentment.

(29) I bow to those mortals in whom are combined all these spotless virtues: Eagerness to associate with the meritorious, taking delight in other men's virtues, obedience to elders, thirst for the acquirement of learning, love to one's wife, fear of infamy, devotion to the God Siva (the Trident bearer), ability to exercise selfcontrol, and abandonment of the company of the wicked.

(30) Doing a charitable deed without publishing it, showing hospitality to guests (to those who have come to one's house), professing silence after having done good to

others, refraining from talking in the midst of an assembly on a help given, being without pride when in prosperous circumstances, not dwelling on the reverses of others in the narration of their actions, by whom is this vow difficult to be accomplished(of standing on the edge of a sword) taught to the virtuous?

(31) In prosperity the mental attitude of the great becomes as soft as a lily and in adversity it becomes as hard as the particles of quartz composing a huge mountainous block.

(32) Even the name of water standing on a piece of red hot iron is not known (water when poured over a heated mass of iron disappears); the very same element (water) when standing on a lotus leaf shines by assuming the shape of a pearl; and (lastly) when it gets into the belly of an oyster in the sea becomes a pearl under the influence of the constellation of Swati. Hence generally the evil, the ordinary and the best characteristics of men spring (respectively) from (their) association.

(33) By whom are the virtuous, of wondrous deeds, held in high estimation in this world not deserving of worship? Those men who elevate themselves by humility, who by the narration of other men's virtues spread their own virtues, who gain their desires by making strenuous endeavours in serving others and who by the calmness of their minds bring about the censure of the wicked whose faces bespeak the harshness and objectionability of the words to which they give utterance.

(34) By the appearance of fruits trees bend down and clouds hang very much towards the earth by the fresh water (collected in them). Men of spotless character do not be-

come supercilious by the acquirement of riches. This alone is the nature of those who do good to others.

(35) The organ of hearing shines by the hearing of the Vedic lores and not by the wearing of jewel pendants; the hand shines by making gifts and not by the wearing of bracelets. The body of those who aim at mercy alone shines by helping others and not by the besmearing of sandal pastes.

(36) The wise say that this is the attribute of a good friend: He leads one away from sin, links himself in his service, conceals a secret, proclaims the virtues, does not abandon one who is caught in a calamity, and helps one in times of need.

(37) These are virtuous men who strive to bring about the accomplishment of the desires of others even abandoning their own; while there are other ordinary men who make attempts for the welfare of others without at the same time prejudicing their own interests and these are demons in human forms who obstruct the happiness of others for gaining their own ends. But I do not know how to call those who destroy the happiness of others for no purpose of their own.

(38) Kesava sleeps here and here lies the assemblage of his enemies. Here lie mountain ranges with lofty peaks applying to him for refuge and here too dwells the submarine fire together with all the species of other destructive fires. It is marvellous that the body of the sea is expansive, strong and capable of bearing heavy burdens.

(39) Root out greed, resort to calmness, abandon pride do not have a desire in committing sins, speak out the truth

follow the path of the virtuous men, serve the learned men, treat men of selfrespect with regard, be submissive even to your enemies, do not proclaim your virtues, protect your fame and be compassionate towards those afflicted by misery; (these are such being the characteristics of the virtuous.

(40) How many meritorious men there are who are filled with the ambrosia of spotlessness in mind, speech and body, who love to tread on the lines of helping the three worlds and who in their own minds take delight by making a mountain of the atoms of other men's virtues.

(41) The Gods were not satisfied with the priceless jems (taken from the ocean); nor were they frightened by the terrible poison. Before obtaining the nectar they did not leave their attempts. Men of fortitude do not stray away (desist) from the objects determined upon.

(42) The ornament of wealth is the love of kindred; exercise of control over speech is the adornment of valour; serenity of mind is the essence of supreme wisdom; modesty is the attribute of the men of Vedic learning; riches shine best by being made away in gifts to deserving men; absence of peevishness is the emblem of penance; forgiveness is the attribute of the master; want of pretence is the emblem of charity. This good disposition which is the cause of everything to all sorts of men is the best of all ornaments to them.

V. From Kadambari, Part I.

What can be done Oh Queen, in this predicament where

destiny is supreme. Enough of shedding tears. In short we are not deserving of any blessing at the hands of the Gods. Our heart is certainly not fit to share the ecstacy arising from the sweet taste of the ambrosial embrace of an offspring. No meritorious deed was done in our previous births. Is it not true that the deeds done in our past births produce fruit (attain fruition) in this present birth. Surely the working of fate cannot be made otherwise even by a man of great merit. Whatever can be done within the power of man, all such things shall be done. Increase your devotion, oh queen, toward the elders. Make the worship towards the gods double of what it is now. Place more devotion in the worship of the sages The Rishis when worshipped strenuously become the grantors of whatever boons are sought (by the devotees) even though they are very difficult to be attained. Has it not been heard that in former times the king of Maghada by name Brihadratha obtained through the blessing of the sage Chandakousika a son named Jarasandha the conqueror of Janardhana, of unequalled valour and prowess. Also king Dasaratha although far advanced in age by the grace of Rishyasringa the son of the great sage Vibhandaka obtained four sons who were invincible as the arms of Narayana and whose minds were devoid of agitation as the oceans. Other mighty kings there were who had evinced the delight of having drunk the nectar engendered by the sight of sons by devotion the sages, the storehouses of penance. The service of the very great minds is beyond doubt productive of real benefit. When am I going to see you, my queen, walking with slow steps on account of the heaviness of the fully developed embryo in your womb, and

having the face turned white on account of pallour, like the impending appearance of the moonlight during the night of a full moon day. When are my servants filled with the happiness of having witnessed the great festivity of the birth of a son to me, going to receive rich presents from me. When is my queen wearing yellow garments going to please me, fondly taking care of the son and appearing like the sky with the gentle morning rays of the rising sun. When is my endearing son with his hair closely besmeared with the yellowish-red particles of all the medicinal herbs, with the knots of the necklace fancifully coloured by the cosmetics when lying on his back in his bed, and with his face covered by smiles without displaying the teeth which have not yet grown, going to swell my heart with delight. When will he possessing an yellowish splendour engendered by the use of pigments over his body and gladdening all the people by his face while being successively handed on by the varied surfaces of all the hands of all the inmates of my harem, expel from my eyes like an auspicious lamp the darkness of misery surrounding them. When will he spotted by the dust particles adhering to the surface of the ground and making my heart and my eyes wander away from him, adorn the courtyard of my palace. When will he, like the cub of a lion, having learnt to move about on his knees go about from place to place, anxiously endeavouring to take hold of the images of the young domestic beasts of my palace. When will he, jumping about in my palace following the pet wans reared up in the palace, by the queen, which make sweet sounds while running about with the anklets tied round their legs, weary out his nurses who are following the tingling sound

of the tiny bells hanging from his gold waist belts. When will he distort the faces of the chamberlains by the juice of the red dye remaining after being utilised for colouring the feet of his mother. When will he with his eyes unsteady on account of delight follow with faltering steps his own images, his sight being rivetted downwards on the crystal walls. When will he whose appearance will be eagerly sought for, by the several pairs of arms extended towards him by thousands of the best of kings and whose eyes gaze unsteadily on the cluster of resplendent rays proceeding from the brilliants in the ornaments worn by kings, roam about in the assemblage of kings before me who am seated in my throne. Days roll on for me who am afflicted by a heaviness of heart by meditating on the hundreds of other mental desires like these. This sorrow resulting from the absence of offspring consumes me almost throughout day and night like fire. The whole world appears to me to be void. I find everything to be fruitless, my life and my kingdom too. When destiny cannot be overpowered, what can I do. Leave off, oh queen, bursting out into tears. Let your mind be concentrated on charity and be courageous. The incidents of prosperity always travel near to those who are bent on doing charitable deeds. He thus advised her and having fetched water, himself washed her full blown lotus-like face marked by the course of tears, with the palm of his hand resembling a fresh tender sprout.