MAHĀ-SUBHĀṢITA-SĀMGRAHA

BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT WITH INTRODUCTION, ENGLISH TRANSLATION, CRITICAL NOTES AND INDICES

By

LUDWIK STERNBACH

Volume IV
SUBHĀṢITA-S—Nos. 6286—8264
उ—ॐ

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भारते होशियारपुरे वि. वृ. श्र. सं.-भूदागृहे ।
शाखिचिन्म देववस्तेन भूद्रापेरे प्रकाशयते ॥

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EDITORIAL

The *Maha-subhaṣita-saṅgraha*, Volume IV, is being issued by the V. V. R. Institute, as No. 73 of its *Vishveshvaranand Indological Series*. It is a matter of gratification for this Institute that the earlier three volumes of the work had been received warmly both by the Sanskrit scholars and by the general reading public, as attested by the reviews of the said volumes published in prominent periodicals and the approbatory correspondence on these volumes received in this Office. The present volume takes off from where the third volume had ended and records 2000 verses, numbered 6286 to 8264, beginning with the *Devanāgarī* letters “ः” to “़”, including 21 extra verses.

The pattern adopted in the previous volumes has been followed in the present volume too. The wise sayings and entertaining verses, as culled from a wide variety of texts, including those of Indian origin preserved in the ‘Greater Indian’ literatures, such as those of Tibet, Ceylon, Indonesia, Cambodia and other countries, have been carefully edited and presented in *Devanāgarī* characters, with the indication of their primary, secondary and ‘Greater Indian’ sources. This is followed by the variant readings found in the different sources. A readable translation of the Sanskrit text into English follows, enabling the non-Sanskritist reader to grasp the innate wisdom and poetic charm contained in the verses. Short notes, in the form of footnotes, are added, wherever necessary, to explain contexts, indicate the persons referred to and point out allusions. Three indexes have also been compiled for the volume, being: I. Index of Authors and Sources, wherein brief details of the individual authors and also of the works are given, with the enumeration of the verses under their sources; II. Index of Sanskrit Metres, wherein the verses couched in the same metre, other than *Anuṣṭubh*, have been collected and enumerated; and, III. Subject Index, in which the innumerable topics dealt with or referred to in the verses have been indentified and indexed alphabetically, with cross-
references wherever needed. It is to be hoped that this Volume will receive from its cultured readers the same approbation as was accorded to the earlier volumes.

The painstaking labour that Dr. Ludwik Sternbach has put in towards the preparation of this volume is better visualised than stated. Our Institute is highly indebted to Dr. Sternbach for compiling this Volume for publication by the Institute. While the present writer has had the privilege of editing the Volume intensively, revising entries as needed, supplying short notes and fresh translations wherever necessary, checking references and variant readings, and seeing the publication through the press, he had always at hand the unstinted co-operation of Dr. K. V. Sarma, Director-Professor of the sister institution, the Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological Studies. Thanks are, again, due to Dr. Sarma for the help he rendered towards the compilation of the Subject Index.

We are also grateful to the authorities of the Akhila Bharatiya Sanskrit Parishad, Lucknow for arranging to release the Volume at a function soon to be held in honour of the author Dr. Sternbach to felicitate him on his completing 70 years of successful existence. Our Institute heartily felicitates Dr. Sternbach over his achievements and feels happy to offer this bouquet of poetic effusions to him on this memorable occasion, with the words:

बुधवर! सुविशाला पूर्वतानतराला
मजतु जितमराला त्वां सवा कीतिमाला।
त्वमय भज ससारं सुक्तिरलोहवारं
स्वकृतिशु सुकुमारं गृन्थपुष्पोपहारस्॥

S. BHASKARAN NAIR

V. V. RESEARCH INSTITUTE
HOSHIARPUR
12th December, 1979
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महा-सुभाषित-संग्रहः
MAHA-SUBHAŚITA-SAMGRAHA

VOLUME IV
SUBHAŚITAS—Nos. 6266—8264
उ—ॐ
(उक्तं च—ओष्ठायमाणः)
ABBREVIATIONS


ADDITIONAL ABBREVIATIONS

Bloomfield  See BPC.
BPC        Śrī Bhāvadevasūrī's Pārśvanātha-caritra, ed. by Pt. Bechara-
dāsa. Vārānasī VS. 2048 (=A.D. 1912); transl. in The Life and Stories of the Jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919.
KaD (T)    Kāvyādarśa, Sanskrit and Tibetan Text, ed. by A. C. Banerjee, University of Calcutta 1939.
KaRu       Kāvyasłamkāra, Rudraṭa-prañīta, ed. by Satyadeva Caudhari, Vāsudeva Prakāśan, Dilli (Delhi) 1960.
KHpk       Kāvyanuśasana of Ācārya Hemacandra. 2nd ed. by R. S. Parikh and V. M. Kulkarni, Śrī Mahāvīra Jaina Vidyalaya, Bombay 1964.
JSV        See JSub.
Parśv.     See BPC.
Sabh       See SG.
Sb         MS BORI 91 of 1883-84 in Śāradā script (of *subhaṣita-ś* as quoted in SkV [as Sb]).
ABBREVIATIONS


SJ, SM  See SMJ.

Vyas (S)  Le Vyasa-subhāṣita-samgraha, anthologie Sanskrite unique commune à Ceylon et à la Thaïlande, in Journal Asiatique (1979); pp. 219–282 (Annexe I. Correspondence textuelle (col. 3)).
The wealth of the rich, if spoken about, is like a bait for a stranger; if not spoken about, then it becomes imperceptible; and in case of death, it becomes a thorn in the heart.

The words of helplessness that I uttered, the profusion in wealth that I expended, the painful days that I endured when separated from her, the number of times that I despatched the female messenger, the joining of my palms [salutation] to conciliate her when her eyes were filled with tears—all these, oh! friend, were forgotten when I kissed the sprout-like lip of the gazelle-eyed one. (A. A. R.).
(a) उत्तमसपुरा Viṣṇu°; (Suggestion: उत्तम [wetted]).

"I have been wetted by your blood, your head has been touched [fondled] by me"—swearing words such as these, she must be approached closely again and again. (A. A. R.)

6291-92*

उत्तरा गम्यति विरूपितं प्रेम्यं मनायितं केहि स्नेहुच्छति ज्ञानं रचयितं प्रस्तीति गाँवं मृदुः। अविलिप्तं विरूपितं परं अविलिप्तं स्नेहस्य बालकं गाँवं भल्लं विरुपितं ज्ञानं स्नेहस्य प्रस्तीति गाँवं मृदुः।

दोषमुच्छल्यं खुलो दर्शने गाँवे वस्तं समालम्बनं अविलिप्तं बिरूपितं हिममुखं द्रोणं विद्धते यथा।

द्वितीयं पतस्तन्त्रं बिरूपितरथं ध्याकर्तवं तथा भाष्ये भागवतेनिर्द्वहं मृदुंगुणं अस्मात्मन्यतयाः सत्यं।

(अ) Pañcasya akara 4, 29-30.
(ब) मूलम् [उत्तमा] Pañca° (var.).
(च) केतावा च विज्ञ° Pañca° (var.); विरूपितं [र°] Pañca° (var.); राधार्युप: [ग° म°] Pañca° (var.);
(छ) पुष्पं Pañca° (var.); बलम् [क्षमा] Pañca° (var.).
(फ) भक्तिः सातरं Pañca° (var.).
(ि) खुल्लं° Pañca°; (Suggestion: खुला द°); मुखोरेणेन [ख° द°] Pañca° (var.); नामार्तश्च [स°] Pañca° (var.) (sub-metric).
(ज) द्विमूलं वेदान्तरथं च कुलसं श्री° Pañca° (var.); तथा [ग°] Pañca° (var.).
(ह) च नामार्तश्च [त° भा°] Pañca° (var.).
(क) एयम् [एम°] Pañca° (var.).

Śārūḍāvākūrīdīta metre.

When spoken to she moves away, feeling shy she stops (speaking), glances slightly in a loving manner, pulls and fondles her tresses, yawns, begins snatches of songs, embraces another girl, speaks and kisses a small boy noisily, contracts her body in a wavy manner, yawns, laughs, expects him to be giving replies.

She may exhibit the root of her arms [bosom], caresses the dress on her bosom, may draw lines on the ground with her toe, smiling she may exhibit shyness for no reason, bite her sprout-like lip and speak in that attitude—with the exhibition of her feelings clearly in these ways the desire of dear-eyed damsels can always be understood. (A. A. R.).

6293*

उत्तरा ब्रजीवि मुन्ति न मनया नित्यमायिति
त्वम् दौस्तवेन प्रज्ञामिति वदाया वा।
ताम्मलकजलकुञ्जकामयविज्ञविचारं
तत् संवेदनं तां रघुनाथरोगियम्।

(ब) Janśrṅg 38.
(च) कुञ्जा° Janśrṅg; (Suggestion: कुञ्जा°).

Vasanatilaka metre.

When I ask you, you reply that you have not had any love-enjoyments during the previous night, oh! dear with a charming gait, whether out of a desire to deceive me or out of shyness; but the upper garment of your loving husband clearly informs me, as it bears (the tell-tale) imprints of betel-juice, collyrium and the decorative paints of your bosom. (A. A. R.).

6294*

उक्तितिन्या स्थूलितः विषयं व्याख्यातं व्याख्यातां वास्ते।
पश्चात्तथश्च खुलू नस्त्र न अविलिप्तं भ्रमोतिः।
श्यामम् श्यामं यस्मि चकित्ति रातिरेतास्य नो
कुमारार्थे स्त्रियरिविविष्ठ: के न जीवितं नायं!।

(स) Vidy 556.

Mandākranṭā metre.
There is no other talk going on (except on Śrī-Kṛṣṇa), no other thought surely exists in their minds, the eyes see no one else, nor does the ear listen (to anything else); in the paths we only see the dark form (of Kṛṣṇa); such is our mode of life in the Vṛndāvana; which women thus acquainted with it for a long time do not lead a happy and full life there? (A. A. R.).

6295

उवकेत बहुता कि या कि हृदे: सच्चेर्रे नाते:।
वदामस सत्यमेवततु स्वभिन्न सम मानते॥

(प्र) IS 1157, Subh 25, Pr 365.
(b) हृदे Subh.
(c) सत्यमेवततु IS, Subh.

What for so many words and what for these recurring swearings. I am saying that only you are in my heart, and that is the truth!

उत्तरी सच्चि यो पूर्णम् स्म समाधायात्।
उत्तरा निविवासः स्वेतम् स्म साभ्यनिवासः॥

6296-97

उपवासान्त मेवे वद देहाती प्राणायां प्राणारथ्यम्।
अमूल्य तत सद्य यात्राय सत्यमयमातृं मेवे॥
कामिनीयु विवाहसिदृशु गवं मुक्तिः तयाव्रो च।
गुहारणां विपत्ति च शययनिविवासि पातक्षम॥

(श) Pd 5. 18. 392-3.

Where, by speaking a falsehood, there is the saving of the lives of creatures, that lie should be deemed as truth; and speaking the truth (resulting in death) is uttering a lie.

Towards loving women, during marriages, in getting cows released from captivity and danger, during the times when calamities befall Brāhmaṇa-s, no sin is attached to persons by false swearings. (A. A. R.).

6298

उप्रायामुद्वन्तः जलमवकामस्यनालब्धे।
०मिमु घामण्डरुयमूर्तां अनुसारमारोहितः।
कौण्डिनी माति विमाकुर्वे घुम्युष्टके।
पातलमेकाकिनी कोनीतस्ते नयनामिराया घुटक सनये भौं योविताः॥

(अ) Śt 57. 22 (p. 164. 12–165. 3), KR 2.
35. 12, Caur MS (fol. 6 a).
(आ) JS 341. 43 (a. Bilhana), VS 2554, SH
1433 (a. Khaṇjakakavi), SSS 58
(a. Danḍin), SR 184. 69 (a. JS), SSB
528. 2, AIK 328. 4-7.

(a) "श्लोकामयात्" SSS; "भन्ना VS.
(b) व्योगिन्तावाचि च Śt (but O in Śt as above); सल्त [स्] KR; "महिन्ति" Śt,
VS, SH, SSS, SR, SSB; फिर्मुरी जह; शुभानमा" Śt, SH, SSS, SR, SSB.
(c) व्यवस्त [को] Śt, KR, SH, SSS, SR,
SSB, AIK.
(d) व्यक्तिकायियेव नरेण्ड्र VS; नयनावकार श्लूस (var.); मद्यार [स्] KR, Śt (var.),
SH, SR, SSB; जनाय [स्] KR; योवितम्
SSB (printer's error).

Śārūlavikṛṣṣita metre.

She crosses the sea full of terrifying crocodiles, wandering in the sky devoid of any supporting columns, climbs up the impassable summits of mountains, scatters and spreads herself in the nether regions filled with poisonous serpents, all alone; oh! king, handsome in the eyes of all, your fame (thus spreads). Methinks, false is (the popular belief) that women are afraid to move out alone. (A. A. R.).

6299

उप्रायः च शूर्वः च समयं विद्यं संबोधे।
अत्यकारसहीः नौययो मयाति सार्वकः॥

(श्र) SSB 470. 109,
Severity and gentleness one should adopt observing the appropriate time; the sun becomes not intensely hot without having (first) dispelled darkness. (A. A. R.).

6300°

उप्रयुं कुचुं ले हरिरज्ञालयर तब।
चलन्त्रौं कर्षणायमि कृषि लतवृं विग्रहित।

(भ) PV 884 (a. Kavirāja), SR 318. 2, SSB 176. 3.

Hard of form like Śiva is the pair of your breasts wearing Gaṅgā in the form of a pearl-necklace; I shall adorn them with the crescent moon (of nail-marks), make them digambara like Śiva [with quarters alone for a covering] (A. A. R.).

6301°

उप्राविष्णुवेलक्षिणि परम्पुः
हृत्ततलस्य व्यथलैहि प्रमत्तान्यान्यामि।
बबः सरोजकुंहरे विराहान्यावदः
चक्काभिष्रय नमुनापदक्षमि बन्यमि।


(a) "गहि [गहि] RT (var.).
(c) "हारु" or "हारु" RT (var.).

Vasantatilakā metre.

A misfortune which smites heavily another person, pains mightily a much wounded heart. The bee caught in the calyx of the lotus becomes more dejected when it hears the cries of the cakravaka bewailing its separation. (M. A. Stein's translation).

6302°

उप्रावव से-वण्डोऽहस्मामनाजुकुः गुप्तविद्याधातुमायरासाक्षात्तिलाच्।
प्रस्त्रोप्पुष्णुं सन्न्यासनामसरस्वतस्विद्यत्नागचार।

अतौ मोक्षायोत्स्वरुः प्रमाणवर्धितसापिष्टभावः
वस्थासामवितेवेतुसंबक्षणकरियमि: व्यापि

न प्राप्य रहस्यः।

(अ) Skm (Skm [B] 1488, Skm [POS] 3. 24. 3) (a. Mahānīdhiḥkumāra).

(a) गुप्तनदुः Skm (var.).
(d) After रहस्य: added (अ) Skm (POS)

Srādgāra metre.

With their limbs swinging to and fro by the effect of the sharp goad plunged into their foreheads by the mahouts, and with the elephants of the quarters frightened to fight with them as they swing their frightening trunks with a deafening noise, and striking at the mountains with their massive legs encircled by chains on seeing them, the rutting elephants of the king having conquered all the directions found no battlefield for a fight anywhere. (A. A. R.).

6303°

उप्र: शापेश्वरहृतिभिः रक्षषा रुयुक्तः।
गाढः योग्यो हत्वहृतमिव तवमयायवर्णमुदः।
उत्स्थितन्त्रो जनकन्यावेगः ख्यातस्मां रोधः
वस्त्रामानविवर्धते लोकपलावरोधः।

(अ) Harīś 2. 2.

Mandakrāntā metre.

In which place1 the ladies of the inner apartments of the ruling deities of the world are suffering imprisonment, (they) who have been kept at a distance (unmolested) on account of the fear2 of being destroyed by (their) terrible curses, (they) who are (by the intensity of their chastity) fit to burn even the God of Fire, who are pure like the pure colour of your lady-love, (but) who expect protection for themselves only through the spiritual splendour of the daughter of Janaka. (M. C. N. Acharya's translation).

1. Mānasa lake. 2. of Rāvana.
It is but proper, oh! slim lady, that your breasts are kept tightly tied up, (for they are but thieves) in stealing the golden hearts of young men (without their knowing it), even as they look on, just as the goldsmith [pasyaiothara] steals gold (without the knowledge of its owners, even as they look on). (S. Bhaskaran Nair’s translation).

Aupacchandasika metre.

That it is better to decline this request, although it is a proper one to make at this season, for I know many excuses for declining it than to go through the form of showing regard to these proud women, may be, with greater fervour than before, when one feels not even a shred of affection for them. (C. R. Devadhar’s translation).

1. The king.
His proper occupation never leads to wealth, / yet for the wise there is no other. / Thus, with all chance of happiness removed, / how should the scholar not despair? (D. H. H. Ingalls's translation).

6309

Even thinness [poverty] suits one who is in the habit of spending money in a proper manner (as he, though presently poor, will attain prosperity, in course of time). The new-moon is praised, but not the full-moon (as the former grows every day and the latter diminishes day by day). (S. Bhaskaran Nair's translation).

6310

A public girl may care for the perfect lover, but is like a merchant's scale in this: if you cast the least packet of gold into the ballance it swings in your direction. (E. Powys Mathers's translation).

Arya-giti metre.

The composition becomes beautiful by proper thought, just as the education of the wise becomes charming on account of learning what really ought to be learnt. (Dr. Sûryakûnta's translation).

6312

उचित मुख्यवाच्यम्
क्रत्यां याति दृष्टः।
विश्वासवृद्धम् व वर्णम्
(Ars) SP 2377.

Upajāti metre (Indravajrā and Upendravajrā).
When a dog climbs to a high place and barks excessively, facing the sun, then before long descends the rain released by the clouds and that too in abundance. (A. A. R.).

6315"
उच्चाल्य प्रदेशावलंतियम निम्नम्
यो यति वामोदय गुणप्रदीशम्
निम्नप्रदेशाय पुनरहस्यवशे
वसो व्रजनु दलितगोपसिन गत्ति ॥
(प्र) SP 2605.
Indravajra metre.

That dog which descends from an elevated place and goes below at the left of the onlooker indicates happiness; equally good is (the omen) when a dog goes from below to a higher place, if it is on the right side of the perceiver. (A. A. R.).

6316
उच्चारणशोभा निरं द्वालम्
उच्चा रणपविगमणाःसः तदोऽम्
उलक घर इत्युक्तवै शोरिम्
उलकं च वाचक इत्युच्च ॥
(प्र) Śis 4. 18.
(प्र) Amd 217. 574.
(c) लौरिम् Amd (var.).
Indravajra metre.

The charioteer, who knew well how to speak, observing Kṛṣṇa with his neck uplifted, eager to view that mountain having its high slopes full of birds that were crying aloud, spoke thus: (M. S. Bhandare’s translation).

6316 A
उच्चारादन्तरात्मा
रक्षणोऽद्वित्यंगत: ।
द्वाराशीर्षपुरिः
विमत्त: सुदः
(श) Bhāvadevaśtri’s Parśvanātha-caritra 2. 596.

The soul of men of high station must be guarded with exceeding care. Hard to bear is a fall when one tumbles from a high place. (M. Bloomfield’s translation).
6317

उच्चाचार्यमणजयः स्वयम् एक एव निर्मिति।
प्रविष्टमात्रो नृत्ति: प्रपञ्चमन्व न: भूति:।।

(श्र) Sabhā 100.
(a) "दो: स्वयम् Subhā"; (Suggestion: "दो: स्वयम्

The various ills of the world, the king alone destroys, as soon as he enters (the throne); just as the teachings of our scripture, the universe of illusion.
(A. A. R.).

6318

उच्चाचार्य न कृष्ण स्वर्णित पतज्जास्
तृष्णा मुखानि पशवो न गुलकुलाकाशस्।
कर्म प्रदाय रसिका: कलयुगः हृद्यः
तार तनोति प्रशित तरणः पिकोयम्।।

(श्र) Kavik I. 11.
Vasantatilakā metre.

Stop, oh ! birds, your medley of sounds; / Oh ! beast, you seal your mouths awhile; / listen with delight, oh ! men of taste, / the young cuckoo now its voice has raised. (K. Krishnamoorthy's translation).

6319

उच्चाचार्यकर्ता न्यायः: पूव्हराऽरस्त सुधिक्षितः।
वथा यथा न होयेहरस्त तथा कुर्यस्त् गहीमिति:।।


(श्र) SRHt 181. 3 (a. MBh).
(a) उच्चाचार्यः ("श्र") कशायाः: (कर्ता or करा-

(c) हिरण्यकुश MBh (var.), SRHt; महीरे or
न सीदिरेसङ् or सीदिरेसङ् or हिरण्यकुश MBh
(var.).
(d) कुर्व्हक MBh (var.).

Manifold are the rules for the collection of taxes practised by kings of yore, oh Yudhisthira; the king should act in such a manner that there is no diminution (in peoples’ welfare and taxes). (A. A. R.).

6320

उच्चाचार्यनिजनाति भवति याबद्
कमाणिता तत्वदिखलामि लयं न यानिति।
तत् कर्मसूलहनाय यत्ववामाया
वातिक्षिरो न विरमेऽ जलज्ञारोऽयः।।

(श्र) Lok 53.

Vasantatilakā metre.

As long as a soul takes diverse births, so long the results of previous actions have not come to an end; hence, noble souls, put forth efforts to root out karma; so long as the head is there, the common cold does not cease to exist. (A. A. R.).

6321

उच्चासननाति नीचः: नीच एव न चोलमः।
प्रतादिक्षितकर्मोंपि कमः कि गहड़योऽः।।

(श्र) NBh 44. Cf. No. 6499.

Though occupying a high place a low person is always low and never a person of the best kind; though perched on the top of a palace, does a crow ever become an eagle? (A. A. R.).

6322

उच्छाचार्य प्रकाश्मय: स्वतं सुगाली
पुष्पीयं भित्तिविहं वह्होकुआय।
आरोढः घरणवासिन्योक्तेते
आमूलुण पुणरि तेन पुष्पितोस्ती।।

(a) पूव्हराऽरस्त or सदा राजा or पूव्ह राजा or महा-
राजा or कुर्व्हराजा ("श्र") MBh (var.);
सुधिक्षितः MBh (var.).
Having at first gathered the mass of flowers from below the deer-eyed one, wishing to pluck more from the branches, placed her foot on the aoko-tree in order to climb up; by this action the tree flowered again from the very root. (A. A. R.).

6323

उच्चोक्त्रायं-उच्चे: कल्याण°


(α) वर्तमान VS, SP, SR, SSB, Kuv, Almu; प्रथममवसित VS, SR, SSB.

(c) प्रायक्ष पदमद्वादाशोकस्तावाः Almu; पदम-द्वादश° [च°] SR, SSB, Kuv; "कपुर्चे SP; "कपुर्चे SR, SSB, Kuv.

(d) मुखानावु धुर SP; पुष्पसाही VS; पुष्पसाही े Kuv; पुष्पसाही सा SR, SSB; पुष्पसाही [जो] AIK, Almu.

Praharśinī metre.

Raising your neck in vain, oh ! little one of the cātaka, why do you beg of the cloud (for water) ? In this cloud there is only loud thunder; far off is even a drop of water1. (A. A. R.).

1. Suggests a rich man making promises only.

6324

उच्चोक्त्रायं-उच्चे: कल्याण°

(प्रा) SRM 2. 2. 131, Amd 327. 947.

(a) वेषमयम् ° SRM; निर्द्वे [च°] SRM.

(c) देता [च°] SRM (printer's error for देता); "वहलसाही° SRM; "वहलसाही- SRM.

Sragdharā metre.

(In the same realm) where, when that liberal donor (reigned) profuse pearls were found scattered as young women waved gem-set ornamental fans which were pulled abruptly by the hands of unsteady urchins, in the absence of food, śyamaka-grains [millet] dropped from the beaks of hen-sparrows were being meticulously collected even in the houses of Vedic scholars. (S. Bhaskaran Nair's translation).

6325

उच्चे: कल्याणवाहिक कर्मितनुष; सर्वादा पुष्पसाहिषू निवितायाः कुरु पुराणकामो विहितायाः करण वृंबूया तव वचसि कुरुपावसाहिषू नास्ति परस्परम् तत्त्व: पुष्पमोक्षे चित्रः राजाधिराज उपविव तत् रीतुपुस् तत्स कल्याण° प्रीतम: ||

(प्रा) SR 113. 289, SSB 408. 207.

Sragdharā metre.

Bearing aloft the rule of righteousness [holding a saddle in hand], having conquered the earth with the might of your arm [with his kingdom conquered by the enemy], with your desires ever fulfilled [with his body full of scabs], celebrated for munificence like Karna [reduced to eating the leaves of the forest], never harsh in speech [deficient in speech], enjoying variegated [dishes experiencing a variety of sins], expecting the treasures of the enemy [desiring nourishment from others]; telling interesting stories [going along diverse paths to escape], deeply interested in the world of virtues [ever addicted to sins]; oh ! emperor, this is the wonder that you are like the enemy, but with the letter k in your case replaced by p in the case of the other. (A. A. R.).
Mandākrāntā metre.

He is (like) a lordly elephant, with his high forehead, with his teeth [tusks] slightly round, the shoulder-joints well shaped, with nails glossy and red, with his long arms round (and reaching up to the knees), brave, with the water at the time of giving gifts, fragrant like the saptparna-tree (as is the ichor), of auspicious appearance, and taking delight in wandering near mountain-streams and thickly set woods. (A. A. R.).

6327

When occupying an elevated position, the people generally are confused in seeing things truthfully; they see rugged places as though they are even, as persons who have climbed to the top of a mountain. (A. A. R.).

6328

Loud speech and laughter, spitting, abusive language, yawning, stretching out the limbs, and flapping the joints—these should be avoided (in the presence of the king). (A. A. R.).

6329

When occupying an elevated position, the people generally are confused in seeing things truthfully; they see rugged places as though they are even, as persons who have climbed to the top of a mountain. (A. A. R.).
Though rising far high in the sky with the lustre of many a luminous such as Venus, possessing undoubted greatness, as long as your wealth of brilliance capable of destroying the darkness (of poverty) of the world is not spread, oh! moon, how can the sea [person possessing merit] swell with its waves [attain prosperity]? (A. A. R.).

1. Occupying an eminent position.
2. Having many virtues and friends.
3. Proficient in śūkraṇti [the science of politics].

Repeating the texts of the scriptures in a high tone, telling women stories of the ancients [of the great in the puraṇa-s], exhibiting delight in fondling their children, flattering the excellence of their cooking, calling out blessings on their children and brothers, praise of their fitness for a long and happy married life and mentioning the religious observances practised by themselves—these twelve are the qualities (for success) of those who go to beg in others' homes. (A. A. R.).
Recitation of scriptural texts in a loud voice, stories of ancient days, capacity to speak pleasingly to women, fondling their children, praise of their husbands, flattering their culinary accomplishments, readiness to run errands for them, writing learned discourses, and knowledge of astrology, charms against snake-poison, incantations and ceremonies—these twelve are the (winning) qualities of a beggar. (A. A. R.).

6335∗

उच्चबेल्चवि (चिरं)
चोरी वर्षित तथा सम्प्रसारः
विषयापिनि शब्दपुरोऽः
शङ्कूः संबन्धासूमिः

(क्रूः) Bhallaṭāṣataka 26.
(क्रुः) VS 912 (a. Jayavardhana), ŚP 1114, Any 76. 9, SR 218. 75 (a. ŚP), SSB 602. 2 (a. Bhāgavata-Śri-Jayavardhana).
(a) ॐचरण चिरं ŚP, Any ; ॐचरणिः SR.
(b) तृतीय [चीर्] ŚP, SR, SSB, Any ; तथापि Any.
1. Probably the succeeding attribution to Bhallaṭa refers also to this verse.

Arya metre.

Let a cricket make a loud noise for long climbing a tree on the way-side (it is of no use); in the sky (whose quality is the spreading of sound) which spreads all along the quarters, the sound of the conch is the object of honour1. (A. A. R.).

1. Suggests the contrast of the mighty and the weak.

6334 A

उच्चचविचरितम्
यथ० विचिरवारवाची पुष्कं
पूर्वाः वहुं सम्पर्ये
विद्यात्मात्म निसंगिये भवति

(क्रृ) SSSN 33. 7.
(c) वहुं मनमग्ने SSSN ; (Suggestion: वहुं सम्पर्ये).

Mukhacapalā-aryā metre.

A person who does not know anything should speak in a high voice. (If he does so), fools will take him to be correct and even in the learned a doubt will be created. (S. Bhaskaran Nair's translation).

6336

उच्चवेल्चवि (चाव) तेन
ह्यरस्महारि च व
बैलभचविचरितम्
चिरकालापितं यथा

(क्रृ) Alm 104.
(c) देहवल्पम् Kum (var.).

The great Ucchavisra of Indra, that jewel of a horse has been seized by him like the glory acquired from a long time set in Indra's person. (H. H. Wilson's translation).

6335∗

उच्चवेल्चवि (चाव) तेन
ह्यरस्महारि च
बैलभचविचरितम्
चिरकालापितं यथा

(क्रृ) IS 1160.
(c) नौशीक्ना KN (BL).
May the cosmic dance of Lord Śiva be ever triumphant! (The dance) in which the divine Gaṅgā on his crown mixes with the waters of the seas rising high by the fall of mountains which are shaken by the strong winds that arise from the forests of his arms moved high in sport and in which the shower of flowers (released by the gods) are intercepted by the fall of stars that are struck by the tips of his matted hair that are truly formidable. (A. A. R.).

A high-minded person desirous of ascending to a great height (in the ladder of prosperity), plants his feet higher and higher, whereas a low-minded one apprehending fall and destruction, plants them lower and lower. (M. N. Dutt’s translation).

Aryā metre (in a hypermetric).

When a she-cuckoo flies upwards very high and at the end comes down, (as though) bowing to the onlooker, it gives [indicates] very much of a thing (that is desired) and that quickly what he might otherwise get slowly and in small measure. (A. A. R.).

Sragḍhārā metre.

With eyelids [-lashes] half open by the joy of hearing the buzzing of the swarms of bees that are intoxicated on drinking the ichor flowing profusely from his temples that are formidable and raised high and raising the tip of his trunk to root out the trees in the form of obstacles to success of his devotees—may the elephant-faced lord, the son of Lord Śiva protect you all from dangers. (A. A. R.).

Sragḍhārā metre.
One should obtain victory in a debate (on śāstra-s) by proclaiming his points aloud if the presiding chairman is not particularly learned; but if he is a learned scholar he should claim victory by imputing partiality to him. (A. A. R.).

6341

What though the sea / through force of evil-working fate / being churned above, was forced to yield / its royalty in form of Śrī / Does it lose its depth thereby / or no longer nourish clouds ? / Does it break the law of shoreline / or no more guard its fire ? (D. H. H. Ingalls's translation).

6342

What though the sea / through force of evil-working fate / being churned above, was forced to yield / its royalty in form of Śrī / Does it lose its depth thereby / or no longer nourish clouds ? / Does it break the law of shoreline / or no more guard its fire ? (D. H. H. Ingalls's translation).

6343

Tall is this tree, the fruit is in plenty, thus by seeing this alone the parrot was pleased and leaving the rice-field full of ripe corn, the foolish one flew to the coconut tree; having reached it and being hungry, he resolved to break the fruit; but, not only his hopes were frustrated, but his beak too was smashed. (A. A. R.).
Remaining as an ornament on Lord Śiva by your extreme good luck, you swing
your frightful hood to and fro in pride, oh! black serpent, only so long as the
Garuḍa, the king of birds, remains far away quietly, somehow suppressing his
rising anger, as he is afraid of showing disrespect to the god. (A. A. R.)

6346

The Niśāda and Gāndhāra notes of the Hindu gamut should be sung in high
tones, the Ṛṣabha and Dhaivata in a low key; the remaining ones, the Ṣadja,
Madhyama and Paścama are known as mixed tones. (A. A. R.)

6345

Possessing high frontal globes on the forehead similar to two pieces of the
globe, charming with the broad fan-like ears rivalling the moving wings of
Garuḍa, the enemy of serpents, having a huge trunk competing with the body of
the lord of serpents, Śeṣa and possessing a form that excites the wonder of the
three worlds, triumphant is this elephant-faced lord of the three worlds, the son of
Lord Śiva. (A. A. R.)

6347

Fir, you are the enemy of Cupid.

If the mind is held high, where is adversity? Prosperity comes along; but if the mind of man is broken,
prosperity is seen sunk in adversity. (A. A. R.)
That mighty tree which has been praised in songs by the humming of swarms of she-bees, with their minds eager to drink of the honey, which has furnished a residence to numerous birds come from far distant countries, which has been resorted to by hundreds of travellers to get relief from the heat of summer, that shade-giving tree is now broken by an elephant in his rut-shedding arrogance. (A. A. R.).

From the lofty summit of the sky, fallen the sun, a rock of red chalk torn asunder. The dust raised by it, when it was clashed to pieces by the full, now emerges as the evening glow. (K. K. Handiqui's translation).
High are the breasts, very slim is the waist, deep is the navel and still higher are the rounded hips; my mind is sunk in the charming body, full of ups and downs, of the sweet-eyed one; and it does not come back to me again. (A. A. R.)

6353

The legs of Dharma [righteousness] which had been destroyed in the Iron age were brought into being freshly by him and the chariot of his legs was thus restored; and those who reached the sun after being chastised by your arrows made a report of the same; hearing this account, the legless charioteer of the sun, leaving his master, will serve you, oh! king. (A. A. R.)

6354

In the ocean in which the waters were struck by the tip of the tail of the rising (first) fish, the ship of the earth went up and down. (A. A. R.)

6355

Shabdavatiharaṁ

Shabdāśrayaṁ

Shabdavatiharaṁ

Shabdāśrayaṁ

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Shabdāśrayaं वर्णनम् विद्विन्दुयन्ति ॥

6356

Righteous behaviour comes to an end, unrighteousness increases greatly, and day and night (people) speak about danger, if sinfulness is not restrained.
The temples of Lord Śiva, who is clothed by the directions and whose form is half female, have been destroyed; hundreds of charming women have their bodies depleted of their resplendent gem-set ornaments; the cities which were full of wealthy people are now not fit even for those who reside in cemeteries and subsist on alms; ignorant instead is the (royal) family of the Sena-s which has made no provision for maintaining the poor! (A. A. R.).
The leavings [milk], the faded flowers offered (with water) to Lord Śiva [Gaṅgā], the vomit [honey], the shroud [silk garment] and things that grow in the faeces of crows [the holy fig tree]—these five are highly sanctifying. (A. A. R.)

6361

उच्छेदन्ते न स्तुतेश् वज्रं निशिष्कुमारिन् शैवके।
विवा च पूजनेवें मनब्रव्यापदितस्यद।

(ṛ) Vīṣṇudharmottara 2. 17. 33 cdjf.
(
(ṝ) ŚP 4687.
(b) कृष्णविष्णु।

One unclean with the leavings of food should not touch a sword nor should he place it near his head at night; he should worship it during the day with a wealth of fragrant unguents, flowers, etc. (A. A. R.)

6362

उच्छेदन्ते पदरं कुलवा यदि शैवेद शुन्मन तत्।
आगद्धतलम वचिति तद्नश्चमतिराधि।

(ṛ) ŚP 2408.

If a dog sleeps placing one leg over the top of his head, it foretells the arrival of a dear person in that house at no distant time. (A. A. R.)

6363

उच्छेदन्ते चापत्वः योद्धं कर्णं तथा।
इति विद्याविवः प्राहः शान्तै चतुर्विधम्।

(a) उच्छेदित्वापदरं कर्णं (Kav).
(b) कर्णाणां (Kav [BI]).

Ceding of his own territory, wearing away of the officers of his enemy, and kaṭaṇa and piḍana1 of the enemy in opportune moments, these four have been asserted, by men proficient in the science of chastisement, to be the duties of the vijītiṣu in respect to his enemy. (M. N. Dutt’s translation of the text in KN [BI]).

1. Harassing and crushing (the enemy).
6366

उच्छेद्यमपि विद्वानो वध्यत्यमपि क्रियकरा ।
श्लेषमा यतो वि:शेषत्व ब्रजेलु॥


(श्र) IS 1164.

(द) गुंज जुड़दा (वक्त्रु वा PtsK) लियायते Pts 3. 63, PtsK.

Shrewd enemies will cause a foe / whom they would ruin, first to grow; / the flow of mucus by molasses / is first increased, but later passes. (P. W. Ryder's translation).

6367

उच्छेदिवर् सामान्यंति: प्रविवश्तरसनासनन्वलवाले षड़सुक्तामुक्ति: पिन्होप्राणान्ति।
पुलकितत्वत्सलात्तथा दूरवानाल: ।
कुबाब्यवलालासिमा ब्यच्चितिमिहित: व्याप्ति
तुज्जाप्रमाणसः
चित्ताध्यायोऽयमात्वू मामश्चमात्मर्क्तर्तकांसूत्रमेति॥

(आ) Skm (Skm [B] 2017, Skm [POS] 5. 4.

(अ) उच्छेदिवर्तकत्वः: Skm (POS).

(ब) विपिन्होप्राणान्ति: Skm (POS); "भ्रात्र" Skm (B) (printer's error).

(च) अष्ट्रु [शाप्तू] Skm (POS).

Sragdharā metre.

With muzzle raised and jaws wide open, / the lappet of his tongue stretched out to lick his jowls; / with roving, cruel red eyes / and bristling tail held high and thrashing; / now in the open, now in covert, now you can only see his tip: / Look at the leopard chasing deer across the park! (D. H. H. Ingalls's translation in ALB).

6368

उच्छेद्यायो जनार्दनितत्तेनुरार्दक वेद्यायुधप्रवतः
सर्वं प्रतियविच्छिन्नमाल: कृः सहजाम्ममः।
वस्त्रपेशच: कठवस्तकण्यविन्ता विष कठहुष्टे पशी
तस्मात् राजपरिप्रश्च: स च महावन्द्वन्यमोहनमः॥

(आ) Skm (Skm [B] 1880, Skm [POS] 4. 48.
5) (a. Govinda).

(ब) "विच्छिन्नमाल: Skm (var.); सूरो Skm (POS);
सहजाम्ममः: Skm (B) (contra metrum).

(द) कठवः Skm (B) (printer's error).

Sārdulavikācādita metre.

(Being too) high, a source of fear to the people, highly uncouth, with neck raised (too much), with a long stride at every step, cruel, with a desert for its birth place, and intense fondness for thorny shrubs,—alas! in such a mean animal like the camel is the king's favour (with the queen riding it) ; and he has two great words attached—Mahārāja! (A. A. R.).

6369

उच्छेद्यः मण्डलप्रमाणः—रेखाब्रह्मकुङ्कसतमः
अपर्याप्तानुरो बृद्धः सांस्तवयः स्तनन्तमः॥

(आ) SR 265. 266, SS 84. 21, Daś ad 2. 15
(п. 100).

Expanding and reaching up to the extremities by their roundness with a bud attached to each, her two breasts clearly proclaim that her chest is not sufficient for their expansiveness. (A. A. R.).

6370

उच्छेद्यः खण्डकेण्डस्तत्तित्वहुये मुक्तमेत्वा भूषणानाम्
उस्माप्रस्तुतित्वन्योग्यमितातः पांडुलमु: युश्याया।
सूङ्ख्ये भस्माणावनश्चैव चुबम। शवशृष्ठम्
यथैतत् स्वरित्तत तस्म निपृत्तित्वयावर्तित्त नान्वीन मनोभसु॥

(आ) JS 300. 1.

Sragdharā metre.
Where the breathing [heaving] is done gently, in the heart which is in gentle movement the ornaments make no noise; speech and answer (of the lovers) are done by means of signs, where the smooth bed is the sandy earth, the lover’s quarrels and conciliations are done in silence, where kissing is done noiselessly—when such are things, all is well there; our obeisance to such quiet lovers’ sports. (A. A. R.).

6371
उच्छ्वासायन्य: श्लोकवक्तव्यानि
गाधारणि कल्याणसांकल्यानि।
समोपवानिष्युष्ना विश्रेष्
समुन्तुका एव अवविन्त नामः।।


(a) उच्छ्वासायन्य: [उ] Rtu (var.).
(c) शिरि कानुके (कार्मेऽ) [यथा यिः] Rtu (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The maids snuggling beside their men, / draw breath quickly, / disturbing the rhythm of the breasts, / their clothing is loosened, / and their limbs relax, flecked by desire; / young maids are tense in spring, / attuned to love’s instinct. (R. S. Pandit’s translation).

6372
उच्छ्वासायन्याभासास्तुभुजः-
विद्यामिश्रविज्ञानावानि।
वष्णुविष्णूनिमित्तां च दृष्टि
चुते प्रशसनिति च वामचेताः।

(Pr) SP 2398.

Indravajrā metre.

The deep breathings, the hiccup, the lying posture, the stretching out of limbs, passing faeces, the vomit and the yawning of a dog as well as its appearance with half-closed eyes indicate success in gambling though crooked means. (A. A. R.).

6373
उच्छ्वासावधायः प्राणः स चोच्छ्वासः समीरणः।
समीरणाचलं नासित यथा प्राणिति वद्धुतम्।

(Pr) JS 454. 61.

Life is sustained only so long as breathing is done; this breath consists (only) of air; there is nothing more feeble than air; that a person is alive is a wonder. (A. A. R.).

6374
उच्छ्वासावधिः न निर्यातं वाणो हृदयवत्तनि।
कि पुनर्विकादायन्त- पदवण्या सरस्वती।

(Pr) SkV 1720, SSSN 101. 8.

Not a breath issued forth while the arrow was in her heart, but the goddess of speech had marvelously long strides. [Or: No chapter divisions appeared when Bāṇa was in her heart, but the speech consisted in marvelously long compounds].

(D. H. H. Ingalls’s translation).

उच्छ्वासायन्याभासाः: see No. 6367

6375
उच्छ्वासायन्याभासाः

नेत्रवेदे प्रश्नाय पार्श्वाय साधविः।

आन्यन्तर नायनीय, कथं बा

विनियमिति जनयननुनेव।।

(Pr) Kir 9. 39.

(Pr) VS 1181 (a. Bhāravi), SSSN 228. 2.

(a) स om. SSSN (sub-metric).
(d) कथयन् [जनयन्] SSSN.

Svāgata metre.
‘Let him (the lover) be fully told all the blame he deserves.’ ‘It is not good to be harsh, friend, towards the lord.’ ‘Having conciliated him bring him over here.’ ‘But how is one, who is spoken to unpleasantly, to be conciliated?’

(A. A. R.).

6376

When others’ weak points are told one should adopt silence; in one’s own action there should be deafness, courage, sweetness and warmth. (A. A. R.).

6377*

Oh ! golden ketaki-flower, having a swarm of bees that are ever watchful and wandering near you and with your leaves that are sharp causing obstruction, your fragrance will never come to light.¹

(A. A. R.).

¹ A young lady being so carefully watched by her guardians cannot give any pleasure to the infatuated lover.
With a face that blooms (with joy), shining with high bosom, the curved eyebrows with playful movements, the charming body (slightly) wet with sweat, with shyness fast disappearing, and with hairs standing on ends, oh! charming one, fortunate is that young man on whose face you now cast your glances that resemble a line of foam in the great milky ocean. (A. A. R.)

6381-82

The mean man cannot anyhow endure to behold the exaltation of the man of radiant merit; the moth even burns its own body to extinguish the bright flame of the candle. (C. H. Tawney’s translation in Bibl. Ind. 931).

6384

It is said that four-fold is the look: radiant, straightforward, oblique and reddish; it is different, depending on circumstances.

It is radiant when meeting a friend; it is straightforward when looking at one’s (own) son; it is oblique in love-making with a girl; it is reddish when the foe appears.

6385

He who touches the (flame of a) lamp apprehending it to be a flaming bud of a campaka, what else will happen to him otherwise than that he dries his finger with soot and gets burnt? (A. A. R.)
(This one) affectionate, abandoned by you of bright appearance, with (her) face darkened, does not look to advantage like the oily wick with its end blackened, abandoned by the flame of the lamp giving bright light. (R. D. Karmarkar's translation).

6386
उज्जाती-दिपितसौभाग्यम्
अन्तिक व्यति तारकराजः
दिक्परसावसुभादतोमूहे
रामस्महालिङ्गाद्वार मुखमंत्री II

(ः) Kir 9. 18.
(ण) SR 300. 35 (a. Kir), SSB 145. 37
(a) शृविन्दिः Kir (in some editions), SR, SSB; प्रय [प्राप्य] Kir (var.).
(b) शिल्लके Kir (var.).

Svāgata metre.

When the lord of the stars [the moon] approached near her the eastern quarter gave up its grief in the form of darkness; her face, full of smiles in the form of his lustrous rays, put on the decoration in the form of pleasing clearness. (A. A. R.).

6387
उज्जातीः स्वर्णकाशिकार्जिति रशनया चम्पक्यालामस्या
तन्त्रत्त्वात्सारान्तु विविषिंकलितपपितमुद्राभीमिः
कि चालोकप्रबलार्जणरुपमयमान संघजनयोजतंतसार्
उक्रीणः कामस्वरुपित हुवि त्रुवहये बलखानि बम्बुः

(प्र) Skm (Skm [B] 1006, Skm [POS] 2. 107. 1) (a. Rājaśekhara), Kav p. 83.
(b) "मुखा" ["मुद्रा"] Skm (POS).

Sragdhara metre.

Abandoning their golden girdles, they adorned their waists with a belt made of golden campaka-flowers, they put on pearl necklaces fashioned from jasmine buds and they gave up their ear-ornaments made of red gems for asoka-sprouts; they thus verily became the arrows of Cupid in bodily form to be the friends of their beloved lovers. (A. A. R.).

6388
उज्जातीद्वृषयोगा अधि
रतिसमये नरविशेषविशेषः
कृत्याकारित्वम् अधि
हिरण्यकावलिपियाः सततम् II

(আ) GVS 341.
(a) श्रव्याकारिर् Kuṭṭ (KM).
(d) हिरण्य सुवेच्छ Kuṭṭ (KM) (var.).

Aryā metre.

They¹ have this in common with virtue, and this alone; they take exception in their lust to no one; they find their joy through Krṣṇa, yet love Hiraṇya-kaśipu, his enemy, gold and delicate dishes, I mean, and the vests of luxury. (E. Powys Mathers's translation).

1. Courtzans.

6389
उज्जातीसौभाग्यमः
स्तुद्यात्वाजान्सुभोत्वयोगोऽन्यः
अकलितनलोपे
वृक्षितवी भिन्नवचाराः II

(अ) ĀrS 2. 128.

Aryā metre.

To young people who were afraid of both, giving up their pride of beauty and the promptings of love, as they were not sure of each other's attitude, their mutual glances served as the efficient female messenger. (A. A. R.).
6390* 
उज्जिताहमिति बस न ढूँढे
रावणेऽऽ तुलकुम्बोल्या ।
का समिभिताभिह्ये बस विमानु ।
प्रायेष विविधी समुदरी चेत: ॥

(प्र) Vidy 475.

Svāgatā metre.

I grieve not, child, that I am abandoned by Rāma, afraid as he is of bringing a bad name to the family (otherwise); but my mind is at a loss as to what I am to reply to the foresters when questioned who I am. (A. A. R.).

6391* 
उज्जिताव विशालवं परतं वास्तव वसानिष्वरं
हि० वास्तवं पुनः पितृवने कैलसाध्यायः ।
त्यतवऽ भस्म कृतानि रामारंभिच्यः ब्रह्मसारसम्भवः
देवः पातु हस्तिजापरमणं कृत्वा मुहूः: शिब: ॥

(प्र) SR 7.85, SSB 11.77, RJ 21 (Regnaud 21 a. Cā�ेद्धव्रा), SGPS 170.7.

(इ) पितृवने SS (printer's error) ; ॐ शः: SGPS.

(ड) देवेशोधन [३° पा] SGPS.

Śārdūlavikṛīditā metre.

Giving up his state of being clothed by the quarters and wearing beautiful clothes, abandoning his fondness for dwelling in the cemetery and living in his house at Kailāśa, leaving off the ashes but anointing himself with the unguent of sandal, may the Lord Śiva, becoming a householder by marrying the daughter of Himavān, protect us all. (A. A. R.).

उज्जवल° see उज्जवल°.

उद्वृणपरिवारो नायकोपयो° see No. 2690.

उद्वृणपरिवारो नायकोपयं° see Nos. 2690, 2691.

MS-IV. 4

6392 
उद्वृणपरिवारो नायकोपयोक्षाणस्
अयस्मुत्तमसा: फळं हृदरागीवि सम्भ: ॥
नष्टिः विगतरसिंहस्तः प्रायः मानोः
परस्यनविविदः कोल लब्धाः न वाताः ॥

(प्र) NBh 137, Smä 2.80, Vidy 249, SH 1439, SSSN 247.1. Cf. No. 2690.

(अ) नायकोपयो° NBh, Smä, SH, SSSN.

(ब) प्रत्यक्षस्मृतीरामा: Smä, Vidy, SH, SSSN.

(च) अव [भं] अव: ; विगतसुन्तवः स° Smä; विकल्पविस्मृतसंहल Vidy, SH.

Malinī metre.

Even the lord of the medicinal herbs, surrounded by his attendant stars, his body consisting of nectar, and full of splendour—the moon, becomes devoid of lustre when he enters the disc of the sun. Who does not become slighted when entering another's house (uninvited)? (A. A. R.).

6393* 
उद्वृणपरिवः पर्या मुक्तायमु यथोक्तब्धः
कविणि विशिष्टं मनानानं जहासं कुमुदि।
त्युभवस्म: शोषे कुमुदलं विजैनवः
प्रस्ततिः नवकेः कामकृपालकरणोऽचियं ॥

(प्र) Naiś 19.51.

(प्र) VS 2210 (a. Naïś).

(अ) गुलां सत्वं गुला Naiś (HSS) ; गुलां पुरा VS.

(ड) स्वाय कोषवादनम् [न° क] VS ; "काणं

["फला"] Naiś (HSS).

Harini metre.

For the reason that the Moon tormented the lotus, the Sun's wife, when her husband [the Sun] was away and that the lily laughed at her (by blossoming), these two, therefore, I suspect began to shrink [concealed themselves] apprehensive (of their misdoings) when the young Sun rose, having red rays (of anger) similar to the fruit of the karkandha. (A. A. R.).
6394*  
उद्देश्य: फ़ि नाहीं च निशा: किमु नौवती 
परिस्थेन न यह वृक्षर ताम्भा गणेयस्थिविगम:।
स्तुतमुहुक्तेरास्म कि: नहूमलिनारामस्म- 
चस्ति यवनयोविलसेते ेहूं बत न हृतम्॥

(२) Naiṣ 19. 19.
(b) दूष्टी ताप्या (tr.) Naiṣ (HSS).
(d) मूत्त [हृत (first)] Naiṣ (HSS).

Harinī metre.

It is not right for the assembly of
stars, nor proper for the night that they
now refrain from looking at their consort,
the Moon, whose rays now wane? But,
the Moon's heart is clearly made of
stone, its dark petrified look coming into
view. For, alas! the heart was not
quickly rent asunder even when they were
separated from him. (K. K. Handiqui's
translation).

6395*  
उद्देश्य: सुदराजकतिर: 
यविसारिवराजितवतािः ॥
बाब एव बान्तत हुवये निनिता
यव तय: यव तय: यव समाधिरि: ॥

(आ) SR. 251. 39, SSB 58. 44, Regnaud
I 36.
(a) देवी Regnaud.
(b) षुरी Regnaud.
(d) विवि: [रिि:] Regnaud.

Tōtaka metre.

The moon-faced one, with the waist
of a lion, with her gait majestic like that of
a lordly elephant, if that young lady were
implanted in his heart, where is prayer,
where penance and where the interest in
concentration? (A. A. R.).

6396*  
उद्देश्य: गुप्पीविना एवेन 
प्रकाशतः: गुप्पल: पतज्जः:।
पारे विपिवुत्तथिरवक 
पतिन्धानी क्षयोद्वद्धते॥

(आ) SSB 139. 8 (a. Rāmakṛṣṇa).

Upajāti metre (Indravajrā and
Upendravajrā).

Flying up along the eastern quarter
gradually, the big bird of the sun illu-
minating the region, having traversed the
sky, with all lustre extinct; [exhausted]
comes down now on the setting mountain.
(A. A. R.).

उद्देश्य: सुदरा जयस्वादीते see No. 6397.

6397*  
उद्देश्य: सुदरा जयस्वादीते जलवरे: 
हमतरमातन कुचरः: 
पाठीये: प्रायुपायुरसावसेयं 
गुप्पल्लालितम्।
तत्त्वसमेह सरस्वकलजातेनाय 
तत्सहितविषित 
बेनाकुमारस्मिनवाक्रियां गृहः: 
पाय: पौयते॥

(आ) SR 119. 18, SSB 605. 21.
(a) उद्देश्य: SR (printer's error).
(b) गुप्पल्लालित SSB.

Sārdulavikriḍītā metre.

The (aquatic) birds have flown away,
other aquatic creatures are dead, the
tortoises have sheltered themselves under
the mud, the pāṇīna-fish, wallowing in
the thick mud, have swooned away; now,
in that very lake, due to an untimely
heavy downpour, herds of wild elephants
drink water immersing themselves up to
their foreheads. (A. A. R.).

6398  
उद्देश्य: गुप्पीविना 
प्रवचनमाावाण विक्रीणिव्रिधः: 
परस्त्रा: परितो यस्ताब्यक्तिः: संस्पर्शतापत्तवा:।
प्राणेवमयुतमः प्रसीवृक्षविविषिताय 
मात्तान्त गता 
देवार्यस्मातः बलिना बलिनेविश्वासानामः॥
鸚鵡नासेविन्नु वृद्धोद्वर्योऽहार्

(त्रि) JS 442. 8, ŚP 395, SH 984 bis and 187°, SRK 60. 12 (a. ŚP), SR 74. 37, SSB 345. 39.
(a) उद्दियं युः SH 187°; ०तिजीष्णूः SH.
(b) यस्मि स्या ŚP, SR, SSB, SRK, SH; संपल्ल्वाः रः SH.
(c) "प्रसूतस्" SR; "परसूतस्" SSB, SRK; "प्रमूहि: पः" SH.
(d) दैण्या्ŚP, SR, SSB, SRK, SH; महृत्त्व [वः] ŚP, SR, SSB; राहस्य [वः] SRK; भस्तोपि [भः] SH 984 bis; भस्तोपि SH 187°.

सार्त्तविक्रिदित्वा metre.

Birds of virtue have flown away, the fruit of happiness has all been scattered, the tendrils of prosperity resulting in bunches of fame have been thrown on all sides; the deer of joy has taken to flight long ago, all talk of shade has come to an end; thus things are when the tree of self-respect is broken by the wild elephant of (adverse) fate. (A. A. R.).

6399*

उद्दियनासेविन्नुः प्रातकालस्त तस्मान पशुनाम शक्ति।
बिनुकृतिकां बैज्जाती अवनिच्छानामनिज्ञेऽ

(स) ĀrS 2. 122.

Āryā metre.

A flock of birds has flown up in a line, young lady, from the terrace of the mansion; they look like a banner that has been torn and blown away by the wind. (A. A. R.).

6400*

उद्दियनासेविन्नुः च नित्यप्रपाठिकं भक्तिः राजवीरत प्रमेयं
हितविकरात्ती विकर्त्तर्ये यस्मि किमिनादीर्बे! इत्यविशेषतः ज्ञातस्माति कि वा चकोरविवादं
अग्रातं, घासोक्तिवासपद्धारणे नेन्ने कुरुस्वरूपः।

(त्रि) PV 235 (a. Śaṅkaraśāstra).
(a) उद्दियं (sic!) PV (MS).
(b) "नदीकोरे" PV (MS).
(d) प्रापा न PV (MS).

Śārdayaśāstra metre.

Have two wagtails flown up and settled themselves on this moon's orb? Or have two blue lilies, leaving the condition of buds, reached the state of full bloom? Or are these two cakorabirds, hilarious on reaching the moon's disc? Ah! I understand; These two are the eyes of the gazelle-eyed one darting cleverly like a pair of glittering kaphari-fish. (A. A. R.).

6401**

उद्दियनान तु सहायं कविक गुहार सहा।
अन्यस्तरस्तेनस्तु तु वृद्धोद्वर्यिर तथ्योऽसः।

(त्रि) ŚP 4414.

The uddiyana-form of yogic exercise is quite natural, the preceptor has said so repeatedly, that one should practise it without indolence; then even an old man becomes quite youthful again (as a result thereof). (A. A. R.).

6402**

उद्दियनादेवं गन्ते
निपत्यवचनं वधोगुरूः शक्तिः।
वामे यातृनिधानं
विनिष्पिलं विपश्च्ये विपदलय।

(त्रि) ŚP 2709.

Āryā metre.

If a bird flying upwards suddenly comes down silently eager to kill (its prey) it foretells death to the traveller if it is on his left; if on the other side, it applies to his enemy. (A. A. R.).
That path is good which, though grassy, is even and easy to walk along. The three sorts of path and the six constituents of one's own force should be carefully considered (before one sets out on a military expedition). (S. Bhaskaran Nair's translation).

Struck by the deep sighs of the young female cakravaka-birds that are full of deep longing (to be united with their lovers), the nectar-rayed moon attains the state of a clean mirror (covered with mist); when the sun was called in by the crowing of cocks as if out of compassion for the ruddy goose, the eastern quarter has become possessed of a ruddy splendour like that of a coral when freshly polished. (A. A. R.).

The line of clouds brings about deep longing in the flocks of peacocks, while the fish-banneered god Cupid fills the minds of young men with deep longing. (A. A. R.).
6407
उत्कण्ठित मनो बाला सुदृढ़ता न वयः।
विदिविद्वारो दिष्टः कामो हा हा दुःखपरमः।
(अ) VS 1204 (a. Rairupaka or Rupaka).

Deep is the longing in the mind, but the girl is far away; youthful is the age, adverse is fate, and Cupid inimical; alas! alas! the series of painful situations!
(A. A. R.).

6408
उत्कण्ठितय हृदयानुग्रहम् बयस्मा
संकेतके विरहति प्रवरो विनोदः।
संस्थापना प्रियतमा विरहनुरुणां
रत्नस्य राजपरिवृत्तिकरः श्रमोदः।
(अ) Mrch 3. 3. Cf. No. 6409.

Vasantatilakā metre.

[The lute] Gently the anxious lover's heart befriending, / consoling when true lovers may not meet, / to love-lorn souls the dearest comforts sending, / it adds to sweetest love its more of sweet. (A. W. Ryder's translation).

6409
उत्कण्ठितय हृदयानुग्रहम् सखीव
संकीर्णवेधविरहति विनयेयु गोष्टि।
ब्रोडारसेवं मदनमयस्नेहं कान्ता
सुत्रीयं तु कान्तरतिविविधकरि सपन्ती।

Vasantatilakā metre.

[The lute] Like a friend, it follows the lover's heart; it is a discourse of flawless melody on the objects of his love; a beloved companion in the passionate delight of love-dalliance; a co-wife to ladies that comes between them and their loves.
(C. R. Devadhar’s translation).

उत्कण्ठिता च वासं ते तासामयो भेजा:

6410
उत्कण्ठितय भवर्मिरिष्ठपिठलोऽदोऽसाधिकसहस्यण्यः चौरः।
शिवमागास्ते युतनु स्तन्यास्तव चच्चलावण्योः।
(अ) ĀrS 2. 133.

Āryā metre.

The thief has slipped away from the hold of the watchman as he was trembling and his hand slippery by sweat; he wishes well, charming one, to your bosom with the covering garment in a flutter.
(A. A. R.).

6411
उत्कण्ठितो मयापरिशिवृतान्तुकाता
ते लोकेन प्रतिदिनं विनोदे शिफण्टै।
कुरेण बाहुलयता सहस्व रथा
धृमान्तितं भवनेन न बोधितासिः।
(अ) Tapaśavatsarāja 2. 16.

(आ) Kpr 7. 187 (a. Ratnāvali [?]), VyVi
ad 3. 28 (p. 504), KāP 194. 16–195. 2
a. Ratnāvali), Dhv ad 3. 60 (p. 250),
KHpk 83. 81.
(c) तीजैत KHpk.
(d) धृमान्तित VyVi; धृमान्तित KāP.

Vasantatilakā metre.

Trembling and having the clothing gliding off through fear, and casting those timid glances all round, thou wilt burnt by the cruel fire blinded by smoke, and wilt no longer seen. (G. Jhā’s translation [revised version]).

6412
उत्कण्ठापरं सकम्प एव हृदये विम्बलार्थी विम्बलान्विता
निःश्वाता अथ निःश्वासयनृत्वेऽवाभोदिव वाभावते।
कान्ता संस्मरूती विवेशसत्तमातिवृघ्न सामिनः
प्रारोह्यं इव विश्वसत्तत्मी मनसी दुःखानि दुःखान्तात्।
Even a tremor in the heart is in a
tremble, anxiety is full of worry, even
sighs are sighing and even tears are full
of tears—thus to the lover thinking of
his beloved, residing far away, day and
night, agonies drop out like shoots from
the mind which is full of pain.
(A. A. R.).

There is a tremor in the heart (out of
longing), words falter, the mind is un-
steady due to the force of desire, the
body languishes, the eyes get filled with
tears, anxiety dries up the face,—that
jealous anger whose preliminaries are
these, oh! friend, I have abandoned; those
young ladies of the earth who approve
of this (painful experience) are to be
bowed to. (A. A. R.).
Though clever enough to pierce through and fly out using its wings, the bee, due to his greed of the smell (of honey) gets himself imprisoned in a lotus.

(A. A. R.)

1. Though a king might be able to penetrate through (his foes) and come out with the aid of his allies, he gets himself imprisoned by his foes due to his greed for excessive becory.

Whenever his qualities of eminence reach the ears of another, a good person of noble birth bows his head (in humility) as does a bow of excellent bamboo when its string is drawn to the cars by archers.

(A. A. R.)

Elevation to prosperity is never permanent nor is a period of depression (to human beings): as the result of the deeds done previously a rich man may any time become poor.

(A. A. R.)

The rumbling clouds that have lightning within and are deep black as well imitating the glow of her tresses of locks of hair are making the girl anxious (for her beloved). (K. Ray’s translation).
The peacocks drowsing at the approach of night look like sculptured (figures) on their perches; the pigeons on the terrace-tops are scarcely distinguishable from the incense that flows through the lattices; and the old matrons of the inner apartment ready to perform the customary acts (of the hour) are distributing in places adorned with flower-offerings the auspicious lights of evening that are burning brightly.

(C. R. Devadhar's translation).

It cries out in distress, wanders listlessly, weeps, shrinks aloud frequently, pecks at and throws away the lotuses with its beak, plunges into the water (for coolness) and looks at the moon (in disgust); alas! so does the ruddy goose [cakravāka] separated from its mate at night.

(A. A. R.).
Having repeatedly torn off the skin first, and then having devoured the lumps of flesh, made big owing to great swelling, easy to be obtained from limbs like shoulders, hinder parts, back, and thighs, (and) stinking terribly, appropriating sinews, entrails and eyes (and) exhibiting (his) teeth, a famished ghost is eating up without caring for anything else, raw flesh remaining in the bones, even though found in irregular places, from a skeleton placed on (his) lap.

(R. D. Karmarkar's translation).

Known indeed by all creatures is my nature, who am ever tending from the womb and cutting into pieces even unborn babes, from my anger towards the descendants of Kṣatriya-s; and who am filled with pride, and subdue on every hand the families of Kṣatriya-s, even to twenty-one times, and make the fire-like anger of my sire burn lower by reason of his great delight arising from death-offerings of pools filled with their blood.

(J. Pickford’s translation).

1. Jámadagnya’s.
The expedition which an eminently powerful and energetic sovereign whose subjects are loyally attached to him through his many excellent qualities, sets out upon, in order to obtain victory, is called yāna. (M. N. Dutt’s translation).

Friendship with the best of people, middlings and the low, is like lines drawn on rocks, sand, and water, respectively; enmity, similarly, with the worthless, the middlings and the good people is like lines drawn on rocks, sand, and water, in that order. (A. A. R.).

The wise one grabs immediately at bribes, gifts, stakes (in gambling), wise sayings and a sweetheart in her first youth.

Officials of high rank and physicians, who act improperly, men living by showing their proficiency in arts, and clever harlots,

These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Aryans who wear the marks of Aryans, he should know to be thorns (in the side of his people). (G. Bühler’s translation).

1. The king.
The birds hovered in the sky over the bodies of those who had lost their lives, in order to eat their flesh; surely they are the lives in embodied form of those who were separated (from their bodies) by cruel arrows, viewing their former bodies even now (out of former attachment). (A. A. R.).
I have laid aside this my pair of bracelets, I have fastened my girdle tight; with much pains I have produced dumbness in my chattering anklets;—and, oh my dear friend, just when I had begun to be eagerly impatient to set out on Love's errand, this wretch of a moon throws aside the protecting mantle of the dark!

(J. R. Ballantyne's translation).

6440* उलियम सखि—उलियमसखि

I have laid aside this my pair of bracelets, I have fastened my girdle tight; with much pains I have produced dumbness in my chattering anklets;—and, oh my dear friend, just when I had begun to be eagerly impatient to set out on Love's errand, this wretch of a moon throws aside the protecting mantle of the dark!

(J. R. Ballantyne's translation).

6440* उलियम सखि—उलियमसखि

The bow of Lord Śiva has been lifted along with the thrills of the sage Viśvāmitra; bent along with down cast faces of unsuccessful princes; it was stringed and twanged along with doubts in the mind of king Janaka; it [the string] was drawn quickly along with the (eager) mind of Sītā and it was broken (into two) along with the sprout of pride of the sage Paraśurāma. (A. A. R.).

6442* उलियमबाहुसखि

When my friend raises her hand disclosing the root of her arms [her bosom] to you, oh ! mango bud, and when she pulls you near her the height (of pleasure) is resplendent in you. (A. A. R.).
6443

6445

Vasantatilaka metre.

Evidently the sky (itself) held up mostly by the heads\(^1\) which have for their support the raised hands\(^2\) of the moon, and which have propped themselves on the stars, is falling all around on the slopes of this (mountain) under the credible title of the water of the mountain-torrents. (M. S. Bhandare’s translation).

1. Peaks of the mountain.
2. Rays.

6444

6446

(a) आलिंिग्नता Kum (NSP), but Kum (var.), SR, SSB as above; हस्तीः [रत्नीः] Kum (var.), SR, SSB.
(b) कः [सर्नु] Kum (var.), SR, SSB.
(c) ते रित्वृसुषंक्तु Kum (var.), SR, SSB; तत्रित्वृसुषं Kum (var.).
(d) -पावते: [पाति] Kum (var.), SR, SSB.

Though the foot-soldiers were caught and tossed up by the enraged lordly elephants, (as they came down), they took the lives of those elephants by striking with their swords in the presence of their master. (S. Bhaskaran Nair’s translation).

6447

उस्मय दिशीति: पान्वः अस्ये वद्यवर्याद दिवः।
स्वशिक्षकितयोऽवर्गं कस्य नातापि विशते।

(अ) SLP 47. 10-11.

The tiṭṭibha-bird throws up its legs (to support) the sky, as it is afraid of the sky’s falling on it; Who has not that kind of conceit even here, a pride that is imagined in his own mind? (A. A. R.).

6448

उद्धिष्ठान प्रविष्ठानमाणि विकुलीतामाणि शुरुक्षलादृशः
विशिष्टविष्टितवप्राप्ताष्ट्रादिक्रियःः.

(अ) RŚ 1. 148.
(आ) Skm (Skm [B] 763, Skm [POS] 2, 58. 3) (a. Rudraṭa), SG 774 (a. Rudra).
(b) प्रेम्यम् Skm (var.).
(d) कलो [दलः] Skm (var.).

Śārdūlavikṛiḍita metre.
Tossing up her disordered tresses falling on the cheeks which are pale (by separation from the lover) and raising the hands a little as she is afraid of the slipping of the bracelets that have become loose (by emaciation) and supporting her creeper-like body against the door-frame, the young wife casts her glances at the road (by which the husband should return); fortunate is the lover who comes then and embraces her. (A. A. R.).

6445

6446

6449

6448

The mighty tusked elephant threw up high the enemy’s elephant in convulsion with his tusks; it clearly bore resemblance to a peak of a mountain with a cloud of the rainy season clinging to it. (A. A. R.).

6449

I minced the earth in search of treasure, / smelted iron mountains’ rocky boards, / crossed treacherous oceans’ expanses, / placated kings with devoted care; / bent on evoking the powers occult, / by night I roamed the burning grounds. / Yet ne’er a broken cowry shell did I obtain—/ cursed greed, grant me at least some reprieve! (Barbara Stoler Miller’s translation).
6450\* उत्खातिचिन्हनं—उत्खातान् प्रति

(अ) CR 165 (CR IV 31, CPS 89. 20), Bhś 420 ac/bd, Nav 9, Mahān 9. 34. Cf. Cnn. 19.
(ब) 6192, VS 2947, SuM 20. 14 ac/bd and B after 32 (Appendix IV. 11), SH 1082; 1381; 1403, SR 142. 15 (a. Han), SSB 460. 18, SRK 124. 24 (a. ŚP), IS 1171, Subh 222 ac/bd, JSub 119. 1.
(ह) Nav (C) 11.

अ उत्खातान् CR (var.); उत्खातान् IS; मतिरों SH (var.); कुणविचार CR (var.); भिम्वान् [चिर्] IS; लपृयो CR (var.) (scribe’s error); शिशुपाल [लै] Nav, SuM B IV 11.
(b) असुधारान् CR (var.); उत्खातान् IS; शूष्णस्वरूपः नापि विद्यान् SP, SH; नक्षत्रभावः Nav, Subh B IV. 11; नराधमसुधारान् SBRK; स्तानासुधारान् (सुधारान्) IS Nav, SuM B IV 11, SR, SSB; नक्षत्रभावः रेषयं SuM 20, 14 (see c); जनेन्द्राक्षरान्तिंवंदं—यासुस्वले [चिर्] Bhś; तसदचारान् CR (var.) (scribe’s error); जीवितं नामितानाघ्रामान्—यासुस्वले SuM 20. 14; संक्तानं IS.
(c) कुणविचार [चिर्] Bhś; कुणवान् [चिर्] SH, SuM 20. 14; तःद्रोणः SBRK; मुक्तान् SP, Subh; तथायं SRK; तथायं Nav, SuM B IV. 11; जनेन् IS; तांत्रान् CR (var.); कटकिणो CR (var.); कर्तिराक्षरान्तिंवंदं Subh (see b); निगमनं CR (var.); विवा क्रमशः [चिर्] CR (var.); विद्यान्त्रे Bhś; निगमनं IS; विद्यान् CR (var.); SP, SRK, SSB; निगमनं then follows b SuM 20. 14; स्तानाक्षरान् CR (but CRB, VS as above); संक्तानं SH, IS; नक्षत्रभावः (नृता: SP, SR, SSB, Bhś; then follows b) रेषयं (सिरवयो or तेवरू IS) [स्व] Nav, SR, SSB, SRK; स्तानाक्षरान् CR (var.); संक्तानं Subh.

6451 उत्खातदेवमित्रावतं पुरुषरेव
अस्त्राचारमित्रावतंमित्रावतास्मिन्।
हमीरोभुमुद्गे मुप्रेमेक्षे विशवः
परस्यार्थं हारात्मकगृहम्।

(अ) ŚP 4004 (a. Devēśvara), AP 39, PV 795 (a. Devēśvara), SR 362. 21 (a. ŚP), SSB 250. 21 (a. Devēśvara), (cf. ZDMG 27. 632).
(ब) उत्खातः PV (MS); पुरुषरेव Sbr, SSB.
(ह) वसंतालिकलं.

Like a temple of Lord Śiva from which the idol has been removed, like the sky from which the sun has been screened by the setting hill, and like a pearl-necklace from which the central gem has been lost, I view the world when king Hammira has gone to his heavenly abode. (A. A. R.).

6452 उत्खातान् प्रतिरोपयनं कुणविचारं विद्यान्त्रे नक्षत्रभावः
अप्रतिरोपयनं पुरुषं विद्यान्त्रे विद्यान्त्रे संहृतान्।
तीव्रत्वं कटकिनो विद्यान्त्रे स्तानाक्षरान्तिं गृहस्तान्
मालाकारं द्वे प्रयोगकुण्डलो राष्ट्रे चिरं स्थितिः।
(d) प्रपन्चतुल्यो राजा चिर नवरतित BHŚ, SRK, SuM 20. 14 ; प्रवृत्तिवादीνाम CR (var.), CPS, Nav, SP, SuM 20. 14, SR, SSB ; प्रवचन चर्चा राजारूपः (राजा चिर) द्वित (नवरतित) SH ; राजा CR (var.), Nav, SP, SR, SSB ; निष्कान्तः (नवरतित) CR (var.) ; नवरतित (नवरतित) SP, SR, SSB ; Nav SuM, Nav.

सदुलविक्रिडिता metre.

Replanting [reinstating] those uprooted, gathering flowers from those in bloom, helping to grow those that are weak, bending those that are too high, pruning those that are too thickly grown, separating those that are too close, setting outside those that have sharp thorns, protecting those nourished by himself, a king, like a gardener, efficient in doing the right things, remains long in his kingdom. (A. A. R.).

6453

उत्खाय विलोकनान्तः शुभेच्छो-माला ह्यय पुलकेनिकुटेश्य | काथविलकामकोनिविवातानं फलं परं तिरूक्तिविरुद्धयामः ||

(मा) PV 816 (a. Cintāmaṇi).
(a) पावत्यु (sic l) PV (MS).
(b) निश्चेप्तेश्य PV (suggested change to: निश्चेप्तेश्य).

Upajāti metre (Indrajāra and Upendravajrā).

Having dug deep into the pleasure-grove of books, a garland of fine thoughts has been made from the garden of the mind; of the trees of poetical compositions that have nurtured, we look forward for the fruit of great satisfaction. (A. A. R.).
6456

Urāsākṣarkaṇāṇe� viśāśāniaṁ
tūṇāṇāṁ paśyāmy na nārāyanaṁ paśvaṁ
ujdāmavānāro sthākārāṁ sātvam
ābhāṣākāarahārīcchārāṁ gātisām

(Prā) JS 109. 16, ŠP 1017 (a. Utpalarāja),
AP 12, Any 119. 98, RJ 582, SR 239. 109 (a. ŠP), SSB 639. 16 (a. Utpala-
raja), SRK 208. 2 (a. ŠP), (cf. ZDMG 27. 628).

(a) "stāniṁśaḥ SR, SSB, SRK.
(b) nārāyanaṁ Any.

Vasantatīkā metre.

Even your tender sprouts were not
plucked by the nails of sporting damsels
though they were very eager to adorn
their tresses with them; but now,
oh! mango tree that adorn the garden, you
are sighted by the charcoal-maker.
(A. A. R.).

6457

Uralisāntaṁ bhaiti muṣṭāmaṁśaṁ
naṁ kīrtivakārāṁ vadhīṁ tāvadā:

aṁvatsaṁ uṇjīvevaṁ dīvīvaṁvīvaṁ
karmāñghāyākāraṁ caḥ kārāṁ

(Prā) SH 1618 (a. Amara).

(ab) muṣṭāmaṁśuḥ SH; (suggested change to
"ṣmatāṁśuḥ").

Uparatī metre (Indravajrā and
Upendravajrā).

The lotus that adorns her ear does
not shine, oh! wonder, even a little by the
splendour of her face; it is but meet that the
Creator, who knows his work, has
made the two eyes the decoration for her
ears. (A. A. R.).

MS-IV. 6

6458

Urāsākṣarkaṇāṇevaṁ: saṃsuṇagānaṁ vījīvīnā
evavājyavatāpāyāpannāv Availableāpannāvati mahāvīnāśya
pāravatādhipīkākīrtiṇāmano ve: śrī: saṃsuṇagānā
vījīvīnāv avājyavatāpāyāpannāv
atayaṁ pātā vajśīṭāhūnāsāmēva haṁśīlayaṁ:

(Prā) JS 367. 5 (a. Saktisahasra).

Śārdulaśvaṁkėṭā metre.

Having the (rising) moon for his
crest gem, rolling the waves with snakes,
with his limitless expanse fully smeared
over with ashes in the form of (bright)
moonlight, proclaiming himself as having
the aerial Gaṅgā with a large number of
moving conch-shells resembling skulls,
with a loud laughter in the form of the
roar of his foaming breakers, the sea
indeed laughs at Lord Śiva himself.
(A. A. R.).

6459

Uralisāntaṁ nārāyanaṁ viśīdūjaṁ naḥ śālokaṁsāṁśu
sākaṁkṣāṁ mūhīttāṁ naḥ vsthāntāte lośalaṁ svarāṁ

khāṭaṁ pāpīrvarṣaṁtaṁ jātāvadāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvां

(Prā) ŠP 1107, Any 90. 41, SR 217. 59, SSB
601. 13.

(a) nārāyaṇaṁ SR, SSB.
(b) "maṁśaṁ SR, SSB.
(c) "kaṁŚaṁ SR, SSB.
(d) "kaṁŚaṁ ŠP; "kaṁŚaṁ SR, SSB.

Śārdulaśvākṣaṁkėṭā metre.

It did not dangle in the diadems of
kings, was not seen (with admiration)
longingly by onlookers, nor did it play-
fully rest in the high bosom of cultured
sporting damsels; alas! the gem remained
in the sea by fate and became worn out
gradually by the rubbings of monstrous
aquatic creatures in their sports.
(A. A. R.).
This snake scorched by the sun’s heat resorts to the shade of a peacock’s tail; abandoning his natural animosity, he goes to the root of a tree (for shade); the she-parrots in bowers of creepers, afflicted by thirst, beg for water; as the water (of the lake) has been rendered hot, the bees, abandoning the lotuses, take shelter in creepers. (A. A. R.).

The best of holy places is the Puṣkarakaśeta, the middling one is the Tārakṣeta and low is the Kurukṣeta but the worst of holy places of pilgrimage is the Prabhāṣa!

Sway patrons with obeisance; in heroes raise a doubt; / fling, petty bribes to flunkies; with equals fight it out. (A. W. Ryder's translation).
6463

उत्तम सुचिरं नैव सिद्धोदिनिस्वयमयः 1
रागुश्रवंस्याहोः । क्षण विचलत्वयेव विस्मयः ॥

(श्र) Cr 1258 (CNG 60), Drṣṭāntaṣātaka 79
(KSH p. 224).

(प्र) VS 303 (a. Kusumadeva), SR 46. 64
(a. VS), SSB 303. 66, IS 1172.

(c) "मूलतः" CNG, IS ; "सूरा" VS ; "सूर" Drṣṭातः.

(d) श्रवणं CNG, Drṣṭातः, IS ; विचलतं GNG, Drṣṭातः ;
"सूरा" निग्रोः VS ; "सूर" निग्रोः IS.

Calamities do not become competent to overcome the best of people for a long period of time; the state of being swallowed up by the demon Rāhu deprives the moon of his brilliance only for a short period. (A. A. R.).

6464

उत्तम स्वरूपसिं लितं । मयं मत्तमितुरुजितम् 1
अथम पञचितं च स्वरूपमाघरमासम ॥


(प्र) Cfr. NŚ (OJ) 2. 2.

(a) भूततः [वि] सं SR, SSB.

(b) भारुक्तम् NT, TP.

(c) कनिष्ठाः [प्र] SR, SSB.

The best is the wealth acquired by oneself; middlemost that acquired by one's father; the lowest that acquired by one's brother; but still lower is that acquired by one's woman [wife].

6465

उत्तमः कलेशविशेषं कामः सोदृं न होतरः ।
सचिवेष महाकाव्यः ।

(श्र) Drṣṭāntaṣātaka 10 (KSH 218).

(प्र) VS 291 (a. Kusumadeva), SR 46. 55
(a. Drṣṭāntaṣātaka), SSB 302. 57, GSL 41,
IS 1173, cf. M. Winternitz: Geschichte
der indischen Literatur 3. 147.

Only the noble can bear the pangs of sorrow; the jewel resist the pressure of the grindstone, not the lime. (A. B. Keith's translation in his The History of Sanskrit Literature, p. 234).

6466**

उत्तमः यद्यव: प्रोक्तोः । मध्यमः पुष्पविनितं तथा ।
कनिष्ठतः च वित्तवः । याद् एवं युप्तुष्कासः विवधः ॥

(श्र) SP 1966.

In the introductory stanza of a song (Dhruvakā) the best [uttama] should consist of six words; similarly the middling one [madhyama] should have five, and the shortest (kaniṣṭha) should have four words: thus the Dhruvakās should be of three kinds. (A. A. R.).

6467

उत्तमकुमारिणी जात: ।
सेवा विनिवासी नीचोकारः ।
बद्धिः च बावें नीचम् ।
उद्वरेशवपीतोऽसयः ॥

(श्र) AS 390.

(c) न [श्र] AS (KM).

Āryā metre.

Though born in the nobblest of families a person takes up service with the low people (who are well-to-do); and a person speaks low (and unbecoming words) when he is afflicted by hunger the lord of the belly. (A. A. R.).

6468

उत्तमतर्पणप्रकृति: ।
पुष्पाकविकृतिनितात्त्वसत्वत: ।
स्पुडसंभन्तिविभावो
निवान्येन केन गृहुः ॥


(प्र) परिवर्त्तिकः: Kuṭṭ (KM).

Āryā metre.

Who has ever checked that love which is the magnificent fruit of youth, which betrays its inclination by a sudden pricking of the hairs, whose object cannot be mistaken since the effect of its simple presence is so swift and evident? (E. Powys Mather's translation).
The creditors [rich men] are apprehensive that they may be asked to give gifts; this fire [worry] burning in their hearts, oh! king, sets fire to the clothes of the [goddess] of speech; and hence, (out of shame), she [speech] does not come out of their mouths! (A. A. R.).

Seeing the face of his creditors, the man owing money bends his head in shame; he sees all around him the hurry of one who is battling with life and death. (A. A. R.).

Attached as you are the best of young women alone you merely touch the region of her thighs with your hand and you break down the firmness of my friend like an elephant, having only a fine she-elephant for his pleasure, takes up the water of a lake by touching with his trunk and having his legs resting in the close vicinity on the bank. (A. A. R.).
With the highest one, anger will last for a moment only; with the middlemost for some six hours; with the lowest for a day and a night; (but) an extremely wicked one will never give it up.

Even one of low caste, when come to the house of one of high caste, ought to be suitably entertained. A guest is an impersonation of all the deities. (F. Johnson’s translation).
Those who are distinguished because of their own good qualities are of the highest standing; those who are distinguished because of the good qualities of their father are the middlemost; those who are distinguished because of the good qualities of their uncle on the mother’s side are the lowest; but still of lower standing are those who are distinguished because of the good qualities of their father-in-law.

Those who acquired wealth themselves are the highest; those who acquired it due to their father are the middlemost; those who acquired it due to their mother are the lowest; but still lower are those who acquired it due to their woman [wife].
6482

As the Brahma sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation. (G. Bühler's translation).

6483

Wise people should listen to the words of men who may be the best, the middling or the inferior; they should grasp what is beneficial therein, just as the king did of the words of a goat. (A. A. R.).

6484

A king should understand well the actions of the best of men, the middling and the inferior; he should then entrust the respective actions to the best, the middling and the inferior. (A. A. R.).

6485

Trust [true fidelity] is not seen even in the best of women; the white lilies, dear to the moon, enjoy with bees [Or : Women who are the beloved of kings enjoy with drunkards]. (A. A. R.).
A judicious monarch, though he may be weak, is resorted to as a refuge. (M. N. Dutt's translation).

The best people become famous by their own merits, the middling people by (the greatness of) their fathers; low people become known by their maternal uncles; the lowest of the low by their fathers-in-law. (A. A. R.).

The best horses are said to be the Tājika-s, the excellent breed of Persia born of (beyond) the seas; those of Kokkāṇa [Końkaṇ in Maharashtra] and the Ākha and Lāpa, as well as those born in Saurāṣṭra are similarly good. (A. A. R.).
The anger of the magnanimous lasts only for a moment, that of the middling for an hour or two, that of the mean for a day and night, whereas the anger of the meanest lasts for life. (Dr. A. Sharma's translation).

The best people should find out all the best points of all people with effort, however unseen they may be, and speak the same in a clear manner (to all). (A. A. R.).

The high one meets with obstacles; the low one is the receptacle of troubles; therefore the middle one is taken as the best, since he remains unafflicted at all times. (S. Bhaskaran Nair's translation).

Who consorts with the best; holds conversation with the learned; keeps friendship with the unselfish, will never be ruined.
Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones. (G. Bühler's translation).

The high person does not talk very much¹, (but) the low one chatters a lot; gold does not give such a high clang as brass.

1. does not make many words.

How can the excellent one love this courtezen in whose service even the best man who comes from a good family becomes a slave, even if he is honoured by all men and even if he is (otherwise) sensible?
The best is dealing with chemical science [rasavāda] ; middling is mineralogy and metallurgy; low is dealing with the art of spells and magic; and the worst is indulging in heresy [or : atheism].

(A. A. R.).

1. It also means discussing sentiments in poetry.

Let your eyes, which have put down the pride of lotuses, play the role of tremulous surging waves, oh! gazelle-eyed one; let the sky, charming lady, have the display of the waves of the dark-watered Yamunā. (A. A. R.).

If there is a snakes' lair [ant-hill] to the north of a Madhūka-tree, then water will be found at the north-west, (if dug) avoiding a distance of five hands, it will be at a depth of four men’s height.

(A. A. R.).
Having spent the day in the lake, the leaders of the boar-herd are coming out with lily-stalks in their tusks. (H. H. Wilson’s translation).

From response springs an answering speech; from that very response (speech is produced); just as another seed grows out of a seed upon which plentiful rain has bestowed its blessing. (F. Edgerton’s translation).

What can we say about the charm of women from the North, whose lotus-face does not wither with the severity of cold?
For those who are eager for readily attainable fruit, the king's servants are better than their masters, as the latter yield fruit (only) after severe exertion. (M. A. Stein's translation).

With the palm of one creeper-like hand used as a pillow, having the corner of one eye resting on it and with the other hand resting loosely on her broad hip, with the knot of her dress slightly loosened and her tresses slightly disturbed by her breathing, the slim-waisted damsels sleeps, pressing her high bosom against the cushion of the couch. (A. A. R.)

Who but a worm will be attached to the wound-like part in a woman, which exudes pus and which resembles the belly of a frog slit in twain and which lies on its back and is bloated? (A. A. R.).
6520

उत्तानोक्षणोऽस्ताततितत्वमः। कथं भावतं
वापसयात्सर्वाहसर्वाविनयाविज्ञानतम्यते। कबीरं कला।
रथरागतविगाहावद्योपवहस्तैरतः। कथं रत्नकरै
वस्यान्तःसर्वाराध्यक्षानित्तमज्ञात्मिन्निन्त्राः। कथ्यः।

(अ) SkV 1704 (a. Vallana).
(a) उत्ताली° SkV (var.).
(c) "भास्वदपुरुषो° SkV (var.) , "भास्वद् SkV (var.).
(d) दक्षरीवमा° SkV , "मन्दजस्विरीवमा° SkV (var.).

शारदालविकृदिता मेऽते。

How should young ears that have been led astray / by flattering shallowness / respect that art of poetry that would put / in every word the substance of the universe ? / How should the mine of gems, the ocean, / whose majesty was such that Mount Maināka / submerged within its smallest fish's mouth, / be plumbed by those whose great deed was no more / than fathoming a puddle by the road ? (D. H. H. Ingalls's translation).

6521"

उत्ताली चरणे इत्यवर। उक्तसंख्ये युक्ति:।
उदिते नथोत्सानौ पश्चात्सपूर्व निर्विशेषः।

(अ) ŠP 4376 and 4435.

With the feet having the soles upwards and resting on the thighs with effort, and the two palms upturned placed on the thighs such is the (yoga posture) padmāsana. (A. A. R.).

6522

उत्तारकमतितिङ्गम् भृशेष्वरवाचिन्।
सर्व जुखायां मिलं चेन्नः नेत्रेष्व चच्चेश्व निम्बः।

(ग्र) SRHt 109. 17 (a. Kavi-Vallabha),
SSSN 131. 16.
(b) "वर्तत् SRHt.

If there is always a friend (to guide) who is a rescuer, firmly attached, and who remains with contraction of eyebrows (in wrong doing), why worry with the glances (of designing girls) that have their pupils raised, very melting and having playful knitting of eyebrows? (A. A. R.).

6523

उत्तारतिति विषयसाधुः
इति धनवतंत्रप्रेयते भित्तिपः।
चेन्ने नवपरागासुः
सं निष्ठलं विलतसंख्ये रोगः।

(प्र) SMH 6, 16.
(b) प्रति SMH (var.); धनवता° SMH (var.);
"परागासु° SMH (var.).

Ārya-gīti metre.

With the consideration that it will rescue him from calamity, a king desires to amass wealth; if the same is not of that use, then surely, accumulated wealth is a disease. (A. A. R.).

6524"

उत्तालकोत्त्रायत-वानिग्यप्रकृतिः।
नियुक्ततत्त्त्वमान्य वर्णेष्व बिनितित्तलि।

(प्र) Mahāv 1. 37.
(प्र) KHpk 407. 681, Daś ad 2. 10 (p 94).
(a) "वानित° KHpk, Daś.
(c) मुहरा° KHpk.

(Rāma) who is fearless even in the face of danger arising from the fierce Tākṣa; and, being appointed to destroy her, hopes to succeed by reason of her womanhood. (J. Pickford's translation).

6527*  
उत्तालालाकम् (विद्यामें) कबीरप्रेमनु विसारसो  
बन्दरो परिकम् नीलवह्नं धूलास्योत्कारणं ।  
तिमंशोन्मोचन्तितानि वह्मां देवकोशिकान्तः ।  
स्निः ज्योति म्याय वस्थि प्रतिकलं कोस्येष केशिकम् ।  
(आ) Viddhaśālabhāṇijīka 2.5, Bālāraṇāyaṇa 3. 23.

(आ) SkV 335 (a. Rājaśekhara), Kav 143 (a. Rājaśekhara), Prasanna 104a, SR 256. 55, SSB 67. 63.

(ह) ौद्यं [नहं] Viddha* (var.); ौद्यं प्रः SkV (var.); ौहस्यः प्रः Prasanna.

(ह) ौहस्यः प्रः Bāla*; वचनं SkV, Kav; चक्षुः प्रः Prasanna.

(प) तस्य [स्त्री०] Prasanna; क्यादति SkV, Prasanna; प्रतिपलं Bāla*.

Śārdulavikridita metre.

The heavy parted locks, the tresses long, / all beauteously arrayed, the teeth of pearl, / the knots upon rich robes full neatly tied, / the dancing brows and sidelong glances soft, / with artful words where twofold meanings lie— / such be the signs of dawning womanhood / as girlhood fades ; but what strange sport is this ! (L. H. Gray’s translation).

उत्तालालाकम् see No. 6520.

उत्तालालाकम् see No. 6528.
उत्तिष्ठ-उत्तिष्ठति

6528

उत्तिष्ठ अणमक्षुकर वसे वारिड्यामार गुरुः
शान्तसू तांबोऽस्मि गिराना मरणये तेव सवैयोऽ मुख्यम्।
इवुस्को चलवबिसेन विवृमा गवा समसानसे सवे
वारिड्यामार मरणये वर्णे शुचिमित्तत ज्ञाता स तृणाः स्वेतः।

(म) प (PT 2. 60, PP 5. 18, PtsK 5. 24),
VCSR 12. 10, BhŚ 422 (doubtful), CR
170 (CR 8. 106, CPS 262. 114), KR
6. 137. 1 and 3. 55. 3.

(प्रत) VS 3195, Skm (Skm [B] 2237, Skm
[POS] 5. 48. 2) (a. Vasukalpa), SH
882; 78*, SR 67. 68 (a. P), SSB 335.
69, SRK 56. 6 (a. Kalpataru), Subh
25, IS 1190, ST 43. 15, SSD 2f. 140b,
SuMaṇī 72.

(a) अणमाणसू VC (but MNQ as above),
Skm ; अणमक्षुकरः VC (var.); क्षम
PP (var.) (scribe’s error); तवम् [एकम्]
VC (var.); वारिड्यामार PP (var.), PtsK;
मम [तुष्य] BhŚ, PP, PtsK, VC, KR, Skm,
SH, SR, SSB, SRK, SuMaṇī.

(b) विषादी वचनां [आः] PT; प्रात्तू [आः] IS;
चिरं [चिरान्] PT, VS, VC (but N as
above), SRK; वागण [ण्] BhŚ; भवाभित-
पराभाजयणं (“भिंत्र”) [विं ने] CR (var.);
विरहं (“रोहितं”) [म्] VC (var.); मरण-
मासेवे SRK; नौं [स्] PP (var.); तवदीय
PP (var.); पद्म [दुष्] VC (var.); बुध:
[रुष्] VC (var.); बरहम् [दुष्] VC (var.).

(c) बुधुकसंह। [दुष्] PP (var.); तवदीयं (“का SRK
VC, Skm, SRK, SuMaṇī; चलवबिसेन
PP (var.) (scribe’s error); वनवजितसम्
(“विजयं”) बतत्तु [दुष् विं गः] VC, SR,
SSB, SuMaṇī; सहसा [विं] PP, PtsK,
BhŚ, SH, SRK; बुधुकसंह। [दुष्] Skm; मुनात;
[ण्] CR (var.); सुविभा [विं] CR; गुरुः
VC (var.); स्वासाने CR (but CRP,
CRBh 1, VS, Skm as above), BhŚ,
SuMaṇī, SH; गत्य (“व: CPS [ण्] SRK,
CPS, Skm (POS); तोध [ण्] IS.

(d) दोगोत्थम् KR; वारिड्यामार (“च्रण”) PP (var.)
परं [वरं] PP; परम् [पुष्यम्] VC; वरम्
BhŚ, SRK, SuMaṇī; सुविभा [दुष्] CR
(var.); गुरुः CR; वरमिति व्याथिकेत
[ण् शा् श्] KR; वारिड्यामार PP (but Bh in
PP as above); व्याथिकेत [ण् शा्] Skm;
जातेव PtsK, PP (var.), VC, BhŚ, SH,
SR, SSB, SuMaṇī SRK; गुरुः [दुष्] IS
tृणाः KR; सवोत्थम् PP (var.), SRK.

Śārdūlavikriṇḍita metre.

A beggar to the graveyard hide / and
there “Friend corpse, arise,” he cried /
“One moment lift my heavy weight / of
poverty; for I of late / grow weary, and
desire instead / your comfort: you are
good and dead.” / The corpse was silent.
He was sure / 't was better to be dead
than poor. (A. W. Ryder’s translation
of PP).

6529

उत्तिष्ठति नमस्ति कविकम्
वृद्धिन्ति कुशलप्रयोगा स्वातं च स्वानम्।
नित्येषयानां नृत्याः धाम्याः क्रमां कुरुते॥

(प्रत) Kal 2. 10.

(प्रत) JS 311, 40 (a. Kṣemendra).

(c) नित्येषयानां जुन्तुम् Kal (contra metrum).

(d) धाम्याः: क्रम: JS.

Āryā metre.

A merchant as soon as he sees some
one who brings a deposit, gets up, makes
a bow, asks about the well-being, offers
a seat and carries an honest conversation.
Arise, my messenger—let us go!
A watch (of three hours) has gone, and he is not come. He has gone elsewhere;—
long life to him—may he be the life’s lord of her (to whom I resign him).
(J. R. Ballantyne’s translation).

May Lakṣmī’s body bless you / as after intercourse she rests / with one hand leaning on the serpent, a garment in the other, / her heavy hair fall’n loose upon her shoulder; / but then once more is forced back to the couch, / her graceful arms protesting not the god’s embrace, / whose lustiness had doubled at the sight / of beauty so revealed. (D. H. H. Ingalls’s translation).

But an enemy that is rising¹ should not be ignored by one wishing one’s own good. For he² and a disease are regarded by the wise as the same (in their fatal effects). (M. S. Bhandare’s translation).

1. Growing in power.
2. The enemy.
I to climb up a tree [tara]?” ‘Innocent one, I am telling you of the boat [tara] that is before your very eyes.’ ‘What pleasure have I by your mentioning the sun [tara]?’ ‘Let us somehow have a chat in the boat.’ ‘There is no talk of our being united.’ I worship the lord Kṛṣṇa, who is invincible but who smiled when worsted by the words of Rādhā. (A. A. R.).

Get up, get up, why do you sleep when a fresh insult has been offered (to us)? Today the rays of the sun have entered the city of Lāṅkā without fear. (A. A. R.).

Although relieved of their burden, the herd of oxen lying in the shade of trees, were filled with soft grass in plenty; they remained chewing the cud at their ease with their big dewlaps moving and with their eyes half closed in the pleasure of indolence (being at rest). (A. A. R.).
6538**
उल्लोल्य बलियों पूर्व परमाश्रय बाधितानि।
कैविष्णु कुर्षणसुगमो मूर्तिस्कृत:। कैविष्णव सब्बस्यी नाशत:।
(अ) SP 2747.

When a person sets out on a journey, if a deer crosses his path on the right side first and then on the left it is highly inauspicious; some say this with reference to one spotted deer [krṣṇa-mrga]; others do not welcome it in all cases (of the deer). (A. A. R.).

6539**
उल्लोल्य युग्मतो पापि। बेदक्तिः का करोशी चतुः।
स्वस्तत्वम बेदत्तानाति:। सत्यस्य भयं हरेत्।
(अ) SP 2750.

(When a man starts on a journey) if a deer, having crossed his path goes behind him or goes around him (in circumambulation), one who is well, gets a protective covering [yevatana], and one who is afraid becomes free of fear. (A. A. R.).

6540
उत्सुक्तयोवरुपयोपिताति।
आलिक्षति: युनिकलेन पुजेन रत्य।
श्रीम् जनसति। सदद्वृत्तिः नवतानाति।
कारात्मनेशति। सदयुग्मतानेशवयः।
(अ) Prab. 1. 10.

Vasantatilakā metre.

(Love) he who inflames the world, and fascinates the soul; whose eyes are red with desire; and whose body is pressed by the full breasts of Rāsi, who encloses him in her arms trembling with delight. (J. Taylor’s translation).

6541*
उत्सुक्तयोवरुपयोपिताति।
स्वस्तत्वम बेदत्तानाति।
आलिक्षति: युनिकलेन पुजेन रत्य:।
(अ) SR 229. 9, SSB 622. 9, SRK 218. 20 (a. ŚP), Ava 183. 517, SRM 2. 2. 423, IS 7758.

(d) करोशीसा मूगाधिप: Ava.

Directing his glance at the towering temple of an elephant intoxicated with pride, the lion takes no heed of a deer, though it is quite near him. (A. A. R.).

6542*
उत्सुक्तयोवरुपयोपिताति।
गृहाणि वित्तानि।
(अ) SR 373. 169, SSB 270. 55.

Upajāti metre (Indravajra and Upendravajra).

The mansions with ornamental gateways and towering windows, the various treasures acquired with great efforts, which are the cause of his downfall [from dharma], alas! have all become meaningless to him as he has become a guest at the funeral pyre. (A. A. R.).

6543
उत्सुक्तयोवरुपयोपिताति।
कारात्मनेशति।
ममात्मनेशति।
वरुपयोपिताति।
सत्यस्य भयं हरेत्।
(अ) Subh 174 and 230, IS 1193. (Variant of No. 6545).

(a) विश्वरिवशि: Subh (var.); विश्वर कुः Subh (var.); पद्यस्य (sic !) Subh.

(b) फाकेदि ("को") पवित्रितमालयेतु। सुपुः Subh (var.). (Cf. No. 6545).

(c) सिस्होव यथातिकनुविदात्मके Subh (var.).

(d) छोडिता थञ्च न सिस्हात विक्रमेन Subh (var.).

Vasantatilakā metre.

Remaining in a tree situated on the top of a high mountain a crow, though lean, gets fruit as he is sapakṣa [has wings]; a lion, though capable of tearing the foreheads of mighty elephants, gets, indeed, leavings [udchisṭa] only for food as he is devoid of pakṣa [wings or allies]. (A. A. R.).
Some rain-drops by resorting to the peaks of high mountains become rivers with an abundance of huge waves; but other drops of water falling on grass and pebbles do not get lost in the waters released by the clouds. (A. A. R.).

From a tree growing on the peak of a high mountain even a crow, indeed, gets ripe fruit as he is sapakṣa [winged]; a lion, though strong and cruel in tearing an elephant to pieces, languishes, alas! under a tree, as he is devoid of pakṣa [allies or wings]. (A. A. R.).

With mountains in the form of her towering bosom, trees in the form of her line of hair and (hunter’s music in the form of) the jingling sounds of her girdle, bracelets and anklets, the damsel with the nets of her pearl necklace, aiming arrows of her glances from the bow of her curved eyebrows, and having forest fire in the form of love [fever], sports with the ropes of her good qualities; and the deer in the form of the lover is captured. (A. A. R.).
With her waist greatly fatigued by the load of her high bosom, with flowers dropping out of her thick mass of tresses loosened, and with eyes highly timid due to the bees flying near her lotus-face, the charming one comes before me with her very gentle gait. (A. A. R.).

This highly developed bosom, the tremulous eyes, the playful eyebrows and sprout-like lip may indeed give pain to those who are blinded by passionate desire; but why does the line of hair which remains in the middle and which is the series of letters of conjugal happiness inscribed by the flower-weaponed god [Cupid], give far greater torment? (A. A. R.).

Looking intently at the form of Viṣṇu [the enemy of Mura] reflected on the pearl of her necklace adorning her high bosom and whose form resembled the lustre of a mass of sapphires, when she bent her head as if in shyness, and derived great pleasure; may this goddess Lakṣmī who was thus happy during her marriage festival with Lord Viṣṇu be for your happiness. (A. A. R.).
Difficult to penetrate is (the region of) her heart by the presence of mountains in the form of her high bosom; the region of her navel is highly depressed [deep]; awe-inspiring is the forest of her body with the shining creepers of her arms; and full of trapping nets in the form of the line of hair; the hunter is the five-arrowed (god) who discharges very sharp arrows of her side-glances—tell me, then, oh! deer of the mind, whom will you seek for refuge?

(A. A. R.)

Growing on the top of a high hill full of rocks, how is the praise of the fig tree, oh! friend, ever sufficient? Is he a friend of former times, or is it the accumulation of the results of their good deeds that people resort to him and take shelter on their way, (though) the tree itself is harshlooking and devoid of leaves?

(A. A. R.)

Having enjoyed at his will and pleasure the fruit of the tree of prosperity in the high peak (of the mountain of life), but slipping from it due to fate and falling helplessly into a deep chasm of poverty frightful like the interior of the nether-regions and full of snakes in the form of troubles, it would be a wonder if he remains alive! (A. A. R.)
Of what use are the tall trees, touching the sky but remain fruitless? Fortunate indeed is the ulfpasa creeper which grows on the river bank; for it is good natured and resolves to rescue a person drowning in the river which is in floods and full of big waves, or itself will get drowned along with the sinking person. (A. A. R.).

Of the use of ulfpasa creeper, see p. 6556.

See p. 6557.

The exertion of even a competent man, even when well directed, is, without the concurrence of destiny, seen in the world to be unproductive of fruit. (P. C. Roy's translation).
The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion.

(P. C. Roy’s translation).

Impelled by the inspiration of a former life, all creatures visibly reap in this world the fruit of their acts. (P. C. Roy’s translation).

A person by his activity in searching for the holes of his enemies, discharges his debt to himself as also to his friends.

(P. C. Roy’s translation).

A readiness for exertion in kings is the root of kingly duties. This has been said by Brhaspati ...

(P. C. Roy’s translation).
उत्सवाच्छायिनी—उत्साहित: ।

6565
उत्सवाच्छायिनी राजा हि बृहद्यानानी नित्यस: ।
ध्यानोत्तर रिलावना लाहर्वाव भूर्ज: इत्य निर्दिष्ट: ।

(ञ) SRft 159. 12 (a. MBh), SSSN 124. 12, IS 1200.
(a) "प्राणी [प्राणी] MBh (var.); "हीन: पूर्णो SRft, SSSN.
(b) बलचालानि SRft, SSSN.
(c) प्रयाशरूपो: (सुध्र") शलाणा MBh (var.);
SRft; सुवर्णरूपो: शलाणा SSSN; दर्शीसीयो MBh (var.).
(d) "भूर्जस" इत्य निर्दिष्ट: MBh (var.).

The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. (P. C. Roy's translation).

6566
उत्सवाच्छायिनी उत्सवाच्छायिना हुता: ।
उत्सवाच्छायिनी उत्सवाच्छायिना हुता: ।

(ञ) SRft 158. 3 (a. MBh), SSSN 123. 3 (a. MBh), IS 1201.
(a) उत्सवाच्छायिनी MBh (var.).
(b) उत्सवाच्छायिनी महाराज" च MBh (var.);
[ञ]हुतुद्रुप: च यहां महाराज हुता MBh (var.).
(c) सुरुलिण (चर्च") MBh (var.).
(d) "बल" च यहां MBh (var.) य नरसीम्हा य च यहां MBh (var.).

By exertion the amṛta was obtained; by exertion the Asura-s were slain; by exertion Indra himself obtained sovereignty in heaven and on Earth. (P. C. Roy's translation).

6567
उत्सवाच्छायिनी उत्सवाच्छायिनी पावकस् ।
विषयो हि सततोत्तमो दुर्बलोत्तम वितरण ।


(ञ) IS 1202.
(a) "वर्षस" KN (BI).
(c) विषय KN (BI).

By constant activity he should add to his everything (i.e., prosperity, happiness, etc.), even as fire is added to by the putting of fuel in it. Even a weak king, if he is ever energetic, reaps nothing but prosperity. (M. N. Dutt's translation).

6568**
उत्सवाच्छायिनी उत्सवाच्छायिनी यात्राकाल Yatramukha: ।
उत्सवाच्छायिनी उत्सवाच्छायिनी हुता: ।

(ञ) SMH 6. 7.

Aryā-Giti metre.

When the members of the assembly have risen he too rises and leaves the hall after their departure; understanding the views of the king in the interval, he gives his blessings and goes out. (A. A. R.).

6568 A*
उत्साहित: संयति रेणुरसकः ।
विष्णुगतिः हत्यता ।

(a) उत्साहितः ("तः") Ragh (var.).
(b) "सुरुलिणी" ["वर्षस"] Ragh (var.); "तालये: ["च"] Ragh (var.).
(d) इति or "अङ्रुक" Ragh (var.).

Indravajrā metre.

The dust that was raised on the field of battle by the horses, thickened by the wheels of chariots and spread out by the flappings of the ears of the elephants, screened the sun in the manner of an awning. (M. R. Kale's translation).
6569**

You, the dull-witted one, are rising everyday (in the morning) with your mind taking delight in sinful deeds, and experiencing no agitation, no peace, nor any pity in doing reprehensible acts. Is there not that capital city of Yama [the god of death] with its very efficient saws and wheels studded with sharp iron pikes and the fearful hell by the name of Raurava blazing like fire in the early morning? (A. A. R.).

6570

Having quickened, by means of the nether vital breaths, the serpent power which remains below in the susumna artery and which breaks the five cakra-s remains auspicious. (A. A. R.).

6571

1. Period of night.
2. The king.

6572

Everyday when one rises (in the morning) one should consider: What good deed will be achieved today. When the sun sets (in the evening) it takes away also with it a part of the life which has been apportioned to one.
6574
उत्त्यायोल्प्रयोग बोधध\(1663\)
मगनधशिष्योऽनां हिम्पर निपतमिति ।


(प्र) Visṣu in PS Dh 1. 1 ; 220. 16-7 and Smṛtimuktāpbalam II. 210. 17, VS 3290, SR 162. 432 (a. ŚP [wrongly]), SSB 494. 432, SPR 1105 (a. H), IS 1205, Bahudarśana 143, GŚL 43, Sama 1. 3, cf. No. 6572.

(स) शोकानि IS.

Everyday we rise, a great danger is nigh: it behoves us to consider of death, sickness, or sorrow, which shall befall today? (F. Johnson’s translation).

6575
उत्त्यायोल्प्रयोग तीयते वल्लिकाः मनोरणा:।
बलबौद्धवदाराणां कुसल्लों खुशा है।


(प्र) ŚP 401, VS 3435, Pad 113. 56, PV 757, SH 890; 86*, Vidy 301, SR 65. 1 (a. ŚP), SSB 332. 2, Sama 2, 6, SRM 2. 6, IS 1203.

(a) उत्त्यायोल्प्रयोग विलोमाने CNN; उपलब्धि ("िदत"
हृदी लोपते SP, VS, Vidy, Pad; उपकारते विलीन Sama, SRM, SH.

(b) निश्चिन्तान Pad, SH.

(c) वाचने वंस Sama, SRM; "सत्सागाः [व"] IS,

(d) कृत्वाविष्ठ Sama, Vidy; "सत्ता हृस VS.

Rising again and again, the desires of poor people melt away [come to nothing]; they are like the breasts of women of good families who are burnt by the fire of early widowhood. (A. A. R.).

6576* उत्त्यायोल्प्रयोगमेधस्तिभिऽर्वस्तततालिकृतं
विश्रुतायुष्म्हस्तेः सहस्रोऽनां:।

दुरासंगीतकर्तर: समवशत्वां व्याघ्र वहकर्त्रे।
मातृभानिसक: कुरुक्कुड़सः कोक्कते कुकुट:।
(प्र) JS 287. 7,

Śrādvāvikīrtīta metre.

Mounting the top of the high perching rod, spreading and bending its legs a little, giving a shake to the mane-like feathers round its neck and with eyes slightly open, raising its neck far and flapping its wings, the cock repeatedly crows putting an end to the jealous anger of deer-eyed damsels, [who had until then resisted the conciliatory advances of their lovers]. (A. A. R.).

6577 उन्मितां नृत्तमेयाणे जना: कार्यार्थिनीर्यः।
शुचिकृत: पतिः को न कद्दते मालवं पुरुषः।।


(प्र) IS 1206, SR 383. 246 (a. KN).

(अ) कार्यार्थिनीर्यः: KN (BI);

(प्र) कोक्कुड़ते KN (BI).

Only the prosperous and the exalted receive homage from men having ends to serve. Like to his enemies, what man ever pays his homage to one fallen. (M. N. Dutt’s translation).

6577 A* उन्मितायनुरुपेऽनुरुपेऽनुरुपेऽनुरुपोऽनुरुपेऽनुरुपेऽनुरुपेऽनुरुपेऽनुरुपोऽनुरुपे
रमणीयं विषयं दिव्यक्तक्षमप्रहः।

(प्र) SSSN 223. 1.

Rathoddhata metre.

As the plump-bosomed damsel placed her raised foot on the (flowering) tree to pluck flowers, she held unashamedly her lover’s neck (in endearment), as if under the presumed fear that she would break her (slender) waist. (S. Bhāskarān Nair’s translation).
Weep not, my daughter, check the gathering tear/that lurks beneath thine eyelid, ere it flow/and weaken thy resolve; be firm and true—true to thyself and me; the path of life will lead o'er hill and plain, o'er rough and smooth, and all must feel the steepness of the way; though ragged be thy course, press boldly on.  

6578*  

6579*  

6580

Nothing comes, of all that walks, / all that flies to heaven, / all that courses o'er the earth, /if it be not given.  

(A. W. Ryder's translation.)

6581

Since so is fate, birds fly up in the air and then down to the earth; nothing will be given to us what fate did not ordain.

6582*

Coming up into view, moving about here and there and making obeisance, the lotus-eyed one, casting glances like hundreds of lightning flashes, did whirl herself; as does a she-bee.  

(A. A. R.)

1. The bee with eyes directed towards lotuses.
6583

country when one is not always respected in his own home. (P. C. Roy’s translation).

1. P. C. Roy’s translates the second part: One should live in one’s own country, respected by all, or repair to a foreign country for living there.

6586

Let one go far up in the sky or enter into the depths of the nether regions; let one wander over all the quarters; but one would never get what one is not destined to get. (A. A. R.).

6584

See No. 6588 A

6585

Your birth is from the (cool) ocean, and your body is well known as the abode of nectar; your rays, clear and pleasing like the shine of creepers, vie with a pearl string; your beloved is the lily and your dear friend Cupid, the essence of love; oh ! moon, what association have you with burning things that you cause torment to me? (A. A. R.).
What need has she, who was purified by her birth, of other purifications? The water of holy places and fire need no purification from other things. (C. N. Joshi's translation).

The very birth of a Brāhmaṇa is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman. (G. Bühler's translation).

Your birth is from the great sage Jamadagni, your teaching from the blessed bowman Śiva, your valour, going beyond the path of words, is manifested only by its deeds. Your generosity extends so far that you have given outright all the sea-girt earth. Truly, of you who concentrate the power of brahminhood within yourself, which virtue is not superhuman? (D. H. H. Ingalls's translation of Skv).

1 birth is from the altar of the gods; her sire is a king who repeats the Veda; her form, pleasing and bright, excites my love. (J. Pickford's translation).
6590

उत्तरितंत्रोऽन्तः प्रायश्चित्तः विश्वासः सङ्गमः
वृहदह्रुविद्वानः प्रतिश्रोतस्तः च पूर्णः यथा: पूर्णम्।
काष्ठभवेन समतयनमः हैवतमः सादृशी
काष्ठभवेन गुणेन काष्ठभवत्वमेव व्याप्तिः पति: ॥

(Pr) VS 775. Cf. के के की की की की की की की।
(a) प्रत्यक्षमित्रू VS (printer's error).

Śārdūlavikṛṣitā metre.

Its birth is on the first day of the lord of gods heralding universal rejoicing; great is its fame on all auspicious days [as recipient of oblations]; it lives a full life, full of courage; and it quarrels with enemies (dreadful) like Śrī Rāma and has such an importance in astrology [science of omens]—because of these qualities, the crow finds a place in a golden cage.

(A. A. R.)

6591

उत्तरितंत्रे समुद्रिनये पञ्चा नृत्ते राजर्सम्
तत्त्वानां गुण्डरसीतन्त्रति सांप्लाविकाः।
वर्तते संविदिस्थितेऽवृक्ष: शालोऽन्तः नृत्ते
तत्त्वसंध्वस्ति से तस्कुले ये नोप्योगमाः ॥

(Pr) Dik Any 59.

Śārdūlavikṛṣitā metre.

Its birth is in the Malaya mountain (inaccessible) by being on the seashore and its paths lined with [theory] rākṣasa-plants; but sea-going people cut the sandal trees, alas! even though well guarded in that manner; but the worthless taṅkota and other trees are happily flourishing in palace grounds; methinks, therefore, that among trees fortunate are those that are of no use whatever.

(A. A. R.)

6592

उत्तर्नुष्प्रचरिता मिति विनिमयावाणी वत वांछति प्रतिष्ठानः
ब्राह्मण प्रात्यन्तराः न च नित्यमितिनिर्माणि संवार्ष्यां ॥

अहः सर्थे यस्य स्त्रुतिः च सकल: सत्य एवार्थवादी
मौनासामान्यम् चत्यंतिनवयमचन्द्रमा सूर्यरेखा तद्विया ॥

(Pr) SR 113, 290, SSB 408, 308.

Śragdharā metre.

Where groups of good qualities that are characteristic of good birth have been well established, rules of conduct do not come into conflict with the ancient ones, there is no limit in giving artha [wealth or: meanings]; uṣa [resourcefulness or: guessing] is resplendent everywhere, and all artha-vada-ś [promises of gift or: explanatory remarks] are true; thus, your form has taken up a new kind of appearance as the rules of the mīmāṃsā philosophy. (A. A. R.)

6593

उत्तरेश्व दुष्कोषिक्षा कुढ़ुमितवेदीः करेश्वविनिर्भः
सारशेष जटाश्च निवसु व: धर्मव: भववायते।
यत्पर्यंतविवर्तितं: तुरस्तिधूर्षस्य चूर्णकृः
वैसोद्वाविलासस्य विनिर्विधेऽन्तोऽप्यर्यते।

(Pr) Skm (Skr [B] 59, Skm [POS] 1. 12. 4)
(a. Umāpatidhara).

(d) कोष्ठपुरः Skm (POS).

Śārdūlavikṛṣitā metre.

May the matted hair of Lord Śiva, the lord of Parvati, result in [i.e., grant] welfare to you all—the hair, forest-like, possessing tender leaves as it were by the lustre of the eyes, blooming with flowers by the rays of the moon (on his forehead) and which seemed to possess shoots in the form of snakes; wherein the ancient skull of Lord Brahmā shines like a mass of brilliant foam on the surface of the divine Gaṅga that whirs within it. (A. A. R.)

उत्तराच्छ विमानाच्छ see No. 6585.
fore will arise such persons who would work in the interest of others.

उत्तरादायों दिन सुधारते दिन दिन सुधारते see No. 6575.
उत्तरादायों हुयी दिन सुधारते see No. 6575.

6597 उपनामों सुधारठाते तरुणांने चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून चलून

(अ) JS 3.18.

सार्दूलाविक्रिदिता घरें.

Born in a family of scholars, never abandoned even for a moment by wise people, never forgotten at any time by good people and at no time associated with the wicked—(how is it that) to such a noble person, fallen into poverty, nobody offers a helping hand though remaining in the midst of a flood of water offered at the time of giving gifts. (A. A. R.)

6598 उपनामपरिवर्तनस्य दुसर्यांनां यावहे तादर्शी पवित्र वस्तु यथाच कस्म न स्वात्त्विकः

(अ) Cr 172 (CV 14.7, CNP II 151, CNT IV 112, CNM 109, CPS 306.44). Cf. ध्रुवान्द्रियानि ध्रुवानां

(आ) VS 2678, IS 1210, Subh 283.

(a) उपनामपरिवर्तनस्य CV; पालना उप्योजनस्य CV (var.).
(b) तादर्शी [पारे] JS.
(c) तस्य सोवे निरतं CV; यदी CV (var.);
(d) कस्म तस्य कस्म स्वतंत्र न उप्योजनस्य: VS; स्वातंत्र्यिहि Subh;

If a man should feel before, as he feels after repentence, who would not attain perfection? (K. Raghunathji’s translation).

उत्तरादायोंस्य सन्दर्भस्य see No. 6598.
As soon as a son is born to a person, a place is assured for him in heaven; Mandapāla went to heaven just by the birth of Tīttibha. (A. A. R.)

The horns of a Ruru after their first appearance, grow with the growth of the animal. The cupidity of man is even like this. It has no measure. (P. C. Roy’s translation).

Born in the deep pools of rivers, getting well developed there alone and reaching the sea during the rains through the river mouths alone, small aquatic creatures, having become prominent in two or three days among the family of whales, do not like, even in private conversation, the mention of their previous association with a river! (A. A. R.)

Many are the lotuses that grow on the banks of lakes, and resemble the faces of charming women, the faces that imitate the full moon; but there is only one great lotus which sprang from the navel of Lord Viṣṇu, which became the birthplace of Lord Brahmā, the prime source of the creation of the three worlds. (A. A. R.)
6605
उप्योगायवर्तमान यथार्थ समाधेन सन्धिमन्।
विशिष्टोऽधिकारया यार। प्रत्येकं तन्तूनुस्मे यथा।

(०) H (HJ 4. 6, HIS 4. 6, HM 4. 7, HK 4. 6, HP 4. 6, HN 4. 6, HH 99. 14-5, HC 133. 6-7).
(प्र) SR 383. 248 (a. H), IS 1214.
(c) विशिष्टाधिकारया IS.
(d) गोपनं कृत: [निम्न वर] IS.

He who can repair an accident (which has) happened, (is) a wise man; as the gallant was concealed by the merchant’s wife before his face. (F. Johnson’s translation).

1. F. Johnson has: ‘disowned’.

6606
उप्योगायवर्तमान यथार्थ सन्धिमन्।
मन्त्रायणम् न हीमि।
व निर्दर्शितु कुष्ठाणि वार्षिकान्तर्या यथा।

(प्र) P (PN 2. 96, PS 1. 119), H (HJ 2. 113, HS 2. 110, HM 2. 114, HK 2. 112, HP 2. 102, HN 2. 101, HH 59. 26-6, HC 79. 4-5, Boltz 44. 39). Cf. व्यसनेनेवं सगृहं and समुत्तरनेवं कार्यं.
(प्र) IS 1215.
(a) उप्योगायवर्तमान most H texts; कार्यं HJ.
(b) वर्ष बुधं वर्ष PN.
(c) कार्यण IS; तथा [यश] IS.

He, whose (presence of) mind is not lost when unexpected occurrences arise gets through difficulties, like the farmer’s wife (and) the two gallants. (F. Johnson’s translation).

उप्योगायवर्तमान see No. 6606.

6607
उप्योगाय घट चचन्त्रतो दुर्गतिः पुरावृहत् प्रविद्य तथा।
प्रत्य: स्नानपरिमेयं परसं पानेन तथा तपः।
आत्मान्यस्तानत्वारु वन्न मुद्राद्वा लिङ्कतित्वस्यस्यः
कुष्ठास्त्रायेव लिङ्कार्यं: सीमान्यस्तानयति।

(प्र) Vidy 611.

वङ्गुविक्रियाम् यथा,

When fashioned [born], you are, oh ! pot, a cakrovarthin [emperor or : remaining on the potter’s wheel] and later having entered fire and bathed in the morning you drink water alone; thus have you performed penance; then reaching up the knees of deer-eyed damsels, you remain at the region of their hips; being embraced by the neck by their creeper-like hands, you attack [are happily situated at] the borders of their breasts. (A. A. R.).

6608
उप्योगाय च पद्माय भस्मरत्नो कुमुदस्य च।
एकाधिपतिप्रसुतानां रूपं माध्य: पुष्कर् पुष्कर्॥

(प्र) Cr 173 (CR VIII. 128, CNPh 148, CPS 325. 21).
(प्र) SRHt 54. 40 (a. Pratāparudra), SSSN 44. 27 (a. Pratāparudra), Vyās 65.
(ह) Ślt (OJ) 73, Vyās (C) 96, Vyās (S) 94.
(a) उप्योगायवर्तमान CNPh, SRH, SSSN, Vyās, Vyās (C), Vyās (S); उप्योगाय CR (var.).
(b) कुमुदस्य [कः च] CR (var.) (contra metrum); मोक्षकर्त्तर्म [कः च] CPS.
(c) एकाधिपतिप्रसुतानां CR (var.); एकमानिः SRH, SSSN, Vyās, Vyās (C), Vyās (S); मन्त्रस्य वे जलेम CNPh (sic !).
(d) तेव्यं रूपः [कः च] SRH, SSSN, Vyās, Vyās (C), Vyās (S); मन्त्रस्यां [कः च] CNPh.

Of the lily and the red lotus, of fish and white lotus, though born of the same family [of the water of the lake], their form and smell are indeed different. (A. A. R.).
Though quickly wouldst go for my beloved's sake, my friend, I fancy / thou mightst delay on this peak and that, fragrant with blooming kakubhas / as peacocks receiving thy visit utter loud cries of welcome / with love-moistened eyes. Still continue, oh! cloud, and hasten on. (F. Edgerton's translation).

It should be considered as a portent [boding calamity] if Kṛṣṇa were to fall (on the floor) or Subhadra [his sister]; with eyes rolling under the intoxication of wine it is but proper that Balarāma should fall on the ground. (A. A. R.).
6614
उत्थायाछ छिरस्मौ विनियम्
व्यावाय कविकी लोकगाणम।
अनु जनानु पूर्वरामसारसिंः
सिन्धो यथा कौण्सतोप्रमुदेत॥

(च) BhKā 11. 70 (1001).
Indravajra metre.

Having opened wide a portentous chasm which looks like a mouth—awful to the world—yonder sun with its mass of grey rays, like a lion with its mane erect, rises to devour the creation. (S. and K. Ray’s translation).

उत्थायाकर्मजाते see No. 6585.

6615
उत्थायाछ च काथे
हुस्मातिचिन्येः च नामानाम।
स्वयंसारम्ये यथौ
व्यक्ता धारा धरिति॥

(श्र) ŚP 2578.
Āryā metre.

(When a person sets out on a journey), if he hears poems being recited wrongly and wrong time kept in the course of a dance, it forebodes calamity; just as, even to one happily situated, there is absence of rain and the land blighted. (A. A. R.).

6616
उत्थायाकर्मजातोरूपः गरीयानु श्राहः पिता।
श्राह्रहम र्ति विनियमः
श्रेष्ठ वेन्धे च शाश्वतम॥

(अ) Mn 2. 146, Vi 30. 44, Bhavisya-pur. 1. 4. 80. (Cf. G 6. 50, Vas 2. 3-5).


(ब) उत्त्यक्षलमिस्तीरः Nārāyana’s and Nandana’s commentaries; श्रेष्ठोर् Bhavi.-pur.

(c) श्राह्रहान्मि Madanaํ.

Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death. (G. Bühler’s translation).

6617
उत्थायान्यन्यत्थ
जातस्य परिपत्तम्॥
प्रस्थन्य लोकायत्तादः
प्रस्थन्य स्त्रीलिप्तभन्तम॥

(च) Mn 9, 27, MBh (MBh [Bh] 13, 46. 10, MBh [R] 13, 46. 11, MBh [C] 13, 2494).

(ब) परिष्ठन्य Nandana’s commentary.

(च) प्रात्यशय MBh (but some texts as above), Govindarāja’s commentary; श्रेष्ठ Kullūka’s, Rāghavānanda’s and anonymous Kaśmirian commentaries; प्रस्थन्य Mn (var.); लोकायत्तादः च MBh (but some texts as above).

(द) प्रस्थन्य (ष्ठमति) MBh; न वेष्ठतर MBh (var.).

The production of children, the nurture of those born, and the daily life of men—one (of these matters) woman is visibly the cause. (G. Bühler’s translation).

1. or (the life of men) in all its details प्रस्थन्य; the friendly intercourse of men (ष्ठवयं).

6618
उत्थायान्य लोकस्य
प्रियतता सलमालतः॥
ननु दातिस्यसिंहन्
सवर्षस्य भवति प्रियः॥

(द्र) KaD 2. 174.

(आर) IS 1217.

(च) विशिष्यमास्तः KaD (var.).

(द) श्राह्रहात प्रियम् KaD (var.) (contra metrum).

The wind coming from the Malay Mountain brings joy to this world. Is not the kind person [coming from the South or: politeness] dear to everybody?
If this fortune was produced by yourself, then she is a daughter; if by your father, she is evidently a sister; if she has the contact with others then she is not your wife; so the minds of the wise are bent on renouncing her. (F. Edgerton’s translation, slightly changed).

By the concoction of fabricated offences the wealthy man is adversely affected everywhere, while the poor man, even if he commits thousands of misdeeds ever remains (unaffected like) the great lord. (S. Bhaskaran Nair’s translation).

Begeting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a muni. (P. C. Roy's translation).
6624* 
उत्थाप यदि स्वयंपि बजालगानः
भाजसु तनामुसरोधिता विविषकरश्या।
छाय ा प्रसततिः सुरुसमने मयी
कृपास्ते तया सयेमे कुलीनताया: II

(श) JS 63.1 (a. Śrī-Bhojadeva), Kav p. 63.
Vasantatilaka metre.

Though produced by himself and deeply attached as he is and follows her, the shadow moves far away; this, I think, is the (right) conduct that is in consonance with ladies of noble birth. (A. A. R.).

6625* 
उत्खर्च: प्रमोदसदृश: वुष्टरोविनिसंपलः
स्वरोतासमविमेष: परितः धात्वः सलेन मुदः।
उतक्षतमुलकृः: कलसंतं भूयों विरिसरसः
नयमुला चरकः: प्रियमप्रियवेदेयमानः: लक्ष्यम्। II

(श) SkV 1183 (a. Sonnoka), Skm (Skm [B] 2035, Skm [POS] 5.7.5) (a. Sohnoka or Sólloka), Kav p. 116.
Cf. दृष्टिकृः: सन्याजयः.

(a) प्रमोदलसत्व Skm.
(b) स्वरोतास Skm.
(c) प्रियमप्रियवेदेयमानः Skm.

Sārdulāvikṛdita metre.

With slow hops the sparrow circles gracefully about his hen, / tail up, wings lowered, body panting with desire. / His chirping ceases from his longing for his mate, / who crouches, calling softly in increasing eagerness, / until trembling and with suddenness he treads her. (D. H. H. Ingalls’s translation).

6626* 
उत्थापनातथापसलग्नेऽगाधारकिः प्रियमप्रियः
उत्त्भासतङ्चायो लयवायसुसिद्धात्तव्या मुः।।
पश्चिमते विजितकालसप्ताहिन्त: कालिन्दिकायुपस्तः
प्रीतस्यविमोहितकालासतव्या: वृत्तिः केताकृतः। II

(श) SkV 236.
(b) "तथा" added SkV.

Sārdulāvikṛdita metre.

The peacocks spread and shake the rising feathers of their tails, / which rustle with the motion; then crying out with outstretched heads / they raise their feet to the measure of the song; / gazing at the mass of raincloud, / blue black as their throats, / they bring the wheels of their tails to their necks and dance. (D. H. H. Ingalls’s translation).

6627 
उत्थापनात्मर्माणि धाप्यः संपुःर्वप्रकृः।
चन्द्र: पूर्णश्रव कामेन पत्रान्तरित्विहृतः। II

(श) KāD 2. 242.
(श) JS 1218.
(d) पत्रान्तरित्विहृतः KāD (var.).

The god of love created poison for the eyes of the travellers of the forest with the sprouting foliage, lakes with the blooming water-roses and the full-moon.

6628* 
उत्थाप यदुः परिशिष्य पञ्चा�:-
व्यायो विबाधेष्य अन्धपतन्तः।।
मायावेगः बुधिं वस्त्रमयः:
समस्यासुपपत्तिः मस्त्रयः। II

(श) SkV 1155 (a. Vākpatriṇājī), Skm (Skm [B] 2031, Skm [POS] 5.7.1).

(b) "समस्यासुपपत्तिः" SkV (var.), Skm (var.).
(c) बुधिं[वृत्ति] Skm.
(d) समस्यावृत्ति Skm.

Upajāti metre (Indravajrā and Upendravajrā).

The kingfisher darts up high and shakes his wings. / Peering below, he takes quick aim. / Then in a flash, straight into the water, / he dives and rises with a fish. (D. H. H. Ingalls’s translation).
That lion who leaped into the tops of mountains and tearing the temples of intoxicated elephants used to jump over hundreds of high peaks, now, overcome by old age, that is inevitable, he (only) licks his paws with eyes red on hearing the roar of elephants. (A. A. R.)

Jumping from the corner of the house, / the frogs hop a few tiptoes forward / and then proceed with slow, bent feet, / working at something in their throat; / until, leaping upon a piece of filth, / with half-eyes blazing and with mouths / wide open as a crocodile's, / they gobble up the flies. (D. H. H. Ingalls's translation).

Oh! revered Gaurī, whose lustre is like / that of the dust of the filaments of a full-blown lotus, may my desires be fulfilled through your kindness! (G. Jhā’s translation).
6634*  
उत्कुल्लगले-उत्कुल्लपङ्क्ती

उत्कुल्लगलेपिरुक्तमुखारचिन्द-  
सोगमयेबुधसुज्ञाकुटुळया रसावते।  
सुसुम्भूमचरकत्रकत्वागजोऽर  
मांलिक्षेत्रो निरिज्जो मिरिसिः पुनावा॥

(प्र) PV 17 (a. Gauri), SskrP 8. 16.
(b) Last akṣara missing ; probably रसावति.
(c) First akṣara missing ; probably सुमूनः ;  
"न वीण" PV.

Vasantatilake metre.

May that Lord Śiva purify all, who,  
at the end of the love-sports, was  
tightly embraced with the full pressure  
of the nipples of her plump bosom by  
Pārvati who was followed by the swarm  
of bees attracted (towards her) on account  
of the fragrance of the lotus of her beaming  
face with its full-blown (flower-like) cheeks !  
( S. Bhaskaran Nair's translation ).

6635.

उत्कुल्लपङ्क्तिरातःाः।  
विखस्ते हुमकः शुचम्।  
आतात्ति हि पुनः सम्भवः  
कविरेख कवे: श्रमः॥

(प्र) Nalacampū 1. 23.
(b) SP 162 (a. Trivikrama-bhaṭṭa), SH 471 (a. Trivikrama), Pad 117. 82  
(a. Trivikrama), SR 32. 8 (a. ŚP),  
SSB 52. 12 (a. Trivikramabhaṭṭa),  
RJ 1409, SRK 40. 11 (a. Prasangarañāvalī),  
Sama 2 द 17, VP 3. 24,  
IS 1219.
(a) तत् तः [उद्वम्] IS ; गलेष्टारया: IS.
(b) हुमुकः [हुमृः] IS ; स्फुटम् [स्फूः] SH.
(d) कविरेखः कवे or कवेरेख कवः: IS.

Malicious tongues can chatter easily,  
so that their cheeks burst ; but only  
the poet knows well the effort of a poet.

6636*  
उत्कुल्लतपञ्चमवर्णयोऽर  
मातु: स्तनावसुधावर्ष्णः  
संशालयोऽधिवर्ष्णः  
क्रुढः काव्य यात्रयति वृष्टिभो मे॥

(प्र) PG 107.

Indravājra metre.

Pleasingly beautiful like a palmyra in bloom, with his lotus-mouth suckling milk  
from his mother’s breast, tossing (out of  
delight) the tips of his lotus-feet, when  
will the (baby) Kṛṣṇa come within the  
rang of my sight ? ( A. A. R. ).

6637*  
उत्कुल्लपङ्क्तीमधुविक्षिप्तसन्धिरः।  
विचित्रितं दुधुमिक्षिप्तसन्धिरः।  
आमृतनन्दपिक्विविषयवृन्दावनमालाः  
चिरं व कर्य तथर लवितसमालः॥

(प्र) SR 333. 81, SSB 200. 86.

Vasantatilake metre.

With his locks resembling a swarm of  
bees clinging to the blossoming lotus  
of his face, with the beauty of his eyes  
resembling a pair of half-blossomed blue  
lilies, and covered all over with wonderfully  
fine flower-garlands, whose wonder  
will not this Kṛṣṇa, dark like a palmyra,  
excite ? ( A. A. R. ).

6637 A*  
उत्कुल्लपङ्क्तीवर्ष्णवः  
द्वपर्य विखस्तं सरः।  
स्फारिकं बनवेशीलाम्  
इव विखस्तसप्नम्॥

(प्र) SSSN 224. 2.

He saw the clear pond filled with full-  
blown lotuses which appeared as if it  
were the sportive crystal mirror of the  
dryads (reflecting their lotus-like faces).  
( S. Bhaskaran Nair’s translation ).
Oh! mango tree, charming in your blossomed state, friend of sugarcane (in sweetness), the residence of a flock of cooing cuckoos, may you so act that the wandering buzzing bees, fixing their interest in you alone, do not go to others such as the (worthless) margosa and karīra trees.

(P. A. R.)

6642*

उत्कुल्लवस्तुलिनीवानादुष्मणि

उद्सूत: सरसिनायां: पराय: ।

वाल्याभिविवचित्विवर्तितं सममात्व: 

आह्ये कनकमयात्पत्तसंस्करीम् ।

(ब्र) Kir 5. 39.

(क) उद्सूत: Kir (var.).

Praharsinī metre.

The pollen born of lotuses, rising from the cluster of land-lotuses that are in full bloom, being scattered all around by the breeze, possesses the beauty of a golden umbrella (held over it). (P. A. R.)

6643*

उत्कुल्लवनवालिका विवचित्व प्रामोदिनयायाविनी

जातं भूस्तमय विक्रोतरौशस्यल जालकम्।

आच्छिन्नि कदस्बशानि समृधं: पाद्यन सलायवः

स्तवाणि पीन्यनस्तशेषू रणवातं र्वेष: करोत्यास्वदाम् ।

(ब्र) SKV 189 (a. Bhavabhūti).

(अ) नववालिका SkV (var.).

(ब) यातं SkV (var.).

(च) पाद्यमिन्तालय: SkV (var.).

Sārulavikrīdita metre.

The full-blown jasmine delights our sense of smell, / the flame-tree buds have turned up black to gray, / the bees are storing up pale hives of honey, / and drops of sweat now visit / the full and close-set breasts of women. (D. H. H. Ingall's translation).
Now here have arrived those days in which the rows of clouds glossy like the pieces of blue sapphires, displaced by the shaking due to the eastern gale wafting with it the fragrance of the full-blown arjuna and sarja (-flowers), which are fragrant on account of the earth sprinkled over with showers (of rain), and which bear the beauty of the mingling of the passing away of summer and the advent of the rains. (R. D. Karmarkar’s translation).

Where there are full-blown bakula-flowers, the buds of cloves, the fragrant sepalika-buds, blue lotuses in bloom, all of which are charming in this fragrant garland, why do you, dull wit, attach in their midst, the odourless kusumbha? This is not at all proper to do. (A. A. R.).

1. Kusumbha-flowers or flowers made of gold.
ripples in the waters are full of the fragrance of the sweet-smelling granthiparna-trees whose leaves are being chewed by musk-deer, makes the hairs on the body stand on ends. (A. A. R.).

6649* 
उस्तास्तै-उस्तानमणयाः 

With the roof falling down, the fence full of gaps, the walls shaky, with turrets tumbling, snakes crawling about, with wandering rats and frogs sporting in the (depressed) grounds, with the flappings of the wings of a flock of bats that fly about, oh! the best of the Sena royal family, my house is verily similar to the residence of your rival king. (A. A. R.).

6650
उस्तानमणयांसमूः 

When shall we see with our eyes free from error this market destroyed completely, wherein the Cintāmaṇi [valuable] gem and pieces of coloured glass have values attached in a contrary manner ? (A. A. R.).
6651*

The darkness wears the guise of rising smoke / and the sky is filled with opening stars for sparks / as the sun descends into the sunset fire. / As his loves, the lotuses, bow down in grief, / lamenting with the cry of struggling bees, / the goddess of the day turns west and joins him in his death. (D. H. H. Ingalls's translation).

6654

More than the celebration of festivities, quarrels give great pleasure to the low-minded people; and by the acquisition of a very small coin he considers himself very fortunate and clever. (A. A. R.).

6655

Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness. (P. C. Roy's translation).
वस्त्रो ध्यानन्दने-उलटारिलो

6656

वस्त्रो ध्यानन्दने प्राणे दुःखक्षेत्र शाश्वसंकटे राजादारे श्यामाना च परित्यज्यत त स्वाध्यः ॥

(अ) Cr 174 (CV I, 12, CV I, 13, CN 15, CS I, 84, CR 2, 27, CNSap 16, CnT II 2, 3, CnT III 1, 15, CnT VI 16, CPS 21, 58), P (Pts 5, 41, PD 302, 41), H (HJ 1, 75 and 4, 66, HS 1, 67, HM 1, 72 and 4, 62, HP 4, 66, HN 4, 66, HK 1, 74 and 4, 67, HH 18, 3-4, HC 24, 12-13 and 149, 3-4), VCbr 4, 0, 15 (p. 285a). (Cr. JSAIL 24, 100-100A and Cnr 117).

(अ) SRHt 109, 12 (a. MBh), SSSN 131, 12, SPR 981, 2 (a. CV), SR 88, 5 (a. C), SSB 369, 8, SuM 23, 43, IS 1221, Subh 177, Skr 54, GSL 44 (a. C), Ssg 1, 62, Sama 1 व 5, and 2 र 9, VP 9, 70.

(ड) LN (P) 92, DhN (P) 95, MhN (P) 143, NkY (B) 121, ShD (T) 56, Naladiyār 209 ; Cf. Elāthi 80.

(a) प्राप्तकाले ("हो") महानवः CR (but CRT as CV, Cv and CS); आदरे [उँ] CV, Cv, PS, PD, VCBrt, SRHt, SSSN, SPR, SuM ; आद्रे HJ 4, 66, HN, HK (but Pā in HK as above); आदए सवने A in HP; आद्रे IS ; चब [उँ] CN (CNP II, CNI I, CNM as above); H, SR, SSB, GSL, Ssg, Sama ; गुढ़े [उँ] HM 4, 62.

(b) शब्दिविधेः ["हें"] Cv, CN (but CNś as above), CS, CR (but शब्दिविधेः CRC, CRT), PD, VC, SuM, GSL, Ssg, Sama 2; राजतिप्राये H (but राजतिप्राये A in HP, Sama 1; शब्दिविधेः HJ 4, 66) "संज्ञा" HS, SR, SSB; शब्दिविधेः IS; शब्दिप्राये SRHt; शब्दिविधेः SSSN.

(c) राजतिप्रायः CNSap; या [उँ] CR (but CRC, CRT as above).

(d) निबद्धप्रायः H in HP; हि [उँ] HN, N in HP; नवया: HN, N in HP.

He only is a true friend, who does not forsake us in difficulty, misfortune, famine, or war, in a king's court, or a burning ground. (K. Raghu nathji's translation).

6657

उत्तरांश्रियत्वम् परिश्लेष्यवरः-

हर्ते गृहे निरनुरोधतया वस्त्रम्।

संयमस्युक्तार्थो अविचारसः

धिनान्ते न रघुसाधिन्यते निपातम् ॥


(ब) हर्ते RT (S).

Vasantatilaka metre.

Alas, those whose minds are spoilt by luck, do not know that fate, irresistible in its course, will overtake them quickly, though they stop in their houses with all doors closed, hoping to keep it off and taking no notice of it. (M. A. Stein’s translation).

6658

उत्तरांश्रितो द्विद्वितीयतिथिः: कपोलावः

एकाबीमिवप्रति तत्र तन्मयः।

अनुप्रद्युक्ताः विपरीतमात्राः

गृहान्ते केसरचन्दनः श्रेयं नारी: ॥

(अ) SKV 892 (a. Bhāṭṭa-Gaṇapati), Skm (Skm [B] 1207, Skm [POS] 2. 147. 2) (a. Gaṇapati).

(ब) श्रेयं सः Skm (var.).

(ज) श्रेयं सः Skm (var.).

Vasantatilaka metre.

Driven from their cheeks by the moonlight of their smiles / and by the pearlnecklaces shaken from their breasts, / the blackness of the night, unable to enjoy their limbs, / as if in anger seizes women by their hair. (D. H. Ingalls’s translation).
6659*

उस्ताधः कुल्लसपर्यं कुल्लस्तः
उत्साधः मदुलिकाकलसस्तरतः॥
स्मृतामुनिक्तस्तवनः स्मृतामुनित यस्मे
तत्रस्मे नमः सुहृत्तनि मलयानलया॥

(b) दक्षिणभूमि Pad; दक्षिणभूमि Vidya.
(b) उत्साधः Vidya.

Vasantatilaka metre.

Setting their tresses loose and removing their silks and raising their creeper-like arms, the young women, when tired and have their bodies wet with sweat, desire his presence; to that Malaya breeze, the fortunate one, let our obeisance be! (A. A. R.).

उस्ताधः साहसं धन्यं see No. 6882.

6660**

उस्ताधः स्मृतामुनिक्तस्तवनः
स्मृतामुनित यस्मे
तत्रस्मे नमः सुहृत्तनि मलयानलया॥

(अ) SP 1982.

The utsaha variety of the introductory stanza of a song should develop the sentiment of humour with the musical time *kanduka*; the line should consist of thirteen syllables and indicate the ever-increasing prosperity of the *vahni* [royal family]. Two taps and a pause is the *tala* [musical time] called *kanduka*. (A. A. R.).

6661*

उस्ताधः स्मृतामुनिक्तस्तवनः
स्मृतामुनित यस्मे
तत्रस्मे नमः सुहृत्तनि मलयानलया॥

(व) Janṣṛṣig 5.

Vasantatilaka metre.

Enthused by the words of her friend which caused her to exert herself, she put on ornaments on her person [limbs] which were superior to gold in colour; she then set out to the residence of the lord of her heart; the charming one, nevertheless, had a tremor in her heart. (A. A. R.).

6662

उस्ताधः प्रमुखतः |
उपपन्नो नृणो यायवः |
विवरणमतोन्यः॥

(अ) MBh (MBh [Bh] 15. 2. 6, MBh [R] 15. 2. 6, MBh [C] 15. 240).

(ब) SRHt 158. 1 (a. MBh), SSSN 123. 1 (a. MBh).

(b) मल्लि or मित्र MBh (var.);  "शक्ति MBh (var.).

(व) तमाननो MBh (var.); तरो [४७] MBh (but some texts as above); यायवः MBh (var.).

(च) च वक्तेत् [स्वरोऽ] MBh (var.); (e)मुनि: MBh (var.).

The king should go (to fight with the enemies) fully equipped with the three-fold powers of the ruler, the power of energy, pre-eminence as king and the power of good counsel; if otherwise he would meet with reverses, oh! descendant of Bharata. (A. A. R.).

6663

उस्ताधः स्मृतामुनिक्तस्तवनः
हृत्तनि हि संयवः
तथेते पक्षः कुलरसः॥

(अ) P (PTu 28. 13-14 and 85. 3-7).

Persons full of energy, when they are combined, though themselves weak, can indeed kill a powerful enemy; thus have these five done the elephant. (A. A. R.).
6664
उत्ताधवन्तो हि नरा न लोके
सीतलिः कर्मश्वातिवत्तुकरेषु ॥

... ...


(a) सीताहुज्वता R (var.).

(b) अतितुपक्” R (var.).

Upendravajra metre.

The courageous are never upset by the failures in their undertakings, difficult though they may be. (T. S. Raghavacharya's translation).

6665
उत्ताधवसिद्धिविद्वास्थविचारिः
यो वेति गोष्ठविभाषातः सः सदम्।
वल्लिकुशःसदृशृण च सदा नगेन्द्रः
लक्ष्मीः स्वयं तथुपयाति न दीनसन्नवः ॥

(ञ) P (PT 2. 100, PTem 2. 89, PS 2. 62, PN 1. 58, PP 2. 122, PRE 2. 64). Cf. Ru 112.

(a) ‘वत्’ ["हूत"] PT, PTem , ‘स्थिति’ ["सुतिः"] PS, ‘स्थिरिविन्यास’ PN.

(b) यो विति गोष्ठविभाषातः सः PN (var.); जनातिः वल्लिकुशःसदृशृण सः PN; ये [यो] PTem (var.) ; उवाच परकारं PT, PTem.

(c) ‘सिब्बरं’ ["स्"] PT, PTem ; महासमेनः PS.

(d) सदा ["स्"] PT, PTem ; प्रभुविति PN; हृदयेन ["हृद्"] PS, PN.

Vasantatilakā metre.

Some men compacted of self-rigour / with valour, enterprise and vigour / indifferently view the muddle / of ocean and the petty puddle ; / as at some wretched ant-hill, brown / at Himalaya's highest crown : / to these, not those who wait and see, / comes fortune, tripping eagerly. (A. W. Ryder's translation).

उत्ताधवसिद्धि परिनेते द्रव्येऽनि संसर्गवस्तम् ॥

6666
उत्ताधवसिद्धि हिंसावादः बृहो शीर्षायम् तथा ।
स्वतं परिनेते द्रव्येऽनि संसर्गवस्तम् ॥


(प्रा) IS 1223.

(द) ‘शय KN (BI).

Through want of the power of exertion, an old man, and likewise one long sick; these two without doubt are despised even by their own people. (F. Johnson's translation).

6667
उत्ताधवसंस्कर्णसवः सुख स्वाभाविकिः
कियाविविधं स्थानेऽनि सः ।
पूर्वः कुतरा वृघोत्हिः वच
लक्ष्मीः स्वयं वाच्चित्ति वायस्मेऽतोः ॥

(ञ) P (PT 2. 85, PTem 2. 85, PS 2. 59, PN 1. 55, PP 2. 113, PtsK 2. 130, PRE 2. 60, PM 2. 40), H (HJ 1. 186, HS 1. 166, HM 1. 173, HK 1. 175, HP 1. 135, HN 1. 136, HH 31. 14-15, HC 42. 13-14), VCss 3. 4, cf. Ru 111,
The three powers of a king, they say, are the power of energy, the innate power as king and the power of wise counsel; the three advancements are those of himself, his friend and the friend of his friend. (A. A. R.).

6669

When I consider thy great enthusiasm and thy tender age, dear child, my mind is overcome with joy and anxiety at once. (M. Dylon's translation).

6670

Be a man energetic, prompt to act, skilful in performance, free from vices, bold, grateful for favours, firm in friendship,—then fortune herself seeks him out to dwell with him. (F. Edgerton's translation).

Vasantatilakas metre.

The newly married bride, encouraged by various kinds of wine, to speak to her husband, broke down in the middle of her speech out of shyness; and she completed the rest of her speech towards her friends; this made the husband all the more interested in her. (A. A. R.).
To kings who are depressed in mind, desiring to subdue robbers at large, and who are greatly pained by the absence of means an omen in the North-west is always beneficial. (A. A. R.).

When dancing enthusiastically the pearl-necklace was caught in her hanging curls and the string getting snapped released the pearls that got stuck up in the region of her bosom; they possessed the appearance of drop of nectar falling from the moon of her face and bore the beauty of the drops of sweet falling by the exertion of the dance. (A. A. R.).

Powerful is energetic action, oh! revered brother; there is no greater strength than energetic action; by the commencement of energetic action alone all kinds of prosperity accrue to a person. (A. A. R.).

Zeal, though it appears to be hostile, is like a friend; indolence though it assumes the stature of a friend is an enemy; learning though it appears to be unpalatable like poison is nectar; (and) women, though they are poison, are pleasing like nectar.
other the embrace of Vaidehi, ever stealing my mind, pleasing and cool as sandal, the moon, and dew, hinders me. (J. Pickford’s translation).

उत्सोदेयः प्रजा: सर्वः \textit{न कः कर्म चेत यदि}।
तथा \textit{झूठ} \textit{न वेदेन्त} \textit{कर्म चेताल} \textit{भवेत्}।

(प्र) MBh (MBh [Bh], 3. 33, 10 \textit{ab}+116", MBh [R] 10. 32, 11, MBh [C] 3. 1212). (प्र) IS 1225.

(a) उत्सोदेयः MBh (var.).
(b) \textit{झूठ} \textit{हर्षित} or \textit{वेदेन्त} [\textit{वेदेन्त}] MBh (var.).
(c) \textit{हर्षित} or \textit{वेदेन्त} [\textit{वेदेन्त}] MBh (var.).

All creatures in the world would be exterminated, if there were no action. If also acts bore no fruit creatures would never have multiplied. (P. C. Roy’s translation).

6679

उस्मुच्य कुमारणं
निमित्तमक्षुण्डकपितसनवरणम्।

कव्यमध्ये गमिष्यसि
परिवर्तयेति।

(प्र) \textit{विक्रू} 3. 21 (in some editions 3. 22-26). (Cf. A. Scharpé’s \textit{Kalidasa-Lexicon} I. 1; p. 42).

(b) \textit{क्षुण्डकपितसनवरणम्} [\textit{क्षुण्डकपितसनवरणम्}] \textit{शान्त} (var.); \textit{क्षुण्डकपितसनवरणम्} \textit{शान्त} (var.); \textit{विक्रू} (\textit{विक्रू}) \textit{शान्त} (var.).

(d) \textit{परिवर्तयेति} \textit{शान्त} (var.); \textit{कोमल} or \textit{परिवर्तयेति} \textit{शान्त} (var.).

Arya metre.

How canst thou quit thy fragrant couch of flowers, / and from thy throbbing bosom cast aside / its covering of lotus-leaves, to brave / with weak and fainting limbs the noon-day, heat ?

(Sir M. Monier-Williams’s translation).

1. King to \textit{विक्रू}.
6680

Throwing away the body, oh! Sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruit. (P. C. Roy's translation).

6682

Abandoning good conduct he who deceives another, with a crooked mind, that foolish-minded man only deceives his own self which consists of all goodness. (A. A. R.).

6681

That lord Viṣṇu, the lotus-eyed, who abandoned the pleasure of gazing at the lotus-face of Lakṣmī, the daughter of the ocean, for a long time and resorts to sleep in the waters of the ocean, he too keeps awake on the couch of the mighty serpent at the festive sight of the autumnal full moon; how shall his great charm be described? (A. A. R.).
experiences the effects of the material qualities. (V. Krishnamacharya’s translation).

A treatise written with pain should be carefully protected from water, fire, burglars, but particularly from mice.

All seeds are contained in water; all gods in one’s own God; all the pleasures in the woman; all the dharma in compassion.

Water contains all the seeds; fire all the gods; woman all the pleasures; Brâhmaṇas all the merits.

One should sip water with mantra-s after speaking to a woman in her courses, a fallen man, a barbarian, an outcast and his kind; also having touched a cat or a mouse and on seeing one answering calls of nature. (A. A. R.).
Rolling on the broad lap of the waves that rise high in the river Kaveri, frightening the separated elephants by wafting a little of the sound of the roar of a lion, and carrying the cooings of cuckoos, these breezes in the south, oh! angry one, are blowing in the spring, carrying the fragrance of the dancing jasmine creepers and the aśoka-tree, the joyful sport of the young ladies. (A. A. R.).

Possessing hips that are proud by being adorned by a jewelled girdle in which the petty bells jingle as if it were the sound 'hum' produced when swinging, the goddess Īvalapā [Pārvati] who makes the world auspicious is our protector with her auspicious glances from the corners of her eyes that are full of compassion. (A. A. R.).
6696* उदवच्छेशोद्वादिसम्बोधितमिति
सकुर्दशुभ्रां शरीरशुभ्रावलमितिवीरयुगस ।
समुदययुज्ञां विभविषिद्युज्ञाम्ने ज्ञातिमां
वस्तुत्त प्राप्यायः कथ्यित् मनो न व्ययावः ।
(भ) Pad 31. 17 (a. Lakṣmaṇa), SR 255. 34,
SSB 66. 40, RJ 770 (a. Lakṣmaṇa),
SG 205 (a. Lakṣmaṇa).

(b) दृष्टि Pad (printer’s error).
(c) भूभूमिः Pad.
(d) पदायत: SR (printer’s error).

Śikharinī metre.

With her waist agitated [depressed] by the weight of her pair of breasts that rise high up, with her sparkling eyes that have VANQUISHED a pair of blooming lilies, with her rising eyebrows whose charming play has eclipsed Cupid’s bow, how will not this (youthful) age of the lotus-eyed one not give pain to the (aspiring lover’s) mind? (A. A. R.).

6697* उदवच्छ युज्ञाः सत्यं च च च च च च च
de see No. 6703.

6699* उदवच्छ युज्ञाः सत्यं च च च च च च च
प्राप्त युज्ञाः सत्यं च च च च च च च
धृष्ट नयम नाशि तास्यु नयम: कामकृषि
मुख्यं न कुरु सुंदरं प्रजुतु सायवं चतर्यां:
(भ) SR 306.39, SSB 156. 42, RJ 918 (a. Gōṣṭhi-miśra).
Let the corners of your eyes rise up (to cast loving glances) and thus let the swarm of bees move towards me (as it were), and let your nectarian words be in full play, so that they may embrace the region of my ears; make your eyebrows dance, oh! city girl, and thus let Cupid abandon his flowery bow (out of shame), and turn your face towards me; let the moon become slighted (by its beauty).

(S. Bhaskaran Nair's translation).

"Lift up the corner of your eyes and thereby make everything around you propitious, since this dear lover of yours is standing before you after a prolonged period (of separation)—listening to these endearing words which though delightful to her ears, the beloved one does not open her eyes on account of the needless apprehension (that the information might be false)."
The subjects think that their master can as little be disturbed as the ocean. What disgrace else can be greater than for him to be humiliated before them by others? (M. A. Stein’s translation).

The cool-rayed one [the moon] rose up from the sea, the bed of Lord Viṣṇu, having the brilliance of a full-blown white lotus; it looked like the face of the daughter of the ocean [Lakṣmī] who had risen first. (A. A. R.).
Having caused the lotuses to blossom by remaining on the top of the rising mountain and having himself enjoyed with them with his gentle rays [or: hands], and later getting angry for their association with the black bees [or: dirty drunkards], the sun has now gone to the setting mountain with rays red like blood. (A. A. R.).

**MS-IV. 13**
Displaying dancing movements in the buds of lilies, with the buzzing of bees that are sweet and gentle, and offering water in the form of his rays to the intoxicated and hilarious female *caκora*-birds, the gentle eye of the world [the moon], the abode of cool rays, rises. (A. A. R.)

As a mistress reveals with her pale face her lover fixed in her bosom, the East points out the lord of night screened behind the slopes of the *udaya*-mountain. (Bak Kum Bae’s translation).

1. The moon.

Here rises a novel lightning [legs], the friend of love, and two lotuses [feet], being placed below two plantain stems [thighs] that are fresh and flowering, and encircling is the flash of lightning [hands] round the sky [thin waist], supported by the sky are two hills [breasts] and a conch [neck] in the vicinity of the hills and the round orb of the moon [the face of the damsel] rises from the conch. (A. A. R.)
If darkness persists even when the sun rises, alas! whence the distinction between day and night? Oh! goddess, if the result of previous actions is unavoidable what is accomplished by the remembrance of your feet? (A. A. R.).

6716*
उदयति तत्त्वपत्रेणी
श्रीगीर्भविरि प्रसवितमयाये
कुचचवक्ताकुपर्यं
तच्छितितियां मियो भिन्नति II
(प्र) PV 186, Pad 31. 13, SH 1842, SG 198, SR 255. 12, SSB 64. 14, SuSS 814, RJ 771.

(a) तत्त्विद्वातिरिया (विनित) PV (MS), SH, Pad, SR, SSB,
(b) गच्छति चार्स्ट ग्राहुस्वानी(?) श्री SH (contra metrum); प्राणावस्थायतं SG.
(d) तत्त्विद्वातिरिया (विनित) श्री SH.

Arya metre.

There rises the sun of youthfulness when the moon of childhood has come to an end; in the river of the young lady there is at sport a pair of ruddy geese in the form of her breasts. (A. A. R.).

6717*
उदयति नर्तीरवलिप्तरणुः
कुचचवक्ताकुज्जुटत्रपर्यं
रजनिविश्वामयं: श्रीसामुः II
(प्र) KavR 13. 34 (p. 74. 7-8).

Puspitargr metre.

There rises the moon, the mirror to the face of the bride of night, resembling a ball of butter, fondling with his rays [hands] the groups of lilies and appearing like the loud laughter of the rising hill. (A. A. R.).

6718
उदयति यदि भातु: परिषमे विविधवामे
प्रवचनमति यदि मेहं शोतातो याति विविहः
विकसयति यदि पर्यं परवतायं सिस्यायं
न परवति पुनर्वतते भावित सज्जननामम् II
(श्र) SR 51. 222 (a. VC), SSB 310. 228, SRK 20. 89 (a. Sphutaśloka), SuB 7. 10, Praś 27. 9, Vidy 846, SSJ 46. 4, SL f. 28b, SN 796, SSD 2 f. 100a, SSV 316, Bahurudarsana 33, TP 421, Sama 1 16, SRM 2. 1. 69, SPR 1306. 4 (a. VC) ac/bd, IS 1232, Subh 209.
(श) LN (P) 49, NKy (B) 68.

(a) परिषमायां(चार) दिशायां (विविधवाम च) Cr, SPR.
(b) शीतलं (चोत, चोत) VCSR (var.).
(c) परत: परवताः विशाखेषु Padyasani.
(d) न चलिदया भावित कर्मेखः BhŚ (var.); न चलित खलु वायक सज्जननां कदाचित्व Padyasani; न (श) चलित विविधवामा (विविह) भावित कर्मेखः (शेख) Cr, Vidy; तद्धि न पुनर्वतते भावित सज्जननाम SuB; न चलित खलु वायक सज्जनाः कदाचित्व Padyasani; भाषण BhŚ; तद्धि न चलिते भाविते कर्मेखः SPR.

Mālīni metre.

Though the sun may rise in the western quarter, though Mount Meru be moved and fire become cold, though a water-lily bloom forth on a rock upon a mountain-top, the promises of righteous men shall not be taken back. (F. Edgerton’s translation).
6719*

उदयति विततले‌ऽनुयन्यः
बहुमुखी हिन्दुस्थानी यात्रा चान्तम।

बहुति गिरियं विलिस्वयंता-
हयपिराबिवर्तिबायांग्रेस्तोलाम्।

(अ) Śiś 4. 20.

Pusptīgrā metre.

With the sun with his string-like rays spread upwards rising (on one side), and the moon setting (on the other), this mountain resembles a stately elephant begirt by a pair of bells hanging (on either side of his body). (M. S. Bhandare’s translation).

1. Displays the beauty cf.
6720*

उदयति हि शासीः कालमीनिवण्डपुरः
प्रहणणराजङ्गोरो राजाम्नर्षोऽपः।

तिमिरनिकरमथे रथमयो वस्त्र गौरा:
कृतवान् हय वस्त्र वस्त्र ध्यानः पतिति।

(अ) Mrch 1. 57, Cār 1. 29.
(आ) SuMaṅ 193.
(a) कलमीनिवण्डपुरः Cār.
(b) नूतनिमननस्योऽपः Cār.
(c) निमननस्य Cār; गौरा Cār.
(d) हयवजल [हुए] SuMaṅ; हयवजल [तो] SuMaṅ.

Mālinī metre.

Attended by her starry servants all, / and pale to see as a loving maiden’s cheeks, / rises before our eyes the moon’s bright ball, / whose pure beams on the high-piled darkness fall / like streaming milk that dried-up marshes seeks. (A. W. Ryder’s translation).

[Pale as moist dates, the moon is up to light the royal road, a friend to young women; white through the gloom her white rays descend like streams of milk on dried up mire. (C. R. Devadhar’s translation of Cār)].

6721*

उदयति हृदि वस्त्र नेव तत्वः
न च कलमा न च कौशिक्यो योत्तेश्वः।
बङ्कुलपुष्करकोमलां मां गुनरूपेण तस्म करे न पालेवे:।

(अ) Rasamaṅjari of Bhanukara 109.
(आ) RJ 877 (=5. 84) (a. Bhānukara).
(c) “लावा [लाओ] मां” RJ (MS).

Pusptīgrā metre.

He, in whose heart no shame arises (in wrong doing), no pity (for the distressed) nor fear of any kind; to such a person let me not be given once again, me, who am tender like the bud of the bakula-plant. (A. A. R.).

6722

उदयवुद्यवीहिताय पत्युषः
चहलूष्टपष्ठाया लिङ्गायमानस।

भन इष्टवर्णणस्य दानकाले
कृतं न तत्तां गतासागानी चक्षुः।

(अ) SR 253. 16, SSB 61. 28.

Pusptīgrā metre.

To gaze at the husband (at the time of marriage) her eye was repeatedly rising, but was restrained by shyness in the case of the tremulous-eyed one; how many times did her eyes not travel to and fro like the mind of a miser at the time of giving gifts? (A. A. R.).

उदयविनाशितानि see No. 6712.
The clouds may come, the rain may fall forever, / the night may blacken in the sky above; / for this I care not, nor will I not waver; / my heart is journeying to him I love. (A. W. Ryder’s translation).

1. Vasantasenā.  
2. Cārudatta.

When the sun rises it brings blessings to the water-roses; prosperity’s advantage is to be able to render service to a friend.  

This sun [or: receptacle of brightness] resplendent rises [or: becomes prosperous], removes the darkness of the atmosphere [or: the dirtiness of all people], kills the closure of sleep [or: removes dullness], urges men to action, and clips the spontaneous and unrestricted actions of peoples. (G. Jhā’s translation).
You illumine the world by the lustre of your glory and give coolness to it also by your own fame. (A. A. R.).

1. The sun and the moon become useless.

6731

The thousand-rayed sun at the time of rise becomes capable of being seen (without injury); when excessively attached, whom and when will not women reduce to insignificance? (A. A. R.).

1. Lovers lose self-respect by their overbearing attitude.

6732*

The bird of the sun, having flown from the rising mountain and wandered here and there throughout the day, now at the time of twilight offers his body as oblation in the submarine fire. (A. A. R.).

6733**

When you are the lord of the earth, oh! Udayasiniha, does the sun shine (brilliantly) or the moon (for that matter)?

Arya metre (in b hypermetric).
The east and the west (quarters) are called Mūla (the basic ones), the north and the south are respectively Dhruva and Nivása; the south-west and the north-west are called Prayaṇa and Caraka, respectively. (A. A. R.)

6734

The sun is red when it rises; it is also red when it sets; so really great men remain unchanged in calamity, as well as in prosperity.

6735

Drutavilambita metre.

6736

Viyogini metre.

6737

Drutavilambita metre.

6738

Viyogini metre.

6739

Viyogini metre.

6740

Viyogini metre.
Why did not the ocean keep in its
womb the unbearable moon, as it does
the submarine fire, and why did not
mighty Śiva swallow it, when it was
discarded like poison by the ocean?
(K. K. Handiqui’s translation).

6738*

उद्गतमेव गहना
यथास्मिनिः विलीयते क्षयन ।
एका तत्र च मुजरी
विलापयति कं न सा युट्टा ॥

(प्र) SSB 382. 2.

Āryā-giti metre.

Deep and wide is this cave of the
belly where all that goes in disappears
somewhere; there is one female snake,
a wicked one; whom does she not cause
to lament? (A. A. R.).

6739*

उद्गतिभरणः
भयाद् अध्याजाहितवरः ।
यति नैव तथ गुणः
क्षयमापिते कुमारः ॥

(प्र) ŚP 64 (a. Sārvabhauma), Ava 570,
SR 364. 17, SSB 254. 17 (a. Sārva-
bhauma), SRK 291. 5 (a. ŚP), IS 7763.
(b) भवाजीहतवादः: SRK.
(c) तस्यकलुः: (hypermetric) ŚP, SRK.

Hypermetric in b.

Due to the fear (of the need) of
maintaining two bellies (Lord Śiva) has
his wife as half of himself; if this were
not so, how is their son still, even to-day,
a young boy [Kumāra]? (A. A. R.).

6740

उद्गतिभरणः लोके
तत्वेष नात्मस्य हुः सका दुःखा ॥

उद्गतिभरणमेवसि
स्वातःकुष्ठि वराह यद्य भुज्ये ॥

(प्र) SSB 631. 1 (a. Saṅgrahītṛ).

Āryā-giti metre.

Nourishing one’s own belly is seen in
the world to be a difficult matter only in
you, not in others; that must be the
reason, oh I pig, that you eat even the
faeces of others, making it relishable.
(A. A. R.).

6741*

उद्गतिभरणमेवः
सहायस्वर्ग तत्र नेत्रे हृदयस्य ।
स्वार्हः क्षयलस्वर्गः
क्षयनुसर्वमेव हितकरणे महतस्य ॥

(प्र) SkV 22 (a. Jñānaśrimitra).
(a) "म्" SkV (MS) om.

Ārya-giti metre (?)

If his belly were not so small / and
his heart were not so great, / how would
he be so slow to seek for himself, / or his
will be to benefit all creatures?
(D. H. H. Ingalls’s translation).

6742

उद्गतिभरणः न वाणिज्यः नियोजितः क्षयन ।
न हृसोऽवाणिज्यः क्षयन्ति मत्स्यस्यम् यथः ॥

(प्र) SSB 476. 301 (a. Saṅgrahītṛ).
(c) वक्को [हृसो] SSB (my change).
(d) हृसोऽ [वक्को] SSB (my change).

For the sake of nourishing the belly
one should never resort to [eat] whatever
comes on the way; a swan, though
possessing the same colour, does not eat
fish like a crane. (A. A. R.).
उद्वेक्तुः-उद्वार्चितात्

6743

उद्वेक्तुःतिमच्छिन्नः सर्वः खरु न दृढ़ते।
चतुर्थीचतुर्थेकः परस्त्रीमालस्थिकः।

By the wise people who aspire for future prosperity the broad [charming] forehead of another's wife is never seen, as the moon's digit on the fourth lunar day; (A. A. R.).

1. The sight of the moon's disc on the fourth day is always considered to be inauspicious.

6744

उद्वेक्तुः धीर्यः बरितेन सावरं प्रसादितः।
कर्मारिकरितस्मः।
मुखं निमोक्तनयनं नतेवः।
स्थियं सपन्नवतनिवावधे।
(ए) Kir 8. 50.

Varnāṣastha metre.

When the beloved lover, discarding his firm attitude, propitiated endearingly the face of the charming damsel by splashing water over it (during the water sports), the eyes were closed; but (nonethe-less) the face carried away (as it were) the charm from the face of the co-wife. (A. A. R.).

6745

उद्वेक्तुः युत्नं गुप्तं सेरसं निहितं जीवंजीविते
यथक्षायापानन्त्वपितलेसः।
कमलितः।
गुप्तांगशून्यं सुविवर्तितं जम्बस्कः सबे।
tततनां फँ कुमार्यं यदि न गतं: सिन्हसमतम्।
(ए) JS 121. 3 (a. Bhaṭṭendurāja), ŚP 1212 MS-IV. 14.


(a) वीणेंकूटिलं SP, Any; "ठिलं SR.
(b) "महाविहानं" Any.
(c) गुप्तांगशून्यं SP, Any, SR.
(d) किमेतदिनशर्मः [तः फँ] SP, Any, SR.

Śikharini metre.

Throwing up the tail high, it was placed on the head that it might resemble grown manes; swallowed too were a few pieces of meat of an elephant that had died accidentally; you also remained, friend jackal, for a long time in a deserted lair, what can we do, if you do not become equal to a lion? (A. A. R.).

6746

उद्वाप्यो याबद्धः तावदः।
किमादुः।
यथा न सिद्धस्मितेः यम तत् केन सेल्स्मिति।
(ए) SRHt 121. 14 (a. Veṇīśaṁhāra, but not found there), SSSN 143. 13 (a. Bhaṭṭa-Nārāyaṇa).

When I remain with an uplifted weapon in hand, of what use are others with their weapons? If I am not able to accomplish something with my weapon, who else can do it for me? (A. A. R.).

6747

उद्वार्चितात् यथात् याचित्तः।
कुप्पोरंध्वः।
एको धनं तत:।
प्राणां अयः।
प्राणांसः लतो धनं।

(a) "विनायतः SP, SR, SSB, SRK.
(b) "वितकः SP; शून्य [शधा] SH.
(c) धनं IS.
(d) प्राणाः IS.
On account of his generous conduct, a heroic donor (though reduced in wealth) may be approached to beg; as he is far superior to a miser of great wealth; for the one [the former] first gives wealth, then his life; whereas the other, his life first, then the money. (A. A. R.).

6748
उदारस्य तुषणं जितं मूरस्य मरणं तुषणं ।
विरक्तिः तुषणं भयोंम् नितः।स्वरूपस्य तुषणं जगल।।
(ग्र) SRS 1. 2. 8, Sama 2 न 76, SR 156. 147, SSB 485. 150, Sspr 1. 14, SRM 1. 3. 267, SPR 1406. 73 (a. Udbhātā-sāgara 1. 134). See also तुषणं भ्राह्मव:  

To a generous man, wealth is insignificant like grass; to a man of heroic courage, death is of no consequence like grass; to one disgusted with worldly life, the wife is not dear like grass; and to one who has no desire, the world is like a blade of grass. (A. A. R.).

6749*
उदारस्य त्वृते नायानुः प्रक्षयमयियधि पराभीत।
धीरार्मितिनित्वायमुः अवेऽयपि देहि ने।।
(ग्र) SRK 8. 6 (a. Viṭobā Anrā), IS 7764.

Others more generous than you in giving I see not anywhere, oh! goddess Pārvati; though valuable and hence not to be given away, give me that ruby, in the form of devotion to Śrī-Rāma. (A. A. R.).

6750*
उदारं मंदरारं रतिनित्वरं चन्द्रिकारं
समलयं प्रेषया नितः।स्वरूपस्य तुषणंकालंकतं:।
कवि गद्यवचनमुद्भविता द्वारासुर- ।
सुरसुन्त्रकालवस्तुमिष्टिकं तुलिपय:।।
(ग्र) Stutikusumānjali 35. 2.

(ग्र) VS 3417 (a. Paṇḍita-Jagaddhara).

Śikharīṇi metre.

Worshipping with devotion the moon crested Lord Śiva, adorning his image with noble mandara-flowers, with my body well adorned with hairs standing on ends, when shall I adoringly wait upon the all powerful lord with hymns of praise mixed with the buzzings of bees that are immensely pleased by the splendid fragrance of the flowers? (A. A. R.).

6751*
उदासीनोन्नामिपि वसिः लोकानातुकुत्तः ।
अपधीता बोलायमणवीनायकथयत:।
कबीरामारीता हृदि कुमुदविनायकथवता ।
नवोन नीताती वैवैति सूनीनामिपि मन:।।
(ग्र) SR 254. 33, SSB 63. 49.

Śikharīṇi metre.

Listening to [immersed in] the words of her friends who were neutral, over-come with extreme shyness, with words of appeal to the lord restrained, impressively remaining in the hearts of poets, with her face resembling the lord of lilies [the moon], this young lady Pārvati, (with eyes glittering like fish) gives pain to the hearts of even sages (at the time of her penance). (A. A. R.).

6752
उदासीनो वेदो सदमर्मन: समजनकुले ।
कविकीड़सत: हल्लपरिजन: प्राहुतन:।
इस्यं स्नेत्वानुकतः वित्सतातीनो चोमवते ।
कवि प्रात: स्पत: कथय मुहुर्तिनु कुम्भ विचय:।।
(ग्र) Vijnānātaka (in BhŚ p. 212) 65.
(a) समजनः Vi².
(d) मुहुर्ती Vi° (var.).

Śikharīṇi metre,
The god Śiva is indifferent (towards the welfare of the people), the good people in (noble) families are attached to quarrels and sports, the common people are made servants (of invaders); the divine Gaṅgā river is occupied on both the banks by foreign invaders; tell me, good brother, how and where is one to be free from fear. (A. A. R.).

6753

The god Śiva is indifferent (towards the welfare of the people), the good people in (noble) families are attached to quarrels and sports, the common people are made servants (of invaders); the divine Gaṅgā river is occupied on both the banks by foreign invaders; tell me, good brother, how and where is one to be free from fear. (A. A. R.).

6755*

No sooner did the orb of the moon rise than the multitude of separated persons began to weep at one and the god of love, whose command is borne like the crest jewel by all women, became delighted. (H. D. Sharma's translation).

6756

The words spoken (by the maid) were listened to attentively by the beloved lover, as they were full of love for the dear one; when a person's inward thoughts are known in advance, the words now spoken indeed make an impression. (A. A. R.).

6757

The dawn that comes ends in sun-set; all (false) things done will come to an end; all the fruits of a tree fall to the ground; all the waters of a river reach the sea. (A. A. R.).
(a) "भूलित PV (MS); "कार: PV (MS) (contra-metrum).
(b) मूंगः [३३२ second] PV; परिप्रेक्ष्य पV (contra metrum).

Hariṇī metre.

The sun rises and destroys darkness which springs up, though repeatedly expelled, darkness comes up again and again; darkness does not stop advancing, nor does the sun sit quiet; for brave men who have rising enemies never remain indolent at any time. (A. A. R.).

6758

उदितवति हिंजःराचे
कम्य न हुवें मुखः पृं वर्धति।
संकुचि समय यदय
हृद हृद वालो विचित्रचावतः।

(प्र) ŚP 1141, SR 244. 212 (a. ŚP), SSB 647.8, SRK 199.9 (a. ŚP), Any 124. 134, RJ 336, Regnaud VI 66, IS 1235.
(a) हिजःराचे (वै) ŚP (MS).
(b) हुवें मुखः पृं वर्धति SRK; पृं (वै) Regnaud; वर्धति [३३२] ŚP (MS); संकुचि समय यदय
(c) हुवें [३३२] ŚP (var.).
(d) हृद हृद [हृद हृद] IS; श्रृवधर्म Regnaud.

Āryā metre.

When the moon rises, in whose heart does not joy find a place? Oh! day-lotus, if you (alone) shrink, then, alas! it is due to your adverse fate. (S. Bhaskaran Nair's translation).

6759

उदितवति परिप्रेक्ष्य; प्रत्यये शात्योयो
मातद्विति विलयं च प्राकृतितस्तयतम्।

(प्र) SR 191. 80, SSB 541. 92.

(६) तद्विद्यदिति SR (sic !).

Malini metre.

When the knowledge of the Supreme, based on the scriptures, has risen and when the empirical world has ceased to exist, the state has now been reached which is kevala [without parallel]. Who, however learned, is capable of describing it as this or that? (A. A. R.).

6760

उदिते दृष्टिसुखो वर्धिया
शात्योदेश भवित चतुर्कालाचा।
ब्रवान्तितिर्भवावेत
अविरतज्ञविस्तार्यायि।

(प्र) VS 2480.

Āryā metre.

When you, whose sight is pleasing to the eyes, have risen (to power), the faces of the wives of rival kings rain tears incessantly; just as the moon-stones ooze drops of water continuously at the rise of the moon, pleasing to the eyes. (A. A. R.).

6761

उदितेणि स्वात्विनं हृदस्तेहस्ते-
तथाप मुक्तसमस्तमन्त्रावधायि।


(६) हुवेण [हुवेण] Regnaud; "भावयं राजित SSB (contra-metrum).

Aupacchandasika metre.

When the sun of your valour has risen, oh! king, full of radiating rays, the darkness in the form of the revengeful thoughts of rival kings has gained momentum: this is wonderful. (A. A. R.).
When the sun has risen, a person should fix his sight at the western direction [not to hurt his eyes or: not to forget a downfall]; in the afternoon the sight should be directed towards the east [that there is a hope of rise in time].

(A. A. R.).

Ho, messenger, my mind already overpowered by the sweet voices of cuckoos, is all the more so by your words (about my beloved), and by (sweet-sailing) southern breezes. (K. Ray’s translation).

Though risen in the sky, which is dense with mist, the sun does not shine brightly; just as the flame of a lamp in a shallow vessel filled with hardened ghee.

(A. A. R.).
divines even what is not expressed; for the fruit of intelligence lies in understanding the mien of others. (F. Edgerton’s translation).

6768

वद्विष्णुमयो योध प्रवृत्तिः प्राणानि षभारणि षभारणि षभारणि षभारणि षभारणि ॥


(आ) SRSN 160. 2 (a. MBh), SSSN 124. 2 (a. [?] MBh).

(a) योध MBh (var.).

(b) यद्यां योध MBh (var.).

Where the mind is full of enthusiasm, oh! warrior, that army which is equipped with (efficient) vehicles, is sure to gain victory, oh! descendant of Bharata.

(A. A. R.).

6769*

उद्विष्णुमयो षभारणि षभारणि षभारणि षभारणि षभारणि

मानपनां द्वितीयमानायकाः ॥

स्वपनाय नवविष्णुमयो द्वितीयमानायकाः ॥

(आ) SRSN 258. 12 (a. Rādhā-Kṛṣṇa-saṁvāda), IS 7765.

Upajāti metre (Upendravaṃ and Indravajra).

Though words of conciliation have been spoken the jealous anger of Rādhā has not been banished; “You may show anger if I am an aparādhin [committed an offence or : away from Rādhā]; but even in a dream I am never an aparādhin”

(A. A. R.).
god of love bears his bow with its string broken. (A. A. R.).

6773*

उदेति पूर्व खुशम तत: फल नमोदयः प्रश्न स्वनन्तरस्य पयः |
निमित्तैवनिमित्तकोबरोबर कसः तत्र प्रसाधस्य पुरस्वतं संबोध: ||

(अ) Śāk 7. 30. (Cf. A. Scharpé’s Kālidāsa-Lexicon I. 1; p. 103).

6772

उदेति वनमङ्गलो नन्दिते नीलकंठावली
तवैव वली सर्वतो वहति केतकीमारतः ||
तथापि यदि नागत: स सब तत सन्येयमया
वधाति मकरमवस्तु बुद्धिबिंबिनावच धनु: ||

(अ) Bhṣ 428 (doubtful).
(अ) SR 341. 57, SSB 214. 53, SU 513, SK 3. 312, SG f. 61b.
(a) उवैति [उदेति] SR, SSB; नन्दिति SR, SSB.
(b) लहिलसाति SR, SSB.
(c) इत्तैसि [तव] SR, SSB; प्रियतमो गु [स सों

(d) वृद्धितिः Bhṣ, SU, SK, SG.

Pṛthvī metre.

Masses of clouds rise (in the sky), flocks of peacocks dance (hilariously), lightning flashes on all sides, and the breezes blow wafting the fragrance of ketaki-flowers; if my husband still does not return, oh! friend, then, methinks, the

(‘When will women blessed with merit get a lucky day on which the hostile moon does not rise?’ As she cries out thus in her wantonness, the cuckoo answers again and again, kuṭuḥ, kuṭuḥ’. (D. H. H. Ingalls’s translation).

1. Means also “moonless day and night”.

1 707
The streets of this land of moonstones, being wet / with drops of the colour of the rising moon, / and bearing a thick legend writ by lacquered feet, / reveal the constantly, deflected steps / of wanton damsels who have met with fright / from the sudden taking flight of the kakara-birds. (D. H. H. Ingalls's translation).

The buzzing of the bees grows strong / and with twanging of Love's bowstring / are shot his arrows: shafts of red aśoka / tipped with poison. / Oh, travellers who have left your wives, / the mango takes a forceful and an ominous part, / his fronds appearing with a net of buds, / a messenger of death. (D. H. H. Ingalls's translation).

A series of floating foam has come up from the milky ocean, by the agitation caused by churning (to get the nectar); the ignorant folk say, oh! lady friend, that it is a group of stars. (A. A. R.).
6780*

The people gazed at the night with the moon (just) risen without the darkness being (completely) destroyed, and were not satiated as (they gazed) at a new bride whose veil was parted and who was full of facial contortions out of shyness. (A. A. R.).

6781*

Whether it is during standing or sitting, lying in bed, in turning from one side to the other and during all movements my beloved lover mohayati [fascinates me], as the breath getting stuck up in the chest mohayati [makes me lose consciousness]. (A. A. R.).

6782*

Roaring and taking a zigzag course and getting proud by the uprooting of trees growing on the banks, do not become arrogant, oh! current of the river, that you are competent to cause agitation in the sea. If you wish to preserve your existence, then wander in the sandy regions or remain there itself; for, far off, there is the submarine fire where your waters on entering will be consumed by huge aquatic creatures as well; (A. A. R.).

6783*
(a) SkV 924, Skm (Skm [B] 367, Skm [POS] 1.74.2) (a. Aparajitarakṣita), SR 301.69 (a. Vāmana), SSB 147.72, Vāmana's Kāvyālaṁkāra ad 2. 2. 1, Sar I. 193, ŚbB 2. 238 and 3. 188, AIK 21. 19–22. 2, Amd 244. 674, Cit 16. 18–21.

(b) Sar, AIK, SkV, Skm; (var.) 2.5.109 Sar, AIK, SkV, Skm; (var.) 2.5.112 Skm, AIK.

(c) Cit, SR, SSB; (var.) 2.5.110 SkV (var.).

(d) Vasantatilaka metre.

The disc of the moon, which resembles the breast of the Hūṇa-woman pressed by her lover, lightens up the sky with the rays of light which are as white as the full-grown smell of the lotus-plant. (G. Jha’s translation in Indian Thought, Series No. 2).

6784

(a) Upajati metre (Indravajrā and Upendra-vajrā).

Holding high the knot of her bodice, the charming-browed one, having covered her bosom with the end of her garment, and raising her thick veil, she measures [agitates] the mind of even the mind-born (god) of love. (A. A. R.).

6785

(a) ŠP 310 (a. Madhava).

6786

(a) ŠP 2035.

Udgrāhaka [the raised] is one mode of singing, Dhruvaka [the preliminary stanza] is of another kind, Melapaka has another mode and so also has Ābhoga; thus the wise say that Rupaka representation is of four kinds of singing. (A. A. R.).

6787

(a) ŠP 1969.

That introductory stanza of a song which has a nyāsa after the udgrāha high tone and the first musical pause, is highly appreciated; thus the uttama variety of the Dhruvaka which, according to the wise, consists of six words has been dealt with. (A. A. R.).

6788

(a) ŠP 1996.

There is the udgrāha high tone and dhrupada repetition, and thereafter there is the ābhoga expansion; these are the three rules to be known by the wise with reference to the manthaka musical air. (A. A. R.).
6790*  

By my lover) with his neck upraised was (my) this person gazed at and addressed without words, as I walked slowly and shyly towards my friend; oh! life, depart now that I am separated from him; why this mercilessness? If you consider it proper that I continue to live remembering those [the gaze and the speechless words], then you are my arbitrator. (S. Bhaskaran Nair’s translation).

6791*  

At dawn the fledglings of the reed-thrush raise their necks, / their red mouths open, palates vibrating with thirst; / they flutter from the ground, / their bodies trembling with their ungrown wings. / Pushing each other by the river bank, / from the blade-troughs of the prickly cane / they drink the falling dew. (D. H. H. Ingalls’s translation).

6792**  

When a dog opens its right eye (only) and rubs that eye with its right leg, that king, in whose coronation this happens, will have a lakh of princes at his feet by his own might. (A. A. R.).
Having caused to blossom the lotus-bud of the heart by the practice of yoga, and having realised Him to their liking by the blessed ones after a long time, that Lord Viṣṇu who ever shines therein in all his glory—may that Lord [Mukunda] grant me happiness everlasting! (A. A. R.).

Vasantatilaka metre.

Having the charm of the bud of a lotus with a formidable stalk, the forearm with hairs standing on ends by fondling the tresses of your beloved, and meting out rewards, gifts, fear and pleasure respectively to friends, Brāhmaṇa-s, enemies and accomplished damsels, this your hand (remains resplendent). (A. A. R.).

Vasantatilaka metre.

When the bow shines brilliantly in your formidable hand, then tremble the group of your enemies, the disc of the sun and the round bosom of Rambhā [the divine courtezan]. (A. A. R.).
Be for your blessing the wild laughter of the dancing Śambhu / reverberating deeply as the monsoon clouds : laughter wherein the opposing darkness / is swallowed by the halfmoon's light / fringed with the scintillation of his teeth. (D. H. H. Ingalls's translation).

By its branches shaken by the strong Malaya breeze the tree seems to intimate by signs to the cuckoos not to sing hilariously, for he had observed with compassion the sufferings of separated wives. (A. A. R.).

Not even finding time to breathe on account of the roars of infuriated elephants, neighs of tall horses, and the rattle of the wheels of moving cars decorated with standards the sky was as if greatly assailed. (H. H. Wilson's translation).
Having the appearance of a swarm of bees moving from the temples of the mighty elephants that guard the quarters, disturbed by their flapping ears, enclosing the sky and having the colour of musk, darkness is spreading joyfully in the caves of the quarters. (A. A. R.).

The breezes from Lake Pamphsa scent the air / with perfume of lotuses uprooted by wild elephants / and are strengthened by the wind / stirred up by the beating wingtips of wild geese. / They vie with the proud gazelle / in their art of leaping the high-tossed waves / and deck the four directions as it were / with drops of liquid camphor. (D. H. H. Ingalls's translation).
उद्राम्भुवनानंदमानि सिद्धिनां स्वप्नोऽस्मात् च आशीर्वादं।
विविधान्तस्मृतिनिरिक्षणं न वै विविधान्त।।

When all the quarters are obstructed by dense darkness by a mass of clouds, at a time when there are disturbing noises from the fierce watchmen [city guards] who move about alert at night, when there are thunders so painful to the ears with flashes of lightning, oh! lotus-eyed one, you have come (to the rendezvous) from your inner apartments; hence, me-thinks, it is all false that women are timid (by nature). (A. A. R.).

उद्राम्भुवनान्नृत्यसिद्धिः से No. 6808.

6807* 
उद्राम्भुवनान्नृत्यसिद्धिभीकिन्ते कियोऽस्मात् च आशीर्वादं।
विविधान्तस्मृतिनिरिक्षणं न वै विविधान्त।।

In the rainy season which is thirstless [sunless] and noisy with the loud shrieks of peahens that are exhilarated by (water)-giving clouds, water is available even on (high) grounds. (Hence) when the shoals of fish are constantly worried in the fierce summer by mutual fear and helplessness, if you, oh! lake, do not protect them, what essence [importance] have you? (A. A. R.).
6809

The king afflicts the path, there is an army of clouds—six wells at the tip of a needle, a city over it and the current of the Ganges there (?) (A. A. R.).

6811

Today 1 will certainly render the queen’s face bloodshot with wrath, beholding this garden creeper, as if it were another amorous woman, full of flower-buds and white in hue, that has begun to blossom and is suddenly [kṣanad] displaying weariness after its own delight on account of the incessant blows of the wind. (Bak Kum Bae’s translation).

1. The king.

6812

When her friend was going out she knitted her eye-brows in pretended anger and so flung her ear ornament (of flowers) at her that the lamp was struck and it fell. (A. A. R.).
Victorious is that fiery sage / who could emit the remnant water / of the sea digested in his belly / in the form of another ocean, / and out of whose digestive fire, / as then he spewed that forth, / it seems a new underwater fire arose / to keep that ocean in subjection. (D. H. H. Ingalls's translation).

1-2. D. H. H. Ingall has: 'a new' and 'second'.

Though set aflame and has the charm of the lustre of gold, though possessing meha [affection or: oil], sudriṣa [has charming eyes or: beautiful to look at] and swaritita [behaving well or: has a good wick], the woman of a lamp though adorned with the brilliance of the beloved's bosom, does not give up its natural dirty condition (of soot). (A. A. R.).

1. May refer to sweethearts who exhibit jealous anger.
This place on the banks of the Narmadā is exuberant with lines of plantain trees, and is so situated as to enable the exquisite beauty of the bower to add to the effects of the sportive graces of lovely women; and in this place—oh! thou lovely and delicate one, are blowing breezes favourable to dalliances and in front of which is flitting the Mind-born¹ flourished with causeless [spontaneous] excitement. (G. Jhā’s translation).

1. Cupid.

6818

उद्वत्ता अलमुदुर्जम् भोज्यः दृंतितात्मनाम्।
कारणाशेष तामस्य मलनाशय वाससाम्॥

(संत) IS 1239, Subh. 147.
(ab) उद्वत्तो मीः (sic !) Subh.
(c) कारणशेष (sic !) Subh.

Only haughty people are cabable of uprooting the arrogance of wicked people; it is only the corrosive acid substance [kṣara] that has the capacity to destroy the dirt from clothes. (A. A. R.).

उद्वेद्धि शस्त्रेण see No. 6831.

6819

उद्वैतिर्भ परस्परज्ञातः
ईरितगुप्तयातः कुचकुम्भे:।
मोचितात्तिमवेदं मुदुनुषः
विज्ञातात्मविनिनि क्षुद्रिः॥

(अ) Śiś 10. 32.
(अ्र) SR 315. 35 (a. Śiś), SSB 171. 35 (a. Māgha).

Svāgata metre.

The potlike breasts of the young women dashed against each other like haughty (wrestlers) on account of their close proximity and their bodies, developing special hilarity under the influence of wine, began to reel round and round. (A. A. R.).

6820

उद्वैतिनस्यतामसमक्षेक्षु
छद्मसू मृगद्वासामविरामः।
शूर्यं सम मणितं कलकार्यी
नृपपञ्चनिमित्ताक्षमेव॥

(अ्र) Śiś 10. 76.
(अ) SR 319. 19 (a. Śiś), SSB 177. 21 (a. Māgha), KHpk 415. 702.

Svāgata metre.

The gentle sounds of ecstasy produced by the deer-eyed ladies during their love-sports were broken now and then by the incessant and impetuous jingling sweet sounds of the numerous girdles and anklets. (A. A. R.).

6821

उद्वैतात्मनानां नातामानवसादयेत्।
अत्मं झालमो हर्षुद्वर्तास्तिर्यात्मानः॥

(अ) MBh (MBh [Bh] 6. 28. 5 = BhG 6. 5).
(Cf. MBh [R] 12. 130. 7; 5. 34. 62; 11. 2. 35; 13. 6. 27 and 1. 67. 7).
(ब्र) Ssap 323, PPW 218. 12 and 79. 23, SRRU 202, SPR 608. 23 (a. BhG), Sama 2 प्रा 16.
(ह) SS (OJ) 403, MBh (Gonda, Javanese MBh) 7. 51. 31-32.
(b) प्रामाणयम् MBh (var.); अवसाधयेत् MBh (var.).
(c) वृद्धि MBh (var.).

One should lift up the self by the self, / and should not let the self down ; / for the self is the self’s only friend, / and the self is the self’s only enemy. (F. Edgerton’s translation).
security is there for things small like atoms? (A. A. R.).

6824*
उद्द्वञ्च माधवसबिधेः
बिनिवेदय सर्वथा भवता
अधि बहुतैर्गहनेयः
यमुनावशोऽजोभम न स्यात्

(प्र) Vidy 554.

Āryā-upagiti metre.

Please inform Śrī-Kṛṣṇa, oh! Uddhava, without fail that though his mansion there [at Dvārakā] may be very rich, it can never equal the arbours on the banks of the river Yamunā. (A. A. R.).

उद्वञ्चिताखिलस्य see No. 6837.
उद्वञ्चिताखिलस्य see No. 6558.
उद्वञ्चिताखिलस्य see No. 6837.

6825
उद्वञ्चिताखिलस्य
बिहाय बोधाधिकां तु चिन्ताम
वनाविरागाविज्ञेयां
नरेण्यं महावा चिन्ताम रमले

(प्र) H (MS of Th. Zachariae [ZDMG 61. 342] after 2. 112 [ZDMG 61. 353].
Upajāti metre (Indravajrā and Upen-
dravajrā).

Tortured by the scorching heat of the fire of heightened lust, casting off the fear of intense darkness, imagining the different objects of erotic excitement found in the forest and such other regions to be a man, the women (of passionate disposition) enjoy. (S. Bhaskaran Nair’s translation).

6825 A*
उद्वञ्चिताखिलस्य
बिहाय बोधाधिकां
नवाविरागाविज्ञेयां
नरेण्यं महावा

(प्र) SR 140. 2, SSB 454. 2.
Raising grey dust from the surface of the earth, a hurricane whirled round and round in the sky; it appeared like the hands of the earth to blow air, as it was affected by the heat of summer at its close. (A. A. R.).
Though swords be out and kinsmen fall in strife, / the king still spares the harsh-tongued envoy's life. (A. W. Ryder's translation).

6832

उद्धृतेश्वरी—उद्धृतेश्वरी

उन्मूलनवस्थाकारवारिनिधी: ।

ब्यापि व्यक्ति विलम्बन-

छायाध्वाराध्वरणी धरणी।

(प्र) SMH 8. 63.

(d) उद्धृतेश्वरी SMH (var.).

Āryā-giti metre.

When the moon's rays rose up in the sky from the ocean of darkness, the earth was filled with mud like shadows clinging to one place or other (here and there). (A. A. R.).

6833

उद्धृतेश्वरी: शुद्रर चन्दनमितम:पूरितेय दुरेषु

प्रकृतिपूर्ण पवित्रतयात्मकम्: श्रेयम्: कर्तवायम्।

उत्तकालीयें: स्तुतिकुलवनप्राप्तमित्वसतिस्थितयथा

चयोतसां वसाम्: विद्यतयात्मकसिद्धाय:।

(प्र) SkV 1529 (a. Pāṇini), Skm (Skm [B] 2364, Skm [POS] 5. 73. 4) (a. Pāṇini), AB 367, Kav p. 52.

(a) उद्धृतेश्वरी: Skm;  चन्दनमितः Skm.

(b) पादविवर्तवनम्: Skm.

(c)  उद्धृतेश्वर: Skm.

(d) ब्यापि: SkV (var.);  रसाम्: Skm (var.);  कवित: SkV (var.);  कवित: Skm (var.).

Sragdharā metre.

Some distance off among the trees, filled with the thick darkness of the night, / see the pack of jackals, crouched
on haunches, their necks outstretched.
With flaming glances that spring like torches from the hollows of their heads
they drink the thick fat juices / that drip from burning corpses on the raised

उद्वग्नधर्मण-उद्बुध्षिनातिः

6836
उद्वग्नधर्मणो यतो नलिनीपलवाति:
संसर्गार्तवेत्यज्जायत्परमसंय
करोति वास्तव निबिरायण नु
संधुल्यन वा सम्पालाकस्य ॥

(अ) VS 1077 (a. Devagupta).

Upajāti metre (Indravajrā and Upendravajrā).

When a (cool) breeze is produced by lotus-leaves does the fire of love settled in
her heart get assured [remedied] or does it cause to burn all the more brilliantly?
(A. A. R.).

उद्बुध्षिनातिः

6835
उद्बुध्षिनातिः द्वैतात गाढः
सिकोभिगि सहृदे यवि।
किवं शरतत्तः
नृपविश्वानिः बिभिन्न ॥

(आ) JS 16. 1.

(c) or कुड़ा or दुड़ा [ढ़] JS; or राड़ or गाढ़
[गढ़] JS.

If the lion is able to endure captivity that is firm and prolonged, how do the
elephants bear the royal insignia? (A. A. R.).

उद्बुध्षिनातिः युद्धरः

6833
उद्बुध्षिनातिः युद्धरः
सहस्राधि राधस्य
प्राणमहुर्तिकारं विशेषावर्तमानसय
गोचरय: सुधमास्यते क: ॥

(आ) नातीर्श्च 16. 164.

(a) उद्बुध्षि नाति (contra metrum); "नित्यस्य-
नाति; भाषिनी नाति" (sic !).

(c) जानाति [या नाति] नाति।

Arya [Capala-aryā] metre.

The woman who goes defying her husband, speaks harshly, has erotic signs
in her dress, is not very fleshy and is fond of wine, is incostant in every respect².
(M. Ghosh’s translation).

1. M. Ghosh has: 'mear'.
2. Quoted in Nāṭyaśāstra as an example of the Capala-aryā metre.
(d) गोचरणे: Bhś (var.); ग्राम्यते or ग्राम्यते [ग्राम्यते] Bhś (var.); किः [कः] Bhś (var.);

Vasantatilaka metre.

No one can ever live with the least convenience and comfort in the service of a wicked person who has proved himself to be the fruitful source of all evils; set himself quite free from the bonds of morality; added a great deal to the store of vices done in his previous existence; found himself, by a special grace of good fortune, in a sudden turn of affluent circumstances; and given various proofs of his bitter hatred to all kinds of merits.

(P. G. Nath’s translation).

1. i.e. sight.

6838

उद्दनन्तस्तवलब्धिः पुष्पाचार नानां

(अ) PV 829 (a. Venidatta). (A riddle).

(a) श्वासस्तवलवाचार PV (MS).

Vasantatilaka metre.

(Riddles): (1) While it shines, the mass of darkness is destroyed; (2) they, being attracted towards honey, move about around the flower; (3) lions having killed it (relish its) blood; (4) when (people) indulge in over-eating, they do this.

(Answers): (1) The flame of a lamp; (2) the bees; (3) an elephant; and (4) vomit. (S. Bhaskaran Nair’s translation).

6839

उद्देशं स्थनवनं

लोचनमलिपिं स्थितं गुहुं: ।

रुद्रसा विगतविचारं

धातारं निमन्ति स्थविर: ॥


Arya metre.

Seeing the bosom and face of the pretty girl blossoming and her eyes darting glances like the flight of bees, the old man censures the Lord of creation that he is devoid of thoughtfulness. (A. A. R.).

6840

उद्धर्तनं फिसिण नमोष्टथुष्ट्रासाररवन्दनं

(अ) Skm (Skm [B] 855, Skm [POS] 2. 76. 5), SH 1695, SR 265. 295, SSB 85. 51.

(b) उद्धर्तनं Skm.

(c) ततुः सुविद्: Skm, SH ; परिलस् [फिः लः] Skm, SH ; तुस्तस् [फिः लः] Skm.

(d) पुरुस्तथिपि फिसिण स्वाहा SH; अनि [एव] Skm; न [फिः] Skm; सम् [पुरो] SH.

(d) "धिमनं" Skm, SH.

śārdulāvikṛṣīta metre.

Can it be that this is a pair of sportive lotuses of Cupid? How does it produce a pair of cakrawāka-geese on one side from the stalk of the shining line of hair? This pair is unable to remain in front of the face of the moon. Ah! I understand: It is a pair of the frontal globes of the elephant of youth submerged in the waters of loveliness. (A. A. R.).

6841

उद्देशं स्वलपमोहसरसोभयं-

संजारामविस्रोभमतोभवानाम् ।

एनिदृशं स्वलपमोहसरसोभयं

मातर्वर्तिनि नाति नाम समोहिताः: ॥

(अ) Sam 4. 12.
Her breasts have blossomed; / upon her cheeks comes something like the luster of madhukaka-flowers, / while beauty half-awakened lies upon her lip. / Womanhood approaches, and her body, taking shape, / is tinted with a sirup of ambrosial loveliness. (D. H. H. Ingalls’s translation).

6844*

उदुधानसति—उदुधा कलः  

Her breasts have blossomed; / upon her cheeks comes something like the luster of madhukaka-flowers, / while beauty half-awakened lies upon her lip. / Womanhood approaches, and her body, taking shape, / is tinted with a sirup of ambrosial loveliness. (D. H. H. Ingalls’s translation).

6842*

उदुधानसति—उदुधा कलः  

Her breasts have blossomed; / upon her cheeks comes something like the luster of madhukaka-flowers, / while beauty half-awakened lies upon her lip. / Womanhood approaches, and her body, taking shape, / is tinted with a sirup of ambrosial loveliness. (D. H. H. Ingalls’s translation).

6843*

उदुधानसति—उदुधा कलः  

Her breasts have blossomed; / upon her cheeks comes something like the luster of madhukaka-flowers, / while beauty half-awakened lies upon her lip. / Womanhood approaches, and her body, taking shape, / is tinted with a sirup of ambrosial loveliness. (D. H. H. Ingalls’s translation).

6845*

उदुधानसति—उदुधा कलः  

Her breasts have blossomed; / upon her cheeks comes something like the luster of madhukaka-flowers, / while beauty half-awakened lies upon her lip. / Womanhood approaches, and her body, taking shape, / is tinted with a sirup of ambrosial loveliness. (D. H. H. Ingalls’s translation).

1. Words of Kalāvati [a prostitute] to the bawd.

2. These are the words of a lover reunited with his beloved after a long separation.

3."Rajendrakaranapura of Sauhulhu-kavi (KM I) 73.
Though the sweet note, soft and gentle, produced from the throat of the cuckoo oozes nectar to the ears, oh! slim one, different (and more pleasing) is the pañcama musical note of yours that has attained perfection and develops the sentiment of love which once again animates the love-god burnt by the three-eyed Śiva. (A. A. R.).

Having (at first) reached the stage of ripe badari-fruit, gradually obtaining the shape of that of the puṇṇāgā, and the beauty of ripe bilva-fruit, and getting into the size similar to that of charming palmyra fruit, these breasts of hers now bear the full development of a pair of pots of gold attached to her person. (A. A. R.).

I must go the way of my father, shouldering the yoke worthy of the valiant and dying in battle, or by snatching the tears from the eyes of my mothers, carry them to the eyes of the enemy’s wives. (R. S. Walimbe’s translation).

MS-IV. 17
Sragdhara metre.

It is far better to remain in the midst of a fire that consumes the world with its mass of rising flames, or enter into the waters of an ocean with dancing waves and crowded with sharks and crocodiles, or remain in the midst of a battlefield, full of furious enemies where heroic soldiers are killed with various kinds of arrows, than to remain in the midst of pleasures of worldly life with women, which is so painful by the endless miseries of hundreds of troubles.

(A. A. R.)

6851*

उद्येश्वरि तथागातकालिनिचौरि:
स्वस्थं शीतलकालित्या प्रवींद।
जागतिकमुक्तिनिबन्धिता सवज्ञः
पाण्डुर्भवम्र रघसाविब मन्त्वतः॥

(व) VS 1971 (a. Pracaṇḍa-mādhava),
SuMaṇi 115.

(d) रविमानिध वर मिन.

Vasantatilaka metre.

The rising moon, robbing the splendour of the morning sun, being recognized by his beloved (night-)lotus who was half asleep by the touch of his cool kara [hand or : rays], became overcome with shyness and went pale all on a sudden, affected as he was by the emotion of love.

(A. A. R.)

6852

उद्येश्वरि सत्यमातीकाय विशद्व प्रति विश्वासः
वीरवरझ संततिः सामस्या यवम्॥

(व) IS 1242, Subh 178.

(b) विवादमयिः Subh.
(c) चीरं प्रति Subh.

One who sees weapons raised (over his head) is perplexed and in despair, since he trembles over his life; no fear is equal to the fear of death.

6853*

उद्येश्वरकालिनिचौरि सत्यमातीकाय सवज्ञः
स्वस्थं शीतलकालित्या प्रवींद।
जागतिकमुक्तिनिबन्धिता सवज्ञः
पाण्डुर्भवम्र रघसाविब मन्त्वतः॥

(व्र) Nāṭyaśāstra 16. 102.
(b) रवि वाचः Nāṭ।
(c) वदतिथिः। Nāṭ (printer's error).

Madraka metre.

Oh ! fair lady, you are dancing today in accompaniment of sweet sounds of flutes and drums the madraka-dance with one of your hands raised up and another bent, and your feet are restless in a hurry. And you are making happy, clever and graceful movements in pursuance of many and various karapā-s, and this dance is imbued with a distinct sentiment1.

(M. Ghosh's translation).

1. rasa. Quoted in Nāṭyaśāstra as an example of the Madraka metre.

6854

उद्येश्वरि पर हराणः सत्यमातीकाय विशद्व प्रति
वीरवरझ संततिः सामस्या यवम्॥

(व्र) Sar 1. 65 (p. 44), Amd 160. 412, KaP 249. 11-12.
(c) पर मिन [ः] KaP ; पालेः [ः] KaP.
(d) व तथा [ः] KaP.

When a person is attempting to kill an enemy, if he procrastinates with a view to finding a loophole, his fall is certain; and he can rise once again only with difficulty. (A. A. R.).
When the need for the fulfilment of love has risen high, it is not advisable to check it even in one who is free from attachments; how much more so in one who is full of passion? (A. A. R.).

Even after the weapons of war have been uplifted, an envoy speaks not otherwise (than his errand); for in virtue of (his) sacred character, he (is) always a speaker of the plain truth. (F. Johnson's translation).

He should deliver the orders of his master, word per word, even if weapons be raised (to smite him down). He should also apprise himself of the loyalty or disloyalty of the enemy's subjects (by watching their movements of the face and hands etc.). (M. N. Dutt's translation).
RJ 105 (a. Śāṅgadharā), Regnaud II 25 (a. Śāṅgadharā).
Āryā metre.

Raising the sword in his hand and very efficient in destroying the darkness of the (present) epoch, may the Lord Viṣṇu in his incarnation as Kalki, who rises as the tranquillizer of the Iron age, protect you all from dangers! (A. A. R.).

When your face is present, oh! charming lady, that is pleasing by its pride of possession of youth, and far superior to the intoxication brought on by wine, possessing a swarm of bees in the form of your glances, that dart love in all its charming glory, the moon loses its beauty and remains dull; and the lotuses too, devoid of charm (in comparison) do not blossom forth at night, oh! banana-thighed one. (A. A. R.).

Sragdharā metre.

Efficient in excelling the brilliance of the rising moon, red like a thick mass of sindura [red lead-powder], rivalling in colour the mouth of a lordly elephant, and having greater redness than excellent rubies, and variegated by the mass of rays of the sun which is lovely to look at as it comes far down in the sky, and having double the lustre of a cluster of guṇḍa-seeds, may the brilliance of the toes of Śrī-Kṛṣṇa protect us all! (A. A. R.).

On seeing in all directions the mango trees that possess the beauty of tender sprouts full of rising fragrance in them, that young cuckoo who used to coo in all joy, that same one now is tongue-tied on hearing the thieving noisy flocks of crows that wander about with the hope of getting their fruit. (A. A. R.).
6866*

That loving damsel, full of sweet perfume [fragrance], captivating for a life of love and happiness, with a voice sweet like that of a cuckoo, delicate and soft like a garland of flowers, vanishing by her beauty the bride of Cupid [the flower-arrowed god], who gives happiness to all the senses in abundance and who is pleasing to the mind—such a fine damsel, only those fortunate men who have done good deeds in previous births get, out of their good fortune. (A. A. R.).

6867

If fate is kindly inclined, it makes a person whose mind is absorbed by the thought of his growing wretched poverty, lose his way, hopelessly fall suddenly over a precipice and drop upon a treasure stored away by somebody else. Thus look, fate removes from him his poverty (in return) for a broken limb. (M. A. Stein's translation).
On account of the delicate foliage lovely as rising coral trees, bearish a reddish lustre, possessing the semblance of indistinct speech because of the melodious humming of the rows of large bees, and shaking with their boughs moving at the strokes of the Malaya wind, these trees, giddy, seem to be intoxicated with the spring wine. (Bak Kum Bae’s translation).

6869

6870

When the lotus flower of the heart has blossomed forth by the influence of the rising sun of discrimination, devotion to the Lord enters the heart, as the goddess of beauty [Lakṣmī] enters the lotus. (A. A. R.).
The bows that were harsh, stout and curved in shape were twanged with a deafening noise by the bowmen; the heads of elephants too, of a similar kind, were slapped by the mahouts (to encourage them). (A. A. R.).

6874
उद्यानवतः त्वरितसु
तमोपमयति करे: समाकृत्यः
महितसु तदसि स्यते
मिन्म पुमालवं परे कल्वा: ॥
(श्र) SSB 585. 6 (a. Sangrahītrī).

Arīya metre.

Rising (early) everyday you quickly dispel darkness by dragging it with your rays [hands] ; hence it is but proper that you are esteemed; oh ! Sun [Mitra] you are mainly [masculine in gender]; the others [mitrāni] are but eunuchs [neuter in gender]. (A. A. R.).

6875
उद्यानवतः जग्धितुत्वरत्वनबन्धनकृतिप्रमाणः
पद्यालेपस्यवनमवर्धित: पंक्तीदेवु नयतः।
भवहुतर्युगमि विहृत्य वृद्धवु: वद्याल्पवोकरे
जीवि: वातार्येव वा त्वमि व्यस्तजीविनं जीवनम् ॥
(श्र) Kavik. 1. 39.

(a) जागद्वर्गः Kavik (var.).

Śārdulāvikrīdita metre.

Even rising, you1 dispelled the massive darkness / that had spread in the universe far and wide; / on mountain crests you planted firm / your shining feet of rays. / Setting at naught the moon’s influence, / you brought beauty to the lotus-beds / dearly loved by the Goddess of Beauty! / A life like yours is a worthy life, / be it ever as fleeting as a single day! (K. Krishnamoorthy’s translation).

1. The sun.
(Human) beings endeavour, but Fate regulates everything; from the churning of the ocean Viṣṇu obtained Lākṣmī and Śiva poison.

6879

उद्यं कुर्वेतां पुंसां फलं भाष्यामुलारः।
समुद्रमध्यस्थानलेभे हरिलक्ष्मी हरो विवस्य।

(च) Cr 1269 (CnT II 19. 9 CnT III 52. 4), KR 8. 201. 4, PM I. 183. (Variant of No. 6878).

(आ) SuM 1* (after 8. 16).

(ब) भार्य वर्षो वारणम् KR.

(च) सवयत् KR.

Men endeavour, but destiny shapes the fruit (of their endeavour); from the churning of the ocean Viṣṇu obtained Lākṣmī and Śiva poison.

6880

उद्यं कुर्वेतां पुंसां फलं मार्जरिकरमेत्।
जन्तुप्रमाणतः गोमिष्ठा धार्यं भवति निप्रव:।


(आ) JSu 70, SR 82.1, SSB 358. 3, SSV 331, JSub f. 303a, SRS 1.1.19, Sama 2 अ 1, SRK 74. 1 (a. Sphuṭāsloka), SRM 1. 1. 53.

(स) उद्योऽः खतुः कर्तवः SR, SSB, SRS, Sama, SRK, SRM.

(च) मार्जरिकरमेत् SR, SSB, SRS, Sama, SRK, SRM.

By persons who do energetic action results are achieved as in the case of a cat; it never maintains a cow ever since birth, but drinks milk every day. (A. A. R.).

6881

उद्यं: कलह: कम्पुः कृतसमयस्वरूपः।
नित्ता भवतुस्मानलेभं सेवनल् धुः विवशते।

(व) Cr 176 (CS III 59, CNN 9, CNPh 147).

1. or : rival kings.

2. The mass of rays in the form of arrows rising from the sun in the form of the king, he completely destroyed all the activities of darkness in the form of mighty hogs.

3. Cr 1268 (CNP II 244, CM 26). (Variant of No. 6879).

4. तेजः सत्ता कः CNP II.

5. लोः CNP II.
The more one indulges in industry, quarrelling, scratching (where it itches), in game of chance, in drinking spirituous liquors, in wives of others, in eating, in sexual enjoyment and sleeping, the more their desire increases.

6882


d) तन्द्रा: साह्यस्य क्षेयः बलं बुधि: परःक्रमः।
बहुते विषय तिरित्तिन्त्यतथा देवेदृशि शाक्तिः।

(भ) Cr 177 (CS II 3, CvP V 8. 12, CvLd MS-IV. 18

8. 12, CNP I 96, CNP II 57, CNI I 52, CNG 61, CNT IV 99, CNM 96, CNMN 71), VC (VCsr 3. 2, VCr 3. 11, VCr 3. 2), Vet 5. 6. Cf. No. 6905.

(श्र) SH 1294, SPR 1363. 1 (a. Dharma-prakāśa 209), SR 82. 2 (a. Vikr), SSB 358. 4, SRK 74. 3 (a. Spūṭa-kāloka), SRS 1. 2. 43, SRM 1. 3. 119, NT 41, TP 387, SSap 679, IS 1247.

(ह) ShD (T) 96.

(b) बुधिविषयिकपराक्रमः ("म" ; "म" : Vet [var.]; "वर्ण") VCs (var.); वर्ण VCs (var.); वर्ण VCs (var.) ; वर्ण VCs (var.); वर्ण VCs (var.).
The page contains a mix of Sanskrit and English texts, discussing the qualities of life and energy as seen in ancient literature and religious contexts. It also makes a point about the importance of courage and positive attitude.

Translation:

Who so is possessed of the six qualities of energy, courage and patience with strength of his body and mind, and valour, is verily an object of fear even to the gods. (B. C. Dutt’s translation).

The page also contains references to specific sections and works, highlighting the importance of certain passages and their variants. It concludes with a reflection on the enduring nature of certain ideals, such as those of warriors and leaders, and their influence on the present and future.
उद्यमेन हि—उद्यमे नासित


(आ) Cf. Kk 1256 (IS 1256).

(ब) तेलीस्ता CNN.

(च) सू लि° tr. PtsK,

(छ) विश्लेषित देने [प" दृ"] Pts; मुखे om. CNN.

Without energetic action, oh! king, desires do not get fulfilled; deer do not enter the mouth of a lion that lies indolently (asleep). (A. A. R.).

6888

उद्यमेन हि सिद्धिसिद्धि कार्यानि न भोजरः।
नहि सुप्रस्थसिद्धिसिद्धि प्रविशित भूखे सूक्ष्मः॥


(ब) ŚŚ 457, SH 847; 44*, SR 82. 3 (a. P), SSB 358. 5, GSL 46, SSap 609ab, SRS 1. 1. 20, SRK 74. 2 (a. Sabhatarāngas) SRM 1. 1. 55, IS 1249, Subh 107.

(a) उद्यमेनेन श्श्; उद्यमालामेते लघोः Subh; कार्याणि [सूलि] SH (see b).

(b) न चाणुपूणमेन: पणः Subh; सिद्धिः [काण] SH; च [न] IS (see a).

(च) नहि om. SRS; सू लि° tr. PtsK; सुप्रस्थासिद्धि श्श्.

(द) विश्लेषित देने यूप्य: Pts; निपत्तिः गजः मुखे श्श्; मूँगे रथा: SH 44*; मुखे IS; मूँगे SRS.

Through work, not wishes, every plan / its full fruition reaps: / no deer walk down the lion’s throat / so long as lion sleeps. (A. W. Ryder’s translation).

6889

उद्यमे नासित बार्त्रितः जयतो नासित पातकम्।
मौलिन कल्हो नासितः नासित जागरतो भयम्॥

(अ) Cr. 179 (CV III 11, CvGt 1. 18, CvTb 8. 28, CNP I 20, CNT IV 19, CNM 20, CNMN 20, CnT II 19. 7, CnT III 52. 2, CPS 79. 68). Cf. पञ्चतो नासित मुखेष्यम् and हुष्ठो नासित.

(ब) SuM 23. 8, SuB 8. 7, NT 46, Sama 1 ज 2; 2 ज 15, SRM 1. 3. 116, SPR 1289. 9 (a. CV), IS 1250, Subh 99.

(घ) Cf. DhN (P) 71.

(ड) यूष्टितो (हृष्टितो or हृष्टेते NT) नासित मुखिः सुब, NT; उद्योगः CV, CvGt, CNT IV, CNMN, CPS, Sama, SRM, SPR; उद्योगः IS; उद्योग SPR; उद्योगनासित CV (var.); दारिद्र्य CV (var.), CNMN, Subh.

(ब) जपतो CV (var.), CNMN, CPS, SuM, SuB, Sama, SRM, SPR, NT; जपते IS; जपते CvTb; पातकः Subh; जपतो CNP I.

(च) मौलि CV (but Bn, as above), CvGt, CNM, CPS, Sama I, SRM; मौलि (हृ CV (var.)), SPR; मौलि SuB, Subh; मौलि NT, Sama 2.

(ड) न वभयो चार्ती जागरः Sama 2; जागर्ति ("तो" CV (var.), CPS, जागरतो CvTb; जागरतो CNMN; जागरतो (नासित om.) Subh; जागरितो Sama. 1.

Industry banishes poverty; religious penance sin; silence quarrel; and wakefulness fear. (K. Raghunathji’s translation).
Actions are accomplished by efforts alone and not by (mere) desires; deer, indeed, never enter the mouth of a sleeping lion.  (A. A. R.).

The tender lotus rose from amidst the tank, contracted, as if put to shame by the superior elegance of the eyes of women.  (G. Jhā's translation).

That pleasure which one experiences in embracing the heavenly courtezans whose bodies are enveloped by the beauty of increasing loveliness, that great sweetness which is found in nectar, that fragrance which exists in saffron flower and that purity [whiteness] which exists in milk—all these, oh! friend, if you wish to see in one place, then see the poetical works of (the poet) Kṛṣṇa.  (A. A. R.).
For a garden, we have the forest regions rich in fragrance with trees bearing flowers; for a pleasure-mound, we have the hills, black like clouds and laughing, as it were, by their rills; for the summer-bath, we have the rivers with swans enlarging the circling waves; and for the breeze of a fan, we have the fragrant lotus-winds chilled by contact with drops of water. (C. Sankararama Sastri’s translation).

6896*

6897*

6898*

6899*

The mango trees in the garden have not desisted from putting forth clusters of tender sprouts; to the wives of travellers handfuls of water with sesame seeds should be offered. (A. A. R.).

6900*

They do not always sit (on trees) in the gardens as they are afraid of humiliation; they do not sit on the ground as though to avoid contact with dust; but surely these are the cuckoos who deserve all respect, but alas! they have the stigma of being nourished by others. Well, it must be the result of deeds done formerly. (A. A. R.).
cuckoos begin their notes in the (pleasing) fifth key, the listener is unable to distinguish them. (A. A. R.).

6903
उद्वोधम् नारित बालिका\(\text{र्}\) see No. 6889.
उद्वोधम्: काश्य see No. 6881.

6902
Transferred to No. 6885 A

Why is that the learned are content to live in places other than the holy Kṛṣṇa in whose gardens the subsistence on various kinds of fruits will serve as the hardest penance; where the wearing of a small piece of cloth over the privities is considered as a suit of fine garments; where the act of asking alms from door to door is thought as an honest and respectable calling; and where the approach of death is heartily awaited like that of a good and auspicious event. (P. G. Nath’s translation).

6901
उद्वोधम् सहहितोऽकरभक्ष्यायसाया कोहिलः
स्वातः बालिका विष्णुयश्नुपमेििेििंवं च मद्य‌ति: ।
किंतु द्वायज्ञानुपत्तीभु विक्रमाध्यंगालिपु च
स्वाभाविक्षपं व विष्णुनवर्मानु म यो: न वेप्यस: ।

(प्र) JS 72. 11.

In the garden the cuckoo desires to remain in the hope of getting the juice of the buds of mango trees, for the reason that he is the friend and minister of the mind-born king Cupid; but there are the crows very much alive with their harsh crows with the result that when the

6904
उद्वोधम्: सहवात् सिद्धम् आश्वम् सिद्धवच्छिन्न विषम्
विषम् चायुत विष्णा नर्यवक्ष् विषमीजना ॥

(प्र) Sub 8. 3. (Variant of No. 6675). (Cf. सुभकुञ्जांकं मातस्यम्).

(७) सुभकुञ्ज् SuB (sic !).

Energetic action is a friend though appearing like an enemy, indolence is an enemy, though it appears as a friend; learning is nectar though appearing unpalatable like poison, and women are poison, though sweet like nectar. (A. A. R.).
6905* 

उर्जोगः साहसं धर्मं खृष्टं सक्तं पराक्षमः।
उत्साहः पद्मिनो चर्म सत्यं देवोपति सज्ज्ञेः॥

(अ) Cr 180 (CR 4.28, CPS 108.69), GP 1.111.32.

(a) उर्जोगः GPy (GP as above) ; साहसं CR (var.); धर्मं CR (var.).

(b) खृष्टं (“खृष्ट”) CR (var.), CPS ; चर्मं शास्त्र tr. CR (var.).

(c) पद्मिनो (“पद्मिनो”) चर्म उत्साहं GP.

(d) देवो CR (var.); सज्ज्ञेः (“सज्ज्ञेः”) CR (var.).

Exertion, daring, boldness intelligence, strength, valour—these are the six things that constitute energetic action; even the gods are apprehensive (if one possesses them). (A. A. R.).

6906

उर्जोगमेधाःविश्वस्तम्-
व्याग्नुरागचित्तिर्नीरवाणि ।
जितेन्द्रवचं प्रसहितं हि:।
प्राणभिमचित्तिरन्यूनप्रकृते:॥


(द) शृङ्गाणां वर्णितं KN (BI).

Upajāti metre (Indravajrā and Upen-dravajrā)

Energy, an accurate remembrance, contentment, courage, truthfulness, liberality, kindness, firmness, dignity, self-control, endurance, bashfulness, and eloquence [or : boldness in speech]—these are the excellent qualities of the (king’s) self. (M. N. Dutt’s translation).

1. Following the KN (BI) reading M. N. Dutt has: “said to be the”.

6907

उर्जोगाधिन्त्यतम् सुमन्त्रस्य धीमत:।
छायावासात्त्व तत्त्व नित्यं श्रीं: सहारार्थिः॥


(अ) SSG 1.90, SRM 1.3.120, IS 1254.

The goddess of good luck ever attends him and follows him like his own shadow, who is never tired of striving, who is aided by the wish and who is ended with native intelligence. (M. N. Dutt’s translation).

6907 A

उर्जोगाधिन्त्यतम् लक्ष्मीः।
कृतितुष्य व्याग्नुरागार्थिः।
अभ्यासाधनार्थ विषय बुधः।
कर्मार्थलार्थिः॥

(अ) SuB 8.3. Cf. No. 2384.

(a) उर्जोगाधिन्त्यतम् SuB (sic ?); उर्जोग अनु- सारिः SuB (MS) (hypermetric); लक्ष्मी SuB (sic !).

(c) अभ्यासाधनार्थ सुB (sic !); अभ्यासाधन- सारिः SuB (MS) (hypermetric).

Prosperity results from perseverance, renown from renunciation, scholarship from constant study, and wisdom from (virtuous) deeds. (S. Bhaskaran Nair’s translation).

उर्जोगाधिन्त्यतम् बारिक्षम् see No. 6889.

6908

उर्जोगमेव दुर्बिन्दुगुणितं लक्षणं
वैतिष देयितति कामुक्षम् चवचत:।

(अ) P (Pts 1.361 and 2.130, PtsK 1.221,
PP 1.195), H (HJ Intr. 31, HS Intr.
30, HM Intr. 31, HK Intr. 31, HP
Intr. 22, HH 4.4-7, HC 4.12-15), Cr
1271 (CNśC 110, CNŚI 110, CPS 379.
21), Vet Intr. 6 ac/bd, Ghaṭakarpāra’s
Nitisāra 13 (KŚH 505), Dūṭāṅgada 5;
(cf. NV 29.6).
Vasantatilakā metre.

Fortune waits upon the enterprising lion of a man. Abject fellows say: "it is to be given to destiny". Having resisted destiny, put forth manliness with the strength of the soul. If, when effort has been made, it succeeded not, what blame (is) there in such a case? (F. Johnson's translation).

The goddess of prosperity [Lakṣmi whose residence is the lotus] gives a helping hand to one who is industrious; it is her elder sister [Alakṣmi or: indigence] that takes hold of one who is not industrious. (A. A. R.).
The eyes of the king falling on the bosom of a woman, who was painting it, turned back at once, as if expelled by the crescent-shaped nail-marks on her breasts, owing to their enmity with lovers forlorn. (K. K. Handqui’s translation).

6914

[Text in Sanskrit]

What is the reason that the body smells badly, despite that it is frequently anointed and rubbed with sandal, aloe and other fragrant waters?

6916

[Text in Sanskrit]

If in anybody’s house the bees build their honey-comb, or the female cuckoo makes its nest, or the upadika-ants raise an ant-hill (that omen) foretells the banishment of the person concerned from his such home. (S. Bhaskaran Nair’s translation).

Just as people are frightened at the mere sight of a cobra, so are they when they see a liar. Truth is the greatest virtue and paves the way to heaven. (T. S. Raghavacharya’s translation).
6918*  
удвृतत्व: स्तनमार एव see No. 6920.

6919*  
Rāmaparājyakhaśvāṣṭिममयाधिकारी  
चर्म क्षितिष्ठितमानि हरेश्वर-  
बिहारलक्षणमः प्रयत्नुष्ठव  ॥ ॥

(श्र) VS 50 (a. Bhāgavata-Amrta-datta), Sr 16. 47 (a. VS), SSB 27. 2 (a. Bhāga-  
vata-Amṛtadatta).

Vasantatilaka metre.

May the discus of Lord Viṣṇu grant you all desired prosperity—(the discus)  
whose edges were reddened by the blood  
flowing copiously from the cut made  
at the stout neck of the wicked leader of the  
army of demons, and which possessed the  
beauty of the sky reddened by the rising  
sun. (A. A. R.).

1. Or: the sky rendered brilliantly red  
when the quarters burn at doomsday.
6921.

Her high and rounded bosom was not pressed after removing the jacket; the knot of her dress was not fully loosened with the idea that close contact was possible somehow or other; where our next meeting was to take place was not discussed—thus were we deceived by our apprehensive fulfilment of illicit love which was done in flurried haste. (A. A. R.).

6922

In the early morning it is painful to see the villagers with the neighbourhood of the courtyards crowded with oxen; the decaying huts overgrown with creepers and śimbi-plants thick with dewfall; and the old men having their beards reddened by the pain of columns of smoke from dry cowdungs that are burnt and sheltering themselves near the walls free from the biting winds and eagerly waiting for sunshine. (A. A. R.).
6924

The clinking of (stamped) coins in others' pockets gives pain to a poor man (that he does not have them); it is like the jingling of the bracelets of the wife which pains the paramour, when she is engaged in love-sports with the master of the house [husband]. (A. A. R.).

6925

Inflicting punishments heavier than the offences, a king terrifies his subjects, whilst dealing out higher ones, he is held in contempt by them. Therefore a monarch should impartially mete out chastisements proportionate to the offences. (M. N. Dutt's translation).

6926

Inflicting extraordinarily heavy punishments a king frightens his subjects, and inflicting extraordinarily light ones he is not feared by them. Therefore that king is praiseworthy who deals out punishments proportionate to the offences. (M. N. Dutt's translation).

6928

The king whose bad rule causes trouble to his people is very soon deprived of his throne and reduced to beggary. (G. Jhā's translation).

6929*
(d) भ्रंशति or निमित्ति Kum (var.).
Upajñati metre (Indravajra and Upen-
dravajra).

Where the Kinnari-s1 under the load of
their heavy buttocks and breasts, do not
change their low-speed2 though
afflicted in toes and heels on the way
frozen with snow. (H. H. Wilson's
translation).
1. Heavenly minstrel,
2. Natural speed.

6930*

उङ्गेश्वर स्मृमंि लेखमुचिम्ब्रस्वेदकम्पाधुलिति
तरितम् सकियुल्लोकसितिम् दिव्यया निमित्तम्।

एवत् किन्तु हारिण संदर्भित वश तर्येवमातीर्थं
वाण्यो हुन्त करस्य किण्ठमार्गिण हुलाति सा रोदित ||

(श्र) JS 162. 3 (a. Śrīgūra-kinnara).

Śārdūlavikṛdiita metre.

Fingers trembling and sweating, she
opened the letter and seeing some letters
blurred by the spoiling of ink, she
thought, 'Alas! I am undone, can it be
that his state too was of the same kind?
For tears have surely fallen and his hand
trembled'. Alas! the pity of it; and she
sheds tears. (A. A. R.).

6931*

उङ्गेश्वर करस्यमणान्यकरः
सत्यम्यो वलवितपनानासूतः।
आहस्यतिनिविदाक्तपारः
साधयो गुरुर्भवः पुजस्तह्यः।

(श्र) Śīś 8. 44.

Praharṣini metre.

Unable to bear the load of golden
ornaments the damsel's hand was adorned
with lotus-fibres encircled by the lover
round her wrist; but as the weight of
glances from the co-wife fell on it, the
hand of the young woman became very
guru [heavy or : blessed]. (A. A. R.).

6932

उङ्गेश्वर् पद्माच्या यो तुरुः
हृद्ययें स परितिं बुजुन्।

शैलशेखरानागो दृष्टकोणशः
चाल्मातिशून्यः पतप्रथः।

(श्र) SR S9. 92. (a. Kpr), SSB 323. 222
(a. Kpr), SRK 39. 96 (a. Sabhā-
taraṅga), IS 1264, Kpr 10. 438, AIK
264. 2-3, Kuv ad 19. 56 (p. 64),

(a) Padyavāpa AIK (var.); Padyuvāti SSB.
(b) Śrīnādy [हे?] AIK, Rasagaṅga; धूलवर्
[हू?] AIK, SSB.
(c) सुगत: प्रद्युष्ण्यः (पशु) Kuv, SR, SSB, SRK.

Rathoddhata metre.

"When a low thing attains a high
position, it will naturally fall",—
so, saying as it were, the stone-dust,
on the hill-top falls down when shaken by the
mild wind. (G. Jhā's translation, revised
version).

6933

उङ्गेश्वर गृहस्य धर्मयां तत्
भाग्यं तत्समुक्तम्।

नोतरव गृहस्य धर्मयां
भाग्यं तत्समुक्तम्।

(श्र) SSB 476. 312 (a. Saṅgrahīt). He whose mind is lofty has also his
success in life, very high; he whose mind
is not so high, his luck in life also is not
so highly placed. (A. A. R.).

6934

उङ्गेश्वरः सदनमुक्तकेन्द्रोऽ
मालिकं दृष्टि सहस्त्रं पयः।

यायिनी श्रीकल्ला दुहोकेला
लघ्यं गृहमन्त्वं निशि ||

(श्र) Cr 2125 (CR Bh II 8. 96; corrupt and
illegible ; reconstructed).
A tall mansion, lofty desires, honey, curds, milk with sugar, fine nights with bright moonlight,—how can these be achieved, if Śiva is not worshipped? (A. A. R.).

A towering mansion (to live in); a horse of good breed (to ride on); curds prepared from buffalo-milk, (cow's) milk with sugar, and venison (to relish); and a beautiful woman (to enjoy)—how could such worldly pleasures be accomplished, if Lord Śiva is not adored? (S. Bhaskaran Nair’s translation in line with oral tradition).

6935∗

उत्त: प्रोस्लत्राहः कालागुर्मलमः

पवोऽर्धरस्तन्यायः कं न चक्रमेलसालिपम्

(प्र) VS 1538 (nr. Śakavrādhi), VyVi 478, 13-14, Dhy ad. 2. 44 (p. 166), KHpK 68, 62, Rasaganga 330, 11-12.

Highly situated, (adorned with) a glittering pearl-string (shining with falling rain), dark (at the tip) like black aguru—who did not the well-developed bosom of the slender one (like a mass of clouds) cause to be full of deep longing? (A. A. R.).

6936

उत्त: प्रोस्लम्यम् निर्युग्मातिः सुरथस्तु: शोभाम्

तेन महिष्कूः साक्षें संवतः प्राययं विक्षे: ॥

(प्र) SSB 367, 38.

Situated in the midst of clouds high in the sky the rainbow (possesses) brilliance though without gṛha [string or: virtue]; is (ever) sought by the wise people. (A. A. R.).

1. The verb is omitted in the text.

6937∗

उत्त: प्रोस्लम्यम्

भक्तयुक्ती विजितपरविविधिनिवासः

तारा तन्मथिविधिभूति

तन्मथिविधिव्याहः

(प्र) SP 2696.

Arya parfait.

Raising its right wing, having food in its mouth, and uttering a royal shriek, if a female dove (?) perches on a tree, that (omen) gives one fulfilment of desires much more than expected. (A. A. R.).

उत्त: वस्त्रायिनी यस्मनां सुरम्यानां हृदं तावथ नापायते यावत् कुठाराहरेव योक्तिः विसाति नातारम्

(प्र) VS 2899.

To those that are lofty and of a good vāṃśa [noble family or: excellent bamboo] cleavage does not occur, as long as a woman in the form of an axe-edge does not enter between them. (A. A. R.).

6939∗

उत्त: प्रोस्लम्यम्

वर्त्रकाणा सतिमिर्त मितिरिम्

भक्तिभिविधिविधिभविधिर्परित्याति

भावाति भूनिर्मित मस्तवलिनः

Though (born) high, clean, soft and tender, capable of removing jādyā [dullness or: coldness], and shining with guṇa [good qualities or: threads] within, a poor man, like a mass of cotton, gets laghava [is slighted or: is light]. (A. A. R.).

6942

The mountain, if not too high, is discernible on the elevated places but the darkness prevails in the lower strata [the valleys and abysses). Brahmā, the Creator, after examining the merits and blemishes has so ordained that the merits remain above and the blemishes below. (H. H. Wilson’s translation).

6943

A servant, blind with avarice (for reward) acts always contrary to what he aspires for; he bows down to the master for the sake of a lift; waits outside the master’s palace in order to gain access to it; foolishly spends away his own money on hand in the hope of receiving large amounts in future; stakes (on behalf of the master) his life in battle for the purpose of living; and subjects himself to suffering in expectation of enjoyments. (Dr. A. Sharma’s translation).
Årya metre.

As though she is versifying the poetry of love, her face, with one of its creeper-like brows curved upwards, expresses through its bristling cheek her tender feelings towards me. (S. Bhaskaran Nair’s translation).

1. Sakuntala.
2. King Dusyanta.

6945

उपाजति तदेव तदन्नत्यः पदानि तत्त्वस्या: ।
उपाजति तदेव तदन्नत्यः पदानि तत्त्वस्या: ।

Upajati metre (Indravajra and Upendravajra).

The ladies with the immobility of their buttocks slackened, repeatedly going high up and coming down, owing to their fatigue being overcome by the swingsport, acquired proficiency in the acts of men. (S. Ch. Banerji’s translation).

1. Who were sitting on the swings.

6946
Like the flabby breasts of widows, / hopes and wishes rash / helpless fall upon the bosom, / when there is no cash.  
(A. W. Ryder's translation).

6947°

The rainy season, like a loving mother, / gave her breast-milk to the peacock babes, / made them learn to walk and squeak, / and has gone leaving them in your care! / But you, oh! autumn, behave towards them / like a shining sword in a butcher's hand.  
(K. Krishnamoorthy's translation).

6948°

From the hollow of the navel, the hunter of Cupid raises [discharges] his reed-arrow in the form of the line of hair, equipped with a rope of a pearl-string, and binds the bird of the young man's eye that falls [settles] on the hill of the (damsel's) bosom.  
(A. A. R.).

Vasantatilakā metre.

At the advent of the rainy season, when, intoxicated bees hum clinging to the interior petals of the full-blown kandala-flower, if anybody stays away from home separated from his beloved, even in a dream, indeed, he is a hornless bull [eunuch]. Our (scornful) obeisance¹ to him!  
(S. Bhaskaran Nair's translation).

1. In the text नम् [obeisance] is ironically used in the sense of विच [contempt].

6950°

Vasantatilakā metre.

Aryā-gīti metre.

From the hollow of the navel, the hunter of Cupid raises [discharges] his reed-arrow in the form of the line of hair, equipped with a rope of a pearl-string, and binds the bird of the young man's eye that falls [settles] on the hill of the (damsel's) bosom.  
(A. A. R.).

Vasantatilakā metre.
The honey-bees, with their bodies tinged tawny by the pollen-dust of the full-blown red lotus, are buzzing sweetly among the domestic ponds; and (in this setting), kissing the (top of the) rising mountain there shines the disc of the sun bearing the brightness similar to that of the petals of the newly blown bandhujīva-flower. (S. Bhaskaran Nair’s translation).

6951

उद्भिदता मस्यसंगविता च
भवलह्निः सपीपीलिकालयम् ।
स्यमणुनादृ वारिकालब्रवीणि
तरोऽवेव तत्र विकसनमियम् ॥

(प्र) ŚP 2272.
Upajāti metre (Upendravajrā and Indravajrā).

When there is sleeplessness [absence of normal growth] and a smell of the fish, absence of tender sprouts and invasion by ants, the tree suffers loss of bark from indigestion due to (excess of) water; then treatment must be given to it. (A. A. R.).

6952

उद्भिदिस्यसंगवितोऽरमया:
सर्वेऽसरसी वषुः प्रकासामेव ।
युक्तान्तरथव्यत्रिक्षरयाये
नागकरास्य रस भववयन्त जलोऽपित: ॥

(व) Śiś 8. 28.
Praharṣini metre.

The body of the loving damsel, which was charming like the (golden-coloured) full-blown priyaka-flower, was seen clearly in the limpid water of the lake; the mass of water is indeed unable to conceal those possessing purity who have plunged into it [the dull-witted are indeed unable to retaliate against the admonishments of those who are pure in conduct]. (A. A. R.).

6953

उद्भिदेश मथ्यज्ञ विकलितमृत्तिकावयात्तरा हरेरू
आमाता दसा कौतितोलसि न कर्त्तं तत्र रघुकावयः ।
तवज्ञारिविचरमोघः कविगिर्वं गानितिणी त्रायाति न
प्राप्तिमि भवेन भारस्वक्रेण दस्तादुर्य वशयिति ॥

(आ) Skm (Skm [B] 1429, Skm [POS] 3. 12. 4) (a. Ācārya-Gopika).

(ब) व्याथ्यातः [व्य] Skm (var.).

(त) स्यवज्ञारिविचरः Skm (var.).

Śārdulavikṛṣṭi metre.

Sleeplessly I thought over the matter where the ten incarnations of Lord Visnu have been mentioned, why you have not been celebrated as the eleventh one; your life and exploits are beyond the words of poets and although I know them, oh! king, I dare not praise them; for, from fear of the author of the Mahābhārata, who will give expression to things of that kind? (A. A. R.).

6954

उद्भिदेश मथ्यसंगविता प्रतिविन्दं बाष्यं गते य: पुरा
यस्यवेषः कमालयुक्ते वेलवेचे येनामाम्सु केस्तः: ।
य: श्रीवास्तवपरताराजपरस्तिः संपर्किततिविचरः
विष्ठवा रस्यवयमायः कविविचारी मार्गः: समुपविलतः ॥


(अ) प्रतिपद: Skm.

(ब) सतं [स्] Skm (POS); केस्तो: SkV (var.).

(त) "द्रुति" ["सुति"] Skm (POS).

Śārdulavikṛṣṭi metre.

That path where Bāṇa once had daily passed / and which again was found by Bhavabhūti / which came to be well worn by Kamalayudha / and long was used by Kesāṭa / the dust of which was
honoured by the touch / of Śrī Vakpati-
rāja: / by grace of God that path still opens / to a certain man of genius.
(D. H. H. Ingalls’s translation).

6955*

उन्मन्तमचलवालाति कवापागायम्
आश्यामकोलकालि मण्यपरि
निम्नावशिश्राऩ्तानि मनो हृति
रोधार्ति हृसपध्विनकरकाणि

(त्र) SkV 289, ŚbB 3. 168.

Vasantatilakā metre.

The shores of forest streams delight
the heart / with restless trees now risen
from the flood / and serried ripples of
the drying sand ; / the water stays now
only in the pools / and the mud is marked
by tracks of royal geese. (D. H. H.
Ingalls’s translation).

6956*

उन्मन्तमचलक्रियारङ्गाय
वेधन प्रतिमुखस्त्रव बालनादा:
गाजीवी कल्पिततामिनु मूखायाम्
आजने विशाखालिङ्कस्य वसः

(च) Kir 17. 63.
(ट) KHpk 201. 207

Praharsini metre.

Like a crocodile rushing out of the
aerial Gaṅgā the holder of the gaṅdīva-
bow¹ rushed towards the river of arrows
(discharged by Lord Śiva) and struck with
his hands at the chest of the odd-eyed
Śiva, which resembled a mountain of
gold. (A. A. R.).

1. Arjuna.

उन्मत: प्रमसरमस्वः च सीता
सतो हृति न भजति भजति चेतुर्वां
यावत्त्व वर्णनित सेवा न नृत्यनः

(त्र) JS 117. 59, NBh 241.
(b) साक्षम [सार] NBh.
(d) सहस्रिति बलत्रिकित्वः [सो २] नुभः NBh.

Vasantatilakā metre.

Oh! madman, with the idea of
counteracting a thorny fruit you are
nurturing enmity in vain against a bread-
fruit; the good (only) laugh but do not
take recourse to it; but if they take to
you they too become mad suddenly and
then they do not come to you again.
(A. A. R.).

6958*

उन्मत धूआल तश्चेतुक्तनिवासयोऽपि
स्वयम्ब विशाखालिङ्कतु विशाखालिङ्कतु
कि केरवाणि विशाखालिङ्कतु तमः प्रयतिः
चंद्रापलो द्वायति विशाखालिङ्कतु वृहिम्

(त्र) SRK 214. 2 (a. ŚP), IS 7770.

Vasantatilakā metre.

Oh! madman, rogue, you are placed by
the lord of devils in the place which is
proper for the rising moon; do the lilies
bloom (now), does darkness go away, is
the moon-stone melting and does the sea
increase (by huge waves) ? (A. A. R.).

उन्मतप्रमसरमस्वः च सीता
सतो हृति न भजति भजति चेतुर्वां
यावत्त्व वर्णनित सेवा न नृत्यनः

(त्र) BhŚ 115, KP 8. 193. 4.
(स) SLP 4. 96 (a. BhŚ), SM 1405, SSV
1390, IS 1266.

(a) उन्मत्या: उर्दुन्त्रतः उर्दुन्त्रतू दुर्गमतः
BhŚ (var.) ; उर्दुन्त्र उर्दुन्त्रतः BhŚ (var.) ;
Brahma, the Creator, is Himself of afraid of throwing an obstacle to what has been undertaken by women in the hurry and excitement of their passionate love. (P. G. Nath's translation).

Both Siva and Cupid feel unbounded joy in rivalry with each other, when they get something mad; the former when he gets the "mad" flower; the latter when he gets one suffering from the pangs of separation. (K. K. Handqui's translation).

1. Dhattura (intoxicating).
2. Mad with love.

6962

What madmen utter in their songs, children in their talk, and women in their chattering, will never go amiss. (H. Kern's translation).

6963

Reliance in drunken and infuriate men, security from the canine or serpentine brood, confidence in women, and faith in the ruling class, are perilous to mankind. (B. C. Dutt's translation).
In mad people and (poisonous) snakes, in animals with horns and men with weapons, one should not put any faith [be too trusting], as also in (designing) women and in princes. (A. A. R.).

**Ummataya—Ummatin**

Inmad people and (poisonous) snakes, in animals with horns and men with weapons, one should not put any faith [be too trusting], as also in (designing) women and in princes. (A. A. R.).

**Ummatayā** क्रायिंत्
क्षाविकार्यमुवृत्तमि पुरुषम्
(अ) SMH 3. 44.
(द) स्मृतिः SMH (var.); कारिणा SMH (var.).

रया metre.

Due to some kind of intoxication of power when a man sometimes goes along a wrong path, a (good) friend’s advice suddenly checks him as does the goad an elephant (in a similar state). (A. A. R.).

6965

अभ्यासिक्षार स्वरूपार्नासुन्तवः
नामानुसारः स्वरूपः
(अ) SkV 1480.
(अ) "विभवावावादावः (?) SkV; (suggested change: "लावावः").

(ब) स्वरूपः SkV (var.).

Vasantatilakā metre.

Intoxicated both of voice and eye, / their former nature lost and what they’ve done forgotten: it is thus that men grow dizzy on the wine of wealth; and which of them at each step does not stumble? (D. H. H. Ingalls's translation).
Like waves three furrows of beauty encircle her waist, / a pair of wild geese in flight are her lusty breasts, / a radiant blooming lotus is her face. / Unless you yearn for the river which bears woman's form / and shelters the monster of her moods, escape / and from afar shun the worldly waters' deadly ablation. (Barbara Stoler Miller's translation).

When closely embraced there were the hairs standing on ends, when gazed at significantly and playfully she closed her eyes, when kissed at the lip she made vain [unintending] protests and when ecstasy made its appearance during the 'battle' of love-sports—these did not become impediments in their enjoyments: the commencement of their love-sports was full of pleasurable affection. (A. A. R.).

Hairs standing on ends, eyelids tremulous, cheeks sweating, ear-pendants dangling, the hissing sounds of pleasurable pain with hands raised, the eye-brows slightly bent, the jacket in splendour—thus when will there be again the tasting of bimba-like lip of the beloved with eyes exhilarated by wine? (A. A. R.).

With her bosom possessing the pearl-necklace of good qualities, with ornaments of figures of speech unobtrusive, full of blooming charm in the morning and with a good disposition and pleasing to the mind with her sweet words, this lotus-like beloved of my poetic composition will softly come to bed and embrace by the neck someone who has done good deeds and penance in previous births. (A. A. R.).
(b) स्नातकों AIT.

पारदुलिक्रिदिता मेट्र.

If by revolving the “Mountain of Sugar” included in religious gifts, like a churning rod; while using as a rope the creeper-like threads produced during boiling of seething molasses; the nectar-fed Cupid raise up single-handed a new kind of nectar from the ocean of sugar-cane juice, that might perhaps rival thy voice, a source of the highest delight to my ears.

(K. K. Handiqui’s translation).

6972

उन्मीतलाहारासिंग्रिपाट विवम्बः शेषयो नामहाराणं
तस्मात् वैवर्तायतं न सहस्र संयुक्तं विशिष्टिनः।
शाब्दं चन्द्राकानेकः पत्तिर्यागितसङ्ग्रहच्या सेवितयाः।
केशर्या स्यायस्य स्वरुपस्य न हृदयं देयस्यगदनाथाम्।

(त्र) Skm (Skm [B] 537, Skm [POS] 2. 13.2)
(a. Śaraṇa).

(a) उम्रीलं Skm [B] corrected to उम्रीलं.

(b) "बायक "द्र" [बायक "Skm (B).

श्राद्धारा मेट्र.

You are now (adorned) with unfolding youthfulness, dear friend, the crowds of citizens are hard to deal with; hence from to-day onwards you are not to gaze face to face on anyone all of a sudden [i.e. strangers]. For all time [as long as the sun and the moon last] you should have one husband alone who should be served with great devotion; you should protect your charm (and character) and not take notice in your mind of the words of persons like us. (A. A. R.).

6973

उन्मीतलासबलकुराणंकुमाकाशमलयो वस्मुन्दये
कान्ता:) कोमलपतलया: कर्ति कर्ति कोठाबे गानति न।

१. Her tresses alone were dark in colour.

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“They bloom”. “Pluck them with thy nails”. “It blows”. “Hedge it with the skirts of thy garments”. “They enter the garden”. “Scare them away with the tinkling of thy bracelets”—thus, fortunate youth, do the female friends of thy love separated from thee, talk to each other by hints touching the vañjula-flowers, the southern breeze and the kokila. (Translation in Bibl. Ind. 9).

6977*

उम्मीलिन्ति नितांनिसाबिषयवृक्षोऽक्षात्तातातातातिकः: साधो सालसुत्तपुण्यावृक्षामव्यावतातिकः। कुरुत्वेऽव्यक्षगर्मणं कुलोपवत्तमंत्रमुनुत्थावोऽव-श्रावणवचेश्वशणुः तीव्रधर्मस्वर्णः।

(अ) SR 324. 52, SSB 186. 52.
(6) "वाञ्चा" SSB.

“Sārdūlavikrīḍīta metre.”

The sorcerers for the expulsion of the demon of night, the bards to awaken the clusters of lotuses that had been asleep languidly at night, the teachers to instruct in the art of buzzing to the swarms of bees that are in the interior of blossoming lotus-flowers, the rays of the hot-rayed one [the sun], now make their appearance. (A. A. R.).

6978*

उम्मीलिन्ति मुखालकोमसारो राजोवारंतिका-संवर्तब्रह्मव: कवियये शेखरभानो: कराः। अपूर्ववेलोममतलु निगृहु दुश्भोकमुमज्जता विष्वेनेष्व तमिलयो नितांनिसावम्भाय कृतायते।

(अ) Anar 2. 70.
(b) सबूत* JS.
(c) अन्य: Anar (var.).

“Sārdūlavikrīḍīta metre.”
A few moon rays arise as soft as lotus-filaments / and sworn to close the petals of the lotuses; / then, as the eastern hills grow white with light, / this sea of darkness churned by the rising world / forthwith breaks into foam. (D. H. H. Ingalls's translation).

6979*

A few moon rays arise as soft as lotus-filaments / and sworn to close the petals of the lotuses; / then, as the eastern hills grow white with light, / this sea of darkness churned by the rising world / forthwith breaks into foam. (D. H. H. Ingalls's translation).

6980*

Brother (bee), you remained for a short time, beeing a friend of my beloved, in the lilies that adorned her ears, (the flowers) whose beauty was eclipsed by the spreading lustre of her blossoming eyes, and whose presence there came to be inferred only by its fragrance and there you were buzzing for a short while; tell me that charming face of my beloved is. (A. A. R.).

6981*

With what anguish of heart do those wayfarers pass these weary vernal days, far away from their beloved ones! The shrill notes of the kokila-s, esconced among the leafy niches of the cita-trees, whose clusters of myriad blossoms wave gently in the breeze, weighed down by the swarms of rapacious bees that hum around them, drawn thereto by the honeyed aroma—these warblings of the kokila-s near the ears of those pining lovers and raise their anguish to fever pitch. And, separated from their dear ones as they are, these love-lorn wayfarers sink languidly into a reminiscent mood wherein, like yogins, they contemplate deeply and tenderly on these delights that erstwhile they culled during their past dalliances with their mistresses, dearer far to them than their very lives. (S. Lakṣmi-narasimha Šastri's translation).
Praharsini metre.

Oh! breeze, the friend of the scent of the thick juice trickling down from the sheath of the kunda-flowers, uneven on account of the opening of buds, touch every limb of mine, (after) slightly embracing this lady with beautiful limbs, (and) having tremulous eyes! (D. Karmakar’s translation).

Vasantatilaka metre.

How many are not the trees here that blossom forth into beautiful flowers at the appropriate season? But tell me which tree has such a dohada1 fulfilled as has been performed in the case of the aśoka-tree? (A. A. R.).

1. dohada = the desire of plants at budding time.

Sragdharā metre.

He dug a tank where waves are loud with gusts of wind from the wings of beevies of birds playing in the lap of its waters, which are rich in fragrance on account of the unfolding of the petals of the graceful blue lotus-blossoms. The tank is pleasing to the eyes of travellers whose fatigue is removed by its banks occupied by rows of trees full of fresh, green leaves in the cluster of their branches. (K. K. Handiqui’s translation).
Her body, symmetrically developed by fresh youth, became handsome in all parts like a painting touched up by a fresh brush and a lotus bloomed by Sun's rays. (H. H. Wilson's translation).

6986

उमोलियालिस–उन्मुक्तकम्य

उमोलियास सखीमें पर्यासम न चार्युक्ता वदास्तुरं
नो वेशसमात सेवामात्र शूयामवस्त्रा गता।
तल्पास्मककुश्मकर्मलिङ्ग लिजि मनात
गुलबतरी किमु कल्लिचलिते तुरुष प्रेमादेवसागते॥
(श्र) SkV 748 (a. Vallana), Kav 461 (a. Vallana).
(d) प्रेमायदशाते कव॥

Sārdhulavikrīdita metre.

With open eyes you cannot recognize your friends; / when spoken to you, offer no reply; / oblivious of this and that, you've reached the state / where everything is void. / What would you do, abandoning this frame / that, nearly vanished on the couch, / is barely touched with life? Come, live / to give your love to him when he returns. (D. H. H. Ingalls's translation).

6987

उन्मुक्तकलनियेरुपे
भूतिकण्टरासमिनिलार्थिलि
भूमिष्ठेन नेहु निरस
भूमिरूपेण श्चितमसुरतिलि॥
(श्र) ArS 2. 131.

Āryā metre.

You have your lips rounded (to blow into the fire), you half closed your eyes for fear of falling ashes, there is no smoke here, dear, desist from it, for it is a bee that follows your (fragrant) breath¹. (A. A. R.).

1. Do not thus be day-dreaming of your love-sports with your secret lover: for here comes your husband.

6988

उमुक्तकक्क्वकयुक्तद्विवारकाणि:
शस्त्रीयां सम्परिपलोपनीतकोशा।
रक्षाकुश्तपरिचितिविषयाना
संध्यामुदाकृतितेव शालायुक्ते॥
(श्र) AA 34. 2-5.
(c) कुदन° AA (printer's error).

Vasantatilaka metre.

As the robe has been removed she has heightened charm like the dagger of Cupid removed from its sheath; as she has a veil which is made of a red material, she appears like the moon with the (red) clouds of twilight. (A. A. R.).

6989

उमुक्तकस्माहारियेरेवशिवारता कामसमयो घर:
कोज्य त्वा जरमोकोशरियोपरीत्रेय ध्रुवं शम।।
तस्मात् इरुमगस्यलघ्नकतंकलाकुशिताशयनः भव
वहाणत् स कौं कौन्तकथोयोस्तो गिरिणा पति॥
(श्र) KSS 9. 55. 111.
(श्र) SkV 1056 (a. Vallana), Skm (Skm [B] 1811, Skm[POS]4. 35. 1) (a. Vallana), Prasanna 201b, Kav p. 100.
(d) चो गुलन° KSS; वलमहारि° Prasanna;
ईशील° [भरव°] Skm.
(b) सर्बा Skm (var.); शर्बा Prasanna;
पलितवैरैय Prasanna; कवुं SkV (var.).
(c) वृद्धमकेलिकल कुनिकालुभितितालुकुब्ब ब्र Skm;
कला कुल्लितां न Skm (var.); केलिचन° SkV (var.).
२६९२  
उपनिषद व्यतिक्रमात्मक श्रीमद्भाग्य प्राप्ती 
तीव्रवर्षण च विषयं: प्राण: पदीश्याम। 
व्यासस्त: विनिविवर्त्त: विनिवर्त्त: वस्त्रो वर्धातःपरः 
तब या केवलम दु:मजुरस्व व्यालिम्स सन्न्यासः।
(४) DikAny 4.
(ब) चन्द्रनाथाय [७३] DikAny (var.)

श्रद्धालुक्रिदिता में।

Leaving their kinsmen and abandoning their lives that are very dear as though they are blades of grass, and having gone beyond the sea which is difficult to cross, merchants have come with the hope of getting sandal wood: but they are frightened by your hissings and are turned back, oh! snake, be calm; after they have gone you may anoint every limb of yours with the fragrant juice. (A. A. R.)

२६९३  
उपनिषद्विविश्वविद्वारसत्तत्त्वाय भूमिष्ठे 
हृदयवाक्यायो तद्भवे न: सत्केत्या यथा विश्वविद्वारसत्तत्त्वाय भूमिष्ठे 
गृहाः संसारं: पुराविवर्धुः समुन्मीलितः।
(१) SkV 1663.
(५) The compound up to "सतकेत्या" चौरूप्रियो" seems to be corrupt.

श्रद्धालुक्रिदिता में।

If the Gaṅgā of my elegant poetry with its various precious qualities, which have won vast amazement amongst all persons, should take its place in the deep ocean of your heart; a Gaṅgā, [? the waves of which are ]... which flows with numerous flavours [or: poetic sentiments] and which has a powerful roar [or: which has not a few poetic suggestions], then a new (holy spot, the) meeting of the Gaṅgā and the ocean would, so to speak, appear. (D. H. H. Ingalls's translation).
6994*

उन्मूलितालाकानिल्लबामीएः
छिन्नस्खलत्तृत्त्वरोमरामिः।
मततथा केवः मनचित्रस्य
प्रस्तवाभोचरूक्तास्तु यास्तु॥

(व्र) Nais 7. 85 (Mallinatha ad Nais 7. 84).
(b) रोमदामा Mallinatha ad Nais, SR, SSB.

Indravajra metre.

She\textsuperscript{3} is perhaps the abode of Cupid, gone mad like an elephant; she has a navel resembling the hole of an uprooted stake to which an elephant is tied; she has rows of downy hair on her body resembling torn chains slipping off the body, and a high bosom similar to a mound on which the animals sleep. (K. K. Handiqui’s translation).

1. Damayanti.

6995**

उन्मूलित सितक्रेशांस्तु मूले मूले च तत्क्षेपत्।
तत्: केशा: प्रजायते कृष्ण: कौतुककारिण:।
युक्तव्य पुरोक्षक्य मुनायन: मेष्यकृयोपः।
शुद्धि:॥

(द्र) ŚP 3072 (a. Nānūsamhita).

Pulling out the grey hairs, this (preparation) should be applied at every root; then the hair will grow dark, giving pleasure to the eyes; the wise man should also apply therein goat’s and cow’s milk in the manner aforesaid. (A. A. R.).

6996*

उन्मूलितालाकानिनित्यराजरिविनिन्याभितानान्-
आक्षणेन पादेर्मचक्कुय: विपिनमकमातः।
युक्तायाबच्चायेनेनस्व विद्वतेन् पुराकारंकवाहुः
धार्य्यात्म्युषुब्धुं हर्षितंनिरस्तर्देवपुर: करीक्रः।

(व्र) PV 120 (a. Kṛṣṇa-pandita).

(b) ṛkav: PV (printer's error).
(c) ṛyādṛ: PV (MS).

Sraddhāra metre.

Having uprooted the tree that served as a tying post, breaking the chain that bound him and dragging it with his legs, covered all over with ichor, throwing off the ornamental chain that adorned his neck and scattering by his swinging mighty trunk the clouds puṣkara, avartaka and others, and shaking his head violently, this your lordly elephant Devaputra rushes with great impetuosity towards Hari [Lord Viṣṇu or: the horse of the sun]. (A. A. R.).

6997*

उन्मूलित कुच्छीमि पतत्स्तर कृष्णाह हृदातिकुञ्जात
कोणो मात्सु पुराविख्यातमं तम्मेरे रघुणां वरे।
कोपेनाश्यन्ताधुषातदीन्त: प्रह्ण: च चित्तारितो
वसो मैथिलकुव्यया दिशतु न: केसं कटाळात्रुकु:।

(व्र) SR 21. 93, SSB 35. 1.

Śārḍulāvikṛtīda metre.

Seeing the ornamental decoration on the borders of the bosom wiped out by embracing you tight, let there be no anger, dear; I shall draw them again for you, so smilingly said the best of Raghuvir (Śrī-Rāma); may the sprout-like glance which was reddened by anger, broken by the fall of tears and expansive by love of the daughter of Janaka [Sītā] directed towards Rāma grant us all welfare! (A. A. R.)

6998*

उन्मूल्यपया तुलितालाकान्तः
कृष्णाः तत्स जयमेव स्राष्टः।
कुच्च्याश्यावियान्तिमाताना
गन्त वस्त: प्रियतं जलेवः।

(व्र) VS 1870 (a. Jayavardhana), ŚP 3848
The best of men return good for evil, but the low ones do just the contrary; the middling ones take to an even course and there are others who are interested only in themselves. (A. A. R.).

When one who has rendered a service, (is) invested with much power, he cares nothing about his offence. Setting up his services as a banner, he plunders everything. (F. Johnson’s translation).

"This my natural enemy who bears not my sight during night, has now the pride of his beauty suddenly suppressed by the splendour of the face of this lotus-eyed one", it is being overjoyed at this, I ween, oh! beautiful one, that the splendour of the lotus is attached to your feet! (G. Jhā’s translation).

The best of men return good for evil, but the low ones do just the contrary; the middling ones take to an even course and there are others who are interested only in themselves. (A. A. R.).

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The best of men return good for evil, but the low ones do just the contrary; the middling ones take to an even course and there are others who are interested only in themselves. (A. A. R.).

When one who has rendered a service, (is) invested with much power, he cares nothing about his offence. Setting up his services as a banner, he plunders everything. (F. Johnson’s translation).
This is the inborn nature of righteous man, to be kind, to speak pleasantly, and to show boundless affection; did anyone make the moon cool? (F. Edgerton's translation).

7003

7006

7007

7008

The permanent wealth of those who help others is the effort made to help them at the time of need; does a fan made of palmyra leaves collect before hand a lot of gentle breeze? (A. A. R.).
The wise man who, cloud-like, showers benefits on his circle of friends and injury on his foes,—(men) wish him prosperity. (F. Eden Pargiter’s translation).

But those who remember benefits and are the slaves of gratitude, follow even unconsciously, the footsteps of their benefactors.

There is no means like forbearance, which is highly helpful for future, gives rise to many (beneficial) results and destroys enemies, while being itself indestructible. (S. V. Dixit’s translation).

To be devoted in rendering help to all people is always the very nature of the good people; alas! this very elevation (by good deeds) is never-the-less the cause of incessant heart-burn to the wicked. (A. A. R.).

One should have as his chief aim the rendering of help even to an enemy who is interested in doing harm; one should have equanimity of mind in weal or woe; one should be jealous of the cause, never of the result. (A. A. R.).

Help in times of need is the resultant of friendship and harm is the sign of enmity. (T. S. Raghavacharya’s translation).
7019

उपकारानेत्र तु:ने
बिपुलाय: सत्यत्थो निलराम।
मृणुः गतो मृतो वा
निर्वर्तते पारसोऽस:।

(श) BhV 1. 77.
(प्र) SR 47. 104 (a. Rasagangā), SSB 304, 106, SRK 221. 44 (a. Sphuṭālokā), IS 7771, Rasagangā 282. 16-17 and 634. 19-20.

(c) कुसले [वा] Rasagangā.
(b) सत्यत्थो SR, SSB, SRK; महत्याम SR, SSB, SRK.

(d) रोपणप्रवृत्ति पार्वः सकतनः Rasagangā 634 (changes Arya-upagiti metre to Arya-udgiti metre).

Arya-upagiti metre (see note to d).

A man of good qualities though fallen into misfortune extends certainly his generosity; here a calcined and purified quicksilver serves as illustration. (H. D. Sharma’s translation).

7020

उपकारानेत्रायं कुश्ते केवल्कु: च।
साधु: संमानमात्रेण शब्देशामविविधी।

(श) Cr 183 (CR 3. 24, CPS 52. 7). Cf. Nos. 4728, 7021 and भाषानि क्रमसंग्रह ।
(a) शत्सेववर CR (var.), CPS.
(b) गृहः के (कीर्ति CR [var.] ग: tr. CR (var.), CPS.
(c) साधु CR (var.).
(d) भवेशामविविध("क"य) CR (var.); भवेशाम-शामविविधी CR (var.).

Even by rendering help hundreds of times who can captivate the hearts of wicked people? By merely receiving honour for his good deed a good person is ready to sacrifice his life. (A. A. R.).

7021

उपकारानेत्रायत् सारोकाराय सुविस्तरः।
लालनात मीत्युपविचः न प्राणो मीत्युपविचः।

(श) Cr 184 (CL 4. 10, CM 28). Cf. Nos. 4728, 7020 and भाषानि क्रमसंग्रह।
(a) उपकारानेत्रायत् ("शत्सेववर" CL (var.).
(b) भाषानि क्रमसंग्रह: CL (var.); भाषानि क्रमसंग्रह ("ते") CL (var.); सुविस्तर: CL (var.); सुविस्तर: CL (var.).
(c) लालन च CL (var.); अर्जुः ("ले" [ला०] CL (var.); प्रतीपुरविच ("पती") CL (var.); प्रतीपुरविच ("पती") CL (var.); प्रतीपुरविच ("वासः") CL (var.); प्रतीपुरविच ("वासः") CL (var.).
(d) गृहः CL (var.); गृहः CL (var.); गृहः CL (var.); गृहः CL (var.); गृहः CL (var.).

It is impossible to gain the son of a sister even by hundreds of benefits, or by immense gifts, or by affectionate fondlings.

7022

उपकारानेत्रायत् यथा श्रद्धा विस्मृतिः।
पावायुद्धस्माय जीवनमयिक्षणा पुष्यः।

(श) BhPr 41 (a. Buddhīsāgara).

Of the stony-hearted of whom benefit and injury are forgotten the phrase “he liveth” (is used) in vain. (L. H. Gray’s translation).

7023

उपकाराच सोकनां निमित्तमुलमुक्षारमम्।
भविस्तां समाधेऽर्कारसंग्रह ।

(श) SR 165. 526, SSB 497. 526.

The ordinary people are friendly by mutual help, the animals and birds become friends by special causes; the fools are made friends by fear and greed; and the good become friends by merely seeing1 one another. (A. A. R.).

1. At first sight.
A true ally promotes the welfare of his allied king, without expecting to be remunerated in return. A king having (faithful) allies, succeeds with the greatest ease, even in most difficult undertakings. (M. N. Dutt's translation).

Is not a man who is well born ever helping others even in situations where enmity is created? The lover of Rohini [the moon] feeds the tormentor with nectar even when swallowed (by the enemy, Rahu). (A. A. R.).

If it is not useful in helping other people as well as oneself, what is the use of that learning which is but a burden by a (big) collection of books? (A. A. R.).
(a) विवर्तने VS ; शुद्धस्ति [विन] SkV (see b).
(b) वाय[ण]ने [धूरू] SkV (see a) ; सुन्दरी [धूरू]
IS (contra metrum); पापम HJ (printer's error).
(c) भ्रस्तर्य [रस्] IS (sub-metric).

Aryā metre.

Oh ! venerable Earth! how canst thou bear that treacherous man, who, towards
an unsuspecting, pure-minded benefactor, practiseth villainy? (F. Johnson's
translation).

7030

उपकारिणि शीतलनेई वा

साधति यथि तत्त कोणितरुए: ||

अहिते सहसापराभथल्ये

सम्य यथ्य धनं: सतां स धूर्ये: ||

(प्र) VS 256 (a. [?]) Bhaṭṭa-Amṛtavardhana,
SR 49. 163 (a. VS), SSB 307. 167.

Aupacchandasia metre.

What excellence is there if one is full
of human kindness towards one who is
a benefactor or one free from rivalry?
He is the foremost among the good whose
mind is compassionate towards one who
is inimical and has done harm impetuously.
(A. A. R.).

7031

उपकारिणि यः साधुः

साधुवेता तस्य को गुणः: ||

अपकारिणि यः साधुः

स साधुः सदृशृहर्वः ||

(प्र) P (PP 4. 60, Pts 4. 108 and 1. 247,
PtsK 4. 72 and 1. 277, PM 4. 66), Cr
185 (CR 5. 40, CVNS 10. 22, CNG
119, CNT IV 104, CNM 50, CnT II
27. 12, CnT VII 61, CPS 122. 40) (in
some texts cd/ab), VCs 4. 10 (in Q
ad/cb; in E cd om.), Vet 8. 9.

(प्र) SP 233, SH 533, SPR 884. 3 (a. Jaina-
Paṇcatantra), VP 1. 42, SRK 12.
19 cd/ab (a. SP), SRM 1. 3. 68, SR
46. 40 (a. P), SSB 302. 41, IS 1281.

(a) उपकारिणि ("क") PP (var.); साधुस् CR
(var.); साधु PP (var.).
(b) के गुणः: CR (var.); गुणः: IS.
(c) साधुस् CR (var.).
(d) साधुस्ते तस्य को गुणः: SH; साधुस्ते CR(var.);
इन्हेते (उ) PP, PtsK 1. 277; इन्हेते [उ] PP (var.).

And is there any saintlihood / in
recompensing good with good? / But
worthy men go seeking still / the saints
returning good for ill. (A. W. Ryder's
translation).

7032

उपकारेऽक्ततंवः

अपकारे कृततता ।

विवर्तयु गुणेती

कहूँ: ध्याति विवर्तयोऽ॥

(प्र) SRHt 194. 85 (a. Kapphaṇakāvya,
but not found there).

Gratitude towards one who is a
benefactor and ingratitude [enmity] to-
wards one who does injury—these two
are the qualities due to worldly attachment;
but in the case of a superior man it is
just the reverse. (A. A. R.).

7033

उपकारेऽत्ततं

न सहस्ते सुक्ष्मित्तमाः

आपस्तवित द्वाराध्यः निश्वुखः मन्नित्वमः ॥

(प्र) VS 202 (a. [?] Vyāsamuni), SR 80. 24
(a. VS), SSB 354. 27 (a. Vyāsamuni).

(b) अनुक्रम्यस्ताः VS (var.).
(c) द्वाराध्यः: VS (var.).

When help is rendered to them they
are pained, they do not tolerate others' sympathy, they do not allow themselves
to be served even during calamities: Thus
high-minded men are ever worried (for
the sake of others). (A. A. R.).
are the sun and the moon quite near to
the lotus and the lily? (A. A. R.).

7037

(\textit{sr} SuM 9. 7, Kpr 4. 24, KA\textit{P} 15-16,
Amd 38. 70.
(a) यद्र or तद्र Amd; नाम [तत्र] KA\textit{P};
विपुलस्ते SuM (var.).
(b) \textit{प्र} भरा tr. Amd (var.); \textit{चिर} [प्र] Amd
(var.).
(c) नर्तकिन्द्र \textit{SuM} (var.).
(d) निर्मिति SuM (var.).

Drutavilambita metre.

Thou hast acted quite benevolently
towards me! What more is to be said!
Thou hast exhibited extreme goodness.
Oh! friend, mayst thou live for a hundred
years, always behaving as thou hast done
in this case! (G. Jhā’s translation).

7038

(\textit{sr} \textit{Su} \textit{P} 352, VS 416 (a. Ravigupta), SR
57. 128 (a. \textit{SP}), SSB 319. 130 (a. Ravi-
gupta), IS 1283. Cf. ABORI 45
(p. 149. 16). (Cf. \textit{रे} \textit{कश्विन्चक्कोपालनम्}).
(a) \textit{सु}ह्रदयम् \textit{SP}, VS, SR, SSB.
(b) इति \textit{सु}ह्रदयान्वित \textit{VS} (\textit{contra metrum}).
(c) हृदया तह \textit{स्वामिन्यम्} VS; \textit{विभिन्नम्} \textit{SP}, SR,
SSB; \textit{हृदयात्} \textit{स्वामिन्यसिद्धम्} or \textit{नेदु}; \textit{स्वामिन्यसिद्धम्} \textit{SP (MS),

7034

उपकरणी नीचानाम् अपकारी छि जायते \textit{II}

यद-पश्चात् भूजानां केवल विज्ञानाम् \textit{II}

(\textit{sr}) NT 96, TP 389, IS 7482. (Variant of
Nos. 7067 and 7068).

Service rendered to a low person
brings only disadvantage; enjoyment of
milk increases only the poison of snakes.

7035

उपकरणी नीचानाम् \textit{II}

अप्कारी \textit{II}

गुरुस्वरूपः \textit{II}

हृदि सत्यवत् मन: \textit{II}

(\textit{sr}) R (R [Bar] Kiśkindhākanda 527\textit{I} 2-3,

(\textit{sr}) IS 1277 and 1282, Pr 365.

(a) उपकार: कृतज्ञः R (G); गुरुस्वरूपः \textit{[वर्ण]}
R (var.).

(c) अप्कारी R (G); कृतज्ञः R (var.);
प्रतिस्वरूपः R (var.).

A chivalrous man feels grateful for
the help he gets from others and does
them a good deed in return; but an un-
grateful wretch is disdained by all.
(T. S. Raghavacharya’s translation).

उपकरणेऽच सिद्धानाम स्वरूपसिद्धानाम.

उपकरणीपर्व नीचानाम(?)पर्वतीय समयोज्यानाम.

उपकरणेऽच सिद्धानाम(?)पर्वतीय समयोज्यानाम.

7036

उपकरणेऽच सिद्धानाम(?)पर्वतीय समयोज्यानाम.

14.

(c) गुरु...तो SRHt (MS).
(d) \textit{पर्व} om. SRHt (MS); \textit{मुख्य} [पर्व] SRHt.

If (the process of) receiving and
rendering help is done from afar that
indeed is (true) friendship; see (the truth);
(d) उद्दूलोऽऽ SP, VS, SSB; उद्दूलो SP (MS).

Aryā metre.

The wicked never takes into consideration that someone has rendered him a great service; the fire given to a priest in order that he takes it in his care, indeed burns his hand, if he holds it.

7039

उपकुलतवत्वायेऽऽ
नाश्चतित्वयं कृतिप्रमोदस्मीति।

पवसापि सिद्धरूपोऽऽ
वज्रत हि महुरो न पिनुबयः।

(प्र) Dvi 98.

Aryā metre.

Even when a man renders help to an ignoble person he should not feel satisfied that he has done something pleasant; even though it is watered at the roots with milk, the (bitter) margosa tree does not become sweet. (A. A. R.).

7040∗

उपकुलतवत्वा भोतरत्वायेऽऽ हृदे: शशिलेखया

मनसानिर्देशं: पत्रयुद्य्ययोगस्यंस्निकतस्म।

कृतित्वयं तेन स्थिरं योगसमर्थनमःवरं

वदि न मयःसर्वायम धीर: सहेत पवसिनंः।

(प्र) VS 872.

Hariṇī metre.

The sea conferred a benefit on Lord Viśnū by giving him Laksānī and the gem [kaustubha]; on the enemy of Cupid [Śiva] by giving him the crescent moon and on all gods with nectar; how else does he possess great everlasting fame if he has not bravely put up with the pain of being churned? (A. A. R.).

7041

उपकुलिरेव खलनात

श्रेष्ठ गरीयसो मवति हेतुः।

अनुकुलाचरणेन हि

कृत्यति व्यायामोऽस्मि।

(प्र) Dvi 105.

(प्र) VS 417 (a. Prakāśavarṣa), SRHt 44. 58 (a. Capphaladeva), SR 158. 188 (a. VS), SSB 321. 195 (a. Prakāśa- varṣa).

Aryā-upagiti metre.

Rendering help to the wicked people becomes the cause of great danger to themselves; by doing things according to their wishes diseases indeed become acute. (A. A. R.).

1. Get angry very much.

7042

उपकुलासाधितत्त्वम्

श्वासाधित्वम्: गणवत्ति नो गुणिनः।

अज्ञयति हि प्रकाशं

दीप्तिष्व भवेद: स्वाज्ज्वहः।

(प्र) VS 250, SR 48. 147 (a. VS), SSB 306. 151.

Aryā-upagiti metre.

Due to their innate attachment for helping others the virtuous do not mind even harm to themselves; the wicks [flames] of lamps produce light (even) at the cost of burning their own parts. (A. A. R.).

7043

उपकुल्य मवति हुरतः

परतः: प्रत्युपाधरस्थाहः।

इत्येव हि सत्यवशिष्या: भवति कार्यं कोटिकविचलम्।

(प्र) SRHt 211. 24 (a. Kir, but not found in the NSP edition), SSSN 156. 19 (a. Bhāravi).

Viyogini metre.
Having rendered help to others the great people move far away lest there should be help in return; this is the unique kind of hard-heartedness which the great, who are resplendent with goodness, possess. (A. A. R.).

The creator of night [the moon] agitates violently even the (mighty) lord of rivers [the ocean] who clings firmly to the shores with his strong wave-like arms. What wonder, then, if the same moon agitated the scions of Yadu who were reduced to tenderness by being in love. (S. Bhaskaran Nair’s translation).

If the foe is not unwilling to enter into a treaty, a king should establish peace with him by deputing his ambassadors, and finish what he has undertaken as desirable, as soon as possible. On the other hand, he should sow dissension among his partizans and thereby help his own advancement. (M. N. Dutt’s translation).

When the forest-fire envelops the huge forest which is the pride of the three worlds, herds of (wild) buffaloes run away in all directions as if they were darkness in embodied form. (A. A. R.).

Most courtiers cast envious glances, too, even on the cloak of the lover who has left them; they would strip him of it and leave him naked, even when they have received more money than they hoped. (F. Powy’s Mather’s translation).
A man may know the remedy, / but if he has no money, what's the use? / He is like one sitting without a goad / on the head of an elephant in rut. (D. H. Ingalls's translation).

J. D. H. Ingall has: "a must elephant".

The customary presents and conciliations of the deceitful lover have already been rejected through the words of my friend; if he were to utter now hard-hearted words, I shall go to him under the pretext of anger. (A. A. R.).

Drutavilambita metre.
The bunch of blossoms of the tilaka-tree fully developed in its parts by means of white pollens and coming in contact with swarms of bees appeared of a like-beauty with the pearls in the ornament worn in the hair. (M. R. Kale's translation).

7053

उपवित्रेयं परेश्वसमयंतः

स्वमति कालवशात् बलवानापि।

तपति मन्युष्यसिद्धर्मेवप्राप्तः

नं न कस्मिन्सद्भांनिरोच्छवत्॥

(अ) Śiś 6. 63.

(आ) SR 347. 8 (a. Śiś), SSB 225. 10 (a. Magha).

Drutavilambita metre.

When the enemies have become powerful, even a strong man becomes impotent by adverse times; in the month of maṅga, when the sun is mid-rayed, it is unable to do harm [melt] great masses of snow.

(A. A. R.).

7054

उपचन्दनापि दत्तवं वलिले सान्तिमिलतना।

सम्पूलख गाराधारिकः

अप्रयच्छन् गत: कायम्॥

(अ) SRHt 153. 2, SSSN 118. 2.

(आ) अर्थसूची SRHt (MS).

If anybody wants to have peace, he should impart to the mighty one his dues, even by persuasion; thus by not passing on (their share to the Pāṇḍava-s), Duryodhana [the son of Gāndhāri] perished along with his kith and kin.

(S. Bhaskaran Nair's translation).

7055

उपवित्रेयुपपेक्षेषु

बुधपेत्येव च तत्कलम्।

यवस्त्रसुपुरुषेऽभी।॥

(अ) Mn 7. 197.

MS-IV. 23

(आ) Smṛtitattva 742, PSDh 1. 1 ; p. 459. 11-2, SRHt 162. 3 ab only (a. MBh).

(आ) उपवित्रेयु पदश व (var.).

(ब) युधिष्ठिरवेष व PSdh ; युधिष्ठिरवेष व SRHt.

(ग) युधिष्ठिरवेषः व Smṛtitattva.

(घ) अवर्यान्यवेषः व Smṛtitattva.

Let him³ instigate to rebellion those who are open to such instigations, let him be informed of his foe's doings, and, when fate is propitious, let him fight without fear, trying to conquer. (G. Bühler's translation).

1. The king.

7056

उपजाम: कुतलये

तन्मारकोपमस्तवः।

आदु दीपधितत्त्पतिपुरुषः।

सान्तिमेहानिवानिल:॥

(अ) Śiś 2. 99.

(च) दीपधितत्त्पति Śiś (S. V. Dixit's ed.) (printer's error).

Just as wind flares up burning fuel, even the slightest instigation from him [Śiṣupāla] will soon enrage them [the group of kings], as they are already inimical to you². (S. Bhaskaran Nair's translation).

1. Ministerial advice of Uddhava to Śri-Krṣṇa.

7057

उपवित्रसिद्धराजारोगोऽहस्तमस्तुत्त्रोपरियम्।

दुर्गम्य लघुनोपायायम्

चतवार: काविता इति॥


(आ) IS 1284, Pr 365.

(च) चिराचौरो: IS.

(घ) युधिष्ठिर: or योधिष्ठिर: or युधिष्ठिर: HP; योधिष्ठिर: HH; युधिष्ठिर: HS.

The four expedients for the capture of a fort are declared (to be) these: disunion¹, a protracted siege, assault (and) storming. (F. Johnson's translation).

1. Or: treachery.
(१) Kir 2. 47.
Viyoqini metre.

He, overweening with pride, would make the (other) kings susceptible to dissension by insulting them. Even (ordinary) people do not tolerate an insult; what to speak then of kings who excel the world in lustre. (S. V. Dixit’s translation).

When a hereditary minister, who has attained the limit of the goodwill of his lord, won over to his side, by his secret whispering into his ears, seeks protection of an enemy, there would be a fall of the lord of the earth, without any doubt. (G. R. Nandargikar’s translation).

As the lower lip of the blue-lily-eyed damsel was being scorched by her very hot breaths, the coloured juice of the fresh betel leaves was unable to bring it into a wet condition. (A. A. R.).

The lord of waters [the sea] served the digit of the moon for his own increase (of waves)—the moon which is always charming and which has descended to the region of the sky; like a (clever) merchant who increases his own capital by serving a rich man who is innocent of trading secrets and who has come to the business centre. (A. A. R.).
Cherished learning, like service under a good king, instructs a person in the knowledge of the world, gives wealth and pleases the mind and also acts as a prop to attain greatness. (A. A. R.).

7064

उपदेश विषु: शुद्ध सत्तास्न ततुपदेशिन।
श्रायमयते न गुणमाय व: कामचमंिमालिनू।

(अ) माल 2. 9. (Cf. A. Schargé's Kālidāsa-
Lexicon I. 2; p. 23).

(ब) विचारान [3] माल (var.).

Wise men consider that the instruction given by a teacher is pure when the same is found to be without any fault by such as you, as they consider gold to be pure when it does not get blackened in fire. (C. R. Devadhar's translation).

7065

उपदेशार्थानां नरानां हितमिर्द्धात्म।
परस्मिनिनितोले कव्यसं नोपपलि।

(अ) प (PP 4. 59, Pts 4. 107, PtsK 4. 71,
PM 4. 65).

(ब्र) SPR 954. 7 (a. Jaina-Pañcatantra);
IS 1285.

(ब) उपदेशाओऽ। Pts.

(ब्र) इह लोके पर्वते च Pts.

Disaster cannot threaten / the man of sterling worth / who offers helpful counsel— / in heaven, or on earth. (A. W. Ryder's translation).

7066

उपदेशो न दातव्यो यादेशे तादेशे नरे।
श्रव्यवादाभः शुद्धी शृंगारीहोता।

(अ) P (PP 4. 55, Pts 1. 390 and 4. 97 and
101, PtsK 1. 435 and 439, PM 166),
Cr 1274 (CNN 73),


(ब्र) ShD (T) 166, NS (T) 3.

(ब) यादेशे (यादेशे om.) M in PP; जने [न] Pts 1. 390, PtsK.

(ब्र) चक्रक कपिमुखम् SuB.

(ब्र) समुहा निमुहा ह्रता SuB; सुप्रां निनिम्रा ह्रतम्
CNN (MS); सुप्रां PP (P in PP as
above); निमुहा psl PPr in PP; ह्रत: Cr.

Give counsel only when it fits / to such as seek the best. / The foolish monkey broke to bits / the sparrow's cozy nest. (A. W. Ryder's translation).

उपदेशोपदेशां see No. 7065.

7067

उपदेशो हि मूर्खानां कोरादव्रेव शमाय न।
पयो:पानं चुज्जनांम् विद्यवादंत्यात्म न।

(अ) सुक्रानिति 4. 1. 19. Variant of Nos.
7034 and 7068.

Advice to fools only angers them and is not conducive to peace; the drinking of milk by serpents only increases poison and not for immunity from death. (A. A. R.).

7068

उपदेशो हि मूर्खानां क्रोकोपानं न यातवे।
पयो:पानं चुज्जनानं केलं विद्यवर्मन्तः।

(अ) Cr 186 (Cv 4. 17, CNW 73, CNN
55, CNP II 153, CNI I 85, CNG 142,
CNT IV 141, CNM 139, CNMN 105,
CNSC 107 cd|ab, CNSI 107 cd|ab,
CNL 5 cd|ab, CNSIV 70, Cnt II 19.
8, Cnt III 52. 3, Cnt VIII 88, Cnt I
36), P (Pts 1. 389, PtsK 1. 434),
H (HJ 3. 4, HS 5. 4, HM 3. 4, HP
3. 4, HN 3. 4, HK 3. 4, HH 73. 6-7,
HC 96. 17-18) cd|ab, BhŚ 431

(श्र) ŚP 418 (a. C), SRHt 41. 25 (a. Pratāpa or Pratāparudra), SR 39. 4 (a. P) and 54. 10, SSB 292. 4 (a. C) and 314. 11, Sama 2 न 15, SRK 36. 24 (a. Sphutaśloka), SuM 23. 21, SuB 13. B. 8, JSuB 209. 6 (a. C), VP 8. 26, TP 389, NT 96, GSL 50, Sma 2. 12, SRS 1. 1. 26, SRM 1. 1. 52 and 2. 1. 105, SSD 2. f. 131b, SSV 683, SU 1532, IS 1287 and 7482, SuBh 151 (cf. Subh 276).

(इ) ShD (T) 239, PrŚ (C) 90.

(a) उपकारोप्य ("कारण") TP, NT; नीचाना ("च") BhŚ (var.), SuB, SRHt, Sama, SR 54, SSB 314, SRM, TP, NT; सुर्वर्णा (?) Cr (var.); सूर्याणां SuM (var.).

(b) यशस्वाने हि जावते TP, NT, Sama, SR 54, SSB 314, SRM; यशस्वाने यथोपय यथस यस CN (var.); प्रकाश ("श्री") य CN (var.).

(c) पवयान Cr (var.); पवयान......"पवयान: CNI I; भुजेन्द्र ŚRHT.

(d) विषया व....."ये Cr (var.).

A draught of milk (is) only an increasing of serpent’s venom; thus, good advice [of ministers] to the exasperation, not to the conciliation, of fools. (F. Johnson’s translation).

उपद्यानुमया च see No. 7069.

7069

उपद्यानुमया च भवं भोक्ता महेश्वरः।
परमाशेषि चापुजीतोऽकेशिष्मनु गुरवः। (श्र) MBh (MBh [Bh] 6. 35. 22 = BhG 13. 22).

(a) उपद्यान मभ (var.).

(b) कफः य भोक्ता [च] मभ (var.).

(d) परं मभ (var.).

The onlooker and consenter, / the supporter, experiencer, great Lord, / the supreme soul also is declared to be / the highest spirit, in this body. (F. Edgerton’s translation).

7070-1

उपद्यानुमया: सम्प्रृ ऐः ऐः मभ:...बुद्धमयूः।
तेषस्य सर्वं परीन्देशः
सातुराणां: कुताहक्षमूः।
उपरेते धैर्ये वस्त्रमूः
उपेश्चत तत्त्वो भस्मात।
उपाय वुधवा सैवा
तयामात्यान् परीन्देशः।


(a) उपायः कोः KN (BJ).

(b) ब्राह्मणः KN (BJ).

(c) तत्स्य KN (BJ).

(g) वुधवा KN (BJ); सैवाः (KJ).

All the actions and omissions of a king should be examined by his loyal attendants, whose honesty has been tested by the upadha-s and who follow up their schemes until they are successful.

Upadha is so called because it brings people near the king and can make them enter into his service. Upadha-s are the means for testing honesty, and by these a king should try his dependents. (M. N. Dutt’s translation).

7072

...... ......

उपविवित्त्वद्वितीयः श्रीनी
कनकवर्त्ये परं परीक्षणम्।

(अ) Kaph 5. 16 ed.

Viyogini metre.
There is no use testing him after he has undergone the three tests, just as there is no use testing gold after it has passed thrice through the fire. (G. Shankar's translation).

7073

When danger threatens, a wise mind must follow any way whatever, be it great or humble, which may lead to safety. Did not the D缠en-crowned, woman-fashion, adorn with bracelets his arms like elephant's trunks, that could wield mighty weapons and were marked with the bruises of the bow-string? (F. Edgerton's translation).

1. Arjuna.

7075

They do not resort to prohibited prayer-halls, houses and food, and are the best of sages always in their bodily actions, words and thoughts; performing the prescribed religious observances and casting away all delusions of the world, may these sages who have vanquished the foes of anger lead me on to beatitude. (A. A. R.).

7074

Accumulated wealth and a good friend are similar in that both are acquired through a great store of merit, preserved with effort and are protective in prosperity as well as in adversity. (S. Bhaskaran Nair's translation).

उपनबुलिने महापलायः: see No. 7076.

7076

उपनबुलिने महापलायः:

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उपनबुलिने महापलायः: see No. 7076.
The great *palaśa*-tree growing on the brink of a river with its hand of a (*palaśa*) leaf raised by a breeze, seems to offer libations of water to the trees which had lost their lives in a forest conflagration. (A. A. R.).

knowing the proper time to do the right things they never leave off the study of the writings of *yavana*-s [foreigners] at an age when they ought to be studying the sacred scriptures alone. (A. A. R.).

The sun brings sweat to the cheeks of southern girls / and keeps them busy shaking what seem to be / sudden intrusions of buds from the garlands at their ears; / drops which sweeten the rouge of turmeric / but smart where lover’s nails have cut. (D. H. H. Ingalls’s translation).

The initiation into sacred study and the sacrament of marriage are mainly considered as festive occasions, on account of the (evil) effect of the Iron age; not

The Upaniṣads have been studied; and even the Gitā has, alas! been made a subject of meditation. Still, oh! the
moon-faced one does not go out of the abode of her mind. (H. D. Sharma’s translation).

7081

उपनिषतात्लीयासारांमयादर्शात
परिवर्तकतुंद्रश्रीसारात्मयाकरणंः।
पवनरातिकल्वीरिधारय: प्रतीक्षणं
विस्तिरतं वलिलुक्तं पायरागारणुः॥

(प्र) Skm (Skm [B] 2014, Skm [POS] 5, 3. 4), Sar 3. 12 (p. 317).

(a) शास्त्रायः Sar.

Mālinī metre.

The ox getting the full blast of the pouring rain which was falling slantingly by the force of the wind, enters the hut of the rustic whose entrance was blocked by the handle of a plough and in which the household utensils were hastily moved away by the apprehensive housewife. (A. A. R.).

1. The vessels being mud-pots.

7082

उपनिषतातितोऽय:
संसारविकायाविचारवाचयायुः।
सततव्यवस्थामयाः
तार्थतिति जतायु बहुनेकः॥

(प्र) SMH 3. 23.

(c) शास्त्रायः SMH (var.).

(d) बाहुल्यनामेकः [वा वा] SMH (var.) (contra metrum).

Aryā metre.

In the ocean of worldly life which is agitated by the passion-waves of the people, one man can safely take the mass of people across if he has the ship of correct policies and has a good man as his helmsman. (A. A. R.).

7083

उपनिषताय कलमुक्तवं
कर्तवं सत्यविपरिकक्षकः हृतिः।
शोषणोऽससारांनिनयतः
ववछलने श्रामिगुप्तालमः॥

(प्र) Ārs 2. 130.

(प्र) SG 334 (a. Govardhana).

(a) कलमुक्तवं SG.

Aryā metre.

Bringing a kuṭa-maṇi of rice (as fee) the frightened farmhand tells the physician that a (peculiar) disease has appeared on the bosom of his wife, which is red in colour and crescent-shaped. (A. A. R.).

1. A stupid man.
2. Nail-marks, due to her being faithless to her husband.

7084

उपनिषताय नियमसमयः
विविध च मे वशमातमपनीयः।
तन्मौप्रक्ष: एव
क्षणे कृतवेद वलिलासिः॥

(प्र) Ārs 2. 137.

Aryā metre.

Having brought the lover who has been ignorant of the appointed time to the rendezvous and ignoring the passionate state of my mind you have begun to depart [come to an end], oh! night, just when our dalliance has commenced, as does the female messenger (after bringing the lover). (A. A. R.).

7085

उपनिषताय वचनस्याः
नुज्ञानमुच्छतायात्मा विस्तुः॥
एक: स भवज्जीविः
सविनी गारिमाण तत्सुः॥

(प्र) Ārs 2. 118.

Aryā metre.
Having brought a (rich) lover for dalliance through clever persons, he has made you, friend, affluent, and hence it is but proper that he should enjoy your special favour, just as the Mandara mountain at whose side the serpent was wounded as the churning-rope by the gods and brought forth the goddess Lakṣmī, should have that special honour (of helping the gods). (A. A. R.).

7086

उपनेतुमण्त्रि उपरिराजः

कुच्योर्च्चरूण तरसा कलिताम्

रससोहितस्मुच्चरा: सहसा

परिरथ्य कर्षन व्यूहस्पदः

(ए) Śiś 9. 72.

(ब्र) SR 310. 4 (a. Śiś), SSB 163. 6 (a. Māgha).

(द) व्यूहस्पदः SR (contra metrum) (in some editions only).

Pramitākṣṛa metre.

When the lover suddenly approached her, the young woman rose up all of a sudden as if attempting to fly into the sky with the aid (of wings in the form) of her breasts; but the lover embraced her at once and thus obstructed her (from flying into the sky!). (A. A. R.).

7087

उपनिरिचरणाना नोपदेशः करविता: ।

स्वसंवेदनसबेदः- सारा: सहस्योतकयः

(ब्र) VS 142 (a. Arcitadeva or Acintadeva or Amṛtadeva), SR 39. 21 (a. VS), SSB 293. 21 (a. Arcitadeva).

Ever fresh by being reasoned and proper, not flat by offering (unpalatable) advice, and filled with the essence of one's own elevating experiences are the words of poets who are also appreciative critics. (A. A. R.).

7088

उपन्नं ननु सिरं सप्तस्वत्त्वं यथमेव ।

देवीनां मातुलीणां च प्रतिष्ठानां त्वमयरावम् ॥

(ए) Ragh 1. 60. (Cf. A. Scharpē's Kālidāsa-Lexicon 1. 4 ; p. 25).

(ब्र) VyVi 243. 15-16, KHpK 251. 365.

(द्र) प्रतिष्ठाना Ragh (var.); प्रतिकर्ता VyVi.

That welfare should reign in all the seven elements of my state is a matter of course; since you are the averter of all the calamities that might befall me, whether coming from gods or from men. (M. R. Kale's translation).

7089

उपपदररं गोविवया: परिरथ्यजलावणाः

सर्विनिमयं मार्गस्तु तावं भवद्धृतिरिहण्यताम् ।

इति विनिमयं रत्नाकोकः क्यापि हुतानावः

चरणलिङ्गकाशोद्वंचनवाहतः क्यकुस्कुकः ॥

(ए) JS 372. 22 (a. Bhaṭṭendurāja), Skm (Skm [B] 908, Skm [POS] 2. 87. 3), Suvṛ in Kṣ (RP) ad 2. 30 (60), (a. Bhaṭṭendurāja), Kpr 7. 265, KaP 239. 7-10, KHpK 268. 407.

(a) गोविवया: Kpr (Bhandarkar ed.) (printer's error).

(b) ब्रह्मसयताम् Kpr (var.); Suvṛ (printer's error); ब्रह्मसयताम् Skm; ब्रह्मसयताम् Skm (var.); ब्रह्मसयताम् JS.

Harini metre.

Oh! travellers, give up the road that goes by the Godāvarī, look out for another road. For there the red abōka has his fresh sprouts shooting forth, being operated upon by the lotus-feet of some mischievous woman. (G. Jha's translation).
Cast your glance beyond the hedge and guess / what cool-rayed orb is this / that wanders on the earth without its deer. / The cakora's of the park, who feed on only nectar, / follow as she scatters moonlight / white as ripened parrot-plum. (D. H. H. Ingalls's translation).

7092

Upalbojhī kāsu rājupūrī
vyoṣṭhāvojṣṭavāvant vadhapat: 1
alā taya sāvī hi jīvibhīnā nē
dīvō māmaṁ  và japitāṁ ēka: 1

(Va) VS 1269.

Upajāti metre (Upendravajrā and Indravajrā).

Is she calamitous being or is she the princess, is she the essence of moonlight or the fall of a thunder-bolt? Enough of her, or she is my very life-breath. Fie upon me, or I alone am the most fortunate¹. (A. A. R.).

1. Raving of a lover.

7093

Upalbojū pātumro mānilavānt
tvāmēv vishchand vishvamāyisā 1
khetre rāve: yālayaṁ kośākim k:
āyātāmsukhāāsdahānam oṁ: 1

(Ad) Śiś 1. 38.

(Va) Alm 114, Amd 275. 777.

(Va) Amd (var.).

Vaniśastha metre.

Oh! supporter of the universe, you alone are capable of protecting this universe, harassed by those puffed up by pride. Who except the sun can clear the sky which is rendered dark by the pitchy darkness of the night? (S. V. Dixit's translation).
7094* 
उपमुख्यमुखप्रेमकरलोको निजीं भूजं 
विरवध दिवसीपि गण्डमण्डले। 
निःजनाथियों साधकानि विद्याय सावरं 
स्वप्नविज स्तनाभिषकारुपमुखो गुम्भा।
(व्र) SR 321. 16, SSB 181. 16.

Mañjugbhāṣīṅi metre.

Having placed his own hand as a pillow for the lotus-eyed one, and resting his face on her broad cheek, his thigh resting on hers and placing his charming hand on her bosom, the young man sleeps happily. (A. A. R.).

7095
उपमुखुक्तं यथा वासः तस्मो वा मृतिता यथा।
एवं राज्याय परीक्ष्यत: समयोऽपि निरर्थः।
(अ) R (R [Bar] 3. 31. 18, R [B] 3. 33. 19, 

(a) उपमुखुक्तं R (var.); वर्ज्ज्ज R (var.).
(b) शिपर्स्य or हि or च [वा] R (var.); विवृत्तिता 
[सा वृक्ष R (var.).
(c) तथा विदे पदे श्रव्य R (var.); राज्य तथा 
[र्] R (var.); राज्यात्मिक or राज्य R (var.).
(d) संविधा or संशया or स समयोऽर R (var.); 
निरर्थः R (var.).

A deposed king though capable, is as useless as a cast-off garment or used garland of flowers. (T. S. Raghavacharya’s translation).

7096* 
उपमुख्यमुखविरवधोकः 
जनिताधररागचेदनपारसमृद्धियोऽि 
पितारि सुतेश्च न वेया 
रोितिहा तात ततेति।
(व्र) VS 2336 (a. Dāmodaragupta), ŚP 4051

(a. Kṣemendra), Pad 84. 2. (Kṣemendra), PV 800 (a. Rāmajitī), SR 364. 32, 
SSB 256. 46, SRK 292. 11 (a. Rāsikājivana), SRM 2. 2. 321, RJ 1306 (a. 
Kṣemendra), Kav p. 47.

(a) उपमुखुक्तं ŚP, VS; वर्ज्ज्जः ŚP.
(b) विवृत्तिता [च] SRK (contra metrum).
(c) हि [वा] ŚP, SR, SSB, SRK.
(d) तथा विदे पदे SRK (contra metrum).

Arya-upagiti metre.

Due to the fear of the loss of red colour on her lower lip which was produced by chewing the special khadira betel roll, the harlot does not weep and cry out, ‘Oh alas! father, father’, even when he has died! (A. A. R.).

7097
उपमुख्यमुखविरवधोकः 
धाङ्गातन मूसिलिनिरर्मियोऽि व्र 
कः खेलकर्त्तियोऽं 
पश्यु भाष्यतमत्सत्रप्रतियोऽि।
(व्र) SMH 8. 14.
(b) निरर्मितियोऽं SMH (var.).

Arya-giti metre.

Who will (care to) see the sun resembling the god of death and (acting like) a lion that moves in the sky, who, having eaten the entire ox-like Taurus runs for the enjoyment of the herd of deer in the form of the constellation of mrgailā [the fifth lunar mansion]? (A. A. R.).

7098
उपमुखुक्तं न जननित्तं 
कदाचि कृपया क्रणः 
आफळमः समानोऽि 
कुष्कुरारो लेहः बिद्यया।
(व्र) Cr 1275 (CPS 374. 4).
Except undergoing its full course (good or bad), there is no other way of its coming to an end; such is the bondage of the fruit of previous actions: who is capable of changing its nature? (A. A. R.).

7101

Wealth is for enjoyment, it saves one’s life; if a king [or: person] does not protect the land, of what use is his life or wealth? (A. A. R.).

7102

One has to enjoy the fruits of one’s good deeds as well as those of sinful ones done previously. One should therefore do only those actions which are compulsorily enjoined on one and avoid those which are left to one’s option (thereby one will avoid all troubles in future). (A. A. R.).

7103

The wealth of the persons who shrink from its enjoyment and are bent upon gathering riches remains at their house, like one’s own daughter, just for another’s sake. (J. Shastri’s translation).
(d) सबव्यास तच्छ (तात) शोभनं MBh (var.); सवेतसर MBh (var.); शोभन्ते or शोभनं [१७८४] शद्यमित्रसमागमनंबिंति
वनितायानि रचनीयम: ॥
(अ) Ragh 9. 38. (Cf. A. Scharpe's Kālidāsa-
Lexicon I. 4; p. 141).
(आ) SR 332. 48, SSb 198. 53.
(द्र) शमविन्दां प्रियसंज्ञनाति खुलम् / असहया सह
श्रावती निन्द्या Ragh (var.).

Drutavilamita metre.

The night-lady wronged by the spring
and with the colour of her face polish
owing to the rise of the cool-rayed [or :
wanting in ardent love] moon, grew thin
like a youthful damsel that does not
obtain the happiness of the coveted
company (of her lover). (M. R. Kale's
translation).

उपमाजुकुलेवं see No. 7166.
उपयुक्त यथा वातः (वर्तन) see No. 7095.
उपयुक्तविरोधीतक- see No. 7096.

7107
उपरि क्रयरबन्धमचेरथ प्रवितिताण्युली
विजुलतमन्त्रे वियत्संवद्या विहृन्ता
विक्रमदत्तसहामिना श्रापनेंवकेपोलया
कुञ्जलयवदलस्विद्धियाथः प्रहिता दुः: ॥
(ब्र) SkV 509, Skm (Skm [B] 1078, Skm
[POS] 2. 121. 3) (a. Parameśvara), Kav
p. 51.
(a) १स्त्रीयनां Skm; १ताज्ञिनीनां Skm (B);
हाराज्ञिनीनां Skm (POS), श्रद्धौरी Skm
(var.).
(b) विज्ञुमुः SkV (printer's error); १भृज्यते
Skm; विद्वृष्ट यत् Skm (var.).
(c) १स्त्रीदा Skm.
(d) १प्रकाशनिदिधः SkV (var.); पिन्हिता [१७८५]
Skm (var.).

Hariṇī metre.
The slender maid turned sideways, stretching up her arms, / her fingers knotted in the chignon of her braid; / and thus revealing the corner of her eye, / her cheek and half her breast, / she cast bright glances that might be taken / for a garland of bright waterlily petals. (D. H. H. Ingalls’s translation).

7108

उपरि करवालादम्—उपरि घमं घनप\n
The slender maid turned sideways, stretching up her arms, / her fingers knotted in the chignon of her braid; / and thus revealing the corner of her eye, / her cheek and half her breast, / she cast bright glances that might be taken / for a garland of bright waterlily petals. (D. H. H. Ingalls’s translation).

7109

उपरि गिरिंगश्चति सवर्णं

Havam...
How can the mind of a wayfarer be not disturbed at the sight of his head being canopied with raining clouds, the sidelong hills being filled with peacocks dancing with pleasure, and the soil beneath his feet being covered with flowers and roots? (P. G. Nath’s translation).

Overhead is the deep thunder of clouds, the beloved is far away. What is this that has come to pass! On the Himālayas grow the herbs of supernatural efficacy, whereas the serpent is seated on the head. (M. R. Kale’s translation).

Above, a thick layer of clouds and far away my love. I’ve fallen in the case they tell of: / “On the snowy mountains grows the magic herb, / but the snake is on your head.” (D. H. H. Ingalls’s translation of SkV).

When a young lady begged for the flowers (seen) high up in the tree, her lover, desiring to embrace her cleverly, said to the unsuspecting damsel who was high-bosomed, ‘Take it yourself’, and lifted her up in his arms! (A. A. R.).

Aryā metre.
There is, oh! friend, over the palmyra tree an unique disc of the autumnal full moon; and there too goes on the practice of martial music with a flute that corrupts all family traditions. (A. A. R.).

1. Śrī-Kṛṣṇa.
2. Enticing the Gopi-s with his flute.

7114*

Uparalitamāvatītaśasti

विरलि तनुविन्दुश्रृंग मध्यदेशे ।
असवशजनलयाणयोविरोद्
हुदयमावहुंति महामूल्यम्॥

(घ) Mṛch 3. 22.
(a) Uparalitam Mṛch (var.).

Puspitāgrā metre.

The bricks are drawn away below, above; / the tops is narrow, but the centre wide; / as if the great house-heart had burst with pride, / fearing lest the unworthy share its love. (A. W. Ryder’s translation).

Uparatamāvīta: Purāṇa see No. 7116.
Uparatamāvītaṁ see No. 7224.
Uparatamāvītamāvatītaḥ see No. 7111.

7115*

Uparatamāvītaṁ भवते सम
बलेयं गृहिणं हुस्मलेव।
सरस ्इव नवनिताना
तवमाययं राप्यस बसल्ल पुनः॥

(घ) Ārs 2. 132.

Āryā metre.

This girl (of whom you are jealous), my dear wife, just floats on the surface like a flock of swans; but, like the stalk of the lotus going deep in a lake, you ever live in the innermost thoughts of my heart. (A. A. R.).

Uparatamāvītaṁ see No. 7161.

7116*

Uparatamāvītaṁ भवते सम
बलेयं गृहिणं हुस्मलेव।
सरस ्इव नवनिताना
तवमाययं राप्यस बसल्ल पुनः॥

(घ) SuM App. II 15, RJ 706 (p. 107. 79) a|cb, Any 144. 26, SR 266. 299, SSB 86. 1.
(a) Uparatamāvītaṁ परिषाधिता(घण्डिता Any)
SuM, Any ; Uparatamāvītaṁ भवते RSA.
(c) puṣṭir-addhita(घण्डिता) Any.
(d) कामिनिः RSA.

Drutavilambita metre.

Thrown over your well-developed bosom like a canvas tent of the monarch of love [Cupid], with a view to vanquishing the triumphant Lord Śiva there shines, charming lady, your bodice. (A. A. R.).

7117*

Uparatamāvīta: Kūra: कुरास् वेलसभुमयो
वहति पवन: पंसुवर्तयं व्रह: सरसी रस:॥
अहुं न जहस्ते प्राणातस्त्वव किस्मवन्यम्
यदि न भवतः पत्रश्रव विशालित महीर्ष्टः॥

(घ) Skm (Skm [B] 1917, Skm [POS] 4. 56. 2) (a. Purusena).

Harini metre.

Cruel is the sun above and harsh below are the hilly regions, the wind blows scattering dust and scanty is water in lakes; Alas! the travellers would surely have been deprived of their lives were it not for the umbrella of your leaves, oh! (good) tree. (A. A. R.).
7118

UPARIRU VISHU—UPARYANTE

How can outward devotion help one
to cross the ocean of worldly life (to attain
liberation) if it is devoid of firm roots
within (heart-felt devotion)? The nilika
[blue flies], however thickly gathered, are
not seen capable of bearing the load of
water (when it rains). (A. A. R.).

UPARISYA YADAM NARAS SEE NO. 7119.

7119

UPARISYA YADA NARAS RASATE KAUSHUKA RASAM
VAPIROTAM RANAM AYAM SARVAKAM JATO VAYAM

(A) Vet I. 13 (wrongly marked 15).

(Pras) IS 1291, Pr 365.

(а) UPARISYA Vet (most texts).

(c) TARA or YATAR or TAPA RANAM Vet (var.);
    TADITA [Pras] Vet (var.).

(d) VIBALAMANAM or "KAAPITAM" or "KAAPITAM"
    Vet (var.).

When a woman enjoys with her
impassioned lover lying over him, that is
known as ‘reversed enjoyment’; and this is
a favourite of all impassioned lovers.
(A. A. R.).

7120

UPARISYA BHEKISESTHU NIRMUKTA TAARKAYET KALODA
NAHIV PRAKRAMA DEEPA VARAASA TAABRI VAAHIKA

(Pras) Pad 88. 37 (a. Lakşmanā).

7121

UPAVRITTA SVASAAN
MUNYO NAARASITAM NA VIBALITAM.
STURANTAM MUNYAM: KI
KASTHU VIBALITAM KANAPASHAMME.

(Pras) Vaidi 74.

ARYA-UDGITI METRE.

The sages control their breath (for
long periods), they eat not, nor do they
drink; why are they praised by the good
people? They are not moved at the
sight of gold1. (A. A. R.).

1. Literally: They place the desire for
gold in their throats.

7122

UPAVRITTI: SITRASA CHASTOTE SASTHUM.
KRTAAYATVARAMASTAASAH.
ABHAAJITAM VIJAYAT.

(Pras) JS 362.3 (a. Suktisahasra).

Walking on the peaks of that
mountain which were situated far above the
sun, the Siddha demigods, afraid of the
sun’s rays hold their umbrellas under
neath. (A. A. R.).

7123

UPAVRITTI VATAMAYAHAHA TENE BHUUVASAH SAHASTITI.
GAJANAHA TUNE VIJAYAMHAA ETLAVE JIVITASITA.

(Pras) SP 1912.
Seeing the rainbow possessing various colours without a string attached to it and lacking stability the wayfarers get frightened, as people do on seeing a worthless country which is clearly of mixed castes, deficient in good qualities and lacking in stability (of government). (A. A. R.).

1. The beautiful rainbow inflames the passion of the separated lover.

All men wish to attain to gradual superiority of position. To gratify this wish they strive to the best of their power. The result, however, does not agree with their wish. (P. C. Roy's translation).

Gold is proved by a touchstone; a man is said to be proved by his conduct in business; an ox is proved by a burden; but there is no known way of proving women. (F. Edgerton's translation).

(A) VS 1735 (a. Vṛddhi).

(a) °u° or °uk° or °u° or °uk° Mudr (var.).

MS-IV. 25
1790

(c) रस्ता मुद्र (var.).
(d) विनिम्यक्त Mudr (var.); विनिमित् Alm.

Mālinī metre.

Here is a piece of stone to break the cowdung cakes; here is a pile of kuśa-grass brought by boys; the house also, with its crumbling walls, appears to have bent down at the edge of the roof due to his sacrificial fuel exposed to dry. (R. S. Walimbe's translation).

7128

उपवनवासप्राप्तायणेऽः लक्ष्यवर्णः
विद्युतीयमेश्वरायोऽयोऽग्नियोऽ-
स्वच्छित्विश्लेषको वश्यो गङ्गानाहः

(स) SR 334. 127 SSB 202. 8.

Mālinī metre.

Receiving celebrity by giving instruction in dancing to the trees in the garden and sporting in water in the company of charming girls of lotuses, the dear friend of Cupid, the southern breeze, who is proficient in breaking the serene pose of sages, has made his appearance. (A. A. R.).

7129

उपवनवासमालिकायामः
कल्याणः या परिवर्तिते युजन्ति
परिवर्तितोर्ववित्तानि कर्मान्वयः
अपरिवर्तितानि कथं विधायते तथै

(ब्र) Candraśākha (Bibl. Ind.) 4. 6.
(a) उपवनः Caṅ (var.); अल्लकाः Caṅ (var.).
(b) परजनः Caṅ (var.); अच्छोनानाम Caṅ (var.).

Puṣpitaṅga metre.

You feel fatigued even when you make a garland of navamālīka-flowers of the garden. How will you do all the work which is fit for a maid-servant, and with which you are not acquainted? (S. D. Gupta's translation).

1. Words of the king to the princess.

7130

उपवनप्रसवनप्राप्तत्
अल्लकर्ताराम यवज्जनाति
परिपरिच्छल्लो तद्युज्जनताय
अनुसन्धान खुचो संपदोद्रुपितःस्वः

(अ) Śiśa 7. 27.
(b) श्रवन्ति यवज्जनागणस्य Śiśa (var.).

Puṣpitaṅga metre.

Being proficient in flying along with the sylvan zephyrs, the bees reached the region rendered fragrant by the maidens; thus those who follow the lofty ones have indeed prosperity in front of them. (A. A. R.)

7131

उपवनसिप पारिष्ठायनम्
विमलतय तत्र श्रीविस्मितं धायति
शालिकरितार्ये पूर्वे व
क्रियापरिपक्षं न युवाय रणाम परिपक्षं

(अ) ŚP 2170.

Puṣpitaṅga metre.

Like a pleasure-garden sunk in the midst of waters it bore the reflection due to the clearness of its water; it appeared to be filled with a mass of moonbeams, and in some parts, the water easily approached, such a lake was indeed for their happiness. (A. A. R.).

7132

उपवनसिपलाणाऽऽर्लपयोऽ
भरमयनमस्तानाः काबाधाः
समयानित्वालं कामिनाः
काव्यितं प्रवृत्तं मधयानस: त

(च) Nāṭyaśāstra 16. 60.

Pāṭuvṛtta metre.
The month of caitra with lotus-buds in the garden-lakes, songs of bees and cuckoos, and the playful movements of intoxicated women, is announcing its smart manners. (M. Ghosh's translation).

1. In Nātyaśāstra quoted as an example of the Puṣvṛtta or Puṭavṛtta or Puṣa metre.

7133
उपविषयति नृपे-उपसमक्षात्
केनविवेदने बा जनेनोति।
निन्जेश्वरालाविभिन्तम्
आतमगतितय सेवते युष्टि।

(श्र) SMH 4. 51.
Āryā-giti metre.

When appointed by the government (king) or when offered by some person or other, the common man settles himself (in service); the man of intelligence, on the other hand, looks well whether the place is suitable for residence and has appropriate company and (then) takes up the service. (A. A. R.).

7134
उपविषयः समामध्ये यो न वल्कि स्कृन्ति वचः।
तस्माद दृष्टे स प्रायोऽत्य यो न यो ब्रीष्येत्र कृतम्।

(श्रा) IS 1293.
(d) न्यायो [न यो] Pts, PtsK, IS ; (suggested change: न यो).

One who does not speak clearly while seated in the court of justice should be discarded forthwith; so also one who does not speak the truth. (S. Bhaskaran Nair's translation).

7135
उपविषयति परमप्परासोर
नृपमानसंहृ तब वातयसः।

सुरसाखिमोक्षकुमुदमृङ्ग
नमनय तद्य यत्वात्मात्मा।

(श्र) Vidy 799 (a. Aniruddha Ārma).
Pramitakṣarā metre.

The heavenly courtezans are playing on lutes praising your fame of giving gifts, oh ! king Mānasimha; they do so due to their desire to get the flowers from the tops of the divine wish-granting trees which bend low as their pride has been humbled (by you). (A. A. R.).

7136
उपसमक्षाः विशालोजातः फल्य धान्यिष्टां
भवति विवेकः भारस्मो वर्द्धत विभ्रमसमृः।
निन्जेश्वराः स नासा न यत्वति हि विद्विषा
जननिन्युसं शालेबर्जः न जातु व्यास्कुपर्।

(श्र) Śānt 3. 23. Cf. फलमुपासमो।
(श्र) SkV 1361, Pad 91. 59 (a. Bilhaṇa-śataka), SR 383. 249, KH 5. 21-24. IS 1294.

(a) उपसमक्षार्देः ब्रह्मसमक्षार्देः उपसमक्षार्देः नासार्देः
ब्रह्मसमक्षार्देः नासार्देः।

(b) विवेको नासा, SR, Pad, KH ; यत्वारस्म-स्तदुः (यत्वारस्मो वर्द्ध्यायस्म K) ;

(c) विवेको नासा, SR, Pad ; न निन्युस: ।
कहाँसिवः फलान्तसमीते KH ; प्रकृतिनियता

(d) जननिन्युसं शालेवर्जः न जातु व्यास्कुपर्।

Hariṇī metre,
Knowledge is the seed which bears tranquillity. / Of him who hopes for wealth from it instead / the effort will prove vain. And what is strange in this? / All things have fixed results nor alter from their kind; / a grain of rice will never send up barley. (D. H. H. Ingalls's translation).

7137

उपसवन्तमेव—उपसर्गम्: प्र°

प्रवलितवसानां रमितरामसः

रामायणिन हुमणं

श्रेयविनं हर्तु यो वृद्धिम्।

(१) SSg 9.

Āryā metre.

May the day, like a lamp, which is free from the thunder of clouds, in which the wick-like faces of the quarters are brightened and which pleases the wife and is very pleasant, remove all evil influences, like the Rāmāyāna in which Meghanāda was vanquished, the ten-faced Rāvana was burnt by divine missiles and by which Śrī-Rāma gets pleased (with the devotees). (A. A. R.).

7138

उपसौंचं सहयता:

सिद्धिरस्य सहस्से बसति।

दलवति कुलानि करियां

किल हरिपरिवढ़: सिंह।।

(१) JS 416. 1 (a. Vallabhadeva).

Āryā metre.

Helpers to the brave are mere ornaments, their success depends upon their own bravery; the lion, forsooth, accompanied by a deer, tears to pieces herds of elephants. (A. A. R.).

7139

उपसध्यमारत ततु सामुतः

विकारेऽयथ तत्तथामशितहः।

कर्नशमस्तत्वयंधिल सताम्

उचित ज्युर्चतंत्रस्य पदम्।

(१) Śiś 9. 5.

(१) SR 294. 34 (a. Śiś), SSB 135. 36 (a. Māgha).

Pramitākṣara metre.

At the time of evening twilight the rays of the hot-rayed sun remained [were scattered] at the peaks of the (setting) mountain; even at the times of adversity it is but proper that the good people should occupy a place of eminence. (A. A. R.).

7140

उपसर्गाः प्रवलितस्य सहयताः

मिलिक्योष्पिन्तं तवारातिः

सोपसर्गाः सत्र कथम्।

(१) VS 2467. (a from Pāṇini's Aṣṭādhyāyī 1. 4. 59).

That upasarga-s [prepositions] are prefixed to verbs [devoting action] is approved and authorised by the grammarian Pāṇini; how is it that your enemy (oh! king,) is full of calamities [with upasarga-s] even when he does no action? (A. A. R.).

7141**

उपसर्गाः प्रवलितो

बृद्धेवास्यामिनी योगिनः।

वे तांति संवर्त्त्यामिनि समासिन निबोध ने।।

(१) SP 4518.

Certain troubles come to afflict the sages even when they have realized the self; what they are, I shall now tell you concisely; know it from me. (A. A. R.),
Safe is he who runs away from fearful danger, a foreign invasion, a famine and association with bad men. (K. Raghunathji's translation).

Though the sages have overcome a number of troubles, these calamities raise their heads again and trouble them; and they are (of three kinds) being born of goodness, energy and inertia. (A. A. R.).

To the prince, due to the fruition of the meritorious deeds done previously, a dog coming in front of him touches [scratches] its head with its right leg or does some other action on the right side; it is thus a giver of sovereignty of the surrounding lands, (A. A. R.),

1. They may renounce the world and become ascetics.
What should the wise one forthwith and earnestly do, if the god of death stands before him? He should in word and deed think only of the lotus-feet of the enemy of Mura [Lord Viṣṇu] who brings joy and who strikes the god of death.

7148

उपरिभेदे विष्कर्तव एवं पुंसां
समस्तमात्र: परिमीलतेन:।
अवार्त बायो नाहि तूतरुषेषः
विगृहस्क फळचतु प्रतिभाषाते भेद:।

(ण) BhPr 155 (a. Vilasavati),
(व) JS 407. 42, Vjy 224. 2 (p. 142).
(द) सार्वजनिक हामसून° JS ; केश: BhPr.

Upendra vajra metre.

During the hours of distress the inner strength of the persons is tested. When the wind is not blowing there seems to be no difference between a mountain and a cotton-heap. (J. Shastri's translation).

1. J. Shastri om. : inner [अन्तः].

7149

उपरिभेदे विवाहेच व च बले यथे तथा विशो।
समतिरते यो विवाह स मृत्यु जायते ह्वमः।।

(ण) SH 713.
(व) मूले SH ; (suggested change : मूला).

When a marriage, giving of a donation or a sacrifice is about to be performed, the person who causes an obstacle to them is re-born as a worm when he dies. (A. A. R.).

7150°

उपदरणं विभावां
संहरणं सकलदुरिरजालस्य।
उद्दरणं संसारात्
चरणं व: अभेःसहारतु विभवते।।

(ण) SP 92 (a. Vidyāraṇya-[Srīcarana]),

AP 86, SR 4. 25 (a. ŚP), SSB 7. 21.

Ārya-giti metre.

The harbringer of all prosperity, the destroyer of every kind of misfortune, and uplifter from the bondage of the world is (the worship at) the feet of the Lord of the universe; may it be for your welfare! (A. A. R.).

7151**

उपहासार्वविश्वा दूत्या
नान्वाकायास्त्त: परस्य।
अथ चरंभोगमुद्गारे
परस्यमित्वोऽकनम्।।

(प्रत) ŚP 40.

(The subject-matter of Śrāṅgadharas-Paddhati also includes) the jokes cut by the female messenger, and thereafter by the mistress (who is in love), and then the mutual sight of the lovers (in close proximity) during love-in-enjoyment. (A. A. R.).

7152*

उपहितं तिलिराशियमिवा
मुकुलजलमथोरेत दिशुके।
प्रणवितीय नास्त्तमस्यन्त
प्रमद्या मदयाचित्तत्वज्जा।।

(प्रत) Ragh 9.31. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 139 [9. 27]).
(b) कुमुम° [गुम्] Ragh (var.) ; अरोकः [श्यो] Ragh (var.).
(d) मदयाचित्° Ragh (var.).

Drutavilambita metre.

The collection of buds on the kimiūka-tree produced by the vernal beauty shone like the ornaments (in the form) of nail-marks impressed by a young woman, deprived of her bashfulness by intoxication, on (the body of) her lover. (M. R. Kale's translation).
7153

उपाध्युक्ताध्यायः यावतेन सर्वाणि राजयाते यतः ।
अवज्ञा नित्याते तेन सर्व परिचयाद् भ्रमरः ॥

(श्र) H (HJ 2. 100, HS 2. 96, HM 2. 100, HK 2. 99, HP 2. 90, HN 2. 89, HH 55. 26–56, I, HC 73. 16-17).
(श्र) Sama 1 उ 14, IS 1298.
(a) सपिण्यूठीष H (but B in HP as above); सपिण्यूठीष IS.
(b) केवलः [“ते यतः” HJ; नृप [व] HP.

A minister being made the companion of (a king’s) private amusements, plays the king himself unchecked; from familiarity, contempt is infallibly shown by him always. (F. Johnson’s translation).

7153 A*

उपाध्युक्ताध्यायः यावतेन सर्वाणि राजयाते यतः ।
बाल्यमयः कि पवयो विरेये
रोमावली खल्लालोक्यनायः ॥

(श्र) SH 1733 (a. Rāmacāna for Rāmacandra), (cf. Pdt CLXXV).
(a) उपाध्युक्ताध्यायः SH (contra metrum).
(b) गतः साप्त अ श.

Upajáti metre (Upendravajra and Indravajra).

The line of the abdominal hair of the wagtail-eyed damsel who has just been approached by the (incoming) freshness of youthfulness resembles as if it were the path of the outgoing splendour of childhood, as it is blackened by the dripping of the torrents of collyrium-mixed tears. (S. Bhaskaran Nair’s translation).

7154*

उपाध्युक्ताध्यायः तस्य तहत्तिनिनिन्ति
स्वह्रा नवं लिमि-मातं पर्यः ॥

(श्र) AIK 13. 16-17, Cit 10. 17-18 and 48. 13-14.
(a) उपाध्युक्ताध्यायः Kum (var.).
(b) स्वयं [व] AIK.
(c) श्रविमिस्तः Kum (var.).
(d) वह्रुं (“ह”) गाजखः इव प्रताहस्कु नुम Kum (var.).

Upajāti metre (Indravajra and Upendravajra).

The sun of a thousand rays held his umbrella made fresh by the divine artist Viśvakarman. Having his head not far from its silk, Śiva appeared as one whose head the Gaṅgā was falling. (H. H. Wilson’s translation).

7155

उपाध्युक्ताध्यायः यावतेन सर्वाणि राजयाते यतः ।
असलिक्ष्यातास्तवु विनुभवनाहारि अवि गुणः ।
अवि रामबंत्या यथेष्ठस्य वस्ते: कोणसुमथि:
स कि नालीवधो भूतित्वमकस्य चतुचिंततः ॥

(श्र) Skm (Skm [B] 1720, Skm [POS] 4. 16.5) (a. [Dharmādhikarāṇika-]Rudra), SR 82. 46, SSB 357. 56.
(a) गुणानां [भावाद्व] SR, SSB.
(b) “हाद्वि” SR, SSB.
(d) न वद्विण्य [विए] SR, SSB.

Śikharinī metre.

As long as there is not a material cause like your honour to appreciate the qualities of the meritorious, even the merits that deserve to be appreciated by the three worlds are considered to be worthless; did not the kaustubha-gem, before it adorned the chest of Lord Viṣṇu lie in the bed of the sea? Did any one hear about it anywhere? (A. A. R.).
They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a foetus. There is no greater sinner in the world than such men. (P. C. Roy's translation, slightly changed).

A teacher, a physician, a guarantor and an engaged mistress, a midwife, and a female messenger, having accomplished the purpose (of their assignments) are equal to a blade of grass.
(श्री) Dayabhāga 11. 4. 3, VirŚ 478. 10-11, Parāśara-mādhava-ācāra 304, Smṛti-
candrikā-sanśkāra 92, Madanapārijāta 21 (beginning), SPR 970. 1 (a. Mn), Daṁpat 40, SSap 392, IS 1300.

(a) उपाध्यायवर SPR ; उपाध्यायांशा Vas, MBh, Bhāvīṣya-purā.

(c) पितुवृत्तवष्टं Vas, MBh ; पितु : शतसुरं MBh ; (सह्यं) पितुमाता Bhāvīṣya-purā, SPR.

The teacher\(^1\) is ten times more venerable than a sub-teacher\(^2\), the father a hundred times more than the teacher, but the mother a thousand times more than the father. (G. Bühler’s translation).

1. Acarya.
2. Upadhyāya.

7160*

उपालब्ध तत्त्व पाना : पुनरणि सरों मार्गितिकि यदाहाव व्रजल विस्ताव विनीतत्वतमारा: 
इति शारावधेवरमस्वयुद्धपयोऽविद्यति : कम्यानि न पुनरुपतार : कम्यमि \(\ddagger\)।


(a) उपालव्यां Skm ; सतायन : Prasanna ; कपिलि JS ; सरोऽरमं (sic !) Prasanna.

(b) स्वेभल्लं Skm, Sar, Amd ; बिहरत् (त) Skm; बिहरति Prasanna ; बिलवीन [बिलवी] JS, Sar, Amd.

(c) कम्यावेजंशयः Prasanna ; कम्यमच्छुं Skm ; कम्यत्वस्य Sar.

Śikharinī metre.

MS-IV. 26

A pond is by the way and fit to grace your journey. / Pure it is, oh! travellers; approach and taste the joy / of putting off your weariness. / From the salty sea beyond, / its waters plowed by mighty sharks, / retreat alone will save you; / do not enter. (D. H. H. Ingalls’s translation).

7161

उपानन्तो च यो दच्छत्व पाल्मन्ते ह्रिमोलमे। सोपिण लोकसमान्तिति देवतादिमृजितात् \(\ddagger\)।

(श्री) MBh (Bh) Anuśāsanaparvan App. I. No.14 l. 433+MBh (Bh) 13. 98. 21ab.

(र) SS (OJ) 212.

(a) लु [च] MBh (var.).

(b) स्वालकाय हिन्दाय चं MBh (var.).

(पा) उपानन्त तु यो दच्छत्वहृदान्तेहसनमविविदी SS (OJ).

(d) शाश्वताबधरमस्वं MBh (var.); देवार् MBh (var.); प्रविं [प्रवी] MBh (var.); आवित: SS (OJ), MBh (var.).

He who gives as a gift a pair of sandals to a Brāhmaṇa who is a worthy recipient, he too attains such noble regions (after death) that are highly honoured by the celestial ones. (A. A. R.).

उपानन्त तु यो दच्छत् see No. 7161.

7162

उपानानीत पुराण परमात्मकाण्य महत्ता समयानवरंिर समयमयुस्लोतन्नघु:। परो ब्रुते लाभ: कपिलकणिनात्सन्वततारोऽपनेनि गायवं यदि तद्विः लाभोस्मुल:।

(श्री) SR 237. 50, SSB 635. 11.

Śikharinī metre.
Inhaling from afar the fragrance brought on by the breeze, the bee came to it covetous of sweet honey; any gain is a far cry; if he escapes with his life from the angry serpent in the sandal tree that itself may be reckoned as a great gain. (A. A. R.).

7163

In a wise man should think of what is expedient, but he should also think of what is inexpedient. While the foolish heron was looking on, his young were eaten by the mongooses. (F. Edgerton's translation).

7165

If a servant adopts some (peculiar) line for serving his master, the latter without judgment takes him, indeed, to be fit for that very (line). (M. A. Stein's translation).
(a) उपायानकुलः प्रमाणः यतं र (var.).
(b) ब्रह्मलोकः संग्रहः कथा महाशयां (संग्रहः अर्थात् संसारे) योगींसच्चायणेन (संग्रहः अर्थात् संसारे) प्रकटः र (var.).
(c) अग्रवर्गायेतः (var.).
(d) योगवाचनानि कथयेत् योगः योगः (सरोर्नेरे) स बर्दैवे (बाधे) र (var.); स्वाभाविकः योगः हे २ स्वाभाविकः र (var.).

He who does not check the propensities of a clever and learned adviser, who takes delight in teasing the subordinates, who desires wealth, though valorous, is easily crushed in the end. (T. S. Raghavacharya’s translation).

7167

उपायापत्त कथाः प्रमाणः अग्रवर्गायेतः संग्रहः प्रमाणः 
महाशयां अग्रवर्गायेतः संग्रहः प्रकटः र अग्रवर्गायेतः संग्रहः प्रश्नः सदा 

(अ) शुक्रनिधि 3.56. (in some texts 3.57 cd–3.58).

A person should be resourceful and know how to act, he should grasp the underlying truth and have brightness of conception; he should always be devoted to righteousness and turn his face away from thoughts of other women; he should be a speaker and guess others’ thoughts correctly; full of interesting anecdotes; he should take care that his words are not contradicted (due to error). (A. A. R.).

उपायानि पुरुषाकारः नीतिसाधनः प्रमाणः र अग्रवर्गायेतः संग्रहः प्रकटः र अग्रवर्गायेतः संग्रहः प्रश्नः सदा 

उपायानि पुरुषाकारः नीतिसाधनः प्रमाणः र अग्रवर्गायेतः संग्रहः प्रकटः र अग्रवर्गायेतः संग्रहः प्रश्नः सदा 

(अ) शुक्रनिधि 3.211.

Whatever is presented to friends, kinsmen and relations, during marriages and such other occasions—all these are customary and may be considered as given in modesty. (A. A. R.).

7169

उपायापत्त कथाः प्रमाणः अग्रवर्गायेतः संग्रहः प्रमाणः अग्रवर्गायेतः संग्रहः प्रश्नः सदा 

(ब) SRHt 151.2 (a. C).
(५) निविवेठा [भूग. Km. BI].

By proper means, a king should desire to obtain his ends; considering (the advantages or otherwise of) the times, he should fall upon his enemy. Over-much reliance on valour and energy often-times becomes the source of repentance. (M. N. Dutt’s translation).

7170

उपायामित्तस्य प्रमाणः निष्ठावर्गः प्रमाणः अग्रवर्गायेतः संग्रहः प्रमाणः अग्रवर्गायेतः संग्रहः प्रश्नः सदा 

(अ) Śīś 2.80.
(ब) SSap 534 ab.
(५) निविवेठा: (sic) Śīś (D).

The objectives of a careless persons, even if he adopts the right means, are (often) lost; a sleepy hunter, even in his protective pit, cannot kill any animals. (S. V. Dixit’s translation).

उपायः सर्वेऽति विचारः नीतिसाधनः प्रमाणः अग्रवर्गायेतः संग्रहः प्रमाणः अग्रवर्गायेतः संग्रहः प्रश्नः सदा 

उपायः सर्वेऽति विचारः नीतिसाधनः प्रमाणः अग्रवर्गायेतः संग्रहः प्रमाणः अग्रवर्गायेतः संग्रहः प्रश्नः सदा 

(अ) P (Pts 1.17, PtsK 1.10).
(ब) IS 1303.
(५) पक्षरसंस्कृ: Pts.
(५) बोधयो: [वैध] PtsK.
(द) उपायः: [वैध] PtsK.

Commerce is considered as the only means to gain money; all other means are uncertain.
Expedients, devices, stratagems involve but waste of time. Striking the enemy without delay is the only way to success. (M. S. Bhandare's translation).

A victory over an enemy gained by ruse will not be gained by weapons; who knows the ruse, though he is of small stature, will not be defeated even by valorous persons.

That which could not be accomplished by prowess may be effected by stratagem. A hen crow, by (means of) a gold chain, caused a black serpent to be put to death. (F. Johnson's translation).
(a) RA 5. 23, IS 1306.

(d) गढ़ता है; "कर्मनि IS.

That may be accomplished by stratagem, which could not be accomplished by prowess. An elephant was deprived of life by a jackal going along a miry road. (F. Johnson’s translation).

7176

उपायर्थम्-उपायविता ।

उपायविता भविष्यति संकल्पयथ कुजये। II


(a) उपायर्थम् Bhar (KM); उपायर्थरथ वका: Bhar (var.).

(द्र) संकल्पयथ Bhar (var.); खुजये: Bhar (var.).

I know that even by employing the (four) expedients of policy it is impossible to overcome these princes. But if we neglect to take notice of them, they will be invincible even in thought. (M. S. Bhandare’s translation).

7177**

उपायर्थव ते: काले चतुःथः: गुणयोगिते: ।

मेण्टिकोनिविनासलम्य राज्य जातं संकेतनतम्। II

(व्र) JS 1. 7.

(ञ) मेण्टिको JS (var.); ऐण्णिविनास-JS (var.).

The four means of success against enemies being well employed at the proper time, the kingdom of the Mailugi [Moghul ?] king ever remained at the height of glory. (A. A. R.).

उपायो न कयो मदृष्पृ see No. 7173.

7178

उपायवितातातां त्र्याम एव हि रक्षणम्।

तदार्थस्तत्संबन्धां परिवाहः इद्यामसिद्दाम्। II


(ञ) Old Syriac I. 2, Ru 13.

(a) उपायविज्ञाना…प्रातः PS(var.); उपायविता CV (var.); विद्वा [व] CV, CPS, H (but HP, HN, HS [var.] as above), VC (but M as above), VS, SR, SSB, NV, SSH, Sama, Kav; वर्तुमान [व] HS (var.); विद्वानाः [व] CPS; द्रष्यानाः [व] PS (var.).

(b) योगा विचित्रलक्ष्मी (sic !) CV (var.); स्वामायम् VCSR (var.); एको [ए] IS; सूर्यां [र] SuM; कारांन् CV (var.), VCSR (var.), PtsK, SuM (var.).

(c) तदार्थोऽ PS, PP (var.), VCSR, Sub; तदार्थोऽ CV (var.); तदार्थोऽ PT; केवलोऽ [त] VSS; द्वयायमान (CV (var.); संसायम् [न] CV (var.).

(d) परिवाहध्वनिस्तिप्रिस SPR; परिवाहध्वनिस्तिप्रिः CV(var.); परिवाह PT (var.); परिवाह CV (var.); परिवाह ("तीर्; "सत्) CV (var.); परिवाह CV (var.), PS (var.); द्वयायम् CV (var.); स्वामायमानः Sub.

Of goods that are acquired, distribution is the one true means of preservation; it is like an outlet-drain for waters pent up within the belly of a pond. (F. Edgerton’s translation).
The fair maiden’s arms, accompanied each by an auspicious conch-bracelet, shone forth, as if they were each attended by a young lotus-stalk to learn the art of being soft from the arms. (K. K. Handiqui’s translation).

7182

उपेशक्षोये वरस सुदृढः । ।

स्मृतियुक्तम् विरामातः

समूलायं विनिख्वति चन्दः ।

ब्हक्तः ब्हक्तः (=11. 27).

(c) श्रेष्ठी: ब्हक्तः (var.).

Upendravajra metre.

Of an enemy whose senses are uncontrolled, who is swayed by pride and the like, whose state-policy has vanished, the growth—which causing discontent ruins him in the end after having destroyed his original possessions—is indeed to be neglected. (S. and K. Ray’s translation).

7183

उपेशित: श्रीस्नेवलोपि यशोः ।

प्रमाणवैण्यम् उपेशित: ।

साध्योपि सूर्या प्रगम ततोज्जातः

असीतत्त्त्वं व्याधिरिल अयात्तिः

P (PP 1. 171, Pts 1. 235, PtsK 1. 244).


Upajāti metre (Indravajrā and Upendra-vajrā)

Some men permit a petty fee / through purblind heedlessness to grow, / till he who played a petty role / grows, like disease, beyond control. (A. W. Ryder’s translation).
Honour is for kings among the things which may be neglected for the sake of their advantage. But for self-respecting persons it is one of those things which must be saved, even at the sacrifice of their life. (M. A. Stein's translation).

A dog waits upon him that throws a clod, and bites the clod (retrieves), but a lion disregards the arrow, and gazes at him that discharges the arrow. (A. Bloomfield's translation).

Supported by a solvent treasury and an efficient army, assisted by his ministers and officers of state, and secure in his own castle, a central monarch should direct his attention to the consolidation of his kingdom. (M. N. Dutt's translation).

Rucirā metre.
Having resorted to another dame with the strong desire to embrace her closely, you have stolen [transferred to your chest] the sandal paste (which had been applied over her bosom); (again) as a result of the swift kissing her eyes you bear (on your lips) the marks of collyrium (transferred from her eyes); thus oh! dear, through these is known the fact of your (faithless) act. (S. Bhaskaran Nair's translation).

उपेत्ति धीयते यशमाद् see No. 7071.

7189*

उपेत्ति धारारिभ सहित्र वहवात्वत्तिकरः

पुरो नागामवृक्षनुवृक्तिः परवें दस्तः।

कार्यचिलवानिः प्ररितरति तोलानि जगते

गुणं वा दोषं या गणयथि न यद्वत्त्वत्तिः॥


(ब) बहृति [सः] Skm ; बहवत्स SkV (var.).

(छ) न° त्र. Skm.

Śikharinī metre.

See yonder cloud / who travels to the salty sea, / endures the buffets of the winds / and is even torn to shreds ; / who still pours forth for all the earth / the water he has gained at such a price. / He does not set himself as judge of good or bad / who falls in love with charity. (D. H. H. Ingalls's translation).

उपेत्ति ध्वनमण्डली see No. 6772.

उपेत्ति सस्यं परिणामरस्मयता see No. 7190.

7190*

उपेत्ति सस्यं परिणामरस्मयता

नवोभावात्वत्तिकरः भभि।

नवें पुणं: संप्रवेशं संस्तवतिष्यं

तिरोहितं प्रेम धनायमादिष्यः॥

(अ) Kir 4. 22.

(ब) SR 344. 18 (a. Kir), SSB 219. 25 (a. Bharavi), SuMañ 159.

(ङ) शर्व [स°] SuMañ ; परिणामरस्मता Kir (var.).

(ब) ॐ दूलास वा SuMañ, SR, SSB ; मह्मु सुMañ, SR, SSB.

Varṇāstha metre.

The corn in the fields had become charming by its ripeness, the rivers are not impetuous, the grounds are free of mud, by the presence of the newer qualities (of the autumn), the firm and familiar attachment to the charms of the rainy season has now become eclipsed. (A. A. R.).

7191*

उपेत्ति धारारिभ पवेन सा

मवेनसा मनुरुस्तेन योजिता।

न योजितमहामाद्रा मुनातिपतां

पता पिताप तपाय समाह नेयते॥

(अ) KāD 3. 52.

(ब) KāD (T) 3. 52.

(च) "वाजिता KāD (Calc. Uni. ed.), KāD(T).

(छ) तावाच ममास [ता° न°] KāD (var.).

Varṇāstha metre.

That damsel though attached to me, but being infatuated with youthful sensitiveness towards me and pining through suppressed love for me, has caused so much anguish to me. (K. Ray's translation).
The twilight [or: the heroine’s face] with twinkling stars [or: shining pupils] was illuminated [or: kissed] by the moon [or: the hero] glowing red [or: overcome by emotion] so suddenly [or: with such love] that the entire mass of darkness [or: black garment] disappearing in the east [or: slipping even in front], due to illumination [or: love] was not at all noticed. (K. Krishnamoorthy’s translation in Dhw [POS 92]).

The first item of serving water has come along with the side-dish of tamarind; run away, oh! run away, you all who have been deprived of the course of rice. (A. A. R.).
Wise men speak only of two (persons) as the removers of the fatigue of those who have done their duty by timely gifts (of rain and wealth, respectively)—viz., of Indra and of the king Daśaratha, a descendant of the king Manu. (M. R. Kale’s translation).

Even the sage Pāṇini opined1 that both sexes should indulge in passion, when he said that salvation was for eunuchs2.

A virtuous person has the ability to overcome the danger which affects both himself and his enemy; just as both the elephant and (its enemy), the crocodile, were able to cross the danger affecting both of them (through the efforts of the elephant alone)3. (S. Bhaskaran Nair’s translation).

1. The anecdote in the Bhāgavata-purāṇa, (8.2-4) where the elephant whose leg is caught in the mouth of a crocodile, prays to Lord Viṣṇu who gives salvation to both the elephant and the crocodile.

Drutavilambita metre.
SSSN 160. 4 (a. Sakalavidyadhara).

(a) उपस्थितित्व भो" SSSN.
(b) सूचना: SSSN.

For the two, the miser and the munificent, there is no desire to enjoy; their amassed wealth is for others’ use. But, lo! there is a big difference: (the one gives willingly, but the other with reluctance). (S. Bhaskaran Nair’s translation).

7203
उभयोऽभुते प्राकृती किरद स्वयम् मेलनं तत् ।
एकः न हि हस्तेन ज्ञाति तत्तत्वावलम् ॥

(प्र) Nisam 2. 70.

(Only) if there be a meeting of two, can it be pleasurable for both. (Joyous) clapping is impossible with a single hand. (S. Bhaskaran Nair’s translation).

7204
उभायां गतिनिर्वेशं गर्भस्य ऋणस्य च।
हृदस्वाभिरेच गमं वेदती प्राणयुक्तं ॥

(अ) Cr 1277 (CNP II 252, CM 29, cf. CNPN 108). (Cf. विद्याम् ऋणं च गर्भस्तु [Cr 1951]).
(a) उभायां CNP II.
(b) गर्भस्य CNP II.
(c) हृदस्वाभिरेच CNP II.
(d) प्राणयुक्तं CNP II.

The same is the fate (situation) of these two things, of the child in the womb and of debt that is incurred; a woman laughingly conceives the child, but releases it, crying (with the pangs of labour). (A. A. R.).

7205
उभायायेन पलाभं यथा चे पक्षणं गति: ।
तथा देवेऽवुत्ते तु पोषणं फलस्यार्थम् ॥


Just as with (the aid of) two wings alone the flight of birds is possible in the sky, so with the aid of (favourable) fate manly action achieves the results (desired). (A. A. R.).

7206
उभायायेन पवार्यं यथा चे पक्षणं गति: ।
तथा देवेऽवुत्ते तु पोषणं फलस्यार्थम् ॥

(प्र) Yogavasishtha 1. 1. 7. (Cf. No. 7205).
(प्र) SSap 433, Regnau I 40.
(d) लम्बते शाधवती गतिः: Regnau.

Just as the flight of birds in the sky is done with the help of two wings alone, similarly with true knowledge and (righteous) action, the highest beatitude, comes into being. (A. A. R.).

7207**
उभायेऽवुत्ते यथा तत्त्वं सापि धनुर्घर: ।
तत् विलेवं ह्रावलं श्रमेऽवेच हि साध्यते ।

(प्र) SP 1811.
(c) ह्रावलं SP ; (suggested change : ह्रावलल). When the two things are both in motion, the target as well as the bow-man, one has to realize both as stationary, and this is indeed accomplished with effort. (A. A. R.).

उभे एवं हि कर्मं see No. 4654.
उभे एवं हि बोहुमु see No. 7217.
उभी पत्ते मशली see No. 7211.
उभी पत्ते मशली see No. 7211.

7208*
उभी यदि व्योमिन पुष्पप्रवहितवः
आकाशच्छायायस्य: पलेताम् ।
तेनोपमिवेत तमालीलम्
आयुक्तोत्मालीलम्ब: यथा ॥

(प्र) Śis 3. 8.
are two blue lilies and a swarm of bees—what can this be?" (A. A. R.).


7210

7209

 Casting their eyes on both the worlds, the rśi-s made the king, that superior being, intending that he should be the embodiment of righteousness on Earth. (P. C. Roy's translation).

7211

Two banana-stems placed differently over two lotuses, above these there is the broad region of a gem-slab, and then something which is difficult to guess (due to smallness), then are the two pots, and next come two lotus-stalks, then the tender sprout with the moon, over which
(c) तिलकतिलुगः [पुं.०] CNI I; सर्वेश्वरान्त्रे Sama, SRK; सर्वेश्वर Regnault; तिलकतिलुगः Sama; तिलकतिलुगः Any.

(d) मायरा: CNI I; पूजया [पा.०] Sama; स्वामी-विष्णु: Sama.

Śikharinī metre.

Both are white in colour, have pakṣa [wings or: fortights], move in the sky unimpeded, always enjoy mīna [fish or: the zodiac sign of pisces], reside at the top of sthāṇu [tree-trunk or: Lord Śiva], and are sakalas [having a cackling voice or: possession of digit]; thus in the crane there are all the qualities of the moon in a greater measure; (but) qualities are honoured in their proper places, oh kings, and not when they are away from their proper places. (A. A. R.)

7212†

उमाकोणेनहस्ताक्ष-सम्भवितलालाकमस
हिरण्यकुशलं वदे कुमारं पुष्करलंम्


(ञ�性) SRH: 3. 10 (a. Vedapādastavam).

Having the ornament on the forehead fondled by the tender lotus-hand of his mother Umā, and wearing ear-pendants and a garland of lotuses—to this Kumāra [son of Śiva], I bow. (A. A. R.)

7213**

उमार्त्येन गदाधरेण
प्रत्युत्सं सेवितांसंरक्षणं
गोरीवुगः रसतहेतुर
विरंग्यं कश्चण कालाब्यं?

(ञ्रां) RJ 4 (L. 4) (a. Gadaṇḍhara).

(b) प्रत्युत्सं रज: (suggested change: प्रत्युत्सं).

Upajāti metre (Upendravajrā and Indravajrā).

By the son of Umā, Gadaṇḍhara, who propitiated Lord Śiva, during festivals, by the son of Gaurīśa, for the purpose appreciating the various sentiments (by connoisseurs), a certain poetical work is being composed. (A. A. R.).

7214**

उमा तिलकतिलुगः हृदयं लघुवलं स्पृयसि।
नारायणस्वरूपतः यस्य विना चक्षुसः तेन गोयले॥

(ञ्रा) ŚP 2020.

In the musical time of umatilakatāla there are two quick beats, then a short and a long one; this adatāla is called cara and those who are very proficient in music make use of it in their singing. (A. A. R.).

7215†

उमामिषां समुद्राश्च सीताधिवित्तेविशराम।
एव तु भारती भार्यं सम्बोधितयुतिः सत्यम्॥

(ञ्रा) Pad 119. 91 (a. Bhamukara), SR 30. 12.

(b) वेशेश र्र.

(c) एचारी SR.

(cd) भागुदुः सीताधिनं नातिन्त र्र.

Observing this Umā adorned with the disc of the moon, speech, taking hold of the intoxicated Bhānu [Lord Śiva, dances. (A. A. R.).

7216-17†

उमाकोणे यूर्यं ते संयमितसिवितं मनः।
संगोदयंतंमाहक्कमः अयसकान्तेन तोहोतु॥

उष्ण एषम् यस्मिन् विक्र्वहृः उभयकृतब्रम्हाक्कमः।
सा वा संभोल्लतं तद्यथा वा सर्वत्रेब्रह्मणचयं सम॥

(ञ्रा) Kum 2. 59-60. (Cf. A. Scharpé’s Kalidāsa-Lexicon I. 3 ; p. 37).
उमा चूँटः—उरः पुष्टि

(प्र) Alm 118 and 116.
(a) यूः ते tr. or तेनास्व कुम (var.), Alm.
(b) समाधि [गः?] कुम (var.); "अराधनानि [गः?]" कुम (var.).
(c) संपार्वण [गः?] (var.).
(f) बीर्मं [गः?] कुम (var.).

Do you, that seek a remedy, labour to attract the mind of Śambhu absorbed in ascetic contemplation by the beauty of Umā like iron by a magnet.

The two alone are able to bear the energy of us two, Śambhu and mine. Either she, Umā to bear Śaṁbhu’s or his watery form to bear mine. (H. H. Wilson’s translation).

7218*
उमा बधूर्वभावः वाता याचितार इन्ते वयम्।
वर्षा संगुरत्न छैये त्वदकुलोद्द्वूत्ये विविति:।

(प्र) Kum 6. 82. (Cf. A. Scharpe’s Kālidaśa-Lexicon I. 3; p. 96).
(प्रा) Sar ad 1. 82 (109; p. 79), KāRu ad 7. 20 (ab only).
(d) स्वकुलीः कुम (var.); "अराधनतः कुम (var.).

Umā is the bride, you are the giver, ourselves the petitioners (for Śambhu) and Śaṁbhu is the bridegroom. Indeed, this ceremonial is sufficient for the exaltation of thy race. (H. H. Wilson’s translation).

7219*
उमा बधूर्वभावः वर्षा ज्योत्सने सचीपुरुषरः।
तथा यूः: सा च सुलेन सामाधि
नसन्नवनुषः ततसद्वूते तत्समस।।

(प्र) Ragh 3. 23. (Cf. A. Scharpe’s Kālidasā-Lexicon I. 4; p. 49).
(प्र) VyVi 358. 25-26; 455. 34-35.

Vaiśnava metre.

As Umā and Śiva were delighted with Kārtikeya, and as Śacī and Indra were delighted with Jayanta, so were, the king and (his spouse), the Magadha princess, equal to them pleased with their son, who was also like them [Kārtikeya and Jayanta]. (M. R. Kale’s translation).

7220*
उरः: कृतवेवस्य क्षणिलक्षणाधिस्तङ्कुचं
मूलाकालस्यवर्यमयसर्विता अथोमृहः।
अश्वारेिः त्वरितप्रदमानास्वद्धः
हृदं हस्ताल्लभौरिति घुर्वसोऽर्थुम्भात्त।।

(प्र) Yogayātrā (MSs Nos. 3396 and 3263 in the India Office Library) fol. 25a. (Not found in H. Kern’s edition).
(प्र) JS 323. 35 (a. Varāhamihira), Kav p. 98.
(a) चेम्ब्रा JS (MSs).

Śikhariṇi metre.

Pressing his chest against their bosom, broad like a jewelled plank, holding his hands (lovingly) and saying ‘Please come’, the divine damsels going to their heavenly abode quickly lead by their hands the person, who has died on the battlefield, into heaven through a side entrance. (A. A. R.).

7221**
उरः: पुष्पं कटिस्वयं गुहितुम्य समाविषेत्।
काणि समाधिसुलोकोऽन्तकोऽतानु च गङ्गुलम्।।

(प्र) ŚP 1635.

The chest, back and the flanks of a good horse should have equal measurement with the face; the ears are said to be of the length of seven aṅgula-s [finger-breadths] and the palate of the length of six aṅgula-s. (A. A. R.).
Who is that one with chest without breasts? [nā: man]. But has the consuming of air, tell me [nāga: snake]. Whom do people say that they are born in a city? [nāgara: citizen]. What is that fruit which resembles the bosom of a cowherdess? [nāgaratā: orange].

With the wind from (her) mouth the serpent-(mother) showed (her) hungry child her own hissing by the ticklings of the coming of the winds at a time empty, (or) awakening, (or) even far advanced. (L. H. Gray's translation).

When she lies on your breast / amidst the disarray of her own scented hair, / with eyes like slightly opened buds / and cheeks flushed pink from love's fatigue, / the lips of a woman are honey / which favoured men may drink. (Barbara Stoler Miller's translation).
(a. Argaña), SG 307, SR 298. 17 (a. Amar), SSB 143. 17 (a. Argaña), IS 1316, Pr 365, KH 369. 14-17, Daśad 2. 27 (p. 118. 6-9), RA 5. 23.

(a) हरसंतः तवः Amar (var.); जचनस्यः लहरे Amar (var.).

(b) कर्णे तवः Amar (var.); पावे Amar (var.); रणजयासिनः or क्षणम् Amar (var.).

(c) श्रमिष्कर्णः Amar (var.); त्वः नाहिं or त्वः सामीः or त्वः समाहः Amar (var.); समाहितः or त्वः सामाहः Amar (var.); RA.

(d) किमिदमिनान्तः Amar (var.); किमिदमिनान्तः नासो-क्षणः (नायः) SP, SG, VS, SR, SSB; किमिदमिनान्तः RA; किमिदमिनान्तः वासोवर्तः KH; किमिदमिनान्तः द्रष्टः SkV, Skm; "त्वः सामाहः Amar (var.); "त्वः नासोवर्तः Amar (var.); वदि सम्भवः Amar (var.); दिशो छुटियाः or तवः संभवः or तवः संभवः SkV, Skm, KH; संभवः or परिवीक्षः Amar (var.).


Hariṇi metre.

On thy breasts, thou hast suspended a clinking string of pearls; around thy ample hips thou hast clapped a noisy girdle; thy feet carry sounding ornaments of precious stones; when thou, oh! simple one, goest stealthily to thy lover with such beating of drum, why doest thou tremble with violent fear and cast glances on all sides? (C. R. Devadhar’s translation).

7226

उरसि फूँकि: सिक्कि ललाटे ।
शिरसि बिछु: सुरवारहिङ्ग जटायाम्।

प्रियसक्षि कथनामतं कि रहस्यं ।
पुनःशयनः रहोऽपि सामाहः॥

(व्र) Ava 485.

(श्र) SR 245. 2, SSB 649. 2.

Puspitāgrī metre.

On his chest a lordly serpent, fire in his forehead, the moon on his head, the divine Gaṅgā in his matted hair; dear friend, am I to tell you the secret? Even the privacy of Lord Śiva is a court of justice [or: an assembly of many people]. (A. A. R.).

7227

उरसि मुहिरिषः: का नाहिं तिथिताः नारीसि ।
गिरिसमक्षवृक्षवासितां सांसारिकः ॥

(व्र) SR 203. 96, SSB 561. 97, SRK 167. 10.

A bahir-alapa-riddle with the same word as an answer. (Cf. L. Sternbach, Indian Riddles..., V.I. Series 67; para 81).

Mālinī metre.

Who remains on the chest of Kṛṣṇa embracing him tightly? [Mālinī¹] Who is rendered fragrant by the honey of lotuses in the Nandana garden? [Mālinī²] With short syllables of the number of the great mountains and with long ones of the number of seas, which metre is made up? [Mālinī³]. (A. A. R.).

1. Flower-garland.
2. A female florist or heavenly Gaṅgā.
3. Mālinī metre.

7228

उरसि वयोगरसाकुलांतः वृष्टों मे समा ।
समा मोऽ वधीयतां बधु पुरा यद्वज्जीतम्।
इति प्रवक्षेतः: भयंतः वर्णितम्
क्वणश्राक्कुलांतः कर्तवलुकः सामाहः॥

(व्र) Rasamaṇjari of Bhāṇukara 48.
The soldiers of gods in great distress sought the help of Bṛhaspati, the preceptor of the gods, clever in speech, and praised him much. Did they rejoice greatly in joy or did they swoon again and again?

(A. A. R.)

उर्स्यस्य—उरोजाताः 1 1813

The soldiers of gods in great distress sought the help of Bṛhaspati, the preceptor of the gods, clever in speech, and praised him much. Did they rejoice greatly in joy or did they swoon again and again?

(A. A. R.)

उर्न्दृष्टविनिमित्तं see No. 7294.

7231*

उरोजातां चरमरोजन्नश्च
केतालोक्यां भर्मयजीता वा।
संगीतवस्त्र। समुदसहित्यहि
विवेचनानीव सुभाषिताः ॥

(श) SR 267. 327, SSB 87. 4.
Upajisti metre (Upendravajrā and Indravajrā).

Charming by its rounded shape like the bosom [or: a lake with ruddy geese], or like the decorated and knotted hair resplendent with wavy formations [or: shining with bees settled on it], beautiful with its half open lid like the art of music charming with a musical instrument, the lake-like navel is of the gazelle-eyed damsel.

(A. A. R.)

7232**

उरोजातां चक्रायुक्ततां शुचकारागाश्च ये।
टकसत: सर्वस्वमहायोऽप्रविजयत: तथा हृदि: ॥

(श्र) Asvavaidyaka (BL) 2. 3.
(वाद) SP 1676 (a. Jayadatta).

(a) तुरी जः Asv°.
(b) भुज्यु भाण्डुजजाद्देव Asv°.
(c) पंक्तिः [टकसत] Asv°.
(d) तथा सारस्वत: [स्थः तः] Asv°.

Those (horses) born in the Uraśa country and Kaśmir, those of Turkey and Rawalpindi (in the Punjab), those of Ṭakka [Bahika] country and of Sind—middling are those horses born in these lands.

(A. A. R.)

7230*

उर्न्दृष्टचचम् बुदुः सुधुरुपुलुः: पुरु धुरुः: पुपपुलुः गुपपुलुः धुरुः: ॥

(श्र) Sar ad 2. 109 (276; p. 270).
MS-IV. 28
There is no elevation (visible) in the region of her bosom; no sportiveness when walking to and fro, no crookedness in her speech, no tremulousness in the eyebrows; none-the-less, there is a wonderful brilliance in the person of the gazelle-eyed one; it is concealed within like the lustre of a great gem which is covered over by a garment. (A. A. R.).

In the course of two months the chest (of the child in the womb) is developed; the stomach in three months, the nether regions are developed in four months, and so also hands and feet; thus it remains. (A. A. R.).

Did the two pitchers of her bosom as youth’s new offering to her? For [with their help] swimming across the impassable river of bashfulness, the slender maiden entered the heart of Nala. (K. K. Handiqui’s translation).

1. Damayanti’s.

With the milk flowing from his mother’s breast filling his mouth, the baby son, playfully spurs it on his mother’s face; thus a fortunate (father) sees this smiling son. (A. A. R.).

(d) विपुल: परिश्रम: SR, SSB (hypermetric).

Upajāti metre (Upendravajrā and Indravajrā).

To see the lotus(-bud) of her bosom, the lover unloosened the knot of her bodice; but his eyes were filled with tears of joy and hence the trouble taken by him came to nothing. (A. A. R.).

7239**

उरो विशालं शर्मं च कक्षे दीर्घन्ते शुभे।
ऊँ हुँसौ सभो वाहू मूढ़ जानु प्रसंस्यते।

(आ) श्र 1625 (a. Śālihotra).

The chest of the horse must be broad and praiseworthy, its flanks long and elevated and auspicious, its shanks well rounded, the forelegs even, and the knee concealed—such a horse is deserving of praise. (A. A. R.).

उदितं सम्बलं दृष्ट्या see No. 7303.
उहीजले यथा सर्पां: see No. 6917.
उदितजले यथा सर्पां: see No. 6917.

7240

उव्वशी वचन रूपेश रम्भा यवि तिलोतमा।
गोपाली मेंका बंध बर्जनीया: परिरिक्य:।

(य) Cr 189 (CS 3. 63).
(a) उव्वशी CS (var.).
(b) तिलोतमा: CS (var.).
(c) सन्निका (मैं०; पित०; नकाश०) CS (var.).
(d) बर्जनीया (‘मैं०) CS (var.); परिरिक्य
     (‘सन्निका) CS (var.).

Wives of other people should be carefully avoided, though they be as beautiful as Rambhā or Urvaśī, a Tilottama, or Gopāli, or even Menakā herself. (B. C. Dutt's translation).

7241*

उरो वचन बहुत सतत नृत्यां नृत्यं वरोहा भवति शास्त्रं कि च विवर्धेभरस्य।
एतत् कर्म विज्ञाति परं वेयवामेकस्य

मेकनके विपुललुप्तो भोमोतो भक्तयनु।

(आ) Vidy 353 (a. Śulapāniśarma).

Mandākrānta metre.

The serpent Adiśeṣa bears the heavy earth constantly when Lord Śiva dances, having become his garland; and more over he serves as the couch of Lord Viṣṇu; this (onerous) duty Śeṣa alone in the three worlds is capable of discharging; let the other snakes having huge bodies be (efficient in) eating frogs. (A. A. R.).

7242*

उरो भोयाक्षिणमृत्ती वर्मोद्वैदिक विक्रयश्योपायं
शास्त्रवासिः किमिथि कुलस्य नर्मम् कर्मम्।
हुँस वेयापुणलिङ्गलिङ्गलिङ्गप्राप्ताद्विषादाद्विषादा
विवाहालनः: समृद्ध सरिहास्याय: पिन्नति।

(आ) Rājendrakaraṇpūtra of Śaṁbhu-mahākavi (KM I) 47.
(आ) VS 2608 (a. Śaṁbhukavi).
(c) लीलापुरूस VS.

Mandākrānta metre.

When your arm bearing the scars of the bow-string supports the entire earth, the (great) tortoise is relieved of his burden and engages himself in pleasing diversions; having in company consumed the tender lāvalī-creepers in the sea-shore, the elephants of the quarters drink at the same time the waters of the lord of rivers. (A. A. R.).
7243
वर्धेकुलुकाति—उपवर्यो कोषपि

7244
वर्देकुलुकातिर्युवन मय समाप्याचीमयवाणी
म्माप्याचीमयालातकातिर्युवनानाति
गुणात:।

(४) SMH 5. 25.

(५) दुःस्वाद SMH (var.).

(c) खरीणू SMH (var.).

Sragdhāra metre.

Lighten the earth which is very heavy, oh! king of great valour, with your arrows that destroy enemies, for they show great strength with the haughtiness of a group of serpents. Who else can cripple the enemy's forces like you with flags fluttering and making your effulgence to blind others like the sun by warding off the bows of others? (A. A. R.).

7246
वर्देकुलुकातिर्युवन मय समाप्याचीमयवाणी
नात्रा युक्ते नात्रो धिरो मय तम्मनात्रो


(b) सव्यः [सव्यः] AA ; चायवः Kpr (var.).

(c) नात्रा गुणः AA ; धिरो [धिरो] KaP.

Here near a sandy desert, there is a beautiful line of trees offering a good resting place; hence it is not proper to go through it straight, so lower your head a little. (G. Jha's translation).

7247
उत्थां कोषपि महिम्बो लघुतरी कोषपि धृतो कोषपि
तेन तं दिव्य चुटके च सतं गोवर्धनो गीते स।
त्वं तेज्णसिरं वहांकि वृद्धमेयरे द्वारा रत्नातिरि
कि वा केवल भायनेन द्वारा चुटके चेतोन्य लम्पसे ॥

(७) Cr 190 (CV 15. 19, CPS 321. 11). (Cf. BhPn 2. 7. 32), Variant of No. 7419.

(४) SuM 25. 3, SH 254, Sama 2 7 56, IS 1318.
(a) \( \text{अभित्र} \) CV; \( \text{कौ} \) CV (var.); \( \text{मूडयर} \) CV (var.); \( \text{प्रेयर} \) CPS.

(b) \( \text{लत्} \) CV (var.); \( \text{भूतन्त्रमिः} \) [\( \text{दि} \ldots \text{सू} \)] SuM; \( \text{जगतीले} \) सुयुक्तम् \( \text{पोऽ} \) SH; \( \text{विदितो} \) SH; \( \text{कॉधर्धन} \) IS; \( \text{गोवयर्जन} \) IS; \( \text{गोवर्जन} \) CV (var.); \( \text{गोवयर्जन} \) IS; \( \text{हरकः} \) CV (var.); \( \text{होक्त} \) Sama.

(c) \( \text{वकोभार} \) CV (var.); \( \text{द्वारम्} \) [\( \text{वहाम} \)] SuM; \( \text{कुत्योर्वेण} \) CV (var.); \( \text{कुत्योर्व} \) SH; \( \text{चाहि} \) सता \( \text{त्य} \) SuM.

(d) \( \text{भाभीतन} \) [\( \text{भाभी} \)] SuM; \( \text{भाभीतन} \) SH; \( \text{यशः} \) प्राप्यते [\( \text{यशः} \) सम्भवते] SuM.

Sārdulavikrīda metre.

(Rādhā said to Kṛṣṇa): Oh! God, thou hast become famous in heaven and earth by the name of Govardhana-lifter, for having lifted up a small hill with ease: but I bear thee who upholdest the three worlds of my breasts, but none praises me. It is plain from this, oh! Keśava, that one does not become famous except by merit obtained in some past birth. The meritorious only gets it. (K. Raghunathji's translation).

7248

उल्लुखः यथा मये सत्त्वांगरस्ते तथा नेहर्ष मये भूमण्डलं सिद्धतमुः

(अ) Lau 77.

Just as the mortar-like central part stands firm in the middle of an oil-machine, so the Meru stands in the centre of the globe supporting all. (V. Krishnamacharya's translation).

7249**

उल्लुखः संपुन्तसतसिन्नोऽधैर्यः बहिराप्रवः

(अ) SR 372. 140, SSB 269, 26, SRK 113.3

Surrounded by the walls of the womb, covered with dampness on the outside, the foetus remains with head resting on the belly, having the back and neck in a bent posture. (A. A. R.).

7250*

उल्लुखः जगद्विकस्यज्ञानमाणा

जित्वा जगद्विकस्यांश्किकायां

न्यत्तसिवलीक मनोवेन

(अ) PV 258 (a. Mādhava).

Indravajrā metre.

Having low and reaching up to (crossing) the knees, the tresses of the long-eyed one shine (charmingly); they look like the creeper-like sword of Cupid, which, having conquered the world, is placed on a sandal branch. (A. A. R.).

7251

उल्लुखः सतिर्वरणः

प्रग्रामाधिनः कामकल्लरा यतुः

अभित्तिर्वरणः इवात्तुः

(अ) SMH 6. 18.

(अ) बन्धत् SMH (var.); नैव विद्वानः [ \( \text{न} \) स्त्र॥] SMH (var.).

Aryan-giti metre.

Let those swayed by passionate love go about crossing rivers, forests, villages and mountains; but like young ladies going to meet their lovers at a rendezvous, wise people do not reveal their inward urges themselves. (A. A. R.).

7252**

उल्लुखः सविवेशः समुचितमुद्वृवः लज्जालमः

हित्या भोजित्वर निरुपय च निज सार्वभौमवर्गः मनाक्

आतां केवलेऽव सन्त्वयुगस्यां मूडम् सम्पर्यः

(अ) RŚ 1. 114.
With your eye-brows raised why do you worry about what has passed, oh! girl with unwinking eyes? Love placed in a worthless person becomes stale in the end, as is a piece of sugar-candy, which, when attacked by flies, becomes stale. (A. A. R.).

With your large eyes having curved and sportive eye-brows which great men, however immovable (by emotions), have you not, oh! lady with charming limbs, brought to the state of emotional disturbance? (A. A. R.).

Displaying his black spot prominently, the moon shines showering his moon-light; it is like the Śakaṭa demon, taking the form of a cart and displaying milk, with the (black) foot of Śrī-Kṛṣṇa sticking to it (when he kicked). (A. A. R.).

1. This lover is no good, though rich.

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(a) JS 144. 8 (a. Rudraṇa), ŚP 3444, AP 80 (a. Rudraṇa), SR 287. 8 (a. ŚP), SSB 122. 10.
(b) ल्यूक्छ्या RŚ (var.); पिल्ल्या RŚ (var.), JS, ŠP; "नव RŚ (printer's error).
(c) ध्राज्जा RŚ (var.); "दया मूढ़े मया RŚ (var.).
(d) 'विलास" RŚ (var.); "लाजस्विनणा" RŚ (var.); "निलाज RŚ (var.); "मणे RŚ (var.); संसूर. [ल्यू] ŠP, SR, SSB.

7255*

7256*

7257*

(र) ArS 2. 119.

Aryā metre.

Aryā metre.

Aryā metre.
Aryā metre.

In the vicinity of the digit of the moon shining bright, there shines the group of stars [sweat-drops on the forehead]; they resemble drops of honey that have come out of the flowery bow held in the hand of the god of love. (A. A. R.).

7258°

उल्लासपन्या दयात्मक्युं दुःखा बिष्णुमा च निवेदयन्या:।
प्रसन्नता कायग पुष्पस्य जैसे
बेविढ्या नु मयावतंता नु।। (अ) Kapph 12. 27.

(प्र) VS 1416 (a. Śivasvāmin), ŚP 3511 (a. Śivasvāmin), AP 92, (cf. ZDMG 28. 157), SR 292.1 (a. ŚP), Kav p. 112.

(अ) संलाप° Kapph.

(ब) निनिके [च निने°] Kapph; निवेदयन्या

Upajāti metre (Upendravajrā and Indravajrā).

When chatting with the messenger of her lover and putting on her ornaments (to set out for the rendezvous) there was a loveliness on the face of the young lady. Was it due to the beauty of her make-up? Or was it caused by the welcome-message of the lover? (A. A. R.).

उल्लासपन्य: श्लोकमयानि ने दिनो. 6731.
उल्लासिताब्धिकलालय see No. 6837.

7259°

उल्लासोवर्पलमस्य तन्तुः पर्यात्मस्य: स्मिते
बिनासिते नवगत्वस्य गम्यमुन्साहृत् साहसम्।

रविमारम्यनऽहुः नवगत्वाकाव्यं विद्यताधिति:
पर्यङ्कु कृ पद्रोण्यु पुनर्पर्यंताः विद्यतस्ता।। (अ) Kṛkā 83.

Śārulavikṛditā metre.

The splendour of her lower lip heightens the beauty of her smile; the play of the corner of her eyes brings out enthusiastic daring; her glance directed towards the chamber of love-sport is the limit of wantonness; her placing the foot on the couch is contrariness without a limit. (A. A. R.).

7260°

उल्लासो विहळेन मनुवलिप्रत्येकं विस्तारम्
संवारेष क्वतो बिलोचनपुने बाम्योद्वाराय:।

यातोस्ते विवेस चं नमृतम पुनर्यस्त।

इते स्थानन्यायनु संग्रह: वर्णास्त्रितम्। (प्र) Skm (Skm [B] 770, Skm [POS] 2. 59. 5) (a. Jalandra).

(इ) बिनयश्रिणिः Skm (var.).

Śārulavikṛditā metre.

You have displayed joy by your caws, and trust by swallowing the auspicious offerings, you have dried up the rise of tears in the pair of eyes by your movements; but now the sun has set before you, you may depart, may you farewell; may my life, seeking my lover, now accompany you. (A. A. R.).

7261°

उल्लासय कालकर्मान्यवृहत्तव वेदने वेद वर्तमितत्सितेन।

विवर्धित: सकल एव रण रिपुयानुः

धारा जलथु: विब्लास्त: पराय:।।

(अ) Kapph 1. 24.

(प्र) SR 133, 10 (a. Kpr), SSB 445. 10 (a. Kpr), Kpr 4. 54, KāP 98. 6; see also Pratihāra grant from Kureṭhā-plate of Naravarman 4 (EI 30. 151).

(इ) श्लोकम् [उल्ला] Inscr.

(इ) विनुवन्नाय [विने बने] Inscr.

Vasantatilaka metre.
You, roaring fiercely and blandishing your terrible and sharp (cloud-like) sword, exulted in battle by means of your sword-edge [or: torrents of water] all the glory [or: heat] of your enemies, emblazoning the three worlds. (G. Jha’s translation).

7264

उबाच धात्या प्रभृतित कविः
ययो तदर्यायलमस्व चाङ्गुलिस्सू।
अधूरः तन्यः प्रणिपति विश्वः
विदुरूपं तेन तत्तान सोरङ्कः॥

(Pr) Sāh ad 241 (p. 94).
(a) वदाभ [व] Sāh.
(b) चाङ्गुलिस्सू Sāh.
(c) विदुरूप U. Ragh (var.).

Vaññastha metre.

The boy lisped the words first uttered by the nurse, walked by holding her finger, and bowed by being taught to make obeisance; by these acts he added to the joy of his father. (M. R. Kale’s translation).

7265

उश्ना वेद यज्ञांस्तेऽवच वेद बृहस्पतिः।
स्त्रीवृद्धिः न विसिद्धेऽति तस्म: रथया। कां परः॥

(Sr) SR 348. 20 (a. MBh), SSB 227. 20, Sama 1 ज 9, IS 1319; (cf. JSAIL 22. 33).

(Pr) Cf. SS (OJ) 436.
(a) या माया [यः] MBh (var.).
(b) मायाच MBh (var.).
(c) ब्रुद्याच स्वी बिसिद्धेऽति or स्त्रीवृद्धि तिष्ठिः MBh (var.); स्वी or सी [न] MBh
7267

उप: सरस  गायनेत्रु  शकुन्तु  तु  बृहस्पति: ।
मनोजययो  तु  माणडयहो  विब्रवाक्यं  जनाईनः: ॥

(श्र) NT 35, TP 389, IS 7485. (Cf. No. 7266).

(a) सरसं NT; प्रस्तयते  गायनं:  TP.
(b) माणडयो NT.
(d) जनाईनत:  NT.

Gargya praised the dawn; Bṛhaspati as a good omen; Māṇḍavya as a victory over the mind; Kṛṣṇa as a saying of the Brāhmaṇa-s.

उपवेशु  च  लेवेशु  see No. 7323.

7268*

उपति  गुस्तमवस्तु  तजगमाना  प्रामानी
रत्नि  स्नित्तुकां  राजकोरे  प्रवृत्ते ।
तिरस्ति  गिनेशतामनं  न च निषालां –
प्रचलवल्लमालानस्वातं प्रकोल्लेलेन ॥

(श्र) SkV 616, Kav 329, Prasanna 113b, Skm (Skm [B] 1179, Skm [POS] 2. 141, 4) (a. Bhavabhūti), (v. Kav p. 60).
(b) प्रहस्ते Skm (var.); केरीरात्रे Prasanna.
(c) गुनेशमाला Prasanna*.
(d) "च" Kav (MS) om.; "श्वेतकोलकोला" Prasanna.

Mālinī metre.

In the morning before elders / when the parrot begins to imitate the sound / of last night's love, the wife, embarrassed, / claps her hands as if to make the children dance, / thus drowning out the telltale bird / with the jingling of her bracelets. (D. H. H. Ingalls' translation).

7269*

उपति  गुस्तमोऽपि  वासाता सावधाना
विमलविवजनवाहूं  गोपयक्षि समन्तात् ।
किंचिं नामाति  सविंभि:  सवरं गुरूष्यमाना
हृदि हृदि  हरिणाया  हृदयपुढे  निमन्त्या ॥

(श्र) Vidy 703.
In the morning when approaching the elder [father-in-law] she carefully concealed all the various nail-marks imprinted by her lover by means of the garment; (later) when questioned by her friends affectionately for the reason for the same [why all this covering up?], the gazelle-eyed one, oh! lord, was plunged in the ocean of shyness. (A. A. R.).

At dawn when the beloved was adjusting the ear-ornament which had slipped away from the hole during love-sports (of the night), the casting of the glance from the corner of the eyes crosswise accompanied by playful ringing laughter and the consequent loveliness of the face is avidly devoured through the eyes by fortunate lovers.

1. Such lovely face of the beloved presents a feast to the eyes of the lovers.

At dawn her pearl-necklace was transformed into the shape of a yajnopavita [sacred thread]; oh! shy one, who does not recognize your cleverness in acting the man in love-sports? (A. A. R.).

In the early morning the youthful bees having seen (at night) in a dream the beauty of lotuses, having left off their beds in the jasmine flowers (now) inhale the fragrance of the water of the lake.

At dawn the resident [robber] of the Malayamountain having entered (into the bedroom) through the path of the window, having sprinkled bamboozling dust in the form of the pollen of the full-blown lotus-flowers, and the lamps being
out, the thief of the (southern) breeze
takes away the pearls in the form of the
sweat-drops that had been accumulated
from fatigue of love-sports. (A. A. R.).

7274* 
उष्येष्वे ्भारतम् तत्र इतः
स्मयं च स्मयं विप्रं विवर्तनेतृ हुस्मयं विमित्ति दिनि।
बलास्माधिः काकैर्क कवलमात्रकः गुढः दिऩि।

बलास्माधिः: काकैर्क कवलमात्रकः गुढः दिऩि।

8 चालकुश्योगोदयर्दिनृत्त नद्ध: 

(अग्नि) Skm (Skm [B] 2263, Skm [POS] 5. 53. 3) (a. Vešoka), AB 525.

(1) "निरर्तप" शुद्धिः Skm (var.).

Sikharīṇī metre.

In the early morning we have wandered
hither and thither, for the sake of the
accursed belly and thus maintained one-
self and the family by moving in all
quarters; alas! we have satisfied ourselves
like crows by merely filling the belly
(with handfuls of food); we have not
reached the end of life’s problems by any
means. (A. A. R.).

7275* 
उष्येष्विनुलक्षे नरीन्तर इत्तर्वेत। 
कृतुराजवरेच गायत्री गुणोदयम्।

(अग्नि) Vidy 870.

The goddess of speech frequently
dances in the lotus-mouth of Usāpati
(the poet); of the poet Rūtājā alone
she sings the greatness of his merits.
(A. A. R.).

उष्यस्यसाते गर्व: see No. 7266.

उष्यस्य निविद्यया see No. 7270.

7276 
उष्य्यान च चिवाहेषु शीतोऽन्तत सावटित गयवति।
परस्परं दशसूमति उ तृषी हुस्मयो ध्याति।

(अग्नि) Sama 2 अ 21, SRM 1. 1. 83, GSL 52.

(a) उष्य्यानाः SRM (var.); गुहे लम्ब [विश] 

SRM (but in some texts as above).

(b) गर्व: शालिवाक्ता: SRM.

At the marriage celebrations of
camels, donkeys are the songsters. Thus
they praise each other: “Oh, what
beauty!” , “Oh, what a melodious
voice”. (Dr. Sharma’s translation).

उष्य्यानाः च विलक्षेया see No. 7276.

7277** 
उष्य्यान जलं जिलेन्तू 
मांवा नास्तिह कस्य चिन्तु।
परस्परं व्यासाते भाष्यं कोषांस्याते मनोविषा।

कुस्मकत्तु भक्तेव तह्याना पुस्तिकाकथा:।

(अग्नि) 5P 2255.

(Into the ingredients consisting of
the flesh, fat, etc. of fish, hogs and other
animals) one should add hot water to the
extent required; this should be kept in a
vessel for a fortnight in a lukewarm
place by the wise; this becomes the manure
kunāpa, which richly nourishes the plants.
(A. A. R.).

7278 
उष्शकालेच जलं वाद्याच् शीतकालेच हुतारामम्।
प्राचीनकालेच गुप्तो वेंवे सर्वकालेच च भोजनम्।

(अग्नि) 5P 644, SH 672, IS 1320.

(1) सर्वकालेच [स्त्री च] 5P, SH.

In the hot season water should be
given; in the cold season—fire; in the
rainy season—shelter; food at any time.

उष्यस्यमन्यायपयसंप्रेतः see स चावुनित: प्रेतः।

7279 
उष्यस्यमन्य चूंत मांसं तह्यो शीर्षोभजनम्।
वासोऽवश्के वर्त्यया। वर्षकं तत् वर्षवंगमम्।

(अग्नि) BhŚ 852 (doubtful).

(a) चूंत BhŚ; (suggested change: चूंत)।

(d) पदेते (sic !) BhŚ; (suggested change:

पदेते तत्)।

Warm food, ghee, wine, a young wife,
consumption of milk, the shade provided
by a banyan tree growing on the bank of a tank or well—these six increase one's strength. (A. A. R.).

उद्धारणः: विषविरे निर्देशित तरोमृगालबोले विषवि
विकारोपि कर्तवकारसुनकाम्यालोलीये पद्धकः।
तपत्व वारिक विहाय तीर्थजलीयां कारणजः सेवके
कीड़वेशायि चैत्य पघनारुपः कलाती जलं यास्ये।

(अ) Vik 2. 23 (in some editions 2. 22).
(Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 84).

(प्र) SSSN 224. 1, Alm 119, SR 337. 52,
SSB 207. 53, SRK 141. 3 (wrongly
marked as 141. 2) (a. Kālidāsa).

(a) उद्धारणः: विषे Vik (var.).
(b) परिवर्तितो SSSN, SR, SSB; "कृपुसागरः [गुंमी]" Vik (var.), SSSN, SR, SSB,
SRK; प्रतिक विहारी Vik (var.), SR,
SSB, SRK; यास्ये Vik (var.), SSSN;
पद्धकः Vik (var.), SR, SSB, SRK.

(d) कीड़वेशायि चैत्य पघनारुपः Vik (var.), SR,
SSB, SRK; चैत्य [चैत्य] SSSN.

Śārdūlavikṛṣṭī metre.

Exhausted by the heat the peacock now rests in the cool basin round the roof of (yonder) tree; the bees lie snugly inside the kārtikāra-buds, having forced them open at the top; the water-fowl leaves the heated water and lurks in the lotus-plant on the brink; while the drooping parrot in its cage in the pleasure-house calls for water. (C. R. Devadhār's translation).

उद्धारणः: वचचिरिक्षिणामि समां निद्रायु शीतातिकाले
हालायि गृहायु चन्दृकारक्षकल्जालु जायामुद्धः।
निविन्नतानातु निविन्नतानीयासायलः क्षणेन
शीतामयः स्वयमारु धाम घरलं बलं वयायु अथवे।

(अ) SR 26. 197, SSB 43. 4, RJ 103.

(a) मनात्वः SSB.

Śārdūlavikṛṣṭī metre.

Unable to bear the heat of the sun, he dozes in the cool breeze; he is fond of taking up the wine (cup), kisses frequently the face of his wife who is (consequently) shy; he is prone to fall athwart in his intoxication and lie on the ground for some time; he is fond of music and compassionate to the afflicted; I resort to (worship) that (Balarāma) who is the abode of white effulgence. (A. A. R.).

Udryāvāणः यथा वर्णसूत्रितं विनिमयाति संबुधः।
संबुधायम् तथा वेषे सत्यराजसत्तमसि।

(अ) SRHt 50. 18 (a. Itihāsa or Itihāsa-
samuccaya).

Just as a man has a cloth wound round his head three fold to form a turban, so is the embodied being surrounded by the three qualities of goodness, energy and inertia. (A. A. R.).

उद्धारणामस्मि वर्णसूत्रि विनिमयाति:
वाराज्जनाथि: स्त्रीविभ्रमायिः।
आतिरीक्ता रात्रियोऽशिवरोऽः
तेन श्रेयं येन: प्रणोऽसामः।

(अ) Skm (Skm [B] 1362, Skm [POS] 2.
178. 2).

(b) राज्जनाथि: Skm (B) (printer's error).

(d) वेषे: Skm (POS).

Indravājra metre.

(Pleasingly) warmed by rounded breasts of the best of women with clear sportive charms, embraced by them they sleep in the nights of the cold season—those who worship the moon. (A. A. R.),
7284

(a) एक्षत्र: [एक्षत्रा] Naiṣ (var.).
(c) भ्रमण: Naiṣ ad Mallinātha.

Śagātā metre.

Varuṇa, too, raising his hand, spoke some appropriate words to him: “Fame alone, whose pearl-string is the stream of water offered in connexion with gifts, is thy beloved wife.” (K. K. Handiqui’s translation).

7284 A

7285

1. महानाशिकाः also means: (A sword) which is capable of piercing even elephants.

7286

7287

(A) Anymuk 56.

Śārdūlavikṛdita metre.

Oh! divine river [Gāṅgā], though borne by [married to] him on his head, he who is worshipped by the three worlds, (the god) who is adorned with the crescent moon, oh! foolish one, you go to the sea which is full of harsh salt water, frightful crocodiles and sharks, full of chasms and touching the sky and the veritable store-house of jādyā [dullness or: coolness]—strange indeed are women. (A. A. R.).

7286

7287

(A) ArS 2. 139.

Āryā metre.

Being borne [married] by him, spend your time, oh! earth, clinging to his back as immovable; you, who endure everything, of what use is the lap of the tortoise that has a rough skin? (A. A. R.).

7287

(A) Bhallaṭaśatakā (KM IV) 88.
As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king. (P. C. Roy's translation).

7289**

न योद्धायोश्वेयायम्
अन्तः परमीः परिभृतः
यथायोथो युधस्व: ।
कुमित्वः स बिपदते ॥
(प्रा) SRM 2.2.497.

Of a wife who is less than sixteen years old and the man who has not reached twenty-five years, the foetus that comes into being, dies in the mother’s womb itself. (A. A. R.).

7290**

अनेकदाण्डोणयोत्रोधितम्
सर्वविभावः
प्रस्तावोऽयात्मदानम्
द्विविषादितविदिनः
(प्रा) SP 2067.

In the column that is deficient we should place the long syllables till all the syllables in the other are short ones; this is said to be prastāra, a tabular representation of the long and short vowels of a metre in all possible varieties, by those who are proficient in the metrical science. (A. A. R.).

7291

अनेनापि इन्धुत्तेन
बरिषेन कर्त्तमि
मेती धुड्डित्ता कायमि
अप्राप्तिः निवसते ॥
(प्रा) SkP, Māheśvarakṛ., Kedārakṛh. 13.11.

Even with one who is inferior, insignificant, and iminical an intelligent man should somehow cultivate friendship; for it may be helpful to him in (times of) danger. (A. A. R.).

2292*

उरीकम्या तु नित्यिनिकरणारीत्यागारामवारां
दूरवर्तः विनिकरुक्तेऽरोक्तेयायतामागायाम्
यस्य: उपयोग मित्रास्य नित्यातिस्मातास्मातः
शास्त्रययास्तिनिग्रहतत्तिः: त्यामलं नीरस्वयः ॥

Mandākrāntā metre.

To welcome the noble and pleasing streams of moonlight, and to banish the deep discomfort caused by the sun's rays, night, desiring a bath, enters into its holy waters; that is why her waters are probably rendered dark in colour by the mass of darkness of the night. (A. A. R.).

7293*

(Prā) SR 268. 390 (a. Sāh), SSB 90. 3, Sāh ad 10. 686 (p. 290).

Ārya-upagiti metre.

The thigh of the fawn-eyed one with the skirt of her raiment fluttering upon it, shines as if it were Cupid's triumphal column of gold, bearing his banner. (Translation in Bibl. Ind. 9).

7294*

(Prā) JS 177. 8 (a. Rudra), SH 1832, Kāv p. 93.
(a) Ubbhā° SH.
(b) Nāmī SH.
(c) Tiṃam [tiṃØ] SH.
(d) Ubbhā° SH.

Śārūlavikṛṣḍita metre.

By proclaiming the pair of breasts to be beyond censure (due to development), by broadening the hips, by creating a line of hair, by uniting the navel with the charm of depth, by emaciating the waist line, by making the bosom buxom, and by smearing [providing] brightness on the face—fresh youth has developed every limb of the slim one in a wonderful manner. (A. A. R.).

7295*

(a) ḫād̪hyā: KāvR (var.); śambā KāvR (var.); śambā° KH.

Vasantatilaka metre.

Her two thighs belong to the same family as plantain stems; her hips have the structure, brother to a (broad) slab; her chest is resplendent with breasts rubbing against each other like a pair of pots; and the face of the gazelle-eyed one is a classmate of the moon. (A. A. R.).

7296*

(a) SR 271. 37 (a. Amar), SSB 94. 36, IS 1322.
(b) वेषिण्य Amar (var.).
(c) पुरिलालोपनुम्ब: Amar (var.).

(d) शीरस्मती Amar (var.).

1. Western, Soultain and Rdr om.; Ravi 95, Rama 106.

Vasantatilaka metre.

The pair of thighs of the deer-eyed one are the stems of a plantain tree, her waist is an altar that is incomparable; her breasts are two golden pots filled with the water of loveliness for the ceremonial bath of King Cupid. (A. A. R.).

7297*

उष्णकालिकाद्वितियेन लक्ष्यमः
करः पराजीयत वारणीयः: ।
पुनः निषिद्ध चक्ष्यन्तन्तरलेन
गोष्पायति रवं चुकुयुक्तरं सः: ॥

(श्र) Naiś 7. 95 (Naiś ad Mallinātha 7. 93).
(श्र) SR 269. 394 (a. Naiś), SSB 90. 7.
(a) तस्य: [श्र] Mallinātha ad Naiś, SR, SSB.

Upajati metre (Indravajra and Upen-dravajra).

The two stems of the slender damsel’s thighs surpassed the elephant’s trunk; so it is proper that it should hide its face—the tip of its trunk, in shame, under the pretext of coiling it round. (K. K. Handiqui’s translation).

7298*

उष्णमूलस्वपनेऽवरंगस्य
प्रेमस्य रभसवेलितकेषाः ।
चुकुस्ति वन रत्नभविदिवर्ष्य
हावाहरिः वदन विभस्तिः ॥

(श्र) VS 2125 (a. Jayamādhava).

Svāgata metre.

On the face of the beloved lover, full of amorous blandishments, whose pair of eyes were fixed at the root of her thighs, the young lady, clever in love-sports, with tresses in a tremulous state, did imprint a kiss. (A. A. R.).

7299*

उष्णमूलस्वपनेऽवरंगस्य
यवेतसकुयुं: वियमेता: ।
चक्षृर सन्धि तात्त्व वाचार्य
माणवस्य कुयुयुनायनाम ॥

(श्र) Śiś 10. 67.
(श्र) SR 317. 28 (a. Śiś), SSB 173. 27 (a. Magha).

Svāgata metre.

The young ladies struck the dear lover with flowers of their ear-ornaments, as his glances were hovering at the root of their thighs; thus they now made the name Cupid as the flower-weaponed one true to its name. (A. A. R.).

7300*

उष्ण रम्भा दृणिपि कस्लं शेवलं केशपालो
ववत्र चंद्रो लगितपूर्वं मध्यदेशो मुणालम् ।
नामित: कृपो वलिदिः सरितस्वितः हि व गायिद्वर
यस्य: सा चंद्रु उपरि न कर्त्य हृद तापस्य सानुः: ॥

(श्र) Rasamaṇjarī of Bhānukara 113.
(श्र) SR 279. 64, SSB 108. 68.

Mandākṛṣṭa metre.

Her thighs are plantain stems (and hence cool), her eyes lotuses, her tresses the moss floating in water, her face the moon, her voice the nectar, her waist the lotus-stalk, her navel a well, the folds of the skin a stream, and her hands tender sprouts—O! what wonder then that she, who has all these, cools the heart [gives pleasure] when reclining on his chest? (A. A. R.).
Seeing a good man in a distinguished position a low person hates him again and again; the moon in the sky that remains at ease, the tormentor of the moon [Rāhu] swallows as a morsel. (A. A. R.).

7304

Seeing a good man in a distinguished position a low person hates him again and again; the moon in the sky that remains at ease, the tormentor of the moon [Rāhu] swallows as a morsel. (A. A. R.).

7304

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7304

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Who will be able to unload it? We do not care to get money (through this animal)—thus an elephant is laughed at by the village-people (who have not seen an elephant before). (A. A. R.).

1. Or: who can catch [manage] him?

7305

After the period of lactation, no milk is obtained from a cow; similarly, if a country is tormented by impolitic means, no income [revenue] by taxation will be obtained. (A. A. R.).

7306

Those that abide in goodness go on high; / the men of passion remain in the middle (states); / abiding in the scope of the base strand, / the men of darkness go below. (F. Edgerton’s translation).
For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them. (G. Bühler’s translation).

If the grip on the bow is on a higher level and the hold on the bow-string is below it, and if an arrow is discharged, it will miss the aim widely; there is no doubt about it. (A. A. R.).

The extent of an angula [finger’s breadth] is said to be the measure of three grains of rice placed upright; the extent of a hasta [cubit] is said to be the measure of twenty-four angula-s. (A. A. R.).
The best achievement in hitting a target is the one that pierces the top portion; the one that pierces the navel region [middle portion] is the middling one, and that which hits the foot [bottom of the target], is considered by me, as the lowest (achievement). (A. A. R.).

If a king (later) cuts off [neglects] the cause of his support when coming up (into power), he does so as a wood-cutter [axeman] who, when climbing up a tree, cuts the (lower) branches and hence faces a downfall. (A. A. R.).

(When due to laya-yoga) there is the fall of the upsurging power and the lowering of the depressing energy and there is the awakening of middling power, supreme happiness results. (A. A. R.).

When there are good signs on the upper half and there are not the same good ones on the lower one, that sword is of a middling character; so say the wise, who are proficient in it. (A. A. R.).

Indravajra metre.

When dogs bark with uplifted faces, facing the sun, there will result great fear; this happens if it is during the period of twilight; if it is otherwise [at other times], the city will be denuded of its population. (A. A. R.).

With your neck upraised, all in vain, why do you, oh! cataka-bird, beg (water) of the cloud? There is only very loud thunder coming from this cloud; (as for water) even a drop is far away³. (A. A. R.).

1. Refers to one who makes promises but does not fulfil them.
And, before the host of the foes of the gods, / dogs lifted their muzzles to gaze on the sun, / then, howling together with cries that rent the ear-drums, / they wretchedly slunk away. (A. L. Basham's translation in his *The Wonder that was India*, p. 422).

**7322**

A salt-impregnated field of the crops of *karma* (is) the city of Benares, where *release* [*moksa*] is gained alike by *candala*-s and by scholars. (L. H. Gray's translation).

**7323**

Similarly, as a seed sown on a saline field does not bring fruit, so also a favour rendered to an evil man.

**7324**

In unproductive lands and in uninhabited hollows (where water is not needed) you have created even (pools of water with) waves; (on the other hand) in cultivable lands (where water is needed in plenty) you have sprinkled but a few drops and that is too only on the borders. Indeed, oh! cloud, novel is your policy (of distribution). [Oh! king, to the rich you give away wealth in plenty and to the poor your gift is only nominal; how strange is your policy of donation! ] (S. Bhaskaran Nair's translation.).
Deprived of warmth, denuded of prosperity, devoid of pleasing company, and without substance, your enemy-princes, oh! king, have attained greatness after taking shelter at your feet; they are like the letters of a poem that are free from sibilants, devoid of vṛddhi [diphthongs] and conjunct consonants, and though laghu [short syllables], they become guru [long syllables] at the end of a foot (of the verse). (A. A. R.).

The smell of wealth is quite enough / to wake a creature's sterner stuff; / and wealth's enjoyment, even more, / with virtuous giving from his store. (A. W. Ryder's translation).
May the body of Lord Śiva be for your welfare—the body which shines in the moon, the lord of stars, possessing great effulgence, by whose fire from the (third) eye the fish-banded god Cupid holding his (florowy) bow high was suddenly curbed, and which is shared by his wife [Pārvati], and which is pure like a lily and has a shining charming blue neck, just as the army of monkeys having the lord of bears [Jāmbavaṇ] of great power, whose leader Nāla put an end to the pride of the sea (by building the cross-way), which was under the control of Śrī-Rāma, and had for its leaders Kumuda, Nīla and Sugrīva and which was the cause of cutting off the heads of Rāvana. (A. A. R.).

Version A:
He is surrounded by stars and remains in the sky, he is the cause of breeze, progeny and coolness, he gives delight to the lilies, destroys the darkness of night, he has a big black spot and is the lord of Tārā; such a moon shines, Oh! wonder, and he is an inciter of love.
Version B:

He [Sugriva] is surrounded by rṣa-s [bears and monkeys] and is in the service of Śrī-Rṣa; he gives happiness to Ḥanūmān [the son of the wind-god] and delights Kumuda, the monkey-chief; he destroys the dark demons and is aided by the monkey-chief Nila; he is the husband of Tārā [the female monkey] and shines, Oh! wonder, differently from Aṅgada, the son of Balin. (A. A. R.).

7332

Version A:

I remember thy smiling discourse with the spring and the glance in the corner of thy eye whilst thou morted writing thy arrow straight and the bow was being attached to thy arrow. (H. H. Wilson’s translation).

7333 A

(அ) Bhāvadevasūri’s Pārvanāthā-caritra 1. 351.

(c) Pṛṇasṛṣṭa Pṛṇav; (suggested change: Pṛṇasṛṣṭa [metri causal]).

Granting that bow and string are straight by nature of the object, yet it is desirable that they should bend, in order to accomplish their purpose. (M. Bloomfield’s translation).

7334*

(அ) SSB 470. 107 (a. Saṅgrahītṛ).

Version A:

Abandoning simple-mindedness, when a person exhibits his (proficiency in) arts, he is honoured; the best of Brāhmaṇa-s, by abandoning simple-mindedness, is respected even by a great lord [king].

Version B:

Giving up the shape of a straight line and showing a single digit, he is (greatly) honoured; the moon, by being curved [in crescent] in shape (as a digit) is respected even by the great god [Śiva]. (A. A. R.).

7335

(அ) SSSg 1. 53.
Straight-forwardness, helping without expectation of reward, bravery, similarity of state in happiness and misery, generosity, deep attachment and truthfulness are the qualities of a (good) friend. (A. A. R.).

7336*  
ऋजुवर्मौलीनकृतिपारमालिता  
यदीयमेतान परमेव हिंसितस्य ।  
अतीव विकाशविविधाय बेधितं  
बहुर्मूलास्य स दाहिनकः शः।।  
(ए) Nais 12. 44.  
(प्र) JS 345. 66 (a. Śrī-Harṣapāṇḍita).

Varnāsthasa metre.

His long numerous arrows are bold. The utterly deadly activity of them consists of direct hitting, noiseless course, and the reaching of the border of the archer’s ears. It is meant to do harm to enemies alone. (K. K. Handiqui’s translation).

7337*  
ऋजुनयु त्यथा: कर्यातित पुराविवो  
मदुर्मिष्का जल राहुसिरदिममः ।  
विराहिमुखिविविषिति न  
वन नृ सशी यवि तनज्ञतरानलः।।  
(ए) Nais 4. 66.  
Drutavilambita metre.

Experts in ancient lore, taking a plain view of things, say that Viṣṇu cut off the head of Rāhu, but do not say he is one who cuts off the heads of lovers in separation; the moon would be extinct, if Rāhu possessed the consuming power of the stomach. (K. K. Handiqui’s translation).

7338*  
ऋजुनयुनिकाय: कामत्त्वाभिः  
तत्तुष्ण तत्राद्यः कथय न स्वातः कटावः।।  
इति नमितपुवेश्वरः पश्यति प्राणायणः  
जनसदवति विद्वाम पर्वर्जामस्तरेण॥  
(प्र) PV 316 (a. Mohana).

Mālinī metre.

Directing the eyes straight to the face is the complete destruction of the art of love; to whom will not the look directed by a tremulous-eyed one, however fleeting (small), be a glance from the corner of the eyes?—thus intending, as it were, the clever damsel looked at her husband, whose moon-like face was bent, from the midst of her lashes in the midst of an assemblage of people. (A. A. R.).

7339*  
ऋजुना निधिचिह्वचरणो  
परित्वृक्ष नीलिकलिनागरावरम्भः।  
इह भाषिकिति पल्ली-  
पति: कटाशेषपिणि वश्यति॥  
(ए) ĀrS 2. 140.  
Āryā metre.

Make your pace straight (when walking), friend, avoid all cultured behaviour of the city (in this place); for, here, the chief of the boorish hamlet punishes even when a glance is directed, considering her as a female imp. (A. A. R.).

7340  
ऋजु शयति यः: सर्वेः  
वच्चावसिष्यनिविषयः।  
आश्वास्मीय तुष्तिकामः  
अनुपर्ययत ते प्रजः॥  
(ए) MBh (MBh [Bh] 5. 34. 22, MBh [R] 5. 33. 22, MBh [C] 5. 1116).
The king that looketh on all with sincere loving eyes, inspireth affection in all his subjects even if he sitteth in silence. (P. C. Roy's translation).

7341*

Now straight and extended, now in a thin line, now sinking down and again rising up, and now crooked like the constellation of the Great Bear in its turnings, as looking and though it were the boundary line that is being marked out of the sky, and white like the belly of a serpent when being freed from its skin. (M. R. Kale's translation).

1. Description of the cranes in flight.

7343*

Fool, for a serpent didst thou mistake this wreath which was dangling from the entrance arch, but which now lies straight and extended on the ground. It is this which as it sways in the gentle night-wind, doth but faintly make the movements of a serpent. (C. R. Devadhar's translation).

7344*

Śārdulavikrīḍita metre.

(a) IS 1329.
(b) Alm 120.
(c) Śrī pregnant Alm (printer's error).
(d) Vasantatilaka metre.

Version A:
He is straight and belongs to our camp, thinking thus, do not show favour to a wicked person; mostly these people, abandoning their (pose of) virtue wound the heart at the time of the result.

Version B:
It is straight in shape and has feathers (attached), thinking thus, do not put your faith in an arrow; mostly, when released from the (bow-)string it results in piercing the heart. (A. A. R.).

7342*

(a) MBh (var.); (b) Alm 120.
(c) MBh (var.); (d) Vasantatilaka metre.

Version A:

(a) MBh (var.); (b) MBh (var.).
(c) MBh (var.); (d) MBh (var.).

(a) MBh (var.); (b) MBh (var.).
(c) MBh (var.); (d) MBh (var.).

Version B:
Having eyes without animation, subdued laughter, tardy movement, dislike at being petted, making efforts to go to tirtha [water or: holy place], love for lingin-s [male buffaloes or: ascetics], whose body is not pleasing to the touch, with stana [udder or: bosom] stout but hanging a little low and having milk, the one female companion [she buffalo] of spendthrifts and servants—may this vicious she-buffalo [widow] be for your welfare!

(A. A. R.).

7345* 

(क्षणिकी रिचर-क्षणकर्ता) 

7345* 

क्षणिकी रिचरा सुभुता 

पाणिग्रहणःक्षणा सुभुतोत्ता । 

संधायति पतनस् 

सम्रति गूःशोऽवर्तिनाम् ॥ 

(आ) VS 3311.

अर्या विषय.

Straight in shape [behaviour], dependable, well rounded [of good conduct], resplendent when held in the hand [at the time of marriage], of excellent vaahsa [bamboo or: family]—this stick, like the wife, now supports me when falling.

(A. A. R.).

7346 

क्षणिककृत् त्वरतः चेक्द् 

वायुसेवणु वर्त पर 

न नरस्यस् बुखस्वत तह्युर् 

मुक्त हि निरिष्कृति विना।।

(आ) Lau 44.

Just as a debt which is not repaid does harm to the debtor in this and other worlds, so wicked action does harm to the doer and is not exhausted unless it is expiated or its result is experienced.

(V. Krishnamacharya’s translation).

7347 

क्षणिककृत्वा कर्त्वा 

न देवं चापि मिलके। 

न्यातिसिद्धकर्ती लेया 

वस्माद्यैं व क्षणकर्तारी।।

(आ) Bahudarsana 137, IS 7488.

(a) क्षण संया वानम् बहुदूः। 

(b) संज्ञे बहुदूः। 

(d) तस्माद् वे क्षणकर्तारी बहुदूः। 

One should not lend money to a friend nor should one borrow from him; it is known, that the debt cuts the bonds of friendship, like scissors do.

7348 

क्षणिकककृति च वृदत्त्वः 

जारस्योरबिद्रहः 

रोगार्ध सुकोशलस्वाभाय । 

अहस्त कन्धः। प्रकौलितः॥

(आ) NT 97, IS 7486, (Cf. वासी भूलत: सुहीत)। 

(ब) "दशिनाटा NT.

Debts, begging, old age, adultery, theft, poverty sickness and remnants of the meal, these eight are considered as miseries.

7349 

क्षणकर्तारी मिता साहुम् 

भाता च स्यधिवेचारिणो। 

भार्याः कुपवालौ शालूः 

पुष्का: साहुपरिधीत: ॥

(आ) Cr 192 (CV 6. 10, CN 43, CR 1. 25, CPS 172. 104), H (HJ Intr. 21, HS Intr. 20, HM Intr. 21, HK Intr. 21, HH 3. 8-9).


(a) मिताचं क्षणवाचःस्वाभाय (“यवं शं” हयत् “बानुं शं” हयत् “सांतं शं” हयत् Halhed) CR, Halhed; क्षण IS; शालू CV (var.), CR (var.); शालू: CN (var.), CR (var.), Sama.
In repudiating the three-fold (inborn) debts there is the fear of breaking the ordinances of the šāstra-s; in disowning the fourth kind of debt (of borrowed money), there is the fear of the king [government] staring before him. (A. A. R.)

7353

One who accommodates a loan, an astrologer, a priest well versed in the Veda-s and a river having good water—where these are not available one should not live even a single day there. (A. A. R.)

7354

To what effect are the meagre gifts of kari-yuga [current times] than for being constantly eaten away by creditors, relatives and offspring. (S. Bhaskaran Nair’s translation).

7355

Of redemption from debt or sin, it is better to be free of debts: so it has been said; the sin may torment [burn] one in the next world, but the fire of debt burns one here as well as there. (A. A. R.)
A person should not allow to remain without remedial action the remainder of loans, diseases and enemies; if request is made to help beggars and others he should not give a cutting reply; if able, he should accomplish their action or cause others to do it. (A. A. R.).

कणशेखर व्याधिशेषव  see No. 7361.
कणशेखरभीषणव  see No. 7361.
कणशेखरभीषणव: see No. 7361.

7360
कणशेखरभीषणवशच व्याधिशेषु तथेष च।
पुनरष वज्तेत यस्मात्
तस्मात्स्स्य च कार्येत्।

(श्र) Cr 193 (CN 38, CS 3.58, CNSap 67, CPS 364. 36, CM 30). Variant of No. 7361. (Cf. द्रूढव्याधिशेषव वाले [Cr 319] and नोपेतस्यव चिद्रवं [Cr 621]).

(प्र) SRHt 176. 57 (a. Dandani), IS 1333.

(ष) NM(T) 3. 3, LN(P) 87, Dhn(P) 234, MbN (P) 248, NKy (B) 116.

(ञ)कणशेखरव व्याधिशेषव: CN (var.); श्र: श्रेष्ठ-भीषणव CN (var.); कणशेखरभीषणव CS (var.); कणशेखरभीषणव CS (var.); कणशेखरभीषणव CS (var.); इत्यज: श्रेष्ठ [अनित] CN (var.);

(ञ) व्याधिशेषव: ("च"; "स्" CN (var.), CS (var.); श्रेष्ठस्वत् ("स्" [व्या") CN (var.), SRHt.

(ञ)दहने ("च" हि पुरुषस्वत् CN (var.); पु: पु: प्रवृद्ध (प्रवृद्ध) CN (var.); पु: प्रवृद्धत वस्मात् CN (var.); न कृष्णस्य पति वस्मात् CS (var.); पु: प्रवृद्ध CN (var.); ास्तपरमि वर्षे,परमयश्व SRHt; पुनर्विधेयते ("व") CS (var.); पुनर्विधेयते CS (var.); काले [नो] CN (var.); तस्मात् [नो] CS (var.).
The balance of a debt, a smouldering fire, and the last vestige of a disease, will all resume their former shapes if they are neglected to be put to an end.

(B. C. Dutt's translation).

The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore all those should be completely extinguished and exterminated. (P. C. Roy's translation).
All those connected with one are (as if repayment of) debt, his wife and children as well as his cattle, all these come to an end at the liquidation of debts; why then lament over it? (A. A. R.).

In accordance with his debts, to be repayed are a man's cattle, wife, children and house; all these come to an end at the redemption of debt; why then lament over it? (A. A. R.).

What is the use of wealth to him whose income is counted uninterruptedly but who has always quarrels with the borrowers and who hates to give gifts, is childless and has poor digestive power? (A. A. R.).

When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards. (G. Bühler's translation).

Did the gazelles ever borrow from her the beauty of her eyes that she has by force realised it from the timid animals manifold and entire? (K. K. Handliqui's translation).

1. Damayanti's.
For if she bides a maiden still, / she gives herself to whom she will; / then marry her in tender age: / so warns the heaven-begotten sage. (A. W. Ryder's translation).

1. Manu.

7368**

For if she bides a maiden still, / she gives herself to whom she will; / then marry her in tender age: / so warns the heaven-begotten sage. (A. W. Ryder's translation).

1. Manu.

7368**

क्रतुर्मांसिद्धये वेष्णालेवल्यं स्त्रूमस् ।
अयन्वितं वतो वेष्णालानां वासरो निसा ॥
(त्र) ŚP 4260.

A season [ṛtu] consists of three months, an ayana [the time from one solstice to another] is of six months, and a year consists of two ayana-s; this constitutes a day and a night of the gods. (A. R. R.).

7369

क्रतुर्मांसिद्धये परिवार्ते पुषः
शत्य प्रयात् पुषरेत च चन्द्रमा: ।
गतं गतं नेव तु शंकितंते
जलं जलेयां च नृषां च योवनम् ॥
(त्र) SuMaḥ 247 (a. Asvaghosa).

Vaiśāsastha metre.

A season that has passed returns once again, the moon that has waxed strong again; but once it has gone, it never returns, the water of a river and the youth of men. (A. R. R.).

7370

क्रतुर्मांसिद्धये परिवार्ते पुषः
शत्य प्रयात् पुषरेत च चन्द्रमा: ।
गतं गतं नेव तु शंकितंते
जलं जलेयां च नृषां च योवनम् ॥
(त्र) ŚP 705, SH 833.

(b) संनिश्री नीपज्ञल्लित SH.

The dull-wit who does not go (to bed) with his wife who has purified herself by bathing after her monthly course [during her fertile period] will catch the terrible sin of ruining a foetus; there is no doubt about it. (S. Bhaskaran Nair’s translation).

7371**

क्रतुर्मांसिद्धये पिने नारी
श्वेतकंदारिकानादाम् ।
पवस्ते पुषरं चृतसूतिः
तत्त्वा: संजात्येन ध्रवस् ॥
(त्र) ŚP 2999.

A woman who has just completed her monthly course should drink with milk the fibrous root of the white kantārīkā-plant; then surely she will bear a child. (A. R. R.).

7372

क्रतुर्मांसिद्धये परिवार्ते पुषः
शत्य प्रयात् पुषरेत च चन्द्रमा: ।
सत्यान्वितयायथायथी प्रीतेत्
श्वेतलिंकां परिवार्तेत् ॥
(त्र) Viṣṇudharmottara 2. 82. 34.
(त्र) SR 384. 298.
(a) ब्रीत् [ब्रीत्] (sic) SR.

Upajāti metre (Upendravajra and Indravajra).

One may live straight or one may live by falsehoods; one may get along with limited wealth or with very little; one may otherwise live even by trading (which consists of truth and falsehood); but one should avoid living like a dog (in abject dependence). (A. R. R.).

7373

क्रतुर्मांसिद्धये परिवार्ते पुषः
शत्य प्रयात् पुषरेत च चन्द्रमा: ।

(d) मा [म] R (R).
One's capacity cannot be understood without giving one an opportunity to display one's talents; but one cannot be entrusted with anything without previous credentials. (T. S. Raghavacharya's translation).

7374


(b) यश K (S).

One, that is protected and that protects out of love, without (consideration of) money, with relationship grown since old times, is called the constant ally. (R. P. Kangle's translation).

7375

(a) MBh (MBh [Bh] 5. 153. 2, MBh [R] 5. 156. 2, MBh [C] 5. 5279).

(b) SRHt 116. 4 (a, MBh), SSSN 138. 4.

(c) श्रीचरणे SSSN.

(d) स्वप्नों [“पुट”] MBh (var.); “पट” SRHt.

Without a leader of the army, a force, however big it may be, disintegrates when it comes to fighting, just like a row of ants. (A. A. R.).

7376


(b) SS (OJ) 239.

(c) लिप्य मव (var.), SS (OJ) (but in some MSs as above).

(c) संवरित [“रु”] MBh (var.).

If the rtvij, the purohita, the preceptor, the acarya, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then they should be deemed worthy of respect and worship. (P. C. Roy's translation).

7377

(a) KhKά 847 (or 10. 37).

It is no wonder that prosperous, by birth a rakṣasa, and foolish as he is, he would be haughty: for upon what ground will a non-Aryan² follow the path of rectitude or righteousness? (S. and K. Ray's translation).

1. A dishonest.

7378


(b) उहं दु: प्रस्तुति or उहं दु: प्रस्तुति R (var.); परस्तुति R (var.).

Men of power and self-will, do not brook the praise of others. (T. S. Raghavacharya's translation).
That there was going on here the song of the *ḡ̥mbha* [music in the second note of the gamut *or*: an ox] we came here, as we are proficient in musical notes; whoever knew this to be a *gaśtha* [assembly *or*: cowshed] where celebrations were going on in honour of cows? (A. A. R.).

Even the mighty sages of lofty penance have to yield to the dictates of Fate and are decoyed from their life of austerity by desire and anger. (T. S. Raghavacharya’s translation).
The sages say, “the speech of the mad and the insolent is demoniacal; that is the source of all enmities, for that is the bane of the world.” (C. N. Joshi’s translation).

7384* 

क्रिपायमतिथिष्टेऽविद्धत् पादमथि
तरपू च सिद्धपरिवाय ऊ
अनु तु रिपुरकस्त्रास्त्रम् हृदं न: पुरुषप्राणं
तथेऽविद्ध नयिनिोऽऽविधुस्थालमिकारः।

(अ) Mahāvīra 2. 44.

Mālinī metre.

If this saint be a guest, let a seat, and water for the feet, and water for the hands be got ready for the holy man; and after that the meat-offering. But if without any reason he is a foe, and hates us in the matter of our son, then the bow must control him, void as he is of courtesy. (J. Pickford’s translation).

7385

क्रियितेन विना वेदम् अश्रिया सहस्मिनी।
वेदेन्द्र विना वातन् अविष्क: पृविवीपिति।

(अ) Cr 1282 (CNF 102). Cf. नामिनिहेवं विना वेदा (Cr 578).

(आ) छिरोंसिन (E. Teza in GSAI 1. 45 reconstructs: छिरों सेच्यं) CNF (MS); वेद CNF (MS).

(ब) धविरासहस्मीम (E. Teza reconstructs: धविरास: सहस्मिनी) CNF (MS).

(भ) काता CNF (MS); E. Teza reads the text: देवसेवनिन्दा दाता and reconstructs it: देवसेव्यं विना दाता.

(च) नापिण्युद्धवीपिति CNF (MS); E. Teza reads the text: नापिण्युद्धवीपिति and reconstructs it: …पृविवीपिति: or अप्रिविपिति.

A group of sages without the Veda-s [scripture], a wife who is not pleasing, the army of the gods without the suppliers (of oblations [?])—like these is a king [the lord of the earth] without Viṣṇu [worship]. (A. A. R.).

7386

क्रियितेऽस्वदेवाँस्व महासुरांस्व
वैविविध्यदार्शिः वते मुनःस्वाः।
कान्तियो नौपनमयमेव लोके
परावर्तात्तु न संबधमिति।


(प) IS 1338.

(b) छिरिः MBh (var.); महा [करे] MBh (var.).

(c) कान्तियो वा तानाः MBh (var.); नौप-पत्तिः वा नौपपत्तिः (सौर) वा नामिनिहेवं MBh (var.); काले [लोः] MBh (var.).

(d) च तु MBh (var.); न संबधमिति वा न संबधमिति MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Amongst ṛṣi-s, gods, great asura-s, persons fully conversant with the three Veda-s, and ascetics in the forest, who is there whom calamities do not approach? Those however, that are conversant with the soul and that which is not soul never fear calamities. (P. C. Roy’s translation).

7387

क्रियोणां च नवीयां च
culaṇānāng suhannanam.]
प्रभवव नादविगमादः
स्त्रीणा दुस्वरितस्य च।

(अ) MBh (MBh [Bh] 5. 35. 62, MBh [R] 5. 34. 72-73, MBh [C] 5. 1253-54). Cf. नवीयां च कुलाणां च (Cr 1595 A).
merit; it is far more meritorious than the performance of sacrifices. (A. A. R.).

7389**

The origin of ṛṣi-s, of rivers, of the family of high-souled men, and the source of woman’s wickedness, are not to be ascertained.

7388

This is the supreme secret of the sages, oh! the best scion of Bharata, that a pilgrimage to a holy place brings religious

(A) SRM 2. 2. 257, IS 1339.
(b) शूराणां [हृ] MBh (var.).
(c) प्रभावो or नित्यभो or संभवो [हृ] MBh (var.); भवमत्वः or भविष्यत्वः MBh (var.).

7388

This páda is the samasyā-pūraṇa which completes the other three páda-s appropriately.

In the holy hermitage of this sage it has its mind frightened by fear of a curse and hence, though it rouses joy, none-the-less—a lion flees from a deer. (A. A. R.).
7390

एकं काल्यनन्दुर्धरं सुमुखं वास: सुधावरिष्ठि
तारं तारकरात्मकं निमं संप्राणं सन्तुष्टालम्।
दृष्टापि च तेन तेन सुदृंखं स्वीरं भूषणं चापरं
रत्नी नायिकैव याचित्रिरं श्रीरामं कौसितकं॥

(सा) SR 119. 135, SSB 420. 22.

Śāradāvikṛṣṭita metre.

Having secured [reached up to] the golden mountain Sumeru for an excellent girdle, and the milky ocean for a dress, the radiant disc of the moon for a fine ear-ornament, the unyielding lady in the form of your fame, oh! king Śrī-Rāma, though far away [having spread far and wide] begs of you for another ornament similar to the other decorations. (A. A. R.).

7391

एकं चलन्तवेनेव हि द्वितीयं सतसमागमं
तो न स्तो यथास्विनं सविन्यं मोहुःक्ये पतेतुं द्वृक्षम्॥

(भ) Cr 195 (CR “F”, CPS 88.17, cf. Crn 90). Cf. पण्डितस्व विनवितस्व (Cr 632) and शनिरुसारात्मक सरस्वती (Cr 1036).

(b) मस्तसमागम: CR (var.).

(c) न स्तस्तनं वर्षः स विश्व: CR (var.).

(d) पतेतुं द्वृक्षम् CR (var.).

The one eye (for all people) is indeed discrimination, and the second is the association with good people; he who does not have these two may soon fall into the deep pit [well] of delusion surely. (A. A. R.).

7392

एकं चित्रमातीव दुष्टमित्रं भन्नलोकं न ज्वयं
कि कहः क्षयामि कन्या मनसि रचाद् वा सग प्रस्थवः।
एकस्मरं कनकस्य रामस्य सरसीमेक्षलस्यह्यम्-
योगोत्तमाक्षरो समरसरोऽवालस्य च मनस्वं| ||

(प्र) Vidy 709.

(c) “चलन्तव” Vidy; (suggested change : “चलन्तवः”).

Śāradāvikṛṣṭita metre.

Here is a very wonderful thing which has not been seen or heard of before; to whom shall I narrate this? In whose mind will it inspire confidence (to believe it)? In one golden streak [slim body] there are gathered together a lake [navel], bees [line of hair], intoxicated elephants [bosom], moonlight [charming smile], the moon [face], cakora-bird [eyes] and the bushy tail of the camari-deer [tresses]. (A. A. R.).

7393

एकं जीवनमूलं
चचन्तरमित्रं तापत्वमित्रं सतसमागम।
अन्तर्वहुःति वराणो
सा त्वकं नासेव निःश्वासम्॥

(प्र) Ārs 2. 147.

Ārṣa metre.

You are the only sustaining root of her life, and though inconstant and (hence) torment her constantly, the poor girl holds you alone in her heart, as the nose bears inside the life-breath. (A. A. R.).

एकं तव कुलं see No. 7481,
7394*  
एक वनस्पति रूप उपाय में समय, शुभ रूपाचार्यकाल् प्रकोपादः  
एकः परांतः प्रकोपादः सर्वसत्  नितियोः कृत्यकः कृतिकालोः  
एकः ध्यानानिमोत्तमपरमाँश्येएः वीरिकुलं चलुभि  
तुल्यान्याचारेण यादा तनुहारूम  को यथा संयथायथाने ।  
(a) जयम् SR ; जयप् AIR ; "पाँसु अर्जे".  
(b) प्रसीद्व विश (var.) ; लाभ AIR.  
(d) तुल्यान्याचारेण विश (var.).  

Sragdharā metre,  

One half of the (joint) lip quivers in prayer, the other in anger; one hand is raised to the head to worship, the other to pluck that first one down; one eye is closed in meditation, the other as not able to bear the sight. At the time of evening prayer his left, however loth, acts as his right does. May he protect you! 1
(P. Peterson's translation in "Notes" to VS)  

1. Refers to Pārvatī’s jealousy of Sandhyā.  
Cf. A. Barth in Rime Critique d’Histoire et de Littérature, No. 22 of 30 May 1887; p. 424.  

7395  
एक वृत्तवश कन्सवृत्तवश सूक्ष्मवत्तक  
असलोक्यभि न वर्त्योपो वेश च प्रभाति मरकें ॥  
(आ) Sama 2 वा 35, SRK 225. 51 (a. Praśāgāratnāvali), SRM 2.1. 238.  

Seeing one, seeing a hundred and seeing five hundred one should not have excessive greed; (if it is there) a (painful) wheel will whirl on the head (of the greedy). (A. A. R.).  

7395 A  
एक द्विः  च  स्पृष्टीपूर्ववर्त  
मलितिक्रियः च  महः  गुप्तेऽ  
सतो स्पृष्टिपूर्ववर्त योगवदुः  
जलायि विचित्री न विचित्रायामेण ॥  

(आ) TN in VCsr 31 after VCsr 31. 2.  
(अ) Skm (Skm [B] 70, Skm [POS] 1. 14. 5) (a. Śrī-Haršadeva), JS 18. 14, SR 9. 141, SSB 16. 4, KHpK 168. 190,  

(अ) Ava 400.  
Upajāti metre (Indravajrā and Upen-

Honey nourishes, alike, a sweet-
tongued bird [cuckoo] and an intoxicated bee: a low-born (rustic) cannot distinguish between the virtues of the virtuous and the vices of the vicious. (S. Bhaskaran Nair's translation).  

7396*  
एक धाम सामीयु लोकपरं यूक्तायत्वोत्तिष्ठ  
व्याज्यानसिद्ध गुत्तिययुद्ध्यं संित्तीमाविषय: ।  
यवेलोरुक्षायमानागामांसमग्नानुपालि दुर्यो भयाव  
वाल्य पवत्तमिकं यति युक्तेनाति कि पाविचि: ॥  
(आ) Skm (Skm [B] 1484, Skm [POS] 3. 23. 4) (a. Jayadeva).  

Sādālakṣīṅdita metre.  

One part of your majestic lustre has concealed itself in the samī-tree, another is hidden under the pretext of the brilliance of sun-stones in mountains and the other is well protected in the ocean in the guise of the submarine fire; your effulgence is unapproachable due to fear by its scorching effect like the intense heat of the sun; if these (three lustres) of the tree, mountain and waters went, are there the king’s objects of brilliance? (A. A. R.).  

7397*  
एक ध्यानिमोलनात्मुखिताप्रकारं हितशो पुनः  
पार्श्वस्य विवर्तमयं स्वाभाविकमार्गम् ।  
अन्यवतु दूरविविधायमानान्योपसीतिपरं  
श्रीमातिरित्रं समाधिसम्बन्धं नेत्रं न ग्रहे ॥  
(आ) TN in VCsr 31 after VCsr 31. 2.  
(अ) Skm (Skm [B] 70, Skm [POS] 1. 14. 5) (a. Śrī-Haršadeva), JS 18. 14, SR 9. 141, SSB 16. 4, KHpK 168. 190,
Das 221. 9-222. 2, Sah ad 7. 601 (p. 244), Kav p. 117.

(a) एकः योगिनियोगम् Skm (var.); मुक्तिनिः च मुक्तिनिः S J, SR, SSB, KHPK, Das.

(b) युज्ये मदलसत्य सुज्ञाति यथव से (or "बुज्येयस्ते सुज्ञाति यथव से") Skm; स्तनाये स्तनाये नये JS, SR, SSB, Säh; समयं साधारणम् "साध्" Säh; समयं साधारणम् JS, SR, SSB.

(c) "बुज्येयस्ते सुज्ञाति यथव से" Skm (var.); मुक्तिनिः (or "वदन") VC.

(d) निर्वर्धीम् or निर्वर्धीम् [निर्] VC; नेत्रं नेत्रं [नेत्रं] JS (var.).

Śārdūlakrikridita metre.

May the three eyes of Sambhu protect you—eyes showing different emotions during abstract contemplation—one closed like a bud in meditation; the second languid with love fixed on the lotus-face and swelling breast of Pārvatī; the other kindled with a flame of wrath against Kāma who had drawn afar his bow. (Translation in Bibl. India. 9).

7398

एकं नाम जड़में गुमः तालमयमिन्द्रमे तया नेत्रायामिन्द्रोत्तरितस्य श्रद्धा: प्रायेण ततो मृत्या।

नो जागर्तिर हुमकन्ती पस्फन्ति पति बसक्र: करो तत्रक्रृपा: विविक्तोपि यथाम हुते वेतस्य तस्वित्सुत्सनाम्।

(a) प (PP 1. 206).

(b) IS 1365.

(c) "बुज्येयस्ते सुज्ञाति यथव से" or तवेऽपि PP (var.).

She stole his lustre from the moon—/ the moon is dull and cold; / the lily's sheen is in her eye—/ no charge of theft will hold; / the elephant's majesty she seized—/ naught knows he of her art; / from we the slender maiden took; / ah, strange! a feeling heart. (A. W. Ryder's translation).

7399

एकं पूर्मं तिरविचारं राह्ये प्रायां यथा

तः मोहात्म अष्टेऽपि हि: स च मदलस्येन निश्वासात्।

निविन्तववं पदो रात्रिति हुमरे तस्य स्तवनस्यस्रुहा

स्वातन्त्र्यवस्तुह्य तत्: स मनस्रेष्ठं प्राणीत्वमुद्रूति।


(श्र) SRH 103. 18, (a. P), SSSN 114. 18, Sama 1 अ 8, SR 152. 418, SSB 479, 377, IS 1373.

(श्र) Old Syriac 38 A. 7, Arabic 1°.

(a) एकः Sama; राष्ट्रव्यां न PS, PN, HS; यत्सु PS; ग्रामण H (with the exception of HS, HK, HM), SRH, SSSN.

(b) युज्ये P (var.); मदल [श्] P, PTEM, मदलस्येय PT, PTEM; मदलस्येय SRH, मदलस्येन PN; मदल दातोन PP, Pts, PtsK, निश्वासात् PS, H, SR, SSB.

(c) निविन्तववं PS, H, Sama, SR, SSB; मदर [श्] PN.

(d) स्वातन्त्र्यवस्तुह्यं: स राष्ट्रव्यां न: प्राणायमच्यावतेऽपि Pts; स एव [तत्: स्] PT, PTEM, प्राणायमच्यावतेऽपि PN, H, Sama, SR, SSB; प्राणायमच्यावतेऽपि PP, PtsK.

Śārdūlakrikridita metre.

When a king gives one minister absolute power in the kingdom, the minister is infatuated and grows proud, with the indolence and pride he develops
a loathing (for the service); because of this loathing, a desire for independence finds a place in his heart; and then, in his desire for independence, he plots against the king's life. (F. Edgerton's translation).

एक महिषय हृदयेन see No 1737.

एक महिषय—एक बसंतु

एक महिषय:स्वरूपस्वरूपम्
अथर्व सामन्यभावप्रमणतः

गिरिकुदजिनु: पद्युगम
शोणितसर्वप्रतापितयः ज्योति

(प्र) Skm (Skm [B] 121, Skm [POS] 1. 25. 1) (a. Jalacandra).

(b) सामन्य स्त्री Skm (B) (contra metrum).

Arya-giti metre.

One (foot) is placed on the head of the buffalo [demon Mahiša], the other is bowed to by the group of gods in joy; thus the two feet of the daughter of the mountain [Pārvati], rendered bright by the lustre of the rubies, are victorious. (A. A. R.).

1. Rubies on the crowns of the prostrating gods.

एक मित्रं प्रजले
मातिरंतु: स्वर्यं क्षर्यं गच्छन्

(प्र) VS 2481.

(a) भजन VS (var.) (cantra metrum).

Arya metre.

The moon resorts to one mitra [sun] during the course of a month, himself in a waning state; but you resort to (have) hundreds of mitra [friends] and attain waxing [prosperity] at every moment. (A. A. R.).

एक वतित मनो मम
यामि न याताति हृदयस्वपनं भै

(प्र) ArS 2. 148.

एक मित्रं सूपलं वतितं
एकास्मात सुम्भरो बारे वा
एक कार्यं वेदवक्यमकं वा
एकेक देवं केवलो वा जिनो वा


(व) एका भार्यं बंधुजातं प्रियं वा PrC (var.).

Sālinī metre.

It matters not whether one's friend be a king or a hermit; or it matters not whether one's wife be a fair woman or a cave; or it matters not whether one's guiding book be the Veda or a treatise on supreme soul; or it matters not whether one's god be Viṣṇu or the Jīna. (C. H. Tawney's translation).

एक यज्ञ भवेकन्तरं see शास्त्रं वज्ञ भवेकेन्करं.

एक योगात्मकायमना मुक्तितं see No. 7397.

एक चर्चा प्रमणाः
हृदयं विद्यातं जग्नं तहन्तर.

तेषां सिद्धं स्वेतस्म
अतिकृष्णं न तेष कथं पशव.

(प्र) SSB 255. 33 (a. Saṅgrahāyī).

Arya-giti metre.

Even one symptom (of a painful disposition) renders the heart of passionate ladies asunder all of a sudden; how are those men not beasts who have in their hearts the combination of the six (undesirable) passions? (A. A. R.).

1. The six passions are: kāma, mada, māna, lobha, harpa and riṣṭa.

एक वहित नमो सम
यामि न याताति हृदयस्वपनं भै

(प्र) 7404.
[you alone are the essence] rests in you alone; hearing of you no one cares for anything else; when you who give rise to the fame of Janaka [the king Janaka or father] and others, of what use is the mimamsa. (A. R. R.)

7407

एक विषयसो हृदि देशश्वरी को ग्रामकार्यमेव श्रादारामाकर्षणः

(Pr) SkV 1601 (א. Jhananta).
(c) סֵפִּית יָפָה SkV (var.)
(d) SkV (var.)

एक मनोविक्रिधिता स्त्रावन।

Shastra evam shriya shuddha
dharmah karya virodhana.

Either, turning my whole attention to an angry mistress, / I would linger, savouring delight / in toying with her full and comely breasts; / or sitting by the Ganges on a sacred strewn / of eight dark blades of darbha-grass, would meditate / with mind in trance upon the highest brahman. (D. H. H. Ingalls’s translation).

7408

एक विषयसो हृदि शस्यवेयक को वद्यते शरा समवहिति हृदि राजानी विशविक्षणः।


SRHt 106. 11 (א. MBh), SSSN 116. 10, IS 1349, Nityukti in Yuktilkalpataru quoted in ŠKDr ad मनवण (p. 620).

(c) विषयसो म्यहि वर्णमहिष KDr (a) विषयसो म्यहि वर्णमहिष KDr (b) विषयसो म्यहि वर्णमहिष KDr (c) विषयसो म्यहि वर्णमहिष KDr.

Oh! king [Cupid] you are the one thing [person] in the world that is pleasing to all; truly the statement ‘That Thou Art’
Poison slayeth but one person, and a weapon also but one; wicked counsels, however, destroy an entire kingdom, with king and subjects. (P. C. Roy's translation).

7409

एकं देवते नित्यम् अथं भैरविनं रोचते ।
पुष्पायामलामेन नारीं वै च पतिवतः ॥

(३) Cr 1284 (GP 1. 114. 10).
(a) भैरवं पुष्पाचारकाभिः GPy.
(b) भैरवं GP in the Purānic Anthology, ed. by A. P. Karmarkar, Thalakwad, Belgaum 1955.
(d) तेन नारीं [ता° ज°] GPy.

A woman serves one man every day, but has always a liking for another; due to her not getting another man, a woman is indeed devoted to her husband! (A. A. R.).

7410

एकं संविधयोलास्वद सहिष्ठ ततोद्भावमिति ।
हेतुः स्वसमावतो अस्वस्मान्यो धीता: ॥

(३) Naiṣ 17. 55 (Naiṣ ad Mallinātha 17. 53).
(c) हेतु: Naiṣ ad Mallinātha.

Of the two results in doubt, one is sure to be. When the desired one comes about, the twindlers attribute it to their incantations and the like. When it is otherwise, they declare that these were incomplete in details. (K. K. Handiqui’s translation).

1. The priests.

7411

एकं साहार्तीरनिर्मितकसाराराज्जिमाति: ।
पुष्पायामलामेन नित्यकर्मायासाधिते ।
नो चैव महन्तामातलीवललखनः सहिते सविंद्रे
कान्तादुपनितंत्रमिबविस्मणुरत्नीर्गतासे: स्वीकरे ॥

(३) Skm (Skm [B] 2286, Skm [POS] 5. 58. 1).

Sārdulavikṛditā metre.

The one thing is the worship of Lord Viṣṇu with flowers that are wetted by handfuls of water from reservoirs on the seashore, and gathered by the activity of one's own hand; otherwise, he may remain enjoying the essence of love-sports in the company of the beloved having stout hips in a mansion furnished with a couch which is well decorated with choice malati- [jasmine] flowers. (A. A. R.).

7412

एकं सुलते मुगारिणो बहुः सुलते बृक्षी सुलतान।
अताः प्रवेण्याति नाध्यामान: करबचन ॥

(३) SS (OJ) 143.
(a) मुलं या मूल SS (OJ) (var.).
(b) बहुं या बहुं SS (OJ) (var.).

A lioness brings forth just one cub; a bitch many. The difference: one eats, the others are eaten. It is the eater, the perpetrator of sin, who comes to end, and not the others. (Raghu Vīra’s translation).

7413

एकं हस्याद् न वा हस्याद् इत्यर्हरहितमात।
प्रक्षेपन तु मिति: किंता हस्याद् गर्भगतानांमि।

एकं हृणाम्-एकं हि बलुः  [ 1855

एकं हृणाम् न वा हृणावः ईवमुको धनुषमतः।
ईविन्दिष्टमतोऽवस्थाः हृणाय राज्यं सरणक्रमम्।

(प्र) MBh (MBh [Bh] 5. 33. 42, MBh [R] 5. 32. 47, MBh [C] 5. 1013), Cr 1285
(CRC 4. 53, CRB 4. 43, CRBh II 4. 37, CNI I 200, CPS 108. 70, Crn 80).
Cr. JSAIL 30. 33 and 32. 43. Cr. Nos. 7408, 7413 and 7415.

(प्र) SP 1355, SRHt 104. 1 (a. MBh), SR 146. 146 (a. MBh), SSB 467. 33,
Sama 2 व 21, IS 1350,

(a) दिः [N] MBh (var.); न हृणाव वा PN; वा हृं tr. Sama.

(प्र) हृणावंदुर् CNI I.

(b) शरो शुभश्च Sama; धनुष्मका MBh (var.);
महेषुणा MBh (var.).

(c) राजा सरणज हृति Śts; से तत्त SR, SSB;
षुका SR, SSB.

(d) राजाम् मन्त्रिनिर्मत्यः Śts; हृति MBh (var.); SR, SSB.

An arrow shot by a bow-man may or may not kill even a single person, but when an intelligent man applies his intelligence (in a vicious manner) he may destroy the entire kingdom together with the king.

7415

एकं हृणाम् न वा हृणावः ईवमुको धनुषमतः।
सरणजस्त्र अवस्त्र सरणजस्त्र?

(श) Śts 31. 3 (p. 101. 8-9). (Cr. Nos. 7408,
7413 and 7414).

(b) धनुषमतः Śts (var.).

(c) समन् Śts (var.).

(d) राजानिर्मिति नि*Śts (var.).

An arrow shot by a bow-man may or may not kill even a single person; but the shrewd design of the king's minister can destroy the kingdom together with the kingdom and his subjects.

7416

एकं हि चलुरमलं सहजो विवेको
विविधिरेति सहं संवसस्तितितीयम्।
एतत् हि मृत्यु न वर्षय स तत्सतोंकस्य
तस्यामांगलमहते तत् कौशङ्गः।

(श) VCmr V. 92-95.

(श) VS 2928, SRHt 30. 27 (a. Vallabhadewa), SSSN 33. 10, SPR 1098. 1,
SSB 367. 49.
One cowardly soldier, when he runs away, may adversely affect (even) a huge army; when he deserts others too follow suit, though the soldiers are possessed of great bravery. (A. A. R.).

\[7419\]

एकः कोणी महीरोधे लज्जाते दोष्य दृष्टी लोकसया तेन स्वयं दिव भूतले च किन्तु गोवर्धनोदरकः।
स्वां यज्ञवद्यः वह्मान उच्चरायेऽसदा युधस्यत्
तन्तु फि क्रेश जिनिष्ठेन बहुना प्रद्यमणीः स्वर्गः॥

(भ) Vidy 656. Variant of No. 7247.
(c) सद्भूः Vidy.

\[7417\]

एकः कर्णमहापित निष्ठियन लम्बाधिका याचिका
कर्म फि बिलिरिक्ष्वतीति मनसा बिलासं बृहाः मा क्रणः।
आते फि प्रतिनिधेन्दुः प्रायस्कृवुन्छ कि रविवर
चन्द्रः फि प्रतितिकीर्तितालगुल्म किमण्डिहः॥

(झ) Ava 296.
(झ) SSH 1. 96, SR 249. 104, SSB 658. 29.

\[7418\]

एकः कामः प्रवाही दोष्य उत्पादी योगीः वास्तवम् अद्यान्तः
तः श्रीचन्द्र देवराजः योग्याः शूरतमः अशि॥

(झ) ŚP 1930.

\[7420-21\]

एकः अमायतां दोषे द्वितीयं सोपप्प्यः
यदेतः अमाया धुत्तम् अस्वधाम सम्यकर्षणः ॥
सोपप्प्यां दोषे न मन्तिष्ठः
अस्वामिः परस्मः बलः ॥
अमाया गुणो द्वारः अस्वामिः शरणं स्वर्गं अस्वामिः

(झ) MBh (MBh [Bh] 5. 33. 47 + 174* + 175* ab; MBh [R] 5. 32. 52-53, MBh [C] 5. 1018-19), Cr 1283 (CRCa II 53), GP 1. 114. 62. Cf. JSAIL 30. 34.
(Cf. Nos. 7448-49).
एकः खलोगियो एकः भाषित

(आ) JS 445. 1 (a. Bhagavān Vyāsa), SuM 10. 18, SRHT 233. 7 (a. MBh), SSSN 30. 3, SSB 359. 2 (in all No. 7420 only), SH 997 v 203, IS 1351-52.

(ə) एकः MBh (var.); समाधातः MBh (var.), Cr, SuM, SSSN; समाधातः SH.

(b) नौपवले MBh (var.), JS, SRHT, SSSN, SH, SSB; उपलभ्य(े) (एवं है) MBh (var.).

(c) चन्देन CRCa II; वेिसम SH.

(े) दाँव MBh (var.).

(f) धार्मिक MBh (var.).

There is one and only one fault with the indulgent, namely, that people consider an indulgent person weak.

However this should not be considered as a fault, since indulgence is at the same time a virtue for a weak person and an adornment for a powerful one.

7422

एकः खलोगियो यदि नाम भ्रेति सभायां ध्यायकोरोति विस्रायमातिं प्रया्सम्।
एकाधि पूर्णपत्रं महृद्धि: वसायर्ति
आलोकयो रेवयति हृद्दत न मलिका किम्।

(आ) NBh 162, SR 60. 232, SSB 323. 241.

(ब) मोधीकरोति SR, SSB; 'घां लिखितसर' SR SSB.

Vasantatilaka metre.

If there is but one in an assembly who is intransigent, he indeed vitiates all the proceedings of the learned people (therein). Does not, alas! a single fly agitate and cause diarrhoea though the belly is filled with sweet articles of food? (A. A. R.).

7423

एकः प्रभुस्वामियो जायते पुनरस्थिति। अर्थो वाणिज्यसंबंधि: काशीपुरस्वामियो है।

(आ) SRK 229. 90 (a. Prasāṅgaratnāvali).

One having secured a capital of five [one having been reduced to the five elements] becomes later the possessor of eight-fold [become identified with Lord Śiva]; Oh! wonder, the prosperity in trade [exchange] therein, to the people who reside in the city of Vārāṇasi! (A. A. R.).

7424

एकः प्रभु स गम्भीरः न सुपन्त वाह्यमातिं विना।
जनावलोक्यं न जलावलं स्त्रीवाालोकचं विना॥

(आ) Sama 2 ए 4.

(ॅ) तु [न] Sama; (suggested change: न).

Travel not alone on the highway. Sleep not in out-houses. Heed not words of hearsay, and (words) of women, without assessment. (S. Bhaskaran Nair's translation).

एकः पापयो लोकसः see No. 7426.

7425

एकः पापानि कुम्भः करं भुइकते महाजनः।
भोकारो विषयते वर्ति दोषेऽयं लियते॥

(आ) MBh (MBh [Bh] 5. 33, 41, MBh [R] 5. 32, 46, MBh [C] 5. 1012), Vet 19. 3.

(ब) SSB 13. 5 (a. MBh), SSSN 27. 2 (a. MBh), Sama 2 ए 16, GSL 54, IS 1353.

(b) भोकानि व विषयते Vet (var.); महाजनः: MBh (var.).

(ॅ) न ते पार्थः प्रोः or न ते पार्थः विषयते Vet (var.); भोकारसः तदुः तुर्य SRHT, SSSN; तदु भुइकते (तुर्यते) [विं] MBh (var.); प्रभुस्वामियो विषयते Vet (var.).

(ॅ) पापेन [दौं] Vet (var.); लियति Vet (var.).
While one person committeth sins, many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. (P. C. Roy’s translation).

1. In acquiring wealth.

7426

एकः पालयते लोकम्
एकः पालयते तुलम्
अजजत्वेको हि निरय
dकः स्वयः महीयते.


(आ) IS 1354.

(a) पालयते (पार् or पात्) or पापयते [पा’]
R (var.); लोकान् R (var.).

(b) पालयते (पार्) R (var.).

(c) त्री or त्रि [त्रि] R (var.); न्य(व)र्के (क or वे) [न्यि] R (var.).

(d) प्रमोदते (दिति) or च मोदते or महीयते [म्]
R (var.).

One protects the world; another protects (his) family; one descends to hell; another enjoys the heaven [supreme bliss].

एकः पालयते लोकम् see No. 7426.

7427

एकः युक्ते वर्ष विद्यान्
महीयनिःसमास्वरुपम्
एकस्तायते बंधसम्
अन्ये संतापाकारः.

(अ) Pdp, Bhūmikhaṇḍa 12. 37.

(a) चरो पद (var.); काल [क्वि] Pdp (var.).

One son who is learned and wise is preferable; of what use are many (sons) who are devoid of merits? The one (who is good) sustains the family, others (who are worthless) only cause misery. (A. A. R.).

7428

एकः प्रजायते तुलुः
एकः एव प्रलीयते.
एको च प्रजायते तुलुः
एकः एव सुत्तमम्.


(आ) Apar ad 1. 156 (p. 232), Vir, Paribhāṣā 64, Damaptiś 18, BrDh 2. 16. 6, SSap 475, SPR 461. 41 (a. Itihāsa-samuccaya), SRRU 533 (BhPn), IS 1355, (cf A. B Keith, A History of Sanskrit Literature, p. 445). (Cf. मुख्याश्रयमुख्याश्रय).

(a) प्रजायते [प्र] BhPn, SSap, SPR, SRRU.

(b) प्रजायते Govindarāja’s and Rāghvānanda’s commentaries; निरोधते Apar.

(c) हि चुः [चुः] SPR.

(d) एकस्तान्योतितिदुः SPR; तु [त] Vir.

Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin. (G. Bühler’s translation).

7429

एकः प्रजापीतम् स्वर्गशास्त्रम्
हावययः प्रसामुद्रहृत्तिः प्रधोमदम्.


(आ) IS 1356, Pr 365.

(a) परवर्ति RT (var.).

(b) क्रत्वा परः RT (T), RT (Calc.).

Vasantatilaka metre.

One man dies; another takes his property and feels excessively elated. He does not know that on his own death that (property) will go into the treasury of
another. Oh! the false reasoning which spreads darkness by its unsurpassed delusions! (M. A. Stein's translation).

एक: प्रमुख्येति कल्युः: see No. 7428.
एकः सूतिपितः करोति see No. 7399.

7430
एकः सत्य सोधव्यितः भक्तात् च धर्मवं: ।
शतं वस्तव्यास्राणि तत्सात् हुर्ग विधीयते ॥

(श्र) Nittimayukha 65 (52. 2), RRK 24. 3-4, RDhK 113. 6-7, VRR 202. 24. 5, VRL 238. 12-13, SR 144. 67, SSB 463. 7, IS 1377.

(a) एक्कुः RRK; शतानि NB in HP, HN (contra metrum); सोधव्यिते SR, SSB.
(b) दुःर्घोच्चरणोऽवर्धि ŚŚ.
(c) शतं HH; वस्तव्यास्राणि Mn (Jh).
(cd) शतं वस्तव्यासणि तथा / सहस्रोऽवधवेच च SR, SSB.
(d) दुर्घोच्चरणा कार्ये तु Medhāti's commentary; विशिष्येष्यो (विशेष) MnL, Rāghavānanda's, anonymous Kaśmirian's, Nandana's commentaries and Vṛgala, HP, HS, HM, HH, HN, HK (var.); च कार्ये तु Vṛgala; समावेश्येष्यो Nittimayukha, ŚŚ.

One bow-man, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the śāstras that a king shall possess) a fortress.

(G. Bühlér's translation).

7431
एकः यस्ततुं द्विदेशार्थमुखति सब्रह्मः
अततःहुः पुष्यस्य राजन् ॥

वेनात्मः सुखे संग्रहुको
प्रोद्धानि कर्मविषय मुद्राणानि ॥

(श्र) SS (OJ) 405.
(a) न om. MBh (var.).
(b) ब्रह्माते or ब्रह्मान MBh (var.).
(c) वेनात्मः MBh (var.); संग्रहुः: SS (OJ); प्रोद्धानि संग्रहेऽश् MBh (var.).
(d) पापाणि [पापे] SS (OJ).

Sālini metre (irregular).

There is one foe (of men) and not another. That foe is identifiable with ignorance, oh! king. Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel. (P. C. Roy's translation).

7432
एकः संप्रामिर्धुगुरुरजोरिजितिन्द्रदिदिर्
वियाज्ञानसंततिरस्मर्मनदमृत्तिमानसुः तत्सात्: ।

श्रीरा: के नाम तत्सात् विजयति न यथूः: श्रीयात्म द्रवकुक्ते
नवायापदेति मुनावयवमयमवतां वस्तवे नांवकत्वः ॥

(श्र) Skm (Skm [B] 1570, Skm [POS] 3. 40. 5) (a. Jayadeva).
(b) संग्रहेऽश् ["अ"] Skm (var.).

Sṛgadharā metre.

One becomes blinded by the dust raised by the hoofs of the horses marching in an army, similarly the other is sunk in the depression caused by the weight of the intoxicated elephants during his victorious march for the conquest of the quarters; which heroes in the three worlds will not become weak by these (calamities)? But adopting the stratagem of ‘the blind and lame man’ (helping each other) Indra and Vāsuki were free from their troubles and attained safety.

(A. A. R.).
Who, again, is more heartless than he who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependants. (P. C. Roy’s translation).

This one alone (really) lives, the (demon) Rāhu, though he is devoid of his own heart; for, he does not nourish the insatiable belly which is the cause of all kinds of slight to men. (A. A. R.).

Among the foes of the gods, the son of Sūryapura is the only one who is courageous and powerful, since he, though having the head only, conquered his foes.

1. Sainbhikeya = Rāhu.
एक: स एकः-एकः सुचारूः ।

7437* ।
एकः स एकः परियोजनायामानि ।
गौरीपिरोजनायामानि धर्मानः।
आग्नि यो वाचनालयानुप्रसंगे ।
वेधाण्डायामानि कथा एकादशः।


(a) "ज्ञानिति Prasanna.
(b) "देवस् Skm (var.).
(c) "हालिति" Prasanna.
(d) Vasantatilaka metre.

May the single-tusked Ganesha guard the universe, / who imitates his parents' custom / in that his bride, it seems, has been allowed to take / that half of him wherein his face is tuskless. (D. H. H. Ingalls's translation).

7438 ।
एकः सकलजनाः ।
हुवेदेवै कः कः देवः।
वेदान्तविभागीरोऽ ।
न वृत्तिः न पश्चाति स्वभावः।

(त्र) Kal 6. 1.

Arya metre.

There is one enemy (firmly) established in the hearts of all people and that is mada [passion or : arrogance]; the person whose body is possessed of this becomes obstinate and neither hears nor sees (right conduct). (A. A. R.).

7439* ।
एकः सबका स्मृति भोजनार्थमात्रितिः।
हृदयः स्वतृत्वप्रभृति कहमात्रितिः मयः।


MS-IV. 34

(ह) Old Syriac 3. 4, Arabic 5. 20.

My one and only beloved friend, who has done so much for me and is full of noble qualities, must be slain for the sake of a woman! Woe has befallen me! (F. Edgerton's translation).

एकः स तु महायानः संस्कारः।

7440 ।
एकः स व्यसनी पुमानन्दरमानि: व्यसनाति:।
रा मेसा दवितिति दिन्त्य वदति:।
प्रणा: समं निर्भयः।
अते तु व्यसनं शिवम्यनि पथवाः।
कामतिवियमोऽजुवेंद्रे‌ ।
विनासालिनिविद्याबियन्यातिबोवेनानादिएः।

(प्र) VS 1365.

Śārdulavikṛṣṭa metre.

That man alone is (truly) grieving for his beloved whose life departs along with the utterance 'Oh, alas! my beloved' when her last breath is about to depart; others, beasts, throw off their grief at the separation of the beloved by shedding tears caused by worry, emaciation, sorrow and dejection, and remain without taking food. (A. A. R.).

एकः सर्ववायानाः संस्कारः।

7441* ।
एकः सुधार्गुणं क्वचचन स्यात् ।
दुर्पितावस्वस्यनन्दवर्ष्यः।
र्वल्लोचनानस्वनमस्तथवर्ष्यः।
कलास्तीतत्तिथिसहितीयः।

(त्र) Naiś 3. 119.

Upajāti metre (Upendravajra and Indravajra).

One moon can never satisfy thy two eyes; so let it bring an unbounded joy to thy eyes in company with another moon—the face of Nala. (K. K. Handiqui's translation).
One breast which is much higher [Pārvatī's] went over as it were to the other's [Śiva's] vicinity to make kindly enquiries; may she, that daughter of the king of mountains [Pārvatī], who bears half her body as that of her lover [Śiva], protect you. (A. A. R.).

The first has not left yet, the second is already here, the third, who has engaged to come, is exacting, what should I do?” So say some girls to their mothers.


एक: व्याह प्रसादसो परस्पर वर्णमाला व पृथ्वी न करोमीति जनानी व पृथ्वीवर्तपत्र स च।
(अ) एक: व्याह प्रसादसो परस्पर वर्णमाला व पृथ्वी न करोमीति जनानी व पृथ्वीवर्तपत्र स च।
(ब) एक: व्याह प्रसादसो परस्पर वर्णमाला व पृथ्वी न करोमीति जनानी व पृथ्वीवर्तपत्र स च।
(स) एक: व्याह प्रसादसो परस्पर वर्णमाला व पृथ्वी न करोमीति जनानी व पृथ्वीवर्तपत्र स च।
(द) एक: व्याह प्रसादसो परस्पर वर्णमाला व पृथ्वी न करोमीति जनानी व पृथ्वीवर्तपत्र स च।

एक एव सियाजनी द्रवल चलकै चलकै व विनयते व विनयते यावलो व मुरुबरस।
(अ) एक एव सेवी मानी व विनयते तिन्यते व विनयते यावलो व मुरुबरस।
(ब) एक एव सेवी मानी व विनयते तिन्यते व विनयते यावलो व मुरुबरस।
(स) एक एव सेवी मानी व विनयते तिन्यते व विनयते यावलो व मुरुबरस।
(द) एक एव सेवी मानी व विनयते तिन्यते व विनयते यावलो व मुरुबरस।
In virtue's practice man alone must stand; / no friends can e'er their moral efforts share: / wise guides or books the rule of life declare; / but only men themselves their acts command. (J. Muir's translation in his *Metrical Translations from Sanskrit Writers*, p. 82).

7448-49

एक एव खोरे दोषोऽहि द्वितीयो नोपपरः। यद्यथं किमया युक्तम् असमान सम्बन्धे जनः।
एतरं तु महाप्रात्य दीर्घेऽण्म मुःसहान गुणः।
समाय विपुलं लोकः। गुणमा हि सहिष्णुना।

(अ) MBh (MBh [Bh] 12. 154. 34-35, MBh [R] 12. 160. 34-35, MBh [C] 12. 5959-60), Bhś 434 (No. 7448 only). No. 7448 also in MBh (Bh) 5. 33. 47. (Variant of No. 7420).

(ब) IS 1341-12; No. 7448 also in Sa 23. 5, SN 555, SSV 1533, JSu 468.

एक: किमवातं (वती) MBh (Bh) 5. 33. 47; एक एव सदां दोषोऽहि Bhś.

नोपपरः नोपपरः MBh (var.), MBh 5. 33. 47; उपपरः नोपपरः MBh 5. 33. 47 (var.).

बहुः MBh (var.); यमसः (वचनं) युक्तक्षण [शः युः] MBh (var.).

(ब) प्रभृति महासागर विद्या नुमसहानेन स्मुहासनं MBh (var.).

(ए) एकों or एकः or एकेः MBh (var.); तु [हु] MBh (var.); तु महासागर or स्मुहासनेन or स्मुहासनं MBh (var.).
There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. Oh! thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. (P. C. Roy's translation).

7450
एक एव न चुन्वियादृविचिदृशृणमातनः।
हिमिविन्दूभिः सार्वं भोजनं कार्यस्य नरः॥

(भ) VCSR 23. 4.
(ब्र) Sama 2 ए 14, IS 1343.
(a) चुन्वियादृविचिदृशृणमातनः; चुन्वियादृविचिदृशृणमातनः; सार्वं भोजनं कार्यस्य नरः।
(b) यदि कुछिदं विप्रि: सार्वं भोजनं कार्यस्य नरः॥
(c) द्राक्षिदं विप्रि: सार्वं भोजनं कार्यस्य नरः॥

7451
एक एव परायस्तु विषय स्वतं दीर्घितत:॥
कुर्णिं कामिनी मातं योगिनिः कामिनिः ज्वाधिः॥

(ह) (Cf. SS [OJ] 92).
(c) कुर्णिं: CV, SR, SSB; कुर्णिं CV (var.); कुर्णिं CV (var.); मातं CV (var.).
(d) कामिनिः CV (var.).

One and the same object appears in three different ways; it appears to a yogin as a corpse; to one in love as his sweetheart; and to a dog like a lump of flesh.

1. i.e., a woman.

7452
एक एव परो ह्यामा सर्वायामिः बेहिनाम्॥
नानिव गुह्ते सुदेहं मया ज्योतिःयिङ्गा नमः॥

(भ) BhPn 10. 54. 44.
(ब्र) SRRU 534 (a. BhPn).

One alone is the Supreme Soul of all the embodied beings; diversely it is perceived by the fools, just as light is and just as the sky is (perceived) (which, though one only, is perceived as many).

(भ) A. A. R. 7453
एक एव महान् दोषो भवतां विसंये कुले॥
तुम्पत्ति पुर्वेऽपि कीति जाता जाता पुराविङ्खोः॥

(भ) SR 102. 18, SSB 391. 22.

There is only one great fault (that is seen) in your pure [noble] family; the descendants, as they are born successively, possess greater merits and therefore eclipse the fame of their forebears! (A. A. R.).

एक एव यो गा मिश्य see No. 7445,
The only friend who follows men even after death is justice [dharma]; for everything else is lost at the same time when the body (perishes). (G. Bühler's translation).

A single king of lordly sway / is good; but more than one will slay, / like plural suns on Judgment Day. (A. W. Ryder's translation).

One alone indeed is the soul of all beings, it is placed in [presides over] every individual being; it is seen to be one as well as many, like the reflections of the moon in water. [Only one when the water is calm, and many when it is agitated]. (A. A. R.).

[English translations of Sanskrit texts from various sources are given, along with references to the original texts and translations.]
एक एवंहारस्तु-एकुण्ठा भवति

दुध्वस्तः पुजीनायोग्यं or न हि दु:ध्वस्तः कुलो जरा
(वकः) or अश्रव्यमभीति न ल्या (स्वीर्यः or तरा)
दुध्वस्तः (दुध्वस्तः) वियोगः R (var.).
(c) सत्त्वः [स्] R (var.).

Oh! son, barren women have an only
grievance that they are childless and
nothing more. (T. S. Raghavacharya's
translation).

एक एवंहारस्तु see No. 7519.

7459

एक एवंहारस्तु संसङ्गरस्तः हि न:।
उपहारस्त नेवदास्तु सवेंत्रे संब्रजितः।


(प्र) IS 1348.

(a) "ैः ह्यः, HS, HH; एव [एक] IS.

(b) संसङ्गरस्त मतो नम् HJ, HS, HM, HH, HK; संसङ्गरस्त मतो हि:। ŚŚ. "भः तः किल B in HP; गुरोऽ। [हि न:।] IS.

(c) उपहारस्ताभिनास्तु (नेवदास्तु HS, HM, HH, HK) HJ, HS, HM, HH, HK.

(d) सवेंत्रे संब्रजितः: HJ, HS, HM, HH, HK; सवें के HP; मित्रः। IS.

In our opinion the upahāra is the
the only sort of peace that deserves the name.
Except that concluded through friendship,
an other kinds of peace are only varieties
of the upahāra. (M. N. Dutt's translation).

7460

एकार्यपितोपितकः स्वायत्त मुहर्योऽसि तत्तपारं
विवाहे च विवतायाः च यथा ह्यत्तमुज्योऽपि:।

(अ) Mṛcch 6. 16.

Their business is the same; their
ways unlike, and their desire: / like

flames that gladden wedding days, / and
flames upon the pyre. (A. W. Ryder's
translation).

1. Viraka and Candalaka,

एकावयं विनिविष्टे: see कायः कर्मणि निबुत्ते।

7461

एकरास्तुपुजीरः: सशिष्ठा: कष्टकोलवणः।
भस्मः संघर्षणः बंशा बहुगुणो साधुशाखिभि:।

(अ) SSK 2. 17.

Born of the same one king, [the
princes] quarrelling with one another,
beneat [the advice of] wicked people,
sight with one another and thus (noble)
families are annihilated along with other
good people; just as the bamboos which
are produced in the same mountain
[forest], hollow inside, and tough with
thorns, are reduced to ashes along with
other good trees by the friction generated
amongst themselves [in a strong breeze].
(A. A. R.).

7462

एकार्यभिंवितः सम्भवः साधुह्यं धर्मितः।
केवला अधि विरूपाये जरः निभुताजुङ्गः।

(अ) SKV 1525, Skm (Skm [BL] 2251, Skm [POS] 5. 51. 1) (a. [Śrī-] Vyāsapāda).

(d) जरसा Skm.

That which was born with one [or :
which has given birth only once], is well
oiled [or : well loved], and is borne with
honour on the head [or : is honoured with
(a bow of) the head], —even one's hair,
turns colour [or : ceases to be loved] with
old age; how much more a woman.

7463

एकस्नुद्रा सम्भिता तिष्ठसि
नहुतुभूतं भवति नन्दाय।
It has but one eye, but is not a crow; desiring a cavity, it is not a snake; it decreases and increases, but is neither the sea nor the moon. (A. A. R.)

1. Answer to the riddle: sācika [needle].

7466
एकिचितौ लमेतु तिर्थ विचारिति विचारिति विचारिति ।
स्कुर्वारं हि नातपन्तस् शुक्कारो न पर्यत्ति ॥
(A) Vet 17. 14.
(a) लमेतुकम्मनं: तिर्थं विचि वेत (वर); तिर्थं विचि वेत (वर).
(b) तिर्थं विचि वेत (वर).
(c) Gloss ad sकुर्वारां = रोजं वेत.
(d) शुक्कारी विचारिति वेत (वर).

One who has singleness of purpose attains success, but one who is divided in mind comes to grief; the maker of arrows does not see that which goes into the camp of the army. (A. A. R.)

एकिचित्तनमयैः see नासिवत्मन्तृत्वं कोऽष।

7467
एकचत्रविवितसूलिकं बुद्धते यद्यैव सरस्व:।
स्वाग्नात्मनो मुद्रितमस्तो यथा रमस्ते दुनिन्द्र:।
यद्यन्तरे निर्विकस्मलं सर्वं मुद्रायं लमस्ते
दानस्यां सर्वत्त भास्मा केलवत्स्यामलस्य ॥
(A) IS 1358, Subh 49.
(b) मुद्रायं: IS, Subh; (suggested change: मुनिन्द्र)।

Mandakrāntā metre.

That kings enjoy undisputed sovereignty over the earth, that great sages are happy with pleased minds in heaven, that the best of men obtain unparalleled happiness in beatitude—all these are only due to the greatness of giving gifts with a pure heart. (A. A. R.)
On the one hand she denies herself love in vain, on the other hand there is the pleasure of keeping up jealous anger; if a high-minded lady were to possess these two, how can she be happy in this birth [life]? (A. A. R.).

Complete wisdom put on one scale (of the balance) and skill on the other—balance; any art, if without skill, is imperfect.

(Placed on one scale of a balance) drinking will outweigh all sins placed collectively on the other scale. (In the same manner), celibacy placed on one side will outweigh all gifts [merits] placed on the other. (S. Bhaskaran Nair's translation).
एकतरंचुरूस्त्रे—एकतोरापरितोष्ण ।

7473
एकतरंचुरूस्त्रे वेदा: साहाय्यान्त: सर्वस्तरः।
स्वाधीनतासे नरबदेष्ठ सर्वेश्चक निगित्तेतः।
(व्र) SRHt 14. 7 (a. MBh).

On the one side there are the four Vedas along with their branches and
subsidiaries, all elaborate; these are at your command, oh! best of kings, but on
the other side, truth is one alone.
(A. A. R.).

7474
एकतरंचुरूस्त्रे वेदा वेदाचर: तयारकः।
एकत: सर्वपापार्थ: मद्यापानं तयारकः।
(व्र) SRK 105. 3 (a. Jita-Govinda), SPR 141. 27 (a. SkP 49. 63). (Cf. No.
7472).
(a) वेदात् SPR.
(b) सर्वपापार्थः SPR.
(c) मद्यापानं SPR.

On the one hand there are the four Vedas, similarly there is the vow of
chastity [brahmacharya]; on the one side there are all kinds of sins, and there is
similarly, on the other side, the drinking of liquors.
(A. A. R.).

7475
एकतस्व सुरुसुरलोरीनः।
श्री: प्रतिष्ठित: गुप्तघुमयतः।
पापमना सहे पतावतोऽयशस्।
चेक्तः कुलकल्याणकरणम्।
(व्र) JS 322. 30 (a. Varāhamihira), cf. Kav p. 98.
(c) पापमनं हि [परं सः] JS (var.).

Rathoddhatā metre.

There is on one side (the attainment of)
charming divine damsels, there is also

prosperity court ing him when he desires
to fight; on the other hand, when he
flees (from the battlefield) there is infamy
along with sin, which is also the cause of
 tarnishing the fair name of the family.
(A. A. R.).

7476
एकताबिव गतत्वः विवेकः।
कस्यचिन्त न महतीग्रपुले ।
भास्यत: निविधिः पुस्तवानाम्।
आत्मनीय पतिकिन्तु विवेकः।
(श्र) Kir 9. 12.
(आ) SR 297. 8 (a. Kir), SSB 140. 10 (a.
Bharavi).

Svāgata metre.

(Darkness so spread) that everything
was merged into one (mass) and no
distinctions were observed even of the
great ones (such as the mountains); when
the sun set all distinctions of the objects
of the world were placed [merged] in him,
as it were. (A. A. R.).

7477
एकतो विवसाय वाता।
णयत्वेबहोत्तोसः।
(श्र) VS 1245.

On one side there is the girl who
counts the days (eagerly waiting to meet
us), and on the other side there is the
god of death; we know not to whose
proximity we will be heading in the first
place. (A. A. R.).

7478
एकतोपरितोष्णवेदनाश्च।
अनयर्मलं महावुम्भ।
निद्रायस्यायन्त्वचतायाम्।
अनयमन्यायुपाधिवेदस।
(श्र) SMH 12. 8.
(श्र) एषों SMH (var.).

MS-IV. 35
If there is dissatisfaction in one place, he should resort to one king after another; it is like a traveller during the summer season who resorts to the shade of one tree after another. (A. A. R.).

7478 A*
एकत्रीयं भुवि मूरिसंठमवनः
वीरकावश्यं पत्यं दीपकः।
अत्यक्षरितक्याभुवनो--
सुलिक्यविविषाचारिवेशं।।
(अ) Balabhārata-mahākāvya 1. 9. 34.
(आ) SG 365 (a. Amarananda).

Svāgata metre.

Lo behold! Lamps in large numbers get lighted in this world from a single (source-)lamp, to destroy darkness, even as the (secondary) rays that emanate from the (first) divine ray of the sun. (S. Bhaskaran Nair's translation).

7479*
एकत्रीयमुवितसिस्मुण्डलं
स्मरस्मतस्मितमुयोज्यत।।
वच्चत्वोक्तकुटुं चक्रोरिका
वालविवधत्वोपि धावति।।
(अ) SH 1678 (a. Haribhara).

Rathoddhatā metre.

On one side shines the rising orb of the moon and on the other smiling face of the dark-browed damsels. The (poor) female cakora-bird (in two minds) runs towards the one and then towards the other with opened bud-like beak (to drink the nectar emitted, being unable to distinguish the moon from the face). (S. Bhaskaran Nair's translation).

7480
एकत्रीय मातुवालसः
परो गुणसेतय।।
अपनो: समता वस्तुः
नाले ब्रह्मणः नुराः।।
(अ) SuM 31. 6.
(b) Goyanātikā: SuM (var.).

On one side there is the affection for the mother, on the other side there are the numerous good qualities; to describe the equality of these two things (even) the gods, such as Brahmā, are not competent. (A. A. R.).

एकत्रे मेधिनीदानम् see No. 7469.

7481
एकत्रे या कुले कुलस्मृ
आत्मा वा कुलवर्धनः
न सम्य संबंधेति
बुधागमेव विश्वः।।
(अ) MBh (MBh [Bh] 1. 146. 27, MBh [R] 1. 160. 29, MBh [C] 1. 6171), Brāhmaṇavīḷāpa 2. 27.
(आ) IS 1361.
(a) एकौ तव or एकेन च MBh (var.); सर्वः [हौ] MBh (var.).
(b) आत्मा चचेत्कत्सु तथा MBh (var.); आत्मना
(वातमा वा) MBh (var.); नयं or नयंवर्धनः
(वा) or परमेश् MBh (var.).
(c) पूर्वे or पूर्वेनि or पूर्वेनि or पूर्वाङ्ग MBh
(var.).

Oh! reverend sir, the wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. (P. C. Roy's translation).

7482
एकत्रो व्याधिपूर्वः
ध्रुवम् विवेशेक्षितः।
प्रजामोक्तलस्वेता
अष्टर्य वन्यायाते।।
(आ) IS 1362.
(b) vīdānābānāb vā IS (printer's error).
On the one hand, there are the endless misfortunes of the subjects, such as plagues and famines, and on the other, again, nothing but the avarice of the king. (M. A. Stein’s translation).

7485
एक्र चापिनि बसलोऽनम् साम्यम् सुवर्णवर्षन्यः परवः।
ितयंकुड़िलाः कुलकामिनिः गतागतिरेव गता लियाम्।।

(प्रा) Pad 68.58, SG 309, Vidy 415.
(d) गतागतिरेव Vidy.

Upajati metre (Indravajra and Upendravajra)

On the one hand there is the fear of breaking family tradition, on the other hand there is the fear of losing one’s reputation for cleverness; thus to women in love, belonging to noble families worried by these two thoughts and walking to and fro, the (whole) night came to an end. (A. A. R.).

एक्र चापिनि बसलोऽनम् see No. 7606.
एक्र स्मारणानि तिरिन्दते।

7486"
एक्र नायः रतितिरिवप्रवर्तनः।
कोपाव्र नवनक्षणप्रवृत्तिताः।
रक्तचंद्र भूमिस्थितिः सरोकः शिवः।
चुंचुंच चुंचुंच कपालसामारं।।

(प्रा) VS 1657 (a. Aryabhata).

Vasantatilakā metre.

In one place being rejected by the lotus with the idea that there is no pleasure in his company and shaking her head and sighing as if in anger, the bee fondly kissed the face of the lotus having (lips of) red petals and smelling sweetly by the presence of honey. (A. A. R.).

एक्र चापिनि साम्यम् see No. 7486.

7485"
एक्र प्रयुक्ति साम च भजन्यान्यः वदान्तां।
हितास्वापि यूपायायतार्थः परतो यापोल्भः: सिवः।
आत्माविष्किर्दोऽरथ्व विविधत सताब्धिनापापते।
नानासारङ्गिकेऽवृत्ति बृहस्पति संतत्ये सहले:।।

(प्रा) SSB 460. 14 (a. Sanahāra).

Sardulavikridita metre.

In one place (in the penance grove) there is the recitation of the Śamāveda and the Yājurveda, and elsewhere the other Veda-s, here are the cruel animals behaving like the gentle deer, and there rises the holy smoke from yaga-s [sacrifices], elsewhere the reception of guests is attended to by offering water to wash the feet and other items in the prescribed manner, and in another place students have assembled and are engaged in discussing (the imports of) the various śāstra-s. (A. A. R.).

एक्र प्रयुक्ति: साम्यम् अयुः परस्त्रितः।
शुक्लः परितोपयति न च न च पतनाः॥

(प्रा) Skm (Skm [B] 1988, Skm [POS] 4. 70. 3) (a. Umāpatidhara), Vidy 160.
(d) प्रकृति: Skm [B] corrected to प्राकृति: ; पाकृति: Vidy.

On the one side [in the forest] he would be equal with a common fellow, on the other side [in the city] he would be dependent [confined in a cage]; thus to the parrot neither the forest nor the city contributed to its satisfaction. (A. A. R.).
एकजन मधुनो-एकजनवदते

7487
एकजन मधुनो बिन्दुः मधुतसंवरितःः।
यो हि न स्वतः कुर्या तदव पृथ्वी मधु न भलस्येत्।

(अ) AS 563. (Cf. No. 7492).
(ब) SPR 147. 41 (a. AS).
(ब्र) मधुत्स AS (var.), SPR ; मधुत्स AS (var.)
(व) हिन्दुः न हृद SPR.
(ढ) मधुत्स AS (var.)

On one side there is the drop of honey belonging to innumerable creatures [the bees], which is consumed by one who has no compassion; hence one should not eat honey (as it will be robbing the bees). (A. A. R.).

7488*
एकजन वाससदनसंहः
तामालसधः हद्रु संस्मरति।
वस्त्रेऽपि यदिरिविनिर्मिनां
हरसप्ता ततनमाससाद॥

(अ) Vikram 1. 106.

Indrayavārā metre.

On the faces of the women of whose enemies the radiance of smile became faint, as if remembering the faded beauty of betel-leaves owing to having lived together. (S. Ch. Banerjea’s translation).

7489**
एकजन साँच ब्रजतां बहुनां
नुस्पन्तस चतुरति चकुन्ये फलानि।
नानाप्रकाराणि भवनिश्चेतेऽवेन
त्वे हंसचारां प्रज्ञायाम्॥

(प्र) SP 2715.

Indrayavārā metre.

When a number of people constituting a caravan move along and see in one place the same omen, the result will be different to each individual; we shall now consider this haimacarā. (A. A. R.).

7490*
एकजन सफिकसस्तावधिकनिर्माणः
नीलाम्बुसतिस्मिनुराम्भसमोऽपरयः।
कालिकीजलनिरिनिर्क्षः यथार्थे
वैवध्वीमीह सूरितः सुरापणयः॥

(अ) Śiś 4. 26.
(ब्र) AIR 527.

Praharsiqi metre.

Here, rivers, that have their waters, in one place, mingled with the rays of the crystal bank, and in another, blended with the radiance of sapphires, assume the beauty of the Gangā brightened by the waters of Yamuna flowing into her. (M. S. Bhandare’s translation). 1. i.e., white.

7491*
एकजनवदते जलव जलधर्मः
परमाभ्यमी।
वैवध्वीकिरः: परः वृद्वयववर्तृघः बहुः॥
एतताभ्य सत्तत्वेवेंग्रुताम्बाच्यमष्ठमोनिन्धेँस
ta esa विक्षेत: स एव महिमा संभावाय नम्भोरः॥

(प्र) Vidy 205.

Śardulavikrādita metre.

In one place masses of clouds take away its waters, elsewhere there are the effulgent elephants of the quarters, and in another part there are the flames of the submarine fire; thus though there is a considerable loss of water, it is a matter of great wonder that the sea has the same situation [quantity of water], the same greatness, and the same depth and majesty (as before). (A. A. R.).
Even when a single living creature is killed there results very great sin; does not sin accrue to one who drinks honey, when he kills innumerable very minute living beings? (A. A. R.).

Sitling together on the seat she frustrated by rising to receive him when he was still far away; a passionate embrace she hindered under the pretence that she would bring the betel; by keeping a number of servants employed near at hand she gave no room for any conversation; thus the clever one, under the guise of doing him honour gave full vent to her anger against her lover through courteousness. (C. R. Devadhars translation).

**Notes:**

1. Western (Arj) 18, Southern (Vema) 17, Ravi 15, Rama: missing, BrMM 19, BORI I 21, BORI II 19.

**Śārūḍāvīkrūḍita metre.**
When two sweet-hearts are seated in the same sofa, the lover, coming from behind, closes the eyes of one under the guise of sporting with her and then stretching his neck crosswise, this rogue of a lover, kissed the broad cheek of the other, who experiences hairs standing on ends and sweating due to the pleasure and suppressed laughter (in scoring a point over her rival). (A. A. R.).

7495
No Entry
7496
एकत्रं न रसे: कथो: समजनि स्वहरूपयोगः प्रासुति प्राप्तो वदननिर्णयस्वरूपः धराकाशी चिरादेकताम्।
योऽविमत्सः मुकुटस्वरूपः: कालोपासन्धायनः
छन्न: बचापि विवा सङ्गापि निसाया कोड़कुटः कोड़कुटः।

(श्र) SMH 8. 20.

Sārdulavikrīḍita metre.

In the rainy season which man and wife have not oneness [union] due to pleasurable sensations? For, after a long period, the earth and the sky have come together by their great love for each other [by the presence of a mass of water-bearing clouds]; this season is seen to be that in which all young men are hidden, [busily engaged] with the union of their sweet-hearts; somewhere hidden, the day the youthful one, embraced by the night [by the darkness caused by clouds] sports with her. (A. A. R.).

एकत्रेण लितयम् see No. 7497.
एकत्रमुम्बालानान् see No. 7553.
7502

Taking up and releasing the digits of the moon in the order of one, two, three and so on, the god sun even now goes on performing the vow of *candra-yāna*<sup>1</sup>; my lord, this action of the sun is only out of rivalry with the brilliance of the valour of your pillar-like and victorious arms; this fame he will not be able to sustain if he were to enjoy the animal in the form of the spot in due order (successiveness).

(A. A. R.).

1. A religious observance regulated by the waxing and waning of the moon.

7503<sup>6</sup>

Greed cares not a straw for Wrath, nor Cupid, who cause respectively one and two of the five great sins<sup>7</sup>, while Greed prompts to commit all the five. (K. K. Handiqui’s translation).

1. Killing of a Brahmana ; theft of gold; drinking wine; adultery with the wife of one’s teacher; complicity in these.
one as if to count / the sun’s departing rays, / it once again now opens, curious to enumerate / the same thousand as they rise.  
(D. H. H. Ingalls’s translation).

7504

एकेदेवर सतालाशिकू मनायुगमितेऽरुणः
कर्णिकापञ्चं भिक्षणं कपालमण्डली / विस्तिर्भूत्तति कुञ्जस्तो विषयार्यभेदेऽहास्यः /
(आ) SH 1812.

(a) दोरं दुरं SH (submetric) ; (suggested change : दोरं दुरं).

(d) किमेतवयाय इशं SH (contra metrum) ;
(suggested change : किंतवयाय).

Sārūlavikṛditā metre.

In a day or two will the space between her arms become elevated further; in (another) two or three days will the line of her abdominal hair come within the range of the eyes [become conspicuously visible]; moreover, in (still another) three or four days will her eyes acquire the darting motion. Hence, oh! Cupid, why should you so much exhaust yourself (unnecessarily) in the conquest of the world, (when that is imminent through this budding damsel)? (S. Bhaskaran Nair’s translation).

7505

एकेदेवं त्रिदेवीतिविद्वेष्टं व्याप्तादृष्टिः
कर्मो दुष्पुष्पो भयं कर्मवित्तिः सुभयं
सर्वातेऽस्मिनदिशं शृंगारं तद्भवति सुबलादां
(आ) SR 370. 83, SS 266. 85.

Sārūlavikṛditā metre.

What has happened to one or two learned men, have two or three friends died, have three or four serious ailments come and gone? It is enough that seven or eight sacrifices have been performed; oh! mind, when the bright time has gone away, take delight in the self alone in the (remaining) five or six moments; or do it always. (A. A. R.)

7506

एकेदेवस्थितिविद्वेष्टं नामात्रु दोरतरं दुरं
हिम्मेश्रेष्ट विनिष्ठ लोककथं रोमावली मारणं
कि चामपुरीव वातावरिष्टः वृत्तावल्लल्ल धृष्टेषु
तक्षेत्रं जनसेवनः किमेतवयायामसांलेः /
(आ) SH 1812.

(a) दोरं दुरं SH (submetric) ; (suggested change : दोरतरं दुरं).

(d) किमेतवयाय इशं SH (contra metrum) ;
(suggested change : किंतवयाय).

Sārūlavikṛditā metre.

With one or two drops of honey a bee may get its belly filled; in which flower is honey found in plenty? They may be only four or five (flowers), Time has changed to such a condition that one who is troubled by great thirst should not stoop low like a miser to whichever flower he has come across. (A. A. R.)
7508
एकादशीकाम्बः स्त्रादा योद्धास्ततः परसुः।
ततौयः किविदुच्च स्वातः खंडः गमकरोषम्।
(प्र) SP 1967.

There should be one dhatu and two khaṇḍa musical measure, then the udgraha introductory piece; the third should be resplendent with gamaka [a deep natural tone]. (A. A. R.).

7509
एकादशी यज्ञ सही
तुषा तंबाकूमुलयणिरहोऽ
तरायं यज्ञ विकारः
भवति धरित्राः जलं तन।
(प्र) SP 2222.

Aryā metre.

Where the earth is of one colour alone and is free from grass, trees, ant-hill and bushes, where there is seen some kind of change (of colour), there, in that earth, water (when dug) is found. (A. A. R.).

7510
एक्याः लोकवेदेयः सारसामः कथते।
प्राणार्थेनेन न स्थायोः न्यायोः हर्मेभ्यः पवः।
(अ) SMH 12. 53.
(ब) गृहो SMH (var.).
(व) शेषे SMH (var.).

One thing is said taking the quintessence of everything from the world and the scriptures; even at the cost of life one should never abandon the path which is righteous and sanctioned by dharma. (A. A. R.).

7511
एकादशीचुत्वक्ष्योऽनि
विमाणाः सहिष्मोऽनि।
धन्वोक्षिपः लघेस्यनि
सर्वश्चित्वोव्रोणिः।
MS-IV. 36

(प्र) NBh 198.

When a number of Brāhmaṇa-s are seated in a row taking food together, if one among them were to abandon the food, then all the others will be eating only the leavings of food (if they continue to eat). (A. A. R.).

7512
एकौलसामसकलः
भविष्यः संहृतिनिचः।
स्वात्वत्मेश्वरस्वः
बेदमूलं हि योवितः।

Attached as you are to one wife, your care should be to remain united among yourselves. For women are the root of (all) discord. (M. S. Bhandare’s translation).

7513
एकौंसा न गतवथं काकसर्स्यं कारणाऽः
कारणस्य प्रसादेन ब्राह्मणो जीवितो यथा।
(अ) P (PTu 80. 25-26 and 89. 8).

A person should not go alone on a journey for the reason (that there may be) crows and snakes; thus, by the good offices of a crab, a Brāhmaṇa was saved of his life. (A. A. R.).

7514
एकोहृतं चतुर्दशः कुपारां लम्बकमयः।
गोरथवधे वलीवर्णे धातामिति तुखेन स।
(अ) AA 64. 7-8.
(ब) लम्बकन्धः AA (var.).

One-tailed, four-footed, having a hump, with a (coloured) blanket hanging low (so as to resemble a tiger), the son of a cow, an ox, eats happily the corn (in the field). (A. A. R.).
Taking food once (a day) conduces to constant good health, twice (a day) increases strength, thrice (a day) results in diseases and four times (a day) is to invite certain death. (S. Bhaskaran Nair’s translation).

Obtaining only just a moment he, who abandons togetherness [company], crosses over the ocean of worldly existence and thus gets happiness [peace of mind]. (A. A. R.).

A single good deed rendered to a good man spreads like oil poured into water; hundred deeds rendered to a wicked one shrink like ghee in cold weather.

In one birth (alone) there is the worry from enemies and snakes, but in a hundred births [occasions] there is the worry caused by love; great men pondering over this with a discriminating mind get rid of the enemy of love in a moment. (A. A. R.).

A single good deed rendered to a good man spreads like oil poured into water; hundred deeds rendered to a wicked one shrink like ghee in cold weather.
एकमात्र यो-एकमात्रविवोऽ

SPR 519. 8 (a. Atrisaṁhitā), Sama 1 ए 22 and 2 ए 2, IS 1367, ĀKDr ad धनूणी (Āhnikatattva).

(a) एक एकवारः Sama 1 ए 22 ; एकवेबारः CV, CPS, Sama ; यः [पम्] CNŚ ; यः [पम्] CNŚC, CNŚ.

(b) गुरु शिष्य नियोजयत् CvL II ; गुरु CL (var.) ; शिष्यः (पेयन) नियेवेदत् CL, CV (var.), CNI I, CvL II, Laguhahrīta, Atṛś, SH, SPR ; प्रबरव्र्द् IS.

(c) तत्तरेण CV (var.).

(d) यद्यत् [यः रः] CL (var.) ; द्वारा यवन्नी व CL (var.), SH ; चानूणी (पम् IS) Cr (but CNŚ, CNŚC as above), Sama ; धनूणी Atṛś, SPR ; चानूणाः (पम् ; यः) CNI I, CNŚ, CvL II ; तत्तरेण CV (var.), Bahudarāṇā.

There is no treasure, the gift of which will cancel the debt a disciple owes his guru for having taught him no more than a single syllable. (K. Raghunathjī's translation).

7520
एकमात्र यो बिस्तुः प्रसवेण् सघुः नरः। सोपरि दुःख्वयायः पतते प्रभसारेऽ॥

(अ) AS 559.

(b) बिस्तुः AS (var.).

(c) सोपरि AS (KM) ; सोपरि AS (var.) ; सोपरि AS (var.).

(d) सोपरि AS (var.).

That man who consumes even a single drop of honey, he too falls into the ocean of worldly existence, which is filled with all kinds of miseries. (A. A. R.).

7521
एकमात्र यो परस्मभुगुणम् नित्यतपन्नवर्य सत्रः।

नित्यमुख्यामतस्य निरस्त्यते निर्ययमवयसं प्रधाबिः ॥

(ब्र) BhPr 188.

Rathoddhata metre.

One effort (and) then one effort of this one [me] (the comptroller of the treasury casteth out): shamelessness of the inferior of object [myself] (rushes forth): blind darkness by the sun is cast out; constantly it rusheth forth.

(L. H. Gray's translation).

1. The second distich means that the darkness of the poet's poverty is constantly dissipated by the radiance of Bhoja's generosity, but that it as constantly returns through the treasurer's refusal to give what the king has promised. (L. H. Gray).

7522**
एकमात्र लघुः शोकोऽयज्ञवागः गुणः श्रुतः।

पुस्तस्य दिग्मात्को लोपे हुतः स्वामवभागः॥

(अ) SP 2069.

(c) दिग्मात्को SP ; (suggested change : दिग्मात्को).

(d) स्वामवभागः SP ; (suggested change : स्वामवभागः).

Where there is a single syllabic instant, it is said to be laghu [short or light] and where there are two it is known as guru [long or heavy]; it is characterised as pluta [extra long or heavy] where there are three syllabic instants; that is druta [extra short or light] where there is only half a syllabic instant. (A. A. R.).

एकमात्रवयात्तंतत्तं see No. 7533.

7523
एकमात्रविवोऽहृतः शर्षनेष्कस्य विनंते।
िहृतः विप्रः दरास्त्राणि पुरास्त्रिय द्वि कृपितः ॥

(अ) MBh (MBh [Bh] 1. 76. 24, MBh [R] 1. 81. 25, MBh [C] 1. 3383).

(ब्र) IS 1368.

(a) हृतात् MBh (var.).
The snake killeth only one. The sharpest weapon slayeth but a single person, the Brāhmaṇa, when angry, destroyeth whole cities and kingdoms. (P. C. Roy's translation).

One occupation only the Lord prescribed to the śūdra, to serve meekly even these (other) three castes. (G. Bühler's translation).

Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property. (G. Bühler's translation).

Obtaining only one guṇa [merit or: string] a bow attains the state of namratā [humility or: bent shape]; all the guṇa-s [merits] of yours, oh! king, result only in stabdhata [steadiness or: unbent condition]; this indeed causes great wonder. (A. A. R.).

Depending on [lit. placing in front] one person alone, ten men live; without him they do not shine [exist], just as the zeroes (do not count) without a number. (A. A. R.).
Hari bound one bali [the demon Bali] and thereby stepped to supremacy. But the bending of her waist is due to the binding [or: making] of three bali-s [wrinkles]. (D. H. H. Ingalls's translation).

That Being who is One without a second, and whom, oh! king, thou has not been able to comprehend, is truth itself, and the way to heaven, even like a boat in the ocean. (P. C. Roy's translation).
7534*  
एकवर्षीय कलया विशेष्या  
योरोरे वोरिवे भजते निरोप्याम्।  
भूमिरीर्षी कलया: कलबिन्ता:  
प्राप्य कतिपयविसे तये: ॥  
(प्र) SNI 12. 12 (om. in the KM text),  
Rathoddhatā metre.

Version A:
Obtaining proficiency in one art that is pure, someone attains a high position; taking to a large number of tainted arts, someone becomes poorer gradually.

Version B:
With one digit of the moon, that is pure, some one becomes the lord of the mountain [Siva]; getting a large number of tainted digits one [the moon] wanes gradually. (A. A. R.).

7535*  
एकवर्षीय गुरुवरुपस्त्रया द्वाराय वापिस लम्बत यत्।  
न तत् तिमुनिरस्त्वाभि: सहस्त्रायात्म कर्पितत् ॥  
(प्र) SNI 8. 10.  
(d) कालित्व SNI (var.).

With the glance [careful attention] bestowed by a guru [preceptor] or by two (glances), what is gained? the same [gain] is not obtained by someone with the assistance of three, eight or even a thousand (teachers). (A. A. R.).

7536*  
एकश्ववे हृदाभार  
नितिस्तुमाण चतुर्भुजोदीपिः पदयक्षर ।  
जय वन्मुलवुल सम्पत्-  
कथग्यन्यमहाबलवतनाः ॥  
(प्र) SuMaṅi 3. 3-4, SR 2. 11, SSB 3. 11.  
(b) नितिस्तुमाण SuMaṅi (printer's error);  
भूमिरीर्षी भरिनि SSB.

अर्याम् metre.

Oh! one-tusked (god), the son having two mothers, who are beyond the three qualities and though four-armed you have five-arms [with the trunk], be victorious, you, who are praised by the six-faced god [Kumāra] and smelling in rut like the seven-leaved tree [saptacchada] and the son of the Lord Śiva, who has eight forms. (A. A. R.).

1. Earth, water, etc. are the eight things which constitute the body of Śiva.

7537  
एकवर्ष यथा दुर्घ बुद्धठाळसु ध्रेतु ।  
तथा धर्मस्य वैविषये तत्रत्वमेव परः धु: ॥  
(प्र) Subh 164, IS 1376.  
(a) धुद Subh.  
(b) वर्णः श्रुः श्रुह Subh.  
(c) कर्मस्य वैविषय Subh.

Just as milk is of one colour only in cows possessing various colours, so the essential truth of dharma is one and the same, though there is diversity in its exposition. (A. A. R.).

7538  
एकवर्षिमं दुर्घ विभवामायादुदुधविधिर ।  
कर्मकिंविविषयाविषये चातुर्भुजम् प्रतिविधितम् ॥  
(प्र) SRM 2. 2. 460.  

This world was in ancient days peopled, oh! Yudhīthira, by men of the same varna [colour or : caste]; the four classes of people were established later due to their differences in activities and professions. (A. A. R.).

7539**  
एकवर्षीय भवेद्य यस्तु  
लक्षणेषु संयुक्त: ।  
क खब्यराजः नःन्तरः  
विवेयाः: सूक्ष्मारकः ॥  
(प्र) SP 4655.  

This was the world as it was in ancient days, peopled, oh! Yudhīthira, with men of the same varna [colour or : caste]; the four classes of people were established later due to their differences in activities and professions. (A. A. R.).
That (sword) which is of one colour only, possessing only one (kind of) auspicious mark, that is the king [best] of swords to a king; so it is to be understood, as it brings good luck. (A. A. R.).

2540

एकाबीजलं पश्य। इसी मण्डलं ब्रजेत्।
लिन्धे कठुक्तं याति। पात्रपालयं शोभनम्॥
(प्र) SuB 5. 2. (Cf. No. 7541 and सौ भृगुसिंह तदु). (a) एकाबीजलं यत्वं SuB (MS).
(b) इसीं SuB (MS).
(c) कठुक्तापलं पात्रपालयं SuB (MS).
(c) तथा SuB; (suggested change: याति).

The water of one lake, you may see, turns sweet in sugar-cane; the same (water) turns bitter in the margosa tree; thus, (the merit) in offering food to the deserving and undeserving. (A. A. R.).

2541

एकाबीजवं तोषं पात्रपालयविशेषं।
आश्रे मण्डलमेति लिन्धे कठुक्तामयं॥
(प्र) SH 1453. (Cf. No. 7540 and सौ भृगुसिंह तदु).

The water that originates in the same lake has different features in accordance with the object that is good or bad; for it becomes sweet in the mango fruit and attains bitterness in the margosa [nimba] fruit. (A. A. R.).

एकाबीजतः लिप्याम् see No. 7913.

2542

एकाबीजताराधा:। नरका: शास्त्रायः।
गर्भातसमभैः। ते कर्मनार्तिन्त गोड्रेयसे॥
(प्र) Cr 1288 (CRC 6. 61, CPS 160. 72). (a) तिलिकादि CPS; तिलिकादि CRC.
(c) गु CPS.

Twenty-one are the hells that have been enjoined (to sinners) by those who are the masters of the sāstra-s; in proximity of [in comparison with] the pain of living in a womb, these hells do not deserve even a sixteenth part (in giving pain). (A. A. R.).

2543**

एकाबीजतारशिविधरू। अवेच शृंगारसे रसे।
कामविशेषवद्युः। हुस्तं तले। तुरातोलकरे॥
(प्र) Ā. P 1990.

There should be twenty-one syllables in a foot, when the sentiment to be conveyed is śrīgāra, the erotic; this is the kāmada variety of the introductory stanza in a song, pleasing to men, having the musical time of turagaśālaka. (A. A. R.).

2544**

एकाबीजाविशिष्टं। कुकुरुपचारुकोलितम्।
तत्थषोऽखविरिष्टं। वर्धते फलति। धृवम्॥
(प्र) Ā. P 2292.

The pomegranate seed, when treated twenty-one times with the blood of a cock, (sprouts and) grows well immediately and will surely bear (good) fruit. (A. A. R.).

2545**

एकाबीजसंज्ञा। जलं मन्येन पायेदल।
यदा वातिन्तं तथा शृंगारं न वातिज्ञावति।
(प्र) Ā. P 2917.

The water that has been consecrated with the mantra well muttered [recited] twenty-one times, the person should be made to drink; if he then vomits his death will take place; if he does not, he will then surely live. (A. A. R.).
7546
एकविवाधानों—एकवेशायामस्
बहुज्ञ अभेदन नर:।
सुभाषितानि सिद्धेन
यन्नि नास्तेनृत्तं से॥

(०) Cr 200 (CL 6.6, CM 33). Cf. सुभाषितमपुरीः।
(a) एकः: CL (var.); हि [विल] CL (var.).
(b) बहुज्ञ ("बहुज्ञो; बहुज्ञा") CL (var.);
नर CL (var.).
(c) सुभाषितानि CL (var.); वल्त्यानि ("लत्") [शिः] CL (var.);
(cd) वेदन [या] CL (var.); शास्त्रशुद्धानि ("स्वगीदि; स्वतंद्र्यः; स्वेद्") CL (var.);
च [०] CL (var.).

Particulary one knowledge when possessed by a man renders him rich: it is the knowledge learnt from wise sayings [subhāṣīta-s] drawn from the śāstra-s.

7547
एकवेशायामस्त। नातावणि विवेङ्गमाः।
प्रातःशः विषो यान्ति का तव परिवेशना॥

(०) Cr 201 (CV 10.15, CPS 279.19).
(a) एकवेशायाम: CV (var.); एकवेश IS (printer's error); एकवेश IS.
(b) राज्जी नाना विवेङ्गमा: CV (var.); SSg;
स्वश्च [विषणि] IS; स्वश्च [विषणि] TP;
विवेङ्गमा CV (var.).
(c) प्रभाते विषु दम्म CV (but IS as above);
प्रभाते दुविष यान्ति TP; ते प्रभाते विषो
यान्ति SSg; विष दम्म IS; गत्तिः [वान] CV (var.) (hypermetric).
(d) वानिः का [वान t] CPS; परिवेशना ("वान") CV.

All kinds of birds who are sitting on the same tree fly in the morning in different directions; is that a reason to complain?

7548
एकवेशायाम स्त।
प्रातःशः विषो यान्ति तवः परिवेशना॥

(०) Cr 202 (CR "O"), GP 1.113.45.
(a) वान (वा GPy) ["वा"] GP.
(b) नानावेशायामः: CR (var.).
(c) प्रभातात् हरिव चरित्र चरित्र (Cr 802) and रक्त करोति राजानां (Cr 863).
(d) तव च परिवेशना CR (var.); का तव परिवेशना ("वेशना GPy") GP.

Bevies of birds pass the night on the boughs of the same tree only to be dispersed on the break of day: What is there to mourn for in this? (M. N. Dutt's translation of GP),

7549
एकवेशायामस्त। वर्षस्वापि प्रयोगमाः।
यथा हस्तिपदेशयां लोकवर्गम् अर्था॥

(प्रा) Nisam 2.55.

By resorting to one and the same residence even the birth in a good class of people is concealed; just as in the foot-print of an elephant the foot-(prints) of others are all concealed. (A. A. R.)
When a powerful blow is struck, a horse as well as a man indeed may die; in battles an elephant may endure a hundred of (such) great blows. (A. A. R.)

एकाभाष्यप्रयातां see No. 7553.

7551
एकशौचीलोचयोविश्वास: रसिस्मनवृत्त्वः साहसवन्द भवेन् भिवम् एविण्यादि तु साहेबः।

(උ) Śukraniti 4. 1. 28.

A person makes a friend by association with people who are of like conduct, age, learning, community and situations; and this is done with them if they are straightforward. (A. A. R.)

एकशौचीलोचयोप्रयातां see No. 7553.

7552
एकबिंचि पूर्ववस्तुः कुले यशस् बहुरुखः। अपारम् पापकृमूलः कुलं कर्त्यायांवते।

(ｇ) Cr 1289 (CRBh II 4. 25).

If there had been, in a family, a very learned member in olden days, there could be, in that family, a sinful fool (in later days). (This being the case), how does heredity follow (in these matters). (S. Bhaskaran Nair’s translation).

7553
एकाभाष्यप्रयातां स्वरंगं तत्र गामिनाम्। वस्य कलं: मयाराध्ये तत्र का परिदेवना।

(च) MBh (MBh [Bh] 11. 2. 7* I. 9-10 and Striparvan, Appendix I lines 29-30, MBh [R] 11. 12. 10 and 11. 9. 16, MBh [C] 11. 15 and 11. 261), Cr 203 (CR “P”, CPS 161. 75), GP 1. 113. 46. Cf. Nos. 3430, 7447, 7448 and यथा कार्डो च कार्डो च (Cr 802) and रञ्जित करोति भाजन (Cr 863).


एकाभाष्य or एकाभाष्य or एकाभाष्य or एकाभाष्य or एकाभाष्य CR (var.); एकाभाष्य CR (var.); यथालगन्तां or यथोत्तर यथोत्तर CR (var.); यस्तौ ईशवरोऽपि SP.

(ब) सर्ववा CR (var.); गणिता CR (var.).

(स) एकाभाष्य (पद्य) स्वरितं (स्वाभाविक) यथि CR, CPS; यथेचतुर्विष्टिः (स्वाभाविक) यथि GPy, SR, SSB) यथि MBh (var.), GP, SP, SR, SSB, RJ; यथा or यथा MBh (var.); (स)मयाराध्ये or यथा SR, SSB; प्रवाहेऽवं or यथा MBh (var.).

(द) तत्त्व स्वामिरणं तत्र MBh (var.); तः कः tr. GP, SP; परिदेवता MBh (var.), RJ, GP (GPy as above); परिदेवता CR (var.).

When a number of people go in a caravan who are all bound for the same destination, he, whose time has come, passes away at first; why lament over this? (A. A. R.)

7554
एकत्रुक्तनेत्र कुक्तः। स्वामिनि ये नामाच्यनि ते सेवया। न तब्रक्रोक्तानि थापायां कोष: इति स्वदेशं।

(श्र) Dvi 52.

(श्र) SPR 895. 30 (a. Uttarādyānasūtra-ṭīkā [Bhavavijaya] 2. 54).
एकस्तपो-एकरिजा

(b) धन्य: [श्रेय] SPR.
(d) शतकदन्त: SPR.

Aryā metre.

Those persons we should take service with, who destroy [ignore] the effects of hundreds of bad actions by doing one good deed (by us), and not those whose anger at the doing of a single wrong destroys the effects of hundreds of good actions. (A. A. R.).

एकस्तपो द्विरायणम् see No. 7555.

7555

एकस्तपो द्विरायणम् विभिन्नतं चतुः: पयम्।
सम्य पच दृष्टीमोऽसुभ्रजर्जनं: ॥

(श्र) Cr 1291 (CNM 22, CNMN 22, CNP I 22, CNT IV 21). (Cf. No. 7592).
(श्र) SR 158. 211, SSB 487. 218, Sama 2 ए 3, SRM 2, 2. 513; IS 1392 (footnote), Subh 154.

(a) एकस् CNM; श्रवायो CNP I; श्रवायों ("श्रय") Subh.
(b) दृष्टी CNM; दृष्टी CNMN; दृष्टी CNP I; मान [पी] Subh; मान [पी] Sama; चतुर्वत्तमः CNP I, CNM, CNMN, SRM; शतकदन्त: Sama.

(c) कृपिका च (कृपिका CNP I) पञ्चमिम्: (राज्य सप्तक कृपिका Subh) कृपिका CNM, CNMN, CNP I, Subh; पञ्चम: सप्तक कृपिका Sama, SRM.

(d) संहुङ्गस् CNM, Sama, SRM, Subh; संहुङ्गस् Subh (var.); बहुधोऽजना: CNP I, CNM; शारीरिष्यं: (श्रीम् सम्म Subh) CNMN, Subh.

One alone should do penance; two should study together; three should sing together; four persons should (undertake) a journey together; seven or five should farm together; and many should go to war together.

एकस्तु गुणवान् पुजो see No. 7725.

7556

See No. 7557 A

7557

एकरिजा हृदि सदा वस्तिस सम चिन्ते
यो विद्विषा च विदुष्टा च मुगीयोऽथ च।
साधूचे समवरसं च रति च तनवः
शोभिण्या च विलेयेन च लोकः च।


(a) वस्तिय (सतीय) तेजसे विलेयेन (भृत्य KH) SR, SSB, Kpr, KāP, Amd, KH; वस्तित व तिम.

(b) देव द्रिः SR, SSB, Kpr, KāP, Amd, KH.

(c) "भर भर स्" Skm (var.) ; गुणज (न) [उ] Skm (POS), SR, SSB, Kpr, KāP, Amd, KH.

(d) शारीरिकम् Skm (B) (printer's error).

Vasantatilaka metre.

A wonder it is that being one / you dwell in the hearts of three : / to enemies, to scholars, and to women; / by your bravery, humility, and grace / you bring severally their suffering, their affection, and their love.1 (D. H. H. Ingalls's translation).

1. The Kpr, Amd and KH text translated by G. Jhn reads:

Oh! Lord, it is strange that though alone, you live thee-fold—in the hearts of enemies, learned men and the deer-eyed ones,—producing pain, pleasure and love,—by means of your valour, humility and grace.
The one supreme being who has been visualised as the Trinity by great sages and devotees is now known without impediments as the all-in-one; this Kṛṣṇa who has appeared in the hamlet of Nanda along with groups of cow-herds now sports in Vṛndāvana, the source of supreme bliss. (A. A. R.).

Oh! cuckoo, while alone, in this forest, you should never utter sweet tunes; for these cruel crows do not kill you mistaking you to be one of their own kind. (H. D. Sharma’s translation).

You alone have to bear and enjoy the results of actions done by yourself previously; the others do not ever help you in the matter of happiness and misery: they are merely an assembly of hangers-on come together for the sake of their own livelihood. (A. A. R.).
Oh! mistress of our lives [the lord of all lives] we see in you the essence of all worlds concentrated in one place; charming young lady (in your dark body), no one who has not done great meritorious deeds will be able to set his eyes on you; who has a liking for any other nectar? Your broad eyes alone constitute the nectar [your all-compassionate eyes constitute immortality]; Lord Viṣṇu (in his incarnation as Mohini, the beautiful lady) was addressed in this way by the demons as well as by the sages; may he protect you all. (A. A. R.).

1888 I

एकसमाद् एकसमाद्

7562

एकसमाद् बुकाः पद्मावतीर्ण राजन्

शुभं च द्रोणि बोधीनी पीढ़ि मि

पुत्र राजन् बुधतो में निविध

एकसमाद् पुस्कराण्य जापतेऽस्माच सच्च

(अ) MBh (MBh [Bh] 5. 169* cd/e f, MBh [R] 5. 33. 22).

(ब) तथाकथा [चै] MBh (var.).

(च) द्रोणि MBh (var.); पेड़नी च बोधनी च बोधनी च बोधनी [बो] MBh (var.); पीढ़ि MBh (var.).

(छ) एकसमाद् MBh (var.).

(ढ) द्रोणि [पुष्कर] MBh (var.) (better as far as metre is concerned).

शृङ्खला metre (epic).

From the same one tree are produced sacrificial vessels, sacrificial ladle, boat, wooden basket, and pestle. Oh! king, understand from that what I say that verily from the same one stock are born both—the bad and the good. (P. N. Menon’s translation).

7563*

एकसमाद् जनिताय: समस्तिर्म सरोवारायणी

भ्रात: कार्तिकेय कानिचिन्द्रायत्वं भयोत्तताय नौ।

लवं तामरस्त रथया पृथुपालं तीर्थतात्सत्तमवर्ष

शेषां बिपुलासमि पारस्परपुपासाती पावति॥

(अ) SR 240. 238, SSB 648. 34, RJ 340, VP 10. 89.

(ब) क च सत्यै रज; ना [नौ] रज.

(च) तामरस्त SR.

शारदलिक्रियाधिता metre.

We two had our birth in the same limpid waters of the lake; brother, we two have spent a few days here itself; (but) you, the lotus, have secured a place as the sportive ear-ornament of gazelle-eyed damsels; as for me, the moss, I wallow in the water which is trampled on by the wives of boorish villagers. (A. A. R.).

7564*

एकसमादः सवमेपरादुपुस्करम् ब्राह्मोत्तरस्त तामस्ततुरः

अन्योभ्यं स्त्रीद्विकृत्य तथा किमानविवेचनप्रती

शमयोऽशक्तिप्रवक्तमान्य स्यात्महस्तविशिष्यं

मनो मानकतं सहस्तरस्तवयुक्तबलग्रहः॥


एकसम्ब शायने विं-एकसम्ब शायने स°

(a) एकसम्ब शक्म, शक्व, सह, नात°; एकसम्ब प्रसाना; संस्मानयन ज्ञ; ज्ञने ए SP, VS, KH.

(b) श्रीमाने अमार (POS); श्रीमान् दृढ़दृढ़त: (प् श्रीमान् च) शक्म, काव अमार (PK), (क), (क्या), शक्म, काव, VS, SP, KH, अमार, नात°; श्रीमान् दृढ़दृढ़ता शिष्टत्व° शक्म (वर°); संस्मान प्रसाना.

(c) नात°; एकसम्ब प्रसाना.

(d) श्रीमान् अमार (D), (क्या), श्रीमान् दृढ़दृढ़ता शक्म, अमार (वर°), श्रीमान् दृढ़दृढ़ता शक्म, अमार (स्), VS.

1. Western (Arj) 23, Southern (Vema) 21, Ravi 19, Rama 21, BORI 23, BORI II 25, BORI II 27.

शार्डुविक्रिद्वता मेट.

Laying on the same bed with averted faces, suffering from want of response in their conversation, though desire to placate each other lay in the heart, the couple was jealous of their prestige; but slowly their glances mingled as the eyes rolled to their corners, and their love-anguiss suddenly broke down in laughter and passionate embraces. (C. R. Devadhar’s translation).

7565*

एकसम्ब शायने विपर्ययनीणामाप्रे मुदीया
रेखाकोगरासुम्भवसुलिपिया दबानम् कुर्वलनिनि।
अवेद्यविक्षित: प्रनयसिम् दुःखि दुःखतुल तिरां
सा पुरुष सुनु दुःखसम्पत्तिविक दुःखसौं:।


(श्र) एकसम्ब अमार (POS), Amd; ज्ञने IS.

(c) रुम्नानन श्रीमान् (क्या); रुम्नादिरिमण° अमार (स्); रुम्नायाम अमार (क्या), (क्या), (क्या), (क्या), अमार (क्या), VS.

1. Western (Arj) 22, Southern (Vema) 23, Ravi 83, Rama 43, BORI 25, BORI II 27, BORI II 25.

शार्डुविक्रिद्वता मेट.

At the utterance of the name of a rival beloved, the beautiful one, reposing on one and the same bed with her lover, suddenly turns her back on him in anger feeling wilted and notwithstanding his bland honeyings she rejects him in her excitement; when, however, he kept quiet, she immediately turns her neck briskly, and looks at him lest he should grow languid (in sleep). (C. R. Devadhar’s translation).

7566*

एकसम्ब शायने सरोकारहुःसविसाय निद्रा तयोर्
एको पलवितावुद्धविन्यासस्याद्यधिकः।
अवेद्य: संविध समेत्य निम्नविद्यासुलिपियात्मकारीत्वसंसारावित:।
स्वायत्तविन्यासस्याद्यधिकः।

(श्र) Rasamānjari 18,
Even when one day alone has passed in which no righteous [charitable] action has been done, the heart is burnt (with pain) for long, as is one who is robbed by highway-men. (A. A. R.)

1. Illustration of a śāhā-ṇāyaka.

7569

(Even) when one of his eyes shines well, it becomes in (summer) time very burning in effect; by whom the darkness of night, which is difficult to dispel, is removed at the time of his shining; by whose position in the sky alone there is seen in the world the existence of light (and life); that venerable sun, though worshipped for a short period, is indeed a great god; may he protect you all. (A. A. R.)

एकसिंह  भागवान्  व्याससे  अख्यातिसंपर्क सिद्धस्वरूपी see No. 7574,
And if the snake is not seen,
If it is not found,
Then the cowherd who had approached it
Can be safely approached
(And utilised, as the snakes have all disappeared).
(A. A. R.).

When a person who is clearly seen
to do great harm (to the people) is done to death
and when welfare comes to many (thereby),
his death [killing] brings (only) religious merit.
(A. A. R.).

When one thing, (one's own) mind, is
conquered, the whole world (then) is under
one's control; but when that (mind) is
left unconquered even one's own son is
not under one's control.
(A. A. R.).

In the one Malaya mountain, of what use
are the various kinds of birds which
do no useful work, such as the crow, owl,
dove and the cuckoo? But if one bird
which remains near them, the peacock were
to utter its note, then the snakes that had
coiled around the sandal tree all disappear
(in fright) and the sandal tree which gives
joy to the minds of all people becomes
(b) श्यामचंदनस्तु तथा (श्याम न तथा Skm)  
श्यामचंदनस्तु दुः JS, Skm.

(c) एतलां [श्र] JS, Skm ; एतलां मया लपस्ये  
[सः मः लः] JS, Skm.

(d) यस्मादुत्सप्रत्ययः ("श्रुः") [श्रुः दुः श्र] JS,  
Skm.

Śardulavikrīḍita metre.

How can anger subside when only one  
head of the enemy has been freshly struck  
down? Is there not satisfaction (to me)  
when the enemy sees his own head struck  
down? That is the result [joy] that I get  
from you as you have a multiplicity of  
heads; for, due to this (possession of  
many heads) you lose your life after  
seeing one head after another cut off,  
oh! lord of the demons. (A. A. R.).

एकतिमन् शयने सरीरस्तःु से No. 7566.

7575

एकस्य मूर्खस्य तथा  
कुशं दुख्यमुलोद्ये ।

(प्र) Dar 6. 19.

(When a gift is made whole-heartedly)  
one get full satisfaction and the giver  
loses very little; then there is equal merit  
in it; but when it is made out of  
compulsion, it only produces passion and  
hatred; of what use is such a gift?  
(A. A. R.).

1. The recipient.

7576

एकस्य कर्मं संबोध्य  
करोड़यमयोपिण्य महितम् ।

गतातुत्तुर्तको लोको 
न लोकः धार्मिकः।

(प्र) P (Pts 1. 142, PtsK 1. 389).
(प्र) Sama 2 ग 6, SR 157. 173 (a. P), SSB 486. 177, SRS 2. 2. 25,  
SRK 249. 75 (a. Indiśeaprukhā); IS 1381. Cf.  
गतातुत्तुर्तको लोको.

(c) लोका SRS.  
(d) लोकास्तवधिनं: SRS.

Having seen the (bad) action done by  
someone, another person also does a  
(similar) reprehensible act; (for) people  
follow one another (unthinkingly); the  
world (mostly) cares not for what is  
right or true. (A. A. R.).

7577

एकस्य जनमोऽर्जः  
मुद्या कुशं दुःख्यमुलोद्ये ।

जनयति तामि दुःखः  
तेषः अन्तमरसस्मुः।

(स) P (PP 1. 173), e in Vet after 1. 34  
(p. 105), VCj Ir III a 5.
(प्र) SPR 752. 8 (a. P), IS 1382.
(d) सहस्रे IS.

Āryā metre.

A thousand future lives / will pass in  
wretchedness / for sins a fool commits /  
his present life to bless. (A. W. Ryder's  
translation).

7578

एकस्य तस्य आने  
धार्मिकः मूर्खस्य तस्य ।

विशेष सारोग्याणम्  
आनन्दमहालोके यथं ॥

(ब्र) JS 69. 3 (a. Prahlādana or Prahlāda),  
ŚP 765 (a. Prahlādana), Any 17. 138,  
SR 211. 12 (a. ŚP), SSB 590. 12 (a.  
Prahlādana), SRK 172. 5 (a. ŚP), RJ 220, AP 49, (cf. ZDMG 27. 633).
(d) आनन्दमहालोके ŚP, AP, SR, SSB, SRK,  
RJ.

Āryā metre.
I consider the elevated position of the cloud alone to be blessed, in as much as the whole universe along with the mountains and forests look up to his face (with the expectation of friendly help). (A. A. R.).

एकरस्य दुःखश्च-एकरस्य हि प्रो

7579
एकरस्य दुःखश्च न यावदार्तं
गच्छतिः पारित्वावाणवस्यः।
तावद् ह्रितीयो समुपस्वलं से
विनितोऽत्तवः बहुलीयम्यति॥

(ह) P (PT 2. 160, PTem 2. 142, PS 2. 77, PN 1. 73, PP 2. 185, Pts 2. 175, PtsK 2. 187, PRE 2. 85; cf. PT 2. 169, PTem 2. 151), cf. Ru 126, H (HJ 1. 220, HS 1. 198, HM 1. 203, HK 1. 205, HP 1. 164, HN 1. 165, HH 37, 15-16, HC 50. 6-7), Mahān (Kāli-kṛṣṇa’s ed.) 270. Cf. Nos. 7718 and 12094.


(ब) Old Syriac 2. 57, Arabic 3. 204.

(क) कठस्व [ढुः] PtsK.

(ख) गच्छो हस, परस्मिहा PN.

(ग) स [स] SPR.

(ग) ढुः/ढुः PS; श्व श्रेष्ठ SSB (printer’s error); बहुली PT, PP; बहुली PTem (var.).

Indravajrā metre.

Before I get to the end of one sorrow, as to the shore of an ocean, behold, another has come upon me! In hard times misfortunes come thick and fast. (F. Edgerton’s translation).

MS-IV. 38
7583
एक्स्यापांि न यः शालो मनस् सन्निहार्दं
सहृि सागररथ्यां कथं नृ स विजेश्यते।

(त्र) SRM 1.2.192, IS 1385.

Ah, if you have not in your nest / provision for a single guest, / why occupy
to-day to-morrow / a nest that harbours
naught but sorrow? (A. W. Ryder's translation).

7584
एक्स्यापांि मनोमृवस्तवलापः अनवविविधधर्ता
कामं द्विनवस्तवविरस्यवस्यप्रतिवर्ष्ठतमकरा वयम्।
सदस्यं संवं घं जेतुमभित्तस्तक्कशमां चुरुवर्
नवरङ्गे सुगरुस्तु तद्वन्वन्तकाम स्त्राक्षाय
नं नेिवलम्।

(त्र) JS 123.15, ŠP 1070, Skm (Skm[B] 1804, Skm[POS] 4.33.4) (a. Puṇḍari-
ka or Puṇḍroka), SR 215.12 (a. ŠP),
SSB 597.1 (wrongly marked as

We may conceal all expression of
surprise / at the victory which, single-
handed, Love has won, / aided by the side-
long glances of frail women, / against the
world; but that the Sugata moved not an
eye-brow / to conquer Love together with
a mighty troop: / the mention of such
virtue freezes us with wonder. (D. H. H.
Ingalls's translation).

7585
एक्स्यापांित्विवेशर्नं यः प्रवर्त्तु न शक्तिमान्।
तस्मातिकालर्तिलेिे गृहे कि कत्सयः फलम्।

P (PP 3.147, PtsK 3.169).

(a) IS 1386-87.
(b) हुम्याव द Hariv (var.).
(c) लीके [जैक ड] Hariv (var.).
(f) गुम [मत] Hariv (var.).
(g) है ना\(^1\) tr. Hariv (var.).

For the sake of one person, whether oneself or another, he who kills many living-beings, to him a (great) sin accrues; but when many beings get happiness at the slaughter of one person, in his killing, dear lady, there is neither major or minor sin. (A. A. R.).

7589
एक्स्यास्यपनकरे करालनि
बिन्नल्र: सपद सतोतहा
वास्य बवासायोजोजीतीरे
अग्नि ग्रियत्व चतमास्य

(ढ) Śis 8. 4.
Praharsiṇī metre.

Over one young lady who was fatigued by the sun's rays a white umbrella was held: it appeared like the moon doing this pleasing service to her, as his beauty was vanquished [eclipsed] by her lotus-face\(^1\). (A. A. R.).

1. A defeated person curries favour with the conqueror; the white umbrella is fancied to be the moon.

7590
एक्स्येव न पयत्म्
अद्य यव ब्रह्मकोशालम्
आयया बविदम्यालि
तस्यत्मतिर पृच्छतु

(अ) Śukraniti 3. 248.
(d) पृच्छ लक Hariv.

All the wealth of the universe is not sufficient to satisfy a man if his desires multiply; but even a little should satisfy his mind. (A. A. R.).

एक्स्येव हि योदशातो see No. 7583.
7593
एकाकिना न गंतव्यं यदि कार्यशास्त्र भवेत।
एकाकुश्तिमार्कणं
ब्राह्मणं: परिपत्रित:।

(c) एकः कुः। Subh (MS).

One should not go on a journey alone (along lonely paths), even if there be a hundred pressing matters; by the help rendered by one cock alone a certain Brähmaṇa was saved from danger.
(A. A. R.).

7594
एकाकिना न गंतव्यं यदि कार्यसंतानपथं ।
कर्कटीकल्पुराणम् कालसप्तं निपातितः।

(४) SR 393, 654 (a. C), IS 1394.
(a) एकाकीं नै गत्वा गत्वाये S in Tantr².
(b) कार्यसत्र रंगि Tantr².
(c) कर्कटस्म प्रसारः (एकाकुश्तिमार्कणं B, C in Tantr²) Tantr².
(d) कालसप्तं CNW (MS); ब्राह्मणो निपातित: पुनः Tantr².

One should not walk alone, even if one has hundreds of callings; a single crab whom someone had as a companion killed a black serpent.

7595
एकाकिते वनवसित्वा
अर्जुलस्वरवलितस्यात्स्ये।
सर्भोदिष्टेऽसुगतो
राज्येण गिर: परिपत्रित।

(ण) SP 905, VS 594, SR 229. 14 (a. SP),
SSB 622. 14, SRK 175. 8 (a. SP),
Any 27. 25, VP 7. 2, SRM 2. 2. 418,
IS 1395.
(६) Old Syriac A 2. 3.
(६) प्रश्न IS; प्रश्नित or प्रश्नीत [प्रश्नीत] IS.
(c) सत्त्वोत्तकः PP, SP, Any ; सत्त्वोत्तित IS.
(d) राज्येण गिरयः परिपत्रित IS.

Arya metre.

The king of beasts lives in solitude in the forest; he has not the emblems of royalty and knows not the science of polity; yet—so noble is his spirit—he is the fit object of laudations declaring him a true king. (F. Edgerton’s translation).

7596-97
एकाकिनां रहः श्रीवर्ष बुधवर्योगकितम्।
अल्पायैर्युहुपन्यायं दिने हृदयाबिषेद यः।
विशृं रप्तायावतां यशस्वं संविशयात्तक्षमण।
नीति कामयतेन्येः: श्रीवर्षस्य तत्तत्त्वं परिपत्रितः कः।

(४) IS 1396-17.
(a) श्रीवर्ष RT (Calc.).
(c) विशृं रप्तायावतां यशस्वं संविशयात्तक्षमण। दिने हृदयाबिषेद यः।
RT (var.).

Who is more to be pitied than he, who, having found a coy young woman alone in a solitary place and intoxicated, does not enjoy her owing to timorousness, but solicits her favours the next day through a messenger,—or than he, who, having gained the power by force, lets it slide from his hands that moment, and strives for it on the next day through diplomacy? (M. A. Stein’s translation),
fatigued by the journey, oh! traveller, come here by fate [good luck], I say this much, ‘is this not a fitting shelter for you for the night?’ (A. A. R.).

Behold a wonder! Even he / who lives alone, from kindred free, / with hand for spoon, and air for dress, / is overcome by greediness. (A. W. Ryder’s translation).

Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss. (G. Bühler’s translation).
Oh! Beneficent Śiva, behold a solitary man, free from the desire, tranquil, drinking from his hands, wearing the sky as his raiment. When shall I master the way to root out the store of my karma? (Barbara Stoler-Miller's translation).

Who does not consider as a guru a person who taught him even a single syllable will be re-born in a family of candāla-s after having been first re-born hundreds of times as a dog.

There is on one side Gaṅgā at Prayāga, sandal trees at the environs of the Malay mountain, a pearl-necklace round the neck of the beloved, the moon in the sky, and white lotus in the lake; thus, oh! king, your fame has transformed...
itself with these white objects; but in all these places, there is the (black) infamy of your enemy side by side, the Yumunā, black serpents, a central gem of emerald, black spot, and rows of bees, respectively. (A. A. R.).

7605
एकाकिनकर्म हवां | ब्रतायां यज्ञ हुए।
अन्तर्भार मच यदृ च दामूः इदुः तदनिर्घोते।
(a) (c in MBh [Bh] 13. 60. 3a).
(b) SS (OJ) 221.

The offering made in one fire [havanā], the oblations made in the three sacred fires, what is offered inside an altar—all this is called a holy ceremony or sacrifice [iṣṭa]. (A. A. R.).

7606
एकाप्र: स्यायविवृत्ते निषयं विवर्दिर्यश:।
राजन् राज्यं सपन्तेथुः निषयोहिन्: समाचरेत्।
(a) MBh (MBh [Bh] Âdiparvan, Apendix I 81.1. 36-37, MBh [R] 1. 142. 16cd-17ab, MBh [C] 1. 5559).
(b) SR 393. 644, IS 1401, Pr 365.
(c) एकर जापि वसलो या एकाप्रि वस्तात MBh (var.).
(d) अवर्तं MBh (var.).
(c) राजन ("ना" या "ना:) क्षत्र संपन्नो MBh (var.); राजा राज्यव सर्वविन्य म्यह राज्यव MBh (var.); यज्ञसापेक्ष राज्यव MBh (var.); निर्वन [राज्यव] SR.
(d) सदा भवेत् तरतो भवेत् [स्] MBh (var.).

Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, oh! king, rule thy kingdom, always anxiously watching foes. (P. C. Roy’s translation).

7607
एकाप्रताप संकल्पः सनायुवशत वर्जनसम।
निषयायायामभूताम् अविकालिकमप्रवतः।
(a) SSMa 18. 10-11.
(b) वर्जनसम MBh; (suggested change: वर्जनसम).

Concentration and determination (of the mind) are capable of increasing like the muscles; by daily exercise and practice they develop more and more. (A. A. R.).

एकाकिनकर्म विकलमेत् sec ज्ञातामालायस राज्य च।

7608*
एकाकिनकर्म विनिद्वाय कार्यार्थे तवद्युगेशे परं
शिलोदशिग्रंथम् तक्षस्वरे तस्यक्ष्य।
वसलु तस्य च गणोलकम् नरेशायं गाढः रसादे
आर्यम ध्यनमयम भूषणुका चंद्रनाना चुङ्ख्वात।
(a) Śṛṅgārakallola (MS BORI 362 of 1895-98) f. 3, v. 15.
(c) घनानतः PV; घनीतः ["वर्जना"]

Śārdīlavikṛṣṭita metre.

Placing one foot on the lover’s foot and the other on his knee, playfully swinging her waist and holding him by the neck with both her hands, and embracing him closely by his chest with love, pressing her pair of well-developed breasts, and with hairs on her body standing on ends, the moon-faced one kisses the face of the most fortunate of men. (A. A. R.).
7609
एकात्सवं जनात: प्रमुखं
नवं वयं: कालानंदं बुधुरं।
अल्पवर्ध हेतुसङ्ग हनुमिण्ड्न.parentNode
विचारमृद्: प्रतिनालि मे तथम॥

(भ) Ragh 2. 47. (Cf. A. Scharpé’s Kali-
dasa Lexicon I. 4 ; p. 39).

Upajāti metre (Indravajrā and Upend-
travajrā).

An undisputed sovereignty over the whole world, prince youth, and this handsome form—you who wish to forego all these for the sake of a trifle, seem to me but foolish in your judgement.
(M. R. Kale’s translation).

7610
एकादस्त्रावणाम्
एका गीरीरवसीचिता मवा।
राघव नूष तव यस्ता
वसापि गीरीकः ह्रितिः॥

(प्र) SR 118. 116, SSB 419. 1.

अर्या metre.

There are eleven Rudra-s [manifestations of Śiva] but there is only one Gaurī [Pārvatī or : the white one] : considering this as improper, your fame, oh! king Rāghava, has made the ten quarters also Gaurī [white or : having Gaurī].
(A. A. R.).

7611**
एकास्त्राः गोविंदे सर्वोपयोक्ते सिद्धता:।
कि कुर्वलित व्रहस: सर्वं सात्तारको रचि:॥

(प्र) Sama 2 ए 17 and 2 क 72.

(ब) मुख्ये श्रीपिंकने Sama 2 क 72.

(व) This pada occurs in several astrologi-
cal works.

(ग) शायनकारकनांद: Sama 2 क 72 ; मुह: Sama 2 ए 17; (suggested change :

रवि: [as रवि like शनि and ब्रह्मारक is
considered, in Hindu Astrology, to be
a maleficent planet, whereas गुरु a
beneficent one].

When Lord Govinda [Viṣṇu] occupies
the eleventh house [bhāva] (in a person's
horoscope) [favours one], all the other
planets are (considered to be) in the
eleventh house [favourably disposed to-
wards him] ; (then) what harm can all
the (maleficent) planets such as Saturn,
Mars and the Sun do to him ?
(S. Bhaskaran Nair’s translation).

1. According to Hindu Astrology the eleventh
house denotes prosperity.

7612**
एकादस्त्राकारसि पारात्
एकास्त्रावर्धीते:।
वण्डेद्रव्यः धोडः स्तुः
ङ्गलाशल्यासाराधिः॥

(प्र) SP 1976.

From a foot consisting of eleven
syllables there is the increase of one
syllable at a time with the khandā musical
measure ; thus there are sixteen dhrutaka-s
up to the one consisting of twenty-six
syllables. (A. A. R.).

7613
एकादस्त्रावर्धारकं तरुणः
ध्रुवोबिशिष्टिर्वं च हुसः।
विमोहक्यव्यन्यष्टं रथोविषः:
को वा कलं वेद कलावीनाम॥

(प्र) Pad 52. 41 (41. a. Laksmana).

Upajāti metre (Indravajrā and Upend-
travajrā).

They enslave some men with (the
play of) the corners of their eyes, others
with the wavy sportive movements of
their eye-brows, yet others with their
(giggling) smiles and some others by
private attentions; who is capable of
knowing the (enticing) art of women who
are proficient in fine arts ?
(A. A. R.).
7614* एकान्तमनविगण मनोकृत्येकं तल्पयोजितस्तुः ततस्तस्यस्मयः। बाला चक्कोरणयत नवनातिनिं तं इत्यं नमःनमयं जयामानाम॥
(श्र) PV 464 (a. Vatsarāja).

Vasantatilakā metre.

When he was alone in the mansion, him, resembling Cupid, and seated on the couch and of incomparable charm, the girl, charming like Rati with eyes beautiful like the cakora-bird, made him welcome with her glance and bending her lotus-like face, bowed to him. (A. A. R.).

7615** एकान्तमानवेमेकं समये मातना निवासालयं। उपवेशं च शीतलस्य च नासकर कार्यमयस्य॥
(श्र) ŚP 2773.

Āryā metre.

When the southern quarter is completely peaceful the people consider that it is destructive of both the kinds of action—hot and cold. (A. A. R.).

7616 एकान्तसीतत्वं दुच्छिस्तस्य सर्वं निविद्योतिनिविदस्तक्षक्षक्षय। अध्यासमोगे गतमानस्य गोशो भूष निष्काश्यस्य॥
(श्र) BhŚ 435 (doubtful), Pdp, Srṣṭikhaṇḍa 19. 320.
(श्र) SSSN 29. 3, SPR 810. 35, SR 389. 483.
(b) पक्षः* [पक्षः] BhŚ, SSSN ; गोशो भूष ृषीं प्रीं SPR.

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(c) स्थायत्वसिद्धास्तात्वः BhŚ; स्मृतोपकारस्य समयः SPR; दुञ्जमः SSSN.
(d) यत्या [तया] SSSN ; भवेन् [भवे्] SPR तत्स सहस्रकर्षय [निवः] BhŚ.

Indravajrā metre.

To one who is single-minded in his purpose, of firm vows, abstaining from pampering to the senses, whose mind is ever in yoga of the supreme spirit and abstaining always from doing injury to living beings, emancipation from worldly bondage is certain. (A. A. R.).

7617* एकान्त्युद्दरिज्ञमानवेकं ब्रह्म वेयाः। सर्वं निविद्योतिनिप्तिनिपितस्य॥
सम्ये महाघर्ष्मानमान्कारयवेन प्राणायिनय युज्यितपितं गृहीतम्॥
(श्र) JS 172. 11, VS 1464, ŚP 3267, Pad 29. 4, SG 45, RJ 627, SuSS 778, SR 253. 18 (a. ŚP), SRK 270. 2 (a. Kalpataru), IS 7779.
(a) धातवं [धवं] VS, Pad, SG.
(b) त्वेऽघुरं Pad ; खण्डिण्ये RJ, SG ; नु [च] VS.

Vasantatilakā metre.

Where, on the one hand, is the Lord of Creation who is incompetent to produce such unrivalled beauty, and where are the charms of this young lady, that he speaks of radiance in every limb? Methinks, afraid of Lord Śiva, the fish-banneled god [Cupid] desiring safety of life, has taken the form of a damsel. (A. A. R.).

7618 एकान्तेन हि सर्ववा न सर्ववं तात रूपितवा॥ निप्तिनिप्तिनयो मधयं सर्वपूर्वो भारत॥
एकाने वनतो-एकाने सुखमा

(a) SRHt 187. 7 (a. MBh), SSSN 89. 6.
(b) ग्रामण MBh (var.); सरह [श] SSSN (var.), रौगिरू MBh (var.).

To please whole-heartedly every one (in the world), dear child, it is impossible to do; (hence) there will be among all living beings friends, enemies and neutrals, oh ! descendant of Bharata. (A. A. R.).

एकाने बत नो गृहः see No. 7619.

7619*
एकाने बत नो गृहः शाश्वेतोऽर्जुनादी दृश्ये शिखर साधय यात्र ध्वनि गुलिने भुक्तचयायमातासकम्।
ववस्य ब्रजस्थिति निविदते वहारा: संत्रेषयस्या वधुः।
पार्श्व बीचुक वसे हस्तस्यूऽब्रजार्तिरविदवम्।

(प्र) VS 2239, SP 3775, SR 354. 62, SSB 236. 63.
(a) बत नो [बनतो] SP, SR, SSB.
(b) यान्न [यान्न] SP ; स दिने SR, SSB.

शारदुलविक्रिष्टिता मेट्रे.

The house is in a lonely place beyond the forest, the moon-faced one seems to be somewhat unusual, prepare (the food) quickly, let him go to the other house after taking food on this good day—the daughter-in-law, being thus urged repeatedly to hurry up by the mother-in-law, looked at the traveller and smiling to herself divided the food that was half-prepared into two halves! (A. A. R.).

7620*
एकाने बिजने देशेऽ पित्रिवे निर्षष्ठः।
कस्मशालाजिनदलामाम् उपयोतसमभस्तेत्।

(प्र) SP 4375.

Alone in a secluded place which is holy and free from all disturbances, spreading a woollen blanket or a deer-skin, seated on this, one should practise the asana-s.

1. Particular postures or mode of sitting in yoga.

7621**
एकाने बिजने देशेऽ पित्रिवे निर्षष्ठः।
मधुरस्य समाधि: यस्याः वस्त्रादिज्ञुशोत्रेः।

(प्र) SP 4430.

Alone in a secluded charming place, holy and free from all disturbances, seated comfortably on a seat made of cloth, deer-skin or kuśa-grass, one should practise samādhi. (A. A. R.).

1. Perfect absorption of thoughts into one object of meditation.

7622*
एकाने मुख्यायिताः परस्ते चेतः समाधियतोऽप्राणात्मका पृथकेऽकार्यानि तदुच्चारितं दृष्टाभास्याम्।
पारस्ते प्रविष्टोऽकार्यां चित्तव्युत्स्या नावच्यतेऽन्नायतोऽन्नायतोऽन्नायते।

(प्र) Sādhanāpañcaka (KSH 485) 5.

(प्र) SR 393. 648 (a. Sādhanāpañcaka), IS 1402.

(b) शान्तिः Sa°; तथापि SR.

शारदुलविक्रिष्टिता मेट्रे.

Be seated in a secluded place comfortably and concentrate the mind on the highest; let the individual life and the Supreme Soul be viewed well (as one and the same) and let this world be seen as pervaded by it; let the result of previous actions be extinguished by the strength of true knowledge and do not get entangled in further karman-s; let the prārabdha karma be fully enjoyed and then remain in the highest brahman.

(A. A. R.).

1. Result of actions which has commenced for enjoyment.
7623
एकायमहं-एका माया
ब्रह्मिष्यमयानी मृणाम् Pts.
बन्धुशुचं PtsK.

To give us birth, we need a mother; / for second birth we need another; / and friendship’s brothers seem by far / more dear than natural brothers are. (A. W. Ryder’s translation).¹

1. O. Böthlink in IS translates this verse better:
Einen Bruder gebiert uns die Mutter, einen andern die (freundliche) Rede; der Bruder, welcher der Rede sein Dasein Verdankt, steht, wie man gesagt hat, sogar noch über dem biblischen.

7626
एका भाया तयः पुजा हो हुली श्रन धेनव:।
कल्पकालावसानेने पनि न तेषायति विक्रिया।।

(a) Cr 206 (CS 2. 86, CK1 66). Cf. PD 302. 38 and No. 7627.
(b) Cf. TK [OJ] 25.

7625
एका प्रसूते माता हितीया वाक् प्रसूते।
सामाजिकविषयं प्रशो: सोचार्भवि बालवान्।।

(a) P (PP 4. 6, Pts 4. 5, PtsK 4. 6, PM 4. 6).
(b) एकस्यानु च Pts.

Those possessing one wife, three sons, a pair of ploughs and ten milch cows will never have to face adversity even at the end of the kalpa-period [the time of dissolution of the world]. (S. Bhaskaran Nair’s translation).

7627
एका भाया तयः पुजा हो हुली श्रन धेनव:।
प्राक्कालं पुराणते स्वायविषयं सतोह्र:।।

(a) Cr 2127 (CNI I 64). Cf. PD 302. 38

¹ Šāntinikṣetra, Ananda 15.

Vasantatilakā metre.

When one is getting a gain (of beatitude) it is a gain for the world; when everybody enjoys a gain (of beatitude) he is free from all apprehensions—if any one takes up this kind of attitude and follows that path along with others he is capable of remaining happy. (A. A. R.).

एकायम दुःखान्तः तु: see द्विसृष्टो शुभी दुःखः।

7624
एकायम पतञशाला
तारा वाण्डाज्ये गुणासीना।
लाम उभायार्चविषयः
तिन्न राज्याय वाण्डाताम्।।

(अ) SP 2698.

Aryā metre.

Though only one, a female cuckoo when it is all quiet and is seated comfortably, (that omen) indicates the fulfilment of the desires of the person (who starts on a journey); if there are two, greater is the profit, and if three, it brings kingship during the journey. (A. A. R.).
and No. 7626.

(a) भारी: घट्य; पुढ़ा: CNI.
(b) धैर्या CNI.
(c) पुरुषार्थ CNI (or perhaps better पुरुषार्थि:).

One wife, three children, two ploughs, ten cows and residence in a village along with पुरुषार्थि: are more pleasing than heaven itself.

1. Hereditary friends or relations.

7628*

एका भायी प्रहितिमुद्रा बङ्गला च हिंदीया
पुर्रस्ते कोऽ नुयसवजीवी सम्प्रमुळि दृषि
शेष: साथा सातयनरथी बाहुं पन्नपारि:
स्मारं स्मारं स्वगुहितं वाहुमूलि पुरुरारि:।

(घ) घातकारपारः नितिथारः (KSH 504) 14, Halayudha's Dharmaviveka (KSH 507) 11.


(a) समर्पिका निवन्ता [। नुः] SGPS.
(b) पुल्लारिको हिंदिवद: पण्युक्तवं द्वितीय: SGPS.
(c) नरदी भृजी क बबिबमो वा SGPS; पुज्र-वेष: SGPS.
(d) भस्मदेहो भस्मोः [। नुः] SGPS.

Mandakranta metre.

One wife who is naturally bold and garrulous, and another who is fickle; one son, Cupid, the conqueror of the world and difficult to overcome; the bed is the serpent Śesha, the sleeping place is the sea and the vehicle, Garuḍa, the enemy of serpents; whenever he thinks of (remembers) the doings [state of affairs] in his own house, Kṛṣṇa, the enemy of (the demon) Mura is stunned [becomes wooden]. (A. A. R.).

7629*

एकान्तः कुसङ्गमार्दिनित्रिप प्रथमामुद्रायाली
सेतुङ्कुञ्जाध्यक्षे पुल्लरत्या कपोलाली।
लोकांश अणयाभविद्रवः कालेखाण्डोः पश्यति
द्वाग्निं काव्यलक्षणः धन:। प्रोष्टावण्यलब्धम्।

(प्र) SR 110. 230, SS 404. 248, Kuv ad 106 (p. 186).

Śrādvavikrīḍita metre.

One (cheek) became similar to the quiver of Cupid with the feathers (attached to arrows) clearly visible, and the other looked similar to the edge of the sword of a conquering hero, due to the hairs standing on ends; thus, when you saw your tremulous-eyed beloved who could not brook a moment’s separation from you, and when you heard, oh! hero, suddenly the jubilant sound of drums inviting you to the battle-field. (A. A. R.).

7630

एका भृम्योरवेंद्रम् उमयोरध्वाकाशयोः।
शरिरायांकाशयोः फलेक परिचयते॥

(घ) Halayudha's Dharmaviveka (KHS 507) 9.


Rice and millet grow on the same field; they have the same leaves and stems; but in their fruit lies the difference.

7631

एकांघ्रीवं दिव्यं
विभेति गुर्गुप्तपरिवर्त्या प्राप्तः।
व्यासालङ्कारिकः
कुलेक्षणः: पुष: पुषः॥

(प्र) SMH 3. 9.
Having studied but one branch of learning, a scholar is nervous when he enters an assembly which consists of scholars proficient in many a branch; where, on the one hand, is one equipped with many weapons, and where that man who has but one arrow with him?
(A. A. R.).

7632

Ekaśāmāraḥ śāstraḥ sansārvabādhaḥ
Uttamam trayaṁ bārthimati prabhavam.
Paścimīnāmāsya kuruṇasuddhaṁ
Tīrthaṁ tathā hi mūlavaṃśhkarān vairoṣaḥ.

(Pr) Prab (Prab [TSS] 1.18, Prab [V] 1.18).
(Pr) SRHt 204.7 (a. Prab), SSSN 107.6, SR 393.651.
(a) mahāprabuṇḍā (TSS).
(b) uttamaṁ (TSS) (printer’s error).
(d) hi missing in SRHt.

Vasantatilakā metre.

Though we¹ were begotten by one parent, yet it is known throughout the world that an open feud exists between us; as a dreadful war which involved the people to ruin was waged by the Kuru-s and Pāṇḍava-s for the dominion of the earth. (J. Taylor’s translation).

1. Love [kāma] and enjoyment [rati].

7633

Ekaśāmāraḥ hi śīvaṁ vīravaḥSENDO:
Niṣṭhālakā hi yata samyak-upadhi:


The desire to possess one woman¹, indeed, is the seed [root cause] of the mighty tree of enmity; just as the desire to possess Tilottama [the angel] (became the cause of enmity) between Sunda and Upasunda. (A. A. R.).

1. Lit.: flesh.

7634

Ekaśāmāraḥ śūnyaṁ jagadikāṁ nisādhīkṣyāṁ kṣetru
Dharmam: kālīghum: prabhavivaṁyacca
dhāhypaḥ: 
Sadbho vädhaṁ punah tamoṁ niṣṭhāvivānaśāya kṣatram
Kṣatraṁ bhrūhiṁ kṣopāśādyavam bhārataśveṣaḥ: 11

(Pr) Skm (Skm [B] 89, Skm [POS] 1.18.4) (a. Vaidya-Gadādhara).
(c) dandaṁ Skm (B) (printer’s error).

Sragdharā metre.

When the earth was converted into one vast sea and the whole world was denuded of all living beings, the Lord Śiva along with his helpmate Kālī sports therein, and releases his mighty sportive laughter [attāhāsa]; then suddenly darkness was dispelled by the lustre of his teeth; he sees his own reflection and says in anger, ‘Who are you, tell me’—May this Bhairava form of Lord Śiva grant you all freedom from fear.
(A. A. R.).

7635

Ekaśāmāraḥ kṣatram
Parsāṁ bhūyasaṁ: 1
Lātaṁ parāntakaṁ:
Nisādhīkṣyāṁ karoṁ guhitaṁ:

(Pr) SMH 7.22.
(b) parīvar SMH (var.).
(c) tādāra (submetric) or tādāra: SMH;
(suggested change: tādāra).

Udgiti-āryā metre.

If there is only one enemy and one friend, conflict of two kings (is possible); if it were more than that, there should be a well thought out course of policy; and free from fear let him put this into practice easily.
(A. A. R.).
When two parties join one another for accomplishing an act that is equally interesting to both of them, if they enjoy one another’s confidence, the peace that is then concluded between them is called *samyoga*. (M. N. Dutt’s translation of KN [BI]).

7638

एकारीकिसिद्धािकिकोकलब्रेन
कस्यविशिष्टन्योदयित्वमायमि ।
ब्रह्महमहाभिमाणः कर्मज्ञतांगयािष्टिताः ।

(b) वारशन हृ दुर्गत: सत्यः सिद्धार्थः कर्मानि (BI).
(cd) Whole c and वि from d missing in VS.

The mark, that distinguishes the enemy of a monarch (from his friends), is the pursuance of one and the same object by the former in common with the monarch himself. And that enemy is to be regarded formidable who is endowed with the characteristic qualities of the *vijighṣu*. (M. N. Dutt’s translation).

7639

एकारीलीकिसिद्धािकिकोकलब्रेन
कस्यविशिष्टन्योदयित्वमायमि ।
ब्रह्महमहाभिमाणः कर्मज्ञतांगयािष्टिताः ।

(v) Bhikṣatanaśāya (KM XII 61) 2. 15.
(b) JS 297. 4 (a. Utprekṣāvallabha), ŚP 3343 (anonymous, but AP 13 (a. Utprekṣāvallabha), SH 1721, SG 133, SR 266. 309 (a. ŚP), SSB 86. 10.

(b) तन्यः: समुद्रन्योऽः ŚP, SH, SG, SR, SSB.

Vaṣantatilakā metre.
Under the pretext of counting the pearls in a single string of pearls, the extremely pure minds of sages did service to [resorted to] the well developed pair of breasts of a certain damsel, as they (the minds) found an opening [opportunity] caused by the fall of the arrows of Cupid. (A. A. R.).

7640*
एकाकीविशिष्टिः एकाहृतिः व: पुरुषप्रहितविशेषवस्तूः
प्रलेयाः जनकश्रेणीः स्वामिनाश्वायाः; भैरवस्। तान्त्रिकासविश्वासपन्नास्ताया ज्ञातवलयोः
बलिनदुविविष्यतिरमोऽपत्तवः प्रकटाः च नाभोहः।

(अ) Skm (Skm [B] 164, Skm [POS] 1. 33. 4) (a. Tunggoka).
(b) "सजः" ["सुजः"] Skm (var.).
(d) "कोण" and "सुमुक" tr. Skm (POS).

Śardulavikrīdita metre.

May the same (one) situation of the two gods Śiva and Viṣṇu whose bodies resembled the peaks of a mountain of snow and collyrium, respectively, be for your welfare; in one case the matted hair of one [Śiva] had the serpent with the hood down out of fear of Garuda; and in the other case the lake-like navel (of Viṣṇu) had the lotus asleep by the rays of the crescent moon (adorning the head of Lord Śiva). (A. A. R.).

7641**
एका वा दुबःिहका तुम्बी
शतरुपमिः जता धुता।
कषट्टिकुढ़वा भूतः
वेदनाहरणसतमः।

(अ) ŚP 3247.

When a dugdhika-plant, or tumbigourd, or satkārupā or satavāra-plant is worn (by the boy), it is capable of removing the pain born of a difficult [bad] tooth. (A. A. R.).

7643
एकााहं अपहीनस्तु
सहवहीनो विनवत्रमः।
ढावाहरमनस्तुः
शूद्र एव न संस्यः।

(प्र) SRM 2.

A person who does not murmur [recite] prayers for one day, and does not perform worship of twilight for three days, and does not offer oblations in the sacred fire for twelve days, is without doubt a Śūdra [low born]. (A. A. R.).

7644**
एकाहृतिशनमहाग्रहणः
वीििड़लासविििितनस्कारः।
श्वासांतवासांतरसरोऽऽमः।

(प्र) SSB 286. 1.

Upajāti metre (Upendravajrā and Indravajrā).
This great composition was accomplished in a day, he is the relation (closely allied) to the great Siddhāraja, he is the prince of poets, by name Śṛiśāla,—he wrote this eulogy, which is highly praiseworthy. (A. A. R.).

1. Panegyric. 2. Lit.: emperor.

Even during a single day, oh son of Kuntī, give water in plenty; it blesses the family for generations three times seven, dear boy. (A. A. R.).

He is called a dujā who is satisfied with one meal per day, who takes pleasure in the six (noble) occupations and who cohabits with his wife at the appropriate days only.

Though in the midst of her own herd of elephants, a she-elephant felt herself to be alone, and trumpeted in fear. She gently stroked the root of the tusks of the male elephant, a number of times, out of apprehension. (A. A. R.).

Vasantatilakā metre.

By her with bud-like breasts, stout and compactly grown, is sprinkled upon my skin, as it were, after being got together and squeezed, the class of such things as camphor, pearl-necklaces, yellow sandal, oozings of the moonstones, saivalagrass, lotus-fibre, snow and the like. (M. R. Kale’s translation).


Vasantatilakā metre.
It appears as if the Sun, the faultless physician, has poured into the crucible of the sky all the medicinal essences in the Moon, the lord of herbs, and is calcining mercury, viz., the stars (thus making them pale and blurred), in the mass of flames made to spurt out from the firewood in the form of Aruna [the Sun’s charioteer], by repeatedly blowing all around by the mouths of men in the form of lotuses blossoming in the ponds.

7650
एकोमावं गतयोर्
 jalapayyangyantosvarvam

यतिनिरक्षलो शरसः
हृद्यानं दुःखानां च

(आ) VS 420 (a. Dāmodaragupta), SR 58. 191 (a. VS), SSB 322. 198.
(इ) वा [च] Kuṭṭ (var.).

Ārya metre.

Evil men and swans both have this power, of separating the inseparable: the swan knows how to free the milk from the water it is mixed with, and the evil man knows how to disentwine two hearts. (E. Powys Mathers’s translation).

7651
एकोमूयं श्वेतमिव किमिष्वकारचां: प्रलोमं
चिमेहुः: सम्म कश्चि: स्वास्त्व ते विश्वस्माः।
तस्मादैवं तज्ज परि परिस्यं विचलति स्वस्वास्यम्
आभावस्ते किमु न विनित: खण्डत: प्रयोज्यत: स्यात् च

MS-IV. 40

(अ) Śānt 3. 19.
(आ) SR 387. 393, IS 1409.
(a) श्रव्य | Śānt (var.); भश्वर | [प्रभुस्त] Śānt (var.); पार्वत्यम् or पार्वत्तम् | [प्राव] Śānt (var.); प्रारंभ्यर् or प्रारंभ्यम् | [प्राव] Śānt (var.); प्रवाहिंर् or प्रवाहिंर् Śānt (var.).
(b) एकिकन्ति or एकी भूतिः Śānt (var.); स्वर कश्चि: स्वर अ न विनिता: Śānt (var.); सत्य: [स्या] Śānt (var.); हृद्यानं [च] Śānt (var.); विश्वस्माः: Śānt (var.).
(c) परिलिङ्कित कुलित | त विश्वम् [च] Śānt (var.); स्वास्यम् or स्वाश्वास्यम् Śānt (var.).
(d) ब्राह्माण्यस्य ते ब्राह्माण्यस्य ते ब्राह्माण्यस्य श्रव्यस्य ते | किमुनितितु: Śānt (var.); खाद्यानं [च] tr. Śānt (var.); SR; स्या: Śānt (var.).

Mandakrantā metre.

These objects of senses, having clearly combined together and acting covertly have done a number of deceitful injuries to you, remember that, oh! heart. Hence abandon their acquaintance and think of your own orderliness [the rules to attain heaven]; know you not the saying that one who has been betrayed becomes wiser (by that experience)? (A. A. R.).

7652
एके उद्दीक्षेत्रम् | न तलक्ष्यस्य विश्वस्यम्: स्वस्वास्यम्।
अन्याः विद्ध्वम्येतत् ब्रह्माण्डस्य संस्करणम्।

(अ) JS 330. 1.
(इ) द्वे JS (var.).

One kind of people are not noticed though they remain somewhere in a corner of the same hut; others there are whose greatness is such that the whole world is not enough to contain them. (A. A. R.).
7653
एके केशिन् वतिकरता: पावसंखां लम्बवे
गायत्रयं रससंघुरं वीणया संप्रयुक्ता:।
एके तेषो महैतिवदशां दुःखस्ते सरस्यति
केशिन् तेषा उत्तमिष्ठहण्यरसः प्रेमस्वयमिष्ठ:।

(श्र) SR 87. 32, SSB 368. 52. Variant of No. 7654.
(c) सहजसरिणी SR (hypermetric).
Mandakranthā metre.

Some (gourds) getting into the hands of ascetics get the name of vessels; others, when used for lutes, give out sweet music; others, when combined, are used to cross difficult (rivers), some others among them with burning hearts drink the very blood.
(A. A. R.).

7654
एके तुष्यं प्रतिकरता: पावसंखां प्रतिकरता
गायत्रयं रससंघुरं ग्युदमयं विलिनयं।
एके सङ्कृत प्रतिकरतां दुःखस्ते सरस्यति
तेषां मध्ये उत्तमिष्ठहण्यरसमेव पिबलिन्।

(श्र) Ave 292.
(श्र) Any 140. 253, SR 243. 201, SSB 646.
(a) एके भजप्रतिकरतां तुष्यं प्रतिकरता
Any.
(c) केशिन्तुण्डुप्रविहितादुः
Any.
(d) केशिन्तु...रसस्यः
Any.
Mandakranthā metre.

Some gourds become vessels when they are in the hands of sages; others, attached to pure bamboo-handles, sing sweet songs; some others, put together with strings, help to cross difficult rivers, some in the midst of them with burning hearts drink the blood. (A. A. R.).

7655
एके उद्योग प्रतिकरता: पराभवमेव पुनः परे।
समसयं नित्यातिवर्षेण संसर्गे सुगंधिति कः केशिन्।

(श्र) SP 4137 (a. Kṣemendra), AP 20,
ZDMG 27. 629, SR 372. 145 (a. SP),
SSB 269. 31 (a. Kṣemendra).

One set of people go to-day, others in the morning, some others later on, and still others afterwards; in this limitless life of the world all go away; (hence) who is to lament whom (is the unsolved problem)! (A. A. R.).

7656
एके केशिन्तुण्डिप्रविहितादुः
काव्यं चामरकृतिपदेश विलिनमुद्रम।
नवद्विवेदिमपि रोहितं कस्य चिन्ते
लावण्यहीनीमव योवनमद्वानाम।

(श्र) Kavi 3. 2.
Vasantiṁkā metre.

How can a composition, even though containing beautiful and flawless syllables, but bereft of words of exquisite sense, even as burnished gold without the priceless gem to illuminate, appeal to the heart of anyone, like the youth of a woman devoid of the grace of beauty? (Dr. Śūryakānta’s translation).

7657
एके केशिन् गुणं नीविन्यः
उच्च: प्रतिकरता लम्बवे जगाः।
मृष्टातमां युद्धश्रवैरः सः
वैयाकरोद्धुष्पयं प्रथम:।

(श्र) SSB 523. 1 (a. Kṛṣṇarāma).
Indravajra metre.
Though a person is low, by virtue of a certain quality he attains a high and stable position in the world; the example for this is the dosakara [the moon or : a sinner] who is well known for his softness, but who has attained to a very high position. (A. A. R.)

1. On the head of Lord Śiva or high in the sky.

एकेन चुङकने नानाधिकः निभीत: कृम्मपोलिता ।
तस्मायोऽवेषः: कालुध्यं त्यवत्तयोऽवःविव।
(प्रा) ĀrS 3905, SR 344. 5 (a, ĀP), SSB 219.
12, SuMaNi 157. 4-5.
(b) कृम्मजेन व: (यथा SSB) SR, SSB.
(c) वलङ्गेश्व: SR, SSB.

By one handful the (entire) ocean was drunk by the sage [Agastya] born of a jar, hence on his rise in the sky (as the star agastya) the waters on earth leave of all turbidity as though out of fear (of being drained by him). (A. A. R.)

एकेन चुङकुङकलमः
अपरेण करेन बिबुबुङकलम:।
पश्वाय वापसः
पुरुषोऽपराहरि तहसस।
(प्रा) ĀrS 2. 146.

Arṣya metre.

By one hand I shall fondle her curly hair, with the other I shall raise her chin (for a kiss); at the entrance to the city I shall gaze at her face with tears (of joy) wetting her ears. (A. A. R.)

1. A traveller dreams of such a welcome when he returns home.

एकेन चेतु परिबुङ्कलम गहरविवर्णः
किष्कोटसः केतक निपुङ्कलोऽपि।
अग्रे न किष्कोट परिखिण्ये पर गुणवत्
ये त्यथा वहिती सिद्धा नरसेवेधः।
(प्रा) PdT 238, SR 239. 94, SSB 638. 4.
(b) किष्कोट में विष्क्रमकृषि आया, SR,
SSB; बेदमिरी PdT (var.); केतक(क) PdT
(var.).
(c) पूरे PdT (var.); साहाय्यशा आया, SR,
SSB.

Vasantatilakā metre.

If you are avoided by one great god why do you feel sorry, oh! ketaka-flower? For, he is devoid of discriminating merits. Are there not others in the world who are great connoisseurs, lords over kings, who bear you on their heads? (A. A. R.)

1. Lord Śiva.

एकेन तिष्ठोऽक्षाशस्त्रः अयेनोपपिर तिष्ठता।
बलवेचकपोःमेवः करारामेव दौर्विष्ट:।
(प्रा) Ār 271, SRK 50. 3 (a. ĀP), SSG 169,
Sama 2 द 18, SH 945; 138*, SRM 2.
1. 255, SR 73. 18 (a. ĀP), SSB 344.
18, IS 1410.
(c) भाव: [पृष्ट:] SH.

The difference between the one who gives and the one who begs reveal their hands; with one the hand takes the lower place, with the other the upper place.

एकेन प्रियसातित्वा जितवती भीष्ण बचोबिनिष्ठरः
गहरा मन्विद्व विपावनम: हस्तेम विपावायचिरात्।
बलवेचकपोःपिनेन्द्रगुजयत् सत्यवासोऽपि
वृंदचाय जलयपायायेव बलवेचकपोःहाणा मद्दः।
(प्रा) Vidy 520 (a. Citradharopādhyāya),
ŚriC 51.
(a) चीणामुखी Vidy; "निनारेर" Vidy.
(b) विंवलमयी SrC.
(c) "ण हृद" Vidy.

Sârdulavikridita metre.

With her dear lover as witness she has vanished the (melodious) lute by her (sweet) words; she has eclipsed, in no time, the swan which roams all over the world by her gait at her home alone; by her face which possesses the unique charm she has conquered the moon who gives delight to all; she breaks the pride of the lotus with her eyes that are but directed towards her feet. (A. A. R.).

एकें राजकुमारी या शोभा सरसोदभवत् ।
न सा बकात्स्थायण परितल्लत्त्वावलीना ॥

(श्र) BhPr 152 (a. Viläsavati's maiden servant), Ava 549.
(आ) Sama I 2 CL 11, VP 10. 36, SRM 2. 2. 142, SR 221. 5, SSB 608. 3.
(b) अवलूट Ava, RJ, SR, SSB.
(c) सह‐हृद राज.
(d) सह‐हृद्य राज.

That splendour of the lake, which was fashioned by the presence of a single royal swan, could not be created even through thousands of cranes that lived all along its banks. (J. Shastri's translation).

एकें रोमाले जाल्ल पुष्पस्वतयम् ।
बालबाहो धनमयारित कविता निन्दि राष्ट्रण ॥

(या) Vidy 982.

At the top end of the stalk of the line of hair two lotuses [breasts] are produced; understanding that beneath this there must be a treasure, passionate people do a digging during the night! (A. A. R.).

एकें वनपत्रेन see No. 7684.

7665

एकें शुष्कोक्षेषण बहुनामने बहिना ।
दृष्टे तहन सर्व कुपुरं कुलं यथा ॥

(प्र) Cr 208 (CV 3. 15, CN 12, CS 2. 88, CL "N", CRT 8. 49, CvP V 3. 6, C Hv 3. 4, CvL II 3. 4, CvLd 3. 5, CnT II 24. 11, CnT VII 3, CPS 81. 74), Hitopadeśa in MS form in ZDMG 61. 352. Cf. Nos. 7672, 7673, 7677, 7680, 7681, 7682, 7683 and 7684.

(प्र) SSSN 248 12, SH 1499, SRK 121. 3 (Sphuṭāśloka), Sama I 2 CL 11, Sskr 34, SRS 1. 2. 15, Sma 2. 23, Bahudārāna 11, SR 90. 3, SSB 373. 3, TP 398, IS 1412.

(ह) NS (OJ) 12. 1.

(a) एकें शुष्कोक्षेषण Cr; एकें शुष्कोक्षेषण CN (var.); कुपुरं CV (var.); मुक्तं or "वृक्षेषण Cr (var.

(b) कौटरस्थेन (कोट् CRT) CN (but CNN, CNG, CRT as above), Hit+; कौटरस्थेन CN (var.); कौटरस्थेन SH; बहितम् (व) CS (var.); बहितम् CV (var.), SRK, SRS.

(c) द्रुतः CN (var.); द्रुतः CV (var.); बहितम् [व] CS (var.); तदवर्ग CN (var.); कालम् [व] SRS; तदुर्व [व] IS; तदुर्व CV (var.); तदुर्व CN (var.); सर्व CN (var.); CV (var.); सर्व: CS (var.).

(d) दुपुरुषः SRK; कुमार्यः न IS; कुल CV (var.); तथा [व] CV (var.); CN (var.), CL (var.).

As a single dried tree, if on fire, sets a whole forest on fire, so does a bad son destroy a whole family. (K. Raghunathji's translation).
एकेन संधि:—एकेनाशया

7666
एकेन संधि: कर्तहोपरेण
धारीभिरो या प्रतसीख बृजस्मृति ।
एवं प्रमुखः एवीपुरेता
नीतीरां निवासान्त्यतस्मार्थः।

(a) Bhaṭṭikāvya 966 (=12. 35).
(b) कायमो Bhāṭṭi (var.).
(c) "रेतां Bhāṭṭi (var.).
(d) नीति Bhāṭṭi (var.).

Indravajrā metre.

Carefully considering the growth that results either way, peace has to be made with one, and war continued with the other. One wishing prosperity should thus apply the principles of polity ascertaining the strength of self and the enemy. (S. and K. Roys’s translation).

7667
एकेन हिमतपातपातचन्द्रि: अनन्तस्वनमार्थः
ब्रजनस्यस्मिनः: श्रुतकृमिविभिन्नोलसलोचना:।
बुद्धिविरितश्चविवचनं ध्यायितं चायं धिया
केनिचं परमांतःर्वादविब: प्रमाणितं वामुवाम्।

(a) P (Pts I. 136, PtsK I. 152).
(b) SR 350. 77 (a. P), SSB 229. 77, IS 1411, GVS 313.

पार्वतीविक्रियादि metre.

With one man they speak sweetly for long with their red lips all in a smile; they gaze (lovingly) at another with eyes sparkling like a full-blown lily; they have in their minds another who is colourful by his skill in gambling at dice; with whom are the charming-browed damsels truly in love, as is wealth with men? (A. A. R.).

एकेन हि see also एकेनापि and एकेनव.
एकेन हि सुव्यापेन see No. 7684.
your father the sea was drunk up, your brother [the moon] was cursed by another; you were expelled from the three worlds by another; now that king Śrī-Vira considers you a straw, oh! Lakṣmī, residing in the lotus; do not, oh! mother, show anger to me for the reason that I merely belong to that class (of Brāhmaṇa-s). (A. A. R.).

7671

एकेनापाति तत्ता पतिकुपिणिः परेणापि पीतोविधि तातो धाता शान्तं परेण बिधुवनतलवेदोन्येन निविध्दतातसि।

इदं गेहं परेणापक्षिनं न तद्यत्परेणापि साप्तस्वरीता

सत्सान्तत्रिज्ञातिमपिनियं मधि तममा तम कोम बिध्यता॥

(भ) पV 97 (a. Rājaśekhara), AIK 681. 4-7. Cf. No. 7671.

(a) सत व° AIK.

(b) बाणेश [उन्नेश] AIK.

(c) एकोर्य धीरमभूदुर जयति तुष्टवर्षं सरोजलयेव चेत् AIK; "पुष्टू° PV (MS).

(d) मा कौभेदेव वि° AIK.

Sragdharā metre.

A latta was thrown by one Brāhmaṇa on the body of your husband, by another

एकेनापाति गुणवत्ता

वारितिवेदोदेव चारणकथ्येनः

स्वकुलस्वत्तमकिलिनि

पुष्पं युक्तचतुर्वेदी॥

(व) प (PṛṣK Pr 9). Cf. Nos. 7665, 7673,
7677, 7680, 7681, 7682, 7683, 7684, 7725-27.

(त्र) IS 1413.

Arāya metre.

An only son who has good qualities, who is high-born, who performs noble acts is an ornament of the whole family, similarly as a pearl which is an ornament of the whole diadem.

7673
एकेनायि गुणवत्ता विद्यामुक्तेः साधुना ।
कुलं पुर्वलिङ्गम् चतुरेष्व प्रकाशये ॥


(c) सिंहः न: CNI I.

(d) चतुरैव CNI I.

By one (son) alone who has good qualities, endowed with learning and of a good disposition, by that best of (lion among) men, the family is rendered famous; similarly (the world is rendered brilliant) by the moon.

7674
एकेनायि गुणवत्ता लक्ष्यं दृष्टिकोणम् ।
कालक्षेत्रं विवेकं लोकं तरंगायत्वसि ॥

(त्र) SSB 476. 300 (a. Samgrahītī).

(c) लोकं SSB; (suggested change: लोकं).

By one merit alone the man who is prosperous becomes a person who is much sought after; the cuckoo becomes an object of joy to the people simply because of his sweet voice, though he is a mālina [dark in colour or: possessed of vices].

(A. A. R.).

7675
एकेनायि गुणवत्ता दृष्टिकोणं नरे श्रेयस् ।
कलामुक्तेऽनेत्रवर्त्तम् चेष्टो वोकारकोषम् सत् ॥

(त्र) SSB 476. 307 (a. Samgrahītī).

By possessing one virtue only, indeed, a man becomes a desirable person; by the possession of (bright) digits, the moon is pleasing though he is a doṣākara [a mine of faults or : maker of the night].

(A. A. R.).

1. kāla: skill in fine arts (in the case of a man).

एकेनायि न तूरेण see No. 7685.

7676
एकेनायि पयोधिना जलमुखस्ते पूरिता: कोटिमो
जातो नायरे कुरुआवेयोनुद्विग्नकर्मयोपिति तीव्रव्यः ।
आहो! शुद्धि देवदूस्तिवन्नातामिवर्यथोमशु: ॥

संस्कृति विद्यामुक्तेः रज्ज्व रष्टिमिष्यत्वम् ॥

(त्र) SkV 1047, Skm (Skm [B] 1677, Skm [POS] 4. 8. 2) (a. Śabdārṇava), Prasanna 70c, cf. Kav p. 110.

(a) एकेनायि [ए्] Skm, Prasanna; कोटिमो: पूरिता Prasanna.

(b) दृष्टिकोणम् Skm, Prasanna.

(c) दृष्टिकोणम् Skm; श्रेयस्यप्ति Skm, Prasanna.

(d) रज्ज्व: Skm, Prasanna.

Sārdūlavākṣī ṇa metre.

From a single ocean clouds are by the thousands filled, / nor is its water thereby lessened by as much / as the dew upon a grass-blade. / Yet, if one day by chance it should dry up, / all clouds together with their waters / would be unable even to wet down its dust. (D. H. H. Ingalls's translation).

7677
एकेनायि विनीतेन दृष्टिकोणस्यते कुलम् ।
गङ्गायात्तरायायार्- प्रवर्ष पर्यं समरपल्ल। ॥

(त्र) SMH 2. 45. Cf. Nos. 7665, 7672,
7673, 7680, 7681, 7682, 7683, 7684, 7725-27.

(b) बुधवारी यथा SMH (but SMH [KM] as above).

By one son alone who is well behaved the (whole) family is elevated; look at Bhagiratha, who became highly famous by causing the descent of the divine river Ganga. (A. A. R.).

7678-79
एकनाथ सुधोक्षरे सीतासहें रण प्रति ।
सीतासह आयतें सावङ्क भावे भद्रामणानुलबल ॥
अत एव हि वावशतत्वे भुपा योगानु महावलान ।
शुरुआ धीरारात् इत्तीसाहास्त वर्भन्यति च कातरान् ॥

(८) SRM 2. 2. 706, Subh 37 (No. 7678), IS 1414-15.
(c) सीतासह P (var.).

One bold and plucky fighter / will give an army pluck: / one broken, routed blighter / diffuses evil luck.

This is the very reason why / kings look for sturdy fighters, / heroic, dauntless, stone-wall men, / and shun the cowardly blighters. (A. W. Ryder's translation).

7680
एकनाथ सुधोक्षरे जायमानिन सत्कुलम् ।
शाखस सैय गमनं समंदवोल्यवलसहम ॥

(४) SR 90. 9, SSB 373. 9. Cf. Nos. 7665, 7672, 7673, 7677, 7681, 7682, 7683, 7684, 7725-27.

By one good son alone who is born in a noble family, the latter is made resplendent always as is the sky made always bright by (one) moon alone. (A. A. R.).

7681
एकनाथ सुधोक्षरे विद्वानुस्तेन सादुमा ।
आत्मार्थित कुलें सर्वं यथा वर्णं सर्वरी ॥

(७) SRHt 91. 8 (a. P), SRK 120. 8 (a. Kalpataru), Sma 1. 68, SR 90. 4, SSB 373. 4, IS 1416.
(h) TK (OJ) 18.

(a) एकन CS (var.).
(७) धीमान [हाँ] SRHt ; भाले [सात] SRK, Sma, SR, SSB ; साधन CS (var.).
(c) वास्तवित्वम् CV (var.) ; कुल मुहर्विद्धन (असिस्त) CS, CvTb, CvH, SRHt, SRK, Sma, SR, SSB.
(१) वनस्पतिव नवम (नेह नवम) प्रकाश्यते (हत्या cvTb ; बास्तविक ; बास्तविक (सबक्रै) SRK, SR, SSB ; विभावंति Sma) CS, cvTb, SRHt, SRK, Sma, SR, SSB.

A single good son who is learned and virtuous glorifies the whole family, similarly as the moon glorifies the night.

7682
एकनाथ सुधोक्षरे विद्वानुस्तेन सादुमा ।
कुलमुहर्विद्धनं यथा वर्णं गमनं यथा ॥

(७) SSSN 104. 7 (a. P), Sama 1 २ ९, SRM 1 २ १ ३ ६.
(ह) TK (OJ) 18.
A single good son who is learned and virtuous makes the (whole) family resplendent, even as (a single) moon does the sky.

A single fine fragrant tree in bloom fill up the whole forest with pleasant odour; similarly a single good son adorns the whole family.
(a) शरीर ("विहर") BhŚ (var.); न [हि] BhŚ (var.); दूरें BhŚ (var.).

(b) पदरास ("वा") BhŚ (var.); भास्मात्र अर रसात्र BhŚ (var.).

(c) त्रित्य विहर (var.); भास्करेन्द्र BhŚ (but BhŚ var. as above); भास्कर्षेयः (रक्षय) BhŚ (var.), SRK.

(d) स्फारस्फारितोत्तोचः ("रं स्फः") BhŚ (var.); स्फुर्ति अर स्फूर्ति अर स्फुर्ति ("रि") अर फँ [स्फः] BhŚ (var.); स्फुरिति अर स्फूरिति अर स्फूरिति अर स्फूरिति BhŚ (var.); स्फुरिति ("मिर") BhŚ (var.).

As the sun though alone illuminates the whole world by the spread of dazzling light, so a single hero can also subdue the entire globe by dint of his matchless valour. (P. G. Nath’s translation).

एकेनैव चिराय-एकेनोद्धर्यम्

एकेनैव प्रकाशलिङ्गम्

एकेनैव रुपात्वर्णम्

एकेनैव सरस्वतिसारम्

एकेनैव मृत्युमूर्तिः

एकेनैव जन्म

मरो न सूर्यः सहस्रेण

(प्र) SRHt 199. 140 (a. Prakāśavārṣa).

 Arya metre.

By one virtue alone a person attains fame in this world; an elephant becomes karī [possessor of kara ‘hand’, i.e., trunk] by one kara [trunk], but not so the sun by his thousand kara-s [rays]. (A. A. R.).

एकेनैवुपुरुष बहुः हरिः पारितमित्वम् पारितमित्वम् जनम्

भूवेवारंधुकास्य: सर्वमात्रम्: तपस्तद्वादा गौरः

भीते जनवालसबतैसतु हृदभूतान: कुलश्रवेदोपावत:

शेरो धर्मान्यद्वितीय सर्वमिति सत्ये व जनम

(स) JS 325. 50.

(c) "बुर्वें" JS.

Sragdharā metre.

With one hand he raises his sword and plunges it into the enemy’s heart, with the other he breaks the (enemy’s) arrow; his face is adorned with the knitting of the eye-brows, his eyes dart fire and firmly he bites his lips (to suppress pain); thus this best of warriors lies on the battlefield having a lordly elephant for a pillow, with his body untouched by beasts of prey as they were afraid to approach him—if thus death is experienced, of what use is victory? (A. A. R.).
7691
एक्यां वाचि शुभकवि। अन्वेष्यं हृदि मुक्तत।
हृदि वाचि तत्वावेयं। वल्मु वहत्तित सूक्ष्मः॥

(श्र) P (Pts 1. 62, PtsK 1. 71).
(श्र) IS 1420.
(द) सूर्य: PtsK.

Beautiful speech of some, as of parrots, sounds nicely in their mouths; of some others, as of mutes, in their hearts; and of (still) some others again, in their mouths and in their hearts.

7692
एक्यं सत्यस्य: परायणयोऽवथे। स्वार्थी परमीत्र: स्वार्थविरोधैः ये।
तेऽपि मानवये: परहित्य स्वार्थी निलगितं ये।
ये तु त्यंति निमित्तं परहितं सेके न जानेति॥

(श्र) BhŚ 221, Cr 1292 (CRB 4. 29).
(श्र) Skm (Skm [B] 2338, Skm [POS] 5. 68. 3) (a. BhŚ), JS 60. 33, SP 465 (a. BhŚ), RJ 1477, SH 736 (a. BhŚ), Vidy 348 (a. BhŚ), SPR 19. 401 (a. BhŚ), SSV 556, SKG f. 17a, SSD 2 f. 128a, SSRU 640, SSSH 1. 85, SRM 2. 2. 45, SSKr 47, SR 61. 266 (a. BhŚ) and 383. 262 (a. ṢP), SSB 326. 275 (a. BhŚ), IS 1460, Subh 309, Pr 366, NT 167, ŠKDṛ ad मध्यस्य।

(a) ते तत्वस्तः।[ए"स"म्] Skm, JS, SH, SSV; एते SR 383, SARM, B2 EF4,5 HJ1,3 W3,4 Y2,8 TGM in BhŚ, RJ; ते ते [एक्य] Vidy; वे ते W2 F3 J2 in BhŚ; ते ते ŠKDṛ; वे के W1 in BhŚ; ोषकाश स्वार्थस्य नत्। स्वार्थस्य वा(वाक्येन) वे ŠKDṛ। स्वार्थस्य DF2,5 Y1,2,8 T1,2 GM in BhŚ, JS, RJ; ते [र] CRB, A2B2, Eost Y3 W1 in BhŚ; वे [व] J1 in BhŚ.
Virtuous persons sacrifice their own interests for the good of others; whereas ordinary men are inclined to benevolent acts when they do not slash their personal good. Wicked persons ruin the prospects of others in the hope of self-interest; but what are they who trouble others without any advantage to themselves is not known to me. (P. G. Nath’s translation).

7693

7694

Each of these five poison-like sense-objects\(^1\) is enough to destroy a man separately. How then can that person expect to reap good, who is enslaved simultaneously to these five. (M. N. Dutt’s translation).


7695

7696

Rejecting [passing over] one young man after another, this charming lady rests on [loves] you alone, oh ! fortunate man, having come across you; just as the finger passes over one bead after another in a rosary and comes to rest, having reached the central big bead. (A. A. R.).

7696

\(1\) God of death,
Sensual organs with their objects are like poisonous things, they harm a person badly even when indulged in singly, if all the five senses are combined together, how will they not indeed destroy a person? (A. A. R.).

7697
एककर्कस्य यदालए पुष्पस्य मधू संचितस्म | कित्युं मधुकारीनाःं तद्विशति नियिज्ञः ||
(c) "सम्म" AS (var.).
(d) नियिज्ञ: or नियिज्ञः ("सम्म") AS (var.).

From one flower after another (with great trouble) a little honey has been gathered by a swarm of bees; pitiless people eat even this (more shame on them!). (A. A. R.).

7698
एककर्कस्य सरस्यं च चुधक्षाणिः योजयेत् | चशक्तियाँं च कार्ययेत् ||
(अ) SP 1772.

For each of the arrows one should attach four feathers; the feathers should be cut so as to have a length of six fingers’ breath. (A. A. R.).

7699
एककर्कस्ययोक्तारकस्य श्राण्युद्वायमति ते क्षये | प्रत्य्यौं नियममताः शेषस्यः क्षणिनी बयम् ||
(अ) SuM 9. 31.

For each of the help rendered by you, oh! monkey (chief), I shall offer my life; for the further service that you render every day, for this remainder, we owe an (eternal) debt to you! (A. A. R.).

7700
एककर्कस्ययोक्तारकस्यः परपुष्पादितेश्वरानिकः: | सत्येत् अविक्षः सुमन्यु सक्रमायथवचत्वमः ||
अर्घ्येत् मुनोऽन्विताः नित्यमानाः विविधत्वाः हलयामा | चूँमे सूर्यस्य कुप्ष्टे क्षणं: शैष्ये क्षेतान्तिति ||

Sārdulakriṣṭi metre.

Excelling one another (in merits), clever in understanding the merits of others, there are these rich men who are capable of assuming the role of teachers in all fine arts; they become frightened, oh! wonder, on hearing the praise of learned people; for, were they to nod their heads (in appreciation) their earrings might lose weight by rubbing against the cheeks! (A. A. R.).

7701
एककोसत्वयावानां प्रातानु मधुमः क्षये: | नियिज्ञं तयास्तेन मध्यस्याति कर्म बुधः ||
(b) प्रातानु AS (var.).
(c) मध्यस्याति AS, SPR ; मध्यस्याति AS (var.).

Each drop of honey is obtained by the destruction of innumerable living creatures; such being the case how is it that a wise man consumes honey? (A. A. R.).

7702
एककेव कविता पुंसां प्रामाण्यावाय हृतीने | अतत्तेजनाद्वय सुभाव तामुलयाः च कर्यते ||
(अ) SRK 252. 21 (a. Prasaṅgaratnāvalī). IS 7781.

One (good) poem alone is sufficient to bring to men a village, a horse, an elephant, food, raiment and (luxuries such as) betel rolls till the end (of one’s life). (A. A. R.).
According to the followers\textsuperscript{1} of U\=shan\=as [au\=shan\=asa-s] there is only one division of learning, namely, da\=n\=dan\=iti; and it has been said, that the origin of all other kinds of learning lies in this one. (M. N. Dutt's translation of KN [BI]).

\begin{enumerate}
  \item M. N. Dutt has: "the school of U\=shan\=as" [\=an\=dana\=s].
\end{enumerate}

When one is in the company of a (beloved) girl, she is only one (individual); but when separated from her, the whole world is pervaded by (innumerable images of) her; thus separation is only a help rendered (by having so many girls). For what reason is it condemned? (A. A. R.).

\textit{7706″}

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One kind of thought mingled with (the acquisition of) wealth is indulged in (by good people) for the sake of dharma; there is the second kind of thought which is sārthaka [to obtain the highest] resorted to by sages, which delights dharma.

(A. A. R.).

May that lord who, though established in sole supremacy, from which result great blessings to his votaries, himself wears the garment of skin; who, though his body is united with that of his beloved, is at the head of ascetics whose minds are averted from outward objects; in whom there is no ignorance, though he supports the whole world with his eight forms, may he, I say, remove one state of darkness in order that you may behold the perfect way. (C. H. Tawney’ translation).

1. C. H. Tawney has: ‘we’ [नाना].

A single individual of good conduct [or: well-rounded] reigns supreme; a fortiori, two placed close together. What wonder then that the world is conquered by a slender woman’s breasts. (D. H. H. Ingalls’s translation).
Although born from the same womb and under the same stars, (the two) are not of the same character, similarly as the beries and thorns of the jujube-tree [badari].

Bhārunḍa-birds will teach you why / the disunited surely die; / for single-bellied, double-necked, / they took a diet incorrect. (A. W. Ryder’s translation).
7716
एको देव: केसवो वा सिंबो वा
एको मित्र सूङ्तितार्व यतिवा।
एको बला: पतने वा व्यने वा
एका भाभी सुदृढ़ वा दरी वा॥

(ब्राह्मण) Sama 1 प १५ ad\bc and २ प ७ ad\bc, SSg 258, SR 172. 814 ab\dc (a. BhŚ),
SSB 507. 814 ab\dc, IS 1425, NT 112 ac\bd, TP 391.
(a) एको देवो सूङ्तितार्व भूलितो वा भूष (वर्स.) ;
जिनो [ब्रह्मण] BhŚ (वर्स.).
(b) हृत्तांक BhŚ (वर्स.); एको Tantri (OJ); सिंबो चैषक या च जिनो मित्र BhŚ (वर्स.); यतिर् [ब्रह्मण] Vet.
(c) पत्रेशं ("नेन ० भाष ० नाना") BhŚ (वर्स.); पतने वा
वर्ण च NT; वत्र BhŚ (वर्स.).
(d) भाभी चैषका या राजा चित्रका BhŚ (वर्स.);
शृङ्खला वा सिंबो वा [ब्रह्मण] BhŚ (वर्स.); नामो
[ब्रह्मण] Sama.

Śalini metre.

It matters not whether one's god be Viṣṇu or Śiva; it matters not whether
one's friend be a king or a hermit; it matters not whether one dwells in a city
or a wood; it matters not whether one's wife be a fair woman or a cave. (C. H.
Tawney's translation in PrC fn. 3 on p. 124).

7717
एको धार्म: परं अये: अयोक्ता शान्तिस्वत्तमा।
विशेषका परम दृष्टि अतिलोको मुखायत्ता॥

(अ) MBh (MBh [Bh] 5. 33. 48, MBh [R]
5. 33. 53, MBh [C] 5. 1022).
(ब्राह्मण) BrDh 2. 15. 2, IS 1426.

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(०) SS (OJ) 40.
(a) धार्म व BrDh.
(b) रुपने वा SS (OJ).
(c) तुिन: or तुिनि: [दुिना] MBh (वर्स.).

Dharma is the one highest good; and
forgiveness is the one supreme peace;
knowledge is the one supreme vision [dṛṣṭi];
and ahīṃsā, the one sole happiness. (P. C.
Roy's translation)¹.

1. P. C. Roy has "righteousness" for
dharma, "benevolence" for ahīṃsā and
"contentment" for dṛṣṭi.

7718
एको न रोपिनो वयवथम् उल्लोकोगोऽयोगः।
सत्यं प्रवासो यतः चुडान्तं अभवं यवित्तिसंम्॥

(अ) KSS (KSS [AKM] 6. 28. 181, KSS
[KM] 6. 28. 181), Cf. No. 7579 and
कोष श्रवणविन्यासणम्.
(ब्राह्मण) IS 1427.

Before the first wound is cured, the
second appears; true is the proverb that
once (one) is in distress (his) ills multiply¹.
1. Misfortune never comes alone.

7719
एकोना विकसतः रोचनों स्नातां सर्वं गताः।
विवसतः पुनरायताः एको व्यस्तेषों भविष्यः॥

(अ) SR 187. 19, SSB 533. 19, SGPS 179.
(ब्राह्मण) Variant of No. 7720.

(ब्राह्मण) गताः SGPS.

Twenty women but ekōna [one less or:
nineteen only] went to the river Sarayū
for a bath; twenty returned (home), one
was eaten by a tiger². (A. A. R.)

1. A kutāni-riddle. Answer: ekōna=eka
and na=one less; eko na = one man. The
twenty women returned home, but the
man was eaten by a tiger. Cf. L.
Sternbach, Indian Riddles……, VIS 67;
para 63.
7720
एकोना विषयं—एकोनसि कळकर्मी
एकोनाविषयंः
कोदं कुट्या बने गता:।
विषयंकळकर्मीः
लेघो व्याप्ति भविष्यः।

(ə) IS 1428, Subh 324, SRK 154. 30 (a.
Sabhātarāṅga). Variant of No. 7719.
(ə) एकोना सँभ; सँभी [नाथ्यः] सँभ; नारी
Subh,
(b) न्यायार्थवशस्त्रया सँभ。
(c) विषयं: पुनरुपचर्या सँभ; वायुचार्य: सँभ।
(d) एको [कळ्] सँभ।

Nineteen women went to the forest to play (there); twenty returned; the rest was eaten up by a tiger.¹

1. A kṣantī-riddle. Answer as in No. 7719: एको ना (and not usual एक+णा) विषयंतिः: [one man and twenty
women].

7721
एको नेता श्वित्यो वा हिजो वा
वेका विषयंतिको वा तवो वा।
एका मायाकं बंजाना वा प्रियं वावू
एको श्वानं धूपेतिवाहं यतिवः।

(ə) SRH 244. 61 (a. MBH), Sar 2. 50
(p. 171). Cf. Nos, 7402 and 7716.
(b) एका विषयंतिको सर।
(c) वा [वावू] सर।
Saśini metre.

One leader, a warrior or a Brahmāṇa; one branch of learning, logic or the three
Veda-s; one wife, born of a noble family or taken as sweetheart; one friend, a king
or an ascetic. (A. A. R.).

7722
एकोनसि द्विमाहिकोटावेच्यं इति महात्मजम्बुमिः
स्तुतो बेदेः
पूर्ववधुः
व्याहितिकाता समविशिष्टविभाविचः।
अध्यक्षः नवानुचय आरम्भः बासो दासासा
कथ्यं स्वरूपं केष्यत: त्यो द्वासारम्भामंलिमः।

(ə) SR 6. 61, SSB 9. 53.
(c) नव लुक्य स्सब।

Sārdulavikṛṣṭita metre.

He is one (supreme god at the end of
Doomsday) but equal to two (being
ardhānārī) and well known as the
three-eyed god, praised by the four Veda-s,
five-faced, father of the six-faced Kumāra,
worshipped by the seven sages [Marici,
etc.], possessed of eight forms [earth, water,
etc.], equal to the (combination of) nine
planets and has for his dress the ten
quarters and is himself eleven [Rudra-s],
equal in effulgence to the twelve suns—
amy this god protect us all. (A. A. R.).

7723
एकोन्य वृण्यमोऽपि
दशावमधवेयं तुः।
दशावमधवे लुकरेति नमः
कामप्रणामोऽत्युपनमवापय॥

(ə) MBH (MBH [Bh] 12. 94° [ad 12. 47.
60], MBH [R] 12. 47. 61, MBH [C]
12. 1680), VCS 7. 7, Gajendravim-
Kṣaṇa 5a (in IS).

(ə) IS 1429.
(a) स्कृत्तप्रणामोऽकळ् प्रत्यः VC.
(b) "मेघोऽमेघो" MBH (var.); "मेघोऽमेघो" VC
(var.); "मूलेंत्यः" IS; कुल्यVC (var).
(c) "मेघोऽमेघो" VCS (var.); एक [एति] VCS (var).
(d) कुष्ट्योऽत्यः कुष्ट्यपुनमर्तित् MBH (var.);
प्रणामोऽभर्तो विषय (वात) VC (var.).

Upājātī metre (Indravajrā and Upendra-
Vajrā).

One single obeisance made before
Kṛṣṇa is equal in its effect to the purifi-
cation-rites performed after ten aśva-
medha-s. The performer of ten aśvamedha-s
is born again; but one who has made obeisance to Kṛṣṇa is not destined for rebirth. (F. Edgerton’s translation).

7724

एकोपि कोदिपि लेख्यो य: कीण्य कीण्य शुन्यन्वसम्।
अनुहित्यं करोतेव सुश्रुष्ठमस्म यथा।
(वर) IS 1430.

Only one, but anyone / is my king,
when all is done— / only one who will restore / health and joy I felt before:
anyone, but only one— / for the moon a single sun. (A. W. Ryder’s translation).

7725

एकोपि गुणवान्म पुत्रो निर्पुष्येन शतेन दिनं।
एकश्चन्द्रस्त तमो हृतं न च तारा: सहस्रस:।
(श्र) Cr 215 (CR VII 59). Variant of Nos. 7726 and 7727. Cf. Nos. 7672-73, 7677, 7680-84, 7726-27, 7730, GP 1. 114. 58; वरसेको गुणी पुत्रो (Cr 913) and वर्मीकं मंधवालं (Cr 916).
(वर) VS 2730, Sama 1 ए 17.

(a) वरसेको गुणी पुत्रो CR (var.) (see Cr 913); एकस्तु CR (var.).
(b) निर्पुष्येन CR (var.); न च सुखार्धस्तरं पिता Sama.
(c) तारास् CR (var.), Sama.

A single son who has good qualities (is preferable); of what use are a hundred,
devoid of good qualities? One moon dispels the darkness (in the world), but
not so the stars (though there are) thousands of them.

7726

एकोपि गुणवान्म पुत्रो निर्पुष्येः। किं शतेरिपि।
एकश्चन्द्रस्त्त गमनेऽतं। किं प्रयोजनम्।
(श्र) (Cf. GP 1. 114. 58). Variant of Nos. 7725 and 7727. Cf. Nos. 7672-73, 7677, 7680-84, 7725, 7727, 7730, वरसेको गुणी पुत्रो (Cr 913) and वर्मीकं मंधवालं (Cr 916).
(वर) Sama 2 ए 13, SRK 120. 1 (a. H), SRS 1. 1. 13, SR 90. 1 (a. VS), SSB 373. 1.
(b) शतेन दिन: SRK.
(c) एकश्चन्द्रस्त श्र, SSB, Sama, SRK.

One son alone who is meritorious (is desirable); of what good are hundreds
without merits? One moon is (pleasing as) the eye of the world, of what use are
the (innumerable) stars? (A. A. R.).

7727

एकोपि गुणवान्म पुत्रो या निर्पुष्यश्च भवेत्।
एकश्चन्द्रस्त तमो हृतं न च तारा: सहस्रस:।
(श्र) Cr 216 (CL “O”). Variant of Nos. 7725 and 7726. Cf. Nos. 7672-73, 7677, 7680-84, 7725-26, 7730, GP 1. 114. 58; वरसेको बुधी पुत्रो (Cr 913) and वर्मीकं मंधवालं (Cr 916).
(वर) SuM 23. 39.

(a) गुणवान्म CL (var.).
(b) निर्पुष्य या CL (var.).
(c) एकश्चन्द्रस्त्त श्र (संज्ञानित्रु) CL (var.);
प्रयोः CL (var.).
(d) न तत्त श्र सवस CL (var.); न [च] CL (var.); तारा CL (var.);
सहस्र (क्र) CL (var.).

Let there be only one son who has good qualities, and let not a hundred devoid of
them be born; one moon is able to dispel the darkness (of the night) but not so the
stars though there are thousands of them,
एकोपि जीयते-एकोपि वारण°

7728* एकोपि जीयते हुना कालिवर्गी न केनिवृत्।
शुश्रुते ललितोवाग्यै कालिवर्गी रहित।
(आ) JS 44. 60 (a. राजाशेखर), SH 441, 
cf. Kav p. 86.

One poet Kālidāsa is indeed never vanquished by any one in the portrayal of the sentiment of love in a gentle and captivating style; are there three Kāli-
dāsa-s? (A. A. R.).

7729* एकोपि सय इबहार कन्यकोशूः।
कालाय: कर्त्तव्याकर्त्तकरः।
भूमि तत्तज्ञवन्दोगुपसिरागौर:।
स्वःस्वात्: तत्त नयनमोक्षीलीन:।
(ब्र) BhPr 298 (a. Vararuci). (Cf. A. Schar-
(आ) JS 244. 8 (a. Bhāravi), PV 529 (a. Kāli-
dāsa), SG 176, Suss 96, (Kav p. 32).
(a) ३नुकोशो JS.
(b) काभिया: PV, SG.
(c) शुष्कुपुरी: SG.
(d) स्वस्वात्: BhPr, PV, SG; स्वस्वात् (स्वस्वात् )
तत् JS; (स्वस्वा: as suggested in JS is better).

Praharsini metre.

Though one, this ball appeareth as three: red, red from the redness of the damsel’s palm; white, white from the rays of the nails of her feet on the ground; blue, blue from the light of (her) eyes in the air. (L. H. Gray's translation).

7730 एकोपि य: सकलकार्यविवि समथः।
सर्वाधिको चन्दो कु चुर्व: प्ररुतेन।
सन्त: प्रकाशयति विद्युत्यन्तसिद्धानि
ताराण: सत्यविद्युतःस्वः एव।
(आ) Cr 1293 (CNI I 292).
(b) भवति CNI I, Regnou; प्रविन: CNI I.
(c) "मण्डलाणि Subh.
(d) "सोपि ए" CNI I; प्रव: CNI I.

Vasantatilaka metre.

Let there be one (son) who is efficient in accomplishing all kinds of (good) actions and who has an abundance of goodness; of what use are many sons (that are worthless)? The moon illuminates all the quarters, while groups of stars, though they rise and combine together are incompetent indeed (in dispelling the darkness).

7731 एकोपि यथ नगरे। प्रसिद्ध: स्यात् धनुष्कर:।
तत: यातिसर्वो हुरं। पुष्प: सिद्धान्तविव।
(आ) SP 1718.

Where in a city there is one bow-man [warrior] who is famous, then the enemies move far away as the deer do from the cave of a lion. (A. A. R.).

7732 एकोपि वारणपतिद्वितैसतास्मि
युक्ति नियतिन्ति मदर्शनुयोगपन्नः।
नागेदु हि निषिद्धस्त विद्ययो निक्षिप्तः।
तस्मादाद गजाधिकवलो नृपित: सदा स्यात्।
(आ) SRHt 118. 7 (a. Kāmandaki), SSSN 140. 7 (a. KN).
(a) एको हि SRHt.
(b) व्यक्त SRHt, SSSN.
(c) निषिद्धजां KN (BI).

Vasantatilaka metre,
A leader elephant in rut and possessed of courage, can slay detachments of the enemy's troops. The victory of the rulers of earth depends on the number of the elephants. Therefore the armies of the king should teem with elephants. (M. N. Dutt's translation).

7733
एकोप्रथम निउँ—सहृद यूथस चन्द्रतिद्वारा।
तस्मात् प्रतियोगितारुः आत्मानं विकृतं संपते।

(b) IS 1432.
(c) धिनम KN (BI).

A single lion crushes a thousands herds of huge tusked elephants; therefore, working himself up into fury equal to that of a lion, a (weaker) sovereign should fall upon his (powerful) adversary. (M. N. Dutt's translation of KN [BI]).

7734
एकोपर्यायानि न्येच्यां शरीरे लंको विच्छेदण:।
राजा राजमाण वा पापयेन भवति विच्छेदम्।

(b) शुमारां यो R (var.); ब्राह्मणां [ब्राह्मणे] R (var.).
(c) राजपूतं र (ल्लण) R (var.).

Even if there be a single minister, if only he is wise, brave, clever and discreet he will bring fame and prosperity to a king big or small. (T. S. Raghavacharya's translation).

7735
एको बहुतेपन्नाप्रमाणिनः
वने वने हिंड्डल वालचुंदात्।
आराचेच सित: वितरितच तुल्या
एका खिमा द्वितेर्करी प्रसिद्धा।

(a) Sama 1 ए 24 ; 2 ए 8, SRM 2. 2. 516, SSH 2. 82.
(b) मृगायिनं Sama 1 ए 24, SSH.
(c) प्रायोद्धर्य मूले सलिलं वदाति Sama 1 ए 24;
प्रायद्धर्यं ले सलिलं वदामिष्ठ (sic !) SSH ;
वि [वर्णः] SRM.

Upajati metre (Indravajra and Upendravajra).

One young Brāhmaṇa, with holy grass in hand, pours water (for the manes) in the garden at the basin round the young mango plants; the mango plants are watered and the manes are satisfied; a single action has accomplished a double purpose. (A. A. R.).

7736
एको बहुतां सुखोणां मध्ये निपठलो वृक्षः।
पवः पार्श्वकारणाम् एव विचलते भूमि।

(a) KSS (KSS [AKM] 6. 32. 56, KSS [KM] 6. 32. 55).
(b) IS 1432, Pr 366.
(c) पवसु KSS (var.).

A single wise man fallen among many fools, like a lotus in the waves of water [pathas], is surely overwhelmed. (C. H. Tawney's translation).

1. Accepting the reading as पवसु [pathas] which is syntactically wrong in the context, C. H. Tawney has: "in the path of the waves."

7737
एको बाण: स्तुतित विलितलालोकां कामवी
कामस्थान्यो मनवयन: कामिनां सर्ववेदी।
वीवावेणवणितेषुतमसर्वसुतुप्पुष्य दुरौषः
सब्जोक्षणयमविष्ठः पठुम: पञ्चमोपि।

(a) JS 305. 20.

Mandakranta metre.
One arrow of Cupid shines in the
form of the glances from the corners of
the eyes of love-kindling damsels; another
is the Malay-breeze which strikes at the
vitals of lovers; a third is the melodious
music of the lutes; the fourth, the flower
of the mango tree; and the fifth (arrow of Cupid)
is the note of the cuckoos in the
fifth key, that is verily the prime
minister to inflame all kinds of deep
longing in the heart. (A. A. R.).

7738*

एको भवानम समं वश वा नमिति
व्यावस्थितिविशिष्टविशिष्ट वशस्मानि।
तत्त्वोपालसि हि सहू लक्षणेन
चारो गृहण सदृश वर्णमस्तु गुद्म्। ॥
(प्र) SkV 1544 (a. Sanēghaśrī).

Vasantatilaka metre.

You are but one, while here are ten
together / to draw my bow whose
twanging fills the heavens. / Enlist the
eight protectors of the sky and
Lakṣmaṇa; / then take your bow, that our
fighting may be equal. (D. H. H.
Ingalls's translation).

1. Rāvaṇa's words to Śri-Rāma.

7739

एको भायः सदा मस्तो
यतिनें बधिततमालम्।
शौचुद्धानां न लोकात् विरोधेण महीनुजासू। ॥
(प्र) IS 1434.
(c) स्थीलः Pts.
(d) महीनुजासू Pts, PtsK.

A hermit mastering his soul / may
see life simple, see it whole; / not those
whose thirst for carnal things, / not, most
particularly, kings. (A. W. Ryder's
translation).

7740*

एकोभवानमः पुलिनात् तत्रस्तु
नलिनात्वायोधिषि नाकोर्मु
प्राधान्यते त्रय एव विभक्तिः
शीवल्लु देव्यां ग्यरा।
अर्धिन्चो यदि ग्रीष्णदारमनास्ताः
तातु स्वाभितिस्य केतातितरं शाक्ष्टममः। कवि: ॥
(c) अर्धिन्चो श्र, SSB; (suggested change: अर्धिन्चो).

Śārdulavikrídita metre.

One [poet Vyāsa] came from the sandy
bank of an island, then another [Brahmā]
from nalina [lotus or : waters], and another
[Vālmīki] from an ant-hill—these three
divine poets are all ancient; let them
shine well with the goddess of speech
(at their command); if there are any
modern poets who are prominent in skil-
fully composing works in prose and verse,
then eclipsing them all is the poet
Śakalamalla who sports very well in
poesy. (A. A. R.).

7741*

एकोभवानमः पुलिनात् वल्मीकितः
शाक्षत्वाक्रमं तृतीयां
ते सर्व क्योऽविविधत गुर्वस्व तेन्यो नमस्कृतः।
अर्धिन्चो यदि ग्रीष्णदारमनाः
चेताः वशस्मानाति
तेन्यू गृहण देवताम बालचचर्या कर्णितरांप्रया। ॥
(प्र) SSB 281. 2 (a. Karṇāṭi Vijayāṅka
[indirectly]). (Cf. SSKṛP LVII–LVIII,
Quarterly Journal of the Mythic
Society, 24. 55; generally attributed
to Vijayāṅka). Cf. No. 7740.

(a) वल्मीकितः SSB; (suggested change: वल्मीकितः).
(ع) तथा SSB (printer's error).

Śārdulavikrídita metre.
One (poet) emerged from the lotus
[Brahma], another from a sandy island
[Vyas], yet another from an ant-hill
[Valmiki]—all these poets (of yore) are
revered preceptors; our obeisance to them.
If, however, any later poet is posited as
imparting delight through their prose and
poetic compositions, I [Vijayananka], the
poetess-consort of the Karnata king,
shall (subjugate them and) place my
left foot on their heads (in victory).
(S. Bhaskaran Nair's translation).

7742
एको चेतं परममुद्रितं प्राण्यो गौडवानोऽरे
को मे नै रत्न सतत ाणव्यमुखौऽः।
गुलाबीनां सकलसिरां प्राण्यो तेषं तमुः
किषिद्ध गर्भं न भृत्ति महार्ण प्राययो भूरि रत्ने॥
(प्र) Vidy 210.
(b) कोंगे कोंगे Vidy; (suggested change:
को मे नै को मे).
Mandakrinta metre.

A frog having reached a very small
puddle becomes supremely happy and goes
on croaking loudly and endlessly ‘ko me,
ko me’ ['who is like me?'] out of
intolerant pride; but the great ocean having
received the waters of all the rivers such as
the Ganga and others and possessing a
good number of gems does not have any
pride.
(A. A. R.).

एको मुनिसेवकप्राप्तकर्मः see No. 7735.

7743
एको मे शाश्वतात्मा सुमुлосьुमुलो नानादितिरस्वचायो
नाम्यदु किनविनिमं नै तुणकरणाप्राणायाबुवायत।
कर्मकृतमूलं समस्त वशमुखं तत्त मोहो मुरा मे
पवित्रलोकेति जीव स्वप्नभिसीवितं तुलिंगमयं च यावसः॥
(स) AS 416.
(d) पवित्रलोकेति AS (var.); 'तामां' AS (var.).
Sragdhara metre.

Eternal and one is my soul which
experiences happiness and unhappiness but
is of the nature of seeking true knowledge;
no other thing is really mine, such as the
body, wealth, senses, brothers, wife,
pleasures and other things; all the fickle-
ness and unhappiness are born of selfish
actions and vain is my delusion therein;
thus, oh! life [soul], think over this care-
fully; may you resort to the path of
liberation which is beneficial and ever true.
(A. A. R.).

7744
एकोकुंडिजनगति जीवति केवल तामाः
सत्यति हनं सत्यलिङ्गं सतुलिङ्गतनि।
वेष्य: कर्मविद्ध विषयिमयं प्रयोगः:
पीवना चरित्र वरणीमयं सत्यति॥
(प्र) SMH 11. 43 (SMH [KM] 11. 35).
(b) जीवति ("ता") SMH (var.).
Vasantatilaka metre.

The one ocean alone really lives in
the world and all other waters are but its
(transformed) collections; for, clouds
having somehow drunk a little water out
of its waters give joy to the world for a
long time (by rain).
(A. A. R.).

7745
एको रवितिरंगणा
अविद्य: केसरी वचे बाली।
अविद्ययुनिन्दे शृवणं
हृदिभर्णोपरिमुखः: सारः॥
(प्र) IS 1436, Subh 27.
(d) "प्रताः" Subh.
Arya metre.

The exceedingly brilliant sun stands
alone; the exceedingly courageous lion
lives in the forest; the exceedingly vast
air-space is empty and the exceedingly
depth ocean is salty.
7746
एको रसः कर्ण एवं निमित्तमेवेकुटा ।
मिनः पूर्वक पृथ्विविभाज्यते विवर्तता ।
आयार्तविद्वृत्तसतर्ज्ञावन् विकारात् ।
अभ्यो यथा सालिमेव हि तत् समस्तम् ॥

(अ) Uttara 3. 47.
(प्र) Alm 123, SSap 554.
(ब) इत्यवधे Uttara (var.).
(द) तु तत् समवम् Uttara (var.), Alm; तु [हि] SSap.

Vasantatilakā metre.

The pathetic sentiment, though one in itself, being modified by various causes¹, seems to assume different forms as it were, as water assumes the various modifications of eddies, bubbles, and waves and it is all, nevertheless, but water only.  (C. N. Joshi’s translation).

1. C. N. Joshi has: “various occasions”.

7747
एको राजिव्य राज्ये प्रविशत्वमेवहार्थहरी हरी
निरांस्य जिन्हो विगुञ्जकलनासागऽ न यस्मात् परः ।
धृविरसरमंकलनासाौणविवाहस्यग्नि जनः
शेषः कालविदंविश्वेत हि विवाहन्त ोषयत् न सेषे ॥

(ग) BhŚ 224.
(प्र) SLP 5. 13 (a. BhŚ), SMJ 1463, SSD 4f. 8a, SSV 1446, IS 1436, Subh 142.
(a) राजिवु [राजिवु] BhŚ (var.); ज्ञाते or विश्वत: [राज्ये] BhŚ (var.); घारी or घारी [हरी] BhŚ (var.).
(b) निरामी जिन (अ) एक एवं भूषे (भन्नन्)
संगो न वस्त्रा (पथ्वमात्) पर: BhŚ (var.);
उः or जनो or (s)जिनो or पूर्ण or या एव
[चिन्न] BhŚ (var.); “विविधता” [“व्वनान्”] BhŚ (var.); “संगीति तिर संगीति BhŚ (var.);
वस्त्रात् or वस्त्रात्सु: or वस्त्रापर or
वस्त्रात्: पर: or वस्त्रापर: or यें सीप्र: BhŚ (var.).

(c) “मण्डायपि” or “मण्डायोरः” [“व्वन”] BhŚ (var.); “पुरस्तः” [“क्षिति”] or “पुरस्तः” [“पुरस्तः”] BhŚ (var.);
“मुद्दृष: or “मुद्दृष:” (प्रधा) or “मुद्दृष: or “मुद्दृष:” [“मुद्दृषः” BhŚ (var.); जन: or जिनः BhŚ (var.).
(d) बेहः or “कारता” [के] BhŚ (var.); स्त्रील [कामः] BhŚ (var.); “विजेति तो or विमो-/</table>
He, whose mind is set on dharma and who performs his duties with proper assessment, is a man of the middle order. (S. Bhaskaran Nair’s translation).

7749

एको ललाटे हो मूँग तो दोहा पाशीपथ्यवचनांमः।
हो च वलिति विनेन्यो प्रयाणा चेक एव कुः॥

(Pr) SP 1648 (a. Nakula, but not found in the 1952 edition : Tanjore Saraswathi Mahal Series 56).

(That horse is a good one) which has one circle of hair on its forehead, two on the head, two each on the sides and flanks, two on the chest and one on the back or hinder part. (A. A. R.).

7750

एको लोभमहाप्रहो लोभलक्ष पांच प्रकटते।
तत्स: पापदामातिस्तु तत्सो हुःकं प्रकटते॥

(Pr) MBh (MBh [Bh] 12. 152. 2cd–3ab).
(Pr) SS (OJ) 464.
(a) महाप्रहो SS (OJ); महावाहो MBh (var.).
(b) पापाचरणस्व (श्रीविकिश्व) MBh (but in some texts as above).
(d) तथा हुःकं प्रकटम् (चतुरं MBh (var.); सम्भवाद्वयं नृप MBh (var.).

Greed alone is a great shark. From greed proceeds sin. From sin arises adharma. Thence pain and torture. (Raghu Vira’s translation).

एको वात: वसन्ते see No. 7716.

7751-55

एको विलवस्त: हुःकुः।
पितृतीर्ण: सुधीरवने।
गुरुष्य दस्युष्य साधिस्य।
विनयादुरातात्वज्ज्य-
...

Pr-

नृपमः प्रकरणाय त्रयों सः सुभद्रः।
प्रसन्नादिवनेन भुजः।
यावताम् वासिष्ठी।
प्रतिज्ञित्युष्ये चतुरं॥

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एको ललाटे हो-एको विश्वसतां

नपुष्कलमात्रदः
महापितृः भुजः।
प्रसन्नादिवनेन भुजः।
प्रतिज्ञित्युष्ये चतुरं॥

(Pr) Sam 5. 63-67.
(Pr) GVS 682-686.
(b) गांधा धन: Sam.

The daughter of desire should strive to have the following lovers in their turn, as being mutually restful to her: a rich man’s only son, a boy who has been loosed too soon from the authority and counsel of his father, an author enjoying office with a rather simple-minded prince, a merchant’s son whose pride is in rivalling other lovers, the regular doctor of some chronically ailing official, the son of a celebrated master, an ascetic who is the slave of love in secret, a king’s son whose follies are boundless and who has a taste for rascals, the countrified son of some village Brähmana, a married woman’s lover, a singer who has just pocketed a very large sum of money, the master of a caravan but recently come in, a rich man with a taste for philosophy, a fool who treads in the footsteps of the first comer, a wise man drunk with knowledge, and an inveterate drinker. (E. Powys Mather’s translation).

1. वेढा.

7756

एको विश्वसतां हृदायपुष्यः

महापितृः प्रसन्नादिवनेन

इत्यवर्त्ते विचित्रैः त्रयों सः सुभद्रः।

वासिष्ठाय वसिष्ठ्येन भुजः।

(Pr) BhV 1. 65.
एको बैंशयस्च-एकोष्ट्रृमस्त्रीति

(b) मा रम मनसी BhV (var.), IS, Rasagangā; मा रमि सत्त SR, SS B, SRK.
(c) नारी न मल्ला Regnaud; (suggested change: नव नारी न मल्ला).
1. The text as given in Regnaud is grammatically corrupt.

(If success is desired to a mission), a single vaiśya, or two śūdra-s, or seven or five kṣatriya-s, or nine women, or three brahmaṇa-s should not go together. (S. Bhaskaran Nair's translation).

एकोस्य तु महापात्य see No. 7849.
एकोस्य युपहल्लं ("हापल्ल") see No. 7849.

7758
एकोष्ट्रृमस्त्रीति कृष्णोपपरिभ्रमः ।
स्वनेत्येव विष्णु विलया मूखेष्ठ्रय न जायते ॥

(प्र) ŚP 900, VS 582, RJ 432, Regnaud VI 105, VP 10. 25, Sama 1 प 10, Any 26. 11, SRM 2. 2. 417, SR 229. I (a. VS), SS B 621. I, SRK 175. 4 (a. ŚP), IS 1437.

"I am standing alone", "I do not have companions". "I am weak"; "I do not have attendants"; such thoughts do not even cross the mind of the king of beasts.

1. The lion.

7759
एकोष्ट्रृमस्त्रीति च मन्यते स्वः
न हृदयं वर्जित मुचि पुराणः ।
यो वेदिता कर्मण: पापकर्मः
वस्यातिके वृबंबितं करोधि ॥

(प्र) MBh (MBh [Bh] 1. 68. 27, MBh [R] 1. 74. 26, MBh [C] 1. 3015), Śakuntalopakhyana 7. 25. Cf. No. 7760 and मन्यते वे पापकृतः.
(प्र) IS 1438.
(b) कवि [पुराणि] MBh (var.).
(c) "ता कारण or पापकर्म ["ता क"] MBh (var.).
were fools; for, he considered poison and nectar to be the same, and thus seeing, drank poison alone. (A. A. R.).

1. All girls serve the same purpose.

7762

A mean fellow committing a sin dragged by fate, ruins himself and his whole clan. (T. S. Raghavacharya's translation).

7763

One wagtail remaining on a lotus-petal being seen has the mastering power of a four-fold army; I know not what the pair of the wagtail's of eyes on your lotus-face will do to me. (A. A. R.).

एको हि खण्डनयरो नलिनीवलस्य
बृहत् करोति चतुर्दशवलोक्यम् ।
कि ने करिष्यति भवद्वनासरवं
जानानि नो मयानक्णपमेलतः ।

(भ) Śṛṅgaratilaka 4. Cf. ये खण्डनकमेके।

(अ) 463, SuMaṅ 215. 2-5, SR 313. 50 (a. Śṛṅg°), SSB 167. 50, IS 1440.

(b) पृष्ठ: [रूप] Śṛṅg° (var.).

(c) बा [से] Śṛṅg° (var.), SuMaṅ, SR, SSB.

Vasantatilaka metre.

One wagtail remaining on a lotus-petal being seen has the mastering power of a four-fold army; I know not what the pair of the wagtails of eyes on your lotus-face will do to me. (A. A. R.).

एको हि खण्डनयरो नलिनीवलस्य
7764
एको हि दोषोऽऽणः गुष्णसनिपतते
निम्नजगत्तिलेल्वद्युक्तमुक्तम्।
हृदयज्ञानां सब्दमुण्यां निर्हितं
कं पीडितेन न शरीरस्वाभाजाम्॥
(श) VS 3438. Cf. Nos. 1217 and 7765.
Upajāti metre (Indravajrā and Upendravajrā).

One fault indeed merges [is of no consequence] in the midst of a number of virtues—this statement¹ is untrue; does not the one thing, foolishness, destroy all the various good points of men, such as beauty and others? (A. A. R.).
1. Kālidāsa’s Kumārasambhava 1. 3.

7765
एको हि दोषोऽऽणः गुष्णसनिपतते
निम्नजगत्तिलेल्वद्युक्तमुक्तम्।
केनापि नूतन कविता च दृष्टवं
वारिष्ठाप्रमेयं गुणरक्षिताशिषि॥

(अ) VS 3439, SRHt 229. 21 (a. Śrāgāraprakāśa), SSSN 172. 14 (a. Śrāgāraprakāśa), SSg 201, SuMaṇī 71. 21-22, SR 66. 43 (a. Ghaṭa’), SSB 334. 44, SRK 58. 22, IS 1441, TP 413, VyVi 316. 8ab (a. Kum).
(ह) Cf. ShD (T) 136.
(a) ब्रह्मकर्म [एको हि] TP; स्वनिर्वैशाल SRHt (printer’s error).
(b) “तीव्रद्वृत्तयुक्तमुक्तम पदविधि” VS; “तीव्रद्वृत्ति” (“रिव SSSN”) स्व्रा ब्रह्मायु (मो)नस्त्रायुः Nitis”SRHt, SR, SSB, SRK, SSg, SuMaṇī.

(c) नूतन न दृष्टवं (लक्षेतर SRHt) कविताशिषि तेन Nitis”, SRHt, SSg, SuMaṇi; तेनापि [केन्] VS, SSSN; न तेन दृष्टवं [केन्] SR, SSB, SRK, TP; कविता CRC, CPS, IS; न [च] VS; समस्त [च दृष्टवं] SR, SSB, SRK; दृष्टवं IS; दृष्टवं तेन SSg, SuMaṇi.
(श्र) दारिवद्विः पूर्व Nitis”, SSg, SuMaṇi; वारिष्ठाप्रमेयं पदविधि VS; गुणरक्षिताशिषि SR, SSB, SRK; “ब्रह्मकर्म” (“रिव”) SRHt, SSSN.
Upajāti metre (Indravajrā and Upendravajrā).

“In the mass of merits a single fault disappears, similarly as in (the rays) of the moon (disappear its black spots)”. Who said so, even if he was a poet², did certainly not see the fault of poverty, which causes the disappearance of a great number of merits.
1. Kālidāsa in Kum 1. 3.

7766
एको हृदयतः मेघावी शूरो दातो विचक्षणः।
रजानां राजायुः वा प्राप्येऽऽऽण महतो विषयम्॥
(श्र) SRHt 99. 10 (a. Kāmandaṅki), SSSN 110. 9 (a. KN).

Indeed one minister who is intelligent, brave, self-controlled and efficient may bring great prosperity to a king or the son of a king (prince). (A. A. R.).

7767
एणः कोशित्कृत्त महतव खण्डति मौष्टे च मश्वये
कोष्टा क्षयित वस्ते च शस्त्रोऽऽणुऽऽणः शरीरविहित।
निष्कका०: करिताप्रकाशतन्त्यं नामोऽऽणे स्वलया
ह्यं चित्त विना त्मात्का विदिते कोष्ठदशा चापते॥
(श्र) SP 914, RJ 438, SRK 176. 17 (a. SP), Any 27. 22, Vidy 32, SRM 2. 2. 402, SR 230. 43 (a. SP), SSB 623. 46, IS 1442.
Herds of deer, rabbits, porcupines andoars are all happily resting in the (shade)
of bushes here and there; where in this
wretched forest is that tall tree under the
shade of which the elephant scorched by
the sun rests? (A. A. R.).

7769

एणवेंच्या कधीकौत्तरा न कधीपण्यासे विवेकोभायामुळे
निवेद्य नहीं तत्समाधृत न अणांत न मोदीपणे।
अयोग्यो विनाशितविकायामोगेणु तत्तत्वाने न मे
राणांता: दुःखिते परं हृतिकंवान समीहामेन॥

(ब) शं 4. 21.
(अ) SRK 294. 7 (a. Indiśesprukha), SR
371. 105 (a. शंत), SSB 267. 107,
IS 1443.

As the sense of discrimination has
risen up in me there is not the least desire
on my part for deer-eyed damsels; I do
not take delight in [aspire for] heaven
even for a moment as there is always the
apprehension of being thrown out of it
(when the merits are exhausted); in other
things whose enjoyment is of a perishable
nature, I have no longing; but I only
intensely desire to meditate on the feet of
Lord Visnū on the sandy banks of the
7770

एणेश्वर: पशुः किरतसिम्बर-नेशन गुणग्राहिणी
संचारोपिनि न नागरं विभोक्ष्यते मुनिनामि समः।
भूमिनेव सुभ्रायन्त्र प्रतीयं विक्षेर्मासोदयत्
आपूर्यं परिवहनेभुगुच्छस: कस्मि मिस्माचवहे॥

(ः) अवा २।

(ः) पव ६७० (अ. भुवनानांद), बाद ९४, ८, रेगनूड VI १४४, Any ११८, ८७, SR २३६, ६३, SSB ६३६, ३, आल्मु २६, १३-१६।

(१) पारिश्रव्यं हेतु हृद्धः पव अवा।

(२) नृत [नृत] अवा; नृत्ति [नृत्ति] रेगनूड, आल्मु; नृत्तिः [नृत्तिः] SR, SSB, पाद, Any; वियोऽवल्लभवः PV (MS).

(३) भूमिनाविसुपाध्ययाति विषाणि (बिस्ते) अवा, SR, SSB, Pad, Any; भूमिनाशुर रेगनूड, आल्मु; वश विशा: समोद्सु रेगनूड, आल्मु।

(४) बहवो नृत्तिः अल्मु; बहवो नृत्ति Any; बहवो नृत्तिः अल्मु; बहवो नृत्तिः PV (MS).

शारदालिक्रिकिता मेठे।

There are the animals such as the deer and the group of hunters, none of whom can appreciate its merits; there is not here the movements of citizens; as for the sages (who are here in the forest) their minds are cut off from all objects of pleasures; wafting fragrance in all quarters with its smoke the agaru-tree gets burnt up to its very root; to whom and what shall I say (of this waste of goodness)?

(A. A. R.).

7771

एणेश्वरं गुणजश्च सनमार्थः सनमार्थीः
किन्तु दुःस्मार्थं बहवो खेलसं कानौनेस्यस्मि ॥

(अ) BhV १. ४७ (in some texts १. ४८).

7772

एणेश्वरः पविमुः निन्धा
वेनी विचरेऽ वस्मालिक्ज्यातः।
सरोजनोपावित्र निगमातिसी
वेनी पन्नोऽव वस्मालिक्ज्यातः॥

(अ) SH १६००, SG ५०३, SRK २७३. २ (अ. SP), PdT १३३, SR २५७, १२, SSB ६८, १२, IS ७७८४।

(१) पुरावशः SH; पुरेन रौः SG.

(२) निवासवितः (निवास) PdT, SH, SG.

(३) निवास PdT (var.); पुरेन PdT, SG.

Upajāti metre (Indravajrā and Upendravajrā).

When the gazelle-eyed damsel rose up from bed the tresses held in her palm shone (and resembled) a row of bees massed together falling away from the bud of a lotus flower.

(A. A. R.).

7773

एणेश्वरः भवणोन्निमि यशायनिता
तेनेव तथ भगवंताम नवस्मावयस्य॥

(अ) RJ ३५९, Regnouad VI ७५, SR २२३, ८२, SSB ६१२, ४६.
Vasantatilaka metre.

When to the border of the ear of a
der-eyed damsel a fresh campaka-flower
is taken up, then alone has its greatness;
that you, oh! bee, do not go to sport there,
does not bring even the least indignity on
it [the flower] but is only a great loss to
you. (A. A. R.).

7774

एणीः विजयः वैणीः पुष्टारविस्तरीः
कश्रेष्ठ पद्यवाचारण्य युजत्तर्जुतेऽवरे ॥
(श) SR 257. 5, SS 68. 5.

Triumphant are the plaied tresses
suspended at the back of the gazelle-eyed
one; it resembles the whip of the five-
arowed god [Cupid] for the purpose of
threatening [captivating] young men.
(A. A. R.).

7775

एणीः याति विलोकयः बालसल्यानं श्रण्याकुरारविवस्य
हुरुकुलस्कनिनं यति विराधवः खामुः खुलुः ॥
धृष्टम् याति हुरुकुलकपड़त्वाचेष्य शिष्यांनी सिरो
हुररे वहनः विवधप्रसारालितात्तुः ॥
(श) SkV 219, Kav 109, Prasanna 93०.
(a) "बालता Kav (MS) ; "बुलानां Prasanna ;
रतित्वाह Prasanna.
(b) "खुल्लां Kav ; "खुल्लां का Kav ; खुल्लां
का Prasanna.
(c) हृदकीर्ति Prasanna.
(d) वनांतर Prasanna.

Śārdūlavikṛīḍita metre.

The doe in walking notices the locusts,
mistaking them for sprouts of grass; / the
hen long broods on mushroom tops, /
supposing them her eggs; / while in the
woods the peacock, / yearning for a meal
of snakes, / shakes his head and from
afar / chases the swarming line of ants.
(D. H. H. Ingalls’s translation).

7776

एणीशास्त्रितावित्तानिरतसङ्कल्पसापीरङ्गीदिझिष्टः
बेणीसूक्तसकाभिमुखः वेणीसूक्ताभिन्नः ॥
पाणी नाम विनोदयनं रतित्वतेस्तुलीपदं सायकणः
वाणीनामपदं परं जननलोकोपति पाणि नः ॥
(श) Kṛṣṇakarmāṇṭa 3. 81 (S. K. De’s edition : Appendix I. 3. 79; Acharya’s
dition; 3. 81).
(b) "वृत्ता: Kṛṣṇa° (De).
(c) हृद [ना°] Kṛṣṇa° (Acha°).

Śārdūlavikṛīḍita metre.

May He, the Ruler of the cowherd
tribe who was quite beyond the reach of
words, protect us, as he stood surrounded
on all sides by love-maddened damsels
with eyes bewitching like those tender
fawns, and with loins so well-developed
as to enforce slow and gentle gait; who
accordingly afforded to Cupid such ample
work as to necessitate his shooting with
both hands. (M. K. Acharya’s translation).

7777

एणीः गजः पत्तज्ज्ञः सुरुः मीनसुः तु पत्त्वम् ॥
सम्बन्धस्य वप्पादं रसीरे ह्वताः क्षुद्रं ॥
(श) Śukranīti 3. 16.

The antelope, the elephant, the moth,
the bee, and the fish, the fifth—these
come to grief by sound [hunter’s music],
touch [quagmire], sight (of flame), smell
(of lotus flower) and taste (of angler’s
bait), respectively. (A. A. R.).

एत्य एवास्यस्तोऽभिषेकः: sse No. 608.

7778

एत्तच तपसः मूलः तपसः मूलस्वच्छः च ॥
सवैद्य कामविवयः संक्ल्पविवीजयः तथा ॥
(श) SkP, Nāgarakhaṇḍa 239. 22.
This is the root cause of (successful) penance that one has victory over desires of love; the triumph over fanciful desires is indeed the very foundation of penance. (A. A. R.).

Four-fold should be the oil added to it, and another four-fold quantity of sour gruel should be thrown into it by the wise; then this oil should be (thoroughly) boiled (towards preparing a certain hair-oil). (A. A. R.).

1. The medicinal preparation prescribed above [ŚP 3068].

This is the discrimination of the irrational and the rational, this is the cleverness in examining the essence of the earth, etc., this is the wisdom pertaining to Lord Śiva which is obtained by innumerable [lit.: crores] agama religious texts, that my soul has been placed at the feet of the divine mother. (A. A. R.).

This well-decorated place where four roads meet is all quiet; the laudatory verses (usually) sung by bards are not heard, the pleasing sound of drums are silent and sounds of music are completely absent; the study of sacred texts is suspended, the competitive composition of poems by poets is absent; so also are discussions and debates by learned scholars—how is it that this city remains in a vow of silence? (A. A. R.).
The true end of coition is the full union of the hearts of the enjoying persons; but when that aim is not accomplished, the intercourse is nothing different from a contact of two corpses. (P. G. Nath's translation).

If perchance the nectar called poetry did not ooze out of the moon in the form of the face of the best of poets, would there be the home for giving delight to the mind of householders who undergo thousands of various miseries? (A. A. R.).

This part of her body is charming, this is beautiful, thus with an intense desire to reside therein, the god of love roams over all her limbs, methinks, like a person who is bewildered (at so much of charm). (A. A. R.).

Ye! immortals, it hath been heard by me that untying all the knots in the heart by the aid of tranquillity, and mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self. (P. C. Roy's translation).
kind of pleasure ever vigilant in my heart always, but my husband does not offend me even in a dream; (hence) how am I to get angry with him? (A. A. R.).

7789*
एतत् कि नृतिसिद्धं त्वब्रम्भयोः कुतारुष्य सा।
इतवानि यत् सुमते परिभुतात्त्योऽयं कर्म।

(१) Kal 2. 62.

Arya metre.

Is it in consonance with the injunctions of the scriptures or befitting your vows or your noble family, that you have, oh ! man of good intelligence, done an action which defeats the rise of merits? (A. A. R.).

7790*
एतत्त्वमिवप्रसन्निविविधस्यविविधातिविविषयं
विवाहिष्ठोऽसृस्य ज्ञाता ध्याये शर्यः समर्थे।
ज्ञे कृत्तिराधि सर्वभर्तिरस्वामिते: यः
सा यन्त्राय धेयश्रेयंप्रितं मलिनचछाया वर्णस्य रूपम्।

(प्र) Naiš 12. 104.

(१) VS 2630 (a. Śri-Harṣa), SR 137. 57
(a. Naiš), SSB 450. 57.

(२) ब्रम्हाम् [३°] VS.

(३) जरां Naiš ad Mallinātha, VS, SR, SSB.

(४) शेष ना° VS.

Śardulavikṛṣita metre.

All black things of the world have flown to fables for refuge, banished from the universe cleansed by the phenomenon of the king’s fame. Lo, disgrace had a terror of the far-famed king, for, dark as it was, it never appeared even in any mention of him. (K. K. Handiqui’s translation).
The pot is cited as an illustration in philosophical works, being celebrated for its rivalry with her breasts; and, it is on account of this art that the potter became famous though he makes jars and other things as well. (K. K. Handiqui’s translation).

1. of pot-making.

Having granted me this boon, though my mode of prayer be unwanted, / neither through friendship or sympathy with me, knowing my bereavement, / then go, oh! cloud, wherever thou wilt, as the monsoon augments thy majesty; / and mayst thou never, even for a moment, be thus parted from the lightning. (F. Edgerton’s translation).

This (moon’s disc) is the dart to the mind of the she-ruddy goose, it is the key to open the door of the beaks of the female kakora-birds; it is the fresh sprout of the tree of Cupid who had been reduced to ashes; it is the goad to check the elephant in the form of the jealous pride of beloveds towards the lovers who have committed an offence-in-love very recently—thus triumphant is the charming disc of the moon. (A. R. R.)
7795
एतत् तदं धृतं । एतत् सन्यः

दोषाः सिद्धमण्डलसाहस्याः कामसीरस्याविषयः

स्मार्यासयीतिः सरिष्णवन्धीकिलकाः करः।

(प्र) SR 324. 53, SS 186. 53.

(४) सरिष्णवन्धी SR (printer's error).

Sārdūlavikṛdita metre.

Just consider this—here comes to view the rays of the sun, that gives relief to the female ruddy geese, which give joy to the worlds sunk in the ocean of darkness, which are efficient in the sport of splashing and sprinkling red water mixed with saffron to the deer-eyed damsels of the quarters and which bring sportive charm to the clusters of lotuses in ponds. (A. A. R.).

7798
एतत् तदं धृतं । एतत् सन्यः

दोषाः सिद्धमण्डलसाहस्याः कामसीरस्याविषयः

स्मार्यासयीतिः सरिष्णवन्धीकिलकाः करः।


(४) राजन्यासाय IS, राजन्यासाय SR, SSB.

(४) सिद्धमण्डलसाहस्याः कामसीरस्याविषयः Pras, सरिष्णवन्धी IS.

Sārdūlavikṛdita metre.

Just behold—here shines the sun (the treasure-house of lustre) for giving relief to the minds of the ruddy geese, to swallow up the group of stars, to laugh at the still feebly shining disc of the moon, to smear the paste of saffron in the high bosom of the damsels of the quarters, to give sportive charm to the lotuses and for frightening the clusters of the inimical lilies. (A. A. R.).
by. / “This is a poor man’s house”, they cry. / As flitting bees, the season o’er, / desert the elephant, whose store / of ichor spent, attracts no more. (A. W. Ryder’s translation).

7801*
एतत् तत्त्वातः च । पापालामपवलवस्य ।
पुश्यो नामभपणामस्य अलोक्यतः केवलं जनमः ॥
(ʿा) Nāg 3. 11 (in some texts 3. 12).
(ʿा) Aim 124.
(ʿ) भूलोलासिः (मूलतः) Nāg (var.).

Your face alone is the garden of the heaven, / in which the eye-brows shine forth like creepers, / and the lips look like leaves of the pātala-plants; / all other gardens are nothing but forests. (S. Jhā’s translation in his translation of M. Winternitz’s History of Indian Literature III. 1; p. 255).

7802*
एतत् ते मुखमस्तेनुपहुँच्यायां मवलोकनं नोस्त्रदीर्घिनिकविशेषायमस्ते कण्याविवाहः ।
भूलिहलस्य कामप्रसुङ्कतताः शालसाहस्वाध्यायीनी
न द्वयमुः करणं न देव करणं त्वमेकाग्रेष्टुः ॥
(ʿा) Skm (Skm [B] 1398, Skm [POS] 3. 6. 3)
(a. Hari).

This face of yours has the charm of the full moon, your eyes are no different (in beauty) from blue lilies, your lips are red like the (petals of the) bandhūjīva-flower, your eye-brows resemble the creeper-like bow of Cupid, which are the classmates of sportive charm; my lord, the king, tell me how will not the deer-eyed damsels ever deeply think of you (as the most suitable husband)? (A. A. R.).
7803
एतत् पयोधरः युथं पतितं निरौषध
वेदं वृत्तं भवस्ति किं कालमयायाति।
स्तंभो विवेकर्हि हतं जनावधारारी
हृत्युपन्त: प्रतिपरितं किमत्र चिनम् ॥

(व) श्रृङ्गारतिलक 21 (in some editions 25).

(य) IS 1446.

(a) एर्न [एतत्] श्रृङ्ग° (var.).
(b) वेदं करोचिं हुँदिं क्रः क्र° श्रोग° (var.);
हृत्युपन्त: श्रृङ्ग° (var.).
(c) वेदं [स्त]° श्रृङ्ग° (var.).
(d) योऽश्रृङ्ग° श्रृङ्ग° (var.); यशोवर्त्तिपि पतितं
श्रृङ्ग° (var.).

Vasantatitlalā metre.

Observing this pair of breasts fallen from their towering position do you,
lotus-eyed one, feel regret all to no purpose?
That one who is obstinate,
devoid of discrimination, causing pain to the
people and occupying a high position
should have a fall—is it a matter for
wonder? (A. A. R.).

7804°
एतत् पुर: स्फँृति पप्पुरां सहल्मः
भिलायं कथं कुंकु मन्तवयायामि।
इत्याकलाध्य नवनामनुस्थे निमिलयी
रोमालिचतं वप्या ह्यतमचयेतुने ॥

(प्र) Bhānukara's Rasamañjari 102.
(प्र) Pad 73. 5 (a. Bhānukara), SG 319
(a. Bhānukara).

Vasantatitlalā metre.

Here shine in front of me a thousand
lotus-eyed ones, where shall I, tell me,
direct my (single) pair of eyes? Thus
seeing the situation, closing his lotus-
eyes Śrī-Kṛṣṇa remained with hairs on his
body standing on ends. (A. A. R.).

7805°
एतत् सूतन्त्रचन्द्रमक्षत्रां गृहस्ते सङ्गानु
उत्सप्तावरः तु समसाधितवरः रात्रिवरः जनतिः।
रूक्ष्युपवनतन्त्रधर्मसतत्ववश्यत्गत्
स्नायुविधानिनातिवयज्ञजर्तकङ्कुलमालोकते ॥

(प्र) Malātī 5. 14.
(प्र) SkV 1533 (a. Bhavabhūti), Namis-
sādhu ad RK 7. 30 (p. 80. 28-30).
(a) हृत्युपनां SkV ; कः कलङ्गमालास्वाशी° Nami
ad RK.
(b) चाच्यायः मलाती (K), Nami ad RK.
(c) तवत्व्यः ad RK.

शरदुलविक्रिदिता metre.

Here is a host of ghosts seen
nourishing all round the wolves howling
hourly, with the remnants of human
flesh half thrown out, being swallowed
all at once (voraciously), having thighs
as high as date trees, and possessing
eyed skeletons with cage-like bones
firmly set with knots of sinews spread all
over and tied up in dark skins. (R. D.
Karmarkar's translation).

1. Fleshless bones.

7806°
एतत् प्रचण्डिं समुद्देशकत्त्वविपुति
कह्मानिलावनवरतं प्रह्नववरतम।
सूर्याः स्वरुपसुतसुशिक्षकाकाँक्षे–
विश्वेषकोणवरतनास्वलक्षातिनः ॥

(प्र) VS 1988.

Vasantatitlalā metre.

Here rises, angry one, the group of
planets, free from all stain and rendering
the sky multi-coloured; they have the
shine of the nine gems scattered by
opening the lid of the jewel-box—the lids
in the form of the sun and the moon.
(A. A. R.).
Having well understood all these (details) one should commence the growing of trees; for attaining dharma, artha, kama and moksha, the means are available from (the growth of) trees.

(A. A. R.).

7809

एतत् सर्वमाता यथा राजा नवपुर:सर:।
नवपुरानितिमुक्तः। व्यस्तो शयनव ॥


(a) राज्य KN (BI).
(b) धु [अ] KN (BI).

An energetic king following the paths of true policy, leads to eminence all these such as ministers and others; but influenced by evil propensities, he leads them to destruction. (M. N. Dutt's translation [slightly revised]).

1. Following the reading राज्य M. N. Dutt has: “these and his government and ministers.”

7811*

एतत्र विनिमिति: परशुरामावशुद्धिः

d vādiṣṭhaḥ parśuṣvān vādakṣaḥ
d vādiṣṭhaḥ parśuṣvān ॥

(श) SP 2221.

Arya metre.
This is to be said with reference to the regions which are in the vicinity of rivers or lakes; in the wild regions it may be available at a depth of five men; by such signs as described here-to-before, one may say that in arid places it will be at a depth of the measurement of eight men. (A. A. R.).

एतर्षवं कुलीनानां see No. 7815.
एतर्षवं प्रकृतिनिष्ठं see No. 7813.

7812
एतर्षवं शून्यं करोति देशकृतिः ।
वद् विनायकः करिष्यामि मानसलानि मनोचित्यम् ।
(अ) Dar. 3. 26.

A man who is corrupted by hatred applies his mind to the study of scriptures for this purpose: 'I shall by debates cause the dejection to the minds of the good and learned people'. (A. A. R.).

एतर्षवं हि कुर्बंति राजाने वनसंवयम् ।
स्विन्ध्रव दुः चार्यामां यदं तत् दिस्वितये ॥
(अ) Cr 1295 (=GP 1. 111. 14).
(a) प्रकृतिनिष्ठं GPy; कुर्बंति GP (printer's error).

Kings collect money only to leave its residue at the disposal of the Brâhmanas after first providing for their own legitimate needs. (M. N. Dutt's translation).

एतर्षवं हि राज्यानि प्रशासति नरेशवरा: ।
यथेऽर्थ सवःस्वयं मनो न प्रतिहृतः ॥
(अ) R (R [Bar] 2. 46. 18, R [B] 2. 52. 25, R [Kumbh] 2. 52. 25, R [G] 2. 49. 18, R [L] 2. 13. 22), Cr 218 (CR 4. 16, Crn 247, CPS 86. 10), GP 1. 111. 13. Cf. वचन्धर्यमपेशस्तः (Cr 794) and JSAIL 31, 3.

एतर्षवं प्रकृतिनिष्ठं नृपः कुर्बंति संतथम् ।
आदिमन्त्रवसामेव न तेथे गच्छति विक्षिप्तः ॥

एतर्षवं पुनः प्रकृतिनिष्ठं नृपः कुर्बंति संतथम् ।
आदिमन्त्रवसामेव न तेथे गच्छति विक्षिप्तः ॥
(अ) SH 1388, Sama 1. 16, SR 150. 334 (a. P), SSB 474. 240, IS 1447, TP 392.
(b) Cf. RN (P) 96–97.

एतर्षवं पुनः प्रकृतिनिष्ठं नृपः कुर्बंति संतथम् ।
आदिमन्त्रवसामेव न तेथे गच्छति विक्षिप्तः ॥
That swarms of gentlemen delight / a monarch, is not strange, / since, first and last and times between, / their honour does not change. (A. W. Ryder’s translation).

The means for pacifying the wars caused by the violation of laws and the spoliation of property are the restoration of the laws and the restitution of the property, respectively. The means for putting an end to a war caused by the molestation of the kingdom by the foe, is to molest the kingdom of the latter in return. (M. N. Dutt’s translation¹).

As if being unable to bear this yellow light of the moon’s rays, the lilies, devoid of the humming of black-bees, are unfolding themselves quickly. (H. H. Wilson’s translation).

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¹ Free translation.

To protect the life of others is the sole highest heroism; he who deprives one of his life is no hero; but he who spares the life of one who begs for it, is.
This alone indeed is wisdom, this alone is the knowledge of many things, this alone is greatly profitable, that, out of very small (income), one saves much.

This alone is the essence of learning, this alone is the mark of noble birth, this alone is supreme dharma that one's expenses are less than the income. (A. A. R.).

This is the essence of a (happy) life which is, by nature, liable to end shortly, that one remains unrestrained by people who may be affectionate, silly or clever.
(a) "वात सातं JS.

This is the power possessed by wealth which is seen with one's own eyes, that the association one has with wife and children is all dependent on wealth in the case of men. (A. A. R.).

7825
एत्सेद्याव्याब्यां प्रथमेतोपलक्षयते ।
यत एकौनने जीविन्दःः शयः सिविक्योपहते ॥

(श) Dar 2. 27.

This indeed is the power of wealth that is witnessed with one's own eyes, that while alive the rich are borne on the shoulders of men and when a corpse it is carried in a palanquin. (A. A. R.).

7826*
एत्सेद्याव्याब्यां तुर्मयिष्ठि भूतं कृष्णतमारुतः।
केनेऽवागुर्दित: स्वकीकारिज्यकौशःस्वपृष्टिः।
दस्तिहन्यनुविकुलायस्तुवर्त्तमातः कराभीपिलिः।
वयाजात्रंगुलकलमेव सन्तो निर्वापयत्तुत्वः ॥

(श) Naiś 12. 85.
(श्र) VS 2519 (a. Naiś-Sri-Harsha), SR 123.
3, SSB 431. 3.

(a) गुणाद्विल [एं] VS.

सर्वदािलविक्रिदिता metre.

A spirited elephant of his, lying immersed up to its neck in water in thirst, calms the ocean's grief caused by its separation from the Airāvata elephant, showering on the ocean sprays of water from its trunk. The animal is whitened by flakes of foam rivalling in brilliance the fame of its victorious contest with fellow elephants. It looks like having four tusks owing to the reflection of its pair of tusks on the water. (K. K. Handiqui’s translation).

1. Elephant of Indra.

7827*
एत्सेद्याव्यातिसमपत्तिवियुःकस्तााःध्वनितवं।
दोष्टुमप्रतायतस्थलक्रियत्तुसाधन्यमभमय।
एत्सेद्याव्यातिसमपत्तिवियुःकस्तााःध्वनितवं।
यदिभन्देयाव्यातिसमपत्तिवियुःकस्तााःध्वनितवं।

(श्र) Naiś 12. 73.
(श्र) SR 125. 19 (a. Naiś), SSB 434. 19.
(श्र) "साहानेरं" SR, SSB.
(b) "मूलम्भृतं" SR, SSB; "मूल भूमि" Naiś (var.).

Sraddhā metre.

On battlefields, who, looking at the unequalled martial commotion of his expeditions, leading to universal conquest, did not mistake the volume of dust raised by the hoofs of the horses in his vanguard to be the profuse smoke of the burning fire of the uncurbed might of his arms, that is fed by raw bamboo fuel, to wit, his enemies with blood gushing from the sword-cuts given by him? (K. K. Handiqui’s translation).

7828*
एत्से बधाति नवविवेत्तविलक्षणं
करस्वरक्षत्तिस्तत्तुलगुमालशमीम्।
मथे सुधिताविलक्षणं मनुश्यादि
लक्षणसमुम कुकुरस्तुलगुमालशमीम: ॥

(श्र) SkV 337 (a. Laḍahachandra), Kav 145,
Prasanna 104a.

(a) बधाति Kav (MS).
(b) "विलः" Kav (MS) ; "तारकुरम्भनश्रोभा Pra-
sanna; "विलक्षणोऽस् om. Kav.
(c) मथे om. Kav.
(d) लक्षणाःस्तमीरं (sic !) Prasanna; "कुकुरस्" Kav (MS).

Yasantaṭilaka metre.
Like to a pair of saffron-coated cymbals / belonging to the dancer, Youth, / her budding breasts are round and swelling at the centre / and keep some distance yet between their sides. (D. H. H. Ingalls's translation).

7829*

एतुष्तिविलैः वैलोक्य निचिलामालिनिहः भूमं संग्रामाक्षज्ञसीकरं जन्ममितिरस्तोमर्माधियः।

पञ्चोऽऽ पूवरेतुष्टिवामर्गसङ्कोपनवामर्गः

शेषोमछ्यस्य पुनः सिद्धिशर्क्षेय धर्मसंध्यम्।

(अ) नैस 12. 20.

(आ) VS 2509 (a. Śrī-Harṣa), SR 116. 64 (a. Nāis), SSB 415. 3.

(ब) युन्मद [ए] VS.

(व) स पूवरेतुष्टिवामर्गसङ्कोपनवामर्गः VS,

सार्टुलविक्रिदः तेर्ष।

At the edge of the battlefield king Pṛthu, present amidst the line of gods come to witness the fierce battles, sees the entire earth enveloped by the king’s troops of elephants causing one to mistake them for clusters of moving hills, and thinks of uprooting the mountains again. (K. K. Handiqui’s translation).

7830*

एतददेव यस्तस्के नरपश्चिंत स्तव्ये निध्रोि

शैव जीव यथार्थमातृ दशं जगतार्थवं

वेदविविधांशवधववर्णवेदसः वन्या

ब्रह्मचर्य प्रतिवाच्यविविधवाचर्यस्वरूपः कारायाधृते॥

(अ) Skm (Skm [B] 1487, Skm [POS] 3. 24. 2) (a. Śūngoka).

सार्टुलविक्रिदः तेर्ष।

This indeed confers glory on a king that he puts in chains the thief; may you live long, meting out punishment in the world in accordance with the gravity of the offence; for you have put in chains (the war elephants) who stole the red-lead from the foreheads of the queens of rival kings and have thrown into the prison house [stable] (the horses) that worked havoc in enemy’s forces.

(A. A. R.)

1. The elephants are decorated with red-lead unguent and it is fancied that by destroying rival princes and rendering their wives widows, they have stolen this from them.

7831

एतददेव यस्तस्य यथाव: निध्रोिकृ त सृष्टिकृ

तस्य कालोमतां तेर्ष।

(अ) MBh (MBh [Bh] 5. 135. 9 abcd, MBh [R] 5. 137. 9, MBh [C] 5. 4653; cf. MBh [Bh] 5. 88. 74 and 83.84; 5. 157. 5 and 7).

(आ) SRR 165. 26 (a. MBh).

(ब) वथा निध्रोि कृ or इत्युक्तो हि or निध्रोिकृ

MBh (var.).

The (warrior) Arjuna is to be told; as well as the ever-striving Bhimasena, that the purpose for which a warrior-mother gives birth to a son, that time (war) has now arrived. (A. A. R.).

7832

एतददेव परमेन नाम: कार्य लोके सनातनम्

प्राणानापि परिशय यथा कर्महिताचारवेदः॥


(आ) IS 1448.

(ब) एतदेव परेन नारं MBh (var.); नारि or न्यायम् MBh (var.).

(व) लोके यथा सनातन: MBh (var.); परं कारं

MBh (var.); सनातना BK [ए] MBh (var.).

(ब) यथा MBh (var.); भर्तीं भर्तीं

किर्िं MBh (var.).
This, indeed, is the highest and eternal duty of a woman, viz., that by sacrificing her life she should seek the good of her husband. (P. C. Roy’s translation).

7835* तदः ब्रह्मचर्यायुक्तार्थाः लोकप्रसिद्धाः: सिद्धः—
ध्यायम् ब्रह्मचर्याप्रवर्धतीम् प्रतीति निपतत्वः रसेमुखस्तम्।
यथापि खुरमा प्रियामुक्तम् प्रोटस्माकाच्योऽद्वितीये
संस्कारं विनियम्य तत्रावर्त्तिनिहृदयार्थियतः॥

(भ) Śrīkanṭha 15. 104 ab +106. (In Śrī-
kanṭha given it as a samayaśārṇa).

(प्र) VS 1928 (a. Naṅga), SuMañ 177. 8-11
(a. Mankha).

(द) ब्रह्मचर्य [विवे] Śrīkanṭha.

Sārdūlavikṛṣṭita metre.

This disc of the sun, having rays resembling red hair now plunges into the western sea from the sky in order to cut off the head of the day which is a rajadratha [traitor to the king or : enemy of the moon]; this lady of the sky follows her lover in death by throwing herself in the fire of twilight which is well kindled by fuel in all quarters [kaṇṭha : fuel or : direction] and remains (after immolation) in the form of pieces of bone alone under the guise of stars. (A. A. R.).

7834 तदः ब्रह्मचर्यायुक्तार्थाः सत्कात्मानं योगिति।
परित्यज्ञत समस्याः ब्रह्मचर्यसमुक्तम्॥

(प्र) Mark-pur 40. 20.

(प्र) ŠP 4535 (a. Mark-pur).

(द) तद्वृद्धमथाधिपत्याः ŠP.

(ह) सत्कात्मकं Mark-pur; सत्कात्मा, ŠP;
(suggested change : सत्कात्मा).

(d) सीतसुमुक्तम् Mark-pur.

Having thus expanded and made sure the essence of all things by the power of intelligence, the knower of yoga abandons thereafter that unique keenness of intelligence also (as it has served the purpose of realizing the absolute). (A. A. R.).

7836* तदः ब्रह्मचर्यायुक्तार्थाः सत्कात्मानं योगिति।
परित्यज्ञत समस्याः ब्रह्मचर्यसमुक्तम्॥

(आ) JS 376. 9 (a. Viśeśvara).

Sārdūlavikṛṣṭita metre.

Wives of enemies afraid of him, and passing their days in mountain caves, bitterly wept, coming out of them, while they were repeatedly asked for the rising moon by their children obstinately clinging to the illusion of the moon being their playing swan. But the women found solace at the same time heaved sighs at the laugh of their children, who were delighted at the presence close by of the reflection of the swanlike moon present in their mothers’ tears. (K. K. Handiqui’s translation).
This lake, the very essence of the world, has been dug by the great valour of Bhima, and is ever addicted to deprive all talks [fame] of the lord of the waters; on seeing whose wonderful greatness the lady of the sky shakes her head in appreciation and as a result her ear-ring slips down and shines in the guise of the sun’s disc reflected in its waters. (A. R. A.).

7837*

एतत्व भूयकोशाः तत्व ततो पश्चेऽत तत्र माधवो
राम्य तसिन्धि हि चेतसि चने चेतु धृतमादिः।
इति जप्यति विश्ववत्ताश्च जने तस्य: समरसत्वा हुरिः
सच: स्वेदविद्व व्यलयमधलं दारालोकसङ्कल्म्।

(प्र) Vidy 646.

Śārdūlavikṛidita metre.

If Kṛṣṇa were to see the cleverness of decoration on your body, then surely, Rādhā, his mind, even if fickle, will become steady in that mansion [he will always love you]; when the person decorating her body said thus she thought of her lover Kṛṣṇa and suddenly a stream of sweat covered the pure ornamental designs on her body. (A. R. A.).

7838*

एतत्व: औरविश्वविशव्वगि
पत्यगाणे वचन कब्रीताः।
एतत्वुणागाणां गण्यनाकुपात:
प्रत्यर्वितोत्थि: विषिका: विषणोति।

(प्र) Nāis 12. 9.

(प्र) SR 104. 104, SS3 395. 114.

(d) स्वरिकाः: SR (printer’s error).

Upajāti metre (Indravajrā and Upen-
dravajrā).

The words of poets, plunging into the
flood of the milky ocean of his fame, fall
into an unfathomable depth; and the
casting of figures to reckon his merits
wears out the fame of his foes, like
eachs. (K. K. Handiqui’s translation).

7839

एतत्व रहस्यं परम्त:।
एसचः परं पदम।
एशा गतिविरसताम।
एयोद्धो परम:।
विष्णु।।

(प्र) ŚP 4257 (a. Vasiṣṭha-[rāmāyaṇa]).

This is the supreme secret [teaching],
this too is the supreme abode of bliss,
this is the goal of all persons without
attachments,—and that is the God Śiva,
the Supreme Lord. (A. R. A.).

7840

एतत्व विबदलो विद्वांसो
ब्रह्मणा भववादिन:।
न राज: प्रतिमुहित: प्रत्य स्थितिभविनाविण:।

(प्र) Mn 4. 91.

Learned Brāhmaṇa-s, who know that,
who study the Veda and desire bliss after
death, do not accept presents from a king.
(G. Bühler’s translation).

7841

एतत्व विद्वान् मुदितं
जातिविज्ञातेऽपि नाम:।
न निविदति न च स्वस्ति
लोके चरति सूर्यवस्तु।।

(प्र) BhPn 11. 28. 8.

He who understands what I have
said, the efficient know-how of material
and spiritual things, he neither censures
nor praises (men and things); he moves
in the world as does the sun. (A. R. A.).

7842

एतत्व विद्वानमातिविद्वतेः
अरोग: प्रशिवोरेति:।
अस्वस: सर्वसेतुं तु मृतेऽयु
विनियोजेत:।।

(प्र) Mn. 7. 226.

(प्र) SSSN 87, 13, Mitaksarś ad 1. 330,
VirR 169.
Here spreads darkness which looks like a herd of bours in the forest of the sky, which is the group of intoxicated elephants in the camp of Cupid, the one hero of the world, which is the mass of tresses of charming young ladies, the ointment-stuff to the eyes of flocks of owls, and the dense smoke coming from the fire of grief of the flocks of ruddy geese separated from their mates. (A. A. R.)

(a) वाणुः स्कवः स्कम् (but in some texts as above), SR, SSB, Kāp.
(b) वन्धुः स्कवः स्कम्, AA.
(c) "पुजः स्कवः (var.) (contra metrum); जीवामना" [कु] स्कवः स्कम्, "संनादः AA.
(d) "स्तनायुः स्कम्; प्रवाणुः मार्गिता: स्कवः.

Śārdūla-vikṛḍita metre.

Oh! thou the daughter of the village lord, the elephants being suppliants for the favour of fearlessness, request you not to cover with leaves your breasts,—breasts that resemble the half-ripe tindula-fruit in being black [nipples] in the centre and slightly white all around, and which deserve to be fondled by the hands of handsome šabara-youths. (G. Jhā's translation [slightly revised]).

7847* एतमःश्यामवेदत पित्तलमुखस्य मनो वृत्तम्।
नायायादेश वरुपलयात् कथमधूः कथात् कुर्जनाय:।

(प) SH 1947.
(a) एतमः श्यामवेदत SH; (suggested change: एतमःश्यामवेदत).
Āryā-udgiti metre.

It would seem as if (my) mind cast onto her has become one with herself; for, despite all types of efforts (on my part), it does not come out of the person of that gazelle-eyed (beauty). (S. Bhaskaran Nair's translation).

7848* एतमःश्यामवेदत गद्धशर्को दिनियस्थितंमाधविः
पार्श्वं विविधाविविधिन्द्रय विविद्युत्तिरिनिर्विन्यासः।
अस्मात् विद्विषादिविदिनिमत्र वर्तम वर्त्तुत्तिरिनिर्विन्यासः
नामोत्त्कृष्णश्रीस्वरस्त्रमजन्म स्त्रात् पवित्रं पव:।

(प्र) Bālarāmāyaṇa 10. 35.
(प्र) Skm (Skm [B] 2060, Skm [POS] 5. 12. 5) (a. Rājaśekhara).
(a) निर्माताः स्कम् (var.).
(b) पवित्रुं स्कम् (POS).
(c) व्रतोः स्कम्.
(d) "वृत्तम" स्कम् (POS).

Śārdūla-vikṛḍita metre.

Charming lady, this is the divine lake Mānasu, from which the golden lotuses are plucked by Pārvatī for worshipping her dear lord [Śiva]; from which the river Gangā takes its rise, and from which is taken by the seven sages at the most auspicious juncture the water rendered holy by the contact with the dust of the ashes adorning the body of Lord Śiva. (A. A. R.).
Defeating the moon by the beauty of its cheeks, this face of my love, now reddened due to heat, desires firmly to surpass the red lotus. (Bak Kun Bac’s translation).

From the sea the clouds take tiny portions of its water and therewith flood the earth and fill the sky. / From the sea came the mermaid, fortune, eyes tremble / in fear of the churning peak; whom Viṣṇu taking, / did thereby win his rule of all the world. (D. H. H. Ingalls’s translation).

The Creator made her eye by error for a waterlily, / her face by error for a lotus; / meaning to make a cherry, by confusion he produced her lip. / If god himself fell into such confusion / over every limb of her who is the true canvas of Love’s magic, / what sense should we poor mortals make? (D. H. H. Ingalls’s translation).
From this state of supreme bliss that consists only of the form of pure consciousness, the individual soul emerges first and from it the mind and then the world. (A. A. R.)

From this lake the ruddy goose which is intelligent has taken its departure long ago; the swan, the wise one, which is efficient in separating milk from water, too, alas! has left; the kāravandava-duck whose voice is sweet, has gone away quietly somewhere; with whom is the poor youth of a crane to hold converse (hereafter)? (A. A. R.)
(c) स्नेहः Megh (var.); स्नेहा नाहः Megh (var.); विरहव्याप: or विरहहृद Megh (var.); चांतिनसु [हार] Megh (var.); ज्ञापदसु or अच्छिन्नसु or चांतिनसु [हार] Megh (var.); क्षु or क्षु [खु] Megh (var.); अभोगात् [अभोग] JS; अभोगायः Megh (var.).

(d) दृढ़े [हर] Megh (var.).

Mandākriṇātī metre.

Know, since I have given this token that I am in good health, / and be not mistrustful of me, black eyed one, from idle report / which says that affliction is apt to wane in separation; for if not satisfied, / passion for the dear one waxes and becomes a mountain of love.

(F. Edgerton’s translation).

7859* 

एतरमन्त् कृपये स्वाभाविकता प्राप्ते महत्यः कलं 

रथः स्वाभु सुगंधित गोसलमल प्राप्तव्यतिवाचाया। 

शाल्मल्यः परिपक्ककलकलवृक्षेऽन्धः चिकोत्त 

याववः नतुवस्थिनिः सतततौल पलतु परयत त।

(अ) SkV 1063 (a. Śālikanātha), Skm (Skm [B] 1915, Skm [POS] 4. 55. 5) (a. Śālikanātha).

(a) गारीवः [गह] Skm.
(b) निद्रवीरः [निद्र वीर] Skm.
(c) कलाकारकौण्ड SkV (var.); रोङ्चोन Skm; ताकः [काक] Skm (var.).

Śārduḷavikrīḍita metre.

“With so grand a flower surely there will grow large fruit, / fair, sweet and fragrant, cool, desirable.” / such being his hope, the parrot waits, / thinking to seize the time of ripeness / of the silk-cotton tree. / He waits until he sees the cotton fall / from the opening segments of the fruit. (D. H. H. Ingalls’s translation).
एशिस्मन् घनः-एशिस्मन् विवः

7860
एशिस्मन् घनजङ्गलाञ्च पृथ्वीव निद्रकर्मचेतास्या
लीलातोलस्यस्मात् प्रणतत्त्वब्रह्मभक्तिः।
विमंगलनिर्यते शान्तर्गुणः परिणतः मद्य लसार्याजरः
स्वच्छामलः कण्ठवृक्षस्तामत्तमाणः। कुरुक्षेत्रः॥
(श्री) Skm (Skm [B] 1268, Skm [POS] 2. 159. 3) (a. Kālidāsaśāndin).

Śārdulavikridita metre.

In this place deer-eyed women with their bodies wet with thick paste of sandal, eyes reddish brown by sleep, gently and sportively swinging their creeper-like hands and yawning often, slowly come out of the bowers as the day advanced, having the region of their expansive bosom adorned with drops of sweat. (A. A. R.).

7861
एशिस्मन् घनवदन्तमधु वनोश्चेण नारातम्यमः।
स्वस्त्यां गमति: दुःखे त्रिभूतिः: वालो न दानवालः॥
दिप्य जातोधिति तद्युद्ध सरपमेव विनिर्यवा नोकरः
नो बुधा न तुषारिन्केवलमयं एकवात्: नोहिति॥
(श्री) Skm (Skm [B] 1838, Skm [POS] 4. 40. 3) (a. Vaidya-Gadādhara or Vaidya in Skm [POS] [sic !!]).

(श्री) Skm (POS) ; दूरातन स्कम (POS) (contra metrum).
Śārdulavikridita metre.

In this region of the forest which was rich in thick foliage, have not many an elephant roamed freely at will and spent their time happily with the freshness of warmth? Fie on you elephant, that you are born here at the time which is accursed and when there is no water, no trees, no grass; only this forest-fire is raging (has its sport). (A. A. R.).

7862
एशिस्मन् दाहिनाग्नाशिलरक्तभितातीनस्मातास्मातातः
पक्षोभाग्यतत्त्ववंत्रजोगिनीवः। वसस्ति॥
प्रक्रियेवायाहुष्णुवत्सवत्रायनोहिसेलित्वा
स्मिन्: कह्युट्ठोपि लघुत्त्वं हृदयः कि भुत्त्वियोऽगः॥
(श्री) ŚP 3819, VS 1690, SR 335. 147 (a. ŚP).

(श्री) दाहिनाग्नाशिल।

(श्री) दवलस्तु॥

Śragdharā metre.

In this spring season when the southern breeze blows and shakes the creepers in which the drunken swarm of bees flap their wings causing the pollen of flowers to drop down and render the whole region very pleasant, even the loosening of the embrace of charming ladies caused by the wetness of their arms by sweat due to their love-sports and the slipping bracelets produce a jingling sound, burns the heart; what then of separation (from the beloved)? (A. A. R.).

7863
एशिस्मन् विवशसमय मधुस्यवये इनानिस्य चण्डालप्र- तातः श्रेष्ठम् न संचारत्तमीविविष्यन्ये लष्टाते॥
ष्टो जामास्तिद्वितमित्सूलीत्योजीतबालवायवृच्छाया पूर्वातापि भूखूतले यथात्स्य संलिप्ते॥
(श्री) SkV 982 (a. Malayarājā), Skm (Skm [B] 1191, Skm [POS] 2. 144. 1) (a. Malayarājā).

(श्री) चण्डालः SkV (var.).

(ब) ममोविद् Skm (POS).

(ब) न्योशक्ति Skm; न्योशपाप्रः SkV (var.).

(ब) व्याकुलः Skm.

Śārdulavikridita metre.
Now that it is midday even the wind is motionless / as if it feared the sun whose hot disc burns the brow; / and the shadows, which early had gone far across the ground, / now, as if they could not bear the heat / of rolling in the scorching dust, turn back. (D. H. H. Ingalls’s translation).

7864*
एतरसिनमवरः वहर्ष्यः
सकौषऩ्ययः परम्पुशा जवेन नीता: ।
वाल्मीकेनरतिरतामलकामानाः
साधव्यः वर्ति स्वरङ्ग सहसरसः ॥
(ञ) Śiś 4. 59.
(ञ्र) SSB 456. 26 (a. Māgha), Kuv ad 26 (p. 81), AIK 250. 1-2.

Praharṣipī metre.

On this (mountain), the great lakes, which have great abundance of water [or: in which many monkeys are] and which are beautiful, and which are agitated by the swift movements of wind [or: which are made bold by the swift son of wind] bear resemblance to the words of Vālmiki in which female cranes are not separated from their mates [or: which have not left out Rāma and Lakṣmaṇa]. (M. S. Bhandare’s translation).

1. प्रहर्षिपी

7865*
एतरसिन्वन्तासतितिका दुक्हमन्म दुक्ह्रीष्यः
संक्रान्तस्वर्णमोन्महेष्वमां देवा विभक्तं वेदुः ।
आन्वितोलस्य पुष्मण्यवेक्षते तस्मानवल्लोकस्य
प्रातिरिक्तकृताया यस्यतालुकाय गुप्स्य विमालोत्स्ते ॥
(ञ्र) SkV 399 (a. Vasukalpa), Kav 161 (a. Vasukalpa),
(b) "मेन्दन्नकु" Kav (MS).
(c) शालवासः Kav; बुजुर्ग Kav (var.); गुप्स्य ["पु्"] Kav (MS).

Śardsulavikrīḍita metre.

The lunar disc has doubled / in casting its reflection on the pair of polished breasts / of the gazelle-eyed damsel, / and seems to form a set of bell-metal cymbals / raised for the holiday dance of Love, / trembling with bliss, that now begins. (D. H. H. Ingalls’s translation).

7866*
एतरसिम्न सकलमललिकाक्षपत-न
व्याधूरुकुंडकुंडवन्दरकोः ।
वाण्यामः परितनोपुमासुरलः
द्वियतामवरिहितस्यो विमाणः ॥

Praharsini metre.

Behold (these) spots in this (lake) not (ever) separated from beauty, having lotuses with broad stems, throbbing owing to being shaken by the wings of the mallikakṣa-birds producing sweet and indistinct notes through passion, during the interval of the falling down and rising forth of the water of tears. (R. D. Karmkar’s translation).

7867*
एतरसिम्न सकलजनपरषषितं कांशुवाष्ट्रनवः
स्तैतिं घनो विसायिन्यमुः धारार्थ भुस्वति ।
उस्स्तुवः कलुगो विधाय रसितेस्तमोचवः घोरवन्
मने व्युत्तवांगुरुर्वर्णव व्योमानि विदायते ॥
(ञ्र) SkV 229, Skm (Skm [B] 1282, Skm [POS] 2. 162. 2) (a. Vatoka), Kav 119, Prasanna 95b.
(a) परौ: Prasanna; कलुगुः" Skm (var.).
(b) नभेऽ Skm; विधाय न्यायमुः Prasanna; गाराणं Skm; भुस्वतः Kav (var.);
(ञ्र) उस्स्तुवः Kav (MS); तस्स्ते Skm (var.); विधाय Kav.

* These asterisked numbers indicate the page number in the original text.
(d) मुद्रितवे Kav (MS) (*contra metrum*).

Sārūlavikrīḍita metre.

As the downpour steadily increases, urging the mind to numbness, / its sound being swollen by the wild trumpeting of elephants in rut, / the sky, methinks, has put its head into its lap / and snoring with the thundering of rain-clouds / closes the sun and moon, its eyes. (D. H. H. Ingalls’s translation).

7868*

एतस्यम् महात्मटेष्टो परित्यक्तवल्समोहसानसिनः शान्तं सम्यक्‌.

केवलं विकसनं ग्रथ्युक्तों स्वक्रियानुप्रत्येका अभिप्रेत्‌.

शान्तिर्निमात्याः।

(ग्र) SP 1129, Any 103. 85, SR 219. 9, SSB 605. 11.

(c) "परमेश्" SP, Any.

(d) स्रीणीं SR, SSB.

Sārūlavikrīḍita metre.

In this desert region who has created these broad lakes in whose rolling wavelets noisily sport flocks of herons, which is free from mud and where shoals of fish sport fearlessly within easy reach, whose waters are limpid and gladden the travellers by swarms of bees that hum in delight in the corners of their abodes in the form of blossomed lotuses?

(A. A. R.).

एतस्यम् मलयाले see No. 7571.

7869*

एतस्यम् मुद्राया गनेशि धारया वागेस्मार्गितेऽध्यायेष्या आक्राणितत्तत्त्वेन सुविद्विशिष्येप्रयात्तेनेष्याः.

न वैस्तं न प्रामाणायं तत्त्वेन सम्मिलितं सम्मिलितम्

मूलया यथा विद्विलं करोति विद्विलं कामहस्यमित्वासया।।

(ग्र) JS 385. 16 (a. Anaṅgabhima).

Sārūlavikrīḍita metre.

Even though he had gone a hunting with a bow and although an arrow had been placed on it and the string drawn up to the ear and discharged from the grasp and stuck in the body of a deer, the animal was not frightened, it did not run away, nor moved, nor felt anxiety, nor jumped; he only made the deer deeply interested in the doe under the impression that he was the god of love!

(A. A. R.).

7870*

एतस्यम् वनमाणीस्यहस्ते सोद्वं पुष्पां तुषारः।

प्रोणि। फलपत्रोऽपि यथा अस्ति। स एकः परस्त। यथा विशे दिस्तयमुद्रमुन्तमुद्रसांस्तोप्युगलितसः।

स्वारामृक्षकृषितसमुद्रायम्।


(b) "पुष्पालः" tr. AP, SR, SSB; "निचयात्सूत्" SP, SR, SSB, AP, Any; "निधिः" चूँ JS.

(c) "मुद्रितम् SR, SSB.

Sārūlavikrīḍita metre.

In this path of the woodland-region there is only one mango tree, stamped with the seal of beauty by the spreading branches full of leaves, flowers and fruit, on seeing it possessed of a smiling face and full of great joy the groups of travellers all run away with hasty steps overcome, as they are, with deep longing (to be with their sweethearts). (A. A. R.).

7871*

एतस्यम् विज्ञे वनेत्यभवन्तसहस्ताक्षाको मुखां

तिन्द्रमीति तत्र विपयः विपायति सर्वाः।

तत्त्वाः तत्र नित्यां भिन्नि भन्नासंधकृतसागरं

दृश्यम् केत्रिणाः। करुणामन्वयासमाब्रि सुमुक्तम्।।

(Pr)
of the wind god and was respected by the gods; the lord of waters [the ocean] was to him only a small pleasure-tank at one's courtyard to leap over which he had great pleasure, though the whole world was agitated by the rise of its huge waves. (A. A. R.).

एतरसिन् शयने see No. 7564.

7874*
एतरसिन् सरस प्रसन्नपरुसि प्राणवक्तातुचः
कि कोलाहलम्बरण खलु रे मण्डूक मुक्तीम।
उपमीलनानन्यायोत्तल्ललक्ष्मीमन्दिरानुपत्तीष्ठारः
स्वागतप्रतिविधानः प्रतिविन्द्र प्रेणिति हंससन्मः। (A)

एतरसिन् शयने see No. 7564.

7875*
एतरसिन् सहस्र वस्त्रसमये प्राणशेष देशाचनां
गन्धु वें यथसे तथापि न भर्ग तथापि प्रसन्नाद्भुगः।
यस्मात्तु कर्तवसारसौरमुण्डा सांक तराकामुण्डा
वाचवी विदुष बिजुष्मन्ते रजसिः स्वच्छराष्ट्रवस्त्राः। (A)

एतरसिन् शयने see No. 7564.

7875*
एतरसिन् सहस्र वस्त्रसमये प्राणशेष देशाचनां
गन्धु वें यथसे तथापि न भर्ग तथापि प्रसन्नाद्भुगः।
यस्मात्तु कर्तवसारसौरमुण्डा सांक तराकामुण्डा
वाचवी विदुष बिजुष्मन्ते रजसिः स्वच्छराष्ट्रवस्त्राः। (A)

एतरसिन् शयने see No. 7564.

In this spring season, lord of my life, you make attempts to depart suddenly to another country; nevertheless I have no fear of the pain of tapā [separation or: heat]; for, along with the cool breeze of the lake, which wafts the excellent fragrance of the lilies, there is the fine moonlight which spreads all over the quarters at nights! (A. A. R.).
7876*

Oh! snake-charmer, on account of your pride of incantation (to subjugate any serpent), do not put your finger into the mouth of this particular one; for, this is, really, an unusual serpent. Thousands of people like you burnt by its dreadful venom fell deprived of their lives. (S. Bhaskaran Nair’s translation).

7879*

Anar 7. 65.

Even though in privacy he was struck on the chest by me with a lotus-leaf, I only saw a smile (on his face); dear friend, then laughter came to me also. (A. A. R.).

7880*

Of this (moon), one digit of the nectar-rayed one, the lover of Pārvatī [Śiva] wears (on his head), as if it were the letters of the alphabet as they are unfolded month by month. (A. A. R.).

7878*

In the house of this farmer, oh! girl proficient in fine arts, you have fallen [married into], slim one, by the power of an adverse fate; hence, for the making of cow-dung cakes, acquire proficiency in carrying the water-pot that you may captivate the heart of your husband! (A. A. R.).
7881
एस्स्य साविन्यः कुलाराज्याः
काशी चवीरशरणर्यः स्माराः।
यामागीता गुनसरुक्तिरस्मयोऽपि
पशुं निरश्य विचरं विज्ञोतिवत्॥
(अ) Nais 11. 114 (Nais ad Mallinatha 11. 112).

Vasantatilaka metre.

Kaśi is this king's dynastic capital, Śiva's boat of piety for traversing the span of worldly existence. Even those whose heart are full of sin become pure on coming here, casting off their ever-recurring sin. (K. K. Handiqui's translation).

7882
एस्स्यां रतितवल्लभित्ते: भोदासरस्यां समे:
संस्मोऽनवलोक्ते शाहस्ववधृतः ताख्यविनमण्डलः।
अलं: स्वायत्ते यथा योगक्रोधी धर्मोऽतरायतः
लोकी हृदि तथा ताक्षतिविजले दृष्योतिवनावः॥
(अ) e ad Vet 3. 17 (p. 118).
(आ) SH 1836, SR 256. 49, SSB 67. 57.
(a) एस्स्य SSB; रित्विश् SH.
(b) हृद वनस्पती SH, SR, SSB.
(c) ग्राहतोऽदैवते च (अ) SH, SR, SSB; विकासत् प्रायः कृत्तिः कुर्छित्वस्यलिङ्गी SH, SR, SSB.
(d) स्वायत्ते हृदि तथा ताक्षतिविजले SH, SR, SSB; विषिक्षी SR, SSB.

Śardulavikṛdita metre.

In this sportive lake of the king Cupid the sun of youth dries up the stage of girlhood; whenever the banks of her breasts, though remaining at the border cause two obstacles, then in water of this kind the shoal of fish in the form of glances from her large eyes destroys the unsteadiness. (A. A. R.).

7883*
एस्स्यः कारकुमंगलसिणीस्मानसृष्टियुवः चुडः
गुनागंगेन्द्रमृतसिकितरस्मयोऽहंसरिषि।
दूरवित्स्य तर्कव एत परितो वेयादु विस्तृतः
कच्चण को वानयोगि विलीयते न सर्वः
सीमितिनातिसंगमे॥
(अ) Nalacampū 5. 59.
(आ) JS 247. 15, SR 339. 116 (a. JS), SSB 210. 58.
(a) क in कति om. in JS (MS).

Śardulavikṛdita metre.

On the high bosom resembling the forehead of an elephant of this damsel (of the Pulinda king), which is attractive by the necklace of pearls secured from lordly elephants intermixed with red berries, this wave of the river has come up from afar quickly; but how, it has gone; or which other person who is, sarasa [wet with water or : full of feelings] does not melt in the company of a charming lady? (A. A. R.).

7884*
एस्स्यः स्तनपक्रोऽक्रमण्य सर्वस्वालीः तितस्वयस्तास्मिनिः
विदुर्योस्तास्मिनिः यावदुभ्याः फुंपुः।
तबिंदृपुः लोकानाॅत्र विकासितं चुडःसहसेरियं
स्वाली संवायस्नात्तो विशुद्धिः मम्मवाचाकः॥
(अ) SR 272. 61, SSB 96. 60.

Śardulavikṛdita metre.

The pair of lotus-buds of the bosom of the deer-eyed damsel does not, I suspect, blossom forth again due to the white light of the moon in the form of her face; (but) the pair of lotuses in the form of her eyes has blossomed forth, with bees of her curved eye-brows resorting to them; thus in my own mind a great doubt arises frequently. (A. A. R.).
एतस्या: सत्तभारः-एतो नवान्युधरे

7885* एतस्या: सत्तभारसङ्कुष्टरु: कीणा नित्यस्वप्नली
मध्य अहंति नाभिगतपतिंतं नाभिगतं चुम्बति।
धर्मे गेही मनः (कु) हुर हुर तोमस्ते दोममलो वातुरा
एतु एतु प्राणितमातात्मुसमिति: कि द विधेय विधेय।
(च) भृष 437 (doubtful),
(आ) सुम 16.14.
(अ) पीन [कीणा] सुम।
(ब) मध्यनाशांतिपाठिता भृष; नाशाचलि भृष।
(ब) वायुमानुष्यी भृष।
(द) ततो कि भाविन गताति सुम; मन: [विधेय]
सुम।

शारदुलाकिरिदिता metre.

Her fever born of separation / would
set a kettle boiling; / her very
friends in fear of being burnt / dare not apply
their hands. / When sandal-paste and
herbs had been to no avail, / we stood
amazed / to see each pearl within her
necklace / explode like roasted grain.

7887* एतस्या: नस्ततसंस्कृतितनस्तु आलोकसुदामणे:
संस्कृतपुरुर्वएवमुन्मत्तां: स्थ साय न शत्य यथः ।
केश: नतनगायको महबाती वर्णो चतु चेतु जीर्ण चेतु
सौंदर्यस्य निरूपणं वद कथं सको भवेत् मानवः।
(आ) सर 111. 248, सस्व 405. 266.

शारदुलाकिरिदिता metre.

Of this (king) who is successful in all
noble activities and is the crest-gem of the
three worlds, if the gods Śiva, Brahmā,
Indra and others are unable to praise
(adequately) and if the (thousand-mouthed)
lord of serpents and the goddess of speech
are dull (-witted), how can a man like me
be competent to describe his charms?
(A. A. R.).

7888* एतस्या: नवान्युधरकालितत्तुस्मृत वेदांवः
एको रोश वदम बदम वदहु नाम।
ब्रम्हा चतु गुणानुसारुपानुसारात्
अवयात्त सुखमिन्नो मनवुपुरुषः।
(आ) सर 257. 21, सस्व 69. 23, सुमानि 112.
5-8.
(b) नामा SSB (printer's error).
(c) वृष्टिकृत SuMaṅi.
Vasantatilakā metre.

On seeing the (plaited) hair of the deer-eyed damsel, if people were to say that it has the brilliance of fresh clouds, let them indeed say so; but, on the other hand, we say, that out of desire to get the nectar from the moon of her face, it is the female serpent bearing the gem that has come over (near her face). (A. A. R.).

7889*
एतसा पश्चपरः क्षत्रियीसिंह किल क्रोडकिरतलो हृदः
कौक्षणेन क्रोडकिर्ति नरसम् चूडङ्कारे ताकितः॥
इत्याकर्षे कपालसुतो विमनिवधावी मुग्धपातेः
मनः मन्यमकारि येन नित्योर्विद्यमन्दनम्॥

(अ) Sar 5. 104 (p. 606), Daś 94. 10–13.
(द) मष्टलम् Daś.

Śārdūlavikṛidita metre.

Look at this spot in front of you, where, it is reported, Śiva, the sporting hunter, was struck forcibly by Arjuna on the head with his bow. Hearing this wonderful incident (among the exploits) of Arjuna, on the Himalaya mountain, he too decorated his two hands (with the bow) slowly. (A. A. R.).

7890*
एतां विलोकनयुत्तर ताप्प्रायोऽभाष्यस्तम्
अभिन्नाच्च विवृत्तिविमोहस्वतताति।
यस्या: प्रवचनं परिणाहितं हृत्यमुखतः
बामाद्वां परिणमति प्रयोधरेऽ॥

(अ) KāvR 5. 16 (p. 19) and 9. 18 (p. 45).
(अ) सत्तवकु ता KāvR (var.).
Vasantatilakā metre.

Look, slim one, at the Tāmraparṇi river, whose waters taken in by the oysters in the sea (at the confluence), turn themselves to be fine pearls adorning the expansive bosoms of charming-browed damsels. (A. A. R.).

7891*
एतसः तिनियति यवं तत्सः जीवितेन
शस्त्रस्य कि न यदि सत्तवं गोपते किम्।।
असे प्रतिवर्यदि यवं तत्सः हृत्तिति
भार्युपनश्च वृष्णुश्च हुना अय्यः से॥

(आ) VS 2355 (a. Ratnabhūti).
Vasantatilakā metre.

If I were to cut them off what is the use of my life becoming an eunuch, in my position as the leading bull among cows? If I sit spreading them all the people will laugh at; with these loads, strings and my balls, alas I great is my worry! (A. A. R.).

7892*
एतसः ते घररोपनीयक्षत्रिलिङ्ग बलास्वमि कि कुंतलान्
कि न्यायाभिषेकम् मद्वयाङ्गकुलस्वरूपे गण्डेक्षण पताकालीम्।।
कि वासिन्य ध्यथनं धवनतिभवतिवाच्छन्तिवर्यमि स्वरूपम्
काले॥

(आ) Skm (Skm [B] 664, Skm [POS] 2. 38. 4 (a. Śrīyadharma or Śrīyakara).
(a) "रीतिनी" (sic?) Skm (B).
(b) कोषभाषामुखि Skm (var.); परम् (सर्वेग) Skm (var.); आविष्कार [विशेष] Skm (var).

Śārdūlavikṛidita metre.

Shall I plait your attractive tresses, that are curly and dark like a swarm of bees? Shall I place the decorative designs on your cheek, sweet-looking and white like a madhaka-flower? Moreover, shall I, untying the knot of your jacket, place this (pearl-necklace)—which captivates the minds of all—on your bosom which rivals the beauty of blossoming lotus-buds? (A. A. R.).
These ladies, (having directed) jets of waters pressed with their hands (and then becoming) wetted in their faces by their maids in retaliation, are shedding drops of water red with powder, with tresses whose tips are (now) other than wavy.

The toilet on the faces of these ladies though disarranged through sport in water—with locks united, paintings washed off, pearls on the ear-rings displaced—is still attractive indeed. (S. and K. Ray's translation).

With their trumpeting of elephants / in the reedbeds growing on the muddy bank; / with crabs and blooming moss and muddy water / and the sodden earth raised up by earthworms pushing from below; / these water-hollowed shorelands of the swampy streams / have set a mark upon my heart. (D. H. H. Ingalls's translation).
7897*  
एता: प्रकुल्लभालायुबहनेत्रा
गोपालायु:  हनकलभालकुलायुरा: ।
नानाविदरणायु मुनुरलायुः:
भोङ्दन्ति वृक्षसुनामालकेष्ठुः। ।
(प्र) Balacarita 3. 2.
(प्रा) Alm 126.

Vasantatilaka metre.

These cowherdesses with faces and eyes like blossomed lotuses and lilies, and yellowish-white in colour like the golden campaka-flowers and dressed in clothes of various colours and talking sweetly, sport (here) with their fine tresses adorned with wild flowers. (A. R. R.).

7898*  
एता: शारदेलादिलसुमकुलबालकरताभिविषुः
कमापीठादुहुपशुमकुलस्वसत्सतार्वाणेकश्वः।
भृत्तियाैैैःश्रीकलिताःधनुषाःश्रीकलिताः
भोङ्दन्ति: शुक्कायुलक्ष्यकुखरा भृत्यो भोङ्दनिः। ।
(प्र) JS 327. 6 (a. Mahānātaka).

Sragdharā metre.

These regions are frightful by the presence of fierce jackals that quarrel violently to taste the blood fallen on the ground from the bodies of herds of deer torn to pieces easily by tigers; again they are noisy with the hootings of young owls that sport in their nests built on tops of trees that are entwined by various creepers with sloughs of serpents fluttering (in the breeze). (A. A. R.).

7899*  
एता: संप्रति गतन्त्रसम्बरास राजाजीव्रोधाजनाः
कालारेश्व वाणामथा कविन्धुवाय भवेत: क्रमः।
इवं वेतति संविसाराय संवं बबुश्रुष्कविश्रव (१) त्वनादवालिनिः; सबोभिर्वि श्री तदारामेषः कृत: ।।
(प्र) Vik 1. 10 (in some texts 1. 11). (Cf. A. Schärpe's Kālidāsa-Lexicon I. 2 ; p. 67).
(१) उन्मुखवनराकाराथूः उन्मुखवनराकाराथू(१)काराथू
Vik (var.).
1970]

एता: स्थानपरिः—एताःसृष्टि कल्लोः

Arya metre.

Yonder, fair lady, thy companions stand on Hemakutas, and look on thy face, gazing with longing eyes, as on the Moon escaped from Rahu\textsuperscript{1}. (E. B. Cowell’s translation).

1. King speaking to Urvashi.

एता: खंदनलयसहितः \textsuperscript{2} see No. 7938.

एता: स्थानपरिः सिवपरस्थत्यपकारणं : 
प्राणिकल्पनेलालापत्तं : गुणाणि नेतृतसृष्टि 
स्वप्राणिकोकल्लोः स्वतंत्रताहि—
श्यामसिवस्यस्मिन्नन्तरिक्षवेदः

(अ) SkV 1593, Skm (Skm [B] 2037, Skm [POS] 5. 8. 2).
(ब) व्यासलोकः SkV.
(द) स्वप्राणि SkV (var.); स्वप्राणि SkV (var.).

Sārdulavikridita metre.

These foothills, which encircle the Himalaya, / since they enclose the dwelling-place of Siva and his spouse / delight the eye with soft luxuriarce. / Here stand the deodars [devadaru-trees] flowing with streams of pitch / from recent wounds received from tusks of elephants / who bounce\textsuperscript{1} in herds against them. (D. H. H. Ingalls’s translation).

1. D. H. H. Ingalls has: “run” [व्यासलोकः].

एता: स्वार्थसारणाः नार्यः: केवल श्वुस्ये रता:।
न तासां वस्त्रभो वस्मात् श्वुस्तोभि गुङ्ख बना।।

(अ) P (PP 5. 50, Pts 5. 65, Ptsk 5. 54, PM 5. 31).
(ब) SR 349. 34 (a, P), SSB 227. 34, IS 1457.
(त) वस्त्रस्य: कोशिका Pts, SR, SSB.
(द) स्वप्राणि केवल स्वप्राणि Pts, SR, SSB.

Women seek for selfish treasures, / think of nothing but their pleasures, / even children by them reckoned / to their selfish comfort second. (A. W. Ryder’s translation).

7904* एता गुलोनिकयापरंकर्षणम्
आत्मापूर्वोपरतः \\

even children by them reckoned / to their selfish comfort second. (A. W. Ryder’s translation).

एता गुलोनिकयापरंकर्षणम्
आत्मापूर्वोपरतः \\

even children by them reckoned / to their selfish comfort second. (A. W. Ryder’s translation).

(अ) Ragh 16. 60. ( Cf A. Scharp’s Kālidāsa-
Lexicon 1. 4 ; p. 258).
(ब) SR 337. 61, SSB 207. 3.
(ब) आत्मापूर्वोपरतः: Ragh (var.).

Indravajjita metre.

These ladies, through keenness, are, with much difficulty, swimming in the waters with their arms having armlets sunk deep into them—ladies unable to keep themselves afloat because of their heavy breasts and buttocks. (S. Ray’s translation).

एता चलवः see No. 7938.

एताः कल्लोः स्वप्राणि गुङ्ख बना।।

(अ) Vīśvaṇu-guḍḍarā 95.
(ब) SR 99. 11, SSB 386. 14, SRK 66. 17
(a. Vīśvaṇu-guḍḍarāsa).
(त) चरति Vīś", SRK.

Vasantarīla metre.

Even in such an age as the kaliyuga [Iron Age], there is one in a hundred who follows only the path of the scriptures in this world; let him act ever so little in this, but he becomes an object of praise. Is not a lake in a desert region an object of praise, though it has limited water? (A. A. R.).
7906
एतानि कनुपश्चविविक्षौऽपि वातामोक्षनाय घटनोपगतत्कारणी पश्चि वस्ते पुष्पावसानिः विषयम्।
यथायुक्तसंम मनः परचङ्चि परं भारयणायास्थ-यथायोगोत्तेकद् भविषक्ष्कारे च व दारेशु च।
(अ) Skm (Skm [B] 2328, Skm [POS] 5. 66. 3) (a. Madhu).
(द) चारीचु चहारि च Skm (POS).
शारदाविक्रिदिता metre.

These holy hermitages, with the Brahma-s resting in the raised platforms of sacrifices, and the swift antelopes resting in the shades of trees, sec, possess great charm. When they are given up, the minds turns to the worship of Lord Viṣṇu and gets pleased with faith, when one has to be at the gate of rich men and in company of the wife. (A. A. R.).

7907
एतानि तत्त्वव ब्रजावन्नाहितानि
विषयान्वयनावसानात्मात्वात्तितितानि।
हराधरप्रदर्शनाभिन्नस्वावलम्बनी
भूमी परदत्त विबद्धति विलेवराति।
(ब्र) BhŚ 438 (doubtful).

Vasantatilaka metre.

These bodies cursed with the freshness of youth, and fondled by good food, drink, bed and seats, adorned with ornaments of pearl-necklaces and necklaces with sixty-four strings—these fall on the ground and wallow (under the earth finally). (A. A. R.).

7908
एतानि तत्वः भनेश्वरिविविक्षा- कपालसंबन्धिविवाहसाधयातीतानि।
केवल न विश्वस्यार्थिः मितिभावनीताः
वश्वविप्रवाह नियमाधिकारात्तितानि।
(अ) SuM 16. 11.

Vasantatilaka metre.

To whom do not these glances from the corners of the eyes of charming ladies, which are universally liked, cause wonder?—The glances which act as an infallible balm to heal the wounds of Cupid caused by the burning fire from the (third) eye of Śiva. (A. A. R.).

7909
एतानि तात्त्वावन्नाहितानि काले
प्रायश्चित्त विषयान्वयनात्तितितानि।
हराधरप्रदर्शनामृपिन्नवस्मात्तितानि।
(च) Prati 1. 12.

Upajāti metre (Indravajrā and Upendravajrā).

These things are brought at a time when the destruction of our good fortune makes them useless, like the auspicious lustration of a charger, when the war is over. (A. C. Woolner's and L. Sarup's translation).

1. Ribbons etc.

7910
एतानि तिष्ठानोरसन्ननामात्तितानि
शून्यम् मनः विषयान्वयनात्तितितानि।
एते शः तीर्थवर्षः यथान्वयनि कपालप्रदर्शनामृपिन्नवस्मात्तितानि।
(b) पदानि तत्त्वः [चः] Sar, Virat.
(c) नामात्तरः Sar.
(d) "तत्त्वावन्नाहितानि। सपोः " [परि] ŚP, SR, SSB.
Vasantatilakā metre.

These aimless wanderings of the weak body indicate emptiness of the mind; these trees on the bank (of the river) proclaim the heat, with their foliage that were subjected to the heat (of a fire) and then released (from it). (A. A. R.).

7911

एतानि बालवल प्रविष्टम् कामेः

गोष्टाद्विप्नं तरस्तंकमब्रवित्तानि।

क्षणं निविद्धि गुरि पुर्ववधरः रायते।

नेतवत्तामुलगतोस्मि सर्वव भारः।।

(०) ŚP 969, Any 45. 57, RJ 479, SR 234. 143 (a. SP), SSB 630. 7.
(c) "बुधसे RJ.
(d) बोक्ष्यम् [ते] RJ,

Vasantatilakā metre.

Oh! excellent young bull, leaving off the playful activities of a young calf in the cowshed, put your shoulder to the yoke; for now the previous bull is released from work (due to old age), it is your duty now to bear the load. (A. A. R.).

7912

एतानि सम पदाङ्गिः पठित्वा येः सर्वाः गतः।

स सदा युवज्ञेऽराजा सदमां नूग्वेषपिरः।।

(०) Cr 2133 (CvGt 8. 20). (Mostly illegible and reconstructed).
(a) प्राणे CvGt.

These poetic compositions of mine having studied, he who goes to an assembly, will always be honoured by the king, just as good laws (are honoured) by the mass of people.

7913

एतानि विनिधियवनगृ हो नरः।

स जेवित्वो रघुराजस नरः।

कल्याणबल भविष्यति।।

(०) Cr 220 (Cv 5. 10, CNG 132, CM 34).
Cf. य एतान्न विनिधियवनाः (Cr 792).

(a) एकविद्विकां विष्णुसः Cv (var.); एतां च Cv (var.); विनिधित च Cv (var.); CNG; श्रीसंस्कृतां Cv (var.); विनिधियम्वैव Cv (var.);

पादान्त्यः Cv (var.); CNG; धैर्याः [उः]

Cv (var.); गुणाः: [वः] Cv (var.).

(०) आचारित्वत्व च मानवः: Cv (var.); आचारित्वा च वेनेन्नारः: Cv (var.); अज्ञातत्व Cv (var.); अज्ञातस्य मानवः: Cv (var.).

(b) जेवित्वा रघुराजसमः: Cv (var.); अज्ञातस्य च वेनेन्नारः: Cv (var.); अज्ञातस्य मानवः: Cv (var.).

(०) लेज्जस्य रिः Cv (var.); जेवित्वा Cv (var.); विज्ञातत्व Cv (var.); जेवित्वा Cv (var.); जेवित्वा च Cv (var.);

रिनिधियवनाः Cv (var.); सर्वोऽिव [उः] [सः] Cv (var.);

(d) जेवित्वा येहां जेवित्वाः Cv (var.); जेवित्वा च Cv (var.);

अज्ञातस्य मानवः: Cv (var.); अज्ञातस्य मानवः: Cv (var.); अज्ञातस्य मानवः: Cv (var.);

He who will put into practice the twenty (rules), will defeat all his enemies and will be prosperous.

7914

एतानि निविष्टकर्णनविनिधियवनाः

धारा ज्ञेने पति कर्मकेरेष्यः।।

विनिधियः भ्रातप्राप्तव्यश्च अनन्तम्बड्डत्वाः

हिन्द्युः इवाध्ययः वदसा: पत्तितः।।

(०) Mṛcch 5. 4.

Vasantatilakā metre.

When lightning's lamp is lit, the silver river / impetuous falls from out the cloudy womb; / like severed lace from heaven-draping gloom, / it gleams an instant, then is gone for ever. (A. W. Ryder's translation).
These (undesirable consequences) will never again arise in him thereafter; he should avoid contact with women with great effort and thus save his energy by effort; for duration of life is shortened by the loss of vital energy, and inefficiency also results (therefrom). (A. A. R.)

These senses [i.e., the horses], are capable of bringing about even one's destruction, like horses that are unbridled and unsubmitive bring about the destruction of the charioteer [i.e., wise man] along with the chariot [i.e., the man's body]. (P. N. Menon's translation).

But, oh! sire, there is one endowment which alone can cause all these attributes to come together; the fact is, when the king honoureth a particular person, the royal favour, can cause all these attributes to shed their lustre (on the favourite). (P. C. Roy's translation).

1. For these attributes see No. 3596,
7919
एतात्राहार्यनिः कि ज्ञातकालात्त्वकेन
नीतार्य ज्ञातुव्रृहितवत्तिविवेहे।
सत्यविद्यो जलब पृथ्वी बतात्ताति
या पूर्त भवेकराणस्य बल प्रमाणः।
(श्र) Any 19. 158, AAS 11. 5.

Vasantatilakā metre.

All these days, indeed, the young cātaka-bird has spent, with his life come to the cavity of his throat; oh! cloud, fulfill the desires of this supplicant; let there be no negligence on your part towards one who is solely dependent on you. (A. A. R.).

7920
एतात्राये तु बन्धयात् सप्त मूलकार्यं सर्वेदा।
पुरावीमां विरागोऽभम् समवेदे यस्तु मुक्ते।
(श्र) ŚP 4538.

Intimate association with the seven things such as the earth, however subtle it may be, results always in bondage (to the yogin); hence dissociation with them alone will lead to liberation. (A. A. R.).

7921
एता या: प्रेलसे लक्ष्मीसः छेत्रवात्सर्वभवः।
भवनं यथा महातुमृः विनाथि रीणं यथा च। (श्र) ŚP 4119, SR 372. 144 (a. ŚP), SSB 269. 30.
(d) श्र SR, SSB.

These items of prosperity that you see such as the insignia of royalty, the umbrella, the fly-wisks and the earth are all as in a dream, oh! prince of great intelligence: they last three and five days. (A. A. R.).

7922
एता राजमनोवतः वाणिज्यता विनितंयुग्ता।
विभाषति राजसात्य सारिच्छाया वर्घा यथा। (श्र) Abhiṣeka-nāṭaka 6. 10.
(श्र) Alm 127.

From a cloud in the form of Rāvana these showers of arrows have emerged; having reached Śrī-Rāma they shine, like showers of rain on a ploughed field. (A. A. R.).

7923
एतावलवश्यमसामिति वर्षस्य तथं गुणवाणिति।
रत्नाकरस्य रत्नोऽयस्।
परिवर्तनं हुए क्षेत्रं।
(श्र) VS 2437.

This alone is possible for us to say that you are possessed of (great) merits; but accurately distinguishing the various gems of the Ocean, how are we competent? (A. A. R.).

7924
एतावलो जन्मसाक्षरं देहिनोः स्वभिः
प्राप्तिवृत्तियाः वाचाः
भेष एवाचरेत् सन्त।
(श्र) BhPn 10. 22. 35.
(श्र) IS 1452.

The doing of good to other corporeal creatures, with wealth, intellect, speech and life, is what makes the life of corporeal creatures a successful one. (J. M. Sanyal’s translation).

7925
एतावलो जन्मसाक्षरं यथायथवृत्तिः।
ये पराधीनतां यथात्तु ते वे जीवितं के जीता। (श्र) H (HJ 2. 20, HS 2. 21, HM 2. 22, HK 2. 22, HP 2. 19,HN 2. 19, HH 43. 6-7, HC 57. 9-10).
(श्र) VS 3215, SRRU 873, Sama 1 ए 6, SSI 2. 73, Vyās 2, SR 163. 470 (a. H), SSB 495. 470, IS 1451.
(श्र) Vyās (C) 2, Vyās (S) 2.
(d) यदाना SRRU.
एतावलिः-एतावदेयः [ 1975

(c) धीनजनामानसं व्यास (सं), व्यास (सं), VS, SRRU, SSH.

(d) नेपाली [४ जीर्ण] IS, व्यास (सं), व्यास (सं), VS, SRRU, SSH; च [को] व्यास (सं).

The benefit of existence (extends) so far as one’s condition is independent; (if) they who are reduced to a dependent condition live, who (are) dead? (F. Johnson’s translation).

7926

एतावलय नल्लुस्यायो भोगीकुष्ठान्तित्वायायः।
आरोपितं युध्व निरिते समाब्दुः
अनानारक्षितमेवमुः॥

(अ) Kum 1. 37. (Cf. A. Scharpë’s Kālidāsa-Lexicon I. 3; p. 29).

(अं) Alankāratilaka (KM 43) 22, KāVā 18. 9 (ब only).

(a) श्रीम or श्रीरित [श्रीरिन्] Ragh (var.).
(b) काजिन्हे Ragh (var.).
(c) निरितने Ragh (var.).

Upajati metre (Indravajra and Upendravajra).

The beauty of hip the suitable place for girdles, of the unblamed one, can be imagined only by this, that Śiva the lord of the mountain took it in his lovely embrace (after marriage) unapproachable to common women. (H.H. Wilson’s translation).

7927

एतावलिः कार्यं न तद्धेष्व तो कुलार्थताम्।
कर्त्तव्यानां परा कार्त्ता नेवानां विपूलं बहुदुः॥

(अ) SRRU 1012.

By the successful accomplishment of this action alone please do not consider that we are satisfied [grateful] the highest limit of actions to be done, it is not indeed possible to know. (A. A. R.).

एतावलय पुस्तः: see No. 7933.

7928 एतावलय सरसी सरोत्तमस्व कुर्यं
सिद्धायम्: सप्तिव बहिविनिर्माणं यत्।
सौरस्यं विकस्यनिर्मितिरिवाधास्य
तत् सर्व विनकारक्ष्यमापनति॥

(अ) Ava 61.

(अं) RJ 332, Any 5. 42, SR 209. 7, SSB 585. 9.

(a) एकादशमल्लयम् [सरोर्] Ava, SR, SSB; सरोर् RJ.
(b) सरसी विनिर्माणो बहिविनिर्माणो Ava, SR, SSB.
(c) यामोदो [सरो] Ava, SR, SSB, RJ.

Praharshini metre.

This alone is the duty of a lotus in a tank that breaking through water it has to come to the surface now; fragrance, blossoming and the residence of the goddess Lakṣmi,—all these, they say, are the duties of the sun. (A. A. R.).

7929 एतावदेयः पर्यां निरोकात्साहायतः।
न तस्य चित्रयते कर्तिवन्न चित्रयते सौरस्य कर्तिविन्यः॥

(अ) SRHt 269, 18 (a. Brhatkathā). This alone is quite satisfactory and sufficient to a man who has renounced and lives all alone in a place; no one belonging to him ever dies, but he dies for the sake of someone. (A. A. R.).

7930 एतावदेयः हि फलं
पवित्रं ज्ञातस्य स्वरुपः॥

पदार्थस्य न पुरुषार्थः
वामुत्त्ये विषम्वधः कर्तितं॥

(अ) Dvi 80.
Aryā metre.

This result alone is quite sufficient to one who has the strength of true knowledge, if he sinks not in despondency during troubles nor become wonder-struck at prosperity. (A. A. R.).

7931*  
एतायनेत संमयवययः  केतकीस्यार्थः  
हृद्युपायनं सततमहर्षः स्वं सर्वंसंवर्गः ।  
देवविखयस्य महुष्य नियन्त्रणं कानने केतकीकरामरः  
एवं दिनामानुवय विशां कीर्तित:  कपटक्षेत्रं ॥

(श) SMH 11. 68 (SMH [KM] 11. 56).  
(अ) समयवययः: SMH (KM).  
(ब) हृद्युपायः SMH (KM); हृद्युपः (sic !) SMH (var.) (hypermetric).  
(द) "हृद्युपः" SMH (KM); कपटक्षेत्रः SMH (var.).  
Mandakrānta metre.

All this time you spent your days sporting in the lap of kesara-flowers; you captivated the hearts of she-bees always by buzzing about in lakes; due to (adverse) fate, oh! bee, you have now fallen in a forest of ketakī-flowers and hence suffer this pitiably state of being stuck in their thorns. (A. A. R.).

7932  
एतायनेत्वं यद्य  
पञ्चमलोकिशम्यतं ।  
यो मूलशोकहृत्यायां  आत्मा शोभित हृत्यति ॥

(श) BhPr 6. 10. 9.  
(आ) SSap 466.

That is the eternal dharma under the influence of which people become sorry at the sorrow of creatures, and happy at their happiness. (J.M. Sanyal's translation).

7933  
एतायनेत्वं पुष्कः  
हृद्युपायं सत्यति ।  
याबलच कुप्यात्मन्यो:पथ्य  
कुर्यादृ बहुगुणं ततः ॥

(श्र) SRRU 143 (a. MBh), IS 1453.  
(ब) एतायनेत्वं पुष्कः MBh (Bh) 1. 145. 14, SRRU; स एव गुणो लोके MBh (Bh) 1. 145. 14 (var.); एतायनेत्वं पुष्कः: MBh 1. 150. 13 (var.).  
(द) हृद्युपः MBh (var.); नरम: [ष] MBh (var.); दृष्टिकों ते यथावति [न] MBh (var.).  
(व) प्रभुविहारः यद्याय अवर्द्यायः (ष्म्ष) MBh (var.).  
(स) प्रभुविहारः ततः: MBh (Bh) 1. 145. 14, SRRU.

He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. (P.C. Roy's translation).

7934  
एतायनेत्वं पुष्कः  
यज्ञायात्मा प्रजेति हृ।  
विधा: प्राहुसू तवं चैतं संसारः स्मृतायान। ॥

(श्र) IS 1454.  
(ब) प्रजेहु च Nandana's commentary.

He only is a perfect man who consists (of three persons united): his wife, himself, and his offspring; thus (says the Veda), and (learned) Brāhmaṇa-s propound this (maxim) likewise: "The husband is declared to be one with the wife." (G. Bühler's translation).

7935  
एतायनेत्वं पुष्कः  
यद्यवर्त्त्य वधवीरः ।  
समायात्म निरस्वर्ध्वः  
नेव र्युः न पुनः: पुनः ॥

(प्र) MBh (MBh [Bh] 5. 131. 30, MBh [R] 5. 132. 32-33, MBh [C] 5. 4525-26),
एतास्‍ चढ़ियं—एतास्‍ चढ़लयं

(प्र) IS 1455.
(c) हि [व] MBh (var.).
(d) पूराणं [९° second] MBh (var.).

A man is a such only so long as he exhibits anger and intolerance (of lowly condition); if he has क्षमा� [patience and forgiveness] and is free from anger, is he not a woman again and again? (A. A. R.).

एतावान् पुरुषस्तवः: see No. 7933.

7936
एतास् चढ़ियंयकता
हरिरस्तु कपन्तस्: समताः वा।
संसारकर्मानां
विष्या विद्यातमनं !

(ब्र) Kal 10. 6.
Aryā metre.

These thirty-six fine arts are possessed in due order or completely by those who are deceived by worldly life on those who want to deceive the world; but it is true accomplishment only in the case of really cultured people. (A. A. R.).

7937*
एतास् चढ़ीवेषेदास्मिनविद्वाररस्तस्यकर्मांकस्यकञ्चनालौप्रयम्।
उद्वृढ़जीवभस्मात्वविविकल्पस्यकर्माः: पारमारणां
संहित्यो दोर्योपोतिच्यविनिजनितपुष्कायां तथंकचिन्तिन।

(प्र) Skm (Skm [B] 2003, Skm [POS] 5. 1. 3) (a. Śārāṇa).
(a) "गुप्तो" Skm (POS).
Sragdharā metre.

These women of the common villagers with their necks bent by the weight of their ample bosoms having dark and glossy nipples, swaying to and fro in the course of pounding with pestles incessantly at this moon rise and having their rows of bangles moving to and fro in the swinging movements of their hands are pounding rice, with their mouths busy with songs sung in a loud voice. (A. A. R.).

7938
एतास्‍ चढ़लयसंहितिमिकलयस्—
संकार्यापरावहुराराजस्यः।
कुञ्जिविन्दि कल्य न मनो विवयान् तथषयो
विधसत्यमहरीपिद्युतीश्वासिन्तां।

(स) BhŚ 80.


(a) एकाशः BhŚ (var.); एक (or एकः) स्वद्
SR, SSB; सन्हलं SH, SR, SSB; "वाक्तित" or "संतति" BhŚ (var.); संहलितृसंहलित- (sic !) SH; सेवलोच्छण ("लेख") or सेवलोच्छण-
BhŚ (var.).

(b) संरक्षः SH; "अ गार" or अपराकः ("रिर") or
"कुर्दारः" BhŚ (var.); "रघुनाथ" or "पराजित" or "रघुकाल" or "उवाजित" ("मूर") or रघुकालोर वराहुकालो
BhŚ (var.); "रघुप्रभा: ("सा अ गार" or "शुक्र") BhŚ (var.), SH.

(c) कुर्दाल् BhŚ (var.); विवण्ड or विवण्ड or (अ)पि वण्ड or (अ)पिवण्ड BhŚ (var.), तथषयो or तरषयो: BhŚ (var.).

(d) विश्रः BhŚ (var.), SH; विज्ञान or विश्रः or विज्ञान or विश्रः [वेढ] BhŚ (var.); विश्रः SR, SSB; सेवलोच्छण्यो: BhŚ (var.); सेवलोच्छण्यो: BhŚ (var.), SSB.
Vasantatilaka metre.

There is none whose mind is not subdued by the artless glances—like those of frightened fawns—of those youthful and lovely women, the melodic jingle of whose loose anklets and waist-belts has already put to shame the sweet-toned swans (P. G, Nath's translation).
7939

By this time the early dawn, with their fingers busy counting the price of the household cores bought in the market. (A. A. R.).

7941

These women are running with eyes directed towards the setting sun, adjusting hastily the ends of their dress slipping from their shoulders, jumping over short-cuts as they are afraid of the arrival (at home earlier) of the farmers gone to work
Charming are these days, friends, with snatches of clouds variegated by sunlight, with the rise welcome like a combination of ketaki-flowers and the darbha-grass; the quarters are resounding with the songs of boys riding the oxen that are pleased with the abundance of grass and sprouted paddy fields at the outskirts of the villages. (A. A. R.).

7945*

एते कि नन्द मायेश तरवस चरवस्युखोकोरकारः
कि या कालहवातिकेमन्योढ्यस्यायमी कोल्लितः ।
निल्लु कुल्लिन्तिहित वहीर सार यन्त्रे पंतने
नानानिउंदतैरवर्ष हुत इव सद्यः सनुभीलितः ॥

(श्र) SSB 253. 25.

Sārdulavikṛdita metre.

Are these really trees with masses of flowers swaying (in the breeze), or is it a part of woodlands that is charming, where the cuckoos (sing merrily)? Oh! wonder, where are those barren grounds hidden, where my town is situated? How have all these charms of streams (and waterfalls) suddenly disclosed to my view? (A. A. R.).

एते कुंदिकोणोपि see No. 7662.

7946*

एते कूवचकरः सक्कुंदलाकरकणाट्सीमसेतीनि-
हस्ताक्षरवल्लग्नितः श्रतिभवेन प्राणातः परामुन्नितः ।
तेन विद्वान पिल्लियत्वक्रमंत्रा महाराज्यम्
श्रुष्णः शोभिते विद्वान् परितः कुव्वतवापराधः इव ॥

(आ) Any 144. 29.

(द) कूवताः Any; (suggested change कूवत्सा)।

Sārdulavikṛdita metre.

These tufts of hair which had attained a high position by being fondled daily by the hands of Kannāṭaka ladies, resounding with the jingling sounds of their
bracelets, are now falling on the ground
cut off by the scissors that move quickly
in the hands of the sinners of barbers, as
offending sinners cut down by sharp
arrows fall on the ground. (A. A. R.).

7947*
एते केलकणिले-एते चन्द्रशिला

7949*
एते गोरे नवायिनि कामवहनी सीताचिन्यो घना
बाता: सीतकृश्यो मतः क्रमण दूस संताप्यस्पे तथेऽपि
इत्य च बुधवारोपरिततेऽस्मिन् वचोभिकृत्वा
अद्यायुमयमनविनि काननसुका: सो मल गिरिस्वलयान् ॥
(प्र) SkV 1586.

7948* एते चेतुण्डिलमुथं चंद्रशिलान्
These rays of the moon [the cool-
rayed one] possessing the faint lustre of
the pollen of ketaka-flowers and worn out
by old age have now reached the
shore of the western sea; and these rays
of the sun welcomed by the glances of
the clusters of blossoming lotuses are in
the prime of youth and excite the rāga
[red colour or: love] of the práci [eastern
quarter or: a lady of that name]. (A.A.R.).

7950* एते चन्द्रशिलाला मधुरयमाना
These winds of the rainy season,
enjoying [fondling] the faces of bold
city damsels under the pretext of re-arranging
their fluttering tresses and carrying the
fragrance of the tips of ketaki-flowers
and also carrying along the hum of
swarms of bees that frolic in the interior
of the kadamba-flowers in full bloom, now
hasten the (home coming) separated
lovers. (A. A. R.).

This is Mount Mālayavān, where forest
parrots / distress the sages even now,
repeating / in words passed down for
generations: / “Oh! Laksmana, these
clouds, with Sitā absent, / excite within
my eyes the pangs of love; / these winds,
though cool with drops of rain, / but
make the longing of my heart burn
fiercer”… (D. H. H. Ingalls’s translation).

(प्र) Sr 324. 50 (a. JS [wrongly ; see No.
7948]), SSB 186. 50.

7950* एते चन्द्रशिलाला मधुरयमाना
बन्धुदयप्रक्षुरः
- सत्वात्मकेयः अनुतापति रत्नकुर्वेशे पर्वताः ।
ये यमुनमदवागः किंतु निर्मिति "प्रस्व त्येऽर्तितः:
शयमा सयमाविवाहिदिविदिव:। बरलित कोजस्य: ॥
(प्र) SkV 1578. (Cf. HOS 44 ; pp. 572-73).

(०) शयमाविव ग° SkV ; शयमाविव ग° SkV
(var.) (hypermetric); सकरलित SkV.

7950* एते चन्द्रशिलाला मधुरयमाना
बन्धुदयप्रक्षुरः
- सत्वात्मकेयः अनुतापति रत्नकुर्वेशे पर्वताः ।
ये यमुनमदवागः किंतु निर्मिति "प्रस्व त्येऽर्तितः:
शयमा सयमाविवाहिदिविदिव:। बरलित कोजस्य: ॥
(प्र) SkV 1578. (Cf. HOS 44 ; pp. 572-73).

(०) शयमाविव ग° SkV ; शयमाविव ग° SkV
(var.) (hypermetric); सकरलित SkV.

These mountains made of moon-
stones rush / with torrents formed of
liquid / which from their every part pours
forth / at appearance of the lunar
warmth. / Upon their highlands where
the joyful peacock wakes / the [black
koyaśā-śi?] sitting in nameru-trees / cry
out with broken voice as deep as thunder.
(D. H. H. Ingalls’s translation).
These and other faults, many of them, manifest themselves in a king who is (very) soft, and also in one who is in love, oh! Yudhishthira. (A. A. R.)

These methods cited here¹ are often used by kings / to capture the hearts of his people's wives / but a monarch who loves his subjects / and wishes to see them prosper / never indulges in such deceits; for a king who has conquered the six enemies of humanity — becomes the master of the world. (Swami Rama-krishnananda's translation).

1. Of winning the wives of other men.

These princes [the sons of the lords of the earth] such as Bāhamśena, Arjuna and others, all equal Indra; (they are) brave, devoted to truth, brilliant like the sun and are helped by Lord Kṛṣṇa; they were seen in the world with begging bowls in their hands seeking alms like low persons; who is competent to wipe off the line of fate drawn by the hand of the Creator on one's forehead?
7956

एते चूतमहीश्वरः विवर्तनातः परवरारः
एते प्रवर्तनाः सङ्कुक्तिकल्पयोजितेऽद्वितीयाः।
एते विनिर्देशिनां विषयं मोहिन्योऽस्त्राणि।
काहं विचारमयभि कुः न यद्य सर्वमे वामो विधि:।

(प्र) SkV 759 (a. Vākkuṭa), Kav 472 (a. Vākkuṭa), Skm (Skm [B] 973, Skm [POS] 2. 100. 3) (a. Vākkuṭa), Prasanna 158a, AB 523. (Cf. A. B. Keith, A History of Sanskrit Literature, p. 204).

7958

एते ते विचारतसंवर्तितमः सांस्कृतिकारणास्यः
प्रेतिङ्गं च चात्मकात्मकारणास्यः द्वितीयाः।
यथास्वेव विनिर्देशिनां विषयं द्वितीयाः
प्राचीनविशिष्टतः स्थिति परितः केशवरः भृगुः।

(प्र) SR 140. 5, SSB 457. 36.

कृत्तिकारण विषये

These waterfalls of mountain torrents in the valleys are smiling with their moving fly-wisk-like sprays as the waters are dashed against huge rocks in the mountain-clefts; (on hearing the noise) of the waterfalls the lions move about roaring fiercely, causing the regions to be strewed with lotus-stalks slipping from the mouths of elephants in the bowers. (A. A. R.)

एते ते चक्रवर्तयः: द्वै संहिता: कृत्तिकारण मेकराः।

7959

एते ते विचारत वियोगवर्तयः यूरोपलक्षितमाध्यमः
विचारविषया विद्याधाराविद्वाराविनांतिको नीतिभावान्तिको
एते विचारविषया विद्याधाराविद्वाराविनांतिको
च्योतिज्ञानसंवर्तितमः सांस्कृतिकारणास्यः

(प्र) Skm (Skm [B] 1298, Skm [POS] 2. 165. 3) (a. Rantideva), AB 521-22.

7960

कृत्तिकारण विषये

Thick with debris of birds' nests / and sweeping with them heaps of dust, / shaking the trees, where the birds sit helpless / at the trembling of the branch, / these gales play also with the lids of cisterns: / tipping them up, making them dance / and dropping them; then striking, knocking, prying them loose, / tossing them up and whirling them around.

(1982)

D. H. H. Ingalls’s translation.

7961

एते ते चूतमहीश्वरः विवर्तनातः परवरारः
एते प्रवर्तनाः चात्मकात्मकारणास्यः
एते विनिर्देशिनां विषयं मोहिन्योऽस्त्राणि।
काहं विचारमयभि कुः न यद्य सर्वमे वामो विधि:।

(प्र) SkV 1172.

कृत्तिकारण विषये

Thick with debris of birds' nests / and sweeping with them heaps of dust, / shaking the trees, where the birds sit helpless / at the trembling of the branch, / these gales play also with the lids of cisterns: / tipping them up, making them dance / and dropping them; then striking, knocking, prying them loose, / tossing them up and whirling them around.

(1982)

D. H. H. Ingalls’s translation.
These are the days (appearing) long to separated lovers, when the rivers overflow their banks and the sky dark with clouds similar to peaks of the Vindhya mountain, and fragrant with (winds wafting the pollen of) nīpa- and arjuna-flowers; observing his mate dispirited as the time of laying eggs has approached with the need for a nest, even the crow is busily engaged in collecting pieces of twigs with the tip of its beak. (A. A. R.).

7960* एठे ते बिवसास् न एव तवक्षु ताश्च प्रगति विख्यात्
तव जैय सय्यन साक्षीक्षलस्स तेषु सच्छ्वा निष्ठा।
दहात: सोपक्पि क विद्विणो मृतिहृद: सोपक्य सदलालितो
हा तारण्य चिन्ता तवाश्च सक्तं पालसभारवेत॥
(अ) Bhś 440 (doubtful).
(a) कुतवसास्शंस्विवानता: [लः तः प्रः] Bhś (var).
(b) तु देवसय्यन साक्षीक्षलस्स...शिपा Bhś (var).
(c) वायुर्षास्वलितो मनयज: पंचेषु संदीपितो Bhś (var).
शारदुलविक्रिदिता metre.

These days are the same, the same the trees, and these bold women are very similar, the same the mango grove resounding with the cooings of the cuckoos; the nights are the same with (bright) moonlight, the same is the southern breeze of the spring that takes away one’s firmness; oh! youth, without you all these appear a burden of a (big) bundle of straw. (A. A. R.).

7961 एठे ते दुर्लभक्रमिनित्यमपिममिच्छवः
कादम्बन रजोमरण कश्चु भवति जवालिता।
वाशारामसिद्धस्रवरस्विश्वमहामारकः
श्रोमकोक्ताद्ध्वपत्रध्वपस्वेदयनाप्राप्तिः॥
(घ) ŚP 3882 (a. Kṛṣṇapilla), JS 224. 32
(a. Kṛṣṇapilla), SR 342. 78 (a. ŚP),
(b) पञ्चासिण्य: JS.
(c) "निमुद्" ["निरह्"] ŚP, SR, SSB.
शारदुलविक्रिदिता metre.

These strong winds, putting an end to the distress caused by the regular approach of summer that is difficult to overcome, now blow obstructing the quarters by wafting the mass of pollen of the kadamba-flowers; they carry the water drops falling from the lap of the sky which is rendered dark by the mass of clouds which completely pervade it. (A. A. R.).

7962* एठे ते पुराता मयुष्मयः: प्रोक्तवण्डावानल
छालागिरिकोरकर्षिणुनन्धमवयः: शाखिनः।
तानितालालवीयः बिद्विगुणो दुर्लभस्मालिन
चोदिन्तिन पयोव गन्तुपितं वेलानिविन्दुमणि॥
(आ) Skm (Skm [B] 1939, Skm [POS] 4. 60. 4) (a. Yogēśvara or Yogoka in Skm [POS]), cf. Kav p. 77.
(c) ब्रवीतीर्यं [ब्रवः] Skm (var.); दुत्तीर् Skm (B) (printer’s error).
(d) वेलानिविन्दुं Skm (POS).
शारदुलविक्रिदिता metre.

These are in front of you the trees growing in the sandy region, whose leaves are getting dried up by the blazing rays of the sun and burnt by the flames of a raging forest conflagration; disregarding these (trees) that are in distress it is not proper on your part, oh! cloud, to go to the trees that are well drenched by seasonal rains¹, by sporting with strong winds that are of a bad character. (A. A. R.).

1. Or trees growing on river-banks or sea-shore.
7963

Here blow these breezes taking delight in the valleys of the Malaya mountain and the preceptors giving lessons in sportive dancing to the branches of the (sandal) trees, the close relatives of the god of love and resounding with the humming of the beloveds of bees that are intoxicated by (sucking honey in) the mango flowers— alas! the pity of it, they spread everywhere causing danger to the lives of the young wives of travellers. (A. A. R.).

7964

These things such as the autumnal moon and others whose effulgence is similar to your face reminds me of you who ever reside in my heart; you are the mistress (of my heart) and hence you may abandon me; but abandon these, for it is not proper, beloved, that you should assail me with your rivals that are definitely inferior to you. (A. A. R.).

7965

With this my body worn out by old age which has powerfully gripped me with wrinkles and made me bent (at the back) I take two or three steps with difficulty, just as Lord Viṣṇu who bound king Bali in his dwarfish state, but who, expanding in body, took two or three strides causing trouble to him [Bali]. (A. A. R.).

7966

In wintertime the children of the poor/ wearing old and dirty tatters on their shoulders, bodies quivering with goose-flesh, fight to get a spot of warmth along the sun-streaked wall. (D. H. H. Ingalls's translation).

7967

Here blow these breezes taking delight in the valleys of the Malaya mountain and the preceptors giving lessons in sportive dancing to the branches of the (sandal) trees, the close relatives of the god of love and resounding with the humming of the beloveds of bees that are intoxicated by (sucking honey in) the mango flowers— alas! the pity of it, they spread everywhere causing danger to the lives of the young wives of travellers. (A. A. R.).

7968

With this my body worn out by old age which has powerfully gripped me with wrinkles and made me bent (at the back) I take two or three steps with difficulty, just as Lord Viṣṇu who bound king Bali in his dwarfish state, but who, expanding in body, took two or three strides causing trouble to him [Bali]. (A. A. R.).
Let these merchants, singing the praises of the numerous merits of the precious gem, shake their heads to and fro in evident approval; but, we, oh! gold, are the bards singing your fame; for you suffer the pain of being burnt [melted] by fire so that they [gems] may adorn and seat themselves comfortably with bright faces on the diadems of kings. (A. A. R.).

7969* 
एते नीतालस्य: नुसूरवर्मरणस्वरूपमयायेत: कन्योत्त्रेः 
बेडीयं जहुरपुलकी सिक्तितमायेत: मान्तिन: जहुरपुलक। 
कान्तारे जयेन्द्रतुत्वमुद्रितवनिव: स्वत: स्वामवासनमिति 
भ्रमणो दूरविन्यासहुग्रहतया यास्मिनीयासमक्रमः।

(a) नूसूर Kav (MS); "नुसूरवर्मरणस्वरूपमया" Skm (B) 
(b) कन्यो Skm (POS). 
(c) जहुरपुलक व्रिं" Kav (MS). 
(d) "स्वत: स्वामवासस्वरूपमया" Skm (MS), इव [इवे] Skm. 

पारवटविक्रिडता metre.

Within the wood the cuckoos charm the heart / with warbling of their throats grown strong / from eating of fresh mango buds. / What here pretend to be their eyes, / if but the truth were known, 
are sparks / fanned by the flames of Śiva's glance / from the coals of burning love. 

7970* 
एतमेवोत्त्रेः नुसूरवर्मरणस्वरूपमयाये तात: 
कसूर प्रवेदेऽमण्डायैः मुख्य समायासास्सीनितिराक्षपेण। 
अर्येःथर्येःस्म: इतःतथुपुलितकमरुवद्रमन- 
स्वामवासनमिति पथ्वकरणायं यास्मिनात्मानसकङ्गः।

(a) Naiś 12. 100. 
(b) Skm (Skm [B] 1554, Skm [OS] 3. 37. 4) (a. Kavipandita Śri-Harsa), SR 117. 282, SSB 407. 298.
(c) नुसूर Kav (MS). 
(d) "स्वामवासनमः नुसूर नुसूरवर्मरणस्वरूपमया" Skm (MS) (a. Kavipandita Śri-Harsa), SSB 407. 298; "स्वामवासनमः नुसूर (var.), Skm (but in some texts as above); "स्वामवासनमः सङ्क्रमः" Skm (SSB). 

(d) "दूरविन्यासेऽस्य ("दूर") Skm. 

पारवटविक्रिडता metre.

Lo, though the battlefield was crowded with onlookers, none could see the amazing dance of those dancers, the able enemy soldiers with their throats severed by this king; because there was a darkness caused by the battle-front's blinding streams of dust rising from the surface of the earth, quickly cleft by the movements of the hoofs of horses rushing at headlong speed. (K. K. Handiqui's translation).
... a man wishing well-being, should renounce from distance wealth which is the source of trouble. For trifling wealth a man is separated from his brothers, wife, father, mother and friends and becomes even an enemy of a very dear one at one with him. Being worked up and fired with anger for a mere trifling wealth, they casting off all on a sudden brotherly feelings and vaunting, soon leave and destroy each other. (J. M. Sanyal’s translation).

Sārdūlavikrīḍita metre.

Here blow the breezes from the bowers of the Tāpti river, whose warmth caused by the deep sighs of the wives of travellers is washed away by the sprays springing from the impetuous water-sports of village girls, and which resound with the loud music of drums in the form of the trumpets of elephants that sport freely therein. (A. A. R.)
Vasanta tilakā metre.

Here shine in front these holy hermitages with the rosy colour of the tender leaves which have inhaled the smoke of holy fires, pleasing and sweet-smelling, and with herds of deer that are at ease and pleased with the recitation of the Samaveda falling in their ears.

(A. A. R.).

These trees are quite praiseworthy for the purpose of (supplying twigs) for cleaning teeth; these (twigs) should be from trees that are thorny and milk-exuding and of the length of twelve finger breadths and free from injuries.

(A. A. R.).

These currents of the Narmada, / breaking through the Vindhyas and so deep / they reach to the lower world, bring terror. / They easily uproot, then cause to dance, / strike together, dash apart, set onward, leave and take, / swallow within their waves, then shiver and shake / the trees that stood upon their bank. (D. H. H. Ingalls’s translation).

Krishnakaṃṭha 2, 69.
you with a feast). (A. A. R.),
1. Or : rich men are only soft spoken but do not help.

(γ) Kum 6. 63. (Cf. A. Scharpè's Kali-
dāsa-Lexicon I. 3 ; p. 92).

(δ) Daś ad 2. 14 (p. 18), KHpk 409. 689
and 286. 440.

(β) "समुपपम् ("ता") ["ती"] Kum (var.).

(c) वेनारसीनो दृष्टिः Kum (SA).

Here is myself, here is my wife, and
this is my daughter, the life of the family;
say by which of us can anything be
done for you here. I do not say any-
thing about external objects (such as gold,
silver, etc.) because I regard them as of no
substance. (H. H. Wilson's translation
[slightly revised]).

These remedies (mentioned) for
bringing men under control are considered
as quite useless in the case of the wicked;
a wise man should avoid association with
them, if a person is powerful he should
vanquish them by force, or by employing
means which are deceitful like theirs.
(A. A. R.).

These are the words men alone as the
wealth, this world is mean with
hundreds of indigent persons and they
appeal (for help) in soft words¹; hence,
oh ! brothers, the birds [vultures], jackals
and dogs, come near, alas ! may it break
in a moment (so that my body may provide

(8) SkV 131, Skm (Skm [B] 263, Skm
[POS] 1. 53. 3) (a. Śubhāṅkara),
Prasanna 31a, AP 546, PG 252
(a. Śubhāṅka or Śubhāṅkara or
Śubhāṅga or Śubhāṅkara or Vasu-
deva), KH 108. 5–8, cf. Kav p. 113.

(a) विरहितं क्रिष्णा, KH; "स्त्रुतं क्रिष्णा", KH.

(b) खण्डनस्य Skm; विषट् KH; "विषोदयस्य"
[व ठ] PG (var.).

(c) वाहवः Prasanna; "विरहितं (विरह) ["विरह"
क्रिष्णा", KH.

(d) सर्वं [सर्वं] Skm (var.); शेषं क्रिष्णा
(printer's error), PG (var.); सर्वा

Śārdulavikridita metre.

"Oh ! Laksmana, these clouds distress
me who have lost my Sītā, / the cruel
kadamba-scented breezes cut me to the
quick." / So speaking, in his sleep, of
separation / suffered in a former birth,
may Hari, glanced at jealously by
Rādhā, bring you joy. (D. H. H. Ingall's
translation).

7982

एते वद्य तद्धनम्: ब्रह्मणभुवः
दीना: सत्म स्नु च वित्तरत्यत हाचः।
तद् ज्ञातः: धनिकसिंहासर्वमेष्या
कृत्यकर्मेऽविभाष सुशुचु अथवेत।

(8) Skm (Skm [B] 2293, Skm [POS] 5. 59.
3) (a. Mālāka).

(b) विस्तरामालार्य नेत्र: [विद् वात्] Skm (var.).

Vasantatilakā metre.

Here are we with the body alone as the
wealth, this world is mean with
hundreds of indigent persons and they
appeal (for help) in soft words¹; hence,
oh ! brothers, the birds [vultures], jackals
and dogs, come near, alas ! may it break
in a moment (so that my body may provide

(8) Skm (Skm [B] 1348, Skm [POS] 2.

7985

एते वद्यविलोचनाद्वः: सोढ्यशीतांतः:
प्राप्तः: दर्शसत्त्वस्य वसन्त प्रेमिकस्य बालरः।
वालमण्डु पृथाश्च द्रव्यन्यं देव समुपपमम्
आदित्व नक्षत्रकस्य मनिरुपमक्ष्यन्तयां
धृतः।

(8) Skm (Skm [B] 1348, Skm [POS] 2.
These breezes now blow from the western sea, having bearable coolness and similar to the bosom of charming-eyed damsels; the days are devoid of sports; where the love-god abandoning his (arrows of) ancient lotus flowers now takes up a different bow by fashioning the tips of the fresh kunda-buds. (A. A. R.).

1. Variety of jasmine.

The clouds shower water-drops, but do not rain men; the mountains give birth to meadows, but do not produce passionate men; the trees in the three worlds produce fruits, but do not begin to give men; oh! Creator, I speak in anguish; what have you done in the case of women that disgrace the family? (A. A. R.).

They [the sages] suspend their bark-garments higher up in the sky for drying for fear of the deer (nibbling at them); they find the water with which they had filled their water-pots empty at the time of religious worship; they go abegging to the trees for fruits with the bowl of their cupped palms; as for materials of worship the creepers near them furnish the flowers at all times. (A. A. R.).
Heroes in poetical compositions are of four kinds, the kindly disposed, ever courteous (though not very faithful), the faithless and the rude, and the deceitful (to the heroines); I shall now give illustration of each of them¹. (A. A. R.).

1. For illustrations see SMH 10, 7 sqq.

7990

Who have not heard of [lit. placed in their ear] your qualities which constitute the place of birth to autumnal moonlight, the brothers of the milky ocean, the friend of Śeṣa, the great serpent, spreading lustre like a cluster of fully blossomed lilies, the friends who play together in the dust from boyhood of the moon, the relatives by marriage of the heavenly Ganges and the kith and kin of the mountain of snow? (A. A. R.).

7991

On these nine mystical cakra-s in the body¹ that sage who meditates one by one, the superhuman powers along with final liberation remain in his hands day by day. (A. A. R.).

1. Described in the previous verse of ŚP, verse 4360.

7992

If, oh! cloud, thou released not water on these trees devour’d by forest-fires fanned by fresh winds; release (ii) not; but why, pitiless one, hurlest thou a thunderbolt? (L. H. Gray’s translation).

7993

SMH 10. 6.

Arya-upagiti metre.
They charm the heart, these villages of the upper lands, white from the saline earth that covers everything and redolent with frying chickpeas. From the depths of their cottage comes the deep rumble of a heavy handmill, turning under the fair hands of a pāmara-girl in the full bloom of youth. (D. H. H. Ingalls’s translation).

7994
एते संप्रति चमनस्मर्मिनः निमच्छुमात्सश्चे
कान्तारे्णवस्तुनिश्चिता विश्वविद्वेदिद्विदा: ।
उत्सवलस्ततुकाराकान्तारेणतिवाचलुप्तोऽन्तोऽभिविश्वयाकारणकर्मिकाशिवायकाव्यस्वरूपोऽस्यास्तः ।
Śārdūlavikṛṣṭa metre.

These days now cause (by their very beauty) depression of the mind undoubtedly (to separated lovers), for, the bees are exhilarated by the fragrance of the land-lotuses in the forest regions and the travellers are assailed helplessly by hearing the cooings of the male cuckoos that have become vociferous in the mango trees which are now in full bloom.
(A. A. R.).

एते सत्यः पराः इस 7692.
7995
एते समूलसङ्कल्पायो राजते कुन्कोरकः।
शैलभूता लताकुण्डस्म आभिता इव तारकः। ।

These buds of the kunda-variety of jasmine shine, full of blossoming smiles, as though they are the stars taking shelter in the creepers of the kunda, afraid of the cold (high up in the sky). (A. A. R.).

7996
एते सिन्धुपतमा इति
गा मा शुद्धितु कुष्ठ विनिवासम्।
सिद्धार्थानामेवा
स्नेहोपद्यवृणि पातयति॥
(अर्द्ध) SkV 1296, JS 59. 25 (a. Śuci-gobhaṭa), Skm (Skm [B] 2176, Skm [POS] 5. 36. 1) (a. Gobhaṭa), SH 775 (a. Śuci-gobhaṭa), AB 378, SRRU 907 (a. Śatānanda), SR 56. 120 (a. JS), SSB 318. 122, SRK 25. 38 (a. Sphuṭaśloka), IS 7788.
(a) स्नेहया Skm, AB.
(b) गात [कुष्ठ] Skm, JS, SH, AB, SR, SSB, SRK.
Śāryā metre.

Place not your confidence in mean men / thinking that they bear you love. / Their love is like the oil of mustard: it brings on tears. (D. H. H. Ingalls’s translation).

7997
एते हि कामकलिता:
परिशर्लीनालिङ्गवंहुकारेऽः।
सुविछिन्नाः करिष्णो
कौऽते शिर्मयलाभः।॥
(अर्द्ध) Kal 3. 2.
Śāryā metre.

These elephants being attracted by love with the hum of bees attracted by the fragrance of the ichor and clearly manifesting the flow of rut are quickly captivated by the females. (A. A. R.).

1. Men who are addicted to love are easily made slaves by the attractions of women.
These physicians, by causing a burning sensation to the body, like separation from a beloved person, are unbearable; they are hard like days of summer, with plenty of त्रस्तम [greed or: thirst] and cause a sensation of getting dried up. (A. A. R.).

Clouds, harnessed in the lightning's gleams, / like charging elephants dash by; / at Indra's bidding, pour their streams, / until with silver cords it seems / that earth is linked with sky. (A. W. Ryder's translation).

These birds that are accustomed to swim in water are now sitting quiet and do not enter the water, as people, who are devoid of bravery, refrain from entering a battlefield. (A. A. R.).
एते: विषु-–एतेज्ञते:

8003*
एते: विषुमालावर्णकनिरालिनिमस्याणाः ।
संसर्गद्वारिविवर्तु गुरुगृहिणि: शोकते प्रवृत्तालिने: ।
एथामुलावर्णमसामग्रितविवर्तु स्वस्थद्वस्तययात ।
रक्ता कान्तिवावम्ब निर्यातमा विशुद्ध समालिन्ज्ञति ॥
(अ) Mṛch 5. 46.

शर्दुलविक्रिदिता मेत्रे.

The heaven is painted with the blackest dye, / and fanned by cool and
fragrant evening airs; / red lightning, glad in union, clasps the sky / with
voluntary arms, and shows on high / the love that maiden heart to lover bears.
(A. W. Ryder’s translation).

एते: सिद्ध न कुरुति से बालो वृक्षो शर्यरोगी।

8004*
एथारामसामस्याविवर्तु न नमो चलीका: शरतातित हय गजा: सीताति घाराएः ।
विशुद्ध काव्यविभिक्षेप बारीता प्रसादसंबंधितो ध्योत्सना धुङ्ललं केवल विवर्तिता।
प्रोत्साह मेघेहता ॥
(अ) Mṛch 5. 20.

शर्दुलविक्रिदिता मेत्रे.

Clouds, black as wet tamāla-leaves, the ball / of heaven hide from our sight; / rain-smitten homes of ants decay and fall / like beasts that arrows smite; / like golden lamps within a lordly hall / wander the lightnings bright; / as when men steal the wife of some base thrall, / clouds rob the moon of light. (A. W. Ryder’s translation).

8005*
एतेवें यदा गोयणमवचारमात्रामस्यानाहरेणः ।
नान्दिलु: सततिविद्याकाराएः सरस्वत: सजाता।
तत्तु कि प्रेमितस्यविद्याधं हा हा हृदयो वक: ।
प्राणवृत्त प्रावृत्तिः ब्रजीति सार्दी: क्षारे कर्ते प्रलयम् ॥
(अ) Mṛch 5. 18.

(भ) AIK 409. 5-8.
(ब) प्राणवृत्त AIK.

शर्दुलविक्रिदिता मेत्रे.

As dark as elephants, these clouds alone / fall like cruel dart — / with streaks of lightning and with white birds strewn — / to wound my wretched heart. / But, oh, why should the heron, bird of
doom, / with that perfidious sound / of “rain! rain! rain!” — grim summons to the tomb / for her who spends her lonely
hours in gloom — / strew salt upon the wound? (A. W. Ryder’s translation).

8006*
एवेवेन्द्रुपालविद्यालिनिद्वारास्याणाः ।
नारीणा नयनरक्षकमसाधनस्य धातः आकृतु: ।
हररस्यस्यध्वनितलवम्: कुर्वेवलीनालिनिभिः
केलिज्ञमचुङ्वतनिविषुप्रविचितमः शीतखुलेनस्वभिः ॥
(अ) Skm (Skm [B] 384, Skm [POS] 1. 77. 4) (a. Surabhi), cf. Kav p. 115.

शर्दुलविक्रिदिता मेत्रे.

Like the waters of the Gaṅgā un-mixed with those of the Yamunā, like the
eyes of ladies untouched by collyrium, similar to lotus-stalks which are not
smeared with even a particle of mud, like pearl-strings without the shine of
sapphires, and like the kunda-jasmine flower without the bees settled on them,
is the world now beautified by the spreading light of the moon. (A. A. R.).

8007
एतेज्ञते: किमिद बहुनिमिनिगिमि: कि तु मने मात्रम्: कोष्ठ प्रभवति जगवेकर्षेऽ न शेष: ।
यस्मिन् गोरीयुक्तचवतोऽकुकुमस्तास्यक्रोऽ।
क्षेत्र चालोहरिति रविभूति हारवल्लिक्षाः ॥
(अ) Anymuk 59.

Mandākranti मेत्रे.
Of what use are the numerous serpents that are born? There is only one, methinks, that remains who is honoured in the world and that is the (mighty serpent) Śesā; for, by him the chest of Lord Śiva, which is smeared by the fragrant unguent of saffron from the well-developed bosom of Pārvatī, is deprived of the lustre of a pearl-necklace (by supplying its place well). (A. A. R.).

What things have been ordained by them, whether they be pleasing or otherwise, they should surely be carried out by those in fear, ever vigilant, if they wish to live happily. (A. A. R.).

Is there fragrance, oh! sandal tree, by these encircling southern breezes? We say, it is the youthful bee who buzzes all around and brings that fragrance; for, he robs the honey from the mango, lifts the fragrance from clusters of lotuses and jasmine, and, hovering over the temples of (ichor-shedding) elephants, brings it with his mind full of joy. (A. A. R.).

These two hands of Śrī-Rāma which have struck down the beauty of the row of plantain-stems of the heads of the ten-headed demon [Rāvana] and which are marked with the thickly red saffron paste adorning the pot-like bosom of Śītā [the daughter of the Videha king] and which represent the beginning of the good sacrifice for the protection of the world—may they, that are of great value, grant you welfare in abundance. (A. A. R.).
Abandoning this lotus which is rich in drops of honey in fully blossomed flowers, why do you, foolish bee, fix your mind in the *japa*-flower which is only rich in worthless bright colour? (A. A. R.)

By conquering these, everything was conquered by Saruta, the great-souled one; remembering this, a king should abandon all the six faults (of *kāma*, *krodha*, etc.). (A. A. R.)

By these days¹, to a (good) disciple the preceptor should give weapons [*lastra*-s], having propitiated the gods with gifts and religious ceremonies in the sacred fire in the manner prescribed by the scriptures. (A. A. R.)

When (the good results of) the *yoga*-s are destroyed by these (careless ways), all the supernatural beings return again and again causing terrible calamities. (A. A. R.)
Reclining on a bed of castor-leaves, producing sweat, with the big regions of her hips, a meeting with the farm-girl removes the fever of passionate love, just as the dhaliPuti-treatment, covered by castor-leaves, producing perspiration, big enough to cover the region of the hips, removes the pangs of (unfulfilled) love. (A. A. R.)

When signs [streaks] resembling the seed of the castor-plant are seen in a particular sword, that one is called mahiśa, having the colour similar to a dark cloud. (A. A. R.)

Just as no wood-work can be done with the castor-oil-plant, or with bhiṅga- or arka-plants, or with reeds, though one collects great quantities of them, so there is no way of using fools. (F. Edgerton’s translation).
8025-26

Thus situated as I am, I know not now what is proper, that this is the proper remedy, that thus should a thing be accomplished, that this is the authority in a given situation. Oh! divine mother, the witness of all our actions in the world! I have not the strength, what am I to do?

(A. A. R.).

8029

People say, 'Indeed, sandalwood is cooling'; but to hug a son is cooler than sandalwood.
this talk of 'being born of mud'? If there are guna-s [virtues or : threads], why are there chidra-s [holes or : quarrels]? Friend lotus-stalk, really we do not know the real nature of yours. (A. A. R.).

8031

And... Viewed from inside: the Way of the Supreme: The Lord is the cause of water-releasing clouds by means of your mirages: for this reason you are to be detested. (A. A. R.).

8032

... (the king) should prevent thieves who are not known as thieves, such as traders, artisans, actors, mendicants, jugglers and others from oppressing the country. (R. P. Kangle's translation).

8033

Thus understanding (these principles) the king should choose his officers who are efficient, born in noble families, possessing valour, strong and competent, devoted and hailing from hereditary families. (A. A. R.).

8035

and... SkP, Nāgarakhaṇḍa 184. 43.
Thus understanding these principles, oh! good souls, a person who has intelligence should perform such actions during daytime which will result in sound sleep (for him) at night. (A. A. R.).

1. Good deeds.

... (thus) the king should protect produce-forests, elephant-forests, irrigation works and mines that were made in ancient times and should start new ones. (R. P. Kangle's translation).

... the way of woman's heart, which is a thing full of hate, indiscriminating, prone to be base, is difficult to fathom.

And thus good fortune comes spontaneous and unexpected, as if pleased with them, to those of noble soul, who do not swerve from virtue and who conquer anger. (C. H. Tawney's translation).

... foolish persons become the objects of ridicule in the world, and do not succeed in their objects; but wise persons are honoured. (C. H. Tawney's translation).

... (thus, oh King,) there never dwells in the minds of courtiers even an atom of truth, unalloyed with treachery; so a man who desires prosperity should not take pleasure in them, as their society is only to be gained by the wealthy, any more than in uninhabited woods to be crossed only with a caravan. (C. H. Tawney's translation).
So you see that in this world fools will not even do a part of a task to the best of their power, if they are not able to complete it altogether. (C. H. Tawney's translation).

8045
एवं दिनहरू संप्रामे हर्षवन सुभद्रातम ।
अयुर्वर्णिनितावेय हर्षवन सुभद्रातम ।
(अ) मानसोल्ला 1. 2. 1219.
(प्र) SRHt 164. 13 (a. मानसोल्ला),
SSSN 146. 13 (a. मानसोल्ला).
(a) समरे [स] SSSN.
(b) हर्ष संकउ SSSN.
(d) हर्ष वर्ण स्वर्णिनिता माना (var.); हर्षेतु SRHt, SSSN.

Thus having killed in the battlefield a wicked enemy, haughty with intoxication, one gladdens his own good soldiers with the music of instruments, celebrating the victory. (A. A. R.).

8046
एवं दिनहरू संप्रामे हर्षवन सुभद्रातम ।
अयुर्वर्णिनितावेय हर्षवन सुभद्रातम ।
(अ) मानसोल्ला 1. 2. 1219.
(प्र) SRHt 164. 13 (a. मानसोल्ला),
SSSN 146. 13 (a. मानसोल्ला).
(a) समरे [स] SSSN.
(b) हर्ष संकउ SSSN.
(d) हर्ष वर्ण स्वर्णिनिता माना (var.); हर्षेतु SRHt, SSSN.

... (thus) good fortune certainly befalls those of good dispositions. And transgression bring suffering even upon the great.

And the mind of women cannot be relied upon; it is not touched even by such a service as rescue from death; so what other benefit can move them? (C. H. Tawney's translation).

8044
एवं निश्चित स्वरूप लगि सिवेक-
बैरायदयाविपुरुषरिविबाधा: ।
साध्यो दुर वानविद्यत तत्तु कुल विशालं
वातलकरोपणिप्रव खशिवेनुखा ।
(अ) KSS 7. 37. 243.
(प्र) IS 1466.

Vasantatilakā metre.

Thus fair ones, naturally fickle, bring about a series of evil actions which produce true discernment, and aversion to the world. But here and there you will find a virtuous one among them, who adorns a glorious family, as the streak of the moon the broad sky. (C. H. Tawney’s translation).

8047
एवं निश्चित स्वरूप लगि सिवेक-
बैरायदयाविपुरुषरिविबाधा: ।
साध्यो दुर वानविद्यत तत्तु कुल विशालं
वातलकरोपणिप्रव खशिवेनुखा ।
(अ) KSS 7. 37. 243.
(प्र) IS 1466.

... a fool never leaves hold of his wealth, until his wealth takes leave of him.

8048
एवं पशुविपुरुष सिवेक-निविज्ञेमसी समो ।
यथा काठ च काठ च (Cr 802).
Thus should efforts be made to procure vehicles, bed, seats and food, a (good) place as well as decorative materials and all kinds of ornaments. (A. A. R.).

8051

(श्र) कःस्ति सर्वेष्य विदितः सत्वानुसारः।
तत कृतस्वभवेन सत्वः हीनं न बृहवले विषयः।
(श्र) कःस्ति 10. 66. 109.
(ब्र) वृण(ष)ते कःस्ति (कृष्ण). (Then) destiny produces fruit for every man according to his resolution. So a man should resolve; good fortune does not select for favour a man wanting in resolution. (C. H. Tawney’s translation).

8052

... ... ... ... ... ...
(श्र) कःस्ति 10. 61. 277 cd.
... men, whose minds are blinded by wealth, flinging away much to gain little. (C. H. Tawney’s translation).

8053

(श्र) कःस्ति रिपुस्त समस्याद्वारः
कृःपितहानिकतथर्वर्तमानः।
एकोपवन्यासमीपविशंभनसारः
वर्त्तवराधः ज्याति संयुग्मूलिन धीरः।
(श्र) कःस्ति 9. 54. 239.
(ब्र) कःस्ति (कृष्ण).
(क्र) रिपुस्त कःस्ति (कृष्ण).
(क्र) रिपुस्त स्तुणेभ्यं कःस्ति (कृष्ण).
Vasantatilaka metre.

... a brave man, though unsupported, conquerors, in the front of battle, even many enemies coming against him in fight, distracted with hate, and not considering the resources of themselves and their foe, and by his surpassing bravery puts a stop to the fever of their conceit and pride, (C. H. Tawney’s translation).
Thus being conscious of that which is higher than consciousness, / steadying the self by the self, / smite the enemy, great-armed one, / that has the form of desire, and is hard to get at. (F. Edgerton’s translation).

Thus even people who are well born, speak in this world in the presence of rich men who are wicked, due to the desire for securing wealth, when the kingdom is ruled by a man who is poor. (A. A. R.).

... (thus) in this world all the good and bad fortune that befalls all men at all times is earned by actions in a former life. (C. H. Tawney’s translation).

Thus a witless monarch knows neither how to punish nor how to show favour. (S. Bhaskaran Nair’s translation).
Thus should the smearing be done three times every seventh day; there then, throughout one's life the hair will remain dark having the shine of bees. (A. A. R.).

Thus, know that the other world [heaven] is transitory, as it is built up by one's own karma-s; it has the same characteristics of greatness and destruction as in the case of persons remaining in the mandala-s. (A. A. R.).

1. The circle of a king's near and distant neighbours or the charmed circle drawn by a conjurer.

Thus having brought the self under control he should always remain with a smiling face; he should abandon the knitting of eye-brows, he should speak at first (to put people at their ease) and ever remain as a friend of the world. (A. A. R.).
While the divine sage was speaking thus, Pārvati, who was by her father's side, stood counting the petals of her sportive lotus, with a downcast look. (M. R. Kale's translation).

8067
एवं विश्वास् विलास च सारं राज्येश्वरं नु किम् ।
... ... ... ... ... ...
(अ) KSS 6. 34. 213 ab.
... discernment and reflection are the main things in governing a kingdom; what is of more importance? (C. H. Tawney's translation).

8068
एवं विधानं गजाज्ञ नायान् बनारसीयं पावित्रः।
विनवं विनयवं कुमारं जुबावं परिपलवेत्॥
(प्र) SP 1594 (a. Palakāpya).
(अ) एवं विधानं SP.

Having captured such excellent elephants from the forest, the king should instruct them like disciples; and also take care of them as his own children. (A. A. R.).

8069
एवं विधियं भाषि न वेति विलेते
निवेद्यं कार्यं भवनं विमुक्तवेत्।
संस्कृतं विषवं निर्धमं पतस्य
चेष्टाविकं तत्त्वं निरूपणीयम्॥
(प्र) SP 2349.

Upajāti metre (Upendravajrā and Indravajrā).

Having clearly ascertained whether the purpose is possible or not, one should abandon (relying on) the bark of dogs. Then, when the dog has eaten its food and is at ease, its movements etc. should be carefully watched. (A. A. R.).

8070
एवं विकल्पवास्तव गुणान्वेकान्
समस्तप्रतिविरितासंवक्षान्।
विचुम्बकं न कदाचनामि
शास्त्रस्य पूजाः महतीं त्यजनं ॥
(अ) AS 209.

Upajāti metre (Indravajrā and Upendravajrā).

Understanding thus its numerous merits capable of thrusting aside all inimical sins, people with pure understanding never abandon the great worship of the acquisition of (true) knowledge. (A. A. R.).

8071
एवं विश्वरोपेण गद्यूणं श्रुद्धातकम्।
कोणों किमते यत्स्य न विश्वरः स उच्चवेत्॥
(अ) Mānasollāsa 1. 2. 1231.
(ब) SRHT 136. 7 (a. Mānasollāsa), SSSN 148. 7.
(ब) धातुनम् SSSN.
(ब) कृति स्त्रू SRHT, SSSN; यथू SRHT, SSSN.

Thus by the administration of poison which kills the enemies in a mean way, what is done by one who has become weak is said to be punishment by poison. (A. A. R.).
8072
एवं विषाणु विषव्रत्य विविधयोगम्
आपमतं हस्तस्वतमिथाय नि साधव्यम्।
गुप्तम्: वल्लकश्यभेषस्म महत्मेन
कल्याणमाध्यतं पशुपायास्तममन्यः।

(४) KSS 6. 29. 196.

Vasanatilakā metre.

... chaste women, enduring the dispensations of hostile fate, but preserving in misfortunes the treasure of their virtue, and protected by the great power of their goodness, procure good fortune for their husbands and themselves (C. H. Tawney’s translation).

8073
एवं हृदयं राजाः नु शिलोह्नेनापि जीवत:।
विस्तीतः यथो लोके तेलबिभुत्वमभिः।

(४) MBh (MBh [Bh] 12. App. 2. 74-75), Mn 7. 33, Vi 3. 97.

(४) SRHt 176. 62 (a. MBh), SSSN 79. 52 (a. Manu).

(a) एवं ब्रह्मणः SRHt, SSSN; नृष्णेः [रात्रि]

(b) मनुस्मृतिकोपजीवः SRHt, SSSN; ब्राह्मणः

(c) विवथेऽ वियथेऽ SRHt (suggested therein

(d) तेलबिभुतः MBh (var.).

8074
एवं वेधायम् कृपयाॆदृश्यं शाक्तुरुद्धिनिः।
ततः: प्रणाम्य मुखे धनुर्विधानम् निवेष्येत।

(४) SP 1741.

(४) संपूर्ण SP.

Thus should he pierce the target three
times when conchs and kettle-drums resound with their music; then prostrating before his preceptor, he should place before him his bow and arrows.

(४) SP 1877.

Thus should he be practised (archery) constantly till he has attained complete success (in hits); when the exercises are crowned with success, he should never touch the bow during the rains.

(४) SP 1876.

8075
एवं अष्टविविधु वाल्मिक: प्रणामते।
अनेक सिद्धेऽ व वर्षासु नेव यथूः धनुः करे।

(४) SP 1877.

Thus should he be practised (archery) constantly till he has attained complete success (in hits); when the exercises are crowned with success, he should never touch the bow during the rains.

Thus when the king conducts himself (righteously), even though he may have very poor subsistence, his fame spreads all over the world, as does a drop of oil on water’s surface. (A. A. R.).

8076
एवं संविश्च मनसा प्रस्थं कर्मफलोदयं।
मनोविवादमभिन्नतः शूरम् कर्म समाचारेत्।

(४) Mn (Mn[J] 11. 232, Mn [Jh] 11. 230,

(४) मनोविवादमभिन्नतः Mn (Jh), Govindarāja’s,

(४) मनोविवादमभिन्नतः Mn (Jh), Govindarāja’s,

(c) मनोविवादमभिन्नतः Mn (Jh), Govindarāja’s,

(c) मनोविवादमभिन्नतः Mn (Jh), Govindarāja’s,

Having thus considered in his mind
what results will arise from his deeds after death, let him always be good in thought, speech and action. (G. Bühler’s translation).
and of death which destroys all the association with goodness and strength, good people take up as remedy the sharp arrows in the form of the three gems (of Jina's teachings) and becoming calm in mind resort to the wealth in the form of the empire of the penance of Lord Jina. (A. A. R.).

Thus that which causes misery to all people, that very troublesome hunger, the fire in the belly—those who are able to quench with the pure water of contentment, they are the best of sages. (A. A. R.).

Thus having done all these (good things), that merit which has accrued to me, with the same I am able to quiet the various difficulties of all creatures. (A. A. R.).
(b) सहभागिनि: SSSN.

Thus having taken counsel with his ministers on all these matters the king should take exercise and taking his bath at midday, he should retire to the inner apartment for his meal. (A. A. R.).

8083
एवं सर्व्वाणी कार्यः रक्ता योगविविधतिः सम्राट् शास्त्रीं साधनं यत: ।
(श) श्री 4516.

Thus should the body be protected always wholeheartedly by one who has mastered the yogi; for, to attain dharma, artha, kama and moksha, the body serves as the instrument. (A. A. R.).

8084
एवं सर्वाणुः भूतेश्वरशिवारिधिः कर्तव्यः पाण्डुरलावस्त्र वर्धयम् हृदिम् ॥
(श्र) विषु-पुराण 1. 19. 9.

Thus towards all living beings the wise people should cultivate unswerving devotion in service, knowing that Lord Viṣṇu is immanent in all beings. (A. A. R.).

8085
एवं साधारणं वेदत्स अन्यायप्रभवः वायस्कः को विद्यामात्साधकत्वा हस्य जलानुपलेवत: ॥
(ह) BhPṛ 10. 10. 12.

This is the conviction of the ordinary people that this body originates from something unknown and also ends in something unknown. What wise man, considering the body as his own, shall say creatures for such an unreal thing? (J. M. Sanyal's translation).

8086
एवं सिद्धो श्रवेद्ये गोपी वधिष्ठात्वा निधिन्ते । कालं कला संसारं पौर्णेषाद्वृङ्खः शि: ॥
(श्र) श्री 4611.

Thus should a yogi become one possessing supernatural powers, overcoming through disciplined action, time which engulfs worldly existence, by his wonderful manly strength. (A. A. R.).

8087
एवं स्वायत्तुं सुधुः बाहुविकारिणेषु कुक्ष यानकं नातुच्छवेनं कुक्षयाव्याकरणं गा पर्यं तावतं क्रमसः ।
एवं नवं यतं स्वयं भुन्नेत्रायां वाच्याभानिना श्रान्वैवं परिपातनुं नितितलविखेत्रसायुक्तम् वालिकः ॥
(श्र) SkV 60, Skm (Skm [B] 26, Skm [POS] 1, 6. 1) (a. Yogeśvara), KavR 8. 25 (p. 38) (a. Nātyaśāstra), cf. Kav p. 78.
(a) एवं धारवः देवी Kavr कुक्षयाव्यान KavR.
(b) मातुरः नास्वा ("न चा") Kavr, कुक्षवास्तः Skm ; कुक्षवयान KavR ; नितितलम् [श्र] KavR.
(c) गोरीं एवंं Skm ; देवीं [एवं] KavR.
(d) सुधुमन्तु (सुधुमन्तु Skm [B] [printer's error]) [प] Skm ; लम्बतं Skm ; लम्बतः KavR.

Śārdulavikrīḍita metre.

"Pretty eyebrows! put your arm like this / and take your posture so. / Stretch not too high, but bend your toes. / See? Just look at me."
Thus Śambhu teaches Pārvatī / with voice-drum sweet as thunder. / May what he adds for rhythm of her dance, / the clapping of his hands, protect you. (D. H. H. Ingalls's translation).

8088
...
एवं स्वरोपः प्रकटोऽयुः आदेव न बुध्ये ॥
(श्र) KSS 10. 61. 264 cd.

... fools do not know their own faults, though they are patent to all men, (C. H. Tawney's translation).
8089

एवं स्वाभाविक प्रवृत्ति प्रति भ्रूणसूच्चिदेशस्वरूपम्
परमेव प्रतिनिधित्वम् पूज्या राणाः प्रति ।

(प्र) Mn 9. 16.

Knowing their disposition which the Lord of Creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them. (G. Bühler’s translation).

1. women’s.

एवं स्वचालनालुक्या see No. 8256.

8090–92

... ... ... ... ... ।
एवं हि कुलादे देव योगविवेकिन्यता ।
शिलाश्चत्वाचर्य मुहुर्य असांगविवेकि वि स्त्रयः।
तत्त्वज्ञात्र्यात्मकं रक्ष्या नारी सुविचारिना ।
रहस्यं सनन्त वक्त्वात्व निषिद्धातो यथा तथा ।
निषिद्धं च संस्कृतं स्वन्यात् ।

(प्र) KSS 10. 61. 167 cd–169abc.

This, prince! is how a woman behaves when overjealously watched, for the jealousy of the husband teaches the wife to run after other men. So, a wise man should guard his wife without shewing jealousy. And a man must by no means reveal a secret to a woman if he desires prosperity ... ... (C. H. Tawney’s translation).

एवं हि प्रवर्मो धर्मं: see No. 8132.
एवं हि भिन्नता राज्यं: see यथा झुपाताः: पयायोः.
एवं काजन विनिष्ठानासा see No. 8162.
एवं धर्मसूत्र सुप्रेमो see No. 8117.

8093
क्रियायात् सूचाः: हत्वा विनिष्ठायम्
स्नित्ति स्वच्छं च नास्ति वदति चोक्तरं ।

(प्र) KSS 10. 62. 203.

(a) "ममाय KSS (AKM).
...
fools, with their undiscerning hearts, turn things upside down, and ruin their own interests and those of other people, and give such absurd answers. (C. H. Tawney’s translation).

8094
एवमनेकविधि विवधाति
यो जननाष्टवात्तत्तन्मितम् ।
चेदितमनंजरणाविभिंनो
नेव शुचि न परत्युचि स: ।

(प्र) AS 590.
(a) "विवधि AS (var.).
(c) "विवधि AS (var.).
(d) सुचि [शुचि first] AS (var.).

Dodhaka metre.

Thus he, who does various kinds of actions which are the causes for his falling into the ocean of birth, gets pierced by the arrows of the god of love, and is happy neither here nor in the hereafter. (A. A. R.).

8095
एवमनयाययः बुद्धार्थं कर्मचिन्हायामं
तस्मात् तद्न्याययः कुर्याम् बकेनातः: हत्या यथा ।

(प्र) KSS (KSS [AKM] 10. 60. 234, KSS [KM] 10. 60. 233).
(c) कुर्याम KSS (AKM).
(d) बकेनातः KSS (AKM).

So you see that a deed done with an unrighteous mind is sure to bring calamity, therefore one should do it with a righteous mind, as the crane did to the snake. (C. H. Tawney’s translation).

8096
एवमयोगसंवारे बाणप्रयं योगस्मयति
स ब्रह्मलिङ्गेऽब्रह्मेऽ इथं कालति पापिश्व: ।
When death afflictst and torments the world like this, one should take refuge in fortitude and devote the mind to deliverance. (Raghu Vira’s translation).

1. Time.

Thus when a minister is not fully learned, though born of an auspicious noble family, he is not competent to grasp the pros and cons of counsel which consists of dharma, artha and kāma. (A. A. R.).
The sages, who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity. (G. Bühler’s translation).

When her lover was before her she became confused and did not remember the advice given by her friends, viz. “Oh! friend, in this manner you should wait upon Śiva in private, restraining your fear.” (M. R. Kale’s translation).

1. Parvati’s.  2. Śiva.

From these words of the reliable person, he believed in the manliness in Rāma, although wearing tiny side-locks of hair, like in burning power in fire (which leaves behind a black trail) although of the size of the indragopa-insect. (R. D. Karmarkar’s translation).

Dost thou dare show a wayward spirit here? Here, is this hallowed region? Take thou heed / lest, as the serpent’s young defiles the sandal, / thou bring dishonour on the holy sage / thy tender-hearted parent, who delights / to shield from harm the tenants of the wood. (Sir. M. Monier-Williams’s translation).

1. Hermit-woman.
So you see, my dear, that even animals, if they are of noble strain, do not desert a lord or friend in calamity, but rescue it from it.

But as for those which are of low origin, they are of fickle nature, and their hearts are never moved by noble feelings or affection. (C. H. Tawney's translation).

8106
एवेमेव नहीं ओब्येवे खलात
tva ka nuṣṭhīlabhāma katha. ।
पूर्वेवेवेव हि मुदुःशरोऽणः
कि पुनः प्रबलवङ्गुनेरति: ॥
(श) VS 428 (a. Prakāśavarsa), SR 59. 216
(a. VS), SSB 323. 224 (a. Prakāśavarsa).
(c) ॐ हि नामः VS; (suggested change:
ॐ रूपमः).

Rathodhdhātā metre.

Thus no man can live (happily) because of the wicked, what to say then when he [the wicked person] is the king's favourite? When even inherently, fire is unbearably hot, what then, when it is blazed by a strong wind? (A. A. R.).

एवेमेव मनुष्याणाम् स्वयमः प्राधिनारः गच्छन्;
8109
एवेमेव मनुष्येऽ
vibhavāsa nisparāagacchana
स्वयमः प्राधिकारिः ।
नवी गतिला यथा ॥
(श) P (PTu 26. 3-4 and 84. 30).

Thus indeed no trust should be placed in men who have committed innumerable actions in the past, just as in a river whose flood has subsided (for the time being). (A. A. R.).

8110**
एवेमेव हि योजेवस्वतः
roṣyaveda vibhīma nāː ।
वज्र कुरपम वा स्वयमे
गच्छेत् स भवन्ति हुः: ॥
(श) ŚP 2091.

Thus that man who grows an aśvatha-tree1 in the prescribed manner, or in whichever other place, he will (surely) go to the abode of Viṣṇu (after death), (A. A. R.).

1. The Indian holy fig tree.
Sragdhāra metre.

Here he wallows in the mud, crushes the lotus-plants, eats the shoots of the gundra-plants, digs up (for roots) the places where the musta-grass grows and moves towards the banks of streams eager to drink water. Oh! we have reached him, but oh! he goes to the fastness of the woods, there he goes—being thus pursued by the hunting soldiers the wild boar enters into the inaccessible regions of the dense forest. (A. A. R.).

8114

एवं गोष्टिमस्तकलं कलमयिर्यृतः
कोडिति वृक्षगुमस्तकहि कुसमस्वनस्य
मेघपथि निश्चित्यत: पवन्यकल्यायः
गुलार वैश्वाङ्गस्तिति सुरारिकृते ॥

(श्री) नात्स ad 16. 85.
(a) "तते नात्" (suggested change: तते).

Vamśaprapati metre.

Oh! fair lady, this elephant, which surrounded by young ones is playing near the peak of the hill in the thick forest of trees and shrubs bent with flowers, is delighted to hear the roaring of clouds and is moreover causing, like the wind, the bamboo leaves to fall (on the ground). (M. Ghosh's translation).

एवं पञ्चमुखी यथा" see No. 8115.

8115

एवं चारघुर्णि खोपताराय
युज्यन्ते ततस्वविमलस्य शरी।
साधस्वातुष्ठवतप्रक्रमणाः
कन्येयि नवसीताय वरः ॥

(श्री) Kum 8. 73. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 131).
Also in Alamkārtāṇa-prakāsha ad 5.33.

8117

एष धर्मस्तु सुभोणि पितुरिंदित्वच अभयवा।
अद्विताः व्यतिक्रमम् नाहः जीवितमुस्तुः॥


(ब) दृष्टता या पद्यतः [बः] R (var.).

(ण) व्यासं व वाहुम् व वाहुम् व वाहुम् व वाहुम् व वाहुम् व वाहुम् व वाहुम् व वाहुम् न व वाहुम् R (var.); शास्त्रिकम्: R (var.).

(द) नैव [बः] R (var.).

Oh! lady with fine hips [suṣrōni], to obey the behest of the father and mother is the dharma of a son. Hence disobeying the command (of my father) I am not eager to live. (B. Khan’s translation in his Concept of Dharma in Valmiki’s Ramayana).

1. B. Khan ignores the word suṣrōni in the text.

8118

एष धर्मस्तु मधाधयाताः

या नारी कुलेऽथायताः

(अ) Vṛt. 4. 24.
Sragdharā metre.

Oh! queen, here appears Brahmā on a lotus, this is Śiva bearing the crescent moon’s digit upon his crest, that is Viṣṇu, the destroyer of demons, with his four arms, each holding a bow, a sword, a mace1 and a cakra, here, again, appears Indra seated on his elephant, Airāvata, and there are many other gods, and in the heaven the nymphs are dancing, their anklets jingling on the moving feet. (Bak Kun Bae’s translation).

1. Bak kun Bae has: thunderbolt.

8121

एव भो निरगमगितोत्तो राहुणा प्रस्वतेश्वरी।
जलं कूलवारितेऽन्त्र प्रसनं कुन्तुवायते॥
(स) मृच्छ 9. 24.

This moon, alas, though spotless-bright, is now eclipsed,1 and robbed of light; the bank is fallen; the waves appear befouled, that once were bright and clear. (A. W. Ryder’s translation).

1. Swallowed up by Rāhu.

8122

एव राविवर्त्तेऽतेजस्यी।
खणोतोभेये ह्रस्तेतेजस्यी।
एव राजासः शाष्णी।
शाष्णी शाष्णकोणेय:॥
(ष) ज्य 128. 55 (a. Śrī-Bhāmasīmha-
pandita).

Āryā metre.

This sun is full of splendour, this glow-worm too, forsooth, has its shine; this mango tree has many branches, and so is the (worthless) sakhotaka tree! (A. A. R.).

8123

एव राजां परिधारणा ह्यालनामार्गितिप्रव:।
... ... ... ... ॥
(म) भप 1. 17. 11 ab.

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1. 1 = a mace
एव वस्त्रासुऽत्याति ्तुपुष्पकःतसेशः: ।
मुगुरुषणामस्त स्तम्भः श्राद्धवध्रुवेषः: ॥
(१) SRU 487 ab.
(a) राज्ज भवप्र (but BhPr [var.] as above).

The highest merit [duty] of a king consists in removing the distress of the distressed... . (J. M. Sanyal's translation).

8124
एव वस्त्रासुऽत्याति ्तुपुष्पकःतसेशः: ।
मुगुरुषणामस्त स्तम्भः श्राद्धवध्रुवेषः: ॥
(१) SR 363. 5, SSB 252. 6, SRM 2. 2,
362, SRK 106. 6 (a. Viśvagunādārśa),
IS 7787.

Here goes the son of a barren woman,
his head adorned with flowers grown in
the sky; he has taken bath in the waters
of a mirage and holds in his hand a bow
made of rabbit's horn! (A. A. R.).

8125
एव विशेषः लप्पदो
वद्यश्च ब्यमतस्मिन्ध्रः ।
अज्ञातः तेन वर्णं
वद्यश्चमेव नोकुऽवः भूयः: ॥
(१) VS 2529 (a. Dāmodaragupta).

Arya-giti metre.

This difference is patent between the
(ordinary) fire and the fire of your (great)
valour; (trees) burnt by the former put
forth sprouts again, but those burnt by
the latter never rise again. (A. A. R.).

8126*
एवं बृहस्पिर्येऽत्याति
कुटस्तथे ज्ञातस्माक्षरसम्बलः ।
ह्रीयमनामहस्यस्मात्यः
पीवरोऽपि स्वतीत्व सान्धिः: ॥
(१) Kum 8. 36. (Cf. A. Scharpe's Kālidāsa-
Lexicon I. 3; p. 124).

(१) SRHt 252. 5 (a. Kālidāsa), SR 294.
15 (a. Kum), SSB 134. 17.
(b) "चः [चीर]" Kum (SA); "मण्डलः (′न)
Kum (var.).
(c) श्लेषणः (स्तिः)" Kum (var.).

Rathoddhata metre.

Oh! thou with plump thighs, this
peacock who has taken his position on
the top of a tree and whose circular tail is
yellow like molten gold, is as it were drinking
the lessening sunshine at the close of the
day. (M. R. Kale's translation).

एष्या वहः पुज्या see No. 8170.

8127*
एव घनेन्द्रयुग啼 मदायतः.
कुंद कामस्य यामनीसः तिधिः ।
दुःसाहि सदीर्धि नान्यिनेते.
पिण्यनीविन्यस्वाना हुवः ॥
(१) SR 243. 203, SSB 647. 1.

Rathoddhata metre.

This youthful bee overcome by intoxication
spends the nights with you, oh! kunda-jasmine; none-the-less the pain
of separation from the lotus that is
unbearable never gets diminished in his
heart! (A. A. R.).

8128*
एव सान्तानिनमः गमनाते.
वारिणीव मलिने यथुपया: ।
भानि पष्णुउगोपितचेततः.
राजसूझा इव शोकमूः: ॥
(१) SkV 931, Prasanna 58b.

Śvāgata metre.
The moon upon the deep night sky / shines like a white wild goose, / head tucked beneath his wing / on the black waters of the Yamunā. (D. H. H. Ingalls's translation).

8129
एय सूर्यासुंतको मृग; कुत्रमालिकि: ।
साहुगिनीयस्त्रिथवो नीय भ्रात्येय सिद्धिति ॥

(आ) ŠP 3836, VS 1694 (a. Mahāmanusya), SR 336. 33 (a. ŠP), SSB 206. 34.

This deer, scorched by sun's rays, is (still) in grief because it has resorted to (the shadow of) a worthless [branchless] tree, just like a good man, whose luck has dwindled, is (still) in grief because he has resorted to a mean person [miser]. (S. Bhaskaran Nair's translation).

8130
एय स्वभावो नारीणाम् अनुवृत्त पुरा तुष्यत् ।
अहतमयप्रस्तर्याय कुणालिति त्रजजयपिति ॥


(आ) SR 387. 403 (a. R), IS 1471.

(d) कुणालिति (कुण्यत्) R (var.); च [अभि] R (var.).

It is characteristic of womenfolk to enjoy in the times of prosperity (of their husbands), but abuse and even discard them at the slightest advent of adversity. (T. S. Raghavacharya's translation).

8131°
एय स्वर्यमन्त्रेऽहिष्णुस्मितनिर्ममेऽख्यमपरिनिर्दृष्टं
अव्यक्तारत्तुकुम्बलितकन्नमचक: शीलांशुरमुखत: ।
हंसस्यविलुप्तिः तत्तुकुम्बलिताय विलुप्तिः निर्ममेऽख्यमपरिनिर्दृष्टं

(आ) ŠP 3632 (a. Śaṅkhadharā), AB 546, SR 301. 94 (a. ŠP), SSB 148. 27 (a. Śaṅkhadhara).

(b) चकुर्भर: AB.

(d) दिखामलन® AB (contra metrum).

Śārdulavikṛdītā metre.

This moon has risen with the (white) splendour of the tusks of the elephants of the quarters mixed with the waters of the heavenly Gaṅgā, and possessing the shine of a silver jar that has been dropped; it makes the quarters possessed of swans, white lotuses, a mass of shining white foam, a broad ring of sphaṭika-crystal, and issues forth sprouts of joy (in all directions). (A. A. R.).

8132
एय द्वि प्रयोगो ध्म: क्षत्रियस्याभिवैधेचनन् ।
वेश वशयं महामहास्व प्रजानं परिपालनम् ॥


(a) धर्मि हयेप पर: श्रीकर: R (var.); एयो or एय R (var.); प्रयोग R (var.).

(c) यवो च महायज्ञो (प्रजा or च च महायज्ञो: or यो धर्मण महामहास्व R (var.) तत्त्व [गण] R (var.).

(d) प्रजावत् R (var.); परिपालने (प्रतिय) R (var.); चैव पालनम् or चैव रक्षण R(var.).

To anoint himself as a king is the first duty of a kṣatriya; then alone is it possible for him to protect his subjects. (T. S. Raghavacharya's translation).

8133°
एयां गोपयक्ष्यकलसुधुवं सारार्ण: सालिण्यां
चादं मद्य कलशविशेषता तद्वचांस्विनम्
विविध्यां स्मरत्यक्ष्यकलसुधुवं योगेषुहया
ते जाने जरायंवज्नि विलस्त्यलिंक्षि: पस्तः° ॥

(आ) JS<sup>S</sup> 301. 8.
(b) भद्रकलिः JS; (suggested change: भद्रकलि)।

Sārdūlavikriḍita metre.

Oh! good man, is all well with the creepers and trees that grow in the banks of the Yamuna, which were friends of the cowherdresses in their sports and which were witnesses to the secret doings of Rādhā? Now (that Kṛṣṇa is away at Dvārakā) their tender leaves and sprouts which used to be cut for preparing their cushions for love-sports are no longer used and hence I know their freshness has faded like old leaves. (A. A. R.).

एवा न विद्या न तपः: see एवा न विद्या न तपः

एवा न विद्या न तपः न दार्य एवा न विद्या न तपः

8134°

एवा पल्लवमण्डिता कुणयमं मुच्चा: फलं विधुमं बंदूरं दलम्मकुङ्करो भरतं हृम् व शाक्षासाताम्।

एते के जगतीक्रो वनवस्यायत्तुवा मया

प्रायः: सारसमि दिवो विद्यनितं कि तैरममायो भरः।

(श्र) आ ६। ४।

(b) हृम आ (printer's error).

Sārdūlavikriḍita metre.

The tender leaves of these trees are silk-garments, their flowers are pearls, their fruit is coral, their petal is lapis-lazuli, their sprout is emerald, and their numerous branches are of gold. What are these trees, unfamiliar even to me, an occupant of the forest? Most probably they represent the essence of the heaven. What of them? I have a different onerous responsibility. (C. Śankararama Śastri’s translation),

8135°

एवा का जगत्यान्यो गुलिता प्रोम्तकामाधिका

तौमें कुङ्कुं मुक्तिः वर्णास्त्रकालः।

रामाचार्यप्रात्मेकुङ्कुरम प्रसीं गुलिता

वेणीवधिमिव विभासं गुलिता वेल्लुद्वृज मयात्ति।

(व्र) Mayūraṣṭaka ७।

(d) वेल्लु Mayū; (suggested change: वेल्लु ६)।

Sārdūlavikriḍita metre.

Who is this lovely one that goes, with rounded hips, with an excess of ecstatic love— / her curving frown like the bow of the Bodyless [Kāma], and like the moon in splendour— / with lotus-face like the cheek of the full moon, and she (herself) slender-waisted and beautiful? / This trunk-like tresses of her remain splendid like a quivering arm. (G. P. Quackenbos’s translation [slightly revised]).

1. Considering केरीद्रम्वम् as केराक्क्यम् and taking गुलिता in the sense of ‘raised’ G. P. Quackenbos translates pada d: “This neck of her lute seems like a raised quivering arm.”

8136°

एवा का नवयोविया गमनिताः प्रश्चिन्ति

नित्रामकुङ्कुतिता विभासनाता सर्ववथिभवथारा।

क्रंतेवाण्युक्तिता नवधिविचिन्तिता दलेष्च बलीप्रकृतिः।

केनेद रुदरास्तन रमिता गाण्डालविकीर्तिः।

(अ) Mayūraṣṭaka ५।

(a) क्रंतापश्री Mayū; (suggested change: क्रन्तापश्री).

(c) विद्विता Mayū (MS) (contra metrum)

Sārdūlavikriḍita metre.

Who is this lovely one advancing along the path, moon-faced, in the bloom of youth, / bewilderred with sleep, her eye rolling, her lower lip like a ripe bimba-fruit, / bewilderred by her (discorded)
locks, scratched by finger-nails, and torn to pieces by teeth? / How is this? By a demon in love has she, imitating tiger-sport, been enjoyed! (G. P. Quackenbos's translation [slightly revised]).

8139*
एया का प्रस्तुतान्त्री प्रचलितनयना हुस्लीलो ब्रजन्ती हो तथा कहकर कहखाकर (अ-अर्न-अ)।
– दण्डिती सा हुस्लीपुलुआ बदवरी रहुनी ताम्बूल वामहृदे सत्तावासा पुत्र।
(अ) Mayūraśṭaka I, Amar in MS 965 from Surat (JOIB 17. 3; p. 296).
(ब) निषिद्धी तृप्तरी ब्रजस्वली अमार.
(ब्र) अंगिकता Mayūra (corrupt); हस्ताक्षरीय - (1) समग्री हुस्लीपुलुआ बदवरी अमार.
(घ) मदनचित्रवाच गण्येशालाल अमार.

Sragdhāra metre.

Who is this (maiden), with beautiful limbs and wandering glance, approaching with the gait of a haṁsā? / Her two hands are moist with saffron, her ... composed of gold ... / She has ... on her (body); she is decked with many flowers, girt with a lute, and is smiling. / Concealing betel in her left hand and having yielded to the power of love, she enters the (private) chamber. (G. P. Quackenbos's translation).

8140*
एया का प्रस्तुतान्त्री प्रचलितनयनास्वक मृत्युयाय यात्रा मुद्रा इस विचित्र तर्कम: साड़ियानी।
केनंद्र वक्षिक रक्तश्रवरस्तव वदार्शे यों पौरथं रस्मं: केनां हुकुमो हरणमयस्तो मनमयः कर्म तुयः।
(अ) Mayūraśṭaka 2.
(ब्र) SuM App. II. 9, RJ 1181 (a. Mayūra), SR 328. 6, SSB 191. 6.
(अ) एं का tr. SuM, RJ; भक्तं स्वतंत्रतिमा [भुं ग्रं] SuM; विनिलिखितस्या [ग्रं] SR, SSB; स्वतंत्र ग्रं SR, SSB.
(ब) मात्रं संस्कृतानि [भुं ग्रं] SuM.
(ब्र) हृदयायाम्बुरं खंडितं केन [भुं ग्रं] SR, SSB; अन्धदल पद्मासार्पृतिः SuM,
एषा का रोत्होषः—एषा क्रुद्ममन्यिषण

(d) स्वयंस्वते पुल्लो SuM.

Sragdharā metre.

Who is this maiden that, not partaking of food [bhakta-mukta] and with wandering glance and with garments clinging to her limbs with perspiration, / at dawn goes here and there, timid (and) distrustful, like a gazelle? / How is this? / Has this lotus-face with its lower lip’s welling nectar, been sipped by a bee? / By whom has heaven been enjoyed to-day? / With whom has Kāma, (once) slain by Śiva’s eye, been pleased? (G. P. Quackenbos’s translation).

1. मुक्ति मतः also means: “a maiden set free, after having been enjoyed by the lover”, which meaning suits better, contextually.

8141*

एषा का रोत्होषः बिधयोंकरतत्स्वयंस्वते पुल्लो श्रीमद्धराध्योऽवं राजेण्यनवानस्तायैः।
प्रतिपालयति मुखरेण संप्रतिति संप्रायोऽवं राजेण्यनवानस्तायैः।
क एषा गणानामुखः मुखिते संप्रायोऽवं श्रीमद्धराध्योऽवं।

(a) Mayūrāśātaka 3.
(b) संवेस्य तथा Mayū। (MS).

Śardulavikṛīḍitä metre.

Who is this timid gazelle, with a burden of firm swelling breasts, / with roving glance, and slender waist, gone forth from the frightened herd? / She goes, possessed through her wanton sport with (her lover), of that which falls from the temple of the rutting lord of elephants [or: she goes like as she were fallen from the temple of a rutting lord of elephants]. / Seeing this form, with its adornment of beautiful limbs, even an old man becomes stricken with desire. (G. P. Quackenbos’s translation [slightly revised]):

8143*

एषा क्रुद्ममन्यिषण

उबितार्थ सती भक्तसंमुहः।
प्रतिपालयति मुखरेण

न खरो वधु विना त्वया विवृति।

(a) Śak 6. 20 (in some editions 6. 22). (Cf. A. Scharpé’s Kālidāsa-Lexicon I, 1; p. 85).
(b) चंभरी [चं] Śak (var.).
(d) त्वां विना [वित्वा त्वा] Śak (var.).

Ārya metre.

There, perched on a flower, is the female bee who loves thee, and though athirst, is waiting for thee still, not without thee will she taste its honey. (C. R. Devadhar’s and N. G. Suru’s translation),
एयागतेव-एया दोषी  

8144  
एयागतेव निबिद्यांति विक्षणन्ति । 
धारण पक्षयोऽवि जिन्यये तु विच्छ ए। 
धातवं इश्व विद्याकिन्तु न दशिन्द्रेर । 
अये जगाम गहितुं लघुविचाराम् ॥

(भ) Skm (Skm [B] 1043, Skm [POS] 2. 114. 3) (a. Ratnakara), AB 373.
(a) निबिद्यांति [निर्] Skm (var.); "निबिद्- Skm (B).
(b) तु [ढ़] Skm (POS).
(c) मात्रा [फ़ा] Skm (var.).

Vasantatilakā metre.

"She has indeed arrived (at the rendezvous), but an obstacle is created to the charming-eyelashed one by the heaviness of her compact hips"—when moving along to meet her lover the fleeting mind of the gazelle-eyed damsels seems to have gone in advance to tell him thus. (A. A. R.).

8145  
एया निमंत्रित पुष्पविकलम् त्वं त्वां । 
पर्यायार्थोपिनिविवस्त्ति महारक्षानम् ॥

अन्यः: \[यिष्ये विचित्रम्\] स्वचकस्त तथाया: । 
कहै यथा न हि कथापि लताः स्पर्शयुः ॥

(भ्र) JS 239. 4 (a. Sūktisahasra).
(d) or तवापि JS.

Vasantatilakā metre.

This creeper desires to vanquish you with its big bunches of flowers, when you are groaning under the weight of your highly well-developed bosom; beloved, let us gather those bunches of flowers so that these creepers may not remember to do this to other damsels any more. (A. A. R.).

8146  
एया ते हर कुं गायत्रि कतमा सूचि स्वयंति कि जतां । 
हृस्यं कि सरते जटां नहि तस्सी चन्द्रे जातं सेवते । 
युधे मूर्तिरं चुक्तोइं सवितरं जूसें स्वर्गत् सर्द्धायते ।

(भ्र) Skm (Skm [B] 34, Skm [POS] 1. 7. 4), VS 67, SR 7. 93.
(a) सूचि Skm (B) (printer's error).
(d) एवं [ढ़] VS, SR.

Śārdulavikriṣṭā metre.

Who is that (woman), oh! Śiva? Charming one, whom do you mean? She who is seated on your head. Do you mean the matted hair? Does a swan resort to matted hair? No, it is the moon. Then the moon takes to the water? Innocent one, it is the holy ash. Then how is water here? It is the well-spread ash that has wavy formations. May that god Śiva who thus concealed (the identity of) Gaṅgā (on his head) grant protection to you all! (A. A. R.).

8147  
एया दोषी पंश्चभर विद्यम भक्तो हन्त जाता विद्योगे । 
व्रतोहितायात्मको विषयागुप्त्यात्यादन्तिनः ।

नैः दुष्कर्माराधी बत दिन्त कदापावरिन्दा तिष्ठे ।
वस्त्रयां मो मुनिनिर्मसौनस्वलम्: सायकेः तुदुर्भुक्तः ॥

(आ) SSB 161. 18 (a. Samgrahītṛ).

Sraddhārā metre.

This dosa [night or : full of faults] is true to its name, oh I believed, when separated alas! from you; it has the notoriety of being the killer of (separated) women and is the bearer of stigma in the three worlds; truly, never again shall I commit any offence towards you, dear; for death in the form of Cupid is eager to strike me (dead) with his sharp arrows when I am abandoned by you. (A. A. R.).
relationship with the creatures that are blind at night [crows?] and cultivate sympathy with flocks of lapwings. (A. A. R.).

8150

एवा प्रकाश कथमयतीय याता पुनः संयमयवर्धवः
को नाम पाकालिनिकरस्य गजतोः
हराणि वैवश्च विधातुमोऽदेव

(आ) Alm 128, Sar 3. 186 (p. 397).

having somehow got over (her) temporary sojourn, she has again met danger from another quarter altogether. Who indeed has the power to close the doors of the fate of a creature, ready to ripen up.¹ (R. D. Karmarkar’s translation).

1. i.e., to produce its effect.

8151

एवा फूलकल्पकविश्वनाथन मलारे चिनोहिताः
सान्तस्यास्यपत्ति समवस्थ हृद्दा जलास्यलोकम्
विसंयकार्यवास्ते संविधिता तत्वेषु नवनिविद्याधि
कालः नुपुरसन्निधियोऽपि प्रकाश्यती संविष्ठा

(अ) Mṛcch 5. 35.
(आ) SR 357. 31 (a. Mṛcch), SSB 241. 10.
(इ) "पृष्ठः ["नीचः"] SSB.

While clouds look beautiful, and in the hour / fragrant with nipa- and kadamba-flower, / she comes to see her lover, very wet, / with dripping locks, but pleased and loving yet. / Though

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lightning and though thunder terrifies, / she comes to see you; / it is for you she sighs. / The mud still soils the ankles on her feet, / but in a moment she will have them washed. (A. W. Ryder’s translation).

8152*
एया भविष्यति विनिदर्शणाहारीः
कामस्य कार्षिक देधता तुम्हाराम् वा।
वै: पवयति वनमानं कल्याणवार्तीः
कामस्य भक्तं सत्काशास्त्रं तत्कालं हिन्निति।
(आ) SR 253. 26, SSB 62. 40, RJ 1036.
Variant of No. 8162.
Vasantatilakā metre.

This (charming) lady with eyes resembling full-blown lotuses must be the beloved wife, daughter or younger sister of Cupid; how else is it that Cupid strikes mercilessly at that young man who happens to gaze at her even for a moment? (S. Bhaskaran Nair’s translation).

8153*
एया मनो न्ते प्रसन्नं शरीरातुः
पिन्तु: परं माध्यममुखवतिनी।
सुराज्मन कथितं बलिदनप्रत:।
सुंदरं मृणालविव राजाहसिः।
(ब्र) Vik 1. 18 (in some other texts 1. 19 to 1. 20). (Cf. A. Scharpé’s Kālīdaśa-Lexicon 1. 2; p. 70).
(आ) Sar 5. 335 (p. 674).
(c) सुराज्मन Sar (var.).
Upajāti metre (Indravajrā and Upendravajrā).

This heavenly maiden, as she flies upward to the central home of her father, irresistibly draws after her the mind4 from my body, as the flamingo draws the filament from the blossom-shorn lotus-stalk.1 (E. B. Cowell’s translation).

1. E. B. Cowell has: “the soul”.
2. King Purūravas speaking about Urvāši.

8154*
एया रज्ज्वबोधनं कत्वा बिन्दवयो।
स्वरांतरेष वस्त्रं हि व्याहुं तनं पुरुषताः।
(आ) Cār 1. 24.
(आ) GVS 227.

Being on the stage, and trained in arts, surely she3 is clever at speaking with a changed voice; so do not let her go. (C. R. Devadhar’s translation).

1. A courtesan.

8155*
एया लता परि विलासतवती कथं स्माद्य
विनिदर्शनं परि कथं भविष्यता धर्यादः।
वस्तु मनोजनणेन्तरंगो गरियो-
वशोज्जविविधवा किमकारिं धाता।
(आ) PdT 117 (a. Bhāskara).
Vasantatilakā metre.

If she were a creeper, how can she have sportive charm? If a streak of lightning, how can she be on the earth? Has she been fashioned by the Creator as the city of King Cupid, difficult of access by the fortress in the form of her big bosom? (A. A. R.).

8156*
एया ब्रजमती लगितं स्मयती
सखानें: सार्वस्मितप्रमलम्।
सुरीव निम्नं शुर्कतुयात्ता
विमाति मृणालपाठकस्वी।
(आ) PV 312 (a. Audicyaprakāśa).
(c) सुराज्मन PV (MS).
Upajāti metre (Indravajrā and Upendravajrā).
Here she goes along, smiling charmingly, in all boldness along with her friends; getting the happiness of love always like a goddess, she, the wife of the preceptor of the king, shines. (A. A. R.).

8159
एया हि प्रकृति: स्वीयंसु आसुखे रघुनन्दन ।
समस्तमुखरयते विषयमथ व्यविति च ॥

Cf. No. 8130 and विनायके श्रीकादारा:.  

(१०) IS 1472, GVS 122.

(४) च च च [हि] R (var.); सज्ज्ञा [स्व] R (var.).

(४) बृहत्विविद्या पुराणम् or सूक्तिनेत्र पुराणम् R (var.).

(४) पद्मयो or समर्यो [म्] R (var.); सन्तुल-व्यविति ("रघुनाथि" or रघुराथि) R (var.).

(४) प्रवरित [हि] R (var.).

Sragdharā metre.

Here flows the river Narmadā with its waves dancing on the laps of huge rocks in the middle of the valleys of the Vindhya mountain, which gives joy to the Śabarā women who resort to its banks when fatigued by love-sports, whose regions on the banks are resorted to by Siddha (demigods) in the company of their charming spouses in the arbours formed by densely growing trees and wherein the freshly grown sprouts are munched by herds of antelopes. (A. A. R.).

8158
एया वयसो वर्षतु कुसुमाधनारिनो । 
कैसेयु कुसुमामाते वेबितधेरु कृषिता ॥

(४) Mṛch 1. 40.

Ah! proud to be so young, so fair!/ Too high thy love must not aspire;/ for now thy blossom-fragrant hair,/ that merits richest gems and rare,/ serves but to drag thee through the mere. (A. W. Ryder's translation).

एया स्वसी यथा वि् च् सौदा स्वस्ति यथा वि्.

8160
एया हि मे रणमलस्य दुःख प्रतिज्ञा
हथूणि यन्त्र रंगेऽरिष्यो भयानाम् ।


(१०) प्रवृत्ति [रूं] Auc.

(१०) देवि विविध्यमण्य VS (var.); निविद्यति Auc.

Vasantatilaka metre.

I make no promise about the result of the battles (whose issue) depends on fate, for it is Destiny that grants victory
or defeat; but when in the battlefield, I always make a vow that the enemy shall not see the back of my horses. (Dr. Suryakanta's translation of the Auc. text).

8161
एषु स्पर्शोः वर्मणाय स्वात्मजारी सुविकर वालिका तु स्वार्थानां।
अन्तोःप्रमाणं: सेवेत विषयाणि नूतनयोऽचितानां॥

(व) शुक्रनिति ३. १७।

The touch of excellent women overpowers the mind even of (self-controlled) sages; hence one should indulge in sex activities appropriately, being ever on guard. (A. A. R.)

8162
एषु तव काचन विचित्रसरोवराहसी
कामस्य कापि दयिता तदन्तकुजा वा।
यः पश्यतिष्ठनिमोऽस्मात्मकंव्यासी
कामसु कस्मस्तकरणं तत्र निषृंहति।॥

(प्र) SH 1800. Variant of No. 8152.
(a) एच..SH; (suggested change: एवेच).  
(c) पश्यति नूतन।  (suggested change: पश्यति)।  
(d) तमसा० SH; (suggested change: तमसा०)।

Vasantatilakā metre.

This particular maiden, whose eyes are similar to full-blown lotuses, must be the beloved wife, daughter or younger sister of Cupid; how else is that Cupid strikes mercilessly at that youth who happens to gaze at her even for a moment? (S. Bhaskaran Nair’s translation).

8163
एषु भृती लक्ष्मण सहवासाः सुमातोऽन्तः।
वेदकलान्यं भृत्युर्गुणाः तथ्य संस्मातिः प्रजा।॥


(प्र) IS 1473.
(c) यदाने० RT (var.)

It is verily a great humiliation for a king of righteous conduct, if untimely death overtakes his subjects. (M. A. Stein’s translation).

8164
एषु भृतींधाव धम्मा शीलं च तमसेः सुखस्
विद्या पतिरत्न्युमृतो नस्ते च कुल्लभं यतः॥

(प्र) SR 351. 2, SSB 232. 2, SRK 118. 10  
(a. Prasaṅgaratnāvalī), IS 7788.

She is the fortunate one among women who gets both (good) character as well as pleasure; for she is devoted to her husband during day time and a courtesan (to him) at night. (A. A. R.)

8165
एषोऽन्तोऽधिकोपित विविधं गार्त्या
विवीर्युर्गं विलिनं जुहोति।
ह्यात्रोऽधिक सत्तोऽन्तसुक्तानागमी
रक्षस्त्वां यत्क विवाहश्वेष्याम्।॥

(प्र) VS 2353 (a. [?] Iśvaravarman).

Upajāti metre (Indravajrā and Upendravajrā).

As one who maintains sacred fires, he rears these cows, but sells away the milk and offers water in the sacred fires; he is well known as one who resorts (to his wife) at the end of her monthly courses, but goes even during day time with harlots who are in their monthly courses. (A. A. R.)

8166
एषोऽन्तद्वस्त्य नवतो मृदुस्त्री स्वपणां
स्वयं पवित्र तं च गुरुस्त्री विस्माः।
स्वतं: फलं के इह वास्तवत: वास्तववेच
जयमयम्: परस्वोऽव वर्णनेन।॥
Vasantatilaka metre.

Of you, oh! Lord Śiva, like unto a tree, there is a lot of fibrous shoots [matted hair], on you, but there are no leaves [your wife is Pārvati]; you are merely the trunk of a tree [you are everlasting], and devoid of branches [your son is Viṣṇu], oh! Lord, whoever desires fruit from such a tree? There is only waste of time [the absence of re-birth] on seeing you.

(A. A. R.).

This elephant, hearing the clouds roaring in the mountain valley, is trumpeting in excitement as loudly as the (rain-)clouds and is rushing with faltering steps to the trees. (M. Ghosh's translation).

8169*

This river Yamunā overflows the banks with its high waters, this boat is full of water; there is no apprehension of evil report from Kṛṣṇa (being engaged to ferry us across); come, do not have this heart-hardenedness to-day (towards Kṛṣṇa), charming Rādā, we live by your grace alone; please make the festival of sports in the mountain valley the fare for ferrying us across the river. (A. A. R.).

Vasantatilaka metre.

I, born of the lotus-face of Parvati, who am beyond the reach of the longings of gods and demons, have come here, after having made the daughter of the demon-king such as has her exquisite beauty rendered fruitful through association, in a dream, with Aniruddha. (G. Jhā's translation [revised version]).

एयों हि प्रथमी धर्मः: see No. 8132.

8170

One should wish for many virtuous and learned sons; for, from amongst them, at least one will make a pilgrimage to Gayā (and offer one libations when one is dead).

8171
एष्याया वहवः पुत्रः यथेकोषिणिम गयां धेतु। येजेत वारस्मोचन मीलं वा बुधसुतुजः।


(प्र) Sama 2 प 20, IS 1475, TP 392.

(अ) यव्यतमाया CS (var.); एष्याया CS (var.); बहुवः (०) CS (var.); बुध CS (var.).

(ह) यज्ञस्योई CR (but मामाको यदि CS); यदि कविष्ठु MBh (var.); त्रजुतु (०) CS (var.).

(ब) यज्ञस्यालाभेश्वरोनि वा वर्षेकान्यां MBh (var.), TP; यव्यतमाला मिशेश्वर CS (var.); यज्ञालाभेश्वर CS (var.); यज्ञस्यालाभेश्वर CS (var.); वारास्मात्येश्वर CS (var.).

(द) निलं CS (var.); ब्राह्म [ब्राह्म] CS (var.); बुधसुतुजः CS (var.).

One should wish for many sons, for at least one of them might go to Gayā, or offer the horse-sacrifice, or let loose a (nila) bull to roam.

8172
एष्याया वहवः पुत्रः यथेकोषिणिम गयां धेतु। यज्ञसितो लोकेष्वः अखा अस्वार्वेशः वटः।


(प्र) IS 1476.

(ब) MBh (var.).

(ह) यदा [ल] MB (var.); राज्यसितो MBh (var.); लोकेः तर लोकेः UV MBh (var.).

Many sons should be coveted, so that even one may go to Gayā, where stands the bannian-tree that is celebrated over all the worlds and that makes all offerings made under its branches inexhaustible. (P. C. Roy’s translation).

8173*
एष्याया मा पुनर्याप्सुविषयः गमते यज्ञस्यान्यं मयाकारः। अहुमा सतेषु कारणमुद्व्यमा अविनानीले देयिष्टोह्यूः।

(अ) ArS 2. 143.

(प्र) SR 352. 19, SSB 232. 19.

Arya metre.

"May he not return again when he sets out"—this inauspicious thought that I had at that time of starting has itself now become the cause of the loathsome lord of the house [jealousy husband] remaining at home! (A. A. R.).

एष्यायायुतकामातः विवर्णंः see No. 19496.

एष्यायायुतकामातः see No. 19496.
"Come here, go away, fall down (at my feet), get up, now speak, now observe silence"—who indeed is not thus deceived [ordered about] by a damsel having glances like those of a frightened deer? (A. A. R.).

"Come, go, fall, stand up, speak, keep silence"—in this way do the wealthy sport with the needy, held fast by the grip of expectancy. (F. Johnson's translation).
8178*
एहि तत्तक बिनुः दूरोक्तम्
को मुत्तमुत्तमन्नत्तत्त्विमयाम्।
एक्कामतिमपत्त नावनीमसः
आत्मिनय कपालः रहुः: खण्डः॥

(श) PV 520 (a. Dāmodara-bhaṭṭa), cf. Kav p. 44.

Rathoddhatā metre.

Come, let us two together gather fine flowers from this part of the grounds where the trees are rich in excellent flowers—thus did the lover cleverly (by a ruse) lead the charming damsel to a lonely place in a moment, (A. A. R.).

8179*
एहि विशवास्मे बल्लभे निसर्गश्रवणे विद्यित।
विविवधं ग्रामिन माता प्राप्तं गृहस्थंधिलं मया॥

(श) Kum 6. 88. (Cf. A. Scharpé's Kalidāsa-Lexicon I. 3; p. 96) (omitted in some editions).

(a) सवर्तिमना (प्रदूर) Kum (SA); सवर्तिपणे or सवर्तिमने or शवर्तिपणे Kum (var.).

(b) निसर्जित Kum (var.).

Come on, dear daughter: thou art made allies to Śiva [the soul of the universe]. The sages are the petitioners: I have obtained the fruit of a householder's life.1 (M. R. Kale's translation).

1. Married life.

एहि सवर्तिमना(प्रदूर) बल्लभे see No. 8179.

एहि सवर्तिपणे बल्लभे see No. 8179.

एहि स्वागतमाहिष्या see No. 8181.

8180*
एहि हे सरविय सघन कोबुकुः
कूबिक्षुरसतः विषयमन्दरः।

Sāpī तहनन्तर्भुज्जेय पणी
प्रलोकार्पथि फ्र न व्यूहये॥

(श) SP 537, SR 194. 28, SSB 547. 3, SRK 158. 18 (a. Kalpataru).

(a) वेदनचि दि रचः SSB.

(d) वृणयेः SP.

Rathoddhatā metre.

Come lady, see the fun,1 viz., the direction clad one with his body smeared with dust (of ashes); she too kissed his lotus-face: Brother, though stated do you not understand? (A. A. R.).

1. Kau+ruka=the little boy on the ground.

2. The expression suggests Lord Śiva.

8181
एहि स्वागतमाहिष्या समाविष्टानिन्धिं कस्मात् चिरादृश्या दृश्यने
का वार्ताति मुख्यवैध्विकत रुकस्य प्रीतिर्दिष्टं ते वर्णनाद्।
एवं व यज्ञपाप्तानु प्रणविन्: प्रवालसन्तायाः।
तेन युक्तमथाकृतं नमस्तं हृद्याश्च ग्रामन सदा॥

(श) P (PP 2. 48, Pts 1. 253 and 2. 60, PtsK 1. 283 and 2. 63, PM 2. 16), Cr 1297 (CvL I 8. 30).

(श) SH 1425, Sama 1 ए 14, SR 180. 1043, SSB 518. 1043, SRK 229. 93, IS 1478, Subh 64.

(a) एहि स्वागतमाहिष्या SR, SSB, SRK; समाविष्टानिन्धिं (‘सावत’ Pts, PtsK 1. 283, Sama; प्रीतिर्दिष्टं ते वर्णनाद् [कच्चि चिरः दृष्टि] Cr, SH.

(ab) कच्चि (in a) and कच्चि (in b) tr. Cr.

(b) वार्ताति वर्तितुः (वर्तित) Pts, PtsK, Sama; वायस्मातिरिक्तुः SH, SR, SRK; निवर्त रीति [कच्चि दृश्यपि] SR, SSB, SRK; च कच्चि कस्मात्मचिरादृश्यसे [कच्चि दृश्यपि ते दृश्य] SH.
part of daylight; now you have embraced me, please spend the night alone, oh! (beloved) cakrawaki; I am not attached to any other (female); neither am I angry with you, nor have I left off loving you; I abandon you being helpless and under the control of destiny.  

(A. A. R.).

8183*

एहृतः क्षय मतारिः मंचिलि भुगः; प्रत्येक मध्य कामद्वयोऽपि
एतस्य तत्त्वल्ल्वाराशि कुञ्ज्योगक्षेत्रम् वर्णादुःकस्यम्।
सततामर्मामुप्क्षारणाय विनियोजिताकिमी न स क्षूर
विहिंददा मर्यम् सतिरति सर्वे माया हनिनाति रक्षाः॥

(प्र) Skm (Skm [B] 979, Skm [POS] 2. 101. 4).

(४) मा महामायेषु मृत्युत्र स्वरूपाः त्रस्त कोटिष्काराशि (POS).

(५) मास्य Skm (B).

Saadunavikridita metre.

Come, come, where are you gone, dear Sita. I have caught the deer; with its golden hide I shall adorn your bosom as with a coloured silk; even with a desire to enjoy the happiness of my company you may not remain alone; for, charming one, the demons who hate me and who are adepts in magic are roaming about here constantly.  

(A. A. R.).

8184*

एहृतः वस्तु रघुनन्दन रामभद्रः
चुम्बित्वम् सुरिन्दिः विचारिताः परिच्छेद्ये त्वाम्।
आरोपोऽव् हुवि विद्वानमुद्दाहिः
वक्षेत्वा चरणाद्रकान्तः ते॥

(प्र) Mahavira 1. 55.

(प्र) KH 116. 14-16, Sar 1. 94 (p. 68) and 5. 459 (p. 708), Daś 211. 4-7, Virat 58.

(४) पूर्णचन्द्र [राम] KH, Sar, Daś, Virat.
(b) चरण च KH, Sar, Virat; चरस्य Daś.
(c) विशाल शं KH (but KHpk as above).

Vasantatilaka metre.

Come, come! oh! descendant of Raghu, Rāmacandra! I kiss thy head! At length I embrace thee. Clasping thee to my heart, I will bear thee day and night, or I will salute thy two lotus-like feet. (J. Pickford's translation).

8185*

एष्ट्रेहीति निन्दितान्त पद्तारं केकाभिरामितः
प्रोट्टुष्मक बलाक्या सरवसं सोन्कण्ठमालिन्धितः।

हैदरशिविलपमूर्तिरत्र सोहेङमुहोकितातः
कुर्बंगलजनमेषका इत्र विदो भें: समुप्लितात्।।

(४) Mṛchch 5. 23.
(d) सामुचिष्ठे Mṛchch (var.).

Śārdulavikridita metre.

The peacock's shrill-voiced cry / implores it to draw nigh; / and ardent cranes on high / embrace it lovingly. / The wistful swans espy / the lotus-sweeter sky; / the darkest colours lie / on heaven clingingly. (A. W. Ryder's translation).
In the absence of exertion, there is but one result, viz., the absence of success. There are, however, two results in the case of exertion, viz., the acquisition of success or its non-acquisition. (P. C. Roy's translation).

The decision unanimously arrived at by the ministers in consonance with the laws of dharma is deemed to be “the very best”. The decision unanimously arrived at by the ministers but with great difficulty and after a heated controversy falls under the category of “second class”. The decision where there is no unanimity of opinion among the councillors even after a stormy debate and which is not conducive to the prosperity of the state, is “the worst” that can be imagined. (T. S. Raghavacharya's translation).

Deer skin, a hut made of leaves and the skin of a dark antelope—seeing these in front, oh! good man, are you

*Śārdūlavikrückīta metre.*
wandering here under the impression that this is a penance grove desiring alms because you are hungry? Know that this is a hamlet of mountaineers who, staying on here, drink liquor in cups made of cows’ horns, munching pickles in the form of buffalo’s flesh roasted in forest fire. (A. A. R.).

8191

This man in love who is full of sorrow due to separation from his sweetheart, considers fire to be cooler than the rays of the moon.

8192

When the candranādi [tubular vessel in the body] is active and air enters freely therein, if a female cuckoo flies on the right side (when a person sets out on a journey), then all his desired objectives will be fulfilled. (A. A. R.).

8193

It is reported that a bird¹, Indra’s descendant, tore up by (its) claws her breasts, as though practising fault-finding in the marks made there during enjoyment by the husband. (R. D. Karmarkar’s translation).

¹ Crow.
8195**

Vasantatilakā metre.

By the fall of drops of icho from the temples of the Airāvata elephant, his body has got stuck up with the pollen of lotus-flowers and thus rendered yellowish red in colour, and his wings are shattered by the fall of dew wafted by a strong wind—thus exhausted and helpless, the bee lies on the ground. (A. A. R.).

8198*

Vasantatilakā metre.

When your fame is being sung by divine damsels the elephant Airāvata remains rapt in attention and hence does not flap his ears; consequently swarms of bees drink his ichor without impediment; to whom does not good come out of your noble deeds? (A. A. R.).

8199**

When hitting a target, if the arrow falls on the north-east, it is bad; but all the other intermediate quarters are auspicious; they increase joy in him and make him attain success in the art of weapons. (A. A. R.).
When a crow sits on the northeastern side (of the house), his cows will yield plenty of ghee [milk] and he will have a (good) bullock; thus will be the result to the householder, also when it [a crow] is seated on the backside of the house. (A. R. P.)

2801

The prosperity of Nahuśa, that devotion of Rāvaṇa to Śiva, the heroism of Śrī-Rāma, that natural majesty of the ocean, the liberality of Bali and Karna—if these are combined together, then somehow a similarity can be struck with the greatness of the emperor Śrī-Vira (rudra). (A. A. R.)

8203

Eyes blinded by prosperity do not care to observe though they see; but later they become clear (of blindness) by the eyesalve in the form of poverty. (A. A. R.)
Power, property and jewels which have passed on to the enemy are seen to return again (to the previous owner) if he lives (long enough). This is our creed. (S. Bhaskaran Nair's translation).

8204

Even men that are perfectly heedful, that are honest, and brave and ended with prowess, are seen to pay their adorations to men intoxicated with the pride of affluence and with even alcoholic stimulants. (P. C. Roy's translation).

8207

Intoxication of wealth is much more censurable than wine; for a man intoxicated with prosperity can never be brought to his senses, unless he meeteth with his fall. (P. C. Roy's translation).

Having secured power and wealth which are of short duration, set your mind on dharma which is everlasting; for, all prosperity perishes in a moment along with the body.
8209

Having secured a little power and wealth, a bad person generally becomes proud; but a good person securing even very great wealth and power, attains tranquillity. (A. A. R.).

8210

May the dusty particles at the lotus-feet of Lord Heramba [Ganeśa], which serve to adorn the saffron-mark on the foreheads of noble ladies (as they prostrate before the God), bring unending prosperity to us. (S. Bhaskaran Nair’s translation).

8212

Where the highest pinnacle of prosperity is ever present, to whom is he not dhanada [giver of wealth or: Kubera] possessing qualities that are greatly coveted? (A. A. R.).
devotion; forgiveness, to power; and candour as well as sincerity of heart, to virtue; but good conduct is the best ornament to all, because it heightens the worth of all the aforesaid merits. (S. Bhaskaran Nair’s translation).

(8214) ऐश्वर्यांसुह स्वर्ण संवादतः न कुर्यामुः च कदाचान | गलेच गौरवः नामि आगमे च धन्यत्: ||

(स) Cr 1298 (CNW 105, Crn 150). Cf. No. 12716.

(र) SR 387. 400 (a. C), IS 1488.

(An ordinary person) should never cultivate close relations with the wealthy, since when he visits him he is not honoured and when the rich man visits (the ordinary man), the latter is put to a lot of expense.

(8215) ऐश्वर्यांप्रवृत्तिमहास्वरूपं लोकोपयते: संदेहे | तं गच्छन्नमूः ये विपश्चितमुनस्ते तत्मतिष्ठाश्: ||


(०) भृत्तिः प्रिये। Almu.

(०) कार्यबृहतः Madr (var.), Almu ; बहुवस्ते [हिंदू] Madr (BSS), JS ; विरलस्ते [हिंदू] Almu; दुर्वासास्तवः: SR, SSB.

सार्दुविक्रिदिता metre.

For selfish ends people serve a king as long as he is in power; those who follow him in adverse circumstances do so in the hope that he would be restored to glory once again. But those blessed people, who, like you, in spite of the destruction of their master, shoulder the
responsibility of state in consideration of former favours and with selfless devotion, are quite rare. (R. S. Walimbe’s translation).

(8216)

रेष्बोधिम् कर्म यथा
भारतावेदी धस्मिलिता।
आपत्तिप्रियो धारणें
वधतो सम्बन्धः कथम्।

(भर) SSB 475. 270 (a. Samgrahita).

He who has patience (and forgiveness) even in prosperity and has a sense of benevolence even in poverty, and courage even during great calamities—how can such a person be a man (of this world). (A. A. R.).

(8217)

रेष्बोधि यथा शुद्धितसिद्धः
व्यसने वा बुधवलः।
रणवेय पुराणं बुधवा
व्युत्पन्नः परिवर्तित॥


(भ) SRHt 58. 12 (a. MBh), IS 1489. Cf. JSAIL 31. 6.

(a) रेष्बोधि Cr (var.); स्थायित्वस्तिद्धा (स्थायी) Cr (var.).

(b) व्यसने स्तव्वतदिश्यः; Cr (var.); व्यसने R (var.); चारित्र्या (चारित्र्या: or, चारित्र्या SRHt), दार्शन; Cr (var.), R (var.), SRHt.

(c) राजो पीक्ष निवासां Cr (var.); संध्या बा or राजस व or रुद्रव or रणवेय R (var.); राजस or राजस्य राजस्यः Cr (var.); दुःखो Cr, R (var.); चः (चः); चः; दः or दः) Cr (var.), Cr (var.).

(d) इत्यत्तो विपरीतः (भेदोः; भेदोः; भेदोः; भेदोः) R (var.), Cr (var.); वाच्यं वाच्यं नीयते R (var.); विकालोच्यापीनीयते Cr (var.).

Fate does not discriminate the joyous rich and the miserable poor. It drags all alike hither and thither as if by a rope. (T. S. Raghavacharya’s translation).

(8218)

ऐरूपार्ल्ये कर्म पुनःस्थितिवचये।
कर्मणि नू यथा कथम्
सम्बन्धं तत्तथास्य कामाधीनः।

(भर) R (R [Bar] 6. 52. 9, R [B] 6. 64. 9, R [R] 6. 64. 9, R [Kumbh] 6. 64. 9, R [G] 6. 43. 9, R [L] 6. 43. 9).

(a) इहः (इहः) R (var.); यथा or पारस्य or पारस्य Cr (var.).

(c) अर्न्ता नू कर्मणि R (var.).

A seeker of dharma and artha reaps the fruits of his action either here or hereafter; but the seeker of kama attain the fruits of his actions only on this side of eternity. (T. S. Raghavacharya’s translation).

(8219)

ऐरूपार्ल्ये कर्मणि
संसारस्य सत्क्षेपः
थिर्य-रूपार्ल्ये
अनुमोदने वुर्त्तन्ता त्वः।


(भर) IS 1490.

(स) SS (OJ) 122.

(a) ऐरूपार्ल्ये मनान्तये Mbh (var.); यहः लीः मघ (var.); इहः Mbh (var.); इहः Mbh (var.).

(b) "वर्धमानः: SS (OJ).

(c) सारः (परः) Mbh (var.); क(क)कल्पेयः Mbh (var.); SS (OJ).

(द) प्रमाणः [व] Mbh (var.).

The utter atheists seek the increase of what pertains to this world, e.g., flesh and blood. They are oblivious to such acts as pertain to the other world. (Raghu Vira’s translation).

(8220)

ऐरूपार्ल्ये कर्मणि
संसारस्य निविष्यस्य सदा बोधी
प्राप्तिः स्वतः सार्वकामिकोऽस्मि।

(भर) SP 4453.

If a yogi restrains desires of this world and of hereafter [heaven], and those which consist of covetousness and delusions, he will be able to attain the fruit of all (noble) desires. (A. A. R.).
ओ

8221

ओकार: पुस्य: पूवः 
प्रहृतिः प्रकृतिः सिवयः 
अभयोः करसंयोगे वसः 
सागराच्छादने नरः 
(अ) NBh 215. 

The syllable 'Oṁ' is the first manifestation of Pūrṇaṇa, and the vyāhṛti-s constitute the Prakṛti that is a female; hence they are associated with a person's hand, (i.e. counted while chanting them) he should cover (the hands) with a garment. (A. A. R.).  
1. Bhāh, Bhuvah and Svāh.

8222

ओकारसब्रवी बिप्राणां 
वर्ष राष्ट्रभ्रस्वतेः 
स राजा हि सचेदुः थोपी 
व्यायामित्वा न दीपवते 
(अ) Cr 225 (CRr 4. 9, CPS 85. 7, CRn 7), GP 1. 111. 15. 
(a) थो ओम. CRP. 
(b) वेन राष्ट्र GP; प्रबंधते गप. 
(c) वर्षि योगादु [हि थ] GP. 
(d) स [च] CR (var.); वर्षि (विं GP) [पीं] GP. 

Where the sound 'Oṁ' muttered by the Brāhmaṇa-s prevails, the king of that country becomes indeed a yogi and he will not be troubled by diseases.  
1. One endowed with righteousness and self-control.

8223

ओकार: कृसुषाधुधोपपिषायं मस्यामावत: स्मरस्मायायास्य रूपे: पुरुषविवियो मात्राविरामचुति: 
विष्णुकर्षणात्यस्विद्विरस्तलोकन्यकः कर्मन्तः 
वास्ताम सहकारानन्यथास्यक: पिकाम व्यति: 
(आ) Skm (Skm [B] 1250, Skm [POS] 2. 155. 5). 
शरदुलविक्रिद्धि मेत्रेः.

The song of the cuckoos is the muttering of the syllable 'Oṁ' of the scripture [Upaniṣad] of Cupid, it is the repetition of the mantra-s of the daily scripture-lesson of love, it is like the chanting of the name of Śrī-Rāma in reviving passion, it has the result of attracting the minds of lovers, it is like fever to the ears of travellers, and it is like the sprinkling of nectar in the face [boughs] of the mango tree. (A. A. R.).

8224

ओकारे सत्यवीपे मुखयुग्मसंहरं शूमसेवकं सतर्पकं ष्ठितमयायामुः 
वायवलं कथय हृतोब्धिततः हि गिराः द्रुष्यते नैव फिरित्र 
तेषुपथ्य एव नात्मिनि किमपि शास्त्रमोहन्यकारे 
(अ) BhŚ 441 and 461 (doubtful). 
(आ) SRK 294. 8. (a. Indiṇesapruka), IS 1491. 
(a) उकारे BhŚ 461 (var.); हृतोकारप्रदीपः 
BhŚ 461; नागाध्यायसः BhŚ 461; मेवा- 
स्तरसः SRK, IS. 
(b) अङ्कः SRK, IS; पवनपुरः BhŚ 461. 
(c) हेरो: प्रलयसि (नम्बरसः) बहुधा [विं हि मिं] 
BhŚ 461; विजयसि [विं हि] SRK, IS; 
गिरा SRK, IS. 
(d) किमपि SRK, IS ; शास्त्रास्ते विवासः BhŚ 461. 

Srādghāra metre.

Search for the master of the house who is subtle and who remains alone in the good light of the syllable 'Oṁ'; (for this) sub-due the door-keeper, viz. the vital airs and the lord of the senses; why do you scatter a series of (useless) words? For, nothing is seen in words,

The syllable ‘Oṃ’ is its root, the sacred texts of the Upaniṣad-s constitute the water, and the metaphysical texts form its stalk; the whole world is its stem, its pollen in the form of sacrifices spreads on all sides, the Purānic lore is the humming of the bee, its abode is the quiet residence on the bank of the divine river Gāṅgā and its honey is bliss—such a lotus of the feet of Lord Śiva we worship. (A. A. R.).

Prose formulae meant for chanting.

Oṃ, Hrauḥ, salutation to Śiva situated on the head, / Oṃ, Hrauḥ, salutation to Viṣṇu remaining on the arms, / Oṃ, Hrauḥ, salutation to Brahmā remaining in the middle of the navel, / Oṃ, Hrauḥ, salutation to Gaṇapati remaining at the end of legs. (A. A. R.).
Even though one is not indeed deficient in valour, the goddess of victory does not reach him without help; for, the god of love though having a friend in the moon, took up the (flowery) bow for gaining victory. (A. A. R.).

8231
ओकोभाज्य यदा रणम् सरिष्यतालाम्
आक्ष्म लोक सार्वजनेन नूषम् ।
व्यालाभ्याजन्तुम त्वम्
तेजस्तत्र वीपतिज्ञा कवः!।
(श) Śis 18. 75.
(प्र) Sr 130. 104 (a. Śis), SSB 441. 104 (a. Māgha).
Śālīṇī metre.

The vixen that swallowed the limbs of heroes that had died on the battlefield, emitted their splendour in the guise of flames and howled aloud. (A. A. R.).

8232
ओमितद्रत्वं वधय श्रुत्तीतां मुख्रधम् ।
प्रकीर्ततु सतं स्वस्तिः एकं विद्रव्यवाधम् ॥
(श) KHpk 456. 609 (a. Haravilāsa, but not found in the KM text).

The syllable ‘ Omar’ is the Supreme Brahman, it is the indestructible syllable, the face of the scriptures; may it remain in the hearts of the good, the one (syllable) that comprehend the Trinity.
(A. A. R.).

1. Trinity of gods, viz., Brahmā, Viṣṇu and Śiva.

8233
ओषभामस्ति नस्तिरूङ्गवित्वादातृतिः
वियत्ववाहतारयातिः धर्मार्योऽत्वे ।
योगालब्धा यवत्तिमवर्णतानाम्
उच्चवत्तिबोधित्ति नातिमालाः ॥
(श) Śis 18. 35.
(प्र) Sr 129. 74 (Śis), SSB 439. 74 (a. Māgha),
Śālinī metre.

The nakṣatramalā [the elephant’s ornament resembling the group of stars] on the heads of towering elephants resembling the sky, was burnt by the fire resembling the fires of doomsday, emanating from the friction of trees in the form of their tusks, fanned by the terrible winds in the form of hatred of their rivals. (A. A. R.).

8234* ओष्ठपल्लिविनितंशक्तोत्

हुर्माग्निपर्य सप्तपानाम्।

प्रक्षलमोचनपितसरः

अस्त्रालर्गवर्मैंचुः॥

(घ) Kir 9. 57.

Śvāgata metre.

To the lovers who were connoisseurs of the taste of the belovéd’s tendril-like lips, the drinking of wine from wine-cups in the form of their mouths charming with blue lilies of their eyes became highly pleasing. (S. Bhaskaran Nair’s translation).

8235-36 ओष्ठपल्लिविनितंशक्तोत्

कपोलीरः मस्यधारम्।

धर्मीलल: हुकुमाकाव्योऽविष्कलितः प्रान्योति नग्नः।

प्रक्षलमोचनपितसरः

गोविलमधुक्षमद्विन्द्वः।

तीव्रायुक्तोष्ठपल्लिविनितंशक्तोत्

तंगोर्तुन्द्रमहावर्कुरुगऽपि

संकौतिनेन विविदः क तवत्सैवियम्।

संकौतिनेन मुख्यवर्कुरुगऽपि

लोकः परोदस्याभास्यनिग्रः स्वातः॥

(b) हुकुमाकाव्योऽविष्कलित Rati° (var.).
(c) प्रक्षलमोचनपितसरः

Rati° (var.) ; कामाविनितस्य Rati° (var.).

(g) “हुकुम” [“हुकुम”] Rati° (var.) ; “प्रक्षलमो—

कामाविनितस्य Rati° (var.) (tr.).

No. 8235 Śārdūlavikritītī metre.
No. 8236 Vasantatilakā metre.

A girl in love sucks at her lips, her eyes stray about like fish in a river-pool, she wears flowers in her hair, binds it up and then lets it down again; her breasts show through her clothes, her buttocks likewise—her girdle keeps slipping however tightly she ties it. All these things serve in a woman to make known that she is in love.

If she longs for a man as often as his face, his good looks, his conversation, his virtues and his affection are praised; and if, when he is not present, she delights in hearing news of his acquaintances and his friends—this too is a sign that she is in love. (A. Comfort’s translation).

8237* ओष्ठपल्लिविनितंशक्तोत्

कपोलीरः मस्यधारम्।

कर्णांलंकितानि दाहिन्दक्षरोऽन्त्यस्य च सोने मणोः।

निशपल्लिविनितंशक्तोत्

राजस्वूहृ राजस्वूहृशः: सङ्कौतिविनितंशक्तस्य

(श्र) AR 57. 1-4.
(c) हुकुमाकाव्य [“हुकुम”] AR (var.); “स्वातः” AR (in some editions).

Śārdūlavikritītī metre.

Considering the red lip to be the bimba-fruit, the dark tresses to be the ripe rose-apples, the red gems of the ear-ornament to be the red seeds of pomegranate, the parrots in cages of the Gṛjara king, oh! king, fall into a swoon out of thirst, when his wives, having had once eyes resembling petals of lilies were fatigued while wandering in the desert. (A. A. R.).
8238

(8) Kal 10. 31 (or 10. 32).
(d)  śrūtyāṅaṁ Kal (var.).

Āryā metre.

(To be noted) among praise-worthy aspects is propriety; among unguents like sandal paste, scent and colour; among causes of worry, an unmarried daughter; and among the pitiables, one devoid of common sense. (S. Bhaskaran Nair’s translation).

8239

(3) Ārcurcarya 51.
(4a) Nīṣam 1. 50.

When propriety and good conduct are given up, one may not accomplish one’s ends by strategy; by killing Bālin [the monkey-chief] by deceit, the fame of Śrī-Rāma has got tarnished. (A. A. R.).

8240

(4a) JS 420. 7, IS 1492, Subh 64 and 279.
(4b) Kṛṣṇaṁ JS (but JS [MS] as above).
(b)  kōtiṛ [ṛa], Subh.
(c)  viśvarūpā Śrēśṭha; viśvarūpasya JS (MS);  81. 71, PP 2. 182, PRE 2. 84).

Cf. Ru 129.

8241

(8) Nāsi 7. 18.
(a)  81. 71, PP 2. 182, PRE 2. 84).

8242

(8) P (PT 2. 159, PTem 2. 141, PS 2. 75, PN 1. 71, PP 2. 182, PRE 2. 84).

If we put on one (scale of the balance) mere propriety and on the other a lot of good qualities—they balance; even a multitude of good qualities is like poison, if not accompanied by propriety.

The limbs of my beloved shunned the rough beauty of the seed-pod of the lotus, not because of its watery fort, but out of sheer contempt; they shunned the dusty beauty of the golden ketaka-flower also out of contempt, not because it is covered with thorns. (K. K. Handiqui’s translation).

1. Damayanti.
The wistful glances wander, / the wits, bewildered, ponder / in good men separated, / whose love is unabated. (A. W. Ryder's translation).

You do not reveal the cause of your longing, also inference has not the perception of the real truth as its only fruit; still, oh! you, with plantain-like thighs, I make myself the object of these lamentations.¹ (P. S. Sane's, G. H. Godbole's, etc. translation).

¹ King to Malavika describing the perverse character of love.

Victorious is the delight of the eyes of a newly married couple united together for the first time, (eyes) which meet together out of eagerness and are again contracted through shame. (H. D. Sharma's translation),
Generosity, courtesy, disgust for sinful deeds, learning devoid of errors—these are the signs of the fruit of dharma; so also, generally, is popularity among the people.

Śārdulāvikrīḍita metre.

Generosity well known to the three worlds, birth in great store of water, abode in the Nandana-forest and fragrance attracting the hearts of gods,—all these qualities of the celestial tree would have been extraordinary, if only there had been discretion in granting requests of only the best of the supplicants. (H. D. Sharma’s translation [slightly changed]).

Śārdulāvikrīḍita metre.

Like generosity in a wealthy person, efficient policy in a man of merits, bashfulness in women of good families, good
poetry in the mouth, ichor in an elephant, the male cuckoo in the garden, the bee in a lotus, the imprint of nail-marks in the cheeks of the beloved wife, a charming girl in the bed—oh! king, these are ornaments, as you are (an ornament) to the earth. (A. A. R.).

अवराय्मेरेकेन्त्र see No. 8240.

8250
अवराय्मेरेकेन्त्र अत्यत्तरा भार्योहिनातृ
नहं स्वसुयवेच्याय वर्णस्यामारात्मः.
(अ) SRHSt 55. 46, SSSN 44. 31.

Indifference in the compassionate, absence of good luck in suppliants, (are inborn); the ugliness of one’s face is not the fault of the mirror (that reflects it). (S. Bhaskaran Nair’s translation).

8251
अध्यक्षराणि पुष्पाणि वेदवर्णां च वायससि.
पर्यायां जले पश्येन् न नारोद्यविचरतां.
(अ) IS 7490, NT 10, TP 392.
(इ) PrŚ (C) 16, Nidinviṃba 55.
(a) ऋदवर्षः पुर्णः PrŚ (C).
(b) कालक्षर: [श्र] PrŚ (C).
(c) पश्येत् PrŚ (C).
(d) नारिजितं न विश्वेसेत् PrŚ (C).

Rather can one see blooms on the fig-tree, a white crow, foot-steps of a fish on water, but not what is in a woman’s heart.

8252*
अवराय्मे प्रज्ञ: सुमेदिष्करोचयोक्षयानां गाते.
ध्यानसिद्धे ते सिद्धिराजपूर्वमहिमयोगेन निरन्तयात्.
एकस्मात् न निंदता जाताकसिद्धोऽद्धरोऽपयोगतया.
उत्त्वमपयोपयोगस्थित्वा बुद्धोस्मि पाण्डुः.
(प्र) Vidy 224.

Śārdulavikṛdidā metre.

Your height vie’s comparison with peaks of the Sumeru mountain, your width may be judged by the grandeur of the foot of the Himalayas; but there is no water coming from you to satisfy even one baby cālaka-bird; you are seen to be similar to the stout bosom of a barren woman, oh! cloud. (A. A R).

अवराय्मे वृक्षार्थां (अंश) see No. 8253.

8253
अवराय्मे वृक्षार्थं तथा वेदायमानसि.
रक्षिति व्यस्नेवर्षम् भिन्स: अर्ज्ञ चतुरिवाम्.
(इ) Sama I ग्रां 1, SR 88. 7, SSB 369. 10, IS 1495.
(a) कृतसभ्यः KN (BI); कृतसभ्यः H, Sama, SR, SSB.
(b) देशयः KN (AnSS), KN (TSS).

A friend is to be regarded as of four kinds: one’s own offspring; one formed by connexion; one lineally descended¹; and one rescued from dangers. (F. Johnson’s translation).

1. Or: one from the same country [देशययामानसि].

8254
अवराय्मे योग धितं तथाविन्द्यिन्तकारिण:.
समयानुसंगमुयितं ज्ञानपिन नरविद्या.
(इ) SRHSt 146. 23 (a. R), SSSN 167. 22, IS 1496.
(a) श्रृङ्खलयः (R var.); श्रृङ्खल्य SSSN; च or वा [हि] R (var).
(b) विद्वेदस्यपकारिण: (सव) or वह्यवेदस्यपकारिण: (सव) or हि चं स्वयंपकारिण: or विद्वेदस्यः पकारिण: or विद्वेदस्यपकारिण: R (var).
Kings discard even their own sons if the latter act against their interests, and favour only those that are loyal and dexterous even though they belong to the common folk. (T. S. Raghavacharya’s translation [slightly changed]).

8255

ौरिसैं भगिनीं बापी भायों वापमुनस्य यः।
प्रचरित नरः कामात् तत्त्व दाक्षो वहः स्वूतः।


(२) श्रीसा भगिनीं बापी R (var.).

(३) पत्नीं च अर्थात् च माता। बाॅ ch] R (var.).

(४) स्वेत्रूपम्बरेन्तु(“तिलच”) कार्य (“माता”) R (var.).

(५) तत्त्व दंडो वर्गो मतः or तत्त्व दंडः: परः स्वूतः: R (var.).

Seduction of a daughter, uterine sister, or a brother’s wife with criminal intentions is punishable with death. (T. S. Raghavacharya’s translation).

1. Lit.: younger brother’s wife.

8256

आधित्यम्

भविष्यति अवलोकाविभिकतमा।
स्वाप्रयोगिक निजनेत्रे ज्ञाति लेखं न विलस्य।

(६) Kal 2. 37.

(७) SP 431 (a. Kṣemendra), AP 20, SR 72, 40 (a. SP), SSB 342. 40, ZDMG 27. 629.

(a) एवं स्वभावलुध्या Kal.

Arya metre.

Highly parsimonious people, like the submarine fire, become full of त्रासः [greed or: thirst] by the salt water of wealth; they abandon their own bodies like a blade of grass but not a particle of their wealth. (A. A. R.).

8257

आधित्यम् शुद्धिभवं ध्रुवयोगिता।
परस्परसंबंधों कल्पमिति साधव:।

(८) Vaidyajivana 9 in Vaidyakya-subhaśītāvali.

(९) एवं स्वभावलुध्या Kal.

Let the persons afflicted with disease cast away the medicine given by ignorant physicians, just as a good husband would abandon a wife given to adultery. (P. M. Mehta’s translation).

8258

आधित्यानां च मनः च शुद्धिभवं महासनायः।
असाधारण नावित्त लोकेः च िविस ब्रह्मणपदयोगस्।

(१) P (Pts 1. 203, PtsK 1. 223).

(२) SR 164. 511, SSB 497-511, IS 1497.

(३) ग्रीयाहार्षभीमम् Pts, SR, SSB.

(४) यथ० ब्रह्मणपदं म प् Pts, SR, SSB.

There does not exist in this world anything which could not be obtained by means of medicine, incantations or the wisdom of highly talented men.

8259

आधित्यानां च मनः च शुद्धिभवं शुद्धिभवं प्रहः।
भावायुः भ्रमनः रूपः अवस्थे निष्कलिताः च ते।।

(१) IS 1498, Subh 149 and 176.

(२) ग्रहः Subh (var.).

(३) प्रभन्ना Subh (var.).

Medicines, incantations, stars, good omens, and planets seem to be favourable in prosperity, but do not bear fruit at unlucky times.
8260

อริยญาณ्यवर्ग विवा: तेषाः च विवा स्थितः।
तत्परं अविभाज्यते: तत्परं तेषाः हि साधनम्॥

(प्र) Mn 11. 238 (in Mn[Jh] 11. 236, in
other texts 11. 237).

(a) ब्रम्हा Mn (J).

(द) वेंस्यार् Raghavānanda’s commentary.

Medicines, good health, learning and
the various divine stations are attained by
austerities alone; for, austerity is the
means of gaining them. (G. Bühler’s
translation).

8261

अर्थायापि यो मयार्थ महायात्ति विवेचनतः।
कृयान्ति जायते तत्तीपि कि पुनः तत्त लोपुः॥

(श) AS 557.

When one consumes honey [or : wine]
even unconsciously and even for medicinal
purposes, he will be reborn from the wombs
of worthless creatures  what of those who
banker after it? (S. Bhaskaran Nair’s
translation).

अर्थायापि मयामन्त्रानां see No. 8258.

8262

अर्थायापि मयामन्त्रानां
बासार्थविविरामपदार्थः।
सन्निधाय शरणकर्य निनादं
अध्यात्मायुक्तः साधनः॥

(प्र) Kir 9. 11.

(श्र) SR 297. 7. (a. Kir), SSB 140. 9 (a.
Bhāravi).

(क) इस [यथ] Kir (var.), SR, SSB.

Swāgatā metre.

Darkness which had cloaked itself
out of fear of the light of early dawn,
mustered up strength as the brightness of
day waned and gathering together
gradually from deeper regions made
everything equal in appearance.
S. Bhaskaran Nair’s translation).

8263

अज्ञातं तथा विषमं च सोभं दशं विज्ञातं प्रसन्नताम्॥
धार्मिकं महायातमवते राजात: प्रायोगी मूलि॥
तस्मात् सर्वोद्विवाहसी माया: पुजयायस् च पारिवारः॥

(प्र) R (R [Bar] 3. 38. 12 3f +743+3.
38. 13 ab, R [B] 3. 40. 13-14 ab,
R [Kumbh] 3. 40. 13-14 ab, R [G]
3. 44. 13 [part only], R [L] 3. 43. 18
[part only]).

(a) अध्यात्म अर्थायापि R (var.).

(ब) प्रायोगिक R (var.).

(द) अर्थायापि [मा शु] R (var.).

Great kings generally possess the charac-
teristics (of the five gods), viz., ferocity,
majesty, placidity, chastisement and
tranquillity; they are therefore respected
at all times and honoured by their subjects.
(T. S. Raghavacharya’s translation [slightly
changed]).

8264

अर्थायापि मयामन्त्रानां
शुभार्थविविरामपदार्थः।
सन्निधाय शरणकर्य निनादं
अध्यात्मायुक्तः तत्तम।

(प्र) JS 378. 13 (a. Nāthakumāra or
Bhalla; in Bhandarker’s Report a.
Bhilāna).

(अ) अध्यात्म JS (var.).

Vasantatilakā metre.

Harlots1 endowed with the charm
of the warmth of freshness of youth,
sporting like enchanting streaks
of waves in the ocean of love, and
possessing the banner of fame in
imparting pleasure in erotic sports, populate
this city (by making it worth dwelling
through their delightful presence).
(S. Bhaskaran Nair’s translation).

1. Panyānganah.
I. INDEX
OF
AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol. IV are quoted. The minimum necessary information about each author or source is given, as well as bibliographical references to more detailed information about the authors and sources. (For reference to the texts used see "Abbreviations" and "Additional Abbreviations" prefixed to Vols. I-III and the one to the present Volume).

At the end of each entry are given numbers of verses in the present Volume where the authors or sources are quoted. The subhaṣita-saṁgraha-s which quote the appropriate verses are given in brackets. 'c.' after page-numbers of relevant volume or volumes denotes colmn or columns of that page and '1' or '2' after 'c.' indicates the first or the second colmn, respectively, as the case may be.

AKBARĪ(YA)-KĀLIDĀSA. See Vol. I p. 319 c. 1. (See also DCA No. 2).
No. 6694.


ACINTADEVA see Arcitadeva (below).


ANĀṆGAṬHIMA, poet. No information. Not later than the first half of the 13th century. Quoted in JS only. (Cf. NCC₁ 156, DCA No. 12).
No. 7869 (JS).

ANĀṆGĀHARṢA see Malayarāja (below).

Anārgharṇaḥava, See Vol. I p. 319 c. 1 and Murāri (below).
Nos. 6777, 6803 (SkV, JS), 6806 (JS), 6978 (JS), 6991 (JS), 7503 (SkV, SG), 7877 (JS).

No. 7135 (Vidy).

Anyāpadeśākata. See Vol. I p. 310 c. 2 and Nilakanṭha Dīkṣita (below).
Nos. 6591, 6603, 6651, 6975, 6992.

Anyotkimuktaḷa of Śaṁbhū. See Śaṁbhū (below).
Nos. 6486, 6646, 6845, 7285, 7875, 8007,
INDEX I

ABHINANDA. See Vol. I p. 320 c. 1. 51 verses of the author are quoted in SkV/Kav, Skm, JS, SP, Prasanna, PG, SH, SG, Auc and Suvăr. (See also DCA No. 24).
Nos. 6420 (SKV), 6954 (SKm, but SkV a. Yogeśvara), 7647 (JS=Rāmacarīta).

Abhiṣekanāṭaka see Bhāsa (below).
No. 7922.

AMARACANDRA, Śvetāmbara Jain; pupil of Jinaḍattasūri and Arisimha; patronized by Visala-deva of Dholkā. Lived in the middle of the 13th century; mentioned by Rājaśekhara in his Prabandhakośa. Author of 13 poems, of which the best known is the Bālabhārata-mahākāvyya (KM 45), from which the compiler of SG quoted numerous verses. Also quoted in PV and anonymously in JS and SH (39 verses). (Cf. NCC 1 330-33, PV 84, DCA No. 33).
No. 7478 A.

AMARU, Amaruśataka. See Vol. I p. 320 c. 2 and Vol. III p. 1495 c. 1–2. (See also DCA No. 37).
Nos. 6413 (VS), 6457 (SH, but not found in Amar), 6976 (SKm; but SP, SSB a. Satkavimishra and PV a. Śaṅbhru), 7225 (SR, Skm; but SP, VS, SR, SSB a. Argaṭa; SkV a. Devagupta), 7296 (SR), 7493 (SKm, SR; but SKV, Kav a. Śrī-Harṣa; VS, SSB a. Pulina; Daś, JS a. Amarānanda or Pulina), 754 (SKm, JS, SP, SR), 7565 (JS, SR), 8139.

ANYOKTIMUKTAVALI. See Vol. I p. 319 c. 2 and Harīśavijaya Gaṇī (below).
Nos. 6305, 6330, 6334, 6342, 6403, 6424, 6425, 6456, 6459, 6556, 6586, 6621, 6641, 6727, 6745, 6758, 6775, 6808, 6871, 6896, 7116, 7211, 7287, 7304, 7445, 7567, 7575, 7578, 7595, 7654, 7669, 7758, 7767, 7768, 7770, 7810, 7852, 7856, 7868, 7870, 7874, 7911, 7919, 7928, 7939, 7946, 7992, 7998, 8008, 8014, 8119, 8225.

Nos. 6424, 6667, 7287, 7669, 7852, 7919.

APARĀJITARAKŚITA, a Buddhist poet whose 6 verses are quoted in SkV, Skm, VS and PG. Bhaṭṭāparājitas is mentioned in the Karpūramāṇjarī of Rājaśekhara. (Cf. Skm 1, Kav 20, VS 1, CC 21, NCC 1 246, DCA No. 21).
No. 6784 (SKm, but SR a. Vāmana= Vāmana).

Nos. 6616, (7363), 7428, 7760.

APPAYYA DĪKṢITA. See Vol. I p. 320 c. 1.
No. 6795 (=Kuv, Madhvatantramukhamardana) (SSB).

Nos. 6579, 6679, 6773 (SR, SSB), 6994 (SR, SSB), 8103, 8143, 8243 (SRHt, SSB).
**AUTHORS AND SOURCES**

**ÂMITAGATI.** See Vol. I p. 320 c. 2–321 c. 1 and Subhaññitasāmādho
Nos. 6467, 6503, 6756, 6823, 6850, 6864, 6876, 7073, 7487, 7492, 7516, 7517, 7520, 7693, 7697, 7701, 7743, 8070, 8079, 8080, 8094, 8097, 8261.

**AMRÂDÂTTA = BHÂGÂVATÂMÂRTÂDÂTTA.** See Vol. I p. 320 c. 2, Vol. II p. 1027. (See also DCA No. 38).
Nos. 6512 (Skm), 6919 (VS, SSB), 8031 (VS).

**AMRÂTÂDEVA** see Arcitadeva (below).


**AMRÂTÂVÂRDÂHANA.** See Vol. I p. 321 c. 1. Not later than the middle of the 14th century. 9 verses attributed to the author are quoted in ŚP, VS, SRHt and Vjv. (See also DCA No. 39), No. 7030 (VS).

**ARGÂTA** (or ARGÂTHA or RÂJÂ-PUTRÂRÂGÂTA). See Vol. II p. 931 c. 1–2. 49 verses attributed to the author are quoted in JS, ŚP, VS and SH. (See also DCA No. 51).
No. 7225 (ŚP, VS, SSB; but Skm, SR a. Amar and Skv a. Devagupta= Amar).

**ARCITÂDEVA** (or ACINTÂDEVA or ACÎTTÂDEVA or AMRÂTÂDEVA). See Vol. II p. 931 c. 2. Not later than 15th century. 3 verses attributed to the author are quoted in VS. (See also DCA No. 52).

No. 7087 (VS, SSB).

**ARBHÂKA, poet. No information. 3 verses attributed to the author are quoted in VS. (Cf. VS 7, NCC 393, DCA No. 55).**
No. 7394.

Nos. 6298, 6322, 6441, 6784, 6811, 6897, 6932, 6971, 6999, 7154, 7208, 7670, 7864, 8005.

**Âlâmkkârâtilaka = Kâryâmunâsana.** See Vâgbhâta II (below).
No. 7926.

**Âlâmkkâramahodadhi.** See Vol. I p. 321 c. 2 and Narendraprabhastâri (below).
Nos. 6316, 6324, 6354, 6427, 6441, 6519, 6525, 6531, 6532, 6554, 6579, 6597, 6703, 6727, 6734, 6775, 6784, 6811, 6817, 6854, 6866, 6942, 6943, 7037, 7093, 7160, 7192, 7208, 7464, 7557, 7564, 7565, 7799, 8066, 8193, 8246.

**Âlâmkkâramuktâvalî.** See Vol. III p. 1496 c. 1.
Nos. 6773, 6978, 7208, 7216–17, 7262, 7435, 7740, 8215.

**Âlâmkkâraratnakara.** See Vol. I p. 321 c. 2 and Šobhakaramitra (below).
Nos. 6427, 6441, 6680, 7208, 7394, 7490.

**Âlâmkkârasaṅgraha** of Âmrânânandayogin.
Nos. 6519, 6530, 6647, 6811, 6974, 6988, 7246, 7493, 7514, 7846, 8066.

Nos. 6441, 6942, 7191, 7192, 7565, 7598, 7799, 7918, 8193, 8237.

Nos. 6322, 6335, 6537, 6553, 6587, 6702, 6736, 6773, 6849, 6873, 6929, 7093, 7127, 7280, 7342, 7708, 7715, 7746, 7801, 7850, 7897, 7922, 8150.


Avaiśṭhānyokti. See Vol. I p. 322 c. 1 and Jagannātha Paṇḍitarāja (below).
Nos. 6342, 6541, 6629, 6641, 6739, 6808, 6973, 7076, 7226, 7320, 7395A, 7417, 7654, 7660, 7663, 7770, 7928, 8149.

ĀSVAGHOṢA. See Vol. III p. 1496 c. 1. (See also DCA No. 64).
No. 7369 (SuMañ).

Asvavāidyakā see Jayadatta in Vol. I p. 322 c. 1 and Jayadatta (below).
No. 7232.

Aṣṭāddyāyi see Paṇini (below).
No. 7140.

ĀKĀŚALIYA-ŚALUKA see Śaluka (below).

ĀNKOLAKARA see Laksmaṇa-bhaṭṭa Āṅkolakara (below).

ĀNANDA (or ĀNANDAVARDHANA). See Vol. III p. 1497 c. 1. (Also see DCA No. 80).

Nos. 6828 (PG; but in Vidy, Pad a. Jayadeva), 6871 (VS, Skm), 7561 (VS, SR, SSB).

Nos. 7302, 7623, 7782, 8023.

Nos. (6616), 7309, 7363, (7934), (8078).

ĀRYABHAṬṬA, poet quoted in VS and the Kavikaṇṭhabharaṇa; probably different from Āryabhāṭṭa of Kusumapura born in A. D. 476. Not later than 11th century. 2 verses attributed to the author are quoted in VS and Kavi. (Cf. VS 11, NCC, 170, DCA No. 89).
No. 7484.

Ārṣāsaptāśati. See Vol. I p. 322 c. 2 and Appayya Dikṣita (below).

Ārṣākatakā. See Vol. I p. 322 c. 2 and Govardhana (below).
Nos. 6314, 6377, 6389, 6399, 6410, 6442, 6470, 6473, 6764, 6781, 6812, 6987, 7051, 7083, 7084, 7085, 7115, 7254, 7255, 7256, 7257, 7271, 7286, 7339, 7379, 7393, 7404, 7435, 7659, 7695, 7761, 8018, 8173.

Āścaryacudāmaṇī. See Vol. I p. 322 c. 2 and Śaktibhadra (below).
Nos. 6895, 8134.

Nos. 7282 (SRHū), 7428 (SPR), 7463 (SRHt = Vahnipurāṇa, VCSr, Vet, PtsK), 7469 (SRHt, SSSN, SPR).
AUTHORS AND SOURCES

INDURĀJA see Bhaṭṭendurāja (below).

INDULEKHA, poetess. No information. Not later than the middle of the 13th century. 6 verses attributed to the poetess are quoted in VS and JS, but in the Bhandarkar Report on JS they are attributed to Ākāśapoli). (Cf. VS 12, NCC₂ 249 and J. B. Chaudhuri, Sanskrit Poetess I, p. 14; Journal of Mythic Soc. 25, p. 60; DCA No. 100).

No. 7690.

ĪŚVARAVARMAN, poet. Not later than the 15th century. 2 verses attributed to the author are quoted in VS. (Cf. VS 13, NCC₂ 277, DCA No. 114).

No. 8165.


No. 6535.

Uttarādhyayanasūtraṅkā. Ṭīkā to the Uttarādhyayanasūtra, a Śvetāmbara Jaina text found among the Āṅgabāhyas-s.

No. 7554.

Uttararamacarita. See Vol. I p. 322 c. 2 and Bhāvabhūti (below).

Nos. 6587, 7383, 7746.

UTPALARĀJA. See Vol. I p. 322 c. 2–323 c. 1 and add : 10 verses attributed to the author are quoted in SkV/Kav, Skm, ŚP, Prasanna, Auc, Kavi, Suvṛ and Dhv. (See also DCA No. 21).

No. 6456 (ŚP, SSB).

UTPREKSĀVALLABHA see Vallabha (below).

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UDBHĀTA. See Vol. I p. 323 c. 1 and add : Mentioned by Ānandavardhana; Kalhaṇa (RT 4. 495-97). Abhinavagupta, Mammaṭa, Śārāgadeva and others. 6 verses attributed to the author are quoted in SkV/Kav, Skm, VS and SRHt. (See also DCA No. 131).

No. 6793 (SR, SRK).

UMĀPATIDHARA (or UMĀPATI). See Vol. III p. 1498 c. 2–1499 c. 1. (See also DCA No. 135).

Nos. 6357 (Skm), 6593 (Skm), 7486 (Skm).

Uṣāharaṇa = Uṣāharaṇa-nātaka, a nātaka probably by Udbhāta (?), quoted only in Kpr. (Cf. JRAS [1898] 301, 326; NCC₂ 402).

No. 8169.


No. 6371.

Ekadāśadvaranibaddha-upadeśa, a collection of 99 subhaṣita-s by a Jain Sādhu from the collection of the Bhandarkar O. R. Institute, published by V. Raghavan in his Malayamārutah Vol. II (pp. 96-107).


Nos. 6667 (Arabic), 6830, 7006 (+Arabic), 7074 (+Arabic), 7126, 7164, 7174, 7178, 7399, 7413, 7439 (+Arabic), 7455, 7579 (+Arabic),
7595, 8020, 8211 (+Arabic), 8242 (+Arabic).

Nos. 6311, 7852, 7886, 8160.

Audīcyaprakāśa, a dharmaśāstra on Brāhmaṇa-s of the North which was probably written in the 17th century by Veṇijīdatta. Quoted in PV (two verses only). (Cf. PV 85, NCCa 99, DCA No. 145).
No. 8156.

KAṆKA. See Vol. II p. 934 c. 2 and adād: Not later than the end of the 15th or the beginning of the 16th century. (See also DCA No. 151).
No. 6530 (PG, also in Sāh).

Nos. 6298, 6528, 6703, 6766, 6879, 6959, 7603, 8213.

Nos. 6638-39, 6989, (7164), (7174), (7178), 7718, 7736, 8025-26, 8036-37, 8038, 8040, 8041, 8042-43, 8044, 8046, 8047, 8049, 8051, 8052, 8053, 8056, 8059, 8060, 8061, 8067, 8072, 8077, 8088, 8090-92, 8093, 8095, 8104-5, 8210.

Kapphinabhuyadaya (or Kapphaṇa"). See Vol. III p. 1499 c. 2 and Śivasvāmin (below).
Nos. 7032 (SRHT, but not found in Kapphi"). 7072, 7258 (a. Śivasvāmin VS, ŚP), 7261.

Nos. 6529 (JS), 6682, 7075, 7438, 7789, 7900, 7936, 7997, 8000, 8238, 8257.

Kalivīḍambana. See Vol. I p. 324 c. 2 and Nilakaṇṭha Dikṣita (below).
No. 6340 (SRK).

KALYĀṆADATTA, poet. Possibly identical with Kālyāṇa, pupil of Alakadatta, mentioned by Maṅka in the Śrīkaṇṭhacarita (25. 78-80) as his contemporary. If so, he lived in the first half of 12th century. Quoted in VS. (Cf. VS 17, NCCa 252, DCA No. 193).
No. 6789 (VS).

KALHANA. See Vol. I p. 324 c. 2. (See also DCA No. 195).

KAVIKĀṅKA (or KAVIKĀṅKANA). See Vol. I p. 324 c. 2.
No. 6963 (PV).

Nos. 6318, 7656.

KAVIKELI (or Kavikeli), poet (or a poetical work). Not later than 13th century. No information. One verse attributed to the author (or work) is quoted in JS. (Cf. NCCa 273, DCA No. 200).
No. 6827 (JS).

Kavikaumudi. See Vol. I p. 324 c. 2 and Lakṣmīnṛsiṁha (below).
Nos. 6875, 6947.

Kavitāmṛtakūpa. See Vol. I p. 325 c. 1 and Gauramohana (below).
Nos. 6667, (6887), 6908, 6911, 6962, 7528.
AUTHORS AND SOURCES


KAIRAJA. See Vol. II p. 935 c. 2–936 c. 1. and add : Author of the Raghava-"sahasi-mahakavya, Parîjataharana-mahakavya. 21 verses attributed to the author are quoted in Pad, SG, PV, SuSS and Vidy. (See also DCA No. 211).
No. 6300.

Nos. 6363, 6527, 6531, 6645, 6774, 6777, 6844, 6886, 7077, 7111, 7268, 7493, 7529, 7564, 7584, 7676, 7775, 7828, 7851, 7865, 7867, 7886, 7896, 7956, 7969.

KAMANDAKI and Kamadaki's Nitisara. See Vol. III p. 1501 c. 1 whereto at the end of line 11 add : "ŚP". (See also DCA No. 227).
Nos. 6336, 6355 (SRHt), 6365, 6429 (SRHt), 6490, 6567, 6577, 6666, 6859, 6906, 6907, 6924, 6925 (SRHt), 6927, 7024, 7044, 7070–71, 7169, 7188, 7332, 7459, 7503 (SRHt), 7637, 7638, 7694, 7704, 7732 (SRHt), 7735, 7766 (SRHt; not found in Kāma"), 7809, 7818, 8023, 8253.

KAMASTTRA see Vatsyāyana (below).
No. 7952–53.

KALIČASA. See Vol. III p. 1501 c. 1–2 and add : (See also N. R. Subanna, Kalidosas Citations in Works of Poetics, Dramaturgy, Anthologies, Commentaries, etc. and L. Sternbach, JAOS 98, 4 pp. 555–58; DCA No. 230).
Nos. 6631 (SSB a. Kālidāsa; but SR a. Śīśī = Śīś), 6711 (Skm=Vik), 7049, 7178 (SSB, VS; not found=H and C), 7729 (PV; but JS a. Bhāravi, BhPr a. Vararuci), 7910 (ŚP, SSB; not found).

KALIDASANANDIN. See Vol. III p. 1501 c. 2 wherein delete : lines 3–5 and instead insert : "years of the 13th century. 10 verses attributed to the author are quoted in Skm". (See also DCA No. 231).
No. 7860 (Skm).

KAVYPRAKĀŚA. See Vol. I p. 326 c. 1 and Mammaṭa (below).
Nos. 6411, 6427, 6519 (SR, SSB), 6633, 6677, 6727 (SR, SSB), (6734), 6775, 6817, 6891, 6932 (SR, SSB), 6950 (SR), 6999 (SR, SSB), 7037, 7089, 7246, 7261 (SR, SSB), 7557 (SR, SSB, but Skm a. Han), 7565, 7799, 7846 (SR, SSB), 8169, 8177, 8246.

Nos. 6411, 6427, 6519, 6633, 6677, 6719, 6727 (6734), 6775, 6817, 6854, 6891, 6950, 6999, 7037, 7089, 7246, 7261, 7557, 7565, 7799, 7846, 8169, 8177, 8246.


Nos. 6717, 7208, 7295, 7890, 7941, 8087.

KAVYADARŚA. See Vol. I p. 326 c. 1 and Darśin (below).
Nos. 6404, 6421, 6618, 6627, 6724, 6763, 6897, 6898, 7191, 7193, 7464, 8191 (SR).

Kāvyādārśa in Tibetan. Tibetan translation of the Kāvyādārśa. Also translated from Tibetan into Mongolian and adopted in Siimhalese as Siyabas. See Kāvyādārśa (above).

No. 7191.

Kāvyānūsāna of Vāgbhaṭa II. See Vāgbhaṭa II (below).


Nos. 6411, 6427, 6428, 6519, 6524, 6531, 6579, 6584, 6633, 6677, 6703, 6719, 6765, 6775, 6811, 6817, 6820, 6891, 6927, 6935, 6956, 7088, 7089, 7091, 7111, 7136, 7191, 7192, 7208, 7225, 7295, 7333, 7397, 7557, 7564, 7669, 7941, 7981, 7983, 8067, 8102, 8120, 8177, 8184, 8232, 8242, 8246.

Kāvyalāṅkāra of Rudraṭa. See Rudraṭa (below).

Nos. 6427, 7218, 7598.

Kāvyalāṅkarāśaṛa of Udbhāṭa. See Udbhāṭa (above).


Nos. 6928, 7208, 7926, 8193 (SR).

Kāvyalokalocana—Dhvanyāloka (below).


Nos. 6375 (VS), 6386 (SR, SSB), 6642, 6744 (SR, SSB), 6753 (SRHt, SR, SSB), 6767 (SRHt; not found), 6780, 6956, 7013 (SRHt, SSB), 7043 (SRHt; not found), 7058, 7190 (SR, SSB), 7476 (SR, SSB), 8230 (SR, SSB), 8234 (SR, SSB), 8262 (SR, SSB).

Kuṭṭanīmata. See Vol. I p. 326 c. 2 and Dāmodaragupta (below).

Nos. 6309, 6388, 6468, 7047, 7650 (VS), 8057, 8125.


KUMĀRANĀYAKA see Nāthakumāra in Vol. III p. 1502 c. 2.

Kumārasaṃbhava. See Vol. I p. 326 c. 2 and Kālidāsa (above). (See also DCA No. 249).

Nos. 6335, 6445 (SR), 6510, 6801 (SR), 6929, 6939 (SR), 6940 (SRHt, SR), 6985 (SR), 7105, 7154, 7216-17, 7218, 7321, 7333, (7765), 7816 (SR), 7926, 7983, 8066, 8102, 8115, 8126 (SRHt, SR), 8179.

KUMUDĀKARAMATI, poet. Possibly identical with the Buddhist writer of the same name, author of a sadhana in the Sādhanasamuccaya. Mentioned once in SkV/Kav (and Rgyud 70. 5 ; 81. 95). (Cf. SKV LXXIV, Kav 36; see also Bendall’s Cambridge Catalogue p. 155 and F.W. Thomas’s Deux Collections de Sādhanas in Muséeon (1903) pp. 14 and 21, NCC 227, DCA No. 254).

No. 7584 (SkV, Kav).

Kuvalayānanda. See Vol. I p. 326 c. 2–327 c. 1 and Appayya Dikṣita (below).

Nos. 6322, 6404, 6727 (SR), 6795, 6897, 6932, 7091, 7629, 7864.
AUTHORS AND SOURCES

(See also DCA No. 262).
Nos. 6463 (VS=Dṛṣṭāntaśataka), 6465
(VS=Dṛṣṭāntaśataka).
Kṛtyakalpataru. See Vol. II p. 938 c. 2.
No. 7455.
Kṛṣṇakarṇāṁrta. See Vol. I p. 327 c. 1
and Lilāsuka (below).
Nos. 7776, 7981.
(See also Maṅgala I in DCA No. 1027).
Kṛṣṇapāṇḍita. See Vol. I p. 327
(1 and add : Not later than 17th
century. 27 verses attributed to
the author are quoted in SH, PV, SSS and
SSS. (See also DCA No. 271).
Nos. 6471 (SSS), 6757 (PV), 6996 (PV).
Kṛṣṇapilla, poet. No information; not
later than the middle of the 13th
century. 3 verses attributed to the
author are quoted in JS, ŚP and SSB.
(Cf. AP 18, NCC 331, DCA No. 275
and also No. 271).
No. 7961 (JS, ŚP, SSB; but SR a. ŚP).
Kṛṣṇamīśra. See Vol. I p. 327 c. 1–2
and add : 28 verses are attributed to
the author or culled from the Prabodha-
candrodāya and included anonymously
in Skm, JS, ŚP, VS, SRHt, SSSN, SH,
Pad, RJ, BhPr and SuM. (Cf. New ed.
and translation Prab by A. Pédraglio
pp. 113–15; L. Sternbach in JAOS 46.
324–26 and DCA No. 277).
No. 6908 (ŚP, SH, SSB ; but in SR a.
Ghatakarpars Niti2=C).
Nos. 6350 (SSB), 6691 (SSB), 7657
(SSB).
Kṛṣṇavallabha Bhaṭṭa. See
Nos. 6862, 7259, 7689.
Kēṣavamīśra. See Vol. II p. 939
(1.
Kokkoka. See Vol. I p. 327 c. 2–328 c. 1
and add : Son of Vidyādhara-ru; des-
cribed as Siddhāpatīya or Simha-
pāatiya; probably 11th or 12th century.
37 verses attributed to the author are
quoted in Skm, JS, ŚP and SH. (See
also S. Lienhard’s Translation and
Introduction to the Translation of the
Ratirahasya; V. Raghavan’s and W. G.
Archer’s Indroductions to the trans-
lations of the Ratirahasya; and DCA
No. 295).
(See also DCA No. 302).
Nos. 7374, 7413, 8027, 8032, 8039,
8096.
Krīḍācandra, poet, to whom 9 verses
are attributed in ŚP and BhPr ; in the
latter work quoted as contemporary to
Kālidāsa (sic.). Also, quoted in ŚP.
This is not the real name of the
author, but a sobriquet taken from
verse ŚP 96=BhPr 115 (etc.). (Cf.
AP 18–19, NCC 51, V. Raghavan in
Journal of Oriental Research, Madras
18, 253; M. B. Emeneau in Indian
Linguistics 16. 47; DCA No. 303).
No. 7099 (BhPr=Dvi).
KṢEMĪŚVARA (or KṢEME"). See Vol. III p. 1504 c. 2 and Caṇḍakausika (below). (See also DCA No. 308).

KṢEMENDRA. See Vol. III p. 1504 c. 2 and add: L. Sternbach, Unknown Verses Attributed to Kṣemendra, Lucknow 1979 (with bibliography). (See also DCA No. 309).
Nos. 6529 (JS = Kal), 6734 (SRRU; not found), 6894 (JS; not found), 7096 (ŚP, Pad, RJ; but VS Dāmodaragupta, PV a. Rāmājī; not found), 7655 (ŚP, SR, SSB; not found), 8256 (ŚP; not found).

Khaḍgakośa, a book on swords. No information. Quoted in ŚP in the Khaḍgapaṛīkṣa at least once.
No. 7313 (ŚP).

No. 6644 (RJ).

Khaṇḍakaival, poet. No information. Not later than 17th century. 2 verses attributed to the author are quoted in SH. Not cited in NCCs. (Cf. DCA No. 310).
Nos. 6298 (SH, but JS a. Bilhana = Caur; SSS a. Daṇḍin), 6807 (SH).

GAṆGĀDHARA or GAṆGĀDHARA-NĀTHA. Many authors who bear the name Gaṅgādhara are known to exist. Poet quoted five times in Skv, Skm and VS. Probably court-poet of king Karna of Dañala from the 11th century whom Bilhana boasts of having vanquished in a poetical contest (Vikram 18. 95). (Cf. Skv LXXVI, Skm 7, VS 32, CC1 137-39, NCCs 196-203, AB 511, IHQ 10. 489, DCA No. 319).
No. 7118 (Skm).

GAṆAPATI. See Vol. III p. 1505 c. 1-2. (See also DCA No. 330).
Nos. 6658 (Skm), 7046 (Pad).

Nos. 6309, 6358, 6388, 6503, 6841, 6962, 7047, 7443, 7667, 7751-55, 7900, 7943, 8033, 8040, 8057, 8154, 8159, 8193.

Gajendramokṣaṇa assigned to Śantiparvan of MBh, but not found there; usually found in the Pañcaratna Gītā. (Cf. Verzeichniss der Oxforden HS 5a, NCCs 233).
No. 7723.

GADĀDHARA I, poet. No information. Not later than the 17th century. 13 verses attributed to this author, Gadādhara, are quoted in Pad, SH, RJ, SG, PdT, Suss and Vidy.
No. 6877 (Pad).

Nos. 6640 (RJ), 7213 (RJ).
GADVHDHARANATHA, poet. No information; not later than the beginning of the 13th century. 6 verses attributed to the author are quoted in Skm. (Cf. DCA No. 338).
No. 6441 (Skm, Han).

GADVHDHARA VAIYDA. Poet belonging to the 11th or 12th century from Bengal. Father of Vaahgasena. 35 verses attributed to the author are quoted in Skm. (Cf. Skm [B] 7, NCC, 302, DCA No. 340).
Nos. 7634 (Skm), 7861 (Skm; in some MSS attributed shortly to "Vaidya").

Nos. 6462, 6767, 6905, 6910, 7014, (7307), 7361, 7409, 7420–21, 7548, 7553, 7684, (7725), 7813, 7824, 7955, 8222.

GITAGOVINDA. See Vol. I p. 329 c. 2 and Jayadeva (below).
Nos. 6981 (SP, Vidy, SSB, RJ; but SR a. Sah=GG and Sah).

GEMS FROM SANSKRIT LITERATURE. See Vol. I p. 329 c. 2.
Nos. 6493, 6574, 6656, 6667, 6888, 6908, 7029, 7068, 7276, 7349, 7425, 7444.

GOPIKA. See Vol. I p. 330 c. 1 and add: Not later than the 13th century. 31 verses attributed to the author are quoted in Skm. (See also Skm [B] 7, AB 532, NCC, 158, DCA No. 374).
Nos. 6353 (Skm), 6953 (Skm), 7502 (Skm), 7591 (Skm).

GOBHATA (or GOBHATTA or SUCHI-GOBHATA). See Vol. I p. 330 c. 1 and add: Not later than the beginning of the 12th century. SUCHI prefixing the name of the author is a sobriquet taken from verse JS 53, 10. 11 verses attributed to the author are quoted in SkV. (See also DCA No. 378).
No. 7996 (JS, SH, Skm; but SRRU, SATANANDA and SkV [?] a. Ravigupta).

GOVARDHANA I. See Vol. I p. 330 c. 1–2 and add: Poet; son of Nilambara or Sankaara, teacher of Udayana, court-poet of the Sena Kings of Bengal, from the end of the 12th century. Mentioned by Jayadeva in his Gitagovinda (I. 4). Author of the Aryasaptasati. 28 verses attributed to the author are quoted in JS, SP, PG, SH, SG, Pad, PV, RJ and Vidy. (See also DCA No. 379).
No. 7083 (SG=ARSH).

GOVARDHANA II. See Vol. I p. 330 c. 1–2 and add: Poet, no information. Not later than the beginning of the 13th century. 9 verses attributed to the author are quoted in Skm, PG, Prasanna. Perhaps identical with Govardhana I, but unlikely. (See also DCA No. 380).
No. 6826 (Skm).

GOVINDA I (BHAGAVAD- GOŚ). Poet. No information; not later than the beginning of the 13th century. 1 verse attributed to the author is quoted in Skm. (Cf. Skm [B] 8, NCC, 189, DCA No. 382).
No. 6368 (Skm).
GOVINDA II ('BHAṬTA). Poet. No information; not later than the 15th century. 1 verse attributed to the author is quoted in SRHt and SSSN. (Cf. NCCs 201, DCA No. 387).
No. 6942 (SRHt).

GOṢṬHIMIṢRA. Poet. No information; not later than the 17th century. 2 verses attributed to the author are quoted in RJ. (Cf. NCCs 215, DCA No. 397).
No. 6699 (RJ).

Nos. (6616), (8078).


GAURI. See Vol. II p. 940 c. 2 and add: Not later than the middle of the 17th century. 20 verses attributed to the poetess are quoted in PV, SSS and SuSS. (See also NCCs 236, Calcutta Or. Journal 3. 5, p. 136; B. C. Law Volume II pp. 145, 147-48; DCA No. 404).
Nos. 6613 (PV), 6634 (PV).

GHATAKARPARA (Ghatakarpara’s Niti-sara). See Vol. II p. 940 c. 2 and add: Ghaṭakarpara was considered to be one of the 9 jewels of king Vikramāditya of Ujjayini, but probably from the 17th century. 1 verse attributed to the author is quoted in SG. (See also NCCs 266-67, DCA No. 407).
Nos. 6908 (SR; but ŚP, SH, SSB a. Kṛṣṇamitra =Ghaṭa°), 7628 (SR), 7765.

CAKṢUṢI. (or Cukṣuṣiya) See Vol. I p. 331 c. 2.
No. 7582 (SRHt).

Candakauśika, a nāṭaka of Kṣemiṣvara, published in B. I. Also quoted in Sah. (See Kṣemiṣvara [above]; Introduction to the B. I. edition; CCs 175, 135; NCCs 166; Annals of Oriental Research, Madras [IX] i-ii).
No. 7129.

No. 6391 (RJ).

No. 7455.

CANDRA (or CANDRAKA or CANDAKA or CAMPAKA). One of the first playwrights from Kaśmir, who flourished during the reign of king Tuņjina (2nd century); mentioned by Kalhana in RT (2. 16); referred to by Abhinavagupta in Abhinavabhairati (ch. 14). 13 verses attributed to the author are quoted in JS, ŚP, VS, SG, Regnaud, Auc, Kaviṅṭhābharaṇa. (Cf. S. Lévi, Le théâtre indien 161-12; VS 35; JS 32; NCCs 345; DCA No. 428; Pandey, Abhinavagupta p. 228; A. B. Keith, The Sanskrit Drama 168-170).
Nos. 7669 (JS, ŚP, VS, SG, RJ, SSB; but Skm, Vidy a. Madhu), 8160 (VS, Auc).

CAPPAHALADEVA. See Vol. II p. 941 c. 1 and add: Not later than beginning of 13th century. 8 verses attributed to
the author are quoted in Skm, SRHt and SSSN. (See also Skm [B] 8, NCC 384, DCA No. 444).

No. 7041 (SRHt; but VS, SSB a. Prakalāvarṣa=Dvi).

CAMPAKA see Candraka. No. 7669.


Nos. 6464, 6476, 6718, 6882, 6908, 7034, 7068, 7192, 7267, 7364, 7547, 7665, 7716, 7815, 8171, 8251.

CĀṆAKYA. See Vol. I p. 331 c. 2–332 c. 1. (See also DCA No. 448).

Nos. 6452, 6461, 6462, 6463, 6477, 6478, 6479, 6496, 6497, 6498, 6528, 6572, 6575, 6583, 6596, 6598, 6608, 6609, 6656 (SR; but SRHt a. MBh), 6689, 6718, 6734, 6767, 6878, 6879, 6881, 6882, 6883, 6887, 6889, 6905, 6908, 6910, 6962, 6963, 7014, 7020, 7021, 7031, 7066, 7068 (ŚP, SSB), 7098, 7142, 7174, 7178, 7204, 7205, 7221, 7240, 7247, 7307, 7349 (SR), 7356, 7360, 7361, 7362, 7385, 7391, 7409, 7414, 7420-21, 7445, 7451, 7455, 7472, 7497, 7519, 7542, 7546, 7547, 7548, 7552, 7553, 7555, 7592, 7594 (SR), 7603, 7626, 7627, 7646, 7662, 7671, 7672, 7681, 7682, 7683, 7684, 7692, 7713, 7714, 7725, 7727, 7730, 7757, 7765, 7813, 7814, 7815, 7821, 7824, 7912, 7913, 7955, 8107, 8171, 8181, 8208, 8214 (SR), 8217, 8222, 8247.

Catakāstaka, a mediaeval anonymous poem, an ode to the cataka-bird (coccystes melanoleucos). (Cf. Cowell, The MS-IV, 59


No. 7445.


No. 8239.


Nos. 6409, 8154.

CITRA DHARA see Śrūgārasārīṇī (below).

CITRA DHAROPĀDHYĀYA, poet. Son of Vaiśādharā of the Darikār family from Mithilā, end of the 18th century, author of Pratīgyārōpaśīra, Pramāṇapramoda, Rājastutipadya, Vināyakastava, Vibhaktayarthanirṇaya, Virūtarāṇīṇi, Virasārīṇi, Śrūgārasārīṇī, Sanśīrāsiddhadhipiśā, Haripratīṣṭhā. 5 verses attributed to the author are quoted in Vidy. (Cf. Vidy 7, NCC 39, DCA No. 454).

No. 7662 (Vidy).

Citrāmānyā. See Vol. I p. 332 c. 1 and Appayya Diksita (above).

Nos. 6784, 7154.

CINTĀMAṆI. See Vol. III p. 1508 c. 1–2. (See also DCA No. 458).

No. 6453 (PV).

Caurapaṇcaśika. See Vol. I p. 332 c. 1 and Bīlaṇa (below).

No. 6298.

Jagadeka-viracarita, a poetical work dealing with the life of Jagadeka (or Jagdevaka) = Paramāra-Jagadeva.

No. 6712 (SRHt).
(See also DCA No. 475).
Nos. 6750 (VS), 8227 (VS).

JAGANNĀTHA PĀṇḍITARĀJA. See Vol. I p. 332 c. 2–333 c. 1 and add: 21 verses attributed to the author, usually quoted as Pāṇḍitārajā, are quoted in SH, RJ, PdT, Vidy. (See also NCC, 137-38, DCA No. 477).

JANAKA, poet. No information; not later than the beginning of the 13th century. One verse attributed to the author is quoted in Skm. (Cf. Skm [B] 8, NCC, 149, DCA No. 485).
No. 6618 (Skm).

Janapoṣanābindu-nāma-nilīśāstra = Nilīśāstra-prajñādanda-nāma = Lugs-kyi bstan-bcos kyi nas-rab sdon-po shes-byā-ba by Klu-sgrub (=Nāgārjuna), one of the nilī-works included in the Tibetan Tanjur.
No. 7066.

JANĀRDANA. See Vol. III p. 1509 c. 2 and add: Not later than 15th century. One verse attributed to the author is quoted in VS and SH. (See also NCC, 150, DCA No. 487).

JAYADATTA. See Vol. I p. 333 c. 1; and add: Son of Vijayadatta; not later than 14th century. Often confounded with Nakula; quoted in Tōḍaramall’s Tōḍarāṇanda in the Ayurvedasamikhyā. 58 verses are attributed to Jayadatta and Nakula in ŚP, SRHT and SSSN. (See also NCC, 175 and NCC, 253, DCA No. 493-94).
Nos. 6492 (ŚP), 7232 (ŚP).

JAYADEVA. See Vol. III p. 1509 c. 2.
(See also DCA Nos. 495-500).
Nos. 6828 (Pad, Vidy; but PG a. Ananda), 6969 (Skm), 7396 (Skm), 7432 (Skm).

JAYAMĀDHAVA. See Vol. I p. 333 c. 2 and add: Not later than 13th century. 18 verses attributed to the author are quoted in Skm, JS, ŚP, VS, SH, SG and SuMaṅ. (See also NCC, 185; DCA No. 505).
Nos. 6322 (JS, VS, ŚP, SSB), 7298 (VS), 7876 (Skm).

JAYAVARDHANA. See Vol. I p. 333 c. 2 and add: Not later than 13th century. 22 verses attributed to the author are quoted in Skm, JS, ŚP, VS, Viji and SRRU. (See also NCC, 191, DCA No. 506).
Nos. 6334 (VS, SB), 6998 (ŚP, SSB), 8116 (VS).

JALACANDRA. See Vol. III p. 1510 c. 1. (See also NCC, 201, DCA No. 515).
Nos. 6809 (Skm), 7260 (Skm), 7400 (Skm), 7967 (Skm).


JALHAŅA. See Vol. III p. 1510 c. 1. (See also NCC, 206, DCA No. 517).
AUTHORS AND SOURCES

No. 7059.

JITAMANYU, poet. No information. Not later than 13th century. One verse attributed to the author is quoted in JS and VS. (Cf. CC² 206, VS 42, NCC⁷ 248, DCA No. 524).
No. 8198 (VS, JS).

Jinadharmaviveka. An unknown work quoted in SRK; not Jainistic in nature.
No. 7472 (SRK = Cr).

JINDUKA (or JENDUKA). A Mimāmsaka from Kaśmir. Contemporary to Mankha and Kalhana (first half of the 12th century). Mentioned by Mankha in his Śrīkañṭhacarita (25, 46; 71-72) as contemporary to Kalhana. Quoted in VS once only. (Cf. VS 42, NCC⁷ 280 and 301, DCA No. 528, K. S. Nagarajan: 301, Contribution of Kaśmir to Sanskrit Literature, p. 303).
No. 7845 (VS).

Jaina anthology (JS). See Vol. III p. 1510 c. 1. An old Jaina anthology of somewhat different type than most Jaina anthologies, preserved in MS BORI 1495 of 1887-91. (See also BhŚ 18, SKV CXI).
Nos. 6449, 6452, 6703, 6880, 7068, 7445.

Jaina anthology (SN) without name or title preserved in MS BORI 1423 of 1887-91. See Subhāṣita (Jaina) (below).

JAIMINI. Author of a stotra in praise of Śiva entitled Vedapādastava, published in Brhatstotra-ratnakara II in Telugu script, Madras 1909. (Cf. CC² 144, CC³ 126).
No. 7212 (SRHT).

JOHAN DE CAPUA. Translator into Latin of Rabbi Joel’s Hebrew translation of the Kalila wa-Dinna (the Old Syriac translation of the Pañcatantra). (Cf. L. Sternbach: On the kārāya-portions of the Kathā-Literature, Vol. I p. 28; J. Hertel: Das Pañcata

JANANIŚRIMITRA. See Vol. I p. 334 c. 2. One verse attributed to the author is quoted in SkV. (See also NCC⁷ 338, DCA No. 538).
No. 6741 (SkV).

JNANANTA (or JNANANANTA or JNANANANDA), poet. No information; not later than the beginning of the 12th century. Quoted in SkV once only. (Cf. SKV LXXIX, NCC⁷ 344, DCA No. 541).
No. 7407 (SkV).

JYOTIRISHVARA, author of Pañcasāyaka. See Pañcasāyaka (below).

JHALAJJHALAM VĀSUDEVA see Vāsu
deva.

Nos. 7174, 7594.

Tantrākhyāyikā. See Pañcatantra (below).

Tantri. See Vol. II p. 942 c. 2.
Nos. 6483, 7174, 7716.

INDEX I

Nos. 7174, (7626), 7665, 7681, 7682, 7683, 7684, 7716.

Tantropakhyāna. See Pañcatantra (below).

Tāpasavatsarajā. See Vol. III p. 1510 c. 2 and Māṭrāja (below).

Nos. 6411, 6653 (SkV a. Malayarāja).

TUṆKOKA (or TUṆGOKA). See Śuṅgoka (below).

TRILOCANA. A Buddhist, devotee of Lokeśvara. Poet from the beginning of the 10th century or end of the 9th century. Author of Parthavijayanaṭaka. Praised by Rājaśekhara (JS 45, 71), quoted in the Nātyaśāstra and Bhoja’s Śrīgāra-prakāśa. 10 verses attributed to the author are quoted in SkV/Kav, JS, ŚP, Pad, SH and RJ. (Cf. JS 35, AP 32, SkV LXXX, NCCs 261, DCA No. 575).

No. 6330 (JS, ŚP).

TRIVIKRAMA(-BHAṬṬA). See Vol. III p. 1511 c. 1. (See also NCCs 264, DCA No. 582).

Nos. 6326, 6635 (ŚP, Pad, SSB, SH), 6708, 7883, 8157 (JS).

Duṇḍaniti. One of several treatises on duṇḍaniti (criminal jurisprudence). Quoted in SRHt, SSSN.

No. 7360-62 (SRHt, SSSN = C).

DANĪN. See Vol. III p. 1511 c. 1–2. (See also NCCs 305-6, DCA No. 590).

Damaṇṭi-kathā (= Nalacamput). See Trivikramabhaṭṭa (above).


Nos. 6477, 7159, 7428.


Nos. 6288 (JS, SH), 6672, 7026, 7354, 7358, 7365, 7575, 7812, 7817, 7819, 7825.

DAŚARATHA. See Vol. III p. 1511 c. 2 and add : 8 verses attributed to the author are quoted in SkV, Skm and PG. (See also NCCs 349, DCA No. 596).

No. 6815 (SkV).

Daśāśapaka. See Vol. I p. 335 c. 2 and Dhananijaya (below).

Nos. 6304, 6369, 6380, 6428, 6524, 6530, 6584, 6647, 6811, 6974, 7091, 7192, 7225, 7397, 7493, 7669, 7889, 7983, 8067, 8102, 8184, 8246.

DĀMODARA. See Vol. II p. 943 c. 1 and add : 10 verses attributed to the author are quoted in PV. (See also DCA No. 607).

No. 8178 (PV).

DĀMODARAGUPTA. See Vol. III p. 1512 c. 1. (See also DCA No. 611).

Nos. 7096 (VS; but ŚP, Pad, RJ a. Kṣemendra; PV a. Rāmajit), 7650 (VS = Kuṭṭ), 8125 (VS = Kuṭṭ).

Dāyabhāga of Jīmītavāhana, first of the triumvirate of Bengal writers on dharmaśāstra; paramount authority in British Indian courts in Bengal on inheritance, partition, striāṇana, reunion, etc. (Cf. P.V. Kane: History of Dharmaśāstra I. 318-327).

No. 7159.
AUTHORS AND SOURCES

DĪPAKA. See Vol. III p. 1512 c. 2. (See also DCA No. 622).
No. 7705.

DURGAŚĪMA. See Pañcatantra (below).

Dūtāngada see Subhaṭa (below).

No. 6908.

Nos. 6463, 6465 (VS, SR), 6475, 6504 (SR), 7003 (SR), 7303 (SR).

DEVAGUPTA, poet. No information; not later than the beginning of the 12th century. 3 verses attributed to the author are quoted in SkV, JS and VS. (Cf. CC1 258, SkV LXXX, JS 37, VS 258, DCA No. 633).
Nos. 6836 (VS), 7225 (SkV; but Skm, SR a. Amar; ŠP, VS, SSB a. Argaṭa =Amar).

DEVESVARA. See Vol. I p. 336 c. 1-2. (See also DCA No. 654).
No. 6451 (ŠP, PV, SSB=Kavikalpatā).


DHANADADEVA. See Vol. II p. 943 c. 2 and add: Not later than the second half of the 14th century. 14 verses attributed to the author are quoted in ŠP, SH and RJ. (See also DCA No. 669).
No. 7498 (ŠP, SSB).

DHANAPĀLA. See Vol. I p. 336 c. 2 and add: Son of Sarvadeva, brother of Šobhana; 10th century. 14 verses attributed to the author are quoted in Skm, JS, ŠP, SH, BhPr, PrC. (See also Kamal Cogna, Dhanapāla, A literary study in Charudeva Shastri Felicitation Volume 42; DCA No. 670).
No. 7330.

DHANIKĀ. See Vol. III p. 1513 c. 1 (See also DCA No. 672).
No. 6380 (ŠP, SSB).

Nos. 6462, 6656, 6889, 7014, 7360, 7361, 7713.

Dharmaviveka. See Vol. I p. 337 c. 2 and Halāyudha (below).
Nos. 7628, 7630 (SR).

DHARMAŚOKA (or DHARMĀ). A Śaiva poet; not later than 12th century; mentions Bhāravi (SkV 1736). 6 verses attributed to the author are quoted in SkV; probably different from Dhārmaśakadatta. (Cf. SkV LXXXII, Skm 11, JS 38, CC1 270, DCA No. 688).
No. 6798 (SkV).

Nos. 6411, 6627, 6755, 6811, 6935, 7191, 7192, 8067, 8177 (SR=H, Vet).

NAKULA. See Vol. III p. 1513 c. 2—1514 c. 1 and Jayadatta (above). (See also DCA Nos. 493-494).
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No. 7749 (ŚP; not found).

NAMI SĀDHU, a Śvetāmbara, pupil of Śalībhadora who, in 1069, composed a commentary on RK. (Cf. CC₁ 276; P. V. Kane: History of Sanskrit Poetics 146-52).
No. 7805 (RK).

Nos. 6321, 6392, 6430, 6449, 6667, 6775, 6957, 7422, 7511, 7978, 8221.


Nalacampa see Trivikrama-bhaṭṭa (above).

NAVARATNA. See Vol. II p. 945 c. 1.
No. 6452 (also Nav [C]).

Navasāhasāṅkacarita. See Vol. I p. 338 c. 2 and Padmagupta (below).
Nos. 6680, 7918.

NĀGĀNANDA. See Vol. I p. 338 c. 2 and Harṣa (below).
Nos. 6633, 6782 (JS), 7801, 7850.

NĀCIRAṬA. A Jaina poet from Kurṇāṭaka who worked in the court of king Karna of Dāhala. Not later than the middle of the 13th century. Mentioned by Arjunavarman and praised by Karpūrakavi, ad Amaruṣataka 41. Four verses attributed to the author are quoted in JS, SH. (Cf. CC₁ 284, JS 38-39, DCA No. 731).
No. 6632 (JS).

NĀCOKA, poet. No information. Not later than the beginning of the 13th century. Quoted in Skm once only. (Cf. CC₁ 284, Skm [B] 11, AB p. 538,
DCA No. 732).
No. 7878 (Skm).

No. 6669.

No. 7564.

Nāṭyaśāstra. See Vol. I p. 338 c. 2 and Bharata Muni (below).
Nos. 6835, 6853, 7132, 8087 (Kāvīr, but Skm a. Yogeśvara), 8114, 8137, 8168.

NĀTHAKUMĀRA (or KUMĀRA-NAYAKA), poet. No information. Possibly identical with Kumāradīsa. If not, not later than 17th century: 7 verses attributed to the author are quoted in RJ; also quoted in JS, ŚP, SG and SuSS. (Cf. CC₁ 285, AP 44, DCA No. 250).
No. 8264 (or Bhallaṭa JS).

Nāṇśaṁhitā. No information. Several verses attributed to this saṁhitā are quoted in ŚP.
No. 6995 (ŚP).

NAYAKA (= BHĀṬṬA-NĀŚI). A Brāhmaṇa from Kaśmir and author of an unknown work on alaṁkāra from the second half of the 10th century; referred to by Abhinavagupta in his commentary on Dhv. Also mentioned in RT as flourishing at the court of Śaṁkaravarmana and by Mammaṭa in Kpr. 2 verses attributed to the author are quoted in JS, ŚP and VŚ. (Cf. CC₁ 286, VS 50, AP 44-45, JS 45,

Nos. 7870 (JS, ŠP, SSB), 8197 (VS).


NĀRAYANA (or NIŚA NĀ° or "NA BHAṬṬA"). See Vol. I p. 386 c. 2–387 c. 1 and add: According to legends one of the 5 Brāhmaṇa-s from Kanyākubja who was invited by Adiśūra to perform an important sacrifice; poet and author of the Venisaimhāra-nāṭaka from the 7th or 8th century; quoted by Kṣemendra. Niśa is his sobriquet. 35 verses attributed to the author are quoted in SkV, Skm, JS, ŠP, VS, SRHt, SSSN, Prasanna, SG, Pad, PV, SRRU, Auc, Suvṛ. (See also CC1 290, SkV, LXXXIII, AP 45, VS 50, JS 39, PG 217, DCA No. 748).

No. 6531 (ŠP, VS, SSB; but Prasanna a Śri-Vyāsadeva = Vēṇī). NĀRAYANA-BHĀṬṬA see Nārāyaṇa (or Niśa Nā°). See also Sarvajñā-Nārāyaṇa-bhāṭṭa (below).

No. 6746.


Nos. 7039, 7041, 7049, 7099, 7594, 7930, 8106, 8209.


No. 7430.

*Nitiyukti*, part of the Yuktikalpataru. See Yuktikalpataru (below).

No. 7408.


Nos. (6888), (6908), 7178.


Nos. 7665, (7672), 7683, 7684.


Nos. 7260, 7261.


Nos. 6464, 6476, 6882, 6889, 7034, 7065, 7067, 7348, 7349, 7364, 7692, 7716, 8257.


Nos. 6856, 7203, 7549, 8239.

*Nitisāra* of Kāmacandaka see Kāmacandaka (above).

*Nitisāra* of Ghaṭakarpara see Ghaṭakarpara (above).

NĪPĀBHĀṬṬA, poet. No information. Not later than 17th century; 3 verses attributed to the author are quoted in SG. (Cf. DCA No. 761).
Nos. 6810, 6811.


NRSÌMHPRASÁDA. An encyclopaedic work on dharmàstra divided into 12 sections of which the first is sanskára; from the beginning of the 16th century; not printed. (Cf. CC1 305; P. V. Kane: History of Dharma-sástra, Vol. I pp. 406-10).

No. 7455.

Nàishàdhiyàcarita. See Vol. I p. 340 c. 1 and (Śri-)Harṣa (below).

Nos. 6351 (Pad), 6393 (VS), 6394, 6735, 6736, 6737, 6913, 6960, 6971 (VS), 6984 (JS, Skm), 6994 (SR), 7181, 7200 (SüMañ), 7234, 7262, 7284, 7297 (SSB), 7336 (JS), 7357, 7366 (SR), 7410, 7441, 7501, 7580, 7790 (SR), 7791 (SR), 7826, 7827 (SR), 7829 (SR), 7833 (VS; not found=Śrīkàntha), 7835 (Skm, SR), 7838, 7881, 7960 (Skm), 8113, 8174 (SR), 8281.

Pañcàtantra. See Vol. I p. 340 c. 1–2

Nos. 6366, 6462, 6483, 6511, 6528 (SR, but Skm a. Vasukalpa=P), 6532, 6580 (SR), 6581, 6591, 6606, 6656, 6663, 6665, 6667 (VS, SR, SSB; but SRVh a. Rajaékharã=P), 6734, 6767 (SR), 6830, 6831, 6879 (6883), 6886, 6887, 6888, 6908, 6946, 7006, (7014), 7031, 7065, 7066, 7068, 7074, 7126, 7134, 7164, 7171, 7173, 7174, 7178, 7183 (SR), 7201, 7265, 7328, 7361 (SR), 7367, 7398, 7399 (SRHt), 7413, 7439, 7444, 7455, 7456, 7469, 7513, 7524, 7533, 7556, 7577, 7579, 7585, 7595, 7600, 7625, 7667 (SR), 7672, 7678-79, 7681 (SRHt; but not found), 7691, 7714, 7724, 7738, 7815, 7903, 7943, 8020 (SRHt), 8029, 8034, 8096, 8100, 8181, 8182, 8211, 8243, 8258.

Pañcàtantra Jaina see Pañcàtantra (PP).

Pañcasàyaka of Jyotirirâvara, resident of Mithilâ; one of the older works on erotics (older than Anânârângâ), quoted by Mohanâdasi in his Commentary on the Mahânâtaka. Probably of the 14th century. (Cf. R. Schmidt: Beiträge zur indischen Erotik pp. 48-55, CC1 316-17).

Nos. 6291-92.

PANDITARAJA see Jagannâtha Pañditâraja (above).

PADMAGUPTA (or PARIMALA). See Vol. III p. 1516 c. 1 and add: praises Meñtha in his Navasãhãsãñkâcarita (1. 5). (See also DCA No. 792).


Nos. 6296-97, 7061, 7100, 7388, 7427, 7616, 7708.


Nos. 6496, 6641, 6656, 6667, 6881, 6883, 6885, 6896, 6908, 7002, 7031, 7068, 7211, 7320, 7349, 7413, 7445, 7563, 7595, 7663, 7758.


Nos. 6289, 6351, 6449, 6575, 6635, 6659, 6684, 6696, 6716, 6828, 6839, 6866, 6870, 6877, 6945, 7046, 7076,
Nos. 6530, 6535, 6636, 6828, 7113, 7686, 7981, 8167.

PAPĀKA (=PAPĀKA=YĀYĀKA), poet. Possibly identical with Pāmpāka. No information. Not later than the beginning of the 13th century. 3 verses attributed to the author are quoted in Skm. In JS the author is called Yayāka. (cf. CC1 334, SkV XCII, Skm [B] 12, DCA No. 801).
No. 7160 (Skm, but SkV a. Yaṃpyāka and JS a. Yayāka).

PARAMĒŚvara (=PAṆCAVEŚMARA), poet. No information. A Paramēś-
vara is the author of the gāḍyā-kathā. Also a Paramēśvara is quoted as poet in the Kavīndracandrodaya. Often confused with Yogeśvara. 9 verses attributed to the author are quoted in SkV/Kav and Skm. (Cf. CC1 326, SkV LXXXIV, Kav 51, Skm [B] 12, DCA No. 788).
Nos. 7107 (Skm). 7896 (Skm, but SkV a. Yogeśvara).

Nos. 6573, 7055, 8229.

Nos. 6616, 7159.

PARIMALA see Padmagupta (above).

PĀṆINI. See Vol. I p. 341 c. 1 and add: 26 verses attributed to the author are quoted in SkV/Kav. See also Aṣṭādhyāyī (above).
Nos. 6833, 7192 (Skm, JS, ŚP, VS, SSB), 7200, 8193 (VS, SuMaṇ, SSB but SkV a. [?] Manovinoda).

Nos. 6316 A, 7187A, 7333 A.

PĀLAKĀPYA. Author of several treatises on elephants viz. the Gajacikitsā, the Gajavaidya, Gajāyurveda, Hastyaśyurveda. Quoted by Kṣirāsvāmin in
his Commentary on the Amarakośa and by Hemādri in Vratakkhanda. 4 verses attributed to the author are quoted in ŚP. (Cf. CC₂ 336).
No. 8068 (ŚP).

PĪTĀMBARA (= BHĀṬṬASĀLIYA-PṬ). See Vol. III p. 1517 c. 1–2. (See also DCA No. 811).
No. 7504 (Skm).

PUMSOKA, a Kṛṣṇaite. Poet. No information. Not later than the beginning of the 13th century. Quoted in Skm once only. (Cf. CC₂ 338, Skm [B] 12, DCA No. 815).

PUNḍARĪKA, possibly identical with Pundroka (=Ratnamāliya pundroka). Poet. Mentioned Ānandavardhana. Not later than the beginning of the 13th century. 2 verses attributed to the author are quoted in Skm. (Cf. CC₂ 338, 491, Skm [B] 12, DCA No. 816).
No. 7586 (Skm).

No. 6599.

PURUŚOTTAMA (or PURUŚOTTAMADEVĀ). Delete the entry in Vol. I p. 342 c. 1 and insert instead: Poet, a Buddhist-Vaiśnava, often wrongly identified with Puruṣottamadeva, a Buddhist-grammarian, author of the Bhāṣāvṛtti, commentary on the Aṣṭādhyāyī and other works on grammar and lexicography (for he quotes from Śaranadeva's Durghatāvṛtti written in A.D. 1172). Not later than the beginning of the 12th century. 12 verses attributed to the poet are quoted in SkV/Kav, Skm, Prasanna. (Cf. CC₂ 341, 342, SkV LXXXIV, Skm [B] 12-13, Kav p. 53, DCA No. 824).
No. 6571 (a, Skm).

PULINA, perhaps identical with Pulinda. Poet. No information. Not later than 15th century and if identical with Pulinda, not later than 13th century. Quoted in VS once only. 2 Pulinda's verses were quoted in JS, SH and Vjv. (Cf. CC₂ 342, VS 59, DCA Nos. 832-833).
Nos. 7493 (VS, SSB; but JS a. Amarānanda or Pulinda, SkV, Kav a. Śrī-Harṣa, Skm a. Amar=Amar).

PŪRṆABHADRA see Pañcatantra.

PṛTHVĪDHARA. See Vol. III p. 1518 c. 1. The author quoted in No. 6343 is a Śaiva who lived not later than 13th century. 4 verses attributed to the author are quoted in JS, ŚP. (See also DCA No. 842).
No. 6343 (JS).

Nos. 6364 (VS), 7041 (VS, SSB; but SRHt a. Capaladeva=Dvi), 7687 (SRHt), 7810 (JS, VS, ŚP, SSB), 8108 (VS, SSB).

PRAĆAṆḌAMĀDHAVA, poet from Kaśmir. Not later than the beginning of the 13th century. Three verses attributed to the author are quoted in Skm and VS. Quoted in Skm, VS. (Cf.
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CC 348, Skm [B] 13, VS 90, DCA No. 848).
No. 6851 (VS).

PRATĀPA (or PRATĀPARUDRA or Pratāparudiyā). See Vol. III p. 1518 c. 2. Could also be an author Pratāpa or Pratāparudra.
Nos. 6608 (SRHt, SSSN = C), 6675 (SRHt = Vyās), 7068 (SRHt = C, P, H).

Pratijñā-vaugandharāyaṇa. See Vol. I p. 342 c. 2 and Bhāsa (below).
No. 7909.

Nos. 6430, 7068, 8251.

Prabandhakośa. See Vol. II p. 948 c. 2 and Rājaśekhara Śuri (below).
Nos. 6531, 6703.

Prabandhacintamani. See Vol. II p. 948 c. 2 and Merutunga (below).
Nos. 6383, 6572, 7402.

Nos. 6540, 7196, 7632 (SRHt), 7783.

PRABHĀKARA, possibly identical with Prabhākara-bhaṭṭa. Some subhaṣita-saṅgraha-s quote also Prabhākara-deva with whom the author is probably not identical. Poet mentioned by Kṣemendra in Auc. A Prabhākara is also mentioned by Bhoja in ŚBB. 6 verses attributed to the author are quoted in SkV/Kav, Skm, JS, VS and Auc. (Cf. CC 353, SkV LXXXV, Kav 54, Skm [B] 13, VS 60, DCA No. 859).
No. 7985 (Skm).

Prāśnottara-ratnamāla. See Vol. II p. 949 c. 1 and correct to: Mahāvīra Commemoration Volume (Mahāvīra and His Teachings).
No. 7747.

Nos. 6718, 7224, 7494, 7798.

Nos. (See under SRK).

Nos. 6341, 6420, 6436, 6531, 6645, 6871, 7160, 7268, 7437, 7529, 7564, 7711, 7775, 7828, 7852, 7867, 7956, 7981, 8128, 8193, 8196.

PRAHLĀDANA (or PRAHNĀDANA).
See Vol. III p. 1519 c. 1. (See also DCA No. 876).
No. 7578 (JS, ŚP, SSB).

Priyadarśikā. See Vol. I p. 343 c. 1 and (Śrī-) Harṣa (below).
No. 7245.

BAKA. See Vol. III p. 1519 c. 1. (See also DCA No. 887).
No. 6313 (VS).


Nos. 6342, 6495, 6667, 6718, 6908, 7146, 7347, 7355, 7519, 7665.

BĀṆA (or BĀṆA-BHAṬṬA or BHAṬṬA-BĀṆA). See Vol. III p. 1519 c. 2.
Nos. 6866 (ŚP, JS, Pad, SSB), 7700 (VS, SSB), 7995 (RJ, but SuSS a. Bhānukara).

Balacarita. See Bhāsa in Vol. III p. 1523 c. 2.
No. 6669 (Nāṭakalakṣaṇa, Sah; not found).

Bālabhārata-(mahākāvya) see Amaracandra (above).
Nos. 7478A, 7146A.

Balaramayya. See Vol. I p. 343 c. 2 and Rājaśekhara (below).
Nos. 6527 (SkV, Kav; also Viddhaś), 6703 (Skm, SkV, SSB), 7780 (JS), 7848 (Skm), 7849 (Skm), 7886 (Auc, JS, Skm, SH; but in Skm [some texts] a. Yogesvara), 7988 (JS). (Generally attributed to Rājaśekhara).

BĀHUKA see Rāhułaka.

BILHAṆA. See Vol. III p. 1519 c. 2-1520 c. 1 and correct on p. 1520 line 4 to: “170 verses”. (See also DCA No. 914).
Nos. 6298 (JS, but SH a. Khaṇjakavī = Caur), 7136 (a. Bilhaṇaśatakata Pad; not found = Śānt). See also Vikram (below).

Buddhacarita. See Vol. II p. 950 c. 2 and Aśvaghośa (above).
No. (7533).

BUDDHISĀGARA. Prime Minister according to BhPr. 6 verses attributed to the author are quoted in BhPr. (Cf. DCA No. 921).
No. 7022 (a. BhPr).

Nos. 6497, 7584.

BUDHASVĀMIN. See Vol. II p. 950 c. 2.
Nos. (7164), (7174), 7929 (SRH). Bṛhatamṛti. See Vol. II p. 950 c. 2 and Varāhamihira (below).
Nos. 6329, 6961.

Nos. 8065 (SRRU), 8081 (SRRU).

Nos. (7563), (8078).

Brahmabindupaniṣad. One of the 108 Upaniṣads also know as Amṛtabindu.
No. 7458.

Brāhmadharma. See Vol. I p. 344 c. 2.
Nos. 7428, 7455, 7717, 7760.

BHAGAVĀN VYĀSA see Vyāsa (below).

BHAṬṬANĀYAKA see Nāyaka (above).

BHAṬṬAŚALIYA-PITAMBARA see Pitambara (above).

BHAṬṬI. See Vol. I p. 344 c. 2 and add: Mentioned by Bhoja in ŚbB (2. 170; 429; 439; 4. 28; 419). Six verses attributed to the author are quoted in JS, ŚP and VS. (See also DCA No. 944).

Nos. 6614, 7182, 7377, 7666.
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BHAṬṬENDURĀJA (= INDURĀJABHAṬṬA). See Vol. III p. 1520 c. 2–1521 c. 1. (See also DCA No. 99).
Nos. 6745 (JS, ŚP), 6816 (JS), 7089 (JS, Suvṛ).

BHADRA, poet. No information. Mentions king Yutabhāvasiṃha (Bhavasimbhaprabala [?]). Not later than 18th or 19th century. 2 verses attributed to the author are quoted in Regnault II. (Cf. DCA No. 949).
No. 8201.


BHARTRHARI. See Vol. III p. 1521 c. 1. (See also DCA No. 956).
Nos. 6342, 6359, 6449 (SR, SH, SRHt, Pad, SU), 6452, 6519 (Kpr, SR, SSB), 6528, 6545, 6621 (VS, SSB), 6654, 6703, 6718, 6767 (SH), 6772, 6837 (SR), 6880, 6900, 6920 (SLP), 6959, 6967 (SLP), 7068, 7110 (VS, JS, SLP, SSB), 7224, 7236, 7279, 7445 (SR=C), 7602 (SR), 7616, 7685, 7692 (ŚP, SR, SSB, Vidy, SDK), 7703, 7716 (SR), 7747, 7786 (SR), 7853, 7857 (SR, SRK), 7885, 7937, 7938 (SH, SLP), 7943, 7960, 8213 (SR), 8224.

BHALLAṬA. See Vol. III p. 1521 c. 2. (See also DCA No. 957).
No. 8264 (JS or Nātha Kumāra).

Bhallatāsataka. See Vol. III p. 1521 c. 2 and Bhallaṭa (above).
Nos. 6334, 7287 (VS), 7799 (SuMaṅi), 8030.

BHAVA. Many poets of this name are known to exist (as Bhavadatta, Bhavadeva, Bhavabhadra, etc. No information. Quoted in SkV once only. Not later than the beginning of the 12th century. (Cf. CC1 397–398, SkV LXXXVII, DCA No. 958).
No. 6454 (SkV).

BHAVABHUTI. See Vol. III p. 1522 c. 1. (See also DCA No. 964).
No. 6427 (SkV, JS, ŚP, SR, SSB, SU=Mālati), 6584 (JS, SRHt=Mahāvīra), 6643 (SkV; not found), 7223 (BhPr; not found), 7268 (SkM; not found), 7805 (SkV=Mālati).

Nos. 6482, 6588, 6616, 7159, 7309, 7526, 8100.

Nos. 6474, 6855, 7197–98, (7247), 7428, 7452, 7841, 7924, 7932, 7971–73, 8064, 8085, 8123.

BHANU see Vaidya Bhānu (below).

BHANUKARA. See Vol. III p. 1522 c. 2. (See also DCA No. 972).
Nos. 6289 (Pad, RJ, SuSS), 6684 (Pad, PV), 6721 (RJ), 6839 (Pad, RJ), 7238 (RJ), 7292 (Pad, PV), 7804 (Pad), 7879 (RJ), 7986 (Pad, SH, Vidy), 7995 (SUSS, but RJ a. Bāṅa), 8111 (Pad), 8226 (PV, SH).

BHÅNUDATTA v. BHÅNUKARA.

BHÅMAHA (or BHÅMAHA), See Vol. II p. 952 c. 1 and add.: Last quarter of the 7th to the middle of the 8th century. Mentioned by Abhinavagupta, Ānandavardhana, Ruyyaka,
Vidyānātha, Harinātha, etc. Author of the Ālambāraśāstra, Prākṛtamanorama, Prākṛtaprakāśātīkā. 5 verses attributed to the author are quoted in Skm, SRHt, SSSN, VS and Vjv. (See also DCA No. 975).

Nos. 6487, 6755, 7019, 7080 (SRK, but SSB a. Śaṅkaraśārya=BhV), 7108, 7558, 7756, 7771, 8245, 8248.

Nos. 7172, 7176, 7512.

Bhāravi. See Vol. III p. 1523 c. 1 and correct in line 2 to: “125 verses” and add at the end: “KāvR”. (See also DCA No. 976).
Nos. 6753, 7043, 7729 (JS, but PV a. Kālidāsa, BhPr a. Vararuci; not found). See also Kīr (above).

Bhāvadevasūri see Pārvānātha-caritira (above).

Bhāsa. See Vol. III p. 1523 c. 1. (See also DCA No. 982).

Bhāskara(=Haribhāskara). See Vol. I p. 378 c. 1. (See also DCA No. 1889).
Nos. 7301 (PdT), 8155 (PdT).

Bhikṣātana. See Vol. I p. 347 c. 2 and add: Not later than the middle of the 14th century: 3 verses attributed to the author are quoted in ŚP and SG. This is not the real name of the author, but his sobriquet taken from ŚP 3778, (=SG 269). (See also DCA No. 993).

No. 7639 (his kārya; in JS a. Upakṛṣṇavallabha).

Bhimasūrapāṇḍita. See Vol. II p. 952 c. 2–953 c. 1 and add: Not later than the middle of the 13th century. 5 verses attributed to the author are quoted in JS, ŚP, SH, SG. (See also DCA No. 1001).
No. 8122.

Bherībhāṅkara. See Vol. III p. 1523 c. 2. (See also DCA No. 1011).
Nos. 6338 (JS, ŚP, SH, SSB), 6345 (ŚP, SSB; but JS a. Viśveśvara).

Bhoja (or Bhojadeva or Bhojaraṇa). See Vol. III p. 1523 c. 2. (See also DCA No. 1017).

Bhojasūtra. See Vol. I p. 348 c. 1 and Bāllāla (above).
Nos. 7022, 7049 (in SRHt a. MBh), 7026 (Pad; not found), 7099, 7148, 7223, 7322, 7521, 7663, 7729, 7992 (SR), 7998 (SR).

Bhōjasūtra. MS Bori Viśrāmbha 1 248 and quoted in BhŚ and SkV.
No. 7445.

(See also DCA No. 1026).

Māṅgala see Līlāśūka (below).
MADANA. See Vol. III p. 1524 c. 1. (See also DCA No. 1041). No. 6648 (JS).


MADHU. See Vol. III p. 1524 c. 1. (See also DCA No. 1050). Nos. 7163 (Skm), 7669 (Skm, Vidy; but JS, ŠP, VS, SSB, RJ a. Candra or Candraka), 7906 (Skm), 7968 (Skm).

Madhvatantramukhamardana see Appayya Dikṣita (above). No. 6795.

MANU. See Vol. III p. 1524 c. 1 and add: 100 verses are attributed to Manu in subhaśīta-seṅgrāhas or quoted anonymously from the Mānava-dharmaśāstra (ŠP, SRHt, SSSN, SSap, SPR). (See also DCA No. 1060). Nos. 6432-34, 6482, 6488, 6501, 6588, 6616, 6617, 7015 (but SRHt a. MBh), 7159, 7309, 7363, 7428, 7430, 7455, 7526, 7527, 7601, 7760, 7840, 7842, 7934, 8076, 8078, 8089, 8100, 8229, 8260.

MANOVINODA. See Vol. I p. 349 c. 1 and add: Not later than the beginning of the 12th century. 24 verses attributed to the author are quoted in ŠKV/Kav, Skm, Prasanna. That is not the real name of the author, but his sobriquet. (See also DCA No. 1065). No. 8193 (ŠKV; but VS, SuMañ, SSB a. Pāṇini).

MAMMAṬA. See Vol. III p. 1525 c. 1. (See also DCA No. 1070).

MAYURA. See Vol. III p. 1525 c. 1. (See also DCA No. 1072).

Mayūraśataka, a kāvyā poem of 8 verses describing charms of a young girl, possibly written by Mayūra. (Cf. G. P. Quackenbos: JAOS 31. 343-51, CCA, 93). Nos. 8135, 8136, 8138, 8139, 8140, 8141, 8142.

MALAYARĀJA (= MĀTSARĀJA). See Vol. III p. 1525 c. 1-2 and Anaṅga-harṣa in Vol. III p. 1494 c. 1 and read: a Kalacuri King, son of Śrī-Narendra Vardhana of Kāśmir from the beginning of the 9th century, mentioned by Rājeśekhara (JS 46. 82; SH 325); author of the Buddhist drama Tāpasavatsarāja, the Udāttarāghava, and the Vakroktijīvita. 7 verses of Anaṅga-harṣa-Malayarāja are quoted in ŠKV, Skm and JS. See also Tāpasavatsarāja (above). (Cf. DCA No. 13). No. 7863 (ŠKV, Skm).

MASŪRĀKṢA. See Vol. I p. 349 c. 2. (See also DCA No. 1083).

Mahānāṭaka see Hanumati (below).

MAHĀDEVĀ, probably identical with Śrī-mahādeva, Karatiṣekhara and Rājapita Mahamahādeva. Many poets of this name are known to exist. No information. Not later than the middle of the 13th century. 6 verses attributed to this Mahādeva are quoted in JS, ŠP, Pad and Regnoud. (Cf. CCA, 435, 81, AP 71 [No. 150], Skm [BJ] 16, NCC, 171, DCA No. 1088). No. 7939 (JS, ŠP, SSB).
MAHĀNIDHIKUMĀRA, poet. Probably different from Mahānidihi. No information. Not later than the beginning of the 13th century. Quoted in Skm once only. (Cf. CC₁ 438, Skm [B] 16, DCA No. 1091). No. 6302.

MAHĀMANUṢYA. See Vol. I p. 350 c. 2 and delete entry in Vol. III p. 1526 c. 2 and insert instead; Not later than the beginning of the 13th century. 15 verses attributed to the author are quoted in Skm, JS, ŚP and VS. (See also DCA No. 1092). No. 8129 (VS).


Nos. 6319 (SRHt), 6328 (SRHt; not in MBh = ŚŚ), 6356, 6438, 6489, 6588, 6559, 6560, 6561, 6562, 6563, 6564, 6565 (SRHt), 6566 (SRHt), 6585, 6588, 6600-01, 6602, 6617, 6623, 6655, 6656 (SRHt; not in MBh = C), 6662 (SRHt), 6678, 6681, 6709, 6768, 6789 (SRHt), 7049 (SRHt; not in MBh = BhPr), 7055 (SRHt; not in MBh = Mn), 7069, 7103, 7124 (SRHt, R), 7145, 7157, 7161, 7180, 7265 (SR), 7288 (SRHt), 7306, 7309, 7314, 7340, 7360, 7361, 7375 (SRHt), 7376, 7386, 7387, 7407 (SRHt), 7414 (SRHt, SR), 7420-21 (SRHt; JS a. Vyāsa), 7425 (SRHt), 7431, 7433, 7444 (SRHt, SR), 7447, 7448-49, 7455, 7473 (SRHt; not in MBh), 7481, 7523, 7527 (SRHt; not in MBh = Mn), 7532 (SRHt), 7533 (SRHt), 7553 (ŚP a. Bhagavān Vyāsa; SSB a. Vyāsa), 7562, 7570 (SRHt), 7605, 7606, 7618 (SRHt), 7645, 7668 (VS a. Vyāsamuni), 7717, 7721 (SRHt; not in MBh), 7723, 7750, 7759, 7787, 7831 (SRHt), 7832, 7916 (SRHt), 7917, 7933 (SRRU), 7935, 7954 (SRHt), 8048, 8054, 8073 (SRHt), 8098, 8099 (SRHt), 8171, 8172, 8186, 8202 (SRHt a. Vyāsa), 8203, 8204 (SRHt; not in MBh), 8205 (SR), 8206 (SRHt; not in MBh = R), 8217, 8219.

(When mentioned “not in MBh” means: “Not found in MBh [Bh]”)

No. 6821.

Mahābhāṣya of Patañjali. Explanatory and critical notes on Paññīni’s Sutra and the Vārttika of Kātyāyana by Patañjali. (Cf. CC₁ 440).
No. 7309.

Nos. 6462, 6656, 7017.

Nos. 6428, 6524, 6584, 6589, 6677, 7384, 8184.

MAHĀŚAKTI, poet. No information. Not later than the beginning of the 13th century. Quoted in Skm once only. (Cf. CC₁ 443, Skm [B] 16, SkV XC, DCA No. 1095). No. 8196 (Skm).
MĀΓHA. See Vol. III p. 1526 c. 2 and correct in line 8 to: "203 verses (of which 183 from Šiś) are attributed to the author or are quoted anonymously in ... and Sar". (See also L. Sternbach: On some Quotations of Magha’s Verses (in the Press) DCA No. 1104).

MĀṬRĀJA (or MĀYURĀJA or ANAṆGAHARṣA) see Malayarāja (above).

MĀDHAṆA (V). See Vol. I p. 351 c. 1 and add: Not later than 17th century. 49 verses attributed to Mādhava (V) are quoted in PV and SuSS. (See also DCA No. 1116).
Nos. 6785 (PV), 7250 (PV).

Nos. 6718, 6829, 7002, 7068.

Mānava-dharmaśāstra see Manu (above).

Nos. 8045 (SRHt), 8071 (SRHt).

Nos. 6655, 7009, 7734 (ŚP), 8015.

MĀLĀṬIMĀDHAVA, poet. No information. Not later than 13th century. 8 verses attributed to the author are quoted in JS, different from Bhavabhūti’s drama of the same name (see next entry). (Cf. L. Sternbach: Mālatimādhava—an unknown Author in Journal of the Nagārjuna Buddhist Foundation 1; 1; DCA No. 1131).
No. 6419 (JS).

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MĀLĀVARUDRA. See Vol. II p. 955 c. 2 and add: This is not the author’s proper name, but his sobriquet taken from the verse quoted below. His proper name was Jalamanuśīrūḍra. Not later than 11th century. 4 verses attributed to the author are quoted in Auc, Kavi and ŚP. (See also DCA No. 1133).


Nos. 6307, 6514, 7064, 7708, 8244.

MĀLOKA, poet. No information. Not later than the beginning of the 13th century. 2 verses attributed to the author are quoted in Skm. (Cf. CC1 454, Skm [B] 17, DCA No. 1134).
No. 7982 (Skm).

Mitakṣara. See Vol. II p. 955 c. 2.
No. 7842.

MUṆJARĀJA (or MUṆJA, called also Vakpatīrājadeva). Many persons bear the same name. Probably the uncle and predecessor of Bhoja of Dhārā (A.D. 974–979). Patron of a Jaina prose-writer and the poet Dhanapāla and of Amitagati. Mentioned in Sar,
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Śambhu's and Arjunavarmadeva's commentaries on Amar. Also mentioned by Kṣemendra. 25 verses attributed to the author are quoted in SkV, Skm, BhPr and Auc. (Cf. CC[4] 460, SkV XCl, Skm [B] 17, DCA No. 1147).

No. 7852 (SkV); but Skm a. Hari, JS a. Jalāmaṇuśirudra and Auc a. Mālavaṇudrā.

_Mudrārākṣasa_. See Vol. I p. 351 c. 2 and Viśakhadatta (below).

Nos. 6358, 6849, 7110 (SR wrongly for 7111), 7111, 7127, 7463, 7482, 8215 (JS, SR, Almu).

MURĀRI. See Vol. III p. 1528 c. 1 and Anargharāṇghava (above). (See also L. Sternbach: Verses attributed to Murāri, Lucknow 1978; DCA No. 1149).

No. 6980 (JS; not found).


Nos. 6408, 6720, 6723, 7114, 7460, 7795, 7800, 7914, 7943 (SR), 8001, 8003, 8004, 8005, 8121, 8151 (SR), 8158, 8185.


Nos. 6611, 6647 (Daś, AA), 7792, 7838 (JS).

MERUTUṆGA. See Vol. II p. 956 c. 2.

MĀTRI-ŚRĪ. Buddhist author (as seen from his name). No information. Not later than the beginning of the 12th century. One verse attributed to the author is quoted in SkV. There existed also a Mātṛi-Śrī, the translator of Rgyud XLIV 32–34, but probably not identical with Mātṛi-Śrī quoted in SkV. (Cf. SkV XCII, DCA No. 1136).

No. 6695 (SkV).

MOHANA UPAḌHYĀYA. Son of Raghudevav Miśra and Rambhā Dvī of the family of Hariammaya of Sarisawa from the Dharbharāga District (Mithiśā). Younger brother of Sacala Miśra. 18th century. Author of the Rādāhanyavāna-dviṣatākāvya. 2 verses attributed to the author are quoted in Vidy. (Cf. Vidy 11, DCA No. 1160).

No. 7872 (Vidy).

MOHANA (OJHĀKA). See Vol. I p. 352 c. 1 and add: Not later than 17th century. 24 verses attributed to the author are quoted in PV, SuSS. (See also DCA No. 1161).

No. 7338 (PV).

YĀMPTYĀKA see Yāṣāka and Papāka.

YĀSOVARMAN (or YĀSOVÄRMAN). See Vol. III p. 1528 c. 2–1529 c. 1 and correct in line 9 to: "12 verses" and add: Mentioned also by Kṣemendra, Abhinavagupta, Bhoja in ŚB (2, 471), in the Gādavāho (799), etc. (See also DCA No. 1172).

No. 6363 (SkV, Kav).

_Yajñavalkya-smṛti_. See Vol. I p. 352 c. 2

Nos. (7159), (7363), 7500, (8078).

YĀVĀKA or YĀMPTYĀKA see Papāka (above). In SkV quoted once only as Yāmpyāka.
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No. 7160 (JS, in SkV Yaṃpyāka, in Skm a. Papāka).

Yuktikalpataru, an arthaśāstra attributed to Bhojarāja on all the requirements of a royal court. (Cf. B. K. Sarkar: The Positive Background of Hindu Sociology, SBH 32, pp. 425-29; CC 476).
No. 7408.

No. 7220 (JS a. Varāā).

Nos. 7312 (ŚP), 8022 (ŚP).

No. 7205 (SSap).

No. 6743.

YOGESVARA. See Vol. III p. 329 c. 1. (See also DCA No. 1181).
Nos. 6367 (Skm), 6440 (Skm), 6922, 6954 (Skr, but in Skm a. Abhinanda), 7077 (SKV, Kav), 7886 (Skrm or Rājasēkhara=Bālarāmī), 7896 (Skv, but Skm a. Paramēvara), 7948 (JS), 7962 (Skm), 7998 (Skm), 8087 (Skm, but KāvR a. Nātyāśāstra).

RAGHUNANDANA. See Smṛtitattva (below).

Nos. 6534, 6557 (SR, SSB), 6702, 7052 (SR, SSB), 7088, 7106, 7152 (SR, SSB), 7199, 7219, 7264, 7609, 7715, 7893-94 (SSB), 7904, 8101, 8194.

Nos. 7636, 8235-36.

RATNABHUTI, poet. No information. Not later than 15th century. Only one verse attributed to the author is quoted in VS. (Cf. CC 491, VS 96, DCA No. 1206).
No. 7891 (VS).

No. 8144 (Skm). See also Haravijayaā.

Ratnāvali. See Vol. I p. 353 c. 2 and (Śrī-)Harśa (below).
Nos. 6411 (Kpr, Kāp; not found=Tāpa), 6712 (ŚP, VS, SSB, JS), 6811, 6868 (ŚP, SR, SSB, RJ), 7245, 8120, 8246 (JS, RA, SR, SSB).

RANTIDEVA, poet, writer on a kamaśāstra mentioned in the Pāṇḍasāvyaka, and by the lexicographers, Not known.
whether there are three, or one or more persons. Not later than the first years of the 13th century. As poet quoted in Skm once only. Also mentioned by Medinikāra and quoted by Mallinātha, Rāyamukula, Bhānuji, Śivarāma and Bharatasena. (Cf. CC 492, Skm [B] 18, Skm [POS] 99).
No. 7959.

RAVIGUPTA. See Vol. I p. 1530 c. 1 and add: Not later than the beginning of the 12th century. 70 verses attributed to the author are quoted in SkV/Kav, Skm, JS, ŚP, SRHt, VS, SH, Vidy. (See also DCA No. 1217).
Nos. 6327 (VS, but SRHt a. Vallabhadева), 7038 (VS, SSB).

Nos. 6487 (SR), 6719, 6755, 6771, 6775, 6932, 6935, 6999, 7019 (SR), 7080 (SRK a. BhV), 7108 (SR), 7756 (SR), 8067.

Rasatarāṅgiṇī of Bhānuḍatta (or Bhānu-kara) from Mithila, a work on rhetoric from 15th century. (Cf. CC 494; P.V. Kane: *History of Sanskrit Poetics*, pp. 293-98).
No. 7493.

Rasamāñjari see Bhānukara (above).
Nos. 6721, 7228, 7300, 7574A, 7804, 7986.

Nos. 6427, 6428, 7174-75, 7225, 7493, 7783, 8066, 8102, 8246.

Rasaratnabharā of Śivarāma Tripāṭhin, son of Kṛṣṇarāma and grandson of Trilokacandra, an alamkāra-work from the first half of the 18th century. (Cf. CC 116; P. V. Kane: *History of Sanskrit Poetics*, p. 410).
Nos. 7175, 8066, 8102.

Nos. 6289, 6304, 6330, 6338, 6342, 6351, 6380, 6391, 6425, 6427, 6456, 6518, 6546, 6556, 6629, 6635, 6640, 6645, 6659, 6684, 6696, 6699, 6709, 6716, 6721, 6758, 6761, 6803, 6808, 6829, 6839, 6860, 6866, 6868, 6908, 6945, 6981, 7096, 7110, 7111, 7116, 7191, 7192, 7211, 7238, 7271, 7273, 7281, 7320, 7324, 7445, 7494, 7529, 7553, 7559, 7563, 7575, 7578, 7586, 7617, 7663, 7669, 7692, 7767, 7773, 7788, 7856, 7879, 7911, 7923, 7995, 8140, 8152, 8201, 8225.

Rākṣasa (or RĀKṢASA-Paṇḍita), poet. No information. Not later than the beginning of the 13th century. 2 verses attributed to the author are quoted in Skm and ŚP. (Cf. CC 498, AP 76, Skm [B] 18, DCA No. 1221).
No. 6693 (ŚP, Skm, SSB).

Nos. 6301, 6485, 6516, 6657, 6704, 6707, 6865, 7010-11, 7165, 7187, 7214, 7244, 7318, 7429, 7482, 7596-97, 8163.

No. 7815.
RAJADHARMAKAUSTUBHA of Anantadeva, son of Āpadeva, (author of the Mīmāṃsā-nīyā-prakāśa) whose patron was King Rāja Bāḥudur Chandra of Almora and Nainital (A.D. 1638-1678). He wrote a nibandha called Smṛtikaustubha and the Rajadharmakaustubha, a work on dharma and artha, published in GOS LXXII. (Cf. GOS LXXII, Foreword; CC1, 501).

No. 7430.


No. 7430.

RĀJAŚEKHARA. See Vol. III p. 1531 c. 1–2. (See also DCA No. 1231).

No. 6387, 6455 (SkV, Sab), 6527 (SkV, Kav=Vid° and Balarā°), 6667 (SRHT; not found=P), 7574 (JS, not found=Han), 7670 (PV, not found), 7728 (JS; not found). (See also Vid° and Balarā°).

RĀJĀNAKA KUNTLĀ (or KUNTAKA or KUNTAalach) see Vakroktijīvita (below).

Rājendra dākarnāpurā of Śambhu see Śambhu (below).

Nos. 6841, 7242 (VS), 7245 (VS), 7262 (VS), 8249 (VS a. Śambhu).

RĀṆAKA, probably identical with Rājaka, Rānaka, Rāvaṇaka, Vāyaka and even confounded with Cauḍākya. Poet. No information. Abhinavagupta mentions a poet Rānaka, the author of an uparupēkha and a dombika called Cauḍāmāṇi-dombika. Not later than the 13th century. A single verse attributed to the author is quoted in JS. (Cf. CC1, 503, AP 78, DCA No. 1235).

No. 6556 (JS, ŠP, Regnaud).

Rādhākṛṣṇasāṁvāda, used as a source in SRK. No information. The name is very popular.

No. 6769 (SRK).

RĀMA. See Vol. II p. 958 c. 1 and add: Perhaps identical with Rāmacandra. Not later than the beginning of the 13th century. 3 verses attributed to the author are quoted in Skm, JS, VS and SH. (See also DCA No. 1236).

No. 7604 (Skm).


Nos. 6396 (SSB), 6732 (SSB).

RĀMACANDRA-BHĀṬṬA. See Vol. I p. 355 c. 1 and add: Son of Lakṣmaṇa-bhāṭṭa; younger brother of Vallabhācārya; born in A.D. 1484 at Kaṅkaravāḍa (Telengana). Also author of the Govindalīkāvya. 11 verses attributed to the author are quoted in PV, PdT, SH, SSS and SuSS. (See also DCA No. 1246).

No. 6698 (PV), 7040 A (SH); (the latter according to PdT CLXXV culled from the Romalīkāvya).

Ramacarita. See Abhinanda (above).

No. 7647 (JS a. Abhī°).

RĀMĀJIT, poet. Probably not identical with the author of Navanīta-nībandhā. No information. Not later than 17th century. 6 verses attributed to
the author are quoted in PV and SuSS. (Cf. CC, 514, PV 112, DCA No. 1248).
No. 7096 (PV; but ŚP, Pad, RJ a. Kṣemendra; VS a. Dāmodaragupta).
RĀMASARASAVATI, poet. Possibly identical with Rāmacandrasarasvati and/or Rāma Upādhyāya; from Mithila. (18th century). No information. 2 verses attributed to the author are quoted in Vidy. (Cf. Vidy 12, DCA No. 1255).
No. 7235 (Vidy).
Nos. 6536 (SRHt), 6664, 6673 (SRHt; not found), 6674 (SRHt), 6917, 6923 (SRHt), 7018, 7035, 7090, 7095, 7124 (SRHt; not found = MBh), 7166, 7373, 7378, 7380, 7381, 7426, 7457, 7734, 7748, 7762, 7814 (SRHt), 7929, 8002 (SRHt), 8117, 8130 (SR), 8132, 8159, 8170, 8187-89, 8217 (SRHt a. MBh), 8218, 8254 (SRHt), 8255, 8263.
RĀYABHAṬṬA, poet. Author of the Śṛṅgārakakollola, of which one MS is of A.D. 1602. Not later than the beginning of the 17th century. 3 verses attributed to the author are quoted in PV. No information. (Cf. PV 113, Peterson's sixth report, DCA No. 1263).
No. 7608 (PV = Śṛṅgārakollola).
RĀHUKA see Rāhulaka (below).
RĀHULAKA, poet with a Buddhistic name. Tāranātha mentions the author three times; (Paṇḍita) Rāhuka if not identical with Rāhula mentioned by Tāranātha. Author of the Rāhuvilāsa. Not later than 14th century. 2 verses attributed to the author are quoted in ŚP, VS, SG, Vīj and the Subhāṣīta-padya-saṅgraha. No information. (Cf. CC, 527, VS 104, AP 79, DCA No. 1265).
No. 6949 (ŚP, SSB, Subhāṣīta-padyasaṅga a. Rāhuvilāsa).
Rāhuvilāsa see Rāhulaka (above).
RUDRA (I) (= RUDRAṬA I). See Vol. I p. 355 c. 2 and add: Not later than 12th century. Author of the Śṛṅgāratilaka. 57 verses attributed to the author are quoted in Skm, JS, ŚP, PG, SH, Pad, RJ, SG, SuSS. (Cf. CC, 528, Skm [B] 19, JS 55-6, VS 104-05, PG 225, AP 80-1, DCA No. 1269).
Nos. 6447 (Rudraṭa, Skm), 7252 (Rudraka, JS = RŚ), 7788a (Rudra, SG = RŚ).
RUDRA (II) (= RUDRAṬA II). See Vol. I p. 355 c. 2 and read: Son of Vāmaka; also called Śatānanda. Author of the Kāvyalaṁkāra. Second half of the 9th century. 10 verses attributed to the author are quoted in Skm, JS, ŚP and VS. (Cf. CC, 530, Skm [B] 19, JS 55-6, VS 105, AP 80-1, DCA No. 1230; Jacobi in WZKM 2, 151; R. Pischel in ZDMG 42. 425; JRAS [1897] 291, [1905] 542).
Nos. 7598 (Skm, JS, VS, ŚP, SSB a. Rudra or Rūdṛa = RK), 7805 (Nami Sādhu ad RK), 7943 (ad RK).
RUDRA (III) see Rudra IV (below).
RUDRA (IV) (= RUDRAṬA III). Not
later than the beginning of the 12th century, for verses attributed to the author are found in SkV/Kav, Skm, JS, PG and VS. (Cf. SkV XCV, Skm [B] 19, JS 55-56, VS 104-05, AP 80-81, PG 225, DCA No. 1272).

No. 7294 (JS a. Rudra).

RUDRA (V), a judge (Dharmaḍhikaranyaṇaka).
Not later than the early years of the 13th century. One verse attributed to the author is quoted in Skm. (Cf. Skm [B] 19, AP 155).

No. 7155.

RUDRANANDIN, poet. No information. Not later than the beginning of the 13th century. A single verse attributed to the author is quoted in Skm. (Cf. CG 530, Skm [B] 19, DCA No. 1282).

No. 7270 (Skm).


RUPAKA see Rairūpaka (below).


Nos. 6535 (PG), 8167 (PG).


No. 6407 (VS).

LAKŚMAṆA. See Vol. I p. 356 c. 2 and wherefrom delete lines 4 to 10 from: "could not..." up to: "bhaṭṭa" and insert instead: "and Ratnamāla, perhaps also of commentaries on the Naiśadha-Čarita, Gitagovinda and Pratinaiṣadha. 164 verses are attributed to the author in Pad, PdT, SSS, PV, SH, RJ, SG and Regnaud II, VI..." See also Padyaracana (above). (Cf. P. K. Gode in JOR [Madras] 15. 184-193 ; DCA No. 1292).

Nos. 6696 (Pad), 6870 (Pad), 7238 (SG), 7320 (Pad, RJ, Regnaud VI), 7613 (Pad), 8012 (Pad).

LAKŚMAṆASENADEVA. See Vol. III p. 1533 c. 1. (See also DCA No. 1296).

Nos. 7515 (Skm), 7977 (Skm).

LAKŚMIDHARA. See Vol. III. p. 1533 c. 1-2. (See also DCA No. 1303).

No. 6341 (Skm, Prasanna, Vidy).

Lakṣmīlāhārī see Jagannātha Paṇḍitarāja (above).

No. 7229.

Laghuhārita in Āhṇikatattva sees Raghunandabhaṭṭa's Smṛtitattva (below).

No. 7519.

LADAHACANDRA, poet. No information. Not later than the beginning of the 12th century. 4 verses attributed to the author are quoted in SkV/Kav, Skm and Prasanna. This is probably
not the real name of the author, but his sobriquet. (Cf. CC₁ 542, DCA No. 1316).
No. 7828 (SkV).
LILĀŚUKA. See Vols. I p. 357 c. 1–2 and III p. 1533 c. 2 and add: Son of Dāmodara and Nīti. Īśānadeva was his preceptor and Somagiri—his spiritual guru. His concubine Ćintā- manī was supposed to have changed his passionate life to a religious one. Probably from Kerala. 14 verses are attributed to the author in JS, ŠP, PdT, PG, RJ, SG, PV, Regnaud II; some more verses are also quoted anonymously in subhāṣita-saṅgraha-s. (See also DCA No. 1027).
No. 6320.
LOLIMBARĀJA. See Vol. III p. 1534 c. 1 and wherefrom delete: “son of Divākara” and add: A Vaśīnava; Rivalled with Gaṇāpati. Quoted by Bhoja in his ŚB. (See also DCA No. 1329).
LOŚṬASARVAJṆA. See Vol. III p. 1534 c. 1. (See also DCA No. 1330).
No. 6845 (JS=Rājendra’s AnyMuk).
Nos. 6685-86, 7248, 7346.
No. 7846.
No. 7614 (PV).
VATSARĀJA (V). Common name. Probably different from Vatsaraśa quoted in Vol. III p. 1354 c. 1–2. Younger brother of king Vatsaraśa of Bengal. 10th century. 6 verses attributed to the author are quoted in BhPr. (Cf. DCA No. 1348).
No. 7455 (BhPr).
VARARUCI. See Vol. II p. 959 c. 2 and add: 30 verses are attributed to Vararuci-s I-IV in JS, ŠP, VS, SuMaṇ (20=I), Skm (2=II), Vjv (3=III), PV (1=IV), SG (1=V), BhPr (3=VI). (See also DCA Nos. 1353-58).
Nos. 6531 (Skm=Venī), 7028 (VS), 7729 (BhPr, but Prasanna a. Śrī-Vyāsa-deva=Venī).
VARĀHAMIHIKA. See Vol. III p. 1354 c. 2 and add: Son of Ādityadāsa, father of Prthuṣas. His Yogayātrā influenced the Pāli Rajaniti. (See also DCA No. 1361).
No. 7475 (JS=Yogayātrā).
VARŞAKRIYĀ-KAUMUDI of Govinda, Nibandha from the first half of the 16th century. (Cf. P. V. Kane: History of Dharmaśāstra l. 22, p. 885).
No. 7526.

VALLANA. See Vol. III p. 1534 c. 2.
(See also DCA No. 1370).
Nos. 6520 (SkV), 6986 (SkV, Kav), 6989 (SkV, Skm), 7189 (SkV, Skm), 7846 (Skm=Ppr).

VALLABHA. See Vol. III p. 1535 c. 1; Utprekṣavallabha (above); and Vaidyavallabha (below). Vallabha VII quoted in SRHt are usually verses of VS attributed to Vallabha. (See also DCA Nos. 1370-76).
Nos. 6522 (SRHt a. Kavivallabha), 6734 (SRHt, but SRRU a. Kṣemendra =C, P).

VALLABHADEVĀ. See Vol. I p. 358 c. 1–2 and Vallabha (above). (See also DCA Nos. 1377-78).
Poet:
Nos. 6327 (SRHt, but VS a. Ravigupta), 6383 (JS, SH=PrC), 7005 (SRHt), 7048 (JS), 7138 (JS).

Subhaṣīṭāvalī, his work:
Nos. 6298, 6313, 6322, 6327, 6332, 6334, 6348, 6364, 6375, 6384, 6393, 6407, 6412, 6413, 6423, 6435, 6452, 6463, 6465, 6519, 6528, 6530, 6531, 6544, 6571, 6574, 6575, 6590, 6598, 6604, 6620, 6621, 6650, 6667, 6670, 6703, 6705, 6712, 6719, 6728, 6729, 6734, 6750, 6760, 6783, 6789, 6799, 6807, 6836, 6837, 6851, 6871, 6919, 6920, 6921, 6935, 6938, 6942, 6943, 6971, 6976, 6990, 6998, 7007, 7012, 7028, 7029, 7030, 7033, 7038, 7040, 7041, 7042, 7087, 7092, 7099, 7110, 7111, 7125, 7140, 7178, 7191, 7192, 7224, 7242, 7245, 7258, 7287, 7298, 7326, 7344, 7345, 7361, 7394, 7401, 7416, 7436, 7440, 7445, 7477, 7484, 7493, 7524, 7561, 7595, 7598, 7602, 7617, 7619, 7638, 7650, 7668, 7669, 7690, 7700, 7705, 7706, 7725, 7758, 7764, 7765, 7785, 7799, 7806, 7810, 7820, 7824, 7826, 7829, 7833, 7845, 7862, 7891, 7923, 7925, 7966, 8030, 8031, 8062, 8108, 8116, 8119, 8125, 8129, 8146, 8160, 8165, 8176, 8177, 8193, 8198, 8225, 8227, 8243.

Nos. (6616), (8078), (8100).

VASUKALPA (or VASUKALPADATTA). See Vol. III p. 1535 c. 2. (See also DCA No. 1388).
Nos. 6528 (Skm=P, C, BhŚ), 6801 (SkV), 7437 (SkV, Skm), 7865 (SkV, Kav).

VASUNDHARA. See Vol. III p. 1536 c. 1. (See also DCA No. 1392).
No. 7571 (JS).

No. 7469.

VĀKKUṬA. See Vol. I p. 359 c. 1 and add: Probably not the proper name
of the author, but his sobriquet. End of the 8th or the beginning of the 9th century. 12 verses attributed to the author are quoted in SkV/Kav, Skm, JS and Prasanna. (See also DCA No. 1397).
No. 7956 (SkV, Kav, Skm).

VĀKPATIRĀJA. See Vol. II p. 961 c. 2–962 c. 1 and add: A Vaiṣṇava. Mentioned by (?) Soḍḍhala. Mentions Bāṣa as his favourite author and Bāṇa. 16 verses attributed to the author are quoted in SkV/Kav, Skm, VS and Daś. (See also DCA No. 1401).
No. 6628 (SkV).

VĀGBHĀTA (II). See Vol. III p. 1536 c. 1. (See also DCA No. 1405).
Nos. 6427, 7980 (both Kāvyānuśasana).

VĀTOKA, poet. No information. Not later than 13th century, for 2 verses attributed to the author are quoted in Skm, but possibly earlier: one of these verses is quoted already anonymously in SkV. (Cf. CC₁ 561, Skm [B] 22, DCA No. 1422).
No. 7867 (Skm).

VĀTSARĀJA see Vatsarāja (above).

VĀTSYĀYANA MALLANĀGA. Author of the Kāmasūtra. Probably later than 4th century A. D. 14 verses attributed to the author or culled from the Kāmasūtra are quoted anonymously in JS, SRHt and SSSN. (Cf. R. Schmidt: Beiträge zur indischen Erotik 3-25, CC₁ 562, JS 59, IHQ 9. 517, DCA No. 1423).
Nos. 7952-53.

VĀMĀNA. See Vol. III p. 1536 c. 2. (See also DCA No. 1426).
Nos. 6784 (SR, but Skm a. Aparājita-raṇa; = Kāvā), 6985 (Kāvā = Kum).

VĀMANASVĀMIN. See Vol. I p. 360 c. 1 and add: Not later than the middle of the 14th century, for 2 of the 4 verses attributed to the author are quoted in ŚP (also quoted in VS), but probably earlier, as one verse was already quoted anonymously in SkV. (See also DCA No. 1429).
No. 6620 (VS).

VĀLMĪKI. See Vol. I p. 360 c. 1 and Rāmāyaṇa (above).

Nos. 7839 (ŚP), 7854 (ŚP), 7999 (ŚP).

VĀSUDEVA. (= Vāsudeva II). See Vol. III p. 1536 c. 2 and read: 20 verses instead of: 26. (See also DCA No. 1438). See also Śubhāṅka (below).
No. 6650 (Jhalajhala-Vaʿ).

Nos. 6528, 6621, 6656, 6667, 6703, 6718, 6882, 7002, 7031, 7178, 7362, 7363, 7397, 7416, 7449, 7463, 7530, 7577, 7723, 7857, 7943.

Vikramāṅkadevacarita. See Vol. I p. 360 c. 2 and Bīlaṇa (above).
Nos. 6945 (JS, ŚP, PV, SSB a. Bīlaṇa), 7488.

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Nos. 6422, 6711 (Skm), 7280 (SRK), 7901, 8153.

VICITRAPAŠU, poet. No information. Not later than 15th century. 2 verses attributed to the author are quoted in VS. (Cf. CC 570, VS 119, DCA No. 1458).
No. 7524 (VS = P).

VIJAYĀNKĀ, poetess. Not quoted in classical anthologies, but mentioned by Rājaśekhara and Bhoja. Perhaps wife and queen of a Kāññāta king; from Kāññāta-deśa. Probably identical with the poetess Vidyā. 10th century or earlier. Eulogized by Rājaśekhara as the goddess of learning and as a pēr to Kālidāsa (JS 47, 93 = SH 331) and by Bhoja in ŚbB. Only one verse quoted in full in SSB. (Cf. CC 570, SSkP LVII-LVIII, Quarterly Journal of the Mythic Society 25, 55-56, DCA No. 1464).
No. 7741.

VIJJĀKA ("KĀ"). See Vol. III p. 1537 c. 2. (See also DCA No. 1476 [Vidyā]).
Nos. 6943 (ŚP, VS a. Vijjāka), 6796 (Skm a. Vidyā, but JS a. Śrī-Harṣa), 6950 (SSSB).

Vijñānakataka, attributed to Bhartṛhari. Apocrypha quoted in BhŚ pp. 212-225.
No. 6752.

Nos. 6290, 6731.


Nos. 6749 (SRK), 7109 (SRK).

Nos. 6949, 7126, 7148.

Nos. 6455 (SkV, Sab), 6527 (SkV, Kav), 7091 (SkV, Kav, JS); always a. Rājaśekhara.

VIDYĀ see Vijjāka (above).


Nos. 6294, 6304, 6306, 6323, 6341, 6342, 6349, 6385, 6390, 6392, 6471, 6546, 6575, 6607, 6659, 6718, 6797, 6804, 6824, 6828, 6896, 6926, 6941, 6981, 7135, 7211, 7235, 7241, 7269, 7275, 7304, 7325, 7392, 7419, 7446, 7483, 7491, 7507, 7662, 7664, 7669, 7692, 7742, 7767, 7768, 7837, 7855, 7872, 7880, 7986, 7992, 8182, 8252.

VIDYĀRANYA (= Vidyāranyasārīcarana), poet. No information. Not later than the middle of the 14th century. A single verse attributed to the author is quoted in ŚP. (Cf. AP. 86, DCA No. 1489).
No. 7150 (ŚP).


VĪLĀSAVATĪ. A courtezans who spoke in verse to Kālidāsa in BhPr.
No. 7148 (BhPr).

Nos. 6432-34, 8229.

Nos. 6361, 7372.

Nos. 6573, 6574, 6616, 8078.

Nos. 6361, 7372.

Nos. 6572 (SRHt), 8084.


Nos. 7910, 8184.

Nos. 6501, 6616, 7159 (VirS), 7309, 7428, 7430.

Vīryamitra (or Vīramitra or Vīryamindra). See Vol. II p. 964 c. 1 and add: Not later than the beginning of the 12th century. 22 verses attributed to the author are quoted in SkV/Kav, Skm, JS, SH and Prasanna. (See also Skm [B] 23, Kav 109, DCA No. 1536).
Nos. 7851 (SkV, Kav).

Vṛddhī. See Vol. III p. 1539 c. 2 and Śakavrddhi (below).
No. 7125 (VS).

AUTHORS AND SOURCES


VENĪDATTĀ. See Vol. III p. 1569 c. 2. (See also DCA No. 1543).
Nos. 6814 (PV), 6838 (PV), 6861 (PV).

VENĪSAMHÂRA. See Vol. I p. 363 c. 2 and Nārāyāna Niśā (above).
Nos. 6531 (ŚP, SR, VS; but Prasanna a. Śrī-Vyāsadeva), 6746 (SRHt, but Skm a. Vararuci; not found in Venī), 7184 (SRRU).

Nos. 6329, 6377, 6531, 6586, 6767, 6882, 6908, 7031, 7119, 7174, 7175, 7425, 7466, 7469, 7577, 7712, 7716, 7882, 8118, 8177.

VEDAPÂDAâSTAVÂ see Jaimini (above).

VEŚOKA poet. No information. Not later than the beginning of the 13th century. One verse attributed to the author is quoted in Skm. (CC 609, Skm [B] 23, DCA No. 1547).
No. 7274 (Skm).

VAIDYAKIYA-SUBHÂŚITÂVALI see VAIDIKIYA-SUBHÂŚITÂVALI in Vol. I p. 364 c. 1 and correct the title to : VAIDYAKIYA-ś.
No. 8257 (Vaidyajivana).

Vaidyajivana, a medical work. There exist six Vaidyajivana-s by Lolimbarāja, Čâṇakya, Prâyâgadatta, Rudrabhaṭṭa, Bhagiratha, and Harinâtha. (Cf. CC 611, CC 146 and 227).
No. 8257.

VAIDYÂBHÂNU. See Vol. III p. 1540 c. 1. (See also DCA No. 1540).

VAIDYÂVALLABHA, poet. No information. Not later than 17th century. A single verse attributed to the author is quoted in SH. (Cf. DCA No. 1536).
No. 6710 (SH).

No. 7121.

No. 7895.

VYAKTIVIVEKA. See Vol. I p. 364 c. 1 and Mahimabhaṭṭa (above).
Nos. 6411, 6531, 6703, 6935, 7088, 7191, 7192, 7219, 7333, 7498, 7769, 8066, 8193.


No. 7452.

VYÂVÂHÂRÂPRÂKÂŚÂ of Śarabhōji. See Vol. III p. 1540 c. 2.
No. 7452.

7452.

VYÂVÂHÂRÂRÂTHASMÂNÂUCCÂYA of Śarabhōji. See Vol. III p. 1540 c. 2.
No. 7452.
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VYĀSA (or VYĀSAMUNI or BHAGA-
VĀN VYĀSA). See Vol. III p. 1540 c. 2 and add: 460 verses are attributed to the author in SkV, Skm, JS, ŚP, VS, SRHt, SSSN, SH, Pad, PG, PV, PdT, RJ, Vjv and Vidy. (See also DCA No. 1564).
Nos. 6709 (RJ), 7033 (VS, SSB—
Vyāsamuni), 7420 (JS—Bhagavān
Vyāsa=Mbh), 7553 (ŚP, RJ—Vyāsa
or Bhagavān Vyāsa), 7568 (JS,
SRHt—Bhagavān Vyāsa), 7668 (VS—
Vyāsamuni=Mbh), 7823 (JS—Bhaga-
vān Vyāsa), 8177 (VS=H₁ [Vet]),
8202 SRHt=Mbh).

VYĀSADEVA ( = ŚRĪ-VYĀSADEVA),
identical with Vyāsa; see Vyāsa (above).
Quoted in Prasanna and anonymously in SkV and Kav.
No. 6531 (Prasanna; but ŚP, SSB a.
Niśānārāyaṇa; Skm a. Vararuci; VS a.
Bhaṭṭanārāyaṇa=Venī).

VYĀSAPĀDA, identical with Vyāsa; see
Vyāsa (above). No information.
Quoted in Skm, and JS (where ascribed
No. 7462 (Skm).

Vyārasubhāṣītasamgraha (also Ceylonese
and Siamese). See Vol. I p. 365 c. 1
and Vyāsakārāya in Vol. I p. 364
c. 2–365 c. 1. Further add: A South
Indian Anthology (ed. by L. Sternbach
in Kāśi Sanskrit Series No. 193). (Cf.
L. Sternbach : Le Vyāsa-subhāṣīta-
samgraha, anthologie Sanskrite unique
connue à Ceylon et à lar Thailande
in Journal Asiatique [1979], pp. 213-
282).

Nos. 6608 (also [C]), 6675 (also [C],
7925 (also [C] and [S]), 8202 (also [Cl]).

VRAJANĀTHA. See Vol. I p. 365
c. 1–2. (See also Subhāṣīta-samgraha-
Padyatārāṇī).

(See also DCA No. 1604).
No. 6976 (PV; but ŚP, SSB a. Satkavi-
miśra; Skm a. Amaru).

ŚAṂBHUKAVI see Rājendrakarṇapūra
(above).

ŚAKAVṛDDHI. See Vol. I p. 365 c. 1 and
add: perhaps identical with Vṛddhi
(see above). Not later than the middle
of the 13th century, for verses
attributed to the author are quoted in
JS, but possibly earlier: some verses
were quoted anonymously in alaṁkāra
works of the 11th century. 25 verses
attributed to the author are quoted in
JS, ŚP, VS, Vjv, Pad, SG, SH, RJ and
SuSS. (See also DCA No. 1571).
No. 6935 (VS).

Śakuntalopākhyāṇa of the Mahābhārata.
The Śakuntala story in the Mahā-
bhārata (Persian translation) in A. L.
Chézy's translation of the Abhijñāna-
śakuntala. (Cf. Indian Antiquary 27
[1898], p. 136).
No. 7759.

ŚAKTIHADRA. See Vol. I p. 365
c. 2 and add: A Vaiṣṇava. Also author
of the Abhiṣeka(?), Pratimā(?) and
Unmādavāsavadatta (not extant).
3 verses attributed to the author are
quoted in Vjv. (Cf. DCA No. 1574),
AUTHORS AND SOURCES

ŚAṆKARA (=ŚAṆKARĀcĀRYA). See Vol. III p. 1541 c. 2. (See also DCA No. 1591).
Nos. 6848 (Skm), 7080 (SSB=BhV).

ŚAṆKHAḌHARA, perhaps identical with Śaṅkharadharma. Poet. No information. Not later than the middle of the 14th century. Two (or three verses) attributed to the author (or also to Śaṅkharadharma) are quoted in ŚP, SH and (Skm). (Cf. CC₁ 629, AP 91, AB 546, Skm [B] 24, DCA No. 1595).
No. 8131 (ŚP).

Śaṅkha-Līkhaṭa, a dharmastūra work written partly in prose and partly in verse. Probably later than Gautama and Āpastamba, but earlier than the Yājñavalkya-smṛti (possibly from B. C. 300—A. D. 100). (Cf. P. V. Kane : History of Dharmaśāstra, Vol. I, pp. 759).
No. (8229).

ŚAṬAGĀṬA(or ŚAṬAGĀṬH) of Vararuci. (Tibetan niit-text in the Tanjur). See Vararuci (above). A collection of 112 wise-sayings translated into Tibetan with the help of Pt. Vinayacandra. (See also IS Erste Auflage pp. X-XI; L. Sternbach : The Spreading, of Čaṇḍakya’s Aphorism over “Greater India”, p. 15).
No. 6871.

Nos. 6484, 6793, 7408, 7469, 7510, 7692.

Śabdārṇava. See Vol. III p. 1541, c. 2. (See also DCA No. 1600).
No. 7676 (Skm).

Śambhalimata see Kuṭṭānimata (above).

ŚAMBHU. See Vol. III p. 1541 c. 1. (See also DCA No. 1604).

ŚARAṆA. See Vol. III p. 1541 c. 2. (See also DCA Nos. 1607-09).
Nos. 6972 (Skm), 7686 (PG), 7937 (Skm), 7940 (Skm).

ŚARVATA, poet. No information. Not later than 15th century. A single verse attributed to the author is quoted in VS. (Cf. CC₁ 638, VS 128, DCA No. 1616).
No. 6412 (VS).

Śanitākata. See Vol. I p. 366 c. 1 and Śiṅhaṇa (below).
Nos. 7136, 7651, 7769 (SR).

ŚAṆṆGADHARA. See Vol. I p. 366 c. 2–367 c. 1 and Vol. III p. 1542 c. 1. (See also DCA No. 1636).

Poet :
No. 6860 (ŚP, RJ, SSB).

Śaṅgadhara-Paddhati, his work :
Nos. 6305, 6312, 6315, 6322, 6330, 6334, 6337, 6338, 6344, 6345, 6360, 6361, 6362, 6372, 6378, 6380, 6398, 6401, 6402, 6426, 6428, 6451, 6452, 6456, 6459, 6466, 6481, 6492, 6508, 6509, 6519, 6521, 6531, 6538, 6539, 6556, 6569, 6572, 6575, 6615, 6635, 6652, 6660, 6668, 6671, 6690, 6692, 6693, 6701, 6712, 6719, 6733, 6739, 6745, 6747, 6758, 6762, 6766, 6767,
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No. 7859 (SKm).

(See also DCA No. 1639).
No. 7239 (ŚP).

III p. 1543 c. 1. (See also DCA No.
1640).

ŚILHAṆA. See Vol. I p. 367 c. 1 and add:
Author of the Śāntiśataka. At least
21 verses of Śilhāṇa are quoted in
SKm and other numerous anthologies
anonymously or over the name of
Bhartṛhari. (See also DCA No. 1645).

No. 6381-82.

III p. 1543 c. 1–2 and Kaph (above).

ŚIVARAMA see Rasaratnahāra (above).

Śīsupalavadha. See Vol. I p. 367 c. 2
and Māgha (above).
Nos. 6316, 6346, 6437 (SR, SSB), 6443
(SSB), 6448 (SR, SSB), 6513 (SR),
6525, 6532 (SR, SSB =Śī and P),
6537, 6553, 6631 (SR, but SSB
a. Kālidāsa), 6705 (VS, SR, SSB),
6719 (VS, SR, SSB, ŚP), 6728 (VS, SR,
SSB), 6729 (VS, SR, SSB), 6754 (SR,
SSB), 6765 (SR, SSB), 6776, 6819 (SR,
SSB), 6820 (SR, SSB), 6873 (SSB),
6918, 6931, 6934, 6952, 7008, 7016
(SR, SSB, SRRU), 7045 (SR, SSB),
7053 (SR, SSB), 7056, 7060 (SR, SSB),
7062 (SR, SSB), 7086 (SR, SSB), 7093,
7112 (SSB), 7130, 7139 (SR, SSB),
7170, 7208, 7299 (SR, SSB), 7490,
7589, 7864 (SSB), 8231 (SR, SSB),
8233 (SR, SSB).

Śāṅgadhara-Paddhati (cont.)
6770, 6786, 6787, 6788, 6792, 6794,
6813, 6860, 6866, 6867, 6868, 6871,
6884, 6888, 6908, 6915, 6937, 6943,
6945, 6949, 6950, 6951, 6976, 6981,
6995, 6998, 7002, 7012, 7014, 7035,
7038, 7068, 7091, 7096, 7102, 7110,
7111, 7123, 7131, 7141, 7143, 7144,
7150, 7151, 7191, 7192, 7194, 7207,
7211, 7214, 7221, 7225, 7232, 7239,
7252, 7258, 7277, 7278, 7290, 7304,
7310, 7311, 7312, 7313, 7314, 7315,
7316, 7317, 7319, 7327, 7361, 7368,
7370, 7371, 7414, 7418, 7435, 7436,
7445, 7454, 7468, 7489, 7493, 7498,
7508, 7509, 7522, 7528, 7539, 7543,
7544, 7545, 7550, 7553, 7564, 7571,
7578, 7586, 7595, 7598, 7612, 7615,
7617, 7619, 7620, 7621, 7624, 7636,
7639, 7641, 7655, 7658, 7661, 7669,
7692, 7698, 7731, 7749, 7758, 7767,
7779, 7807, 7810, 7811, 7834, 7839,
7854, 7856, 7862, 7868, 7870, 7910,
7911, 7915, 7920, 7921, 7939, 7961,
7990, 7998, 7999, 8008, 8009, 8016,
8017, 8019, 8021, 8022, 8063, 8068,
8069, 8074, 8075, 8083, 8086, 8100,
8119, 8129, 8131, 8148, 8180, 8192,
8195, 8200, 8220, 8225, 8228, 8256.

Śālikanāṭha (=Śālika), poet. Probably
identical with the mīmāṁsaka
from Bengal, also called Gauḍā-
mīmāṁsaka mentioned by Udayana
from the 7th century. Amarasimha
was praised by Śālika (SKV 1724).
5 verses attributed to the author are
quoted in SKV, SKm. (Cf. CC I 644,
SKV CH, SKm [B] 25, DCA No.
1638).
Authors and Sources

Śuṅgoka (or Śuṅkoka or Tūn-Koka or Tūṅgoka). See Vol. III p. 1544 c. 1. (See also DCA No. 564).
Nos. 6893 (Skm), 7640 (Skm), 7835 (Skm).

Nos. 6298, 6431, 6479, 6734, 6767, 7415, 7643, 8024.

Śukranitisara. See Vol. II p. 967 c. 2–968 c. 1.
Nos. 6328, 6416, 6418, 6500, 6506, 6888, 6966, 7000, 7017, 7067, 7101, 7167, 7168, 7185, 7359, 7430, 7444, 7459, 7551, 7583, 7590, 7696, 7777, 7984, 8161.

Śubhāṅka (or ḍhāṅkara or ḍhāṅkara or ḍhāṅkura or ḍhāṅga). A Vaiṣṇava poet. No information. Not later than the beginning of the 12th century, for some verses attributed to the author are quoted in SkV, but possibly earlier, as some of them are quoted in alamkāra-works of the 11th century. 24 verses attributed to the author are quoted in SkV/Kav, Skm, Prasanna and PG. (Cf. CC 659, CC 137, SkV CII, Kav pp. 112-14, Skm [B] 26, PG 334, DCA No. 1668; F. W. Thomas: Deux Collections ... de Sadhanas in Muséon (1903).
Nos. 6405 (Skm), 7981 (Skm, PG).

ŚuciGobhaṭa (=Śuci) see Gobhaṭa (above).
No. 7341 (JS).

Śudraka. See Vol. I p. 367 c. 2–368 c. 1 and add: Also author of the Padmaprābhṛṭaka. 6 verses attributed to the author are quoted in Skm, VS and Vjv. (See also DCA No. 1670).

Śulapāṇi Śarma, poet. A Śaiva. No information. Not later than 19th century. 2 verses of the author are quoted in Vidy. There exist also several poets Śulapāṇi-s quoted in Skm and Prasanna and a smṛti-writer also named Śulapāṇi, but probably different from the author quoted in Vidy. (Cf. CC 660, Vidy 15, DCA No. 1678).
No. 7241 (Vidy).

Śṛṅgārakallola see Rāyabhaṭa (above).
No. 7608.

Śṛṅgārkinnara, a work dealing with Śṛṅgāra quoted in JS. No information. No. 6930 (JS).

Nos. 6447 (Rudraṭa), 7188 (Rudraṭa), 7252 (JS=RŚ), 7763 (SR), 7787A, (Rudraṭa), 7803 (Rudraṭa).

Nos. 6531 (=ŚbB), 6697, 6703 (=ŚbB), 6784 (=ŚbB), 6955 (=ŚbB), 7006 (SRHt), 7111 (=ŚbB), 7160 (=ŚbB), 7493 (=ŚbB), 7564 (=ŚbB), 7765 (SRHt=C), 7796 (=ŚbB), 8193 (=ŚbB).

Śṛṅgārasārgi of Mm. Citradhara of Mithilā. A treatise on Sanskrit poetics dealing with Śṛṅgāra-raṣa by Citradhara, son of Mm. Varnādhara of the Darihāra family of the Brāhmaṇa-s of
Mithilā (second half of the 18th century). (Cf. Śrīc Introduction). No. 7662.

Nos. 6920, 6959, 6967, 7110, 7224, 7564, 7703, 7744, 7938.


Śrikanṭhacarita. See Vol. I p. 368 c. 2 and Maṅkha (above).


ŚRĪPATI, poet. No information. Many authors of this name are known to exist. Śrīpati quoted in the present volume, not later than the beginning of the 13th century. A single verse of his is quoted in Skm. (Cf. CC 673, Skm [B] 26, DCA No. 1704).
No. 7963 (Skm).

ŚRĪHARṢA see Harṣa (below).

ŚRUTADHARA, poet. Perhaps identical with Śrutadhararaṇa. Usually identified with Dhoṣy. Mentioned by Jayadeva in the Preface to GG. No further information. If identical with Dhoṣy, latter half of the 11th century. In any case not later than the middle of the 12th century. 5 verses attributed to the author are quoted in JS, ṢP and VS. (Cf. CC 675, VS 131, AP 94, DCA No. 1719).
No. 6799 (VS).

Nos. 6428, 6531, 7493.

Nos. 6608, 7603.

Nos. 6656, 6871, 6882, 7066, 7068, 7174, 7603, 7765.

Nos. 6376, 6469, 6570, 6730, 6740, 6742, 6779, 6857, 6874, 6933, 7017 (=ŚŚ), 7027, 7334, 7403, 7485, 7495 (VyVi), 7569, 7573, 7674, 7695, 7964, 8050, 8082, 8147, 8207 (=MBh), 8212, 8216. All with the exception of No. 7495 a. SSB.

SāṅGHAŚRI (=RĀJAGURU SĀMś or SĀMGHAMITRA). See Vol. III p. 1546 c. 1. (See also DCA No. 1733).
Nos. 6800 (SkV, Skm), 7739 (SkV).

Saṁskāramayukha. One of the later mayukha-s (Cf. P. V. Kane: History of Dharmaśāstra I. 2, p. 881).
No. 6616.

Nos. 6391, 7628, 7719.

Nos. 6656, 6908, 7665, 7693.

Saṁskṛta-lokākṣa-prayoga(-Saṁgraha)(SLPr).
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See Vol. II p. 969 c. 1.
Nos. 6446, 6793.

Nos. 6734, 6821, 7016, 7184, 7189, 7428, 7452, 7925, 7927, 7933, 7996, 8065, 8081, 8123, 8177.

SAKALAVIDYĀDHARA, poet. See Vol. III p. 1546 c. 2. (See also DCA No. 1736).
No. 7202 (SRH).

SANJAYA-KAVIŚEKHARA, poet. Possibly identical with Kaviśekhara, son of Dhiśevāra of Rāmeśvara, mentioned in Kavindracandrodaya and quoted as poet in PG once only. Not later than 15th century. 4 verses attributed to the author are quoted in PG. (Cf. CC1 687, 88, 212, PG 236, DCA No. 1742).
No. 7113 (PG).

SATKAVIMIŚRA, poet. No information. Not later than the middle of the 14th century, but possibly earlier, for the verse is quoted over the name of Amaru in ŚP. A single verse attributed to the author is quoted in ŚP. (Cf. CC1 688, AP 94, DCA No. 1743).
No. 6976 (ŚP, SSB; but Skm a. Amaru and PV a. Śaṃbhū).

SADĀŚIVA. See Vol. III p. 1546 c. 2 and add: Sadāśiva from Gūjarādēśa wrote a drama Pracāndabhairava. (See also DCA No. 1746).
No. 6761 (RJ).

Saduktikarmāṭa. See Vol. I p. 369 c. 1 and Śrīdharaśāsna (above).
Nos. 6302, 6341, 6353, 6357, 6367, 6368, 6387, 6405, 6412, 6414, 6436, 6440, 6447, 6512, 6517, 6528, 6531, 6533, 6571, 6593, 6610, 6625, 6628, 6649, 6658, 6693, 6703, 6784, 6790, 6791, 6796, 6800, 6809, 6826, 6833, 6840, 6842, 6848, 6863, 6871, 6893, 6899, 6920, 6922, 6953, 6954, 6969, 6972, 6976, 6981, 6989, 7079, 7108, 7089, 7107, 7117, 7118, 7155, 7160, 7163, 7189, 7191, 7192, 7225, 7260, 7268, 7270, 7274, 7283, 7331, 7396, 7397, 7400, 7411, 7432, 7434, 7437, 7446, 7462, 7486, 7493, 7502, 7504, 7515, 7557, 7564, 7574, 7586, 7591, 7598, 7604, 7634, 7640, 7669, 7676, 7686, 7709, 7768, 7784, 7802, 7830, 7835, 7846, 7848, 7849, 7852, 7859, 7860, 7861, 7863, 7867, 7870, 7878, 7886, 7892, 7896, 7902, 7906, 7937, 7940, 7944, 7956, 7959, 7962, 7963, 7967, 7968, 7969, 7970, 7975, 7977, 7980, 7981, 7982, 7985, 7989, 7992, 7994, 7996, 8006, 8087, 8144, 8146, 8182, 8183, 8196, 8223.

Subhātaroga. See Vol. I p. 369 c. 1 and Subhāśitaratnakara (below).

Nos. 6528, 7445, 8213.

Nos. 6317, 6872, 7305.

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Nos. 6841, 7443, 5751-55, 8033.


Nos. 6360, 6462, 6477, 6479, 6481, 6493, 6494, 6574, 6575, 6587, 6635, 6656, 6667, 6718, 6748, 6767, 6775, 6821, 6889, 6881, 6889, 6908, 7008, 7029, 7068, 7104, 7142, 7153, 7158, 7178, 7211, 7247, 7265, 7266, 7276, 7349, 7353, 7361, 7364, 7382, 7395, 7399, 7414, 7424, 7425, 7435, 7444, 7449, 7451, 7519, 7555, 7576, 7579, 7581, 7592, 7603, 7611, 7646, 7661, 7663, 7664, 7682, 7683, 7684, 7716, 7725, 7726, 7735, 7758, 7815, 7925, 7951, 8148, 8171, 8181, 8253.

Sarasvatīkāraṇabhārana. See Vol. I p. 369 c. 2 and Bhoja (above).

Nos. 6354, 6385, 6404, 6424, 6531, 6611, 6724, 6784, 6854, 6866, 6898, 6943, 6944, 6985, 7081, 7091, 7111, 7160, 7191, 7193, 7208, 7209, 7218, 7230, 7458, 7464, 7493, 7669, 7715, 7721, 7889, 7910, 8066, 8150, 8153, 8184, 8191.

SARVAJÑA-NĀRĀYANA BHAṬṬA. A Vaiṣṇava poet. No information. Probably the name of the author was Nārāyaṇa-bhaṭṭa and Sarvajña was his honorific title. Not later than the middle of the 13th century. 2 verses attributed to the author are quoted in JS. (Cf. DCA No. 1758).

No. 6922A.

Sarvadarśana-saṅgroha, a concise account of 15 philosophical systems with the exception of Vedānta by Sāyaṇa. (Cf. CC1 701).

No. (7451).

SĀGARADHARA. A Śaiva. No information. Not later than the beginning of the 13th century. A single verse attributed to the author is quoted in Skm. Four verses of a poet Śāgara are also quoted in Skm. (Cf. CC1 705, Skm [B] 27, DCA No. 1775).

No. 6517 (Skm).


Sādhanapañcaka. A short stotra ascribed to Śaṅkara. (Cf. CC1 707).

No. 7622 (SR).

SĀNÇĀDHARA, poet. Probably identical with Saṅcādhara, and probably a Bengāli, since he mentions Vaṭudāsa, father of Śridhara, compiler of Skm. End of the 12th century. 4 verses attributed to the author are quoted in Skm. (Cf. CC1 687, 707, Skm [B] 27, DCA No. 6777 ; JASB [1906] 175-76).

No. 6414 (Skm).


Nos. 7124, 7265, 7309, 7324, 7376,
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7412, 7431, 7444, 7605, 7668, 7717, 7750, 7774, 8048, 8098, 8177, 8219.

Sarasvatīvali of Śri Municandragaṇi (SSV).
Nos. 6449, 6621, 6718, 6959, 7068, 7445, 7448, 7602, 7612, 7685, 7692, 7703, 7747, 8213.

Sārvabhauma Bhaṭṭacārya. See Vol. III p. 1548 c. 2. (See also DCA No. 1789).
No. 6739 (ŚP, SSB).

Nos. 6427, 6439 (SR), 6530 (SR, SSB; but PG a. Kānlka), 6579, 6669, 6703, 673, 6773, 6775, 6944, 6976, 6981 (SR = GG), 7264, 7293 (SR), 7397, 7493, 7564, 7565 (wrongly for 7564), 7843 (SR), 8067, 8193.

Sundarapāṇḍya. See Vol. I p. 370 c. 1 and add: Apparently from Madurai and mentioned as an ancestor of Arikesarin in an inscription of cca A. D. 750. If the inscription refers to the author, not later than the first half of the 8th century; in any case not later than 15th century. 37 verses attributed to the author are quoted in SRHt and SSSN. (See also DCA No. 1817).

Subandhu. See Vol. III p. 1549 c. 1. (See also DCA No. 1819).

Subhāta. See Vol. III p. 1549 c. 1. (See also DCA No. 1820).

Subhāṣita (Sb). MS (BORI 91 of 1883-84) in Śrāḍā script and in Devanāgarī script, mostly nīṭī-type; partly similar to VS, as quoted in SkV.
No. 6871.

Subhāṣita (Jaina) (SMJ). MS BORI 1396 of 1884. See Vol. 1549 c. 1 (entry No. 5).
Nos. 6621, 6959, 7445, 7602, 7703, 7747, 8213.

Subhāṣita (Jaina) (SN). (MS BORI 1423 of 1887-91. See Vol. III p. 1549 c. 1 (entry No. 6).
Nos. 6449, 6621, 6718, 6767, 6774, 7478.

Subhāṣita (Jaina) (JS). MS BORI 1495 of 1887-91. See Vol. III p. 1549 c. 1 (entry No. 7) and Jaina anthology (JS) above.

No. 7692.

Nos. 6594, 7534, 7535.

Nos. 6449, 6462, 6574, 6656, 6667, 6718, 6734, 6743, 6748, 6821, 6882, 6889, 6908, 7012, 7031, 7065, 7159, 7178, 7416, 7428, 7469, 7474, 7487, 7492, 7519, 7526, 7554, 7577, 7579, 7602, 7603, 7616, 7683, 7692, 7701, 7713, 7714, 8211, 8213.

No. 6949.


Nos. 6392, 6793, 6890, 7068, 7413, 7428, 7665, 7681, 7683, 7684, 8177.


Nos. 6342, 6452, 6497, 6546, 6547, 6549, 6612, 6656, 6761, 6879, 6889, 6943, 7017, 7037, 7068, 7116, 7178, 7247, 7420-21, 7445, 7480, 7499, 7727, 7885, 7908, 8140, 8177.

Subhaśītaranakasa of Bhāṭṭa Śrīkṛṣṇa (SK).


Nos. 6449, 6531, 6767, 6772, 7110, 7224, 7445, 7692.

Subhaśītaranakasa of Vidyākara (SKV).


Nos. 6308, 6341, 6363, 6374, 6420, 6427, 6436, 6454, 6455, 6520, 6527, 6531, 6584, 6625, 6626, 6628, 6630, 6643, 6645, 6653, 6658, 6695, 6703, 6741, 6774, 6777, 6778, 6784, 6791, 6798, 6800, 6803, 6805, 6815, 6833, 6843, 6844, 6871, 6954, 6955, 6965, 6978, 6982, 6986, 6989, 6991, 6993, 7029, 7050, 7077, 7091, 7107, 7111, 7136, 7160, 7179, 7189, 7225, 7268, 7329, 7407, 7437, 7462, 7493, 7529, 7557, 7564, 7584, 7676, 7711, 7739, 7775, 7796, 7805, 7828, 7846, 7851, 7852, 7859, 7863, 7865, 7867, 7881, 7896, 7902, 7949, 7950, 7956, 7957, 7965, 7969, 7975, 7980, 7981, 7993, 7996, 8087, 8128, 8193, 8196.


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7068, 7076, 7078, 7080, 7086, 7087, 7094, 7096, 7099, 7106, 7108, 7109, 7110, 7111, 7112, 7116, 7128, 7136, 7150, 7152, 7155, 7156, 7158, 7162, 7173, 7178, 7183, 7190, 7191, 7192, 7195, 7211, 7215, 7222, 7225, 7226, 7227, 7228, 7231, 7237, 7238, 7244, 7249, 7252, 7258, 7261, 7265, 7271, 7273, 7280, 7281, 7293, 7296, 7297, 7299, 7300, 7303, 7304, 7308, 7320, 7324, 7330, 7349, 7361, 7366, 7372, 7389, 7390, 7394, 7397, 7399, 7404, 7405, 7406, 7414, 7417, 7422, 7430, 7435, 7436, 7442, 7444, 7445, 7451, 7453, 7464, 7465, 7472, 7476, 7493, 7498, 7503, 7505, 7525, 7528, 7531, 7536, 7550, 7553, 7555, 7557, 7558, 7559, 7561, 7563, 7564, 7565, 7566, 7569, 7571, 7574, 7578, 7579, 7586, 7594, 7595, 7598, 7602, 7606, 7610, 7616, 7617, 7619, 7622, 7628, 7629, 7630, 7632, 7633, 7639, 7642, 7650, 7653, 7654, 7655, 7657, 7658, 7660, 7661, 7663, 7665, 7667, 7669, 7680, 7681, 7683, 7684, 7685, 7692, 7700, 7706, 7708, 7719, 7722, 7726, 7740, 7756, 7758, 7763, 7765, 7767, 7769, 7770, 7771, 7772, 7773, 7774, 7786, 7788, 7790, 7791, 7793, 7797, 7798, 7810, 7815, 7816, 7826, 7827, 7829, 7835, 7843, 7844, 7846, 7856, 7857, 7862, 7868, 7870, 7871, 7875, 7882, 7883, 7884, 7887, 7888, 7893-94, 7899, 7903, 7904, 7905, 7910, 7911, 7921, 7925, 7928, 7938, 7939, 7943, 7947, 7958, 7961, 7970, 7976, 7986, 7992, 7995, 7996, 7998, 8008, 8011, 8108, 8112, 8113, 8119, 8124, 8126, 8127, 8129, 8130, 8131, 8140, 8146, 8148, 8149, 8151, 8152, 8164, 8173, 8174, 8175, 8177, 8180, 8181, 8191, 8193, 8201, 8205, 8213, 8214, 8215, 8225, 8227, 8230, 8231, 8233, 8234, 8243, 8246, 8248, 8253, 8256, 8258, 8262.

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Subhāṣita-sudhārāna-bhāyuḍḍaṇa. See
Vol. I p. 373 c. 2-374 e. 2 (SSB).

Nos. 6298, 6299, 6300, 6304, 6305,
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MS-IV. 64
Subhāṣīta-sudhā-ratanabhāṣāgāra (cont.)
7680, 7681, 7683, 7684, 7685, 7692, 7700, 7706, 7708, 7719, 7722, 7726, 7740, 7741, 7756, 7758, 7763, 7765, 7767, 7769, 7770, 7771, 7772, 7773, 7774, 7788, 7790, 7791, 7793, 7797, 7798, 7810, 7815, 7816, 7826, 7827, 7829, 7835, 7843, 7844, 7846, 7856, 7862, 7864, 7868, 7870, 7871, 7875, 7882, 7883, 7884, 7887, 7888, 7893-94, 7899, 7903, 7904, 7905, 7910, 7911, 7921, 7925, 7928, 7938, 7939, 7943, 7945, 7947, 7958, 7961, 7964, 7970, 7976, 7986, 7987, 7992, 7995, 7996, 7998, 8008, 8011, 8108, 8112, 8113, 8119, 8124, 8126, 8127, 8129, 8131, 8140, 8147, 8148, 8149, 8151, 8152, 8164, 8173, 8174, 8175, 8177, 8180, 8181, 8191, 8193, 8201, 8205, 8212, 8213, 8215, 8216, 8225, 8230, 8231, 8233, 8234, 8243, 8246, 8248, 8253, 8256, 8258, 8262.

Nos. 6528, 6718, 6767, 6837, 7068, 7692, 7747, 7857, 8213.

Nos. 6288, 6298, 6338, 6345, 6383, 6392, 6398, 6449, 6452, 6457, 6491, 6528, 6550, 6551, 6575, 6622, 6635, 6667, 6690, 6700, 6710, 6715, 6716, 6747, 6767, 6807, 6829, 6840, 6869, 6881, 6882, 6888, 6908, 6942, 6974, 6976, 7012, 7014, 7031, 7040A, 7075, 7110, 7149, 7194, 7209, 7229, 7233, 7247, 7266, 7278, 7294, 7314, 7361, 7370, 7420-21, 7468, 7479, 7506, 7519, 7529, 7541, 7556, 7568, 7639, 7661, 7665, 7684, 7692, 7728, 7772, 7815, 7822, 7847, 7882, 7886, 7938, 7986, 7996, 8010, 8162, 8166, 8181, 8213, 8226, 8236.

Nos. 6295, 6342, 6381-82, 6383, 6449, 6452, 6476, 6479, 6497, 6502, 6505, 6507, 6543, 6598, 6636, 6687, 6688, 6703, 6718, 6767, 6775, 6818, 6852, 6881, 6888, 6889, 6914, 7066, 7068, 7158, 7204), 7323, 7349, 7467, 7471, 7518, 7537, 7547, 7555, (7592), 7593, 7602, 7603, 7678, 7683, 7692, 7720, 7730, 7745, 7747, 8181, 8213, 8240, 8247, 8259.

Nos. 6772, 7110, 7445, 7852.

Subhāṣītāravāva ascribed to Subhacandra (Sa). (MS BORI 1156 of 1884-8).
Nos. 7448-49, 8213.

Subhāṣītāvalī see Vallabhadeva (above).

SURABHI. See Vol. III c. 2. (Cf. DCA No. 1824).
Nos. 7331 (Skm), 7784 (Skm), 8096 (Skm).

No. 7089.
AUTHORS AND SOURCES

Nos. 6480, 6718, 6882, 6889, 6904, 6912, 7002, 7066, 7068, 7178, (7204), 7540, 7603, 8213.

Nos. 6471, 6528, 6708, 6720, 6729, 6793, 6829, 6851, 7028, 7190, 7200, 7369, 7465, 7529, 7536, 7628, 7658, 7690, 7763, 7765, 7799, 7888, 8123, 8225.

Nos. 6286, 6288, 6298, 6322, 6326, 6330, 6338, 6343, 6345, 6370, 6373, 6380, 6383, 6398, 6419, 6425, 6426, 6428, 6456, 6458, 6529, 6530, 6555, 6556, 6576, 6584, 6597, 6624, 6632, 6648, 6712, 6745, 6782, 6796, 6803, 6806, 6816, 6827, 6834, 6845, 6866, 6880, 6894, 6901, 6922A, 6930, 6942, 6945, 6957, 6974, 6976, 6978, 6980, 6984, 6991, 6999, 7048, 7087, 7091, 7110, 7111, 7122, 7138, 7148, 7160, 7177, 7191, 7192, 7209, 7220, 7252, 7294, 7330, 7336, 7341, 7344, 7397, 7420, 7493, 7564, 7565, 7568, 7569, 7571, 7574, 7578, 7586, 7598, 7617, 7639, 7647, 7652, 7669, 7688, 7692, 7706, 7728, 7729, 7737, 7780, 7808, 7810, 7823, 7836, 7852, 7858, 7869, 7870, 7877, 7883, 7886, 7898, 7939, 7948, 7961, 7974, 7988, 7996, 7998, 8063, 8122, 8133, 8145, 8157, 8190, 8215, 8240, 8246, 8264.

Nos. 6310, 6311, 6417, 6523, 6568, 6683, 6714, 6832, 6948, 6964, 7025, 7063, 7082, 7091, 7133, 7243, 7251, 7325, 7406, 7470, 7478, 7496, 7510, 7599, 7631, 7635, 7677, 7710, 7744, 7931, 7991.

Nos. 6319, 6327, 6328, 6355, 6376, 6429, 6449, 6522, 6536, 6565, 6566, 6570, 6584, 6608, 6656, 6662, 6667, 6673, 6674, 6675, 6712, 6734, 6746, 6753, 6767, 6768, 6923, 6925, 6940, 6942, 7004, 7005, 7006, 7013, 7017, 7032, 7036, 7041, 7043, 7049, 7054, 7055, 7068, 7124, 7169, 7202, 7212, 7282, 7287, 7360, 7375, 7399, 7408, 7414, 7416, 7420–21, 7425, 7444, 7445, 7455, 7469, 7470, 7527, 7532, 7533, 7568, 7570, 7572, 7582, 7583, 7618, 7632, 7645, 7681, 7687, 7721, 7732, 7765, 7766, 7781, 7814, 7831, 7916, 7929, 7954, 8002, 8020, 8045, 8050, 8071, 8073, 8082, 8099, 8126, 8177, 8202, 8203, 8217, 8243, 8250, 8254.

Nos. 6621, 7178, 7320, 7417, 7735, 7925, 8213.

Suktisamgraha of Kavi Rakṣasa (SSK).
Nos. 6706, 7461.

Suktisasra. See Vol. I p. 376 c. 1,
INDEX I

SOMADEVASURI. See Vol. II p. 978 c. 2.

SOMANĀTHA, poet. Mentioned in BhPr in a dialogue with poet Viṣṇu. Many authors bearing the name Somanātha are known to exist. According to tradition one of the court-poets of King Bhoja of Dhārā, but probably later. In any case not later than 16th century. A single verse attributed to the author is quoted in BhPr, (Cf. CC1 735, DCA No. 1855).

No. 7992 (BhPr, but in Skm a. Viśveśvara).

SOMEŚVARA (= BHAṬTA SO'). See Vol. II p. 978 c. 2 and add: Not later than the middle of the 13th century. 6 verses attributed to the author are quoted in JS. (Cf. DCA No. 1858).

No. 7974 (JS).


Nos. 6486, 7265, 7291, 7474, 7778, 7942, 8035.

Sutikusumāṇjali see Jagaddhara (above).

Nos. 6750, 8227.

Sutimalikā see Akabarī-Kālidāsa (above).

No. 6694.


(See SRK [above]).


Nos. 7159, 7309, 7760.

Śrītītatva of Raghunandana from Bengal. A comprehensive dharmaṅkāstra divided
 AUTHORS AND SOURCES

into 28 *tattva*-s. It is an encyclopaedic work on Smṛti-s, probably from A. D. 1499-1500. (Cf. P. V. Kane: *History of Dharmaśāstra* I, pp. 416-19; *JASB* (1915) 354-75; CC1 746).

Nos. 7055, 7519, 8229.


*Svapnavasavadatta.* See Vol. I p. 377 c. 1 and Bhāsa (above).

Nos. 7342, 7343.


No. 6303.

HĀNUMAT (*MATKAVI*), *Hanumanaṇāṭaka (= Mahānāṭaka).* See Vol. I p. 377 c. 1 and add: Also legendary author of the Khaṇḍapraśasti or Daśāvatārakhanda-prāśasti (published lately in the Rājasthāna Purāṇa Granthamāla 124), a poem on 10 incarnations of Viṣṇu. The Mahānāṭaka is known to exist in 2 main recensions of Dāmodara (Western Recension in 14 acts) and of Madhusūdana (Eastern Recension in 9 acts). There exists also a secondary short version in verse. Many verses attributed to the "author" are quoted in *alakāra*-works of the 9th century. 105 verses attributed to the author or culled from Han and Khaṇḍa and quoted anonymously in SkV/Kav, Skm, JS, ŚP, PG, PV, SH, Prasanna, SSS, RJ, PdT, Pad, SG, Regnau II, SuSS and Vidy. (Cf. DCA No. 1869).

Nos. 6441 (in Skm a. Gadādhara), 6452 (SR = C), 6584 (JS), 7557 (Skma = Kpr), 7574 (but in JS a. Rājaśekhara), 7579 (= P), 7898 (so a. in JS), 8225 (SG).

HARAGANA Poet, common name. No information. Not later than the middle of the 13th century. A single verse attributed to the author is quoted in JS. There existed probably also another author of the same name whose 10 verses are quoted in ŚP, VS, RJ, Regnau II and VI. (Cf. CC1 754, 756, VS 135, AP 97, DCA Nos. 1872-73).

No. 7346 (JS).

HARAVIJAYA. See Vol. II p. 979 c. 1 and Ratnakara (above).

No. 6670 (a. Ratna VS).


Nos. 6863 (Skma), 6899 (Skma), 7434 (Skm), 7802 (Skma), 7852 (Skma but SkV a. Muñjarāja; Auc a. Mālavārudra; JS a. Jalamānuṣirudra), 7989 (Skma).

HARIBHAṬTA. See Hari (above).


Nos. 7572, 7587-88.

Harivītāsa. See Vol. III p. 1557 c. 2 and Lolimbarāja (above).

No. 8232.
HARIHARA. See Vol. III p. 1557 c. 2 and adā: Current name. Not later than the middle of the 13th century, but probably earlier. One of the verses was already quoted in Skm over the name of Nāla. 19 verses attributed to the author are quoted in JS, ŚP, Pad, SH, SG and SuSS. (Cf. CC1 763, JS 63, AP 98, DCA No. 1896).
No. 7429 (SH).

HARIHARA-UPĀDHYĀYA, poet. Son of Rāghava-upādhya. No information. Not later than 19th century. 18 verses attributed to the author are quoted in Vidy. (Cf. DCA No. 1898).
No. 7325 (Vidy).

HARIHARA-BHAṬṬA. A Śaiva. Perhaps identical with Harihara quoted in PG. But in any case not later than the first half of the 17th century. 8 verses attributed to the author are quoted in Pad, PV, PdT and RJ. (Cf. PV 93-94, PdT CXXI-CXXII, DCA No. 1901).
No. 6526.

HARSA (ŚRI-HARSA I and II). See Vol. III p. 1545 c. 2. See also Nais and Ratnāvalī (above)
Nos. 6796 (JS; but Skm a. Vidyā; not found), 6811 (Auc = Ratnā), 6868 (ŚP, RJ = Ratnā), 7336 (JS = Nais), 7397 (Skm; not found = C), 7493 (SKV, Kav; but Skm and others a. Amar = Amar; JS a. Amarānanda or Pulinda; VS, SSB a. Pulina), 7970 (Skm = Nais), 8120 (Kavi = Ratnā), 7833 (VS), 8246 (JS = Ratnā).

[ŚRI-HARSA (I-II)]. To Śri-Harṣa (I) (DCA No. 1715) were attributed verses—Nos. 6796, 6811, 6868, (7493), 7833 and 8120, and to Śri-Harṣa (II) (DCA No. 1716) verses—Nos. 7366, 7397, 7826, 7829, 7970 and 8246. Śri-Harṣa (I) lived in the 7th century and was mentioned by Kṣemendra and others and Śri-Harṣa (II) lived in the second half of the 12th century. 148 verses attributed to Śri-Harṣa (II) were quoted in Skm, JS, ŚP, VS, Pad, RJ, PV, SH, SG, SSS, Regnaud VI and Vidy].

HALAYUDHA. See Vol. I p. 980 c. 1 and see Dharmaviveka (above).

Nos. 6477, 6574, 6605 (SR), 6606, 6656, 6666, 6767, 6827, 6858 (SR), 6887, 6888, 6908, 7001 (SR), 7008, 7029, 7057, 7068, 7153, 7164, 7174, 7175, 7178, 7349, 7399, 7430, 7455, 7459, 7499, 7579, 7637, 7665, 7683 (SRK; not found; wrongly for 7684), 7684, 7726 (SRK; not found), 7925 (SR), 8177, 8253.


HEMĀDRI. See Vol. III p. 1558 c. 2 and Caturvargacintāmaṇī (above).
II. INDEX
OF
SANSKRIT METRES

The following metres other than Śloka-s (Anuṣṭubh-s), have been used in the verses quoted in this Volume; the metres in group A are quoted according to the number of syllables to each quarter; metres in groups B and C are quoted in the Devanāgarī alphabetical order. Referential numbers to the non-metrical verses are given in italics.

A. AKŚARACCHANDAS (Sama)

(a) 11 syllables to a quarter

Indravajra
— — o / — — o / o — o / — —
Nos. 6315, 6316, 6323, (6337), 6372, 6568A, 6614, 6636, 6960, 6994, 7243, 7250, 7262, 7283, 7317, 7320, 7326, 7442, 7488, 7489, 7579, 7581, 7616, 7657, 7666, 7893, 7904, 7916, 8150, 8208A.
Total: 31.

Upajāti (Indravajra and Upendravajra)
— — o / — — o / o — o / — —
Nos. 6312, 6350, 6351, 6371, 6396, 6453, 6457, 6525, 6534, 6542, 6620, 6623, 6628, 6667, 6692, 6769, 6785, 6792, 6794, 6825, 6836, 6877, 6906, 6913, 6929, 6945, 6951, 6985, 6998, 7040A, 7044, 7092, 7144, 7147, 7154, 7156, 7183, 7208, 7213, 7231, 7237, 7238, 7258, 7297, 7321A, 7365, 7372, 7386, 7396A, 7441, 7483, 7609, 7613, 7642, 7644, 7703, 7723, 7735, 7759, 7764, 7765, 7772, 7787, 7791, 7838, 7894, 7909, 7918, 7926, 8001, 8058, 8069, 8070, 8153, 8156, 8165, 8174, 8193, 8211, 8241, 8242, 8244.
Total: 82.

Upendravajra
— — o / — — o / o — o / — —
Nos. 6664, 7148, 7182.
Total: 3.

Dodhaka
— — o — — o — — o / — —
Nos. 7516, 8094, 8097, 8119.
Total: 4.

Moṭaka or Moṭanaka
— — o / o — o / o — o / o —
No. 8168.
Total: 1.

Rathoddhata
— — o / o o o / — — o — —
Nos. 6471, 6508, 6510, 6577A, 6578, 6932, 6934, 6939, 6940, 6941, 7324, 7325, 7470, 7475, 7479, 7521, 7534, 7647, 7810, 7816, 8101, 8102, 8103, 8108, 8116, 8126, 8127, 8178, 8180, 8192.
Total: 30.

Śalini
—— — / — — o / — — o / — —
(Caesura after the 4th syllable)
Nos. 6437, 6448, 6631, 6873, 7157, 7402, 7431, 7562, 7716, 7721, 8231, 8233.
Total: 12.

Svāgatā
—  —  /  —  —  /  —  —  /  —  —  /  —
Nos. 6375, 6386, 6390, 6503, 6513, 6652, 6780, 6819, 6820, 6943, 7284, 7298, 7299, 7476, 7478A, 7819A, 8128, 8230, 8234, 8262.
Total: 20.

(b) 12 syllables to a quarter

Upajati (Vanākṣātha and Indravānśa)
 —  —  /  —  —  /  —  —  /  —  —  /  —
Nos. 6801, 6827, 7321.
Total: 3.

Tōtaka
 —  —  /  —  —  /  —  —  /  —  —  /  —
Nos. 6395, 6756.
Total: 2.

Drutavilambita (or Sundari or Hariṇapluta)
 —  —  /  —  —  /  —  —  /  —  —  /  —
Nos. 6308, 6711, 6730, 6737, 7037, 7052, 7053, 7106, 7116, 7152, 7199, 7337.
Total: 12.

Paṭavṛtta or Puṭavṛtta or Puṭa
 —  —  —  /  —  —  —  /  —  —  —  /  —  —  —  /  —
No. 7132.
Total: 1.

Pramīraksāra
 —  —  /  —  —  /  —  —  /  —  —  /  —  —  /  —
Nos. 6705, 6754, 6765, 7045, 7060, 7062, 7135, 7139.
Total: 8.

Bhujangapravātā (or Aprameyā)
 —  —  /  —  —  /  —  —  /  —  —  /  —  —  /  —
No. 6694.
Total: 1.

Vanākṣātha
 —  —  /  —  —  /  —  —  /  —  —  /  —  —  /  —
Nos. 6744, 6767, 6773, 6774, 7093, 7181, 7190, 7191, 7193, 7219, 7222, 7234, 7264, 7336, 7369.
Total: 15.

(c) 13 syllables to a quarter

Prahārśiṇī
 —  —  —  /  —  —  /  —  —  /  —  —  /  —
(Caesura after the 3rd syllable)
Nos. 6322, 6548, 6553, 6642, 6918, 6931, 6952, 6956, 6982, 7490, 7539, 7729, 7864, 7866, 7876, 7928.
Total: 16.

Maṇījūhāsīṇī
 —  —  —  /  —  —  /  —  —  /  —  —  /  —
(Caesura after the 5th syllable)
No. 7094.
Total: 1.

(d) 14 syllables to a quarter

Vasantatilakā (*ka)
 —  —  /  —  —  /  —  —  /  —  —  /  —  —  /  —
Nos. 6293, 6301, 6318, 6320, 6346, 6349, 6352, 6364, 6379, 6408, 6409, 6411, 6423, 6424, 6430, 6443, 6451, 6456, 6537, 6540, 6543, 6544, 6545,
8579, 6612, 6613, 6619, 6621, 6624, 6629, 6634, 6637, 6640, 6641, 6657, 6658, 6659, 6661, 6665, 6670, 6680, 6684, 6691, 6784, 6795, 6796, 6799, 6800, 6802, 6814, 6837, 6838, 6841, 6842, 6846, 6848, 6851, 6858, 6861, 6869, 6876, 6896, 6908, 6919, 6949, 6950, 6955, 6957, 6958, 6965, 6983, 6988, 7261, 7295, 7296, 7302, 7331, 7342, 7343, 7416, 7422, 7429, 7437, 7484, 7515, 7557, 7560, 7598, 7614, 7617, 7623, 7632, 7639, 7648, 7656, 7660, 7693, 7706, 7730, 7732, 7739, 7744, 7746, 7763, 7771, 7782, 7783, 7784, 7800, 7803, 7804, 7806, 7828, 7843, 7845, 7878, 7880, 7881, 7888, 7890, 7891, 7897, 7905, 7907, 7908, 7910, 7911, 7914, 7919, 7938, 7939, 7943, 7965, 7977, 7982, 8012, 8014, 8028, 8040, 8044, 8053, 8062, 8072, 8144, 8145, 8152, 8155, 8160, 8162, 8166, 8169, 8175, 8184, 8196, 8197, 8198, 8236, 8243, 8264. Total: 160.

Śarabhā (or Śarabhā-lalita)

— — — — — / — o o o / — o o o /

No. 8137.

Total: 1.

(e) 15 syllables to a quarter

Malinī (or Nandimukhi)

o o o / o o o / — — — — /

— o — / o — — /

(Caesura after the 8th syllable)

Nos. 6392, 6701, 6708, 6709, 6710, 6713, 6718, 6720, 6728, 6729, 6759, 7073, 7077, 7078, 7084, 7118, 7127, 7128, 7227, 7268, 7269, 7270, 7273, 7338, 7384. Total: 25.

(f) 16 syllables to a quarter

No instances occur.

(g) 17 syllables to a quarter

Prithvī (or Vilambitāgati)

o — o / o o — / o — o / o o — /

— o — — /

(Caesura after the 8th syllable)

Nos. 6699, 6700, 6772, 7228, 7235. Total: 5.

Mandākrāntā (or Śrīdhara)

— — — — — / — o o / — o o o /

— o — — — —

(Caesurae after the 4th and the 10th syllables)

Nos. 6294, 6326, 6343, 6611, 6647, 6816, 6817, 6991, 6999, 7224, 7241, 7245, 7292, 7300, 7467, 7556, 7591, 7599, 7628, 7651, 7653, 7654, 7669, 7737, 7742, 7768, 7792, 7808, 7858, 7931, 7975, 7987, 8007, 8182. Total: 34.

Vanisapatrapatīta

— o o / — o — / o o o /

— o o / o o o / — o —

(Caesura after the 10th syllable).

No. 8114.

Total: 1.

Śikharinī

o — — / — — — / o o o /

o o — / — o o / o —

(Caesura after the 6th syllable)

Nos. 6695, 6696, 6697, 6698, 7003,
INDEX

7045, 7050, 7051, 7052, 7077, 7091, 7155, 7160, 7162, 7163, 7179, 7189, 7209, 7211, 7220, 7229, 7233, 7274.

Total: 23.

Harti (or Vrśabhaceṣṭī)

○ ○ ○ / ○ ○ ○ — / — — — / — ○ — / □ ○ ○ / □ ○ — / □ ○ — (Caesurae after the 6th and the 10th syllables)

Nos. 6393, 6394, 6714, 6726, 6757, 7040, 7074, 7079, 7089, 7107, 7117, 7136, 7225.

Total: 13.

(h) 19 syllables to a quarter

Meghavispharjita


No. 6693.

Total: 1.

Śardulavikriḍīta


Nos. 6287, 6289, 6291–92, 6298, 6313, 6329, 6330, 6332, 6333, 6400, 6405, 6406, 6412, 6413, 6414, 6415, 6422, 6425, 6426, 6436, 6439, 6440, 6441, 6447, 6449, 6452, 6454, 6458, 6459, 6460, 6517, 6518, 6520, 6527, 6528, 6546, 6547, 6549, 6550, 6551, 6552, 6554, 6555, 6556, 6576, 6584, 6586, 6590, 6591, 6593, 6597, 6603, 6604, 6607, 6625, 6626, 6630, 6641, 6642, 6643, 6644, 6645, 6646, 6648, 6649, 6651, 6653, 6657, 6658, 6659, 6663, 6668, 6672, 6676, 6677, 6680, 6683, 6691, 6697, 6698, 6778, 6782, 6783, 6789, 6790, 6791, 6798, 6803, 6804, 6805, 6806, 6807, 6808, 6809, 6811, 6815, 6822, 6823, 6828, 6840, 6843, 6844, 6845, 6847, 6863, 6865, 6866, 6868, 6875, 6893, 6895, 6899, 6900, 6901, 6903, 6920, 6921, 6922, 6930, 6942, 6947, 6953, 6954, 6967, 6968, 6969, 6970, 6971, 6973, 6974, 6975, 6976, 6977, 6978, 6979, 6980, 6981, 6986, 6989, 6992, 6993, 6997, 7195, 7196, 7247, 7252, 7259, 7260, 7263, 7280, 7281, 7285, 7287, 7294, 7304, 7308, 7344, 7390, 7392, 7396, 7397, 7398, 7399, 7405, 7407, 7411, 7417, 7419, 7434, 7440, 7485, 7491, 7493, 7494, 7496, 7502, 7503, 7505, 7506, 7507, 7559, 7563, 7564, 7565, 7566, 7567, 7569, 7571, 7574, 7584, 7586, 7608, 7619, 7622, 7629, 7640, 7649, 7662, 7667, 7676, 7686, 7689, 7690, 7694, 7700, 7722, 7740, 7741, 7747, 7767, 7769, 7770, 7775, 7776, 7780, 7788, 7790, 7793, 7795, 7797, 7798, 7799, 7802, 7805, 7826, 7829, 7830, 7833, 7836, 7837, 7844, 7846, 7848, 7849, 7851, 7852, 7853, 7855, 7857, 7859, 7860, 7861, 7863, 7865, 7866, 7867, 7868, 7869, 7870, 7871, 7872, 7873, 7874, 7875, 7882, 7883, 7884, 7885, 7886, 7887, 7889, 7892, 7895, 7896, 7899, 7902, 7906, 7940, 7941, 7945, 7946, 7947, 7948, 7949, 7950, 7956, 7957, 7958, 7959, 7960, 7961, 7962, 7963, 7964, 7967, 7969, 7974,
7980, 7981, 7985, 7986, 7988, 7989, 7993, 7994, 8003, 8004, 8005, 8006, 8008, 8011, 8030, 8031, 8079, 8087, 8131, 8133, 8134, 8135, 8136, 8138, 8141, 8142, 8146, 8148, 8149, 8151, 8167, 8181, 8183, 8185, 8190, 8201, 8213, 8215, 8223, 8225, 8235, 8237, 8246, 8248, 8249, 8252.

Total: 334.

(i) 21 syllables to a quarter

Sragdhara

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(Caesurae after the 7th and the 14th syllables)

Nos. 6302, 6303, 6324, 6325, 6338, 6339, 6345, 6367, 6370, 6387, 6420, 6427, 6428, 6450, 6455, 6526, 6531, 6535, 6571, 6592, 6632, 6648, 6653, 6810, 6826, 6833, 6850, 6861, 6862, 6864, 6867, 6892, 6916, 6972, 6984, 6996, 7242, 7244, 7329, 7330, 7394, 7432, 7461, 7604, 7634, 7636, 7670, 7671, 7688, 7708, 7743, 7796, 7827, 7835, 7862, 7898, 7937, 7955, 7968, 7970, 7976, 8112, 8113, 8120, 8132, 8140, 8147, 8157, 8224, 8226.

Total: 70.

(j) 22 syllables to a quarter

Madraka

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(Caesurae after the 10th and the 18th syllables).

No. 6853.

Total: 1.

B. AKŚARACCHANDAS (Arđhasama)

Aupacchandasika

First and third pada-s 11 syllables:

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Second and fourth pada-s 12 syllables:

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Nos. 6307, 6761, 7030, 7223.

Total: 4.

Puspitāgra

First and third pada-s 12 syllables:

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Second and fourth pada-s 13 syllables:

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Nos. 6715, 6717, 6719, 6721, 6722, 7076, 7086, 7112, 7114, 7129, 7130; 7131, 7226.

Total: 13.

Viyogini

First and third pada-s 10 syllables:

--- | --- | --- | ---

Second and fourth pada-s 11 syllables:

--- | --- | --- | ---

Nos. 6735, 6736, 7013, 7016, 7043, 7055, 7072, 7105, 7333.

Total: 9.

C. MĀTRĀCCHANDAS

Ārya

First and third pada-s:

3 feet (12 mātra-s)

Second pada 1

4½ feet (18 mātra-s)

Fourth pada 1

2 feet + one short syllable + 1½ feet (15 mātra-s)
(Feet could be: \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\), or \(\sigma \sigma\), or \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\), or \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\))
Nos. 6304, 6314, 6327, 6334, 6334A, 6377, 6384, 6388, 6389, 6399, 6402, 6403, 6410, 6417, 6419, 6435, 6442, 6467, 6468, 6469, 6470, 6473, 6509, 6529, 6530, 6610, 6615, 6633, 6650, 6671, 6679, 6682, 6712, 6716, 6723, 6733, 6738, 6758, 6760, 6764, 6781, 6812, 6839, 6860, 6874, 6914, 6915, 6937, 6944, 6964, 6987, 7006, 7007, 7027, 7029, 7038, 7039, 7047, 7048, 7049, 7351, 7075, 7080, 7082, 7083, 7085, 7099, 7110, 7111, 7113, 7115, 7125, 7126, 7137, 7138, 7254, 7255, 7256, 7257, 7271, 7272, 7286, 7301, 7327, 7339, 7341, 7345, 7379, 7393, 7401, 7406, 7435, 7438, 7509, 7518, 7536, 7554, 7577, 7578, 7595, 7610, 7615, 7624, 7631, 7650, 7659, 7672, 7687, 7695, 7745, 7761, 7789, 7811, 7850, 7877, 7879, 7900, 7901, 7930, 7936, 7966, 7996, 7997, 7998, 8009, 8018, 8057, 8061, 8080, 8106, 8122, 8143, 8173, 8200, 8209, 8238, 8245, 8247, 8256.

Total: 139.

Aryā-aryāgītī

First and third \(\text{pāḍa-s: 12 mātṛā-s}\)
Second and fourth \(\text{pāḍa-s: 20 mātṛā-s}\)
\((\text{Mātṛā could be: \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)}, \text{or \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)})\)
No. 6741.

Total: 1.

Aryā-udgītī

First and third \(\text{pāḍa-s: 12 mātṛā-s}\)
Second \(\text{pāḍa: 15 mātṛā-s}\)
Fourth \(\text{pāḍa: 18 mātṛā-s}\)

\((\text{Mātṛā could be: \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)}, \text{or \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)})\)
Nos. 6347, 6732, 6797, 6829, 7046, 7121, 7463, 7635, 7847, 7991.

Total: 10.

Aryā-upagītī

First and third \(\text{pāḍa-s: 12 mātṛā-s}\)
Second and fourth \(\text{pāḍa-s: 15 mātṛā-s}\)
\((\text{Mātṛā could be: \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)}, \text{or \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)})\)
Nos. 6306, 6824, 6926, 6936, 7019, 7041, 7042, 7096, 7293, 8000, 8195.

Total: 11.

Aryā-gītī

First and third \(\text{pāḍa-s: 12 mātṛā-s}\)
Second and fourth \(\text{pāḍa-s: 18 mātṛā-s}\)
\((\text{Mātṛā could be: \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)}, \text{or \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)})\)
Nos. 6309, 6310, 6523, 6568, 6740, 6755, 6832, 6948, 7017, 7025, 7063, 7097, 7108, 7109, 7133, 7150, 7251, 7400, 7403, 7558, 7709, 8125.

Total: 22.

Aryā-capolā

First and third \(\text{pāḍa-s: 12 mātṛā-s}\)
Second and fourth \(\text{pāḍa-s: 18 mātṛā-s}\), with a heavy syllable in the middle.
No. 6835.

Total: 1.

Mātrāsamaka

16 mātṛā-s to each \(\text{pāḍa}\) (several varieties; rhymed moric verse)
\((\text{Mātṛā could be: \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)}, \text{or \(\sigma\) \(\sigma\) \(\sigma\) \(\sigma\)})\)
No. 7712.

Total: 1.

Prose formulae meant for chanting
No. 8228.

Total: 1.
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ADDENDA AND CORRIGENDA
TO VOLUME IV

Page  Verse
1623 6401  read in the translation, line 1: “uddāya” instead of: “uddiyāna”
1652 6528  read in the translation, line 1 (in some copies only): hid instead of: hide
1654 6535  read in the text, line 1: “रारोलेन” instead of: “रारोलेन”
1703 6756  read in the translation, line 1: sunset instead of: sun-set
1722 6835  read in the translation, line 4: inconstant instead of: incostant
1730 6868  read in the translation, line 2: bearing instead of: bearish
1751 6959  read in (च): KR instead of: KP; add in (a), line 2, after the first BhŚ (var.): , KR
1752 6959  delete: in the translation, line 1: of
1752 6961  delete: (d) वालितम: IS.
1752 6962  read in the translation, line 1: infuriated instead of: infuriate
1753 6967  read in (c), line 4: कृरासिंति (“राज”) instead of: कृरासिंति
1754 6970  read in the text, line 1: उम्मीलिङ्गसास instead of: उम्मीलिङ्गसास; line 2: मुमनसा instead of: मुमनसा; in the translation, lines 1-2: “With her noble sentiments awakening and her pearl-necklace of good qualities shining,” instead of: “With her bosom...... qualities,“; in lines 5-6: “and pleasing to the mind with her (citation of) good sayings of wise men,” instead of: “and with a...... sweet words,”
1757 6979  add: (b) स्मृति न SR.
1757 6980  read in (व्र): (v. Kav p. 73). instead of: Kav p. 73.
1757 6981  read in the translation, line 1: anguish instead of: aguish; line 4: ensconced instead of: esconce; line 8: teem instead of: hum
1758 6982  add in (व्र), at the end: (Cf. J. Brough, Poems from the Sanskrit, No. 228).
1759 6987  read in the translation, line 2: “and have closed your eyes partly” instead of: “, you half closed your eyes”
1759 6988  read in (व्र): AA 38. 2-5. instead of: AA 34. 2-5.
ADDENDA AND CORRIGENDA TO VOLUME IV

Page  Verse
1759  6989  delete : (ə) KSS 9. 55. 111 ; read in (ə), line 3 : (v. Kav p. 100). instead of : Kav p. 100. ; delete in (ə), line 1 : भो मुक्त° KSS ;
1760  6990  add : (ə) KSS 9. 55. 111 ; (ə) भो मुक्त° KSS.
1762  6998  add in (ə), after SP : , SR, SSB
1762  7002  add in (ə), line 4, before IS 1272 : SSg 1, 40; read in (d), line 1 : कोनेम (के°) instead of : कोनेय
1764  7012  read in (ə), line 1 : SPR 1165. 2 instead of : SPR 1165
1764  7013  read in (ə), line 2 : SSB 511. 932 instead of : SSB 571. 932.
1764  7014  read in (ə), line 1 : CS 2. 9, CR 3. 16 instead of : CS II 9, CR III 16
1775  7066  read in (ə), line 2 : PM 1.66 instead of : PM 166
1781  7091  add in (ə), at the end : , नातकलक्षण-रत्नाकरा 3072-75; in (c), line 1, after Kav (MS) : "वाचन° [वचन°] नाता°;"
1785  7110  read in (ə), line 5 : SGf 77b instead of : SG f. 77b
1789  7126  read in (ə) : Joh 208. 11, instead of : Joh 203. 4.
1793  7142  delete in the translation, lines 3-4 : (K. Raghunathji’s translation).
1793  7147  read in (ə); line 1 : "Monats-" instead of : "Monts-"
1804  7191  add : (ə), Sar ad 2, 62 (2. 128, p. 211).
1805  7195  read in the translation, line 1 : my lord! instead of : my lords
1807  7207  read in the text, line 2; c : इथिरल instead of : इथिरल ; delete : (c) इथिरल SP ; (suggested change : इथिरल). ; read in the translation, line 3 : "it is known as dwayacalam [bi-dynamic]." instead of : "one has ... stationary"
1808  7209  read in (ə), line 3 : "Indian Riddles" instead of : "Indian Riddle"
1809  7214  read in the text, line 1, a : उपासिल° instead of : उपासिल°
1820  7262  read in the translation, line 5 : hair stand instead of : hair stands
1826  7292  read the verse number : 7292 instead of : 2292
1878  7517  read in the text, line 1, b : सम्मष्क° instead of : सम्मष्क°
1880  7529  read in (ə), line 4 : (a. SP) instead of : (a. SP)
1882  7538  read in the translation, line 2 : Yudhīṣṭhira instead of : Yudhīṣṭhira
1903  7625  read in footnote 1, last line : leibichen instead of : biblichen
1914  7671  read in the translation, line 1 : "latta" instead of : "latta"
Page  Verse
1917  7683  delete in (अ), lines 3-5 from "Cf. Nos. 7665" up to "7730."
1919  7692. read in (अ), line 5 : (a. BhŚ), instead of : (a. (BahŚ),
1923  7711 read in (अ) : SkV 519 (a. [?] Rājaśekhara), instead of : SkV 519,
1925  7717 read in the translation, line 2 : supreme instead of : supreme
1925  7719 read in the text, line 1, b : "पता:” instead of : "पता”; in the footnote 1,
line 1 : "कुत्तानि-” instead of : “कुत्तानि-”
1935  7759 read in the translation, line 3 : committing instead of : committing
1936  7767 read in (अ), line 2 : SRM 2. 2. 240, instead of : SRM 2. 2. 402,
1946  7805 read in (a) : “कुत्तामार्ग” SkV. instead of : कुत्तामार्ग SkV; delete :
“कुसकुकुत्तामार्ग” Nami ad RK.
1957  7850 read in the translation, line 4 : “Bak Kum” instead of : “Bak Kun”.
M. Monier-”
2014  8120 read in (अ) : (a. Śri-Harṣa). instead of : (a. Śrīharṣa).; in the trans-
lation, last line and also in the footnote 1 : “Bak Kum” instead of :
“Bak Kun”
Théâtre Indian, p. 161-62”.
2046  8251 read in (अ) : Nidī Vēnba instead of : Nidīvēnba
2047  8257 delete : (अ) एवं स्वभावलुभान् Kal.
2065 Col. 2 read under Dhammaniti, line 3 : “Zwei Texte der” instead of : “Zwei
Texte de”
2096 Col. 1 read under Sarasvatī line 6 : “7192” instead of : “7193”